

The Advent REVIEW AND SABBATH HERALD



Vol. 82

WASHINGTON, D. C., THURSDAY, FEBRUARY 2, 1905

No 5

The Law of God

And God spake all these words, saying,

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

An Appeal to Clergy

ON the nineteenth of January, announcement was made in the REVIEW of the printing in tract form of "An Appeal to Clergy," containing the Open Letter sent to the Protestant ministers of Washington, D. C., and on the twenty-sixth, orders had been received from near-by territory for 85,000, and every mail brings additional orders. By the time this issue of the REVIEW is out, the orders will doubtless amount to over 100,000.

This quick response demonstrates recognized merit, in the Open Letter matter, and a willingness on the part of the people to place it in circulation. With the orders received come words of hearty appreciation of the letter itself, and approval of printing it in tract form for general distribution.

Many say it is the best presentation of the Sabbath question they ever saw, and affirm that in the reading of it only the willingly blind can possibly fail to see the truth relative to the entire Sabbath question. The nature of this tract, and the circumstances associated with its appearance, will command the attention and respect of the general public, and it is a most opportune time to use it in proclaiming the Sabbath message to the world. Hundreds of thousands of copies should be circulated in the immediate future. No one ought to neglect giving away a large number of them. No more effectual work can be done at the present time in advancing the work than to place in circulation this timely messenger. It will be sent, post-paid, for \$3.75 a thousand, or 40 cents a hundred.

Life and Health

THE February issue of *Life and Health* contains excellent practical instruction on the Significance of Pain, Its Purpose in the Organism, and How to Deal with It; suggestions to The Girl of Fourteen; principles essential to success in life, in Letters from a Physician to His Son; health principles, applied in How a Girl Cured Herself; prescriptions for Controlling a Cough Without Drugs; methods of healing followed by the Great Physician, portrayed in an illustrated article on the Healing of the Soul, by Mrs. E. G. White; interesting questions on health and disease answered carefully and plainly by Dr. G. A. Hare, superintendent of the Washington Sanitarium; startling editorials on present-day health topics, such as Consumption of Narcotics, Sense and Will-Power as a Preventive of Disease, Adulteration and Substitution of Patent Medicine, The Japanese Diet, Appropriate Foods for Stomach Disorders, Milk for Adults, Advertisements as Educators, Combinations Which Retard Digestion; Seasonable Hints for the Kitchen and Household; interesting News Notes indicating the progress being made in hygiene and sanitary success; and much other valuable matter.

The fundamental principles governing the life and health of the delicately constructed human organism are not deep, hidden mysteries, only possible to be understood and applied by the scientific experts; but they are the natural heritage of every man and woman, and are as accessible and applicable as any commodity essential to life.

The mission of *Life and Health* is to point out the plain, true pathway to health and happiness, and to present these principles in a manner so attractive, yet so simple and practical, that all can understand and apply them.

Agents are wanted in every community to sell *Life and Health*, and to solicit subscriptions. The subscription price is 50 cents a year, with the November and December issues of 1904 given as a premium as long as these editions last. In clubs of ten or more copies to one address for one year, 30 cents a copy. Copies to sell can be secured for 2½ cents a copy in orders of twenty-five or more copies. Liberal discount is given to the agent on annual subscriptions. For further information, address *Life and Health*, 222 North Capitol St., Washington, D. C.

Religious Liberty Leaflets

LAST week's REVIEW contained first-page facsimiles of the four Religious Liberty leaflets. Those who read the first pages of these tracts were impressed with the clear, concise, and logical introduction of the treatise on the four important topics; but the full contents of the tracts always bring strong conviction favorable to the great principles of religious liberty.

Leaflet No. 1 bears the title of "Principles Too Little Understood." It contains a short, practical, impressive discussion of the fundamental principles of personal, national, and religious liberty. Eight pages; price, 38 cents.

Leaflet No. 2 is an eight-page tract on "Sunday Laws; Their Origin, Nature, and Object." Any one reading this tract will not fail to discern the true spirit of these religious enactments. This tract alone, circulated in any community where Sunday legislation is in progress, will be sufficient for the time being to prevent the enforcement of Sunday laws.

Leaflet No. 3 exposes the evil of Sabbath legislation, and reveals the true meaning of Sabbath laws. The title of this tract is "The Logic of Sabbath Legislation." It contains eight pages; price, 38 cents per hundred.

Leaflet No. 4 is entitled "The Civil Sabbath." It exposes the arguments that are so prevalent for the establishment of the civil sabbath in the United States. Associated with this exposition are principles of true Sabbath observance contrasted with enforced observance. Twelve pages; 55 cents per hundred.

These four tracts, together with the tract "An Appeal to Clergy," completely settle the Sabbath question and the enforcement of Sunday observance by law.

These tracts ought to be studied in connection with the present—

Sabbath-School Lessons

on Religious Liberty and Health and Temperance.

The first six lessons for the present

quarter are interesting studies upon the Bible and Liberty, the Sabbath and Liberty, Sunday and Slavery, an Epoch of Freedom, the Powers that Be, and the Final Conflict.

The remaining lessons for the quarter treat upon the principles of health and health reform.

Life and Health will be excellent to study in connection with these health and temperance lessons.

The *Quarterlies* containing these Sabbath-school lessons retail at 5 cents a copy, and are kept by all State tract societies.

Associated with the study of the Sabbath-school lessons on health and temperance—

The Youth's Instructor

for the year 1905 will be of practical help to the youth and children; for a series of interesting health talks is now appearing in that paper. These articles are prepared by a thoroughly qualified physician, who will show in a most entertaining way the Nature and Habits of Bacteria, or Germs; How They Are Helpful, How They Are Injurious, How to Take Advantage of Their Help, and How to Prevent Injury from Their Presence. These articles will be written in language adapted to youthful readers, and will give many interesting facts on germ life, strongly impressing the importance of a sanitary life.

Besides these health studies on germs, the *Instructor* will contain more instructive, interesting, and valuable matter during the year than in any previous year of its existence. Among a host of other good things there will be a series of interesting and instructive sketches on Authors and Artists, Practical Lessons on the Science of Illustrations, Thrilling Studies in Nature, A Study of the Principles of True Protestantism, Missionary Travels and Missions in the Principal Mission Fields, Young People's Work in All of Its Phases, etc.

The *Instructor* for 1905 will be equal to a year in a good school for our young people, and will have a strong influence in keeping them in the love of the truth, and in molding their lives for future service in the cause.

Sabbath-School Worker

THE Sabbath-school is one of the greatest instrumentalities in bringing souls to Christ, and now as never before its work should be exalted. Each member in every school should feel the reviving influence of the greater power that is to attend the work of the message in this generation. The *Sabbath School Worker* is devoted exclusively to the Sabbath-school work and its interests, and will be of great benefit in supplying the officers, teachers, and the parents with important information from month to month, and will prove to be in every particular a great help to every person who may have access to its columns.

Single copy, one year, 35 cents. Two or more copies to one address, each 25 cents.

Order of Review & Herald, Washington, D. C.; Battle Creek, Mich.; Pacific Press, Mountain View, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or your State Tract Society.

THE REVIEW AND 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

"Corban"

UNREGENERATED human nature is the same in all ages. A hypocritical profession of devotion to form or tradition in order to escape present duty is not a modern invention. How brazenly did selfishness cloak itself under the covering of liberality to God's cause in the time of Christ! "Ye say," said Jesus, "If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother." Thus the priests "taught the people that the devotion of their property to the temple was a duty more sacred than even the support of their parents; and that however great the necessity, it was sacrilege to impart to father or mother any part of what had been thus consecrated. An undutiful child had only to pronounce the word 'Corban' over his property, thus devoting it to God, and he could retain it for his own use during his lifetime, and after his death it was to be appropriated to the temple service." God calls upon his people to make offerings for the support of his work in the earth, but this call is not satisfied by relinquishing at death what has been rigidly held as long as the possessor could possibly keep it. It is then simply a choice between letting it go into the Lord's treasury or into the hands of some one else—it must go somewhere. We do not object to bequeathing property for the benefit of God's work, but this can not take the place of the right use of the

property while the owner lives. Liberal giving during the lifetime is much better than a forced giving at death. Furthermore, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The commandment of God is not to be made void by human inventions, and this is just as true of one commandment as of another.

Recognizing Opportunities

THERE are times of opportunity both for individuals and for movements. God's providence opens the way, and brings together a combination of circumstances that make it possible to accomplish results at special times which are practically impossible at other times. Such opportunities often constitute turning-points in the history of an individual or of a great work. Under the counsel and guidance of God's Spirit, his workmen will recognize such significant opportunities, and will make the most of them by concentrating means and energies upon strategic places in order to win a sweeping victory for the Lord's truth. The rule of three can not always be followed in the distribution of our forces, and it sometimes happens that a victory in one particular place means a victorious advance throughout the whole field. The discernment which perceives such a situation as this is the necessary qualification for leadership in this time when so much is at stake, and we must expect that our Leader, who makes no mistakes, will have new plans and methods for us in this the climax of the conflict. Fellowship with God, harmony with his Spirit, and unity among the brethren will open the way for successful planning and victorious campaigning throughout the whole field to-day. Let us recognize and use our opportunities.

Incarnated Selfishness

UNSELFISH love,—the love which gives itself freely for the benefit of others,—the love which makes it impossible for its possessor to be happy when others are unhappy without seeking to relieve their unhappiness,—the love which "seeketh not her own,"—the love which prompts to giving rather than to getting,—this is the vital principle of the gospel of Jesus Christ.

"God so loved the world, that he gave his only begotten Son." Jesus "loved me, and gave himself for me."

In contrast with this self-sacrificing love is that overmastering selfishness which is the tap-root of sin. It contradicts all that love says and does. It takes from others to benefit itself. It seeks happiness by methods which make others unhappy. Its basis of existence is to seek its own at all hazards. Its motto is, "It is more blessed to receive than to give." This is the vital principle of the gospel of Satan.

In this last generation, and as an impressive sign of the approaching end of the great controversy between Christ and Satan, we may naturally expect to see worked out in human affairs such exhibitions of the satanic hideousness of selfishness as have never before been revealed. In this climax of the struggle there will be as nearly as possible the incarnation of selfishness, in the widest possible contrast with the incarnation of love. It is the world-wide repetition of the tragedy of Calvary, when Love was crucified between two thieves.

It has always been the desire of the few to compel the many to contribute to their own wealth and power, but there has been that restraint put upon this desire by apparently insurmountable difficulties — providential barriers — that in the world's history Croesus has been the proverbial rich man. All this is now changed. The awakening of the human intellect which has come during the last century as a necessary experience in the preparation for the coming of the Lord, has resulted in those inventions which have solved old problems and created new possibilities. Self-interest has been quick to seize upon the advantages thus offered, in order to accomplish what has been the impossible in other times. As a consequence there are a few men to-day in this country who are taking toll from uncounted millions, and who are piling up such personal fortunes as almost stagger the mind to contemplate. The result has been stated in a recent magazine article in the following startling pronouncement: "It is only a matter of simple mathematics to ascertain the day, and that only a few years away, when ten men will be as absolutely and completely the legal owners of the United States and all there is of value in it, as John D.

Rockefeller is the absolute legal owner of the large section of it of which he is to-day possessed."

As a striking illustration of the concrete working out of these principles, we quote the following paragraphs introductory to a series of articles in *Everybody's Magazine*, dealing with "The Greatest Trust in the World." They contain a sermon for the thoughtful mind:—

In the free republic of the United States of America is a power greater than the government, greater than the courts or judges, greater than legislatures, superior to and independent of all authority of State or nation.

It is a greater power than in the history of men has been exercised by king, emperor, or irresponsible oligarchy. In a democracy it has established a practical empire more important than Tam-burlaine's, and ruled with a sway as certain. In a country of law, it exists and proceeds in defiance of law. In a country historically proud of its institutions, it establishes, unchecked, a condition that refutes and nullifies the significance of those institutions. We have grown familiar in this country with many phases of the mania of money getting, and the evil it may work to mankind at large; we have seen none so strange and alarming as this of which I write. Names change, details change; but when the facts of these actual conditions are laid bare, it will puzzle a thoughtful man to say wherein the rule of the great power now to be described differs in any essential from the rule of a feudal tyrant in the darkness of the Middle Ages.

Three times a day this power comes to the table of every household in America, rich or poor, great or small, known or unknown; it comes there and extorts its tribute. It crosses the ocean, and makes its presence felt in multitudes of homes that would not know how to give it a name. It controls prices and regulates traffic in a thousand markets. It changes conditions and builds up and pulls down industries; it makes men poor or rich at will; it controls or establishes or obliterates vast enterprises across the civilized circuit. Its lightest word affects men on the plains of Argentina or the by-streets of London.

Of some of the most important industries of this country it has an absolute, iron-clad, infrangible monopoly; of others it has a control that for practical purposes of profit is not less complete. It fixes at its own will the price of every pound of fresh, salted, smoked, or preserved meat prepared and sold in the United States. It fixes the price of every ham, every pound of bacon, every pound of lard, every can of prepared soup. It has an absolute monopoly of our enormous meat exports, dressed and preserved. It has an absolute monopoly of the American trade in fertilizers, hides, bristles, horn and bone products. It owns or controls or dominates every slaughter-house, except a few that have inconsiderable local or special trades. It owns steam and electric railroads, it owns the entire trolley-car service in several cities, and is acquiring the like property elsewhere. It owns factories,

shops, stock-yards, mills, land and land companies, plants, warehouses, politicians, legislators, and congressmen.

It defies Wall Street and all that therein is. It terrorizes great railroad corporations long used to terrorizing others. It takes toll from big and little, it gouges millions from railroad companies, and cent pieces from obscure shippers. To-day it is compelling a lordly railroad to dismiss its general manager, to-morrow it is black-listing and ruining some little commission merchant. It is remorseless, tireless, greedy, insatiable, and it plans achievements so much greater than any so far recorded in the history of commerce that the imagination flags in trying to follow its future possibilities.

It fixes, for its own profit, the prices the farmer of the West shall receive for his cattle and hogs, and the prices the butcher of the East shall charge for his meat.

It fixes the price that the grower of California shall receive for his fruit, and the price the laborer of New York shall pay for his breakfast.

It lays hands upon the melon grower of Colorado and the cotton grower of Georgia, and compels each to share with it the scanty proceeds of his toil.

It can affect the cost of living in Aberdeen and Geneva as easily as in Chicago and New York.

It has in the last three years increased, for its own benefit, the expenses of every household in America. It controls or influences the prices of one half the food consumed by the nation. It has its share in the proceeds of more commodities of daily consumption than all other trusts, combinations, and monopolies together, and the prices of these it seeks to augment for its own profit.

It can make, within certain limits, the price of wheat, of corn, of oats, what it pleases; it will shortly be able to control the price of every loaf of bread.

Its operations have impoverished or ruined farmers and stockmen, destroyed millions of investments, caused banks to break and men to commit suicide, precipitated strikes, and annihilated industries.

