

Night of Wonder

*Night of wonder, night of glory,
Such as time has never seen !
Theme of old prophetic story,
Night all solemn and serene;
Sweetest silence, softest blue,
That earth's darkness ever knew !*

*Night of beauty, hour of gladness,
Of all nights the first and best !
Not a cloud to speak of sadness,
Not a star but sings of rest ;
Holy midnight, showering peace,
Never shall thy radiance cease.*

*Happy city, dearest, fairest,
Lonely, tranquil Bethlehem !
Least and lowliest, richest, rarest,
David's city, Judah's gem ;
Out of thee there comes the light
That dispelleth all our night.*

*In thee heaven and earth are meeting !
Lo, there comes the angel throng ;
We give back the heavenly greeting,
Joining in the holy song,—
Song of festival and mirth,—
Song of morning to the earth.*

*Babe of weakness, Child of grandeur,
At Thy stony crib we bow ;
Not a trace of heavenly splendor,
Yet the King of angels Thou !
Soon by earth to be adored
As creation's Heir and Lord.*

*Light of life, Thou liest yonder,
Mystery of mighty love ;
Naught from Thee our souls shall sunder,
Naught from us shalt Thou remove.
Take these hearts, and let them be
Throned and cradled both for Thee !*

*Rose of Sharon, springing sweetly
In this sacred solitude,
Every gracious leaflet fitly
Folded in this tender bud ;
All the beauty yet concealed,
All the fragrance unrevealed.*

*O'er Thy cradle we are bending,
Singing low our song of love,
Soon to sing the song unending
In the Bethlehem above ;
Through the ages gazing on,
Not the cradle, but the throne.*

— H. Bonar.

Publishers' Page

Conducted by the Department of Circulation
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Company

Life and Health for 1905

The aim of *Life and Health* will be to present rational principles and to give practical instruction. The series of articles outlined below will be some of the good things *Life and Health* will contain during the coming year. In the treatment of these and other subjects the aim will be to present them in a simple, practical, and helpful manner, and to avoid theories and fads.

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A MOTHERS' DEPARTMENT will be organized, to be conducted by Mrs. M. C. Wilcox, who formerly was editor of the Woman's Realm Department of the *Pacific Health Journal*. This department will be very helpful to the mothers. It will contain much valuable matter that will be very practical in the homes of the people.

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The Advent REVIEW And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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Editorial

Sentimentalism

THERE is a false religion of sentimentalism. It consists of about equal parts of emotional feeling, mental ecstasy, and unbalanced fervor. It rests upon no solid foundation, does not build with substantial material, and will not stand the stress and strain of storm and trial. This sentimentalism is not sturdy enough to perform any good works. It does not stand with positiveness for any essential doctrines. It leads in no reforms. It is content with the accepted standards of mediocrity, and does not wish to be disturbed in its self-satisfaction. It is a very travesty on religion.

Service

GENUINE religion means service. It is not the service of a hireling,—merely for a reward,—but it is rather the necessary expression of a life within, whose very continuance depends upon finding opportunities to reveal itself. Such service is love in a concrete form, and is the evidence of a healthy religious life. Such service is not, technically speaking, righteousness by faith, but as a matter of actual experience it is inseparably connected with this gift of righteousness. It is a revelation to the world of what it means to keep the commandments of God. It is the true method of letting the light so shine that men may see good works and glorify the Father in heaven. There is an immeasurable gap between the false re-

ligion of sentimentalism and the genuine religion which makes its possessor the servant of all.

Self-Righteousness

THERE is a constant danger that Christian service may be perverted into righteousness by works. It seems to be a difficult matter for some to maintain the difference between cherishing the life which works and working to obtain the life. By belittling, or at best passing over lightly, the value of sound doctrine and of observing the divinely ordained forms of religious worship, and by emphasizing the *doing* of Jesus at the expense of the *teaching* of Jesus, it is easy to substitute human philanthropy for Christian service, self-effort for the faith which works. The next step soon follows, and the doing of alms is advertised with a loud sound of a trumpet. Such service as this puts humanitarian reforms and principles in the place of the gospel, the benevolence of man in place of the love of God, and exalts man instead of God. There is as great a difference between true Christian service and this self-righteousness as between mere sentimentalism and true service. We must not be deceived by either sentimentalism or self-righteousness, but yield ourselves to be "servants of righteousness."

Doing a Great Work

THIS is the day of great things. Gigantic enterprises are undertaken without hesitation, and are successfully carried through. Great ships are being built. Great railways are constructed. Great tunnels are excavated under mountains and broad streams. Great buildings tower above the sidewalks in great cities. Great subways under the streets of the overcrowded centers of population provide a means of rapid transit for the throngs of people. Great trusts control the manufacture and sale of many of the necessities of life. Great combinations of capital dominate the financial world, and make their own terms with would-be independent competitors. The leaders in all these great things are naturally regarded as great men, and in many cases, from the merely commercial standpoint, the honors are well deserved. We would not

minimize the value of the service thus rendered in contributing to an advancing civilization. It can all be made to redound to the glory of God. But greater than great ships, and great railways, and great tunnels, and great buildings, and great subways is the great work of calling the world to repentance in this judgment hour, and of making ready a people prepared for the Lord. At the head of this great work is "the great God and our Saviour Jesus Christ." Its purpose is to make known "so great salvation," the last message of salvation before the close of probation. This is the great work to which this people has been summoned, and that is the real meaning of this present missionary campaign which has been entered upon with the definite purpose of continuing it until the work is done, and the Lord comes. No other movement in the world involves such tremendous consequences. It should be given the first place in all our plans, and it should command our best efforts. Let no heart faint, and let no hand be slackened, until this great work is finished. Then we may enter into the joy of our Lord.

Significant Changes

It is plain to all that this advent movement has been passing through a crisis during the last two or three years, and we hope it is equally plain that there has been a positive and marked return to first principles in the face of an effort to bring in a new theology. It has been a turning-point in the history of this message. A failure to recognize and repudiate this perversion of the truth would have involved this denomination in the same experience that has come to nearly all the older and more popular denominations—a departure from its original platform, and an acceptance of human philosophy as a greater gospel.

The change which has come as a result of this experience is for the better. The evil which threatened has been plainly pointed out, and the vital and fundamental principles of this closing message have been more clearly defined. The hope of the immediate coming of the Lord, which had become almost a forlorn hope with many, has been revived, and there has been a most en-

couraging response to the rallying call for means and messengers to carry the threefold message quickly "unto every nation and tribe and tongue and people." Although this experience has been a trying one in some of its details, yet, when viewed from the right standpoint, there is encouragement in it. God gave a message to those people to give to the world, and the message as he gave it, and not a perversion of that message, must be proclaimed in order to meet the purpose of God. The original message is designed to meet the needs of this generation, and to prepare the way for the coming of the Lord. As "the word of God came to John," the forerunner of Jesus at his first advent, and as it was the preaching of the pure word of God as against tradition and perversion which prepared the way for the first advent, so it is to-day. Tradition and human speculation have supplanted the pure word of God. There is a scientific interpretation of the Scripture which robs it of its life and power. In this message the Lord gave the pure word again to the people, and it was necessary that it should be freed from any perversions or false interpretations before the real power of the truth could be revealed, and the message accomplish its work. This is the meaning of this experience. It is a sign of the nearness of the end and a preparation for cutting the work short in righteousness. It therefore only needs to be rightly understood in order to afford encouragement to those who are earnestly longing for the triumph of this truth.

While this significant change has come in the recent history of this denomination, there has also come an equally significant change to other denominations. For nearly twenty years the leading Protestant churches have been in conflict with the advocates of the new theology and the higher criticism. There was at first a disposition to repudiate the new teaching as subversive of the truth of the gospel, but so much tradition and speculation had already been mingled with the Word of God, and so much weakness had resulted from the persistent rejection of the advent message, that the defenses against error were largely broken down. The new school of interpretation rapidly gained influence and adherents, until now it has practically taken possession of the theological seminaries and the pulpits of Christendom. The situation is well stated in the following declaration by one of the leading organs of the movement, as its deliberate conclusion after a review of the twenty years' conflict:—

Liberty to think and teach in the terms of the new theology, and to interpret the

Bible in the terms of the new criticism, is no longer denied in the Protestant churches.

This is the change which has come to the other denominations. Read the extract a second time and a third time. It announces the surrender of Protestantism by the Protestant denominations. In the struggle with sophistry and skepticism they have been vanquished, and they will never be able to recover their ground. The original platform of Protestantism, as established by the Reformers, has been practically repudiated, and the authority of human reason and speculation has been accepted in place of the authority of God's Word. Some of the results of the apparent triumph of false teaching are already discernible, and others will soon follow. It is also a sign of the nearness of the end.

The special significance of this change within this denomination and this change in the other denominations is worthy of our serious consideration. We have known for years that we were in the time of the loud cry of this message, and we have been sorely grieved because of the delay, but recently we have been comforted with the assurance that "there shall be delay no longer." The time has fully come for this promise to be fulfilled. These changes have prepared the way. In calling his people back to the original message as he gave it to them, the Lord is getting them ready to co-operate with heavenly agencies in the final scenes of the conflict. In repudiating the original platform of Protestantism the churches as a body are taking that further step described in the prophecy: "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." Now must be sounded with a loud cry the call, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." This is the message of the angel of Rev. 18:1. "The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

These are truly stirring times, but we shall miss their real meaning to us, and shall be deprived of the experience which we ought to have individually, unless we recognize God's working and respond to his call. O for eyes to see and hearts to appreciate the significance of our position at the present time! Surely there would then be a new consecration to God and his service. Some

will respond to the call of the hour. Some will have a part in the loud cry of this message. And the time is at hand.

"Helping Together"

THERE can be no question as to the anxious, hopeful interest with which our workers in the mission fields will now watch for the reports from the annual offering. Money, consecrated to God, is ammunition for the missionary battle line. It is not counted "mere money," not by any means; for it provides the facilities for laying hold of souls struggling in the darkness, and decides many a problem that presses with crushing weight upon hearts facing tremendous needs. Our missionaries will watch the growing column of the annual offering report as men watch gathering rain-clouds in time of drought. It is a splendid privilege to give for missions.

But already, I know, fresh courage fills the hearts of the workers as they have realized during the week of prayer that thousands were unitedly praying for the fields. It is the knowledge of the praying body of believers in the churches that strengthens the hands of the missionaries, and cheers them on, whether prospects and facilities are favorable or unfavorable. Many a worker abroad is very much alone. Continual contact with conditions that try the soul would depress, save for the love and good cheer that come down from heaven. The thought of coming to the mercy-seat before which thousands of believers are kneeling, and there joining in a missionary prayer circle that girdles the earth, is a very precious and uplifting experience. Already, we know, a thrill of new life and courage has swept through the hearts of our missionaries in every land.

"Though sundered far, by faith we meet
Around one common mercy-seat."

From the lips of our comrades on every shore we hear the summing up of their requests, "Finally, brethren, pray for us." It includes the whole circumference of need. We send the word out to our brethren that we in the home lands shall pray for them. It shall be but a week of prayer that ushers in a year of more fervent prayer that shall uphold the hands that are struggling in conflicts too great for human strength to bear.

Paul thanked God for a great deliverance, in which every praying believer in Corinth had a part, though he was far away from them: "Ye also helping together by prayer for us." Believing prayer actually does things. It opens barred gates, it strengthens hands that would hang down, and presses the frontier lines of our work forward. When the work is at last finished, and

the harvest gathered, our missionaries will divide all their sheaves in lands afar with the praying believers who have all along been "helping together" in the work with them. W. A. S.

"Lord, Is It I?" Matt. 26: 22

"WILL a man rob God? yet ye rob me." Mal. 3:7, American Revised Version.

This is a serious statement. It should alarm us. Will a man rob God? Will a poor, helpless human being who depends upon his Maker for every breath he draws, for every ray of sunshine, drop of water, and morsel of food, turn around and rob the Giver?—It would seem impossible. And yet that Giver says: "Ye rob me."

"But ye say, Wherein have we robbed thee? In tithes and offerings." This charge is plain, direct, and specific. We do not have to draw conclusions from inferences. We are not left to search for the way the robbery is committed. It is in withholding from God tithes and offerings that belong to him in a special sense.

"Ye are cursed with the curse; for ye rob me, even this whole nation [people]." This is the result of our sin of robbing God. We may not realize that we are cursed. Only the true Christian knows what a sinner, who is in rebellion against God, is missing. None but God, and a church that is faithful in returning a full tithe to the Lord, can know what is being lost by robbing God of his tithe. But the awful statement to an unfaithful church is, "Ye are cursed with the curse; for ye rob me."

"Bring ye the whole tithe into the storehouse, that there may be food in my house." This is the only remedy. Nothing can take the place of returning to God his tithe. Much praying, either in public or in private, will not atone for robbing God of tithes and offerings. Sabbath-keeping can not take the place of tithe paying. Christian philanthropy will not pass for obedience in tithing. These deeds are all good. They are necessary. But one can not take the place of the other, nor can all of them together take the place of faithfulness in returning to God his own in tithes and offerings.

"Bring ye the whole tithe into the storehouse, that there may be food in my house." A whole tithe is called for. Nothing less than one dollar is a whole tithe of ten dollars. Fifty cents is not a tenth of ten dollars.

There is a positive statement that the payment of the whole tithe by the church will make a full treasury; or, as stated in another way, there would be "no want of means with which to

carry forward the last warning message to the world." At present there is a great want of means. Our treasury is empty, while many wide-open doors are unentered, and many Macedonian calls are unanswered. What is the matter?—All are not paying the full tithe. What is the remedy?—"Bring ye the whole tithe into the storehouse."

The entire tithe paid by Seventh-day Adventists during the year 1903, as reported by the church treasurers, was, \$684,030.54. This amounts to an average of \$9.04 for each Sabbath-keeper. Nine dollars and four cents, as all can readily see, is a tithe of \$90.40. This indicates that the average annual income of Seventh-day Adventists is \$90.40. That is an income of \$1.93 a week for each Sabbath-keeper.

Now, we all know that this is not a correct representation of the income of our people. There are different ways of demonstrating this. In the first place, the majority of our people enjoy good health. Nearly all are able to work. And in these prosperous times work brings good returns. Wages in every department of labor are high. Prices for commodities of every kind are high. Demands for the products of labor are good and steady. The scale of reward for every kind of service is far above what is received by our people as indicated by the tithe they pay. The office clerk, the teacher, the mechanic of every sort, the farm hand, the cook, the kitchen girl, the janitor, gets more than this for the service rendered. And surely the business man and the farmer who owns his business, land and stock, gets as good wages as the common laborer.

Furthermore, the cost of living, especially in the United States, requires an income of more than \$1.93 a week. This may house, board, and clothe a child, or a very aged person, but it is not enough for the average person. This will be seen when applied to families. Take a family of four. The father and mother belong to the church. The children, eight and ten years of age, do not. According to the figures given above, the income of that family is \$3.86 a week. This is the amount on which the father and mother pay tithe. Does that family pay house rent, purchase fuel, food, and clothes, and school the children on \$3.86 a week? That is what the amount of tithe we pay indicates.

O, may God, who knows the facts, alarm and arouse his people! Brethren, this is court week, and each one has a case pending. One of the charges preferred against us is that we are robbing God in tithes and offerings. How can we expect to be acquitted unless we make this right? And more, how can

we expect the showers of the latter rain to fall upon the church while this sin is being committed? The prophet Jeremiah says: "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." Jer. 5:23-25.

These statements clearly show that for the church to harbor sin of any kind will be to prevent the gift of the Holy Spirit in the latter rain. We have been in the time of the latter rain many years, yet we do not see the showers falling on the church as they should. Who will dare to say that the sin of withholding the tithe from the Lord is not one of the reasons why the showers do not fall? May the Spirit of the living God speak effectually to every heart regarding this important duty. A. G. DANIELLS.

The Sunday Law Movement in Europe

IN the December issue of the *Christian Statesman*, an advocate of Sunday legislation says of the recent progress of the Sunday movement in Europe:—

An international Sabbath federation . . . has existed for some forty years, with its headquarters at Geneva, Switzerland. More recently a Popular League for Sunday Rest has been organized in France, which has done grand work in closing shops, factories, public offices, and business houses. In Belgium alone two thousand freight trains are discontinued on the Lord's day that run on other days. Russia forbids all factory work on Sunday, and most places of business are closed. Drinking places are closed all day on Sunday in Norway, Holland, Scotland, Ireland, and Wales. A determined effort is being made in the same direction in England, where already such places are closed Sunday mornings, but open in the afternoons.