So great is the terror it inspires in some quarters that citizens under the constitutional guaranties of freedom do not dare, even in the privacy of their offices or homes, to speak a word that this power would not approve of, and multimillionaires, railroad magnates, and captains of industry quail before it.

At every step of its progress it has violated national or State law, or both, and with impunity. It has been declared by federal and State courts to be an outlaw, and to have no right to exist. It has gone steadily on strengthening its hold, extending its lines, and multiplying its victims.

We are accustomed to think that the Standard Oil Company is the ultimate of monopolistic achievement; here is something compared with which the Standard Oil Company is puerile; here is something that affects a thousand lives where the Standard Oil Company affects one; here is something that promises greater fortunes and greater power than ten Standard Oil Companies. Reaching out, absorbing industry after industry, augmenting and building, by great brute strength and by insidious,

intricate, hardly discoverable windings and turnings, day and night this monstrous thing grows and strengthens until its grip is at the nation's throat.

I am quite well aware that my words may seem extravagant to the generality of readers; to those who know the history and actual operations of the American Beef Trust they will appear an understatement of galling and humiliating truths.

If the writer of this article establishes by convincing proof the truthfulness of the many counts in this terrible indictment, he may, as the editor says, "astonish the American people," but that does not remedy the evil. The rejection of the truth of the gospel has made such a situation possible, and the remedy—well, the only remedy for a thoroughly gangrened limb is to cut it off. Evidence is increasing that the crisis of the world is just upon us.

No Neutral Ground

LUTHER was "the man for his time" because he feared only God, and would have no compromise with evil. Erasmus saw the evils in Rome. He attacked them even before Luther's eyes were opened. He wanted reform, but he was no reformer. He was a compromiser.

The time for reformation had come, and God was to set his church free from bondage to the papal system. Luther and his associates laid the ax at the root of the tree. Something definite and decisive had to be done. Somebody had to take a stand and say things. Erasmus was distressed by the stir and agitation of genuine reform. He was no partizan. He was not on either side when it came to a conflict. He was for reform, but wanted no open break with the pope. From his neutral position he urged compromise upon both sides. In 1520 he said to Campeggio: "I told Luther that if he would moderate his language, he might be a bright and shining light, and that the pope, I did not doubt would be his friend."

But Luther knew that the honor of God and his truth called for decided action and protest. "Erasmus wants to walk on eggs without breaking their shells," he said. Luther knew the feat was impossible. So he marched straight on. It was not that he loved strife, and Erasmus loved peace. "I have nothing to contend for with the great men of this world," he cried out in that prayer of surrender as he went before the council at Worms. He said that he, too, would fain have his life pass in easy quietness. "But the cause is Thine . . . forsake me not."

Because it was God's cause, and not his own, he could not selfishly and quietly leave the field to error. The time demanded a man of action, and all time

since has been blessed because a man acted. Erasmus loved to study and teach reform principles in a class-room atmosphere. "I am firmly resolved," he said, "to die studying the Scriptures." But his study did not lead him to the doing of the things that needed to be done when the hour struck for decided action. His famous motto was, "Give light, and the darkness will disappear of itself." But when the time came that men had to line up definitely for the light and meet the ranks of darkness, his irresolution and compromising timidity of soul kept him from the battle-field which all heaven was watching.

The Lord stood by the man who stood by his cause. On the other hand, Erasmus found it impossible to maintain a neutral position in such a crisis. Not coming out squarely for the right, he temporized and compromised until his influence as scholar and teacher bore against the reform movement.

There is a striking lesson in this history for these closing days of the Reformation. The whole world is to line up on one side or the other in the great controversy. There will be but two positions — for and against God and his message for this closing hour. "He that is not with me is against me." In meeting the daily opportunities now for manifesting loyalty to truth without compromise, we are to learn the lesson that shall make us strong to maintain unswerving devotion to the cause of Christ when the final crisis comes. Through it all, the love of Jesus must be the strength for the uncompromising, flint-like integrity of Jesus. W. A. S.

French and Russian Revolutions

UNDER the heading "A Startling Parallel in the Two Revolutions" the Washington *Times* of January 24 prints the following article concerning the situation in Russia:—

Most remarkable is the parallel between the outbreak in Russia and the French Revolution, not only in the conditions of the uprisings, but also in the physical aspects and the progress of events.

Both movements, beginning merely as protests against conditions which imposed discomforts and hunger upon the working classes, soon burst all bounds, and became political revolts.

The march of the Russian mob on the Tsarskoe-Selo and the seizure of the royal family would almost make the parallel complete.

French Revolution

Louis XVI. Hetr., 4 years Old

Causes: Poverty of the people, high taxes, no voice in the government, oppression by the nobility and the church.

Makeshift parliament known as the Third Estate, organized under royal edict, but its rights curtailed.

Necker, minister of finance, looked

upon to regenerate France, dismissed by the king.

Louis XVI retires with royal family to Versailles, just outside Paris.

Masses call upon Louis XVI to save them from the rapacity of the nobility, promising him safety.

Bastille stormed by frenzied mob, and destroyed. Disturbances in all parts of the country. Barricades in the streets of Paris.

Mob goes to Versailles and compels king to return to Paris.

Reign of terror. King and Marie Antoinette beheaded.

Democratic government established.

Russian Revolution

Nicholas II. Hetr., 5 Months Old

Causes: Poverty of the workmen, excessive taxation, no voice in the government, oppression by the grand dukes, bureaucracy, and holy synod.

Zemstvos, representing the peasants and workmen, demand more liberty, but powers are modified by the czar.

Prince Mirsky, minister of interior, who suggested many reforms, discredited by czar, and threatens resignation.

Nicholas II retires with royal family to Tsarskoe-Selo, a few miles outside St. Petersburg.

Strikers appeal to czar to right their wrongs, assuring him that he shall not be harmed.

Vast crowds of men and women march to the Winter Palace to demand redress; troops open fire, and thousands fall; streets barricaded and terror reigns.

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Rejoicing in India

LIKE a beleaguered garrison, holding out for relief, the little band of workers in India watched long for re-enforcements. At last the relief has reached them. Brother Shaw writes of the joy their arrival has brought. Notwithstanding the personal nature of his letter, we must share it with all:—

The new workers have all arrived from America. Their cheerful, hale, and happy faces have done us all a world of good. I can not tell you, dear brother, our feelings of gratitude to God for this strong and intelligent re-enforcement to the cause of truth in India. We have waited long for these dear friends, and more than once we have looked into their faces with tears in our eyes and thanksgiving in our hearts. Already our burdens seem lighter. The faithful efforts of the Board in seeking out these workers, and the unselfish spirit, especially of the Ohio Conference in sending five such workers [Brethren Miller and Votaw and their wives, and Miss Burroway], are deeply appreciated by the laborers in India. Brethren Votaw and Little, young and lately from school, will add strength to the native work, and I do believe if such brethren can lay hold of the different languages of India, that a great work will soon be under headway among the people of India.

It is a feast to look into Brother Miller's face, so full of health and good cheer. If I could borrow a bit of his

vitality, how gladly would I postpone my trip to America, and yoke up for service. I am still young, and a few months in the invigorating North should set me up and give me new courage for better service in India.

Dr. Ingersoll also writes:—

I know it is the duty of Brother Shaw to inform you of the arrival of these new workers, etc., but I really feel so happy myself at the fact that they have come that I want to drop you a line and tell you about it.

Elder Armstrong, who went up to Calcutta from Ceylon for the India general meeting, is constrained also to report the glad news.

India was, perhaps, hardest pressed, and, thank God, relief has reached them. Yet there is many another point where news of re-enforcements would be received with a joy that words could not express. Remember these pressing needs before God, brethren, day by day, for the pressure of the closing harvest hour is on in the fields abroad, as well as here at home, and the workers in some of the great fields are such a little band.

W. A. S.

"The Valley of Decision"

SPEAKING through the prophet Joel of a time when he would "bring back the captivity of Judah and Jerusalem," the Lord says, "I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations." Again he says: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."

The word "Jehoshaphat" means "Jehovah's judgment," and the reference is "to that triumphant day when King Jehoshaphat, the greatest king the nation had seen since Solomon, and the greatest champion of Jehovah, led out his people to a valley in the wilderness of Tekoah, and was there blessed with such a victory over the hordes of his enemies as was without a parallel in the national records." The story is given in the twentieth chapter of Second Chronicles.

Another picture of this gathering of the nations is given by John the revelator: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon."

The word "Har-Magedon" means "the hill of Megiddo," and "the locality implied in the Hebrew term here employed is the great battle-field of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people." It was "famous for two great victories, of Barak over the Canaanites (Judges 4, 5), and Gideon over the Midianites (Judges 7); and for two great disasters, the death of Saul, in the invasion of the Philistines (1 Sam. 31:8), and the death of Josiah in the invasion of the Egyptians. 2 Kings 23: 29, 30; 2 Chron. 35: 22. With the first and fourth of these events Megiddo is especially connected."

Through the prophet Joel the call is again issued: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great." Then comes the statement, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision."

From the nature of the events which occurred at the places mentioned in Joel and in the parallel passage in the book of Revelation, and from the connection of both the passages of Scripture, it is plain that a prophetic picture is given of the destruction of the nations at the harvest of the earth, and "the harvest is the end of the world." The valley of Jehoshaphat, or "Jehovah's judgment," is the same as "the valley of decision," and the valley of decision is the valley of cutting off, or the valley of destruction. As expressing this thought more clearly at least two translations substitute "the valley of excision" for "the valley of decision." In the changes which have come in the meaning of some of the words in the English language since the King James translation was made, the word "decision" does not now mean "a cutting off," as it formerly did.

The "multitudes, multitudes in the valley of decision" are therefore not those who are considering the conflicting claims of duty and pleasure or inclination, hesitating which course to take, but are the multitudes of unrepentant sinners who are cut off in the great day of the Lord. It is undoubtedly true that all on the earth at the close of probation will hear the gospel message, and will be brought to a decision which will determine their eternal destiny, and the expression "multitudes in the valley of decision" may serve as a convenient phrase in which to express this general idea, but that is not the meaning as it stands in the text. We present these facts in the interest of a correct interpretation of the Scripture.

Church and State in the Philippines

THE *Northwestern Christian Advocate* (Methodist) raises the query whether the separation of church and state in the United States is to be overthrown by the Philippine Commission—the governing body representing the authority of the United States in the islands. The mere possibility, not to say the probability, that so great a disaster at home as the overthrow of the American principle of the separation of church and state should follow from the venture of the United States into foreign waters ostensibly to confer benefits on some inferior races abroad, is a matter of serious concern to the people of this nation. This Methodist authority evidently believes that the possibility, if not the probability, exists.

The reason for entertaining this view is that the Commission, whose acts "are, in a sense, the acts of the United States government," has shown a disposition to pursue a course which is, says the *Advocate*, "a clear violation of the tradition and laws of this nation." The latest instance of this was the proclamation of a public holiday on a leading Catholic feast-day—the day celebrated in honor of "Our Lady of the Immaculate Conception." "Such an action by the government in this country would be impossible," observes the *Advocate*, "and those responsible for it in the Philippine Islands should be called immediately to account." Such an act represents a union of the state—and that state standing for the United States—with the church, and that church the church of Rome.

Many plausible reasons were urged upon the Commission why such a holiday should be proclaimed. It was made to appear that the day was one almost universally observed by the people, and that public sentiment demanded such an action. "Our Lady" was "the titular patroness of the Philippine Islands." There was "special occasion," it was said, for granting such a holiday in Manila at this particular time, and it would be "in deference to the wishes of nearly all the leading business men of the city." What could the Commission do, therefore, from the standpoint of good policy, but issue the proclamation? Such reasoning has a strangely familiar sound to people who have heard the arguments advanced for making Sunday a legal and compulsory day of rest in the United States.

The *Advocate* refers to "an article from the pen of William E. Curtis, defending the act of the Commission," by arguments the serious defect in which was "in assuming that the government must either forbid the festival or author-

ize it as a legal holiday. He intimates," says the *Advocate*, "that to forbid it would be an interference with the liberty of the people in the matter of worship, and would cause a revolution. [How similar to the arguments that not to make Sunday a compulsory rest day would be an interference with the religious liberty of Sunday observers.] But," continues the *Advocate*, "nobody asks the government to forbid it. If the members of the Catholic Church want to celebrate the festival as an act of worship, let them do it. It is a church affair. That is different from making a legal holiday of it, and closing offices, banks, and all public business, thus making the festival a government affair."

The whole history of this nation's endeavor to establish and maintain a colonial system of government—to govern another people without their consent—shows the government becoming entangled in the web of papal diplomacy; and the whole history of Sunday legislation in this country shows the same thing. Both are leading to the overthrow of the principle of separation of church and state, and to a union of the state with Rome.

L. A. S.

Entering into Other Men's Labors

"I SENT you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

I heard a true, devoted disciple of the Master mourning because she thought there was to be no crown for her in glory. She said, "I can not see how it is possible for me to be saved. There are to be no starless crowns in heaven. Each star represents a saved soul. There has never been a person led to Christ through my efforts. No star can shine in a crown for me." I said, "Then why do you not quit the service of God, and go with the world?" "O," she replied, "go with the world?—Never! I love my Lord and Saviour, and I should serve him if I knew I should be lost. I hope some time before I die to win some soul to Christ."

This sister paid her tithe, and from her meager store freely gave offerings to her Lord. No servant of Christ need pass her door for shelter or food. The poor ever found at her home a welcome. Her prayers never failed to mention the laborers in the great harvest-field, and yet there was no soul that she could count for her Lord. The burning tears ran down her cheeks as she deplored her lack, and regretted her worthless life.

Could one but look into the Master's reckoning, the true balances of one's life-work would there be counted. Not in sheaves gathered by the sower would the results be alone measured; but the

seed sown, the earnest petitions offered, the sacrifices, cheerfully made, the faithfulness and heart endeavor would all be remembered before God.

The sower is as needful to the harvest as the reaper.

John the Baptist must prepare the way for the coming Christ.

Huss and Wycliffe sowed for the Reformation harvest.

The Word of God, translated into four hundred and fifty languages and dialects of earth, scattered by self-sacrificing disciples of the lowly Nazarene, has opened the doors of nations, and brought forth a whitened harvest awaiting the sickle of the reaper.

Those to-day gathering the ripened grain are reaping where others have sown.

The seed may take years in coming to maturity, but the sower and the reaper are alike known to the Lord of the harvest.

Not only do the sower and the reaper enter into each other's labors, but their harvest of souls is also to be shared with the children of God who have labored with them in prayers and offerings.

They who support the servant of God by tithes and offerings, that he may give his whole time to the work of soul saving, can but be sharers in the labor of these men; and when the rewarding day comes, as come it will, and God makes distribution according to every man's work, those who have sustained the work of God by sacrifice and offerings will share in the gathered harvest.

Not alone to the officers of an army belongs the glory of a great victory. True, they appear in the foreground, but the men behind the guns, the commissariat and the nation furnishing the recruits and means of sustenance, are important factors in the victory gained. So it is in the cause of God. They who support God's servants who are called to labor in a public way, are an essential element in the work of God. They enter into the labors of "other men," and when rewards are distributed according to every man's work, the Lord will adjudge to each man his portion.