A wonderful advance has been made in France by voluntary effort. Till recently, all the shops in Paris were open on Sunday, and thronged with buyers. Monsieur Honore, the director-general of the shops of the Louvre, sent out many thousands of letters to the ladies of Paris, simply asking them if they could not do their shopping on weekdays. The replies were surprisingly favorable. Now the shops on the Louvre are all closed, besides many other shops in Paris and other cities of France. This shows what can be done when one tries.

The power of royal example is strong. Hence we were delighted by a newspaper paragraph the other day—we hope it is authentic—to the effect that King Edward, after a sojourn in Scotland, refused to return to London by a Sunday train, and declared his intention hereafter to refrain from all Sunday travel, to have no more social functions

at court on that day, and to have the king's Sunday table served simply with cold meats.

All over Europe no delivery of parcels is allowed on Sunday by the post, and only a single letter delivery, whereas till recently this was all the same as on week days.

No reference is made by this writer to recent developments in Italy and Spain, but readers of the REVIEW know that the Sunday-law movement is gathering great force in those countries.

What is the significance of this world-wide rally in behalf of the institution which is the special sign of the power and authority of "the beast"? This question every Seventh-day Adventist should be able to answer. L. A. S.

Note and Comment

ATTORNEY-GENERAL MOODY, at the instance of the president, has written a decision affirming the illegality of "guessing contests," which are declared to be lotteries in disguise. Such enterprises are hereafter to be forbidden the use of the United States mail service. The popularity of such forms of gambling in this country is indicated by the fact that the "World's Fair Contest Company," which invited people to send in estimates of the whole attendance at the St. Louis Fair, at twenty-five cents per guess, received, according to the attorney-general's estimate, replies from about one million people, bringing to the company \$250,000, for which the company paid out in return, in prizes, \$85,000.

THE educational controversy in England is taking on a new phase, which is greatly to the disadvantage of those who have heretofore profited by the Education Act which precipitated the strife. Church-schools supported by public money are required by the act to have school buildings conforming to a certain standard of fitness for school uses, and failure to meet this requirement cuts off all claim upon the public treasury. It is stated that "the surveys now making in London indicate that about \$750,000 will be required for this purpose from Anglican and Roman churchmen." The Education Act gave the control of the public or Board schools to the ritualistic party in the established church, and non-conformist opponents have refused to support the schools on so unjust a basis, and have for their "passive resistance" to the act been penalized by fines and imprisonment. The London County Council, the majority in which are opposed to the act, are now turning the provisions of the measure against its

adherents, putting upon them what is considered "a grievous if not unbearable burden." It was predicted some time ago that the resistance to this act would force its early repeal by Parliament, but the measure still continues to be a fruitful source of injustice and strife in English religious circles.

THE important question whether, with the change in the nation's political ideals indicated by the subjection to its will of a foreign people, there is to be a re-establishment of involuntary servitude at home, is now pending for a decision in the Supreme Court at Washington. The question comes up in connection with the peonage system which has been established in some parts of the South. The case now before the Supreme Court is that of a Georgia planter who, in 1902, was convicted in the federal courts of that State, and sentenced to four years' imprisonment at hard labor, on the charge of having held two negro men in peonage on account of debt, in violation of section 5526 of the revised statutes. The constitutionality of these statutes has been several times affirmed in the federal courts, but it is stated that the government "is powerless to compel their enforcement or observance, even in the most typical and flagrant cases."

In the brief filed in the case by the attorney-general, the latter says:—

We think we may truthfully say that upon the decision of this case hangs the liberty of thousands of persons, mostly colored, it is true, who are now being held in a condition of involuntary servitude, in many cases worse than slavery itself, by the unlawful acts of individuals, not only in violation of the thirteenth amendment to the Constitution, but in violation of the law which we have here under consideration.

The history of this and of similar cases shows that there is little or no sentiment against this peonage system in the localities where it has been set up, and only the federal courts stand between it and its would-be victims.

THE present status of the Sunday-enforcement movement in Washington is indicated by this announcement in the *Post* of December 13:—

The Association of Christian Clergy of the various Protestant churches of the city met at a luncheon yesterday at Rauscher's, and decided that the first Sunday in the coming year should be devoted to the discussion of the question of "Sabbath Observance" in the city of Washington. These sermons are to be expressly aimed at the governmental practise of making certain employees work on Sunday. A systematic campaign will be inaugurated to remedy this state of things.

The meeting, which was an adjourned one from the session of the Christian

clergy held at the Ebbitt House last winter, was called for the purpose of promoting better fellowship and understanding among the ministers of the various Christian denominations represented in the city. The resolution for the sermons on the subject of "Sabbath Observance" came up as a minor consideration, but was so favorably received that it was decided that the day mentioned be chosen as the day for the beginning of the combined attack.

Every "attack" of this nature creates an opportunity for a campaign of education among the people which those bearing the last-day message of Sabbath reform should not be slow to improve.

THE Italian government, it is reported from Rome, was greatly impressed with the ceremony at the recent unveiling in Washington of the statue of Frederick the Great, and is considering the advisability of following suit and presenting to the United States a statue of a great Italian warrior, for which her choice would be Julius Caesar. Italy is prompted to this action by the understanding that it is the desire of the Washington government to erect at the entrance of the war college which has been established at the capital city, a group of the world's greatest military figures, among which would be Alexander the Great, Hannibal, and Napoleon.

This glorification of war, which was a noticeable feature of the speeches made in connection with the unveiling of the statue of the Prussian monarch, is a sign of the times. The United States government did not rise to its present position of greatness through war and conquest, as did other great world powers, but by the peaceful methods of settlement and purchase. This nation has stood before the world not in a warlike attitude; it has represented power and greatness not achieved by the sword, but by the peaceful conquest of the spirit of liberty and progress. It has not held aloft the sword, but the torch of "Liberty enlightening the world." Now, however, there is a change. The nation has become an empire, a "world power," in the military sense of the term. There is talk of a strong standing army and a great navy. The inauguration of the president has become an imposing military spectacle.

Nothing else than this, however, was to be expected, because it is the spirit of strife, and not of peace, that rules this world, and will rule it until its kingdoms are swept aside and give place to the kingdom of the Prince of Peace, when wars shall be no more. Men now talk peace, but their actions show that the spirit of war is in the ascendancy, and that the final appeal in the settlement of international controversies will be to the sword. For this all nations are now preparing. L. A. S.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Three

MARY of Nazareth, loving and kind,
The mission of Him she bore divined
Vaguely and dim, with a wondering
mind.

Mary of Bethany, gentle and fair,
Gave him what cheer her home could
spare,
And smiled with the peace of quiet
prayer.

Soiled with the dust of the gazing street,
Stealing in where he sat at meat,
Mary of Magdalene kissed his feet.

Mary the virgin marveled with fear,
Mary the listener lent him her ear,
But Mary the prodigal faltered near.

Though wonder and loathing filled the
place,
And Simon counted her touch disgrace,
She bent o'er the Master her tear-stained
face;

And her wealth of warm, dark hair,
unbound,
About his feet she wound and wound;
Her sobbing was the only sound.

Mary the hostess made him her guest,
He had lain on Mary the mother's
breast,
But the Magdalene's gift was costliest:

She brought her past, its bliss and shame,
Strange sins, wild memories fierce as
flame—
And in her tears was washed from
blame!

One sat with patient joy at his side,
One stood by the Roman cross where
he died,
One gave herself and her broken pride.
—Love Triumphant.

Words to Ministers

MRS. E. G. WHITE

"HE hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

This is the word of the Lord to those who are engaged in the ministry of his word. They are in his special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service.

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.

Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also.

The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when his representatives descend to the use of cheap, trifling words.

My brethren, you are required by our Saviour to take heed how you witness for him. You need to go deeper and still deeper in the study of the Word. You have all classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict.

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness.

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect.

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is

possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we co-operate with him in saving souls.

God's ministers can not be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety that is not based upon practise is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practise.

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul.

My brethren, in his great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us his Word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in his strength we may be more than conquerors.

Christ is saying, "Come unto me. To me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great." Ask God to give you much of the oil of his grace. Carefully consider every word, whether it be written or spoken.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Light That Is Not Light

G. B. THOMPSON

IN Matt. 6:23 we read, "If therefore the light that is in thee be darkness, how great is that darkness!" But how can light be darkness? The terms are opposites, and appear contradictory. However, the statement is in the Bible, and there are no contradictions in the Scriptures of truth. Inasmuch as this is an

age of so-called light, and on every hand are those who come forth and challenge attention with their claims concerning new light, a study of the preceding text is of interest.

It seems clear from this paradoxical expression that there must be a kind of light which is not really light, but darkness. Satan, before his fall, was the covering cherub above God's throne of light. He was the light-bearer of the throne. He had charge of the light department of the universe, and, though fallen, he is an angel still. Because of sin this angel of light has become the angel of darkness. Though a ruler, he is shut in with chains of darkness.

But though the king of the dark, bottomless pit of unrighteousness, he has power, nevertheless, to transform himself "into an angel of light." He has ministers and apostles also, transformed into apostles of light. 2 Cor. 11:13-15. And may it not be possible that this mighty cherub of darkness, transformed into an angel of light, can still dispense light,—not the true light, of course, but a light which appears to be real light, though in reality it is darkness? And should we foster this deceptive light under the delusion that it is the true light, how great indeed would be the darkness! To cherish this so-called light in the soul, thinking it is the true light, would be a terrible, well-nigh fatal delusion.

While we are in a boasted age of light, gross darkness covers the people. From every quarter the cry is heard, We have light. And on a casual examination in some instances it may really have the appearance of light. It is therefore well to be on our guard lest we be deceived. God's Word is light, and we need to compare with this great, unerring detector everything claiming to be light, that we be not deceived.

In the history of this message there have arisen at various times those who, while claiming to have advanced light, have rejected the messages the Lord has entrusted to his people. Most of those have gone into total and everlasting eclipse. The others grope on in darkness, barely alive.

In the onward progress of the message, there should, without doubt, be such a thing as additional and advanced light, and furthermore there undoubtedly is and ever has been among us increased light. The message grows clearer. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. To cease to receive more light is to stop growing, wither up, and die. To advance, we must receive continually more light.

The messages of Revelation 14 are light from heaven; and when any additional light comes, its tendency will be to strengthen and reveal more clearly the immovable pillars of the messages which the Lord is sending to the world, and which were given to his people three-score years ago. In "Early Writings," page 10, we read: "While praying at the family altar, the Holy Ghost fell

upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a *bright light* set up behind them *at the beginning of the path*, which an angel told me was the midnight cry. *This light shone all along the path*, and gave light for their feet so they might not stumble."

We have here the light of the first angel's message brought to view as it focused in the "midnight cry," which shone with such brilliancy that its piercing rays reach to *the very end*. This is the thought that we wish to impress. That message was light, and it shines till the Lord comes, and the *true path of God's people will lie in the light of this message till the end*. Now if that comes to us claiming to have the credentials of light, and yet its tendency is to discredit the light of the message of the past, it can not be light. It may look like light, it may be presented by a so-called apostle of light, but it is darkness. The second and third angels' messages are but a further unfolding of this same light, making the path of God's people more clear till the end. It will be well to study the messages of this hour in the light of the midnight cry.

The Sanctuary*

(Continued)

IN the law there were many offerings,—the sin-offering, the trespass-offering, the peace-offering, the thank-offering, and the various offerings, and every offering centered in Christ. The different ceremonies illustrate how the sinner is met in the varied circumstances in which he finds himself in this world. Christ was the antitype of every offering; all were fulfilled in him. Each offering represented different phases of the work of the gospel. I wish to take one offering, and if possible in a few words show you how sin was transferred to the sanctuary.

I read, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." Heb. 8:4, 5. Then the work of the priest represented the work done by the Saviour in heaven for us.

"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he

hath sinned." Lev. 4:27, 28. Notice that there are several things omitted in this record that are mentioned in those of other offerings that were made. For instance, "He shall bring his offering, a kid of the goats, a female without blemish."

Now I will put another expression with this, "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own *voluntary will* at the door of the tabernacle of the congregation before the Lord." Lev. 1:3. The people were to be perfectly free to do as they chose. This is the way Christ deals with the human family. He does not force any one, but he sets before us the true light, and those that are saved will voluntarily accept him. We must choose, believe, and accept him, with all the sacrifices and afflictions it will bring. Then joy will beam out in our souls because we can suffer for him and with him.

"And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering." Lev. 4:29. Compare this with Num. 5:6, 7: "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." At the same time he was to confess his sin on the head of the offering, not to the priest, but on the head of the offering, and "he shall bring the trespass-offering at the same time." When God does something for men, it will cause a spirit of liberality to spring up in their hearts, and they will want to do something. They will manifest some appreciation. This was shown in the offering. They were to pour the blood at the bottom of the altar, thus typifying the blood of Christ, which would from the cross fall upon the sin-cursed earth. The blood of Christ has purchased the earth, and through the merits of that blood it will be redeemed.

When a man sinned,—broke the commandments of God,—he was to bring an offering, and laying his hands on the head of it, confess his sins over it. The sinner slew the animal, and after the blood was presented by the priest, the sinner with his own hands removed all the fat from the offering, and gave it to the priest, and the priest burned it upon the altar. Why did the sinner do this? What did the fat represent? David tells us that the fat is as the enemies of the Lord: "they shall consume; into smoke shall they consume away." Ps. 37:20. The fat represents sin; and when the sinner took his knife and separated that fat, it represented the work of the people of God in separating themselves from sin by the word of God. There must be an examination of the heart, an earnestness of soul to discover what there is in

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 24, 1904.

the life that is not in harmony with God's law, his will, and his work. Paul refers to this when he says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." The Word of God will do this; that is, the Spirit in the Word. We need to examine the Word to see if our lives are strictly in harmony with it.

In Isa. 43:23, 24, this thought is brought out still more distinctly: "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Because they had not separated the fat, they made the Lord serve with their sins. Do you grasp the force of this expression, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities"?

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." If we would have our sins blotted out, they must be confessed. There must be no fat remaining on the offering that is brought, but the fat must be removed, the sin must be taken away. There must be an earnestness on the part of the child of God to go to the very depths of his heart and discover what there is there that is not right with God. This will give peace. "If in anything ye be otherwise minded, God shall reveal even this unto you." It is not a fanciful idea that we have a Saviour who has made these promises: he is in the heavenly courts to take all our sins, and finally bring them out and lay them on the head of the scapegoat. But he can never bring them out unless we voluntarily confess every sin. To those who take no special interest in studying the Word, the Lord will never discover many things that are in their hearts. There must be a revival of the study of the Bible by every one of us. God takes the Word, and sends it home to the heart by his Holy Spirit. I can trust in God if I make the Word my daily study. If I do that, then the Lord will do his part, and will discover to me what stands between me and God.

As in the type the priest stood ready to receive the fat from the hands of the sinner, so Christ stands ready to take our sins as soon as we are ready to separate from them. In the type the ashes that accumulated at the altar were removed by the priest into a clean place. Can you see any connection between this and the text that says, "They shall be ashes under the soles of your feet in the day that I shall do this"?

You can see by this service that even the children were taught. Ashes are al-

ways thrown among the refuse, and seeing them placed by the priest carefully in a clean place would call forth questions from even the children, and in explaining why they were in a clean place, the beautiful lesson of the earth finally cleansed from all sin would be taught. Everything redounds to the glory of God.

(To be concluded)

History of the Early Advent Awakening in China—No. 1

The Rise of the Movement

J. O. CORLISS

FROM history we learn that China has not always been so deeply dyed in heathenism as it now appears to Christian nations. According to the records of the Celestials themselves, during the three dynasties which preceded the second century before Christ, the Chinese nation believed in and trusted the God of heaven. Then for some centuries following that, people were deluded by belief in the genii, or supposed good or evil spirits which preside over men's destinies from their birth. But as early as A. D. 58, the Han dynasty brought in the institutions of Buddha, and "set up temples and monasteries to the great injury of the country."

Notwithstanding the malign influence of this form of heathenism, which has prevailed in China for centuries, there have been, at times, those who sincerely longed for a faith which could give genuine comfort. To such the Lord has revealed himself through some remarkable means, and although many thus honored have not always used their benefits in the best way, God has continued to reveal his truth to such for a witness of his faithfulness in meeting the needs of those sincerely desiring it.

An illustration of this is brought to our notice in the great religious awakening in China that began the same year that William Miller began to stir the world with his message of the near coming of the Lord. So mysterious, indeed, was that movement in the far East, both in point of time and in the rapidity with which its influence extended, that one can hardly help believing it to have been in fulfilment of the angelic message which was to go to every nation, kindred, tongue, and people, calling on them to "worship him that made heaven, and earth, and the sea, and the fountains of waters."

In order that the reader may get a clear idea of this movement, it will be necessary here to refer to a Chinese custom of that period. The time-honored usage was to fill all the civil offices in the government, except a few of the highest, from the ranks of those who had excelled at the periodical examinations for literary degrees. There came from the district of Hwa to one of these examinations held in the provincial capital of Canton, in October, 1833, a sixteen-year-old youth named Hung-sew-tseuen. He possessed extraordinary

ability, having devoted his whole previous life to study; but, as often happens, he was refused the honor he so earnestly sought, and another, less competent than he, was permitted, through powerful influence, to reap the reward which properly belonged to Hung-sew-tseuen.

Stung with a sense of the injustice done him, the young aspirant for honors felt deeply humiliated, and, in meditating upon his severe disappointment, he concluded that a knowledge of Confucian doctrines could not give him the desired distinction. Just then he met a strange-looking man, with a long beard, who gave him a book entitled "Keuen-she-leang-yan," meaning "Good Words Exhorting the Age." Turning its pages carefully, he soon gathered its teachings, which were that men ought to believe in God and Jesus Christ, to obey the ten commandments, and not worship devils.

The old man from whom the disappointed student received the book was a native preacher named Leang Afa. He and two companions usually made their way to the city at the time of these examinations, and distributed portions of Scripture and tracts among the multitudes of students who assembled from the towns and villages within the radius of a hundred miles or more.

Hung-sew-tseuen embraced the new doctrines thus placed before him, with all the ardor of a young and active mind. Returning to his home district, he gave himself over to meditation in the new religion. So absorbed did he become in it, and so earnestly did he study it, that a period of sickness followed. During this experience (in the year 1837), he had a vision through which he was instructed in doctrines corresponding to those found in the book he had received. This so strongly impressed him that he immediately began public speaking, and in his own life rigidly adhered to the teaching he had so strangely received.

But his task of instructing others was not altogether the smoothest. A few received the new faith, others hesitated. Some who were controlled by iconoclastic zeal were persecuted by the adherents of idolatry. This persecution scattered the believers, and they carried a knowledge of their doctrines to the villages of adjacent provinces. In a few years, more than two thousand persons embraced Christianity, and multitudes of others sympathized with it. But as the new faith grew among the people, the magistrates opposed it, and persecuted its adherents and abettors.

Two of their preachers were put to death. Two others were sent back to their homes under military escort. On the journey they had to pass through a village where dwelt many converts. These attempted a rescue, bringing on a collision in which blood was spilled. A spark was thus kindled, which grew into a civil war, and branded the movement under Hung-sew-tseuen as rebellion.

So much for the general history of the

movement referred to. In another paper the doctrines and practises of these people will be dwelt upon.

Praying and Giving

E. K. SLADE

It is very fitting that our gifts for the advancement of the work be accompanied and followed by our earnest prayers. This season set apart for praying and giving will prove a wonderful blessing to all who enter into it heartily, and it is bound to bring light and power and progress to the cause in the needy fields.

At no time are we so well prepared to give of our means to the work as when we have unitedly sought God for a rich blessing from heaven. At such a time, when we have more fully consecrated ourselves to the work, and our hearts have been touched and tendered by the Spirit of God, and feelings of love and sympathy have been awakened for the hundreds of millions who are now in darkness, we shall feel to pray that every dime and dollar that we are permitted to give may be richly blessed of God in its appointed mission.

While we "ought always to pray," it is needful that we unite in this special season with a definite object in view. A special season of prayer was often called for in ancient Israel. It is most fitting that the voice of a whole people shall ascend to God for a special blessing, that this message may go with mighty power to the uttermost parts of the earth. The work has been so really placed upon us that it has been possible for us, by our relation to it, to hinder or hasten its advancement. The most sublime mission ever entrusted to angels or men has been subjected to the possibility of delay through our inactivity and unfaithfulness. Have we been true to the trust? Have we fully appreciated the privilege thus granted to us? It is a great privilege to be permitted to "hasten" that event that means so much to all the universe. Equally great will be the condemnation for causing the delay of that event.

It is not enough for us merely to feel an interest in the progress of the work, with a desire to be among the saved when it is finished, and then assume a sort of passive, irresponsible attitude, feeling that the Lord is mighty, and that he will bring it to completion in his own time and way without our efforts. It is to be accomplished through human agencies. He has rolled the work upon us. The infinite resources of heaven are at our disposal. The united, faithful prayers of this people, in every conference, church, and family, accompanied with Christian living and giving, will bring great effectiveness to all our plans and efforts.

Receiving and giving places us between God, the giver, and the needy world. Unsaved millions are reaching out to us for Heaven's gifts. They know nothing of eternal riches, and are ac-

quainted only with earth's poverty and woe and unsatisfying wealth. Shall we not give as we have received? God's gifts are bestowed upon us as he sees that we are willing to bestow them upon others. This is true of financial matters, as well as spiritual gifts. We are not made poorer by giving of our means, for that is heaven's way to riches. To live is to give up life, to be wise is to become a fool, strength is made perfect in weakness, to be exalted is to become a servant. So it is with riches; it is very different from the world's way, and apparently paradoxical. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches."

Surely the work before us is deserving of better service than we can give, but we may be thankful that God will bless our efforts and gifts, and will accomplish much by them. But little time remains. Delay shall be no longer. The work is to be finished in this generation. Let us work and pray, and give accordingly.

Looking Backward and Forward

T. H. JEYS

ANOTHER year of probationary time has almost run its course. Soon we shall have come up to the beginning of another year of privilege and opportunity. As we look back through the months, we shall see many mistakes, many weaknesses, many failures. Our hearts will be made sad as we contemplate the defeats and sorrowful endings of many enthusiastically laid plans. And yet our minds should not be wholly given up to the retrospective. We are not only to look backward, but "forgetting the things that are behind," we are to look forward with hope and faith and courage. We are to ask for strength for future conflicts, wisdom for coming perplexities, ability for the battles that lie still beyond.

We may view the past only that we may avoid its mistakes in the coming days. We may contemplate our sins and weaknesses only that we may give them to one who has bought them. We may look at our own broken plans, only that we may lay them down at the feet of him who doeth all things well. Concerning the future we may not take counsel by the past. New experiences, new achievements, new victories, are to be prayed for, hoped for, expected.

We are to pray the Lord of the harvest to send forth laborers into his harvest. We are to labor earnestly to see that our own prayers are answered. We are to give our means and ourselves that the work may be done. We are to shake ourselves free from the lethargy of the enchanted ground. We are to cease to be harassed by the old doubts and fears. We are to pray that wisdom may be given for every trial, strength for every temptation, power for every struggle.

We are to look out on the world lying in wickedness, and cry mightily to God to finish the work and cut it short in righteousness. Then we shall nerve ourselves for the mighty struggle, and go forth to the last great conflict conquering and to conquer.

Noble Service

We can not all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangelists to souls within our reach;
There is always love's own gospel for loving hearts to preach.

We can not all be heroes, and thrill a hemisphere
With some great daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do.

— Selected.

— THE —

MISSIONARY CAMPAIGN

The Mission of Our Large Books

OUR large books, "The Desire of Ages," "Great Controversy," "Patriarchs and Prophets," "Thoughts on Daniel and the Revelation," "Bible Readings," etc., in various languages, are the pillars of our denominational literature. Smaller publications each have their place. Tracts may be scattered by hundreds of thousands. Everybody, even the children, can scatter these little leaves of truth. Their mission is as wide as the earth, and they will gather many sheaves for the harvest. Small books, also, have their place, even though some of them may do little more than introduce the Lord's workers, or teach the little children to read the Bible stories.

But it remains for the large books to lay out before the world the broad, beautiful system of truth in the third angel's message. They were not prepared in haste. They are the best ripened fruit of many years of toil and prayer. A half century of earnest labor by Sister White reached its best results in "Great Controversy" and "The Desire of Ages." "Thoughts on Daniel and the Revelation" was the fruit of one of the rarest and choicest gifts God has given to this people.

These books are the best that our most gifted laborers could produce, and they are the best we have to offer to the world. They have their mission, and they will discharge it in their own quiet, powerful way. In thousands of homes they are working. Day after day and year after year they are telling the good news of the soon-coming Lord. Although their work is silent, and much of it will not be known till the harvest is gathered,

yet enough of the results come to us to make our hearts rejoice in the assurance that the good books we have labored so hard to sell are doing a great work.

A stranger once came to my office, searching for literature on the second coming of Christ and the Sabbath. This was his story: "Two or three years ago my wife bought a copy of 'Bible Readings' from an agent. She read it, and then hid it away, fearing that I would find fault with her for buying it. A few weeks ago, when in the city reading-room, I came across one of your papers, and became interested in the subject of the second advent and the seventh-day Sabbath. I tried to find more literature on those subjects, but could not. One day I told my experience to my wife. 'Why,' said she, 'I have a book in the house which explains all about those things.' 'You have!' said I, 'well, I think you had better bring it out.' She did 'bring it out,' and the result is we have been keeping the Sabbath four weeks."

In that same town a gentleman bought a copy of "Great Controversy," and on finding that the book overturned much of his bad theology, which he had been trying hard for many years to keep right side up, he became very angry. He could not be angry enough all alone, so he gave the book to his son, expecting he would help him be angry. The son accepted the truth. How often the devil swings the pendulum too far for the safety of his own cause!

An urgent call once came to a conference committee to send a minister to a country town to present the message where an interest had been aroused by the sale of books. A minister was sent, and he found that a gentleman who had purchased a copy of "Bible Readings" had become interested in the truth, and had taught what he had learned to his neighbors. Fourteen had accepted the message before the minister arrived, and in two weeks he organized a church of thirty members.

About fifteen years ago two canvassers were sent with "Great Controversy" to a beautiful, fertile valley, many miles from the railroad, and accessible only by boat. They sowed abundantly, and went their way. Five years later two other agents were sent to that territory. They found the people so interested in the truth that they felt compelled to tarry with them and hold a few Bible readings. Seven accepted the truth at that time. This little company remained faithful, and kept pleading for a minister. After about five years more a minister was sent, and he soon organized a church of fifty members.

Several years ago a devoted Christian lady, living in a secluded though prosperous farming section, became deeply interested in the prophecies of Daniel and the Revelation. She read them many times, and prayed daily that the Lord would send her light. One night she dreamed that a colored man, riding a bicycle, came to her house and ex-

plained the prophecies to her. In the morning she told her dream to her daughter, and said that she believed God would send some one, and she would look for the man she saw in her dream. A few days later, the daughter saw a colored man approaching the house on a bicycle, and she called, "Look here, mother, here is your colored man on a bicycle." "No," said the mother, "that is not the man." He proved to be an Indian peddler. Soon another man came, and the daughter said, "Mother, surely this is your man." But the mother said, "No." After several weeks of waiting, one day the mother saw a well-dressed colored man wheeling up the drive. "My child," she said, "that is the man." He came to the door and introduced himself, and his book, "Great Controversy," which he was selling. When he had finished showing it, the lady said, "Have you nothing else for us? I have been praying for months for light on the prophecies. Can you tell us anything about them?" The canvasser recognized the call of God in this inquiry, and he stopped to give a Bible reading. In the midst of the study the lady stopped him, and said, "Now, you must stop. This is what we have prayed for. Many of our neighbors are as interested in these subjects as we are, and you must stay with us to-night. This evening we will call in our neighbors, and have a Bible reading. The canvasser decided to stay. That study created a demand for others, and the agent found himself unexpectedly transformed from a canvasser to a Bible worker, with all he cared to do. In two weeks he wrote as follows to the conference president: "You must come at once and help me. I have been holding Bible readings here for two weeks, and have fourteen new Sabbath-keepers, and many others are interested." The president went to his aid, and in two weeks more organized a church of twenty-eight members.

These are only a few among many illustrations of the great work being done by our large books; and who can tell what the harvest will be when all these gospel sickles have gathered in their sheaves?

More earnest attention should be given to the sale of the large books. Our publishing work enjoyed its greatest prosperity when all the conferences united in a strong effort to send out many agents with large books, and the work has declined as rapidly as our faith and courage have retrograded from the sale of large books to the cheaper literature; but prosperity has been maintained in every conference where courage and faith have kept up a strong, high standard. With hardly an exception it may be safely stated that our publishing work in every country where the subscription book work has been established has prospered directly in proportion to the grade of books sold. Large books have meant a large business, and small books have meant a small business. The publishing work in these United

States afford the most striking illustration of this.

In Australia the canvassing work began with large books, and prospered wonderfully till the cry was raised, "The sale of large books is done." Then the work went down. When the work was reorganized on its original basis, it returned to more than its original prosperity. The same has also been true in England. In Ireland, where the population is largely Catholic, and a large per cent of the people are poor, the sale of large books had been dropped for years, and agents stoutly contended that no books could be sold in Ireland successfully for more than seventy-five cents a copy. But two years ago two men who believed that large books could be sold began to work in Ireland, and they had splendid success. This is the universal experience. "As a man thinketh in his heart so is he." If he thinks he "can't" sell large books, he can not. If he *knows* he can, and knows the source of his power, and therefore knows why he can, his success is assured. If he is a creature of circumstances, and subject to external conditions, he will fail. If, under God, he is master of circumstances, he can not fail. May God grant that the time will soon come when the canvassers, and State agents, and general agents, and conference committees, and publishing houses will unite in a strong subscription book work upon the only basis which has ever succeeded, or is ever likely to succeed; and may our blessed Lord, who has never failed nor been discouraged, put his own spirit of courage into the hearts of many as they engage in this missionary campaign, so that we may see in the near future our subscription book work restored to its proper place in the message.

E. R. PALMER.

Are We Afraid?

THE following from a private letter illustrates a point which is well worth considering:—

"I went down to Mr. — on an errand, and he and his wife began the conversation upon Bible themes. He asked me several questions which I could not answer, but I told him I would furnish him tracts that would. One of his questions was, Who changed the day? This family is probably the wealthiest in our community. 'Now,' said he, 'you people have always been afraid to mention the subject to me, and because of this I have been afraid of you, too.'"

Is it possible, dear reader, that such a statement as this may be made about us when it is too late to answer satisfactorily?

H. H. HALL.

"No one else can solve your problem, or work out your riddle. You stand or fall by it. Your happiness, your well-being, your success, and your destiny hang upon your carrying out the program the Creator has given you."



Only a Leaf

It was only a little leaf

That hung for a while on its bough;
It danced and fluttered; but life was brief,
And its place is vacant now.

It was only a little leaf;

Did it pay to live at all?
The sun smiled on it, the cold rains came,
And then it was doomed to fall.

It was only a little leaf;

But on it did shine the sun,
The winds did caress it, the birds did sing,
And it lived till its work was done.

It was only a little leaf;

But it took its gladsome part
In the great earth's life, and at the last
Earth clasped it to her heart.

—Selected.

How to Get on With Disagreeable People

SOONER or later, I suppose, it falls to the lot of all of us to live, for a longer or shorter period, with a disagreeable person. Not that they are *really* disagreeable in themselves, perhaps they may be even attractive and loveable to some people; but to *us*, on account of their temperament and tastes differing so widely from ours, they appear difficult to get on with.

It is very important to learn the divine art of living with uncongenial people; for to be continually "rubbed the wrong way," to daily meet with jars and friction, will slowly but surely wear away our very life. Our health and our spirit will gradually disappear, yes, and it is to be feared, alas! our grace also.

Going through life, I have learned some valuable lessons that have helped me to bear patiently with disagreeable people, when it has been my lot to meet with them.

The first is this: if you find some one trying and hard to live with, you may be almost certain that he also finds things about *you* that are irritating to him.

I remember that when, as a child, I confided to a mutual friend how difficult I found it to get on with a companion, I was more than surprised when she quietly remarked, "She says that you are so very trying sometimes." I had never dreamed that I had been in the least to blame! And as the years have rolled by since then, I have noticed again and again that, if there is friction, it is almost invariably felt on *both* sides. How often it has helped me to be patient, if some one has rubbed me the wrong way, to say to myself: "No

doubt, although I am not conscious of doing or saying anything wrong, I am trying her as much as she is trying me."

Another useful lesson experience has taught me is, that, if persons are irritable and cross and difficult to please, very often the reason is because they are suffering (all unknown perhaps to those around them) in mind or body; and, if we only knew *all* their pain, we should feel it was pity instead of blame they deserved.