And what a privilege to be a sharer in the souls of men whom we have never seen in the flesh, and who never heard our voice! In that day they will come from benighted Africa, those redeemed souls, and will shine "like the stars of heaven" in the crown of some of God's children. They will come from Asia and the islands of the sea, yea, from every nation and tongue and people under the whole heaven, and be an everlasting joy to those who have had a part in their salvation.

Let us never forget that other men labored, and we have "entered into their labors."

I. H. EVANS.

Note and Comment

To those who regard the revealed will of God as superior to any law of man, and of binding obligation under all circumstances, the following quotation taken from the examination of Senator-elect Smoot, of Utah, by the United States Senate committee, as reported in the *Washington Post* of January 22, will be of interest, and may afford food for thought:—

"Do you believe the church still receives revelations from God?" asked Senator Overman.

"I believe the church can receive revelations."

"Who receives them?"

"I believe any good man can receive revelations, but President Smith is the only man who can receive revelations that would be binding upon the people."

"Do you believe that any revelation which might be given could be superior to the laws of the land?" asked Senator Overman.

"I do not believe it would be superior to the laws of the land."

"Then if you got a revelation from heaven yourself, would you have to obey it?"

"I believe if it was from God, it would be compulsory upon me to obey it. But if it was contrary to the laws of the country in which I lived, I would move to some other country where I could obey the law."

"Do you believe that revelations are ever given?"

"Well, I have heard men testify so, but I could not say."

"What is your belief?"

"I believe that God could do such things. He did it in former days, and could do it now."

"As I understand a former answer by you, it is fundamentally and primarily a part of your religion if a revelation should come to the church that commanded you to disobey the laws of the land, you would not have to obey it?" asked Senator Knox.

Mr. Smoot responded that he would be a free agent to accept or reject it; but that if God spoke to him personally, he would leave the country and go to some place where the law of God was not in conflict with the law of the country.

A VERY interesting and important utterance has just come from the United States government through the Department of State. It is a statement of the government's reasons for assuming charge of the finances of Santo Domingo, at the invitation of the Dominican government, and administering them for the benefit of foreign powers presenting claims against that country. The controlling consideration moving the United States to this course of action is set forth in the following paragraph of this statement:—

The government of the United States having been explicitly, repeatedly, and

emphatically informed by more than one of the great powers that it ought either to try to evolve some order out of the financial chaos in the Dominican republic or assent to certain European creditors of that republic doing this and to the administration of the Dominican custom-houses by them, supported by their war-ships, has deemed it advisable, in view of the unfortunate financial conditions in Santo Domingo, which for the last ten years have been rapidly growing worse, to accept the invitation of the Dominican government, and therefore representatives of this government and of Santo Domingo have signed a memorandum of a proposed agreement looking to the American control of the fiscal affairs, upon the request and with the consent of the Dominican government. The United States proposes to guarantee the territorial integrity of the Dominican republic.

This is viewed by the *New York Sun* as being "perhaps the most important declaration of American policy respecting the Western continent in its relations to Europe that has appeared since the Monroe doctrine itself was first promulgated," for reasons which the *Sun* thus states:—

First, because it recognizes, at least in part, the force of the traditional foreign position and demand with regard to the responsibility of the United States for the behavior of the republics whose territorial integrity is safeguarded by the Monroe doctrine.

Secondly, because the official statement indicates that the inconvenience and cost of such responsibility, at least in the case of Santo Domingo, have been weighed carefully against the dangers of a great foreign war resulting from a denial of the principle; and thus that the decision of the administration is based on the philosophy of enlightened selfishness and on high considerations of national expediency.

Thirdly, because the new program, with its implied new interpretation of responsibility under the Monroe doctrine, involves a radical departure from previous practise, and constitutes for all future time a precedent, the far-reaching importance of which can not be blinked.

This "novel and unusual relation which it is proposed that the United States shall bear to a neighboring sovereign republic," observes the *Sun*, "can be effectuated constitutionally only in the form of a treaty between the two governments." It will, however, remain to be seen whether the Constitution, in case the neighboring republic should be averse to such a treaty, will be allowed to stand in the way of "high considerations of national expediency."

Thus in this hemisphere, as well as upon the further side of the Pacific, this nation is being drawn into "world politics," away from its former position of neutrality marked out by Washington, and away from those principles and traditions recognized as distinctively American. We are in a time when great events are unfolding with startling rapidity.

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.

"All Things New"

"He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.

THE world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies —
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans; how long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
O, what shall be that fairer one
Wherein dwells righteousness?
O happy world! O holy time!
When wrong shall die, and strife shall
cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth —
"There shall be no more curse."
Ye broken-hearted, cease your moan,
The day of promise dawns for you;
For he that sits upon the throne
Says, "I make all things new."

— Selected.

An Open Letter

"ELMSHAVEN," SANITARIUM, CAL., Jan. 11, 1905.

To Our Workers in Washington, D. C.

DEAR BROTHERS AND SISTERS: You are engaged in a most important work, and I feel a deep interest in all of you. I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words for the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose. The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration.

Often ask yourselves the question, "What must I do to be saved?" Then search your Bibles, and pray earnestly for the impartation of the Holy Spirit, that you may understand the truth as it is in Jesus. Remember that you are workers together with God, and that your hearts are to be purified from all defilement. Put away all strife, all evil speaking and evil thinking. Remember that haphazard work will not answer now. We are to do faithful work in upholding the claims of God's law.

Truth in the heart guides us to Christ, who is the author of all truth, and the only one who can cleanse the soul from

defilement. The practise of the principles of truth fills the soul with peace.

The Medical Missionary Work

I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life.

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body.

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of his grace be felt, and his restoring power be exercised.

O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration!

The nervous timidity of the sick will be overcome as they are made acquainted with the intense interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, he died on the cross of Calvary.

Let our physicians and nurses ever bear in mind the words, "We are labor-

ers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin-sick.

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch.

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be revealed.

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. He who declared, "I am the way, the truth, and the life," will be with his faithful physicians and nurses as they strive to co-operate with him. If through judicious ministration the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained.

It is for the object of soul saving that our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show? — The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. "Come to Me, that ye might have life."

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls.

From our sanitariums trained workers

are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you always, even unto the end of the world." Christ can bring light out of darkness.

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takomā Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus.

(Signed) ELLEN G. WHITE.

The Missionary Generation

ALLEN MOON

DURING the Dark Ages the heathen nations remained closed to Christian missionaries. Owing to the corrupted form of Christianity then being taught and practised, the time had not come for it to go to all nations. The Reformation came to the so-called Christian nations, and for a time the work of purification went on, also the exposure of the rubbish of false doctrines substituted for the truth by the leaders of the Christian church. The revelation of truth continued through the efforts of godly men until the time came for the Bible, which now began to be printed in many languages, to go to all the world.

The Saviour, in conversation with his disciples, told them that some great signs would mark the beginning of the work of giving the gospel of the kingdom to all the world. He mentioned a great earthquake, the darkening of the sun and moon, the falling of the stars, wars of nations, and told them that the generation that saw these signs would also witness the preaching of the gospel to the heathen. These signs began to appear toward the close of the eighteenth century, and continued into the nineteenth century. In addition to the signs referred to, it would be the most natural thing in the world to look for other indications that God and the heavenly host were moving not only the heavens, but the earth also, for the accomplishment of the work for this generation. Let us for a moment view what God has wrought on the earth.

When Carey entered India at the very beginning of the nineteenth century, he

met with great opposition. Up to that time India had successfully resisted all missionary effort on the part of Christians. The time had come for the decreed change, and in 1812 Carey baptized his first converts, and by the end of 1817 he had many native preachers in the field. The work spread rapidly. Bishop Thorburn, who spent thirty years in India, in writing of the period already referred to, says: "The organization of the London Missionary Society followed, and in many places, both in England and in Scotland, an intense interest was manifested in the new enterprise. The missionary era had been fairly ushered in." It is recorded of the cobbler Carey that the greatest work of his life was the arousing of the missionary spirit among the Christian people of Europe, which resulted in rallying the people to the support of missionary effort. Thus it was at the opening of the missionary generation. To-day India is open to receive the gospel. More than one hundred and fifty thousand of the people of India have the Bible, and profess faith in the Christian religion.

Africa was very little known until Livingstone began his explorations in 1843. The millions that peopled that continent were in total ignorance of the existence of the Bible, but now are being taught the word. The language is the principal obstacle, aside from the hardships of life in the wilderness. In Egypt the gospel may be taught as freely as in England or America, although only a few short years ago the entrance of the gospel was forcibly resisted.

We might speak of China and Japan, the center of interest for all the world at the present time. Centuries ago the Chinese were not averse to foreign intercourse, but owing to the doubtful course pursued by the Spanish and other European people, as well as Catholic missionaries, nearly all foreign intercourse was cut off, and it was not until the nineteenth century that a change came. China to-day is ready for the gospel, and the missionary has already penetrated almost every part of that land peopled by more than four hundred millions of inhabitants. Japan was the most exclusive of nations, the laws prohibiting any intercourse of its people with the world. This condition continued from 1624 until the treaty with the United States in 1853. Since that time Japan has welcomed the Christian religion almost as freely as Western civilization. Through the conflict of nations and political evolution, God has wrought the preparation of the world for the great last-day work,—a preparation that only God could bring out of conditions existing three quarters of a century ago; and besides all this, in the same period, the railroads and steamship lines were built, penetrating the very heart of these dark lands, and bringing them as it were to our doors. Printing in almost every language and dialect proves a very great aid in the work of enlightening the dark corners of the world.

We are in the last end of the missionary generation. Will God's people embrace the opportunities provided by divine power, and use the facilities within their reach?

"Ye Have Robbed Me"

R. A. UNDERWOOD

"RETURN unto me, and I will return unto you, saith the Lord." Mal. 3:7.

This terrible indictment of God against the remnant church is coupled with a message of hope. Christ holds out the scepter of mercy to a people that have committed a great crime. "Return unto me, and I will return unto you, saith the Lord." To stand in the judgment, we must have clean hands and pure hearts. God commands his servants to "cry aloud, spare not, . . . and show my people their transgression, and the house of Jacob their sins." The books of record have been opened. It is court week in heaven.

"Prepare to meet thy God, O Israel," (Amos 4:12) is the message of the hour. The angel with the measuring line has gone forth to measure Jerusalem. Zech. 2:1, 2. The search-light of the divine law must be turned upon every soul. Zeph. 1:12-18; Rev. 11:1; 14:12. The soul temple must be cleansed from every sin. Isa. 1:16; 1 John 1:9. Transgression must be put away from every one who abides the day of Christ's coming. The church must be without spot upon her garments. The law of God, united with the faith of Jesus Christ (Rev. 14:12), will be the only passport that will admit a soul into the kingdom. This banner must be raised before the world by the church. The world must see exemplified in the life of the church all that the holy law of God demands. The church accepted at the coming of Christ, must be a living example of the divine law engraved in human flesh. For these reasons we invite your prayerful study of this great accusation.

When the Creator gave man a being, he reserved holy unto himself the seventh day of time. This day must be recognized as not belonging to man for secular purposes; it is to be kept holy unto God. Ex. 20:8-11. God also reserved one of the fruit-bearing trees of the garden as a test of man's loyalty, and a recognition of God's ownership. Gen. 3:3. God reserved sacredly but one day out of the seven to himself. Likewise, of all the products of the earth, he reserved but one tree to test man's loyalty.

Time is essential to man's being, so are the products of the earth. The former would be of no value to man without the latter, and the bounties of the earth would be of no profit to man without time. Hence God brings a test to man touching these essential gifts of God to man, which involve the entire moral law. The Sabbath has been a test in all the ages of the past, and will be to the end of the world. The tree of

knowledge of good and evil was removed with the paradise from the earth. But God has given, since sin entered, another test of similar character upon the same point; namely, he reserves one tenth of all the products of the earth as sacred and holy unto himself. Lev. 27:30.

The Sabbath has been trampled under foot for many generations. God's people will take their feet off from the Lord's holy day in the last days. Isa. 56:1; 58:1-13. For an equal period of time Satan has led the church to rob God of the holy tithe. Thus to defraud God is one of the greatest sins of which man can be guilty, and yet the sin is deep and wide-spread. "Will a man rob God? Yet ye have robbed me. But ye say [in self-defense], Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation [or people]. Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the ord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10. Will the church of Christ cleanse herself from these leprous sins? — Yea, she will come forth as "fair as the moon, clear as the sun, and terrible as an army with banners."

Where Are the Blind?

L. N. MUCK

THIS great question is one of vital importance, and we as Seventh-day Adventists, as true lovers of the third angel's message, should consider it, and ask ourselves, Where are the blind today, that throng of perishing souls who grope their way in darkness, yes, double darkness, and appeal to us for the gospel message? We feel it a great privilege in these last days to throw out the life-line to our blind brothers and sisters.

There are thousands of blind persons among us who have as yet never heard the message. I am convinced that we are responsible for the condition of these dying souls. We are not responsible for their physical condition, but we are responsible for their souls. We shall be held responsible in the day of judgment unless we speedily carry the message to this particular class of people.

The question comes, How can we give a knowledge of the third angel's message to the blind? There are but few of them in the message. We can tell them of the soon coming of Jesus in the same way that the message is given to those who are blessed with sight,—by literature and by personal labor. The *Christian Record* is the organ, through which we have reached many souls; and through the same organ, with the co-operation of our brethren and sisters throughout the field, we can give hundreds, yes, thousands, of blind persons a fair knowledge of the precious message.

The work for the blind is in its

infancy, yet there has been a great work accomplished for those who can see. Many lonely hearts have been made glad by reading the *Christian Record*. We appeal to all the brethren and sisters in each State, we appeal to each conference president, to give the work for the blind their consideration. We appeal to the tract societies to subscribe for the *Christian Record* in behalf of the blind people in their State who can not pay for literature. Each State conference and tract society ought to consider it a privilege to supply all the blind in its own State with at least a year's subscription, and thus give them a chance to read for themselves. Is this asking too much? — No. Have you not spent time and means in supplying our seeing friends with literature? Let us give the blind an opportunity. The result will be that laborers will be raised up who will give the message to our blind.

My brethren, my sisters, are you enjoying the love of God? Are you willing to share it with your blind neighbors? You can do this by sending the *Christian Record* to those who can not see. We beseech you in the name of Jesus to subscribe for this monthly journal in behalf of those who can not see. We are at present sending out between five and six hundred copies to the blind. About one fifth of these persons are Sabbath-keepers, and many others are favorably impressed, so we hope to have a glorious harvest for the Master. Does not this pay for the money invested?

Almost daily we are receiving applications from blind persons for something to read, and most of them add that they are unable to pay for anything. In almost every case the appeal is so touching that our hearts are melted, and our sympathies go out to them in pity, but we can not supply them. We bring them to you, dear reader, and entreat you to help us carry the message to these truth-loving people who are without hope in the world. Are you traveling to that goodly land? Are you so anxious to reach the goal that you do not see the outstretched hand of the blind? Who was it that called to Jesus as he was passing by? — It was the poor blind man. Jesus had time to stop. There are many to-day calling to us as we pass by. How many of us will take time to stop and bless them?