A third lesson I have learned in some measure is, if people are disagreeable, to make allowances for their natural disposition, and not to expect the same sympathy and consideration from those who are not naturally sensitive and tender-hearted, as from those who are. The former can not be expected to know what a little thing will hurt the latter.

I have noticed on different occasions, when some one who had been born, as it were, without sympathy or tact, said what seemed to be an unpleasant or cutting thing, it was not that he meant to be unkind or to wound; it was simply because he had the misfortune to have a bad manner and to possess no natural tact. If we are different from such, let us thank God for it, and say to ourselves: "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

Mrs. Charles has beautifully expressed what I am trying to say when she wrote: "How many of our resentments would die out by simply realizing that the deeds or words or omissions which wound us were not meant, or that, if indeed they were meant, they arose from a difference of character, or a want of imagination, which prevented the perception of how they would pain!"

But though the three lessons we have mentioned are very useful and precious, they do not go deep enough. If we are to get to the root of the matter, we must learn a more spiritual truth; namely, that our relations with our fellow men largely depend upon our relations with God, that we can only truly keep in touch with those we live with by keeping in touch with God.

This is the most important fact for us to learn, that we keep right with men when we keep right with God.

How searching are Pastor Stockmayer's words: "When nothing comes between us and God, there will be nothing coming between us and our brethren." The smallest friction with our friend, our neighbor, or our fellow worker, ought to be an alarm call to awaken us to the fact that all is not right between our soul and God. If we are finding it difficult to "let our yield-

ingness be known unto all *men*," the reason is that we are not sufficiently yielded to God.

One who has had large and long experience in dealing with Christian workers says: "The soul that is filled with the Holy Ghost is adjustable both to God and man. The easiest people to get along with are those most filled with God." If, then, we have not learned to get on with disagreeable people, and can not yet bear and forbear, we may question if we know what it is to be filled with the Spirit.—*The Life of Faith*.

A Weather Rhyme

WHEN the weather is wet,
We must not fret;
When the weather is cold,
We must not scold;
When the weather is dry,
We must not cry;
When the weather is warm,
We must not storm,
But be thankful together
Whatever the weather.

—Selected.

If You Want to Be Loved

DON'T contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief.

Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything but a gentlewoman or a gentleman, and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—*Christian World*.

A FARMER had a weather-vane made for use on his barn, in which were wrought the words, "God is love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love whichever way the wind blows." There is more truth in that saying than in some sermons an hour long.—*Selected*.

THE WORLD-WIDE FIELD

Malaysia

R. W. MUNSON

WHEN we come to the flora of this region, human speech ceases to be adequate to the task of telling the wonders that abound here. God has lavished upon the vegetation of Malaysia the most varied and delicate shades of green, the like of which can be found nowhere except in the seas that enclose these islands. The brightest colors of the rainbow are employed to paint the giant flowers of the jungle or the blossoms of the forest trees.

The density of foliage, the infinite variety of forms, the contrasts presented, the delicacy of foliage, all submerge the

the Lord comes, I hope to gaze upward through its green fronds, and see my Saviour coming in the skies.

Do not imagine that all this is mere fancy or false sentiment. God pity the missionary who does not feel just this affection for the land to which the Lord has called him, and not for the land only, but for the inhabitants. To the man truly called and sent of God, there is a true love for the people of the country, their language, their faces, and their dress: this is necessary to his happiness. I see the love and wisdom of the Creator here in the luxuriant and sunny tropics as I never saw them in the more barren fields and forms of my native land. God evidently designed me



A RIVER SCENE IN JAVA

newcomer especially, in overwhelming waves of delight. He involuntarily exclaims, if not too sordid or prosaic, "This must have been the site of the garden of Eden."

The cocoanut palm is the most conspicuous of all the larger plant life of the Indies. It is both fruitful and abundant. There is a dignity and royal bearing about this tree that never fails to impress the stranger, and that ever grows upon the man who comes to stay. It is stately, it is beautiful, it is graceful, and it is eminently useful. I have spent many years in the tropics, yet my love for the palm increases with the years. I can never be happy away from it. Its fascination constitutes one of the important elements of the charm which this land has for me. If it please God, I shall never leave this land where it flourishes, or remain long away from it. If the Lord tarry so long, I hope to be buried beneath its shade. If I live until

for this land of perpetual sunshine, of gentle seasons, and mild-mannered people. Not a day passes that I do not feel welling up in my heart the profoundest gratitude to God for his great love in calling me to this work and this "garden of the gods," to devote my life to the work of telling these poor enslaved victims of Satan, of Jesus and his love. I feel a kind of disgust whenever I read, as now and then I do, expressions of sympathy for missionaries for having exiled themselves "from home and friends and all that life holds most dear," in order to come to these benighted lands of the Orient. Of course, we love our kindred and country, and it cost us a struggle to decide to leave them, but the joy we felt and still feel in relinquishing what the world ordinarily prizes in order to do the Father's will, the sweetest thing in heaven or earth, is a thousandfold greater than the joy of seeing our friends or enjoying

the conveniences or comforts of life in a country like England or America.

I would to God that I could impress upon the minds of all God's dear children that where God is, there is paradise, no matter if it be on the burning sands of Arabia or the frozen icebergs of Greenland. Circumstances can not make a man happy. Only those who gladly renounce self and all its ambitions, and sink their own will in the will of God, are truly happy. But happiness, after all, is not what we are after. We can not always be happy, and it does not signify very much whether we are or not. To be right with God and in harmony with his will for us is the great question. How I bless God that we have found this secret of true happiness! It lies in seeking the happiness and welfare of others rather than our own. When a man becomes supremely reckless about his "own interests," and literally gives himself away for Christ's sake, then it is that he finds the true joy of living.

But I have wandered from my theme, because I could not resist the temptation to give vent to my feelings concerning the beauty and charm of this country and this work. There are many trials and discouragements, but we thank God for grace to endure the one and overcome the other. In the midst of our sorest difficulties we have had the sense of God's presence, and have been able to rejoice in the Lord, and to go on our way without losing heart or courage.

One of the most interesting and gratifying features of life in this land is the abundant supply of wholesome and nutritious as well as palatable food available. In some respects it is a paradise for vegetarians; for we have a good variety of excellent foods that are cheap enough to render it possible to live quite economically upon little else than native products. The fruits are very nice, there being in every season of the year some fruit that is plentiful and cheap; and there are bananas the year round, besides pineapples a good part of the year.

The mainstay of the population is rice, that incomparable cereal, so cheap in price that a family can be fed on it for a few shillings a month, so nourishing that little else is needed, so easily digested that dyspepsia is almost unknown. There are many kinds of rice. There is the cooking rice, for the mainstay of the meal, and there is another highly gelatinous kind that is used chiefly in making the puddings or pastries of which the natives are so fond.

The cocoanut enters very largely into the diet of both Malays and foreigners. There are a dozen varieties of bananas, also the pineapple, jack-fruit, papaya, mangosteen, ramtutan or "hair-fruit," sour orange, sweet orange, lime, custard apple, alligator pear, and the notorious as well as famous durian.

I can not pass the durian without something more than a word of description; for it is far famed as the fruit

which is delicious to the sense of taste, but intolerable to that of smell. It is a tall, elm-like tree, and bears a fruit varying in size from a small muskmelon to a six-quart pail. It is rather oblong, and covered with strong spikes, or thorns, thickly spread over its surface. These thorns, from which the fruit takes its name, are broad at the base, but sharp at the extremity, and make them uncomfortable things to handle except by the stem. The interior is always divided into five pod-like pockets similar to the interior of a pea pod. These pods are of a rich satiny white, and are each filled with an oval-shaped seed covered with a thick cream-like pulp. This pulp is the part of the fruit that is eaten, and constitutes only about twenty per cent of the entire mass.

Wallace describes this pulp as follows: "A rich, butter-like custard, highly flavored with almonds, gives the general idea of it; but intermingled with it come wafts of other flavors that call to mind cream cheese, onion sauce, brown sherry, and other incongruities. There is a rich glutinous smoothness in the pulp which nothing else possesses, but which adds to the delicacy. It is neither acid, sweet, nor juicy, yet one feels the want of none of these qualities; for it is perfect as it is. It produces no nausea or other bad effects, and the more you eat of it, the less inclined you feel to stop. Indeed, to eat durian is a new sensation worth a voyage to the East to experience."

I care little for it, although I like its taste, because it is too difficult of digestion. The most remarkable thing about it is its pervasive, and to newcomers, offensive odor. Mark Twain said that eating durian was "like eating Limburger cheese over a London sewer."

Besides the foods and fruits already mentioned, we have potatoes, both the Irish and sweet; flour from California and Europe; canned biscuits; California fruits, both dried and canned; and a great variety of canned vegetables. Ground, or monkey, nuts are plentiful, and quite as cheap as at home. White beans are abundant, and form a very important part of our diet. Sugar is cheap, and is a dark kind made from a species of palm that closely resembles in flavor the maple sugar so popular in the States.

So you see we do not go hungry or lack the comforts of life in these ends of the earth.

(To be concluded)

Annual Meeting of the North England Conference

GUY DAIL

THE delegates of the North England Conference assembled on the same grounds as last year, at Leicester, August 1-7, for their second annual gathering. The eleven churches and five companies were represented by an attendance of about one hundred and twenty-five. The weather was all one could desire, as the sky was clear, and

we were blessed with almost continual sunshine each day of the meeting. The townsfolk showed a good interest, although the attendance from the outside was hardly as large as last season. The brethren gave earnest heed to the word spoken.

All lines of work received attention. The reports showed progress. For the year ending June 30, 1904, there had been eighty-five baptisms, and twenty-nine had been received by vote. The membership had grown from three hundred and seventy-eight to four hundred and one. This is not a very good showing; for in the numbers reported a year ago, some were counted who in reality did not belong to the church at all. Through the earnest efforts of the former secretary and treasurer, Brother C. H. Castle, correct lists were prepared, so that we know now who are united with us, and who are not, at least so far as open profession is concerned.

The work of God does not go forward in the Continental countries without great difficulties, and it must encounter opposition and ridicule and indifference in England. Simple gospel truth is not any more popular in our time than it was in the days of Noah. However, there are some who really are seeking truth, and who will obey God at all hazards. Such recognize his voice as the Scriptures are more fully opened to their understanding. It is from among this class that we have been able to organize five new churches in North England the past year. One of these is a conference church, organized to contain the larger number of the isolated believers. The recently organized congregations in King's Heath, Birkenhead, Manchester, and Leicester were received in the sisterhood of churches at this conference. It was in grateful recognition of the good work done that the first resolution was passed at this meeting:—

"Resolved, That the first resolution of this conference be one of thanks and gratitude to our Father in heaven for the spiritual and financial prosperity during the past year, in that he has given success to all who have labored for him, and added strength and growth to the cause of the third angel's message in the North England Conference."

As to the financial prosperity, the tithe for the year was £1076 7s. 1d., an increase of £123. Through the very generous assistance of the California Conference, which gave them £390 5s. 3d., the North England Conference was able to settle with all its laborers, and have a small balance in the treasury.

Creditable work has been done also in the Sabbath-school and church-school departments. At the end of the first quarter of the conference year, there were thirteen Sabbath-schools, with a membership of 355, and at the close of the year, there were seventeen schools, with an enrolment of 490. Their donations had been £93 11s. 3d., and of this sum, £52 11s. 3¼d. was given to mis-

sions. A new church-school was opened at Kettering last year. Sister Castle began the work, but was compelled to give it up on account of her health. She was succeeded in March by Sister Raywell. This school is supported by contributions and tuition; it has an enrolment of twenty-six, and an average attendance of twenty-four. It was in reference to the esteem in which the labors of Brother and Sister Castle had been held that the conference passed the second resolution:—

"We desire to express our appreciation of the faithful and able services of Brother and Sister Castle during the time they have been with us, and our deep regret that the state of Brother Castle's health makes it necessary for him to seek a change of climate and occupation, and our sincere trust that, with the blessing of God, he may soon be restored to health and strength, and be spared to have a part in the giving of the glorious message until Jesus comes."

Brother Castle sincerely thanked the brethren for their kindly expressed sympathy and well wishes and appreciation of the efforts he had put forth.

Feeling that the highest standard has not yet been reached, however, by the churches and Sabbath-schools, this resolution bearing upon the further improvement of the Sabbath-school Department, was heartily supported:—

"Whereas, The Lord has given very clear instruction concerning the importance and value of the Sabbath-school work; therefore,—

"Resolved, That the conference committee be requested hereby, to make a special effort through this conference year to bring this branch of the work to a higher standard than it has hitherto attained."

Brother Gillatt has been in charge of the canvassing work in this field the past year. He has been succeeded by Brother Joyce. Probably in no other land are our canvassers doing more to spread the message than they are doing in Great Britain. Forty agents and many of our lay members in the North England Conference have been busy at work scattering our periodicals, and between a dozen and sixteen colporteurs have been selling our bound books. From June 30, 1903, to June 30, 1904, 564,748 papers were distributed, and books to the value of £1084 7s. 6d. were sold. These resolutions expressed the sentiments of the delegates with reference to this branch of the work for these times:—

"We recommend, That every family and each worker in the North England Conference be encouraged to subscribe for the *Missionary Worker* and the *REVIEW AND HERALD*, in order that they may keep in touch and in sympathy with the progress of the third angel's message in all its phases, throughout Great Britain and the entire world.

"Whereas, The Lord has spoken so definitely with regard to distributing our literature; and,—

"Whereas, Experience during the

past year in our conference along this line has demonstrated the wisdom of this plan of work; therefore,—

"Resolved, That we, as ministers, Bible workers, church officers, and lay members, pledge ourselves to an earnest and systematic effort to place before the people our tracts and other literature containing the third angel's message.

"Whereas, The Lord has set his hand the second time to recover the remnant of his people, and has graciously restored to his church the gift of prophecy; therefore,—

"Resolved, That we put forth a more earnest effort to acquaint ourselves with these writings, and to encourage our brethren and sisters throughout the conference to secure, as far as possible, the volumes of the 'Testimonies for the Church,' and especially the more recent volumes, and to make an earnest study of the same."

Two recommendations were passed with special reference to the raising of funds, the one taking cognizance of the need of yet greater faithfulness in bringing to the Lord his tithe, and the other providing for a tent fund. To assist in accomplishing the first of these ends, the conference is to supply envelopes for the monthly collection of the tithe in order that it may regularly and promptly be forwarded to the treasurer, and as a beginning in carrying out the second suggestion, a collection of £10 5s. 6d. was taken up, and £21 18s. was pledged.

The Leicester Sanitarium, of which we spoke quite fully in our report last year, was formally opened Feb. 8, 1904. It accommodates about a dozen in-patients. Its patronage has not been very large, and yet quite a number who have sought the assistance of the institution have found health and happiness. Dr. F. C. Richards is superintendent.

The following officers were chosen for the coming year: President, E. E. Andross; Secretary, May Loveday; Treasurer, Mrs. M. Barnard; Auditor, W. T. Bartlett; Secretary of Sabbath-school Department, Mrs. M. Barnard; Secretary Tract and Missionary Department, J. Brandt; Executive Committee, E. E. Andross, S. S. Barnard, George Hawkins, J. W. McCord, S. G. Haughey.

In the territory of the North England Conference, which consists of eighteen counties, with a population of 16,158,061, the brethren begin the new conference year with four ministers, two licentiates, seven Bible workers, and fifty colporteurs, who go forth in faith, believing that still greater victories for the truth are in store for them. They should be remembered in the prayers of God's children, that his Spirit may direct their efforts, and that sinners may be converted to God, and be prepared to meet the Lord at his soon coming.

Hamburg, Germany.

LESS than thirty years ago there was not one native Christian in all Central Africa. To-day the native Christians number over ten thousand.

Peru Unentered

H. F. KETRING

AMONG the dark countries of this neglected continent, the darkest and most intolerant is Peru. In fact, there are few countries in the world whose doors are so tightly closed against the entrance of the gospel. For a long time Ecuador was considered the most intolerant of all South American countries; but a few years ago the liberal spirit gained a footing, and the state was separated from the church, and now there is perfect religious freedom there, the Catholic Church, which for centuries held its people in ignorance and bondage, having no more privilege than any other.

But here, the Romish priests have absolute control; and they consider themselves extremely benignant because they

who will rise up and say, "I will go to Peru, God helping me"? He need not expect an easy field, where he can go out and preach to a large congregation, and report a goodly number of additions to the church. He will have a very different experience here from what he has at home. The first Methodist missionary who came here some years ago was thrown into prison, where he lay in the filth for months. He was, nevertheless, faithful, and, thanks to the few rays of light that have entered since then, it is a little better now.

In the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," that "stood before the throne, and before the Lamb," do you not think that some will have come from Peru? — There certainly will. O that God would move upon the hearts of some faithful, God-fearing workers to come here to help give the last message of mercy to this people! You, brother, who have not yet decided which field you will enter, ask the Lord if he would be pleased for you to come to this field.

Lima, Peru.



LLAMAS CARRYING SILVER ORE FROM THE MINES

permit a Protestant to live, after having deprived him of every religious right. Nevertheless, that meager bit of tolerance is not voluntary, but of necessity. One of the laws instituted by the Spaniards says, "Whosoever shall celebrate acts of public worship different from the apostolic Roman Catholic religion, shall be punished with imprisonment in the first degree" (one year). Hence there is no public worship permitted Protestants within the limits of the entire republic.

For the past three weeks I have had secret meetings in a room of a private house, with windows and doors securely fastened. Naturally, the meetings are small, we having to extend personal invitations. But the Lord has met with us, and they have been refreshing seasons, indeed. Eleven are keeping the Sabbath, and are rejoicing in the truth. I hope to leave them thoroughly established in the truth, so that they will stand alone; for, indeed, they must stand alone, if they stand at all, as we have no worker in all this republic of three million souls. I am endeavoring to get them to look to Jesus for their help and strength.

O my brethren, can we not have a worker for Peru? Must these dear souls struggle along here with no one to lead them further into the treasure-house of God's truth? Is there no one who has had some experience in the home field


THE Japanese government has insisted that interpreters hired by foreign war correspondents must be Christians. It wishes those who go with foreigners to the seat of war to be men who will not soil the Japanese name by dissolute lives. Japanese officials know the high moral influence of the teachings of Jesus Christ.

THE North German Missionary Society, cultivates the idea of self-support in its stations in Togoland, West Africa. Its native Christian constituency numbers 3,790 persons. Reckoning as money the value of materials or work contributed to the church buildings, the contributions of the Togo Christians last year to church work amounted to a little more than five thousand dollars.


THE power of caste in India is such that one of the Christian lepers at Kothran, in Berar, refused to come to the communion because a low-caste man had been received into the church. He left the leper village with his family. But in April of this year he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess, and ask him to forgive me. Now I want to obey him, and am ready to take the Lord's supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.

Mission Notes

THE Church Missionary Society is about to build and equip, at Khartum in the Sudan, a girls' school, in memory of General Gordon.



THE FIELD WORK



India

GLEN HOGAN, SIMLA.—We have good reason to be thankful for all the Lord has done for us. Sometimes I wonder at the Lord's using such a dull instrument, but in this is his great love and mercy manifested. Then I remember that "God hath chosen the weak things of the world to confound the things which are mighty," and I thank him for placing me among this class, that I may glory in the Lord and the power of his might.

The other day I entered the Grand Hotel here, and sent my card in by the servant to one of the guests. The lady came out, and said her husband was not prepared to see me. I spoke to her about the paper, and asked her to show it to her husband. Then I asked the Lord to reveal the contents to them while I awaited an answer. Soon she returned with the money, and asked me to place her name on the list. These people are generally very hard to reach, and I felt especially thankful at the result. I met the proprietor, who also took the paper.

There are many office men here, and it takes some time to reach all these; but I have the place more than half worked. A list of two hundred paid subscriptions is now in hand, and I am working for at least one hundred more, if the Lord wills. The upper classes are yet to be visited, and it is much more difficult to interest them in these things.

Mrs. James is very busy with her readers. She expects to see some of them baptized and united with the church.

W. O. JAMES.

China

LOH SHAN HSIEN.—Although we expect to see greater results than we have seen from the work in slowly progressive China, yet we have reason to be thankful for all the favors received during our short stay in this place. It is about four months since we came here, and some of the time was spent in repairing the houses. At first quite a number of visitors came to see me—more from curiosity than from anything else. It is always expected that there will be many callers in a new place. As a rule, we do not allow them to run about and look at everything, but kindly ask them to be seated in the guest hall, in order that I may have a chance to speak to them on the most important subject—their salvation. Notwithstanding the great heat in June, July, and August, I was glad for the opportunity of receiving them, because I knew very well that many might never come again. Of course it is trying sometimes, when the women interrupt me, and show no interest in religion. To me their curious questions sound strange, indeed, although for over eight years in China I have heard them repeated occasionally. These are some of them:—

"How old are you?" "How many children [sons] have you?" "Do you make your shoes and clothes yourself?"

"Do you cultivate the ground in your country?" "Is there any foreign kingdom populated by women only?" "Do you like our country or your own best?" "Are there any people with holes in the chest, carried on a bamboo pole?" Besides these, many, many other strange questions are asked. But I make the best of it, and tell the old story of Jesus and his love over and over again. The seed sown falls by the wayside, upon the stony ground, among thorns, and even into good ground.

The people are especially fond of song and music, and as a result we have a class of children in our recently opened school who are now learning to sing about Jesus, both in the day-school and in the Sabbath-school.

An eight-year-old orphan girl has been added to our family. Her father was one of our first converts here in Honan, and died over two months ago. At my request, her mother unbound her daughter's feet during our stay in Sanchi-tien last year. Shang Mao Ri is a clever little girl, and if the Lord tarry, we hope to educate her for future usefulness among her benighted sisters.

One of the Chinese sayings, "*Man man tih tsui shi kuai*,"—"Slow slow is fast, and vice versa,"—does not agree very well with us, as we wish the Chinese to accept the truth quickly. And had it not been for our slowness in receiving the word of truth and proclaiming it to all nations, the Lord would have come long ago to establish his kingdom. O how we long for the kingdom to come! And how we long to see the King of kings enter many hearts in China and manifest his saving grace!

Dear friends, just think of it—China is nearly four thousand years old! And of her millions, thirty thousand people die every day, most of them without any knowledge of him who died that we might live forever in his presence. What are you now doing to rescue the perishing and care for the dying?

MRS. IDA PILQUIST.

New Jersey Conference

It was ascertained at the recent session of the New Jersey Conference that there had been an increase of twenty per cent in the membership of their conference during the last term of ten months. Their working force is numerically small, but the Lord has given them souls for their hire. When we call to mind that this conference is in the conservative East, it is gratifying to note this result.

The conference representation at the session was good, and the weather was delightful for the series of meetings. The work and plans of the business department were well in hand, and were executed speedily. Three sermons or lectures, besides praise and revival services, were held each day. A number of individuals whose lights had grown dim, saw great light, and rejoiced in a

Saviour's pardoning love. Two persons came forward for prayers, and professed their belief in the third angel's message and kindred truths composing the great message of reform for the people of this generation. In answer to the question, "What special thing do you desire of the Lord?" one individual said, "I want you to pray for me that I may have strength to do what I know to be right." I was much impressed with the form of this request; for there are so many people who have not had the experience in divine things to warrant them to face a frowning world, and do what they know to be right. But the grace of God is sufficient if the sincere heart will accept and trust.

Each department of conference work received its share of attention, and besides this, consideration was given to the great need of consecrated workers, and means for their support, in the regions beyond.

Sabbath afternoon Elder Jayne delivered a discourse on the qualifications of the gospel minister, after which Brother A. R. Bell was ordained to the gospel ministry. Elder C. H. Keslake offered prayer, and the writer gave the charge. The Spirit of the Lord was present, and gave evidence of approval. The occasion was a solemn one, and will be long remembered by those in attendance.

H. W. COTTRELL.

A Word From the South

ONLY those who are in this Southern field can know or appreciate what the Lord is doing in this part of his vineyard. From the beginning there has been a steady growth. The work in the Cumberland Conference (eastern Kentucky and eastern Tennessee) has gone forward during the past year in a manner that can but bring gratitude to the hearts of those who are interested in the advancement of the Master's cause here.

We have only a small conference, but little more than five hundred members in all, and but four ordained ministers, two licentiates, four Bible workers, and a small corps of canvassers in the field; yet the Lord has gone out before us, and opened the way for the message to be carried to a large number of the people of this conference. We have had five tents in the field a large part of the summer, one of these being donated and practically run by Brother Ramsay, of Battle Creek, Mich.

During the past summer there have been two churches organized in Kentucky. In Tennessee there has been a good strong company raised up at one place, while at another, one of our older churches has been greatly strengthened, and a new church building is in process of erection. Two camp-meetings have been held, and the colored work has received a new impetus. A number of new tents have been purchased, and under the earnest efforts of Brother Cole, our conference canvassing agent, our literature is being circulated among the people.

This simple report may not seem like much to our strong Northern Conferences; but to us who are here in the South, and have the conditions of this field to meet, these omens of the Lord's blessing bring hope and courage. We

have everything here to encourage us in the work, and we look forward to the time when we shall have strong conferences established in this long-neglected Southern field.

We frequently receive letters of inquiry from those in the North whose hearts the Lord is stirring to come South and live out the truth. There is an ever-open field here awaiting the proper persons. A living can be made just as easily here as in the North with its long, cold winters. We pray that the Lord will send just such as should come to this field, where there remains so much to be done to prepare the people to meet the Lord at his coming. Brethren, remember the work here in your prayers.

O. C. GODSMARK.

Travels in Behalf of Brazil

THE Lord is indeed gracious, merciful, and a helper in time of need. This I experienced in my journeys in Brazil and in the United States. As it was thought best for us to return to the latter country for a while, we started from Brusque, Brazil, May 6. After about ten days we arrived in Santos, a city of one hundred thousand inhabitants, in the State of Sao Paulo, where the truth had been preached a number of years ago. There we stayed ten days, visiting, preaching, canvassing, etc. We saw the great need of locating a laborer there, as the whole State has none. May God raise up workers for that field.

Proceeding on our journey, we reached New York, June 19, after an absence of more than six years. We were glad to see that the truth gains the victory there. At three places where we spoke about our work in Brazil, an interest was shown by our people.

After counseling with Elder Daniells, I went west to visit our parents, and to attend some of the camp-meetings. The first of these was at Columbia, Mo., where I was glad to find a goodly number of our people with whom I was associated about seven years ago. The talks about Brazil were received with interest. A quilt, made by a few children of one of their church-schools, and twenty-five dollars, besides other donations, amounting to fifty-eight dollars in all, were given to help purchase a printing outfit for Brazil.

The next camp-meeting I visited was that at Guthrie, O. T. There was quite a large attendance, and a good spirit was manifested by those present. Though they had given already to other enterprises, they responded to the call for a printing outfit, giving \$133.50 in cash and pledges. They also voted to send a laborer to Brazil, and to support him.

Before the close of this meeting, I left for Wichita, Kan., where I stayed only one day. In the forenoon, and also in the afternoon, I spoke in regard to our field and its needs. In response, a donation in cash and pledges to the amount of \$169.33 was made.

September 2 I arrived in Omaha, Neb. Again I had the opportunity to speak to our people in camp about the Brazil work and its needs. I was surprised and thankful to see how nobly our people answered the call for means. Five hundred dollars was given here in cash and pledges.

My attention was called to the Wisconsin meeting. And as I yet had time, I thought the Lord wanted me to go to Oshkosh. A good interest was manifested there in missionary work. Several times I had the privilege of addressing the people, and I found them ready to lift. The contributions amounted to nine hundred dollars. One brother gave forty acres of land, a sister two hundred dollars, others fifty dollars, ten dollars, etc.

As other brethren have reported other features of the meetings already mentioned, I confine myself to the report in regard to the work in Brazil. I am thankful for the means received at these camp-meetings, and am also glad to know that those who helped have received blessings, and will receive more. Above all, I wish to praise the Lord for what he has done for us, in that he has touched the hearts of our people to give freely. His mercy and goodness endure forever.

For some time it had been my desire to visit Emmanuel Missionary College at Berrien Springs. The Lord granted my desire, and it was arranged for me to go there. As the school was not in progress, I could not so fully observe the methods of its operations; but I wondered at what our brethren there have accomplished with student labor in such a short time. The Lord has surely been with them. Hard work in school, readiness to give up conveniences, and diligent study were some of the means of preparation for missionary work in foreign lands.

Before I left Berrien Springs, my heart rejoiced when the college board decided to donate one of its printing-presses to one of our industrial schools in Brazil.

Attending the council of the General Conference at College View was indeed a great blessing to me. I praise the Lord for all the blessings which I received while in the United States. Soon we shall, if God so wills, be in Brazil, to engage again in the work which is so dear to our hearts.

JOHN LIPKE.

Labors in West Michigan

DURING the last six weeks I have visited the churches at Bauer, Wright, Lowell, Lyons, Grand Ledge, and Eaton Rapids, and in public and in the homes of believers and those not of our faith, I have dwelt upon the stirring, practical themes for our times, especially on the importance of entering heart and soul into the work involved in the present campaign.

Since the opening of this campaign, I have, besides doing other work, given special attention to extending the circulation of our papers. Thus far the list of subscriptions obtained is as follows: for the REVIEW, 52; for *Life and Health*, 12; for the *Southern Watchman*, 1.

And let none, in comparing these figures, conclude that the *Signs*, *Southern Watchman*, and other papers published by our people, were disparaged and neglected. In not a few cases I found that a grand work was being done with the *Southern Watchman* and with the *Signs*, and that in some churches the interest in these excellent papers assumed such a phase that there was

danger that their original design and their relation to our church paper should be lost sight of, and that they should be made to supersede our valuable and indispensable REVIEW AND HERALD, the parent of all our denominational periodicals, and special instructor of our churches in essentially church matters, in methods of labor for others, and in the progress of the cause, and withal a faithful exponent of the doctrines held by Seventh-day Adventists, and a weekly chronicler of the events of the day answering to prophetic utterances of Holy Writ, and showing unmistakably that the final consummation is indeed imminent.

In view of these and other facts, I have thus far put the REVIEW in the front; and in doing this, I have not, by any means, divorced it from our other good papers, nor have I shown myself at all partial with regard to heaven-ordained instrumentalities, which have been created and brought into use as a result of the rise and progress of the cause of the second-advent messages of Rev. 14:6-14. I am thankful to be able to report that the churches already mentioned can say, Henceforth the REVIEW shall make its weekly visit to all the families and isolated believers that we are associated with in church capacity. As these churches have been stirred up on this and other subjects, the true, old-fashioned missionary spirit has revived among them, the bond of love and union has been strengthened, and special effusions of the Holy Spirit have been enjoyed; and at every point calls have come in for a course of lectures for the general public.

The enthusiasm shown in favor of the REVIEW has been of a marked character. Even those not of our faith have subscribed for it, as its important mission has been set forth in public and in the homes of the people. We were particularly affected, and were reminded of the spirit of sacrifice that existed among us in the early history of this cause, by the following circumstance: A vote has been passed by a church to see that the REVIEW was taken by all the families and isolated believers within its jurisdiction. But this was not to be accomplished with folded arms. Those who did not take the REVIEW were away in the country, and to reach them we had to travel several miles in a strong, cold wind. In the night, while praying over this matter, I felt especially impressed that this trip must be made. I could not make it on foot, and proposed that a horse and carriage be secured at my expense. A brother who was laboring on the self-supporting plan, and knew from experience what was meant by self-denial and sacrifice, stepped up and said, "This expense shall not rest on you. I have arranged to work half a day to pay for the use of a horse and carriage for you." These words touched me, and more than made up for the suffering I experienced in making the contemplated trip that day, and I received an additional compensation, at least in my feelings of satisfaction, in securing the object for which I made this trip. May God increase among us the spirit of sacrifice manifested by the aged brother who helped me over this hard spot,—a spirit that characterized all our labors in the early history of this cause.

Within the last two weeks, notwithstanding the rigor of the latter part of autumn in this latitude, I have baptized one person in Grand River, at Lyons, and another in a baptistery kindly offered us by the Baptists at another place. God signally blessed us and those who were with us on these occasions; and especially did we realize the divine presence, and were encouraged last Sunday night in giving our last discourse during this trip, in the town of Eaton, to a respectable and deeply interested audience composed mostly of those not of our faith. There had existed great prejudice against us at this point; but the feelings of the people were so changed that we were kindly offered the use of a large church. And thus the way is opening in almost every place we visit.

D. T. BOURDEAU.

The Place of the Religious Liberty Work in the Message

ALL will agree that the religious liberty work is a branch or department of the third angel's message. But there seems to exist in the minds of some a question as to its place in the message.