We still have another class to present to you. We have already spoken of the blind who have all their senses except sight. But consider those who are not only clothed in darkness, but who are in absolute solitude, the deaf-blind who can not see the beauties of nature, nor hear the sweet notes of the song-birds. These blessings you enjoy; but do you appreciate them? Do you sympathize with those who are deprived of them? If you do, then co-operate with us in sending the message to them. There are about one hundred and thirty persons in this country who are deaf, dumb, and blind; but many of them can read with their fingers. In the *Christian Record*

we have just what they need. God wants us to be eyes and ears to these unfortunate beings, by carrying the gospel to them. There never was a time in the history of the world when the opportunity was more favorable to sound the last-day message than at the present time. Therefore let us hasten to those who are starving for the gospel.

We have copies of the *Christian Record* in ink type. Those wishing to read it will please drop us a card, and we will gladly mail them a copy. The paper for the blind is full of the message for today. Each issue tells of the soon coming of the King. Subscription price, two dollars per year. It is set in American braille and in New York point.

The management of the *Christian Record* has been transferred from Washington, D. C., to the Central Union Conference, College View, Neb. Please send all donations and subscriptions to the secretary, Miss Katie Coleman, College View, Neb., and all funds will be turned over to the treasurer, J. Sutherland.

What Are We Showing to Babylon?

HARRY ARMSTRONG

"THEN said he, What have they seen in thy house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them." Isa. 39:4.

It is significant and of the greatest importance, said they, that Merodach-baladan, the son of Baladan, should at this time send unto us a royal embassy from the courts of Babylon. It will be our first duty, in seeking to gain their admiration, to set our house in order, display all our worth for their special benefit, and make an effort to impress them duly with a sense of our prestige and power. We will show them the most precious things we have in all Jerusalem; for we have now "exceeding much riches and honor."

O, it is well for us that they did not come to us in our ragged wilderness days before we had built up a name and a reputation! We have something to show Babylon now, and we will show them all we have. What, think you, will they say to the treasuries we have built for our silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels? All these will we show them.

Thus made they their boast — they to whom pertained the adoption, and the covenants, and the glory of the service of God, and the giving of the law and the promises.

"At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his

armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

"Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord."

Think for a moment what Hezekiah might have shown them,—the things in Jerusalem which had no comparison in the treasures of Babylon. Then there was the wonderful story of God's gracious dealings with his chosen people,—the story of Abraham, Isaac, and Jacob, who, while dwelling in tents "looked for a city which hath foundations, whose builder and maker is God,"—and of Joseph,—his arrest, imprisonment, and release, and the wonderful deliverance God wrought through him in preserving the life of the Egyptians during the long years of famine,—and of Moses, who from an ark of bulrushes grew up to be Israel's leader out of Egypt, through all their wilderness wanderings, and into the promised land.

And Hezekiah could have told them concerning "the wonder that was done in the land," and how "he had been sick and recovered." Babylon had no such story to unfold, but he to whom it was given to make known flaunted a stock-in-trade of spurious and paltry vanity instead of the glory and power of his Jehovah God.

You will observe that he who played this devil's comedy had only recently been snatched from the jaws of death, and brought back from the brink of the grave. Affliction does not always refine. One would have thought that standing face to face with things eternal would have caused him to see things in their right proportion. To little purpose had the Lord thus dealt with him. And now the solemn words are heard, saying, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord."

The sin of Hezekiah is the sin of the church. To-day the remnant and true church of God is in danger of allowing history to repeat itself in being turned away from its true mission in the world. The spirit of rivalry and competition is gaining an entrance into the church, and is paralyzing all its spiritual power. The church can conquer the world, but she can not compete with it without becoming a second-rate world. Any at-

tempt at competition is fatal, and signifies compromise and failure.

What shall we show to Babylon,—we who are raised up in fulfilment of prophecy to close up the history of the world? Shall we make our boast numerically, saying our numbers are increasing? In this respect we can not begin to compare with that false system, Roman Catholicism, which numbers its adherents by the million. Shall we make mention of our buildings, and invite the attention of the world to their size and architecture? The very prisons and asylums can boast of more solidity, and perhaps of more structural magnificence.

Sometimes we hear it said that "such a building is a credit to our cause," but we do well to remember that buildings are not ends, but means. And while it is true that they are necessary, buildings are only incidental to the great work of soul saving; and when the church has completed that work, and receives her translation, she will not take her buildings with her.

Institutionalism and commercialism are not pillars of God's work. The divine inventory does not record what our churches and buildings are, but what is done in them. It is stated that the Mormon tabernacle at Utah is the largest place of worship in America; and that the mosque at Constantinople is the largest place of worship in the world. The Taj Mahal in India is the most beautiful building in the world. Shall we try to compete with these?—Never.

Numbers, wealth, social position, splendor of architecture,—we have something better than these to show to Babylon. We will show the ambassadors our gallery of living pictures, with which no cinematograph can compare. Each picture, while complete in itself, is still a part of a wonderful series of views culminating in the glorious presentation of the rapture scene, which presents the Son of man coming in the clouds of heaven with power and great glory. We will put them in line with Enoch, who was able to look down through the ages and see the Lord coming with ten thousand of his saints.

We will also show to Babylon the ancient seal of Jehovah, in which is inscribed his name, title, and the extent of his dominions. They shall learn that the wonderful Edenic institution of God's holy Sabbath is the memorial of creative power, and the perfect seal of a perfect creation given to a perfect man. We will lift it up before them as an ensign of rest, and tell them that because Jesus Christ is Lord also of the Sabbath day, there remaineth therefore a rest to the people of God.

The royal embassy shall also learn of God's gracious dealings with our forefathers, and how he sent unto them his messengers and prophets, "rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place." They shall know that even to-day the voice of prophecy is heard in our midst, and that God

graciously speaks to his people through the instrumentality of his own choosing. They shall discern and judge between the "Testimonies to the Church" and those false divinations which the prognosticators of Babylon prepare.

They shall also learn the true significance of baptism. We will lead them in the footsteps of Jesus to Jordan's watery grave. There they shall see through those silent waters the reflection of Calvary, and learn of its gracious import as the portal to resurrection power.

All this will prepare them for the judgment scene, which is described in solemn grandeur: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

With this wonderful scene before us, we can set forth to Babylon the loud cry of the third angel's message, which announces that "the hour of his judgment is come." This will open the way into the heavenly sanctuary, even into the most holy place, where Jesus, our forerunner, is for us entered. We can show that all that took place in that ancient typical day of atonement is now being fulfilled in that true tabernacle, in the heavens, which the Lord pitched, and not man. As they view that work steadily going on in the cleansing of the heavenly sanctuary, they must learn that God is now making a final appeal to all who dwell in the earth, to "worship him that made heaven, and earth, and the sea, and the fountains of waters."

What are we showing to Babylon? Can we show anything greater than these pillars of living truth? We do not need anything greater; for these are royally eloquent and mighty in their true setting. You may read of what they have done in wounded hearts comforted, feeble wills strengthened, prodigals restored, inveterate habits broken, imaginations cleansed, lives sanctified, and souls saved. These are our jewels; these are our wealth. Nay, they are not ours; they are His.

Ceylon.

THE habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought, too. A resolution always to turn to some distinctly good thought in the mind, is a great help—as it is when a complaining or unkind one arises to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray.—*H. L. Sidney Lear.*



No Place for Boys

WHAT can a boy do, and where can
a boy stay,
If he always is told to get out of the
way?

He can not sit here, and he must not
stand there.

The cushions that cover that fine rock-
ing-chair

Were put there, of course, to be seen
and admired;

And a boy has no business to ever be
tired.

The beautiful roses and flowers that
bloom

On the floor of the darkened and deli-
cate room

Are not made to walk on, at least not
for boys;

The house is no place, anyway, for
their noise.

Yet boys must walk somewhere, and
what if their feet,

Sent out of our house, sent into the
street,

Should step round the corner and pause
at the door,

Where other boys' feet have paused
often before,

Should pass through the gateway of
glittering light,

Where jokes that are merry, and songs
that are bright,

Ring out a warm welcome with flatter-
ing voice,

And temptingly say, "*Here's* a place
for the boys"?

Ah! what if they should? What if
your boy or mine

Should cross o'er the threshold that
marks out the line

'Twixt virtue and vice, 'Twixt pure-
ness and sin,

And leave all his innocent boyhood
within?

O, what if they should, because you
and I,

While the days and the months and the
years hurry by,

Are too busy with cares and with life's
fleeting joys

To make round our hearthstones a place
for the boys?

There's a place for the boys. They will
find it somewhere;

And if our own homes are too daintily
fair

For the touch of their fingers, the tread
of their feet,

They'll find it, and find it, alas! in the
street,

'Mid the gildings of sin and the glitter
of vice;

And with heartaches and longings we
pay a dear price,

For the getting of gain that our lifetime
employs,

If we fail in providing a place for the
boys.

A place for the boys—dear mothers,
I pray,

As cares settle down round our short
earthly way,

Don't let us forget, by our kind, loving
deeds,

To show we remember their pleasures
and needs,

Though our souls may be vexed with
the problems of life,

And worn with besetments and toiling
and strife.

Our hearts will keep younger—your
tired heart and mine—

If we give them a place in their inner-
most shrine;

And to life's latest hour 'twill be one of
our joys

That we keep a small corner, a place
for the boys.

—Selected.

A Few Suggestions on Pneumonia

EDITH E. BRUCE

ONE of the most fatal diseases with
which we have to contend is pneumonia.
There are three kinds, or forms, of
pneumonia,—lobar, croupous, and bron-
chial,—but we will simply speak of the
disease as pneumonia. It is an acute
infectious disease characterized by an
inflammation of the lungs, and usually
ends with a crisis.

There are three stages of the disease:
in the first twelve to forty-eight hours
the lung is engorged, or filled with
blood. We then have the red hepatiza-
tion, or second stage, where the air-cells
become filled up, and the lung looks like
the liver. The third stage, or gray
hepatization, is where the lung is turning
back to its natural color.

General symptoms: Cough, pain in
the lung, fever, chills, difficult breathing,
rapid pulse, weakness, nausea, and some-
times delirium. Meningitis, pericarditis,
and abscesses on the lung are very fre-
quent complications. The right lobe is
usually affected first, and the patient will
prefer lying on the affected side.

Pneumonia is more common in cities
than in the country, and more cases occur
among males than females, probably due
to more exposure in outdoor work. It is
usually caused by cold, and after one
has had an attack, he is more susceptible
to it.

Death usually occurs from heart
failure, the heart not being able to force
the blood through the lungs; hence a
very important thing is to relieve the
heart as much as possible, and this may
be done by treatment. Let us remember
that medicine can not do very much for
pneumonia; so much depends upon the
nurse. With no disease is prompt and
constant care more needed than in this.

Treatment

One of the most important things to

do is to keep the extremities warm; this
will dilate the blood-vessels, and assist
the heart in its work by taking the
blood away from the congested lung.
This is best done by a hot hip and leg
pack every three or four hours. Heat
should also be applied to the arms at
the same time, with cold compress to
the chest and cold on the head. With
all hot treatments cold should be applied
to the head. Fomentations to the lung
for ten or fifteen minutes every three
hours should be given, followed by a
chest pack between. Give the patient
plenty of water to drink, and above all,
plenty of fresh air. Keep the bowels
open by means of the enema, and keep
the patient well nourished. A light,
nutritious diet should be given. Remem-
ber the patient is having a battle for life,
and do not excite him by allowing any
one in the room except the one who is to
care for him, and keep him very quiet.
Keep the room a steady, even tempera-
ture, from sixty-five to seventy degrees.

As in other cases, keep the room clean
and neat, with plenty of sunlight. Cloths
used in expectoration should be burned.
Do not allow the patient to rise up,
as the heart is very weak, and heart
failure might result from the exertion.
The mitten friction and cold towel rub
are excellent tonic treatments, and they
are best preceded by a hot foot-bath or
fomentation.

Too Busy to Be Kind

THERE is much food for thought in
the words, "too busy to be kind"—a
something, perhaps, that will "strike
home" to each and every one of us.
The *Young Woman* says: "We hear
so much about making every minute
count, and always having some work or
course of study for spare hours, and
having our activities all systematized,
that there is no place left for small
wayside kindnesses. We go to see the
sick neighbor, and relieve the poor
neighbor, but for the common, every-day
neighbor who has fallen by the way, so
far as we can see, we haven't a minute
to spare. The old-fashioned exchange of
garden-flowers over the back fence, and
friendly chats about domestic matters,
help to brighten weary days, and bring
more cheer than many a sermon. We
ought not to be too busy to inquire about
the girl at school, or to be interested in
the letter from the boy at sea. It is a
comfort to the mother's lonely heart to
feel that somebody else cares for that
which means much to her. May no one
be able to say of us that he was too
busy to be kind."—Selected.

About Beds

BEDS were unknown among the
ancients, who slept on the floor or on a
divan covered with skins. It was in the
Middle Ages that beds first became
common, being made of rushes, leather,
or straw. It is supposed that feather-
beds were known to the Romans, since
men are reviled by one of the Latin

poets for their luxury in sleeping upon "feathers." Heliogabalus, the most effeminate of the Roman emperors, possessed an air-cushion and an air mattress as early as A. D. 210. In England the better classes began to use feather-beds for the first time during the reign of Henry VIII, and in certain districts of Holland and Germany bedsteads are still fitted as they were then, with two feather-beds; upon one the sleeper lies, the other being used for covering. The Russian peasant places his bed on the top of the oven for the sake of the warmth given out by the fire.—*Selected.*

They "Never Had a Chance"

PROBABLY nine out of ten men past middle life, if asked how it happens that they are to-day only barely earning their living, would tell you that they "never had a chance;" that they were kept back, that circumstances were against them, that they had no opportunities, such as other boys around them had, or that they did not have the proper schooling, or else plead some similar excuse.

The probabilities are that opportunity did visit every one of these men more than once in their youth or early manhood, but that they did not see that all good chances consisted in doing everything which they undertook cheerfully, promptly, and just as well as it could be done.

As boys they did not look upon every errand as a chance to be polite, prompt, energetic; on every lesson in school as a foundation-stone in their success-structure. They did not think that the demoralizing hours of indolence and shiftlessness which they were weaving into the web of their lives would mar the fabric forever, and reproach them through all time. They did not realize that the impudent reply to their employer, the carelessness and indifference which they slipped into their tasks, would come out as ghosts, in the future, to mar their happiness and success. They looked upon every duty shirked, the minutes they cut off from each end of a day, as so much gain. They did not realize that these things, which seemed so innocent, would grow into giant defects which would mar their future success.

They did not think that their slipshod methods, their careless attire, and their aggressive manners would lie as great bars across the path of their future success, and keep them back from the goal of their ambitions.

The foregoing from the *Observer* voices the sentiment of every individual who has made a success in life in any line.