There would be no hesitation on the part of any of our people in defining the relation of the health reform work to this message; for its position as the "right arm of the body" has been indicated so clearly by the testimony of the spirit of prophecy that it is a familiar expression to nearly every Seventh-day Adventist.

Now, since every branch of the work is an important part of the great whole, why should not the religious liberty department be as clearly defined as any other?

From our attitude toward this work during the past few years it might be regarded as the tail to the message, if indeed it be recognized as a part of it. But we are glad to say that definite instruction has been given us that this line of work should be "kept to the front." If there ever was a time when we should take heed to this instruction, it is now, at this advanced stage of the message; for there never was a time when the enemy was organizing his forces more persistently to hasten on a crisis, and abridge the liberties of God's people, than at the present time.

Upon our vigorous efforts to stem the on-coming tide of religious legislation depends our freedom in carrying on our other departments of gospel work untrammelled by oppressive laws restricting our religious and civil rights which we now enjoy. Thus will be seen again the importance of heeding the counsel to keep this work to the front.

Not only should it be kept to the front, that our liberties may be preserved, but chiefly that the gospel of liberty—for that is, indeed, the only gospel—may be brought to the attention of all men and women.

There never was a time when people talked more of liberty and patriotism than now, and never a time when they knew so little of either. How important, then, that we hold up the torch of true liberty, that all men may clearly distinguish between true and false principles.

If any ask whether our efforts in opposing religious measures in national or State legislature, are in the past, our answer is most decidedly, No. By this very means the light of truth will be brought to many, and thus bring them into the full light of the liberty of the gospel. There is, therefore, occasion for the circulation of petitions against religious legislation; for it is another most effective way of proclaiming the gospel liberty to those who may sign them, as it is also to those who are petitioned. For we find that these legislators are not only ignorant of the principles of Christian liberty, but some do not even know that any Sunday bills have been introduced in Congress.

It may not be generally understood that those who are working to promote these religious measures in Congress are doing it in a quiet way without any blowing of trumpets, and hence it requires great vigilance on our part, in order that these bills may not be passed before a thorough warning is given to all concerned.

K. C. RUSSELL.

Young People's Convention in Ohio

A CONVENTION of the young people of the Ohio Conference was held December 6-8, at the Mt. Vernon Academy. The presence of a number of young people from the various churches, in addition to the students in the academy, made the gathering a large and representative one of the young people of the conference. The meeting was in charge of the educational secretary. Elder Burkholder and several other members of the conference committee were present. These, with the teachers in the academy, all entered heartily into the work of the convention. Elder W. H. Anderson and the writer were present from outside the conference. The design of the meeting was more fully to organize this branch of conference work, and the organization effected was of the simplest kind possible, and the entire work and management of the department was placed under the direction of the conference.

From the very beginning of the meeting, the especial presence of the Holy Spirit was experienced, and a marked missionary enthusiasm was manifested among all in attendance. This spirit permeates the academy in a very encouraging manner, and nearly all the students in attendance are preparing themselves for work in the message, especially in the foreign fields. A number have gone from this school to the "regions beyond," and our visit here convinces us that in a short time scores of others will join them in the work of extending the message in those needy fields. The one purpose of the school is to develop workers for God. It was encouraging to see so many of the young men preparing to enter the ministry.

The keynote of the convention was that of missionary work, at home and abroad. The thought was strongly emphasized that the young people of this denomination have but one object in organizing themselves into societies, and that is to labor for souls. This is the only purpose expressed in the call which has come to the young to form themselves into bands. The convention

adopted as the object of their organization the following: "To study the Bible; to study missions; to save souls." Motto: "The Advent Message to the World in This Generation."

The move taken at the last camp-meeting by this conference, to hold one half of its laborers and one half of its tithe at the call of the Mission Board, was a step in the right direction, and is proving an inspiration to the whole conference. As they look out into such nations as India, China, Egypt, etc., and see some of their own laborers seeking to plant the truth in these fields in the midst of many difficulties, the missionary spirit is increasing more and more. Every such step will be blessed of God.

This same missionary spirit was manifested by the young people in their convention, and they planned to focus their effort on some definite foreign work, in addition to the home missionary work planned for, and voted to sustain one or more workers in a foreign field. A letter from Brother F. W. Field, in Japan, giving a detailed account of how the message is spreading in Korea, was read, and they decided to support a worker in that field, and voted to pay the salary for one year of the native worker, Brother Lim Ki Pan, now laboring in that country. A collection was taken at the evening service to start this work, and \$30.50 was received in cash. The needs of Africa were presented to the convention by Brother Anderson, and the Lord moved in a special manner upon the convention to assist in the work of the mission being established under the direction of the General Conference in Barotseland. By vote they agreed to pay the salary for one year of one of the native workers whom Brother Anderson is planning to take with him from Buluwayo to this mission. A collection was taken, and \$48.58 was received in cash, which is more than enough to pay the salary for the year. In addition to this, \$25.22 previously raised by the young people of the State for missionary work, was voted to the work in India.

I greatly enjoyed this visit to the academy, and the missionary spirit manifested was an inspiration to all who had the privilege of attending the convention. We received some drops of the latter rain, and a special preparation for the week of prayer. The deep missionary interest manifested we believe to be but the beginning of that mighty work which is to lighten the whole earth with the message, and prepare a people for the coming of the Lord. We saw more clearly than ever before the great work which is within the reach of our youth. The youth in other conferences can do a similar work to that begun by the consecrated young people of the Ohio Conference. Let some simple plans be perfected, and under wise and consecrated leaders let the youth and the children be set to work for the Lord. In working for others they will save their own souls. The work is onward in this conference, and the Lord is indicating something of the great work that he is soon to accomplish in the earth. The long delay in the work of God is to end, and such a work in the history of the message as we have longed for, but not seen hitherto, is now

to be seen. It is surely a time to lift up our heads and rejoice, for the coming of the Lord draws nigh.

G. B. THOMPSON.

Are You Coming South?

I SHALL be glad to correspond in reference to the "Palmetto" State with Seventh-day Adventists desiring to come South for their health, for a milder climate, or to help in a needy field, and especially with those coming to canvas.

It is a new field, and there is plenty of room to work. We have a mild temperature both summer and winter.

South Carolina has a seacoast of two hundred miles. Low and high altitude, plain and hill country.

Questions will be gladly answered to the best of my ability.

C. F. DART, State agent.

Campobello, S. C.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$49,420 91
Lincoln (N. D.) church	26 50
John Peterson	25 00
C. J. Robinson	25 00
North Dakota Conference	23 90
J. N. Loughborough	20 00
W. J. and V. O. Cross	15 00
Mr. and Mrs. Oscar Hill	15 00
U. E. Whiteis	10 00
Mr. and Mrs. W. A. Sweany (Trinidad)	10 00
Mrs. William Martin	10 00
J. A. Lorenz	10 00
J. M. Rees	10 00
S. A. Hill	10 00
John Glenbin	10 00
Thayer (Kan.) church	9 00
Dinuba (Cal.) church	8 15
Creston (Iowa) Company	6 30
John Leland	6 00
Mabelle F. Hebard	5 75
A friend H.	5 25

FIVE DOLLARS EACH

Myrtle and Flossie Hall, Mrs. Anna Signor, Mrs. Eva Elliott, Burlington (Mich.) church, Mrs. B. Montgomery, Mrs. C. F. Simmons, Central Union Conference, George W. Young, Knoxville church, Mr. and Mrs. George F. Williams, Blendon (Mich.) Sabbath-school, Mr. and Mrs. William Ogden, Frank E. Walton, Mrs. Flora Garey, Grand Junction (Colo.) Sewing Society, Mr. and Mrs. S. L. Benson, Mrs. Mary Morris, Robert Gillis, James Johnston, Lizzie McAlpine, Thomas McAlpine, a Chicago friend, Mrs. T. H. Boyd, James Price, Mrs. E. J. Hall, Sydney King, Mrs. Sydney King, Mrs. V. L. Stoner. Mrs. M. J. Rhoads, \$4; a friend (Dallas, Tex.), \$3.75; Cynthia Hutchins, \$3.50; Elizabeth H. Foos, \$3.40; Mrs. Anna Evans, \$3; Mrs. Emma Warren, \$3; Mrs. B. A. King, \$2.50; Frances Kennedy, \$1.50; a friend, \$1.50; Ida Hall, \$1.35; Harold Hebard, \$.65; Dodo Hebard, \$.65; Mrs. C. C. Ward, \$.15; Vera Johnson, \$.10.

TWO DOLLARS EACH

Lewis A. Rhoads, John N. Bower, Susan M. Potts, Mr. and Mrs. J. M. Wagner, Mr. and Mrs. J. L. Rhoads, E. W. Stone, George Kennedy, John Gill, Friends (per Lucy G. Tracy).

ONE DOLLAR EACH

C. J. Gifford, Harry Cram, M. M.

Wells, Tenie R. Rhoads, Minnie Liven-good, M. E. Nielson, J. A. Powers, Tracy E. Randall, E. M. Webster, Mrs. Sylvia R. Blanchard, Allen B. Wentworth, Florence Percival, Adel (Iowa) church, C. C. McReynolds, Mrs. A. B., M. A. Johnson, Mrs. John Sheldon, Mrs. Elma Warner, Roman H. Carman, Martha J. Severens, E. L. Fuller, L. W. Cornell, Mrs. E. S. Cornell, Frances A. Benson, H. A. Peebles, Mrs. E. Yates, George Smith, Mrs. Margaret Linnerby, Mrs. Belle Hebard, Emma Locke, Mrs. M. E. McDonald, D. B. Benner, J. B. McLean, Emma Anderson, Mrs. A. L. Bliss, Mrs. E. R. Curran, Samuel L. Bracebridge, Mrs. Ada Scarborough, Mrs. S. E. Scarborough, Mrs. E. H. Cramer, a friend in Buffalo (N. Y.), cash.

FIFTY CENTS EACH

Mr. and Mrs. John Gilbert, Thomas Reeser, Jacob Houck, W. T. Willetts, Tillie M. Rhoads, R. Pfeffer, Mr. and Mrs. Mahlon Schautz, Mr. and Mrs. Harver Kerper, H. K. High, Winterset (Iowa) church, Mrs. Will Rowe, Mrs. M. M. Powell, Walter Doll, Eva Caldwell, John App, Andrew G. Doll, Charley Doll, Joshua Carey, Samuel Burry, John Barth, Tom Mullen, Rex Strom, Charles Imell.

TWENTY-FIVE CENTS EACH

Isaac E. Kulp, William H. Reitnauer, Howard S. Wiedman, Edward J. Huyette, J. L. Gearhart, Henry Blunline, William Duisert, Lizzie Forsberg, Julius Capitate, C. C. Ward, Arthur Forsberg, Harry Ward, Bell Sheer, Mrs. Anderson, Mrs. Martha Wilcox, Mrs. Ida Merritt, Miss E. W. McDonald, Mrs. O. C. Harness, Paul H. McDonald, Merritt R. McDonald, E. C. McCarty, J. E. Doll, W. F. Goodman, R. Miller, I. W. Clinton, W. M. Mullin, Eliza Harness, Merritt Rogers, Coy Spog, A. W. Rogers, Jefry Walsh, W. D. Burry, W. M. Harness, W. Jenkins, Robert Rogers, Fritz Oswald, John A. Stewart, Mrs. L. Phost.

C. A. Frederick	\$10 00
T. E. Hare	20 00
Mr. and Mrs. A. Christensen	25 00
F. H. and Alice H. Robinson	25 00
Total reported	\$50 01 81

A further list will follow.

Send all donations to W. T. Bland, 222 North Capitol St., Washington, D. C.

Nashville Sanitarium Fund

Amounts Received During October

Mrs. L. Koch	\$ 2 00
E. A. Mesick	1 00
Mrs. E. Ogden	1 00
A. E. Stromberg	5 00
A friend in need	100 00
G. W. Knapp	1 00
Mrs. A. L. Whittemore	1 00
Mrs. J. P. Jaspersen	3 00
North Mich. Conf. Treas.	9 50
James Fatic	5 00
Previously reported	773 50
Total	\$902 00

In the list given above it will be seen that, were the one hundred dollar item not included, the past month would have been rather small in donations. This item of one hundred dollars came to us at a time when we were sorely pressed for means. As the donor did not want the name given, we can but report it as

above; for it was indeed a friend in time of need.

If those who have means to spare knew how much relief it gives to those who are engaged in pushing forward the work under financial pressure, they would be only too glad to respond to the urgent calls that are being made.

We do not like to be constantly pleading for help, but we know not what else to do in order to fill the urgent needs at this place. We are certainly grateful to those who have so kindly responded thus far.

L. A. HANSEN,
Secretary.

The Week of Prayer Number

HAVING just finished reading the Week-of-Prayer number of the REVIEW, I desire to say that its contents have done me much good. It has been food for my soul, and has filled my heart with hope and courage. Surely our dear Lord will soon come. May we all do what we can to hasten that glad day, and may God give his people liberal hearts to give of their means to his precious cause. May we not hope at this time to see even more than eighty thousand dollars come into the Lord's treasury?

L. JOHNSON.

Field Notes

A NEW church building was dedicated recently at Eastport, Mich.

BROTHER J. W. BEAMS reports a good interest at Wood Lake, in Cherry Co., Neb., where several conversions have taken place.

AN increase of twenty per cent in the membership of the New Jersey Conference is reported for the past ten months.

MEETINGS held with the Waukon (Iowa) church, November 16-20, resulted in the addition of eight to the church-membership, four of these being subject to baptism.

BROTHER T. G. LEWIS reports an interest at Rose City, Mich., and vicinity, where there are a number of Sabbath-keepers who have not yet received baptism.

THE annual graduating exercises of the Iowa Sanitarium Medical Missionary Training-school are to be held in the Des Moines Seventh-day Adventist church, Dec. 29, 1904. Elder A. G. Daniels will be present, and deliver the principal address.

IN a report from West Virginia, Elder S. G. Huntington says: "A lady and her children were found recently in Fayette County, who are keeping the Sabbath. We have not yet learned how she found the truth, but she sends us words of good cheer, and asks for a minister to come and hold meetings in her neighborhood. This instance alone ought to stimulate every true Seventh-day Adventist in the State to a more zealous effort in spreading the truth by every possible means. . . . Our canvassers are doing excellent work. New workers are entering the field, and still others are preparing to do so."

ELDER C. B. RULE reports the recent baptism of four persons at Naruna, Va., and states that others will soon follow. The company at that place now numbers eighteen, and the Sabbath-school numbers twenty-three. They are planning to build a church soon.

BROTHER U. BENDER says of the work in Little Rock, Ark.: "The church at this place is doing well. They have a good Sabbath-school with interesting after-meetings. The young people have organized themselves into a society for their advancement, that they might be able to help others see the truth."

THE president of the West Michigan conference, Elder A. G. Haughey, in a recent letter sends this word from that field: "You will no doubt be pleased to learn of the progress of the work in the West Michigan Conference. We have had four tents in the field during the past season. Three new churches have been organized, and three other companies have been formed which will be organized into churches later. Truly this field is ripe unto harvest."

BROTHER C. B. STEPHENSON reports from Florida: "The interest at Plant City continues good. There are between fifteen and twenty Sabbath-keepers there as the result of the lectures and camp-meeting. I believe we shall have a church house here in due time."

"November 26, 27, I visited the Wauchula company. Elder L. H. Crisler has labored there several weeks, preparing them for organization. The company seemed very much helped by his ministry, making some marked reforms. It was clear to us that this company should be organized into a church, which was done. Eighteen were admitted into the organization. Brother Sanbourn was chosen elder."

"I came to Punta Gorda, November 29, and organized a church consisting of ten colored members. Some of this number had been members of other churches. Two new members were received, and will be baptized next Sabbath by Elder O. N. Whetsel, who was chosen elder of the church. They have erected a nice little church house, and are progressing well."

A FOUR-DAYS' general meeting of the Eastern Pennsylvania Conference was held recently in Philadelphia, at which Elders H. W. Cottrell and K. C. Russell and all the conference laborers were present. Three days were spent by the executive committee in laying plans for an aggressive campaign, a part of which will be to push the sale of "Christ's Object Lessons." In a report of the conference, Elder Cottrell says: "There have been more than sixty persons converted to the truth in the last eight months, who have united with the churches, and are awake to the present situation, and ready to do their part in spreading the light of truth. I was much pleased to see the committee take hold of its work with so much energy and zeal. The work in Philadelphia is growing rapidly. The church on the west side has secured a few thousand dollars with which to assist in the erection of a new church building in the near future."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPERS, Chairman;
FREDERICK GRIGGS, Secretary.