The people mentioned in the item do not think that all these things were the real causes of their being non-progressive, plodders when they might be continually trading on their talents, and rising to new heights each year. The world needs men of opportunity,

minutemen. "Minutemen," however, are not developed in a minute. How is it with you, reader? Are you planning for something better?—*Selected.*

The Mulberry Tree

ALL fruit is best when just picked from the tree, the mulberry especially, when fully ripe, as it is more juicy than any other fruit, and makes a delicious, refreshing drink. In France and other places the mulberry tree is extensively grown for its leaves, for the feeding of silkworms. And already in Victoria many are planting mulberry trees for the same purpose, in expectation that the silk from the silkworms will yield a good profit, while developing a new branch of industry.

Perhaps few realize the work of the silkworm, beyond the fact that it is a silk-spinner. There are some who, for religious motives, will not wear any article made of silk, because spun by the worm.

Again: most lovers of dress and fashion are never so happy as when clothed in the silk of the worm. Herein is a lesson for all to think about. The clothing we so admire and covet is given to us by the worms we so despise. Worms, vegetables, and beasts clothe our naked bodies; understanding this, where is room for pride of dress?

The mulberry tree will always remind Bible readers of the Lord's answer to David when he inquired if he should go out to the Philistines. The Lord said, "Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines." I Chron. 14:13-17.—*Selected.*

Life's Sunset

OLD age creeps on unawares. It comes as come the autumn days. We find they are upon us because the boughs of the trees are growing thin.

The Christian grows old peacefully, calmly. In growing old, he becomes more noble, more tender. Because of his comforting hope in God, his life is still sweet and sunny, full of song-birds and joy. Growing old with him is growing ripe. Fruits in autumn ripen beautifully. They grow ruddy with sunshine and dew, and then drop into the basket of the fruit-gatherer. As fruits in autumn ripen, so does the Christian grow old. As his eyes grow dim to earthly sights, he sees in clearer vision the things that are to come.

How inspiring are God's promises to old age! "They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." "Even to your

old-age I am he; and even to hoar hairs will I carry you." "And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

What pictures of old age do we have in the Bible! They show how the eventide of life may overflow with light. There is aged Jacob. He breathes the serenity of God. He is filled with the joy of God. There is a dignity about the old patriarch like that of the mountain pine, that, standing upon its watch-tower, o'erlooks the years as they come and go. Heaven seems to him nearer and dearer as this life fades into a dream; for he realizes now that this life is as a dream, and that the immortal life is the sublime reality. There is Simeon. So many are his years, that he totters as he walks into the temple. There is about his old age a richness as of the autumn forests. Clothed he is, with a sanctity like that of some hoary cathedral. In the triumphs of his splendid faith, he says: "Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation." There, in his mellow and sweet-tempered age, is John, the beloved disciple. Beautiful as the sunset is his old age. As he receives the Apocalypse, he looks right into the glories of the New Jerusalem. He takes the splendors of the heavenly world as they flash before the dazzled vision of his seership, and writes them down in a book that will ever move and thrill and comfort the Christian world. With John, growing old is victory, exultation, a song of triumph, a harvest-home.

Old-age should be sweet and fair and serene—as quiet a process as the sunset. The ideal death is that which comes to old age.—*Northwestern Christian Advocate.*

A Good Motto

THE following motto, adopted by a certain missionary society, would be a good one for every young person—or old one either—to adopt for himself:—

"I am but one;
But I am one.
I can not do everything,
But I can do something.
What I can do I ought to do,
And what I ought to do,
God helping me, I will do."

—*Selected.*

"THE older I am," said Habit, "the longer I shall live."

"PARENTS who would train up their children in the way they ought to go, must go in the way in which they would train up their children."

"IF you are hoarse, lemon juice squeezed on to soft sugar till it is like a sirup, and a few drops of glycerin added, relieves the hoarseness at once."

THE WORLD-WIDE FIELD

Experiences in Syria

ELIAS ZARUB

THE third angel's message is strange to the people of the East. The difficulties stand out as strong walls, but the Lord will remove every one that would stay the progress of present truth. We are of good courage; for the Lord is doing his work in Syria.

When I settled in Beirut, we went out among the people, distributing tracts and pamphlets in the Arabic language, visiting the people in their houses, and speaking freely in many meetings. The

meetings there, in which the students and some of her friends heard the message. Some are about to decide. I hope that this school will be a good foundation for our educational work in the future, if the school can only be continued. This sister had a brother who was helping her, but he has recently died, and she finds it very hard to carry the burden alone. She has no building for her school, but is expecting the Lord to help her in every way.

A Trip

After our general meeting in Jaffa we

tending to some business. They went back to Safad to walk and work according to the third angel's message.

From Safad we went to Dermeemas, and held meetings. We have many friends in this town who have heard the message fully, and some who have confessed it, and are trying to walk in harmony with it. Among them is a prominent physician, who is very much interested in the truth, and desires to become acquainted with our medical work. He speaks openly of the truth as his faith, but he has not yet put it into practise fully.

While in Dermeemas, we learned that there was an old man in Elkherbe (a village near Dermeemas) who was keeping the Sabbath. We visited him, and found that he had been keeping the Sabbath for three months and a half, having heard it from us before. We were glad



MISS COURIE'S SCHOOL IN 1900

Protestant missionaries were irritated, and the native Christians were stirred up, with many other people, to examine this new doctrine; but it is hard for them to take their stand. However, the seed is sown, and the harvest-time will come. There is one person here keeping the Sabbath.

I heard that a lady, the president of a native school on Mount Lebanon, was keeping the Sabbath, so we went to see her in her village, called Shwaifat, about seven miles east of Beirut. We found that she had been keeping the Sabbath for three years, since she left the United States the last time. Miss Courie was very glad to see us. The Lord has helped her to understand a number of the points of present truth.

Now and then we called on the school of our new sister. We held a number of

made a trip to spy out the country as far as Tiberia, on the Sea of Galilee. This trip brought to mind the wonderful works of our blessed Redeemer. I visited two friends, and left them satisfied in mind about the Sabbath question. We left some tracts with them. We next visited Safad, a large town, most of the inhabitants being Jews. We preached the message there to my acquaintances and many others. They were interested, and the native preacher offered to work with us, but I told him kindly that the work must first be done fully in him.

A Danish missionary invited us to his house, and he and his wife accepted the message which has been sent to them. Mr. Bower and a converted Jew followed us to Beirut, and stayed with us many days, studying the truth, while at

to see each other, and we held some meetings with him and some others. He is known as a good Christian man. We heard also that another man in a village near by was keeping the Sabbath, but we could not visit him at that time.

Soon after our return to Beirut the Presbyterians held a general conference in their university. A great many attended, especially the workers. I had opportunity to see my friends and acquaintances among them, and improved the opportunity to speak to them. The Lord even gave me a chance to speak to the whole conference, and the power of God was manifested, testifying to the spoken word, by which eyes were opened and hearts moved. After the meeting, which was the last one of the conference, many in the audience came and greeted the strange speaker, and asked

him to go and visit them in their homes.

Thus the way is open for many visits, and the Lord is helping us. He has opened a native church for me to preach in regularly on Sundays; at first some opposed it, but they are now our friends, and are interested in the truth. I visit them regularly, and I am welcome to speak to them freely. We need your prayers, brethren and sisters, that the Lord may pour out his Spirit abundantly, that the seed may grow up for his glory.

A Small School

J. M. KEICHLINE, M. D.

As ovens and stoves are scarce in Cairo houses, the bread is baked in large ovens belonging to German, Greek, or native bakeries, and so we have delivered to the houses the European bread (*esh ef-Frangi*) and the native bread (*esh Arabu*). There are many kinds of delivery,—hand-carts, wagons drawn by horses or donkeys, boys and men carrying large boards on their heads, loaded with the round, flat native loaves of bread, and boys and men carrying the bread in baskets.

A little boy delivers to us from a German bakery, in the last-named manner. He is only thirteen, small for his age, speaks with a slight lisp, and is a veritable little philosopher, and talks like a man of great experience. Unlike most boys, he never once asked for *bakshish* (extra money for himself), but has acted in such a kind, polite way that he has won my interest and love. He brought us a fine little native boy servant, who also is very willing and lovable, and who has very cleanly habits.

As neither of these two knew the alphabet, I began to teach them. The little bread-boy is the more clever, and can now write his alphabet; and by the time this reaches you, he will be able to spell and read small words, and add and subtract. To-night he was telling me how he and all other native children eat—when they have the chance—food difficult of digestion, and in great excess, and during all the day. He was quite ill, but by following my advice has nearly recovered; and you may be sure he is teaching others more proper ways of cooking and eating. He was very anxious to have me know that he is much stronger and works harder than before.

He is improving, mentally and physically. I am also teaching him true religion. I am very proud of my little school; for my results are much better than in the elementary schools which were inspected last year, when it was found that out of seventy-eight thousand pupils nearly half did not know the alphabet, one half could not read and write, and nearly two thirds could not add and subtract in the hundreds.

Of course I can not teach regularly, for some evenings I am busy; but I try to give these two children, and sometimes three of them, lessons three times a week. My Arab friends laugh when

they see me teach Arabic to these native boys. But I do not laugh—I wish I could teach all the little boys of Egypt.

In the elementary schools many do not know their alphabet, but all can repeat chapters from the Koran—and also learn many bad habits. They are taught by illiterate sheiks, many of whom are blind, and all they know is their Koran, which they have memorized.

These little Egyptian children are cunning and bright. But when their education stops as they are just beginning to read and write, and they are then left to their own resources, without any encouragement to higher ideals, do you wonder that they become ignorant, superstitious fanatics?

Beginnings in Peru

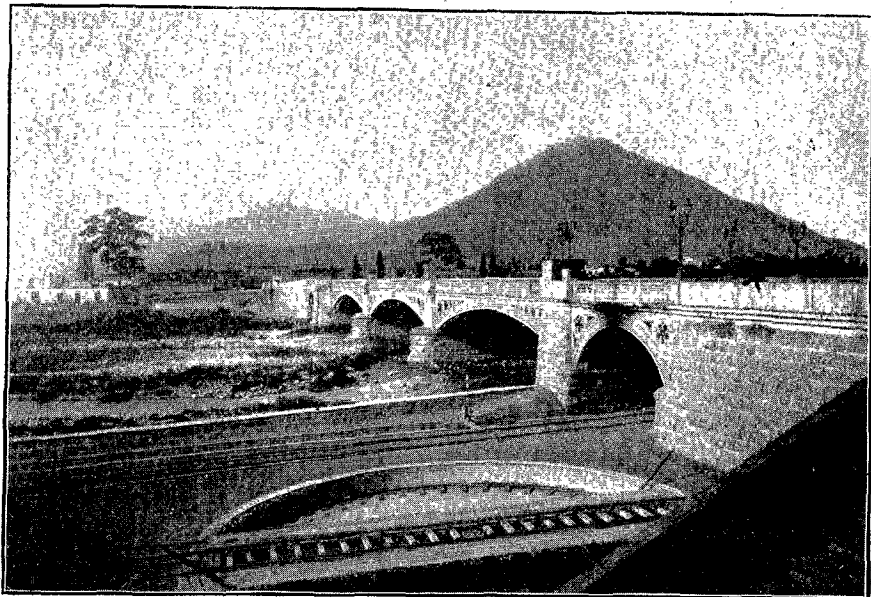
H. F. KETRING

NOTWITHSTANDING the darkness and ignorance in this country, the message must be given to the people, to gather out from among them those who will keep all the commandments of God and the faith of Jesus. We see evidences of the working of the Spirit of God in this

Here, in a quiet way, without any singing, we knelt down, and implored the blessing of our Heavenly Father upon those who were thus to testify of their faith, after which I buried seven precious souls with their Lord in baptism, and I trust they arose to walk in newness of life.

We then returned to the house where we had our meetings, and after taking part in the ordinance of humility, all rejoiced in the privilege of partaking of the Lord's supper, and thus the Sabbath closed, a day long to live in the memory of those in Lima. There are several others keeping the Sabbath, whose baptism was postponed. I continued meeting with them a week longer, and when I left, all were rejoicing in the Lord.

One brother whom I baptized has been employed for five years as colporteur for the American Bible Society, and has had some wonderful experiences in the towns of the interior of the country. Once as he was nearing a town far back from the seacoast, he stopped for two days on a large plantation about three miles away, where there was some interest to hear his explanations of the Bible. Im-



STONE BRIDGE OVER THE RIMAC RIVER, LIMA

mediately the news of his presence reached the town, and the priests told the people that it was Antichrist coming, and that when he reached the town, they were to burn him and his books.

I reached Lima the thirteenth of October, and found a few who had been keeping the Sabbath for about a year. These I called together in secret meetings, public meetings being prohibited in Peru, and from evening to evening instructed them in present truth, visiting them during the day, and continuing the instruction in their homes. I thus taught them for about a month, until Sabbath, November 12, when, in little companies of two or three, and going in different directions, we left the city to meet in a certain place where there was sufficient water to baptize. We took that precaution to avoid attracting attention, which surely would have resulted in trouble.

Accordingly, as soon as he rode into the town on his little gray mule, hundreds of men and women gathered round him, threatening to burn him if he did not leave immediately. Fearlessly he got off his mule, and standing before them, told them that his message was a message of peace; that he came to deliver his countrymen from their lost condition by making known to them the Word of God. For two hours he held their attention, in spite of their determination to kill him. Then one man walked up to him with his hands full of dust, and threw it into his face, filling his eyes and mouth, so that for a moment

he could neither see nor speak. The women screamed, "O, take him outside of the town to kill him, and don't kill him here in the town!" Then one big negro walked up, and spat in his face. At first he felt the rising of the passion of anger. But falling on his knees before them, he exclaimed, "If it is necessary that blood be shed to free my countrymen, here I am; take me, and kill me. But if you cast me out of the town, I will enter again five times."

Then some one, moved with compassion, said, "Let him go; he may have a wife and children somewhere." Others said, "Don't kill him here; take him out of the town, and kill him there." Finally they put him on his mule, and led him out. At the edge of the town, three men came riding up, and said, "Give him to us." He was then turned over to them, and they led him off about eight miles, into a very solitary place, and, getting off their horses, asked him who he was. He told them he was selling the Word of God, and that they were taking him out of the town to kill him, but that the Lord had sent them to save his life. Whatever may have been their intentions, the Lord moved on their hearts to set him free.

True to his promise, however, several months later he went back into the same town, and sold some Bibles. And after a while he went there again, until he has since entered five times, as he told them he would. Now he has many friends there, and has sold a goodly number of Bibles in the place.

About a year ago he began to keep the Sabbath, and since then has been telling the people about the Lord's coming, and all that he knew of the third angel's message. As a result, there are several in the interior keeping the Sabbath. One man, an Indian from an inland town, who has been observing the Sabbath for about six months, was in my meeting twice. He has a large plantation, but says that there is no work done on it on the Sabbath. He told me that this brother had taught him to keep the Sabbath. He urged strongly that some one be sent to visit them. But what can I do? I promised him to come myself next year, if the Lord permitted.

As the Bible Society officers were not satisfied that he should teach the people about the Sabbath, this young brother came to Lima to resign as colporteur, intending to go to work at his trade as carpenter. But feeling that the needs in this field demanded some one to work here, even though he be a native, I induced him to continue in the work as colporteur, selling our books and papers, which he has decided to do. Thus we have one native worker among three million people.

We must have some one here to help in this great field. What we need is a laborer capable of building up the work. Who will say, "Here am I"? May the Lord of the harvest send some one, in my prayer.

Valparaiso, Chile.

THE FIELD WORK

Minnesota

SENJEN.—I have been holding a series of meetings in a schoolhouse near Senjen. Truly the Lord has gone before me in this place. As the result of about two months' labor ten have taken their stand on the Lord's side, for which I desire to give the Lord all the glory. The schoolhouse has been closed against us, but we have fitted up a storeroom, and the good work continues.

Truly God is good, and we are surely in the latter rain. My courage in the Lord is good. I desire to be remembered in the prayers of God's people.

GEO. L. BUDD.

British Honduras

BELIZE.—The Lord is blessing in the work here. A woman with whom I have been holding Bible readings since coming back to Belize has decided to keep next Sabbath. A policeman, whose wife has kept the Sabbath a year, has resigned his place, so that he, too, may keep it. They will both be baptized. How good the Lord is!

Brethren Branster and Allen have both been doing well selling books of late, and we hope to do a large business in the book and periodical work this winter.

When I last came here, my intention was to visit the Bay Islands at once; but owing to bad weather, there was no boat. So I began holding Bible readings in families. I find more openings than I can fill, with my other duties, and such an interest that I do not like to leave it now. Many who never come to meeting seem glad to study at home. I was very glad, indeed, to see that a Bible worker was included in the recommendation for this field. I do hope one can be sent.

H. C. GOODRICH.

Nebraska

COLLEGE VIEW.—The week of prayer at College View, Neb., was a great blessing to the church and to the students of Union College. Friday evening a mass-meeting was held in the college chapel, to set before all the object and importance of the week of prayer. Sabbath morning we met in the church to listen to the precious words from the pen of Mrs. E. G. White. The theme was the coming of the Lord, and a good impression was made on the hearers.

During the week the church was divided into seven districts, and the college students were divided in a similar manner, and leaders were appointed over each division. The readings were appreciated, and the prayer and social meetings were of special interest. The Spirit of the Lord was with us in all our meetings. Believers were strengthened and encouraged. The weak and discouraged were greatly blessed, and some renewed their covenant, and took a decided stand on the side of truth.

The annual offering was \$456.85. This greatly exceeded the one of last year, and we trust it will be used in bringing many precious souls from darkness to light.

J. S. HART.

Japan

THE work in Kobe is still progressing. Brother Kuniya baptized seven persons last Monday, among them a Japanese lady from Osaka, the wife of a wealthy Eurasian. She seems to be thoroughly converted, and has donated to the church fund, pledged five dollars a month to support a canvasser, and will provide a place for Brother Kuniya to hold meetings in Osaka. This will open the work in that great city.

Brother Kuniya has heard from the Korean brethren recently. They give good reports of the work. The Sondol brethren have bought a house for meetings, instead of building. The Kangdemuro and Pamegi believers are firm. The Rondon brethren have not built yet. Brother Lim Ki Pan is not very well, and not being able to travel much, has remained at Chinampo and taught the people while Brother Kang Chang O has visited the churches. Brother Lim Ki Pan has bought a house in Chinampo for a dwelling and place for meetings. The money—sixty-five dollars—was borrowed; and as they have to pay a very high rate of interest, he wrote to Brother Kuniya, asking if we could not lend that amount. I felt obliged to write that we have no means that we could possibly use in this way.

Brother Lim Ki Pan writes his thankfulness for the allowance which we have fixed for him, which will provide for his family, leaving him free to engage in the work. He tells of two women who came from across the Tadong to hear more about the truth, and then returned promising that they and their families will henceforth observe the true Sabbath. Surely here is a fruitful field for some faithful laborers.

I am glad to say that we are all well and usually strong. I have been working away steadily at the language work since the middle of October; after my return from Korea.

F. W. FIELD.

Texas

AFTER our good camp-meeting in August, the writer, in company with his wife and Brother Hancock, came to Nacogdoches County, in eastern Texas, and pitched the tent in the country, about eight miles from the town of Nacogdoches, and began meetings.

Our meetings made quite a stir, and much opposition was raised, but we continued our work through the tent season, without any apparent results. The people, however, began to read and study their Bibles. We sold several Bibles and some books, and gave away many papers and tracts. Since taking

our tent down, we have held meetings in the schoolhouse.

We are going from home to home, reading and studying the Bible with the people, and giving them reading-matter. As a result, five families are keeping the Sabbath, and walking in all the commandments of the Lord. The prospects are good for as many more families to accept the truth in the near future.

We find that tobacco and pork are used by nearly all. Even little girls use tobacco. But we are glad to know that several persons have given it up. To do this requires a struggle, and we know that it is only by the grace of God that it can be done, and this gives us courage.

Whenever any one begins to observe the Sabbath, those who oppose the truth are again stirred to activity; but it is God's work, and it will go on to victory.

ANDREW NELSON.

Gold Coast, Africa

CAPE COAST CASTLE.—We have seen several good omens recently, showing that our work has not been altogether in vain. Some of our strongest opposers seem to be weakening. Two of them called to see me yesterday—one to buy books; I did not find out what the other wished, as I was busy talking with some one, and he did not stay.

In conversation recently, I learned to some extent how thoroughly our doctrine has been heard by these people. It has even been discussed by the local newspapers, of which there are two. The papers said that it was right, but that it was not "practical" for the people to try to follow it, as an attempt to close the stores on Saturday and open them on Sunday would cause much confusion. So far as knowing the truth that we teach is concerned, there are few or none who do not know something about it, some of course more, and some less.

We have surely had an experience in this place. We have seen our hall packed so that the people had to stand on the porch and stairway, and still more were trying to get within hearing. We have seen our Sabbath meeting with about seventy-five. And, on the other hand, we have seen the hall entirely empty at the week meeting, and two or three at the Sabbath meeting. I was in several of the conferences before leaving America, and have seen how workers are "impressed" to go to some other place to labor. I have often thought that they would have had a very strong "impression" to move on if they could have had our experience here for a while.

Of course there were various causes that conspired to bring these experiences about. Among other things, the people lost confidence in our ever doing much. These people, being only two thirds civilized, can not be expected to work like the heathen or the civilized. Unfortunately, I put out a false report, telling them to be patient, that we hoped help would soon come. More than a year has passed, and we are still plodding on as before. Still there are many here who are favorable to the truth. We are now having a fair attendance

at our meetings. Last Sabbath we had about thirty in all. These are mostly children and young men. We hope that these little out-stations will not be forgotten.

J. M. HYATT.

Virginia and West Virginia

As West Virginia was to be my field of labor, I closed my work at Farnham, Va., in connection with Elder Herrell, September 28. My stay there was a pleasant one, and my heart was cheered as I saw some obey the message. I spent one happy day in the woods, helping to load sawlogs to be hauled to the mill, and converted into lumber for a new church building.

I came home the last of September, and held the quarterly meeting at Stanley on the second Sabbath in October. We experienced some of the drops of the latter rain. One young woman took her stand with us. I baptized her and two others in December. I also held quarterly meetings at Mount Williams and Buena Vista. One woman at Mount Williams gave her heart to the Lord, and I baptized her. Two were received into the church, and two others await baptism. Ten years ago when the Virginia Conference did not have sufficient money to pay all its laborers, Brother Watkins and I, looking to the Lord for our support, pitched our tents at Mount Williams, and began meetings. The tent was filled each night, and we received donations of money and food. As a result of this effort, our hearts were made glad by seeing twelve or more take their stand with us in this message. We bought the lot where the tent was pitched, and a neat little church was built. Some have fallen away, but some are still loyal to God. At Buena Vista one man from the Baptist Church united with us. This church is not so large, but its members are faithful. I spent the week of prayer with our church at Stanley. All who were present at the services sought a closer walk with God.

January 3 I left home for West Virginia. I spent one night with our people at Keyser, W. Va., attended the council at Parkersburg, January 4, 5, and spent the first Sabbath with the little church at Charleston. The Lord gave us a good meeting.

I am now at Hinton, a town of about four thousand inhabitants. I am getting acquainted with the people. Some are becoming anxious to hear the message. I expect to begin public meetings in a few days. Let us have your prayers.

T. H. PAINTER.

Looking for That Blessed Hope

WRITING of the week of prayer, and reporting an offering gathered for missions, two aged pilgrims of Vermont say:—

"Though isolated yet we were not alone, for the Lord was with us. We sought and found him precious to our souls. We two have lived to see the rise and progress of the three angels' messages of Revelation 14, and are now waiting for the consummation of the hope of Israel. By faith we can already see the other shore.

"G. N. and M. B. POWELL."

The British Field

SOME time has passed since our last communication to the REVIEW, and during this time we have had much to encourage us. The blessing of the Lord has been manifest in many ways.

We were all made very glad by the coming of Brother and Sister E. W. Farnsworth. We had been looking for them for a long time. They came to us with good courage, and were glad for the privilege of taking part in the work in this important field. They have connected with the work in the South England Conference, and for the time are located at Portsmouth.

We are glad also to acknowledge the coming of Brother and Sister W. D. MacLay, who have connected with the work in Scotland. We are sincerely grateful to the General Conference, and also to the different State conferences in America, for the valuable and timely assistance rendered to the British field, by sending us tried and faithful laborers, and also funds with which to support them. While we are grateful for all this, we shall be even more glad when, instead of receiving help from the General Conference in the way of workers and funds, we can assist by contributing to the many needy fields that are calling so loudly for help. We are working earnestly to that end.

While for the time being we are receiving help, I am glad to report that the assistance rendered the British field is not in vain. On the contrary, the effort is bearing good fruit in the extension of the message and the ingathering of souls. The year 1904 will show an encouraging growth in the field; during the year four churches have been added in the North England Conference, two in Scotland, two in Wales, and four in the South England Conference, while in Ireland a good company has been developed, and is now waiting for organization. The outlook for the present indicates an equal if not a larger growth for the year 1905.

It is quite impossible for me to properly present the situation and conditions of this most important field. No nation has done so much for the spread of the gospel by the distribution of the Holy Scriptures. The Bible has been translated into hundreds of different languages and dialects. It has taken a leading place in sending forth missionaries to all parts of the world, even to its most benighted regions. The day of final reckoning alone will reveal what has been accomplished. Thus England has been a mighty agent in the providence of God in preparing the way and speeding on the great gospel message preparatory to its final consummation. Surely this people and nation will also bear an important part in the very last and closing work of the gospel. It must be so.

I am pleased to be able to give a good report of the different lines of work. Our training college is being much blessed; and in this connection I wish to mention the coming of Professor Lacey and his family to connect with our school and conference work. Our school has made a steady progress since its beginning four years ago. It has grown in numbers and efficiency. Professor Lacey has taken hold with all his soul

in connection with Professor and Mrs. Salisbury, whom the Lord has so signally blessed in leading out in the educational work in this field. And while we have not all the conveniences and facilities of some of our institutions, still we are having an excellent school, and both teachers and pupils are deeply in earnest in their work. The blessing and presence of the Spirit of God has been very manifest. I recently had the privilege of baptizing fourteen souls, thirteen of whom were from the school.

Space will not permit me to report in detail the different lines of work, such as the health work, the publishing work, and general missionary efforts. I can say, however, that while we have reason for gratitude for the blessings received and the progress made, we are desirous of having a part in the decided forward movement that is going forth. To this end we are putting forth most determined and earnest efforts. Some of our churches are showing commendable zeal in missionary efforts and in the circulation of our smaller literature. They are being much blessed in the experience.

Yet while we are grateful for the blessings and favors received, both from the Lord directly and from the General Conference and the State conferences, and while we are also putting forth every effort possible, it is still so little, so very little, compared with the great needs and the urgent calls for help. For a long time earnest efforts have been made in the circulation of our literature. This is awakening interests in many places for the living preacher. This is what we have been expecting, and we now rejoice to see it.

These openings call for increased efforts and more means. The South England Conference is in need of more tents. The Lord is raising up men, and they are preparing for a part in the work. At the present time there are ten young men in our training college who are preparing for the ministry, and who will soon finish their course. While attending school and taking full work, they are wholly supporting themselves by canvassing for books and papers. At the same time they are conducting meetings in various places every Sabbath and Sunday. Thus while they are in the school, they are also doing practical missionary work, both in circulating literature and in holding meetings.

More tents are needed for our work, but we are not able to buy them; we would therefore be most grateful if some of our brethren would feel it a privilege to contribute one or more tents to the South England Conference. I shall be glad to give any one interested in this any further particulars that may be desired.

We are now in the midst of our week of prayer, which has opened very encouragingly. Our meetings are good, and much of God's blessing is with us. We are entering the new year with courage and confidence. The Lord has gone out before us, and with his presence and the power of the Holy Spirit we expect success. The final consummation can not be far away. God help us to act our part in this closing time, which is to witness the completion of the work in this generation.

O. A. OLSEN.

The Work in Menominee, Michigan

IN submitting a report of the work in Menominee, Mich., I do not wish to weary you with a long, tedious report, but will mention a few facts which may be of interest.

In the first place, I wish to say that after the camp-meeting closed which was held at Gladstone, Mich., where it was strongly emphasized that we ought to be more aggressive in our work in this field, and to lay broader plans in our policy to carry forward the work of the Lord, we returned home with a full determination to carry into effect the instructions received, as far as possible.

Now one of the branches of the work neglected was that of the church-school work. We did not have any of those schools started, although we had been planning to begin organizing such schools; for we believed that the Lord had spoken very plainly through the Testimonies concerning that work.

We called a meeting of the church to consider the advisability of starting such a school, and it was not long until the church-school was organized, with eleven students enrolled. And I am glad to report that the Lord has blessed the school ever since it started, and to-day we have twenty-one students enrolled. It is evident that when we fall in line with the Lord's plans, success is sure to come. May the Lord continue to bless the educational work; for this cause will have to depend largely on this branch of the work for recruits for the army. Shall we not look after the supplies?

We have been laboring under embarrassment for some time, not having any church building of our own. I called on the pastor of the Presbyterian church, and laid the matter before him, as we had been studying the Bible together. He granted us the privilege of holding our meetings in a little mission chapel until we could do better; and we used it, free of charge, for one year. But his church sharply criticized him for granting us such courtesies, and that made it embarrassing for him, and also for us. We were not able to build, and did not know what to do. Time passed on, and they tried to get us out; but I went to the man who owned the building, and he told me to use the building until we could do better, and we followed his advise for over a year.