Boarding Schools for Children

By children I mean those who are below the age of ten or twelve, those in whom principles of truth and righteousness can not be said to be well established. Shall these children be taken from their own parental homes and placed in a school home in company with a number of children of similarly unformed habits of life? This is a very practical question to many parents who are desirous of having their children in a school where the Bible is made the basis of all that is studied.

The Lord has been giving some very plain instruction concerning the importance of educating our children on a Christian basis. But he has also been giving us some very plain instruction concerning the importance of home training. By "home training" I do not mean the home which begins with a capital "H," but the parental home—the dearest and sweetest place on earth, or at least should be. God has a purpose in having our children grow up beneath the parental roof, and that purpose is wider, deeper, and higher than the majority of parents have comprehended. There is a most important ministry now due the world. To this ministry many a boy and girl in their humble homes are called. There was never a greater need than now for mothers like Hannah and children like Samuel. Why should not our children be consecrated to God? They certainly can be set apart to no greater service than his. Why should parents have aims of a worldly nature for their children? The parent has perhaps a greater influence upon the child's aim than all other influences combined. An aim must be established worthy of the highest endeavor of the child. Success is never given to any except those who have this definite aim. To give to a child this definite aim for a part in the world's ministry of to-day is the highest privilege of parents. For parents to turn this work to others, in a great part, is for them to lose the richest part of their life's experience. Others can not possibly feel the importance of this work of character building for their children as should they; nor can others begin to do the work so successfully as can these parents if they are connected with their Heavenly Father.

It becomes, then, a very serious question when children thus leave their own home and parental training for that of a school home as to whether they do not lose more in the work of real growth in character than they can gain from the school which they attend, even though that school be built and conducted upon right principles. Adventist children are an object of an especial attack of Satan, and, on the whole, can not be said to be any better than the children of those who do not believe in this message. This may seem rather a hard thing to say, but from rather an extended observation I believe it to be only too true. This being so, the danger of grouping quite a number of children, with their unformed

characters, together with the home life, is only increased. It should be borne in mind that I am speaking of *children*. It is right, and in nearly all cases necessary, that a little later these children should go from their homes to school home life, where they are thrown in contact with many others similarly out of their homes. But it is the privilege and duty of parents to have so trained and educated their children that they will stand against the harmful influences that they will meet. Now, I can conceive of circumstances that would warrant parents in placing children out of their own homes and under the care of others. Some children are certainly far better envired for the building of a good character in a well-conducted home than in their own homes.

We must not disparage the great value of an education in a good church-school where the Word of God is taught and revered as the rule of life. We must not make this school and its work paramount to that of the parent. A sign of our times is that the hearts of fathers are to be turned to their children, and the hearts of children to their fathers. It is incumbent upon us to fulfil this prophecy by our godly home lives.

F. G.

Literature in the Home*

How many parents are worried with the fear that their sons and daughters will become addicted to novel reading and romancing! There is danger, indeed, through the child's associations in the school and in the homes of the worldly, of his becoming imbued with a love for fiction. It seems to some that it is almost impossible to prevent it, when the public libraries and the book shelves of many homes are filled with this light literature, and when almost every magazine and youth's paper displays these evil wares. So might we also say of the danger of inebriety: there are rum shops everywhere, and the poison creeps into the soda-fountains and the lemonade stands, even into the confectioner's. Yet we know that there is security against this evil by a correct training in the home. And it is not the less possible for the home to guard against the habit that causes mental drunkenness. The home has the power of so educating the literary taste and invigorating the mental powers, that this food will not be craved nor relished. We know that if we give the child a stimulating physical diet, we are inviting him to lie in a drunkard's grave. Do we realize that there is often offered in our homes mental food that tends directly to induce and confirm the habit of mental inebriety? If we would have ease of mind and heart in regard to our children's reading, we must make not merely negative, but positive movements; and we must not wait until the danger appears, ready to overwhelm us, but begin early to inculcate a love for the best literature, which will leave no room for the evil.

The teaching of literature begins in infancy. The songs we sing have their influence from the very first dawn of the child's comprehension of speech. As we

* The last of a series of four articles on language culture in the home.

would have our children's minds directed to God and holy things, let us tell of them even before we think the child can comprehend. The cradle song that hushes in sleep, the lullaby that calms and soothes the tired or frightened baby mind,—let them tell of Jesus. Instead of Mother Goose jingles or pagan rhymes, let such cradle songs be sung as Martin Luther's:—

"Away in a manger, no crib for his bed,
The little Lord Jesus laid down his sweet head."

Human speech is opening its portals to baby feet. Let not the first glimpses within be of grinning heathen gods, but of the sweet and strong and patient face of the Lord our God.

As the child grows older, he learns to love stories. Here is the parent's opportunity. The golden storehouse of sacred literature should be opened wide for the little one. The Bible stories, suited in language to the baby's comprehension, and well told with tongue and eyes and fingers, will at once delight him and acquaint him with God. Let him early hear much of the story of Jesus, and especially of his coming again. The resurrection story, and descriptions of the beauties and pleasures of the new earth, will fill his mind with the message which he must later give. Thus did the early Christians, and their homes produce men and women who faced wild beasts and burning agonies rather than deny the cross, and who carried the glorious gospel to every part of the known world.

Beware of fables and fairy tales; shun fictitious stories. Are there not enough stories of men and children of the Bible and of later Christian history, that we must stoop to Aesop, Grimm, and Hans Christian Andersen? These myths are the seed that bear their fruit later in infatuation with Henty, Cooper, and Kipling.

As the child, older grown, sees the things of nature about him, fit to them their natural literature. Sun, clouds, stones of the brook, and all green growing things,—these are the messages of God written on sky and earth, which need to be interpreted to the child. What is the rainbow to him without the story of the flood and of the throne of God? Why should not the pretty stones he gathers suggest the garnishment of the holy city? Do not the trees clap their hands in praise of their Creator, and are there not fairer blossoms and more glorious fruit of which these are the promise? The care of God for the sleeping plants during the long, cold winter, tells of the love of that Father for his human children.

When the child has learned to read, get him books that tell truth, and especially those that tell of Bible characters, of Christian men and women of later times, of missionaries and reformers. Those books of travel and description that have to do with the lives of God's messengers, are the best, that a craze may not be engendered merely to travel for pleasure, but that rather a love for the souls who suffer there may be created. Books that tell of the birds, the squirrels, the fishes, that teach children to love and care for their pets of house and stable, books that teach them

how to make useful and entertaining things, as wind- and water-wheels, kites, telephones, and simple machines,—these will aid in steadying the mind and taking it far away from mere romance. But beware of the common story-books that tell no true tales. Though they may have good morals to teach, they also inject a deadly virus; for they contain the poison of the lie. And there are so many which are true that it is indeed piteous to see parents buying for their children books containing stories which are not true, when we know that those children will never at home hear of many of the men and women of the Bible, nor of Polycarp, Perpetua and Felicitas, nor Huss, nor Pascal and Gianavello, nor Luther and Zwingli, Farel, Margaret of Valois, Latimer and Tyndale, Bunyan, Roger Williams, Carey, Joseph Wolff, Joseph Bates, Livingstone, Mackay, and Paton. Pages of names alone might be given which suggest stories of immortal lives of which few of our youth have ever heard, and yet which are contained in books many of which are entrancingly written, and all of which, to the sober mind, are full of thrilling interest.

Nor should our denominational literature be neglected. In this class there are books which in elegance of style and rhetorical finish hold a high place in literature; and in nearly all there is a dignity and a poise which only the consciousness of uttering truth can give. Their perusal, while being the means of gaining truth, will also give culture in literary matters, and strengthen and fortify the mind. Our books should early become the property of our children's minds. This may well be accomplished by having them read by different members of the family at the fireside, giving time for questions and discussions. If the conversation at home is permeated with the great truths which constitute our faith, there will be, on the part of the children, no reluctance, but rather an eagerness, to get and read these books.

The periodical literature should receive careful attention. Most youths' papers are too dangerous for our children to see. Without mentioning names, let it be said that those papers which are taken because of their charm as tellers of fictitious stories, are not to be countenanced. They may contain much that is good, but the evil they instil is too insidiously dangerous to allow of their being received into the home. Another evil to which many parents are blind, is that of the daily newspaper, and perhaps especially the Sunday extra. The flaring headlines, telling of battles, revolting crimes, sickening scandals, and sporting news, proclaim them as agencies of Satan for the debauching of our youth. Older people may be able to stand their evil influence, though almost none without damage to themselves, but our children and youth should be kept away from them. Some weekly periodical which gives an epitome of the news and the affairs of the week (such, for example, as the *Literary Digest*), will serve for all the needs of information to the youth, and, I may as well say, to adults also. As for the comic supplements that many newspapers publish upon Sunday, it is a matter for nauseous wonder that older people can spend time

upon their puerilities. It is not so great wonder that children, whose tastes have not been formed, are attracted by the crude but gorgeously colored pictures, and their minds filled with the silly words accompanying them. The only remedy is to banish such papers from the house, and, if possible, from the neighborhood. The reading of our own papers, of missionary magazines, and of scientific periodicals may well engross what time children and parents may have for the reading of current literature.

There is indeed a wide difference in the natural dispositions of children and youth, in the selection of reading. A tendency to the reading of frothy literature may be inherited by a child, as much as the curse of drunkenness; but as the latter may be avoided and overcome by proper regimen and extra safeguards, so may the taste for fiction. Do not think, however, that the spice of untrue stories may be thrown into the mental food of children without its creating a thirst for stronger liquor. But furnish such literature as has been suggested, and take proper precautions against the introduction of evil books and papers, and with the normal child there need be little fear of his dropping into the slough of fiction, even at the most unsettled stage of adolescence.

We have a work to do which demands, in the education of our children, the greatest thoughtfulness and study, and we should not merely adopt repressive measures in dealing with the dangers that surround them in the literary world; but we should, with strong and patient efforts, with sacrifice of self-comfort and ease, and with earnest prayers for guidance, guard and lead our children's minds into channels of truth and sobriety. The home, above all other agencies, is responsible for the literature that the child loves and uses; and no parent can ever be held guiltless whose efforts to direct his child's mind were limited to forbidding certain books and papers, and to counseling him to read the Bible and study the doctrines. We parents must make of ourselves teachers, and tireless and intelligent students of our children's tendencies, desires, and needs. Thus only shall we be successful in saving them from the evil that is now in the world.

A. W. SPAULDING.

Current Mention

—Nine lives were lost by the burning of the steamboat "Glen Island" in Long Island Sound, December 17.

—The inhabitants of that portion of Samoa subject to the United States are petitioning for self-government, according to news brought by steamer from Tutuila. They object to being governed by laws made without their consent.

—A popular anti-government demonstration took place in St. Petersburg, December 11, which is described as being of greater proportions and producing more excitement in the capital than any previous one since 1901. The mob was charged by mounted police and gendarmes, and about fifty persons were injured. A large number of arrests were made.

—A new treaty negotiated with China by the United States will modify the rigor of the Chinese Exclusion law to the extent of admitting Chinese students and travelers.

—The contest over the governorship of Colorado seems likely to end in the defeat of Adams, the Democratic candidate, who, on the face of the returns, was elected by eleven thousand plurality over Governor Peabody, and the seating of the latter, by the action of the supreme court in throwing out the vote in a number of wards of the city of Denver, on the ground of gross frauds in the voting.

—A physician of Rogers, Ark., is authority for the statement that Miss Carrie Sawney, residing near that city, has just completed a self-imposed fast of forty-eight days, with no ill effects. She weighed 240 pounds at the beginning of her fast, and it was for the purpose of reducing her weight that the task was undertaken. She now weighs 200 pounds, and although for forty-eight days she subsisted entirely on water, she is in the best of health.

—A St. Petersburg dispatch of December 15 states that "the St. Petersburg Douma has unanimously adopted a resolution similar to that adopted by the Moscow city council on December 13, in favor of freedom of speech, press, and domicile, and asking for the abolition of restrictive laws. The Douma's voters included many Senators, general and privy councilors, editors, and lawyers." It is reported that the czar has decided to inaugurate a policy of "cautious, conservative reform."

—Sessions of the Hungarian parliament have recently been of a very turbulent character, owing to the opposition of a portion of the deputies to obnoxious rules of procedure recently put in force by Premier Tisza. At the session of the lower house on December 15 the premier stood for half an hour trying to obtain a hearing amid a tumult of cries from the opposition, and was then forced to give up the attempt to speak, and the session was suspended. It is reported that the government has decided to dissolve the Diet, and order a general election at an early date.

—The committee of Congress having in charge the question of the admission into the United States Senate of senator-elect Reed Smoot, of Utah, a Mormon "apostle," is conducting a searching inquiry into the nature of the secret oaths imposed by the church upon all members of the Mormon hierarchy, and much testimony very damaging to the political prospects of Apostle Smoot is being produced. Meanwhile a strong influence outside the Senate committee is at work against him, as expressed by a mass-meeting held in Washington, December 11, to protest against the admission of Mr. Smoot, as being "a member of the hierarchy of Baal."

—The assassin of the Russian minister of the interior, Von Plehve, has been tried, and sentenced to twenty years penal servitude, according to press reports from St. Petersburg. The assassin, whose name is Sasoneff, was allowed to speak at his trial in defense of the character and aims of socialism as maintained

by the socialist revolutionary party in that country, of which he is a member. He declared that this party is entirely different from the revolutionary party which accomplished the death of Emperor Alexander II, and that it resorted to assassination only in self-defense. When the committee of leaders of the Socialist party decided on Von Plehve's death, he said, there were over one hundred persons who volunteered to execute the sentence.

—The annual report of Postmaster-General Wynne announces a prosperous year for the department, and makes many recommendations, including a new postage rate on third- and fourth-class matter, and packages for rural free delivery, to the effect that third- and fourth-class mail matter be consolidated at the rate of postage now paid on third-class mail matter—one cent for each two ounces, and that consideration be given to the recommendation that Congress fix a rate of three cents a pound, or any fractional part thereof, on packages not exceeding five pounds mailed at the distributing post-office of any rural free-delivery route for delivery to a patron on said route. This to apply only to packages deposited at the local post-office, and not to mail transmitted from one office to another.

—News which comes from Poland presents a terrible picture of the situation which prevails there as an outgrowth of Russia's war with Japan, and the action of the Russian government in drafting Poles into the army. It is stated that "more than forty thousand reservists have just been mobilized and sent to the front, in spite of their protests that Russia is not their fatherland, and that they prefer to die in Poland fighting for liberty and independence to becoming food for Japanese cannon." Wives of drafted Poles throw themselves under the trains which are taking their husbands to Russia. One father, a widower, on receiving marching orders, hanged his three young children because, he said, he had no one to leave them to. Another widower who received orders on the day of his wife's death, killed his two young children with a hatchet, and put them in the coffin with their mother. Many other such incidents are reported, giving glimpses of the terrible situation in that unhappy country, the Russian government meanwhile making great efforts to prevent such news from reaching the outside world.

NOTICES AND APPOINTMENTS

Winter Term of Emmanuel Missionary College

THE winter term of Emmanuel Missionary College begins January 5. Besides the regular work of the college, plans have been laid to give a special course for the benefit of those who desire to fit themselves quickly for Bible work, ministerial work, or school work. This plan has met the mind of our brethren in the field, and a number of experienced men have kindly consented to render such assistance as they can in the work of instructing those who may desire to take this special course. These men will discuss such subjects before the students as are of living interest to those who desire to become

workers in the vineyard of the Lord. We bespeak for this course many young people, or even older ones, who desire a special fitting for work. No pains will be spared to do thorough work, and work especially adapted to the needs of those who expect soon to enter the field. For further information, address N. W. Kauble, President of Emmanuel Missionary College, Berrien Springs, Mich.

West Michigan Conference

THE third annual session of the West Michigan Conference will convene in Grand Rapids, Mich., Jan. 20-25, 1905.

A. G. HAUGHEY, *President*,
E. A. MERRIAM, *Secretary*.

Chesapeake Conference Association

THE third annual session of the Chesapeake Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church at Wilmington, Del., Dec. 25, 1904, at 7 P. M., for the purpose of electing officers and transacting any other business that may properly be brought before the association.

O. O. FARNSWORTH, *President*.

Notice!

WE hereby give notice of the second annual meeting of the members of the West Michigan Conference Association of Seventh-day Adventists, which will meet in Grand Rapids, Mich., Tuesday, Jan. 24, 1905, at 3 P. M., for the election of officers, and the transaction of such other business as will be found necessary.