In the meantime we concluded to see what could be done toward building a church. We laid the matter first before the Lord, asking him to guide us, and to influence our friends in the city to help us if it was in harmony with his mind. Then we went to the lumbermen to see what they would donate for the church, and also to the wealthy men; and to make a long story short, they have donated about twelve hundred dollars, and our people have given about three hundred dollars, making, in all, fifteen hundred dollars. Most of that amount has been paid, and we expect to have the church ready for dedication on the fifth of February. Elder Allen Moon will be present upon that occasion to deliver the dedicatory address.

We are in debt some on our new church building, and are not able to meet our obligations so far as we can see; but we believe that the Lord is with us in this matter, and that he will work it

out in his own good time. We are putting up a good, respectable building, which we think will assist us very much in carrying out the purpose of the Lord in sending us here. If any one feels disposed to help in clearing this building of debt, and thus make our burden lighter, it certainly would be appreciated. But we will leave that matter, believing that the Lord will work it all out after the counsel of his own will.

We wish to extend an invitation to all our brethren and sisters living in close proximity, to attend this important meeting. We will hold a series of meetings in connection with the dedicatory services.

M. W. LEWIS.

India

CALCUTTA.—December 25 finds us in India, where we have longed to be for some time. It is hard to realize that this beautiful weather, almost uncomfortably warm, belongs to the Christmas season, and that to-day is Christmas. We almost feel as though we were in a different world, things are so changed. Still, after all, how much alike is every part of this old world, when we look at it from the standpoint of humanity and our message for this time. I could not help thinking of this as we were down in the city to-day. Everywhere we could see the bustle and clang of city life. And while everything bears the mark of Orientalism, yet how alike is all the world in the main details of life.

We had a very pleasant voyage from London to Calcutta. Through the Red Sea, where it is often so excessively warm, it was cool, and also in the Indian Ocean. We had a little rough weather at different times, but not enough to make us very sick at any time. Of course we were thankful for this mark of God's favor, for it surely was to us an evidence of his leading. The people were a most agreeable company, and we made a number of friends while on the boat. A few of these showed an interest in points of our faith.

We met none of our people until we reached Colombo, Ceylon. Here Brother and Sister Armstrong met us, and conducted us to their bungalow. This island, we all agreed, was the most beautiful place we ever saw. The only thing that mars the general perfection of every natural thing is sin—"Only man is vile." Brother and Sister Armstrong are doing a good work on this island, but their hands need strengthening. It was here we had our first jirikisha ride.

At Aden we received word from Elder Shaw that the regular annual meeting of the workers of India is to be held from December 30 to January 8. So from Colombo we had Brother Armstrong's company. It was refreshing, after our long voyage, to associate with one of like precious faith. We can not tell you how much good it did us to get the news that we were arriving in India just in time for the regular yearly meeting. It will place us in touch with our work here in a way that nothing else could.

Another thing that did our hearts good was to greet the smiling faces of the laborers at the dock as we came into Calcutta. When we see their glad faces,

we begin to realize what it means to the foreign worker to see re-enforcements coming. Surely it is good to be here.

Our week of prayer begins to-day. We are looking for a rich blessing from God during this time. Most of the workers are here already, in view of the coming conference, and they are alive with the Spirit of God and field experiences.

Pray for us in our work here. So little has been done for these natives! O that God will give us wisdom to deal with these darkened minds!

MR. AND MRS. J. C. LITTLE.

Washington, D. C.

THE meetings in the Pythian Temple, conducted by Elder Luther Warren and others, have been well attended, and some are already accepting the truth. A policeman stationed at the White House, who became much interested in the tent-meetings held during the summer by Elder George B. Thompson, was very anxious that a larger hall than Pythian Temple, which seats about six hundred, should be secured, in which the truths that had interested him so deeply, might be proclaimed to the prominent citizens of Washington. Being personally acquainted with the manager of the Lafayette opera house, one of the most popular theaters in Washington, he was able to secure this place at the bare cost of lighting and heating, for at least the first three Sunday evenings in February. We are assured that this is one of the many remarkable providences that have attended the work in Washington during the last two years.

This place is situated across Pennsylvania Avenue from the White House, thus being within two minutes' walk of the president's home. The president himself spoke on a question of public

interest in the Lafayette opera house on a certain occasion a few weeks ago. The Y. M. C. A. of Washington hold their great meetings for men only in this opera house. Senators and men in the highest positions in the government often attend these meetings.

Elders W. W. Prescott and Luther Warren will conduct meetings in the opera house, and we are hoping that these will have an influence upon the intellectual and influential people who lead the nation, and whose influence is world-wide. The Lord is bringing the message to the front by such rapid strides that, were it not that we know that as our day so shall our strength be, we should tremble as we ask the solemn question, "Who is sufficient for these things?" We thank God that his grace is sufficient.

Will not all the readers of the REVIEW pray earnestly for these meetings in Washington at the present time? We are rapidly hastening to the close of the great controversy, and the Lord is leading in triumph the humble bearers of the last message to the lost world.

J. S. WASHBURN.

From Our Treasury Department

WITH this we are glad to present a table showing the receipts for missions from our various union conferences and others, during the fourth quarter of the year 1904. This does not represent all the donations received at our general office, but those especially designated for our various mission fields, and particular mission funds.

Special Funds not Included

The donations to the Washington building fund, the Haskell Home for orphans, the International Publishing Association, and some other special funds of like nature, are not included. These

would increase the total very greatly. In the near future we hope to publish a complete list of all donations received from the different union conferences or individuals, which will include everything for which contributions were received during the year 1904.

A Comparative Statement

From the accompanying table it will be noticed that the Atlantic Union Conference has to its credit the largest amount donated to missions during the quarter. The Pacific Union and Central Union Conferences fall next in order named, with amounts sent in, not far apart, however, but small remittances on the Annual Offering Fund had been received from these two last conferences at the close of the year. Perhaps when the comparative number of Sabbath-keepers is taken into consideration, the Northern Union Conference would rank next.

Sabbath-School Offerings

Again the donations from the Sabbath-schools lead in the largest total amount contributed to missions. If some special plan could be devised so that all Sabbath-school donations could go to missions, it would about double the amount contributed from this source alone, and would be a wonderful help in pushing on the work in foreign fields.

Weekly Offerings

Now is a good time to call attention to the weekly offerings, or, as they are sometimes called, First-day offerings. Fewer than one tenth of our people have adopted this plan, and are systematically carrying it out. If all our people would begin with this year and faithfully put aside ten cents a week for the work in mission fields, this one source alone would be more than double all other offerings put together. Is the plan not worth adopting?

Amount Received on Mission Funds for Quarter Ending Dec. 31, 1904

| Funds | Atlantic Union Conf. | Canadian Union Conf. | Central Union Conf. | Lake Union Conf. | Northern Union Conf. | Pacific Union Conf. | Southern Union Conf. | S. Western Union Conf. | No State Named to Classify | Totals |
|---------------------------|----------------------|----------------------|---------------------|-------------------|----------------------|---------------------|----------------------|------------------------|----------------------------|--------------------|
| African Field | | | \$ 75.72 | | \$ 67.45 | | | | | \$ 143.17 |
| Annual Offering | \$1,722.91 | \$ 8.00 | 244.52 | \$1,102.54 | 1,500.64 | \$ 390.56 | \$ 85.49 | \$ 123.25 | \$ 42.93 | 5,220.84 |
| Arima Church | | | | | 34.26 | | | | | 34.26 |
| Australia | | | | | | 14.60 | | 3.25 | | 17.85 |
| British Guiana School | | | | | 60.00 | | | | | 60.00 |
| British Guiana | 5.00 | | | | | | | | | 5.00 |
| Brazil Field | 11.50 | | | | | | | 76.10 | | 87.60 |
| China Field | 3.00 | | .25 | 44.21 | 30.78 | | | 7.00 | 4.87 | 90.11 |
| Fiji Field | | | 25.00 | | | 11.95 | | 1.50 | | 38.45 |
| First-day Offering | 1,199.70 | 59.32 | 1,197.44 | 377.98 | 75.57 | 1,437.23 | 171.66 | 528.03 | .49 | 5,047.42 |
| French Field | | | 33.22 | | | | | | | 33.22 |
| Gold Coast Field | | | | | | | | 15.00 | | 15.00 |
| German East Africa | 12.00 | | 7.75 | | | | | 71.00 | | 90.75 |
| India Field | 17.97 | | 2.25 | 106.10 | | 10.40 | | 11.33 | 262.46 | 410.51 |
| Jamaica | | | | | | | | | .24 | .24 |
| Japanese Field | 10.00 | | .25 | | 2.30 | | | | | 12.55 |
| Mexican Field | | | 1.00 | 21.55 | | | | | | 22.55 |
| Midsummer Offering | 204.51 | | 29.22 | 14.05 | | 28.95 | 19.95 | | | 296.68 |
| Missions | 255.35 | 9.40 | 486.26 | 265.88 | 897.28 | 53.00 | 8.00 | 196.78 | 108.38 | 2,280.33 |
| Nyassaland Field | | | 250.00 | 2.00 | | | | | | 252.00 |
| Porto Rico Field | 20.00 | | | | | | | | | 20.00 |
| Porto Rico Printing-press | 40.00 | | | | | | | | | 40.00 |
| Sabbath-school Donations | 1,338.54 | 65.62 | 1,634.53 | 625.31 | 232.06 | 2,067.51 | 67.04 | 850.71 | | 6,881.32 |
| Scotland Field | | | | | | 3.50 | | | | 3.50 |
| South African Field | | | 114.40 | | 17.00 | | | 22.72 | | 154.12 |
| South American Field | 5.00 | | 10.00 | | | | | | | 15.00 |
| Southern Field | 38.20 | | 67.26 | 6.65 | 146.67 | 1.75 | 5.00 | 50.00 | | 315.53 |
| Sumatra Field | 20.00 | | | | | 255.00 | | 1.00 | | 276.00 |
| Zambesi Field | | | | | 101.45 | | | | | 101.45 |
| Total | \$4,903.68 | \$142.34 | \$4,179.07 | \$2,566.27 | \$3,165.46 | \$4,274.45 | \$357.14 | \$1,957.67 | \$419.37 | \$21,965.45 |

It is needless to say that the Mission Board and the officers of the General Conference greatly appreciate the liberal manner in which our people everywhere contribute of their means for this great work of the closing message to the world.
W. T. BLAND.

Finished, Glorified

ON the eve of his crucifixion, Jesus said, "I have glorified Thee on the earth; I have finished the work which thou gavest me to do." Jesus accomplished a perfect work. In so doing he glorified his Father. Only in finishing his work shall we glorify our Heavenly Father, and be ourselves glorified in the day when the righteous shall shine forth as the sun in the kingdom of their Heavenly Father. To run well for a season, and to fail of reaching the end of the race, is to lose all for which for a time we have toiled.

When will the work which the Lord has given us to do be finished? I refer now to the work of selling "Christ's Object Lessons." All that has been written is to-day a living, present appeal just as truly as when it was written.

The following Testimony was written Aug. 9, 1903:—

"My brethren and sisters, why is so little being done to sell 'Christ's Object Lessons'? Have you become weary in well-doing? Have all the families in your neighborhood been supplied with the book that is so full of helpful lessons, both for parents and for children? Are there not some who did not buy a copy last year who would buy one now? Why should we not go steadily forward with this work, until millions of homes are supplied with 'Object Lessons,' and our schools are freed from debt?

"Success has attended the effort made in the past to sell 'Object Lessons,' because God's people have worked in co-operation with heavenly agencies; and success will attend the effort put forth in the future, if our people will still carry forward the work. As they patiently press on in this work, the Lord Jesus and his angels will open the way before them. All receive grace for grace, as they give what they can, in time and influence, to the circulation of 'Object Lessons.'"

You will notice that this work is to go steadily forward until our schools are freed from debt. That work has not yet been accomplished, although we are thankful that there is one school in the denomination that has never gone into debt.

But even when all our schools are free, can we then say that the work is finished, completed? Please read the following, written May 18, 1903:—

"The plan for the circulation of 'Object Lessons' is not of human devising; it is God's plan. He signified that this book should be a gift to our schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?—No, no! Until the Lord shall come, and our present system of school work shall be ended by our entering the higher school, 'Christ's Object Lessons' is to stand as a gift to our educational institutions."

Note that this work is to continue until the Lord shall come. A double,

yes, a triple, blessing will result from this work, as there is need of Christian education, and this work of education must continue until the great commencement day, when we shall see our great Teacher face to face, and have the joy of his visible presence. Till then this blessed work is to continue.

Will not every one who has had an experience improve the opportunity to go forward earnestly with this work during the present season? and will not every one who has never sold "Christ's Object Lessons" immediately take the step that brings the blessing which invariably follows obedience? Will not all those who are engaged in this work send brief statements of experiences to me at once?

J. S. WASHBURN.
Takoma Park Station, Washington, D. C.

How Hearts Respond

IN sending seventy-six dollars for the annual offering, from her mother and herself, an isolated sister writes from California:—

"This week of prayer has been a season of blessing and encouragement to my mother and myself, who are the only Sabbath-keepers in this vicinity. We are truly thankful for the goodness of God to us, and for the progress of the message. May it go to the ends of the earth speedily, and may none miss his reward from neglect to sound the alarm.

"I am especially interested in the cause of the poor little child widows of India, and long to see that land enlightened by the glorious gospel. My duty seems to be at home for the present, but my heart is in the work, and my means and talents are at the disposal of the Giver of all gifts.

"I believe we are truly entering the loud cry of the message, for the same spirit that emanates from each contribution to the readings has stirred my heart lately. I rejoice that the truth has gone so rapidly, and pray that we may all do our part faithfully, that the work may be finished, and the Lord come to gather in the sheaves. I hope that more than the eighty thousand dollars may be raised to forward the work."

The One Hundred Thousand Dollar Fund

| | |
|-----------------------------|-------------|
| AMOUNT previously reported | \$54,209 79 |
| E. and M. C. Warner | 50 00 |
| T. H. Purdon | 50 00 |
| Thomas Watson | 30 00 |
| Mrs. M. M. Grounds | 30 00 |
| Upper Columbia Conference | 21 00 |
| N. F. Burgess (Honolulu) | 20 00 |
| Mr. and Mrs. A. G. Bostrom | 20 00 |
| Mrs. Acie Martin | 20 00 |
| Charles Hook | 20 00 |
| Western Oregon Conference | 18 00 |
| Mr. and Mrs. W. O. James | 14 00 |
| Mr. and Mrs. Julius Bordeau | 12 00 |
| S. A. Lockwood | 10 00 |
| Mrs. W. B. Van Atta | 10 00 |
| Mr. and Mrs. G. E. Putnam | 10 00 |
| E. Peterson | 10 00 |
| Mrs. Florence Rice | 10 00 |
| Mr. and Mrs. Joseph Harman | 10 00 |
| Carl Young | 10 00 |
| A. G. Hoover | 10 00 |
| Mrs. W. H. DeWolf | 10 00 |
| G. A. Roberts | 10 00 |

| | |
|--------------------------|------|
| P. A. Haskins | 9 75 |
| Mrs. Alice Hopkins | 7 05 |
| Florence and Paul Hansen | 6 40 |

FIVE DOLLARS EACH

A. Malcomb, a mother and daughter, Elder and Mrs. J. N. Anderson (China), Ida E. Thompson (China), J. L. Stansbury, W. S. and M. E. Booton, James B. Martin, Mrs. O. A. and Hallie Hiett, W. W. Sayer, Mrs. J. H. Hill, Peoria (Ill.) church, Mrs. Annie E. Beans, Mrs. J. Stone, J. Guy, Mrs. James McBride, Mrs. G. A. Rea, Mrs. Jennie M. Wilson, Gideon Unzicker, W. M. Cubley, M. B. Cubley, Mr. and Mrs. A. Livingston, F. H. Hicks, Mrs. Beulah Spence, Sarah Bean, Mrs. Matilda Leach, cash, James Johnson, A. C. Jones, Mr. and Mrs. Bogu, W. C. F. Ward, Mrs. H. L. Van Ornum, Mr. and Mrs. Thomas E. Williams, Jessie Werfield, N. S. Welch, C. W. Harrison, Mrs. Mary South, S. M. Burkhardt, Mt. Zion Society, District Seven Battle Creek church.

J. J. Brown, \$4.60; Fritz Guy, \$4; Mrs. E. E. Adams, \$2.15; Brighton (Iowa) Sabbath-school, \$1.85.

THREE DOLLARS EACH

P. A. Field, Katie Weibrecht, "a dear sister" (per Mrs. S. D. S.), A. Lillinskold, D. W. Kirkland, Mrs. Slater.

\$2.50 EACH

Mollie and Gilbert Tucker, Jessie Hunter, G. H. Wood, Mrs. K. F. Dazey, H. Kuneya.

TWO DOLLARS EACH

Mr. and Mrs. E. H. Wilbur, Mr. and Mrs. John G. Jenks, John Edwards, Mrs. C. A. Sanford, Mrs. A. P. Maryott, Will Griffin, "an interested sister," George Woodworth, T. J. Blake, Mrs. Anna Walker, C. R. R., Mrs. Dan Graham, Peter C. Holt, Charles Peters, Irene Adams, Martha Warne, Brother and Sister Turner, E. Hayes, Mr. and Mrs. I. G. Bigelow, E. W. Stone, Tom Hege.

\$1.50 EACH

Mary Peterson, Jennie Graham, G. Wiser.

\$1.25 EACH

J. E. Dunn, Mrs. L. S. Colson, Mrs. Nora and Ruth Harvey.

Mrs. Mary V. Luther, \$1.20; Rochester (Indiana) Society, \$1.15; Ester Stone, \$1.60; Walter Byer, \$1.41; E. C. Reed, \$1.35; a friend, \$1.35.

ONE DOLLAR EACH

Stanley Anderson (China), Mr. and Mrs. L. T. Olsen, R. D. Whitney, Johane Osberg, Anna M. Kessler, Mr. and Mrs. Helmer Hedeon, Jennie Jenks, Erica Erikson, Rose Syverson, Mr. and Mrs. C. Sandnes, Mrs. Sarah A. Teeple, Mrs. K. C. Wendt, Mrs. J. DeWolf, Olive Messer, D. S. Haley, Mrs. G. H. Griffin, Mrs. E. Eisele, Frank Marshall, Ella Maryott, Eva A. Maryott, T. A. Cline, N. J. Etheredge, Mary J. McLean, Mrs. Louise R. Lovejoy, Mrs. Hattie Wiggins, Lola McDowell, Jennie A. Lourey, J. A. Coffey, Mrs. D. E. Williams, A. Wood, Miss C. H. Rutherford, Mrs. Robert Henry, C. Burt, H. Stelling, a friend, Rollin Rhinehart, Mrs. Wildfang, C. C. Slayter, John Curtis, John Weimer, Sarah Moore, D. Z. Stone, Mrs. Glick, Burt Wade, Bluffton Society, A. M. Holter, Mrs. L. M. Thompson, Mrs. Daisy Martin, C. D. Thompson, Mrs. L. M. Thompson, Morris Reed, Mrs. Lena Vealy.

FIFTY CENTS EACH

Esther Franklin, Eunice Franklin, R. Martz, Mrs. F. L. Haralson, James A. Brown, Mrs. Matilda Wareham, Wensel McCoic, E. G. Jewel, Signa Laguide, Amanda Moore, Ruth Turner, Ligonier (Ind.) Society, J. Stem, Mrs. Sarah Wood.

TWENTY-FIVE CENTS EACH

Verna Griffin, J. Kelly, F. B. Wells, Hannah McCord, C. S. Gage, E. P. Cutler, Cleo Dazey, Agnes Dazey, George Dazey, Allen Dazey.

Rose Chaffin\$ 10 00
 Emma Cass Norquist 10 00
 Mr. and Mrs. Frank A. Page 30 00
 Mrs. A. W. Keck 50 00

Total reported\$55,091 90

A further list will follow.

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

Field Notes

FOUR members were added to the church at Jerome, Kan., the first Sabbath in the new year.

THE brethren of the Crafton and Alvord churches, Texas, have donated money for the purchase of a new tent, in which meetings will be held in the town of Bowie next spring.

At the recent session of the Cumberland Conference at Graysville, Tenn., two new churches were admitted into the conference, and many additions were reported to the older churches.

BROTHER T. C. PARK, who has been working in Toledo, Ohio, with *The Family Bible Teacher*, reports that about eight hundred of the families visited completed the course of study given in the paper, and a number have accepted the truth.

In a report of work done in Guthrie, O. T., Sister Sophia Parker states that thirteen accepted the Sabbath truth through her labors, two of whom, however, afterward gave it up because of opposition. A church of sixteen members was organized in Guthrie by Elder A. E. Field, December 31.

BROTHER J. G. HANNA, in a report from Nova Scotia, says: "The first Sabbath of the year was a precious season in the Halifax church. Every member, young and old, and some not yet united with us as members, yielded themselves to the Lord. It was a day to be remembered. A large amount of literature has been sold this winter by the church-members."

BROTHER W. H. WHITE says, in a report to the *Southwestern Union Record*: "I am now at Hardesty [O. T.], where an interest is springing up. The interest springing up all over this county is due to the seed sowing by a consecrated brother in a border Kansas town. He has scattered literature all over southwestern Kansas, and Beaver County, Oklahoma, creating calls for the message everywhere. Can not every Seventh-day Adventist do a like work in every part of the field? How quickly our work would be finished!"

Christian Education

Conducted by the Department of Education of the General Conference.

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

Parents, Educate Your Children

Who can realize the value of a human soul? An eternity of usefulness and happiness is before every individual who properly realizes the worth of his own soul; but the majority of the people of the world do not sense the value of the future. This is particularly true of children and young people. This world looks bright; but it is the work of Christian education to set before these young people the future in its true light, to cause them to realize their duty to God, to their fellow men, and to themselves. Those who receive this education are the ones whom God will use in service to himself and to their fellow men.

The carpenter must not only have a tool, but it must be a sharp tool, one with which he can do his work quickly and accurately. But the tools are not sharpened except by a grinding process. Neither are minds properly trained and educated for the work of life except through the means which God has provided. True parents desire to send forth their children into the world and its work with sharp, keen minds, and strong purposes for the right. Such children are an honor to their parents and a blessing to the world; and, indeed, they are an honor to God.

Every Christian parent should dedicate his child to God, as did Hannah of old. We are rapidly being whirled into the world's greatest crisis; it is the closing one, and we need the keenest minds and the strongest hearts to meet the issues that are upon us. Parents everywhere should now feel as never before the necessity of giving to their children a proper training for the hour. This may require self-sacrifice and denial, but the reward will be not only the useful, faithful service which the children render to God here, but the privilege of rendering him such service throughout all eternity.

F. G.

The Southern Training-School

Those who are interested in the advancement of the cause of truth in the earth, and especially in the Southern States, will be glad to learn of the prosperity that is attending the Southern Training-school, located at Graysville, Tenn.

This school has for its special mission the training of young people for missionary work. Of course it is exclusively for white students, the school for colored workers being located at Huntsville, Ala. Upon these two schools rests a great responsibility, and well might those connected with them become discouraged were it not for the fact that the schools are of God's planting, and he will certainly exercise for these institutions a fostering care.

The enrolment of the Southern Training-school is now about ninety, which is over thirty in excess of what it was one year ago. With many of the students this is the first year in the school, but no one can doubt that the providence of

God has brought them here. It is quite remarkable that so many comparative strangers to the school should be brought together and all unite heartily in carrying out the principles of the school.

At the present writing many of our students are engaged in the sale of our literature in the vicinity of the school and neighboring villages.

The spiritual condition of the school is encouraging, and we look forward to the time when many of those who are now in training shall become active laborers for God and humanity.

A higher grade of literary work is being done the present year than ever before, and it is expected that a large class will complete the work of the school the present year.

J. E. TENNEY.

Fernando (Cal.) College

THIS school opened for its third year September 14, and has enrolled eighty-five students above the church-school work. The growth of the school, from thirty the first year, has been steady, and does not consist alone in numbers. The spiritual interest, intellectual advancement, and the order and decorum of the students, as well as their devotion to the message and their desire to help give it to the world, are all apparent. The Young People's Society has been doing good work. Twelve of our students have been baptized since school opened this year.

Of the class of five who were graduated last commencement, one was a music student, and four were church-school teachers. All four are engaged in teaching church-schools in this conference, and are giving good satisfaction.

The young men who are preparing for the ministry are growing more serious as the time approaches for them to assume the responsibility of the cause and work of God. They have already taken up some lines of work, that they may do all the good possible, and gain the experience that will better fit them for service.

The most important part of training for any work is the actual doing of the work itself. While preliminary training is needful, the practical should be begun as soon as possible; and the two, preparation and work, or training and practise, should go hand in hand throughout the entire life. We should all be learners and teachers as long as we live.

Our young teachers are required to teach under the supervision of an experienced teacher, and to study the subject of teaching while they teach. Why not employ the same method in training canvassers, Bible workers, ministers, and office help? This method has been in vogue for years in the training of doctors and nurses. "We learn by doing."

We thank the Lord for his help thus far, and look to him for guidance to higher planes and more perfect methods, as well as for a clearer view of the great purpose for which our whole work has been set on foot.

Let us put on the whole armor, and quit ourselves like men, like men that wait for their Lord, and work while we wait, watch, and pray.

H. E. GIDDINGS.

The Oakwood Training-School

THE Oakwood Manual Training-school for colored youth opened Sept. 21, 1904. There were twenty-two students present, and these, with the teachers and a few friends, joined in appropriate songs of praise. After reading from the Scriptures, several prayers were offered for the success of the school. All seemed of good courage.

As nearly all the students of this school are too poor to pay cash, most of those who entered the regular school work had already worked long enough to have sufficient to their credit to enter. Only about half of those present were able to take up full school work, the others working during the day, and attending night classes.

All seem to appreciate very highly what has been done for the school by friends in the North to make the buildings more comfortable and homelike.

There are several earnest young people here whose object is to obtain a training that shall enable them to carry the truth to their race, and the Lord is blessing them in their preparation. As teachers, we are thankful to have a part in this work, and as students, to have this opportunity for preparing to do something for the Lord. We earnestly ask to be remembered in your prayers, that this, the only training-school of its kind in the world, may be just what God would have it be. The enrolment now is fifty-four.

F. R. ROGERS.

South Lancaster Academy

WE are glad to hear the good reports from our sister schools, and we rejoice in their progress. We are glad that we can send a good report from our academy at South Lancaster. This twenty-second year of our school has been, in many ways, unusually gratifying.

Having our school situated in one of the most picturesque towns of old New England, where a refined literary influence prevails, our opportunities for educational work are more than ordinary. We are trying to keep pace with these opportunities by making them serve the special needs of our work, and letting the characteristic features of our school become known in the community. Several not of our faith are in attendance this year, especially in the Commercial Department, where a good interest is shown by them.

We feel truly grateful for a large attendance, and thankful, indeed, for the excellent class of pupils that the Lord has sent to us, from which we hope to return to him many faithful workers for his vineyard.

Viewing the past from twenty years' experience as teacher in the academy, there has not been a time when the work has been more thorough and earnest. A truly working spirit has prevailed,—a willing, earnest spirit, full of purpose. We feel that there is an earnest seeking after the knowledge that passeth understanding and that perisheth not.

"To obey is better than sacrifice, the Lord hath said," and as we have seen a goodly number of our young people go forward in baptism since the year began, we have felt this thought verified in our work; even from our Primary Department, there have several of our children

been converted and baptized. We praise the Lord for victories, and thank him for the promise that he will give us our children, if we are faithful to train them for his service.

During part of the week of prayer our regular school duties were laid aside, and the time was given to the work of selling "Christ's Object Lessons." The majority of the teachers and pupils entered heartily into this work, with good results. Thus we have additional reason for praise and rejoicing.

MRS. SARA J. HALL.

Current Mention

—A recent dispatch from Rome states that "uneasiness is felt here at the concentration of Austrian troops on the Italian frontier."

—The government of Santo Domingo is unable to preserve order in the island, and United States marines have been sent there to take control of affairs and preserve the peace.

—President Roosevelt, in a speech to a committee of the Interchurch Conference on Marriage and Divorce, promised to give all possible aid to help curb the divorce evil, which he is quoted as saying outweighed all other questions in this country.

—There is excitement in South Africa over the reported discovery near Pretoria of the world's biggest diamond, a white stone weighing over 3,000 karats, and far exceeding in size the famous Kohinoor. The new diamond has an estimated value of over \$3,000,000.

—The lives of patrons of a cafe in Detroit, Mich., were discovered to be in great danger from the presence of arsenic in a can of baking-powder which was being used in the cooking. An analysis of the contents of the can by the city chemist disclosed enough arsenic in the can to kill a hundred people.

—The automobile speed record has now been increased to five miles in three minutes and seventeen seconds, this record having been recently made by an English automobilist in a ninety-horsepower machine at Ormond, Fla. Incidentally, it may be mentioned that the death record is also on the increase, one of the latest victims being Frank Croker, son of the late "boss" Croker of New York City.

—News that thousands of people in Turkey are threatened with death from starvation and lack of clothing comes from reports of missionaries in that country to the American Board of Foreign Missions. From Moush the statement is made that 7,500 persons are so destitute that it is hard to see how they can survive the winter; and from Van word is sent that many will soon die of hunger unless aid is sent. Business is at a standstill. At Moush typhoid fever is rampant.

—A new French ministry has been formed under the leadership of Premier Rouvier, which commands the confidence of the French Chamber, as was shown by a majority of three hundred when the question was put to a vote. The policy of the new ministry will be essentially the same as that of the Combes admin-

istration, the main features being an income tax, the separation of church and state, workmen's pensions, and a reduction of the term of military service. The first public declaration of the new ministry severely condemns the system of secret reports of the lives of army officers which brought about the downfall of the Combes cabinet.

—Premier Tisza, of Austria, has sustained a sweeping defeat at the recent elections in that country, and the Liberal party, of which he was the head, has met its first reverse since it came into power in 1867. The election returns show surprising gains for the Kossuthists, and it is believed