A. G. HAUGHEY, *Chairman*,
EZRA BRACKETT, *Secretary*.

Wanted

FOUR young ladies between the ages of twenty-four and thirty-five, weighing not less than 125 lbs., to take up the medical Missionary Nurses' Class at the Iowa Sanitarium. An unusual opportunity for the right persons. Applicants must be in good health, and members of the S. D. A. Church. Class begins Jan. 10, 1905, and extends over a graded course of two years. Write at once for application blank. Address the Iowa Sanitarium, Des Moines, Iowa.

Business Notices!

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Two good coat makers and dressmakers. Must be Adventists. Address G. F. Rusch, 204 Fourth St., Portland, Ore.

WANTED.—Partner with from \$1,000 to \$2,000, to take ½ interest in sawmill and planing-mill, retail lumber and wood-yard. Little or no opposition within 26 miles by rail. Must be S. D. A. References required and given. Address E. A. Mesick, Mesick, Mich.

FOR SALE OR TRADE.—Cottage, 6 rooms on first floor, well, excellent water, city water, cistern, cellar, furnace; cherry and plum trees. Near to electric line and B. C. Sanitarium. Wish farm—Lat. Wash., D. C., Nashville, or St. Louis. Address E. M. Griffin, 43 Walter Ave., Battle Creek, Mich.

THE enormous capacity of our improved machinery and the big demand enable us to furnish absolutely pure, first-class, fresh-made peanut butter at 10 cts. per lb. in 50-lb. cans,

Obituaries

or 11 cts. per lb. in 10-lb. cans; nut butter made from steamed nuts at 12 cts. and 13 cts. per lb., respectively. Cash with order. We pay freight on all orders of \$10 or over to all points east of the Rockies. Address J. B. Schindler, Bay City, Mich.

FOR SALE.—The Triumph Food Co., Ltd., of Menominee, Mich., is making a fine line of health foods, which are offered at very low prices. A large Family Box containing a \$5 assortment of these foods for \$3 cash with order. Special discounts to church societies, schools, and sanitariums. Write for samples and price-list.

FOR SALE.—A beautiful home in Modesto, the center of the prosperous irrigation district of the San Joaquin Valley. Corner lot, 50 x 100 ft., improved with trees and flowers, in best residence part of city. Shade trees in front and about the house. Fine six-room house, in good condition, and furnished throughout with good hardwood furniture. Carpets in all the rooms in good condition. Cook-stove, also heating stove, and a full supply of dishes and cooking utensils. House and lot and furniture at a bargain. Modesto is one of the finest towns in California, as to climate, health, and natural advantages; has a population of about 3,000, and is rapidly growing. Plenty of work in almost every line. Also S. D. A. church privileges. Address M. H. St. John, Modesto, Cal.

Address

THE post-office address of Elder F. J. Harris has been changed from Gladstone, Mich., to Box 25, Mount Carroll, Ill.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, postpaid:—

Will J. Waxham, Middleburg, Fla., *Signs, Watchman, Training School, REVIEW.*

J. W. Buckland, Box 218, Great Bend, Kan., *Signs, Instructor, Little Friend, tracts.*

W. F. Mayers, Kyle, Hays County, Tex., *Signs, Instructor, Life Boat, Little Friend, and tracts.*

J. H. Warden, Ruth, Mo. Our denominational papers and tracts for use in supplying reading-racks.

Maud Neal, Gravette, Ark., *Signs, Instructor, Life Boat, Little Friend, health journal, and tracts.*

Mrs. C. M. Sanerwein, Silver Creek, N. Y., *Signs, Little Friend, Life Boat, Life and Health, Watchman, and tracts.*

Miss Grace M. Allen, 204 Caroline St., Highland Park, Tenn., *REVIEW, Signs, Life Boat, Little Friend, and tracts.*

Ruby Roach, Twelfth and Magnolia Sts., Alexandria, La., health tracts and journals, also *Signs, Life Boat, and Save the Boys.*

Thos. F. Keener, Taswell, Ind., *REVIEW, Signs, Watchman, Life Boat, Instructor, Little Friend, Family Bible Teacher, Life and Health.*

M. C. Duncan, 1417 Cooper St., Fort Worth, Tex., *REVIEW, Signs, Youth's Instructor, Little Friend, Southern Watchman, and tracts.*

PERYE.—Died in Van Zandt County, Tex., Oct. 22, 1904, Charley Perye, son of W. R. Perye and Sister Blanch Perye, aged 2 years, 3 months, and 28 days. Little Charley leaves a Christian father and mother, two brothers, and two sisters to mourn their loss. Funeral service was conducted by the writer, at Myrtle Springs Cemetery. Words of comfort were spoken from 2 Sam. 14:14; Jer. 31:15-17; Job 6:14. E. R. McCORMICK.

EMMONS.—Died at Gilboa, Ohio, Nov. 25, 1904, Truman Emmons, son of John and Clara Emmons, aged 11 years, 2 months, and 11 days. Truman was an affectionate, obedient child. He was riding, in company with his father and older brother, when the horse became frightened. The father was thrown from the vehicle, and Truman, in jumping from it, was killed instantly. On the funeral occasion words of comfort were spoken by the writer.

JOHN P. GAEDE.

BRAY.—Died at Buena Vista, Colo., Nov. 18, 1904, Mary Ann Bray, wife of Judge E. B. Bray, aged 63 years, 10 months, and 16 days. This beloved sister, together with her husband and son, accepted present truth in 1894, when a company of believers was organized into a church at Buena Vista. Time has brought many changes among them, but this family have continued firm and steadfast, being faithful witnesses for the Lord and his truth. Words of comfort were spoken by the writer, from John 14:21 and Rev. 14:13.

WATSON ZIEGLER.

HAM.—Died at the home of his daughter, near Ponoka, Alberta, Canada, Nov. 20, 1904, of consumption of the bowels, Brother Albion K. Ham, aged 71 years, 2 months, and 18 days. About twenty-seven years ago he received the message of the Saviour's soon coming, from the study of his Bible and reading-matter that was furnished him. His sickness was severe, but he bore it with patience. He fell asleep in peace, to rest till the Life-giver comes again. He leaves an aged companion and four daughters to mourn their loss. Words of comfort were spoken by the writer, from John 14:1-4.

J. W. BOYNTON.

ALGER.—Died near Stanleyton, Va., Nov. 14, 1904, Charles C. Alger, aged 41 years and 14 days. For some time before his death he manifested a deep interest in present truth, and expressed a desire to live a true Christian life. He was a quiet, peaceable neighbor, and will be missed by all who knew him. He leaves a wife and a little son, besides his parents and brothers and sisters, to mourn the loss of one dear to the family circle. The funeral was conducted by the writer at the Seventh-day Adventist church, and was attended by a large assembly of sympathizing friends and neighbors; text, 2 Sam. 14:14.

B. F. PURDHAM.

KLING.—Died at Rome, N. Y., Nov. 20, 1904, Norman Kling, in the seventy-ninth year of his age. He passed away very silently and peacefully. He retired the evening after the Sabbath, and was soon wrapped in peaceful sleep, from which he never awoke. At an early age Brother Kling was soundly converted and united with the Baptist Church. About twenty-five years ago he fully embraced the views held by the Seventh-day Adventists, and became a charter member of the Rome church. After his conversion he lived a consistent, earnest Christian life, and by his death a pillar of the Rome church is removed. We laid him away with sorrowing hearts, yet cheered with the blessed hope that we shall soon meet him again. He leaves a devoted companion. Sharing in her grief and hope are four daughters and one son. The funeral was held at his late residence, and was attended by a large concourse of relatives and friends. Words of comfort from John 5:28, 29, were spoken by the writer.

S. H. LANE.

DOSCH.—Died at the home of her daughter, Mrs. S. E. Page, in Grand Rapids, Mich., Nov. 3, 1904, of old age and asthma, Margaret Dosch, aged 78 years, 8 months, and 5 days. Sister Dosch was born in Germany; she came to the United States over fifty years ago, and has lived in Michigan nearly forty years. About eight years ago she embraced the Adventist faith, and has since lived an earnest, self-sacrificing Christian life; beloved by all who knew her. Sister Dosch was a member of the Grand Rapids church at the time of her death. She leaves four children, a number of grandchildren, and many friends to mourn their loss. Words of comfort from Rev. 14:13 were spoken by the writer.

W. D. PARKHURST.

HOLLING.—Died at the Hospital of the Sisters of Charity, in Beaumont, Tex., May 12, 1904, of tuberculosis of the bowels, my brother, W. E. Holling, aged about 59 years. He was born in Halton County, Ontario, and accepted the truths of the last message of mercy to the world in the fall of 1875, through the labors of Brother George A. King, but on account of trials and persecutions gave it up for several years. He afterward came to Michigan, and united with the Birmingham church, and was a firm believer in all the blessed truths connected with the third angel's message. About two years ago he went to Texas, where he was taken sick among strangers, and was cared for by the Salvation Army for some time. Those with him at the time of his death say that he died triumphant in the faith.

LYDIA A. BROWN.

HARDESTY.—Died at the Nebraska Sanitarium, Nov. 22, 1904, of tuberculosis of the bowels, Sister C. W. Hardesty. She accepted the Sabbath truth at Wichita, Kan., from reading "Thoughts on Daniel and the Revelation." In 1895 she entered the tract society office at Topeka, Kan., where she labored three years as editor of the *Kansas Worker* and as corresponding secretary of the society. In 1898 she was married to Brother C. W. Hardesty, and together they went to Arkansas. For nearly four years she was secretary of the tract society and treasurer of the conference, laboring unselfishly until her health failed entirely in 1902. Since last spring she has been at the Nebraska Sanitarium. Sister Hardesty's Christian experience was clear and steadfast. She was an earnest worker in the cause which she so dearly loved. She now rests from her labors, and her works do follow her. Elder Nettleton and the writer officiated at the funeral; text, Rev. 14:13.

C. C. LEWIS.

STODDARD.—Died at his home in Chesaning, Mich., Sept. 22, 1904, Elder Chester Stoddard, aged 92 years, 2 months, and 28 days. Father Stoddard embraced the faith held by Seventh-day Adventists about thirty-five years ago, under the labors of Elder M. E. Cornell. At the age of eighteen he gave his heart to God and united with the M. E. Church, and at the age of twenty-five he began to preach for that people. Fifteen years later he withdrew from that denomination because of their attitude on the slavery question, and united with the Wesleyan Methodist Church. He continued to preach for that church until the light on the Sabbath was brought to his knowledge. True to his convictions of right, he, with his wife, embraced the third angel's message. Brother Stoddard for years publicly advocated the doctrine of Christ's soon coming, and cherished the hope, till almost the last, that he might live to see him come. He attended meeting the last Sabbath of his life, and bore a ringing testimony for the truth. Brother Stoddard leaves one daughter and several grandchildren and great-grandchildren to mourn their loss. The funeral was held in the Seventh-day Adventist church in Chesaning, the Baptist pastor of that place assisting in the services. Some appropriate remarks were made by the president of the local W. C. T. U. Thus another standard-bearer has been laid away to rest.

WM. OSTRANDER.



WASHINGTON, D. C., DECEMBER 22, 1904

W. W. PRESCOTT - - - - - EDITOR
 L. A. SMITH } - - - - - ASSOCIATE EDITORS
 W. A. SPICER }

ELDER L. R. CONRADI sends us a greeting from Belgrade, Servia's capital, where he stopped on his way to Turkey. He reports a good general meeting at Budapest.

ELDER I. H. EVANS is in Mexico on business connected with the Guadalajara sanitarium and the Mexican Mission. He will probably return to Washington about the middle of January.

THE article by Brother E. R. Palmer in this issue, on the mission of our large books, was to have been ready for the November missionary convention. We call special attention to it now, and to the importance of the subject presented. The revival of the canvassing work is making encouraging progress.

THE edition of the REVIEW for November 24, containing the readings for the week of prayer, is exhausted, and we can not furnish further copies of that number. It was thought that the large number printed, 11,000 in addition to the regular list, would be sufficient, but the demand has been unprecedented.

IN the plan of the missionary campaign, this month is set apart for the sale of a selected list of forty-per-cent books, and the dedicated books "Christ's Object Lessons" and the "Story of Joseph." Large results have already been seen in the periodical campaign, and we hope the same will be true of the book effort.

BROTHER FRANK BOND spent one day in Washington last week on his way from Spain to his former home in California. Brother Bond has partially recovered from a serious illness, and his physical condition is such that it seemed necessary to take a short furlough for the purpose of regaining his health. He hopes to return to Spain in the near future.

THE annual offerings are already beginning to come in, and it is encouraging to receive such words as the following: "Enclosed find a check for twenty-five dollars, our annual offering to missions. You know God's people are to be willing in the day of his power. I do not see any virtue in waiting until

the last of the week to send in what the Spirit has already made us willing to give, and so send it at the beginning of the week. We had intended to send ten dollars, but really it looked so little, and we feel we want to give more."—*The Worker's Bulletin (Iowa)*.

THINK of the millions in darkened heathen lands who know nothing of the blessed Christ who died for them. "How can they call on him in whom they have not believed?" "How shall they believe in him of whom they have not heard?" "How shall they hear without a preacher?" "How shall they preach except they be sent?" How can preachers be sent, without money to send them? What is your response to the call of the hour?—*The Nebraska Reporter*.

IN pursuance of an order and decree of the court, notice has been given by the receiver, Irwin H. Evans, of the sale at public auction on Tuesday, Jan. 10, 1905, of all the assets, real and personal, of the Seventh-day Adventist Publishing Association of Battle Creek, Mich. According to the terms of the receiver's notice of sale, "all the property of every name, kind, nature, or description, real, personal, or mixed, and whatsoever situate and belonging to said corporation, will be included in said sale. All of the said property, in bulk, as one parcel, will be sold to the highest bidder, subject to the confirmation of such sale by the court. A deposit of fifty thousand dollars (\$50,000) of the amount bid must be deposited with the receiver, before any bid will be entertained at said sale, and the balance of the bid will be due and payable on confirmation of the sale." This is a necessary legal step in the work of closing up the business, and bringing to an end the corporate life, of this association according to the action of the stockholders at their meeting in April, 1903.

The Week of Prayer in Washington, D. C.

THE week of prayer that has just closed has been an occasion of great blessing and encouragement to the churches in Washington, D. C. The general plans recommended to be followed by the churches everywhere were conscientiously observed by those chosen to conduct the meetings in the Washington churches.

The Takoma Park church held its meetings in the town hall. The attendance was good, and a deep, substantial interest was manifested in the readings. The annual offering was a cheerful one from this church, and

amounted to \$574. As the membership is only about seventy, and is composed largely of young people and students of very little means, this gift is a practical expression of their love for this cause.

The Eighth and U Street churches united, and held their meetings in the hall used by the latter. These services were conducted by Elder Sheafe and Brother Shaffer. They were visited and assisted by different brethren during the week. The members of these churches are zealous workers in the cause, and are continually adding to their numbers. All were led to renewed consecration to this glorious cause. Their annual offering amounted to \$63.24.

The M Street church had a splendid week. A strong revival spirit was manifested from the first. Souls were aroused. A new devotion and consecration filled their hearts. When the meeting closed on the last Sabbath, every person present had, so far as it could be ascertained, surrendered to God, and found a new and blessed experience. "They first gave their own selves," and then the offering to missions was made, amounting to \$387. This was a great week for the M Street church, and we praise God for the occasion.

Already good reports are beginning to come in, telling that the week of prayer opened encouragingly in many places. We look for many favorable reports.

A. G. DANIELLS.

Two Months Free

ALL new yearly subscribers for *Life and Health* for 1905 will be sent the November and December numbers of this year *free of charge*, so long as the editions for these months last.

A present of a year's subscription to some friend would, in many instances, be greatly appreciated and might carry to the friend just the helpful instruction healthwise which is needed.

Special terms are now offered to those who will solicit subscriptions for this magazine, and correspondence is solicited. Address, *Life and Health*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

THERE has been received on the Washington building fund \$50,011.81. See list on page 19. Thus half of the amount voted by the General Conference Council, of October 1903, has been raised. We believe all our brethren and sisters in every part of the world will rejoice at the liberal response that has been made thus far to this appeal. If every one who has helped thus far were only able to repeat what he has already done, this work would be completed; but we believe there are many thousands who have not helped up to the present time who will do so at once. Are there not at least twenty-five of our people who will come forward with donations of one thousand dollars each, and many others with smaller donations to finish this work quickly?

J. S. WASHBURN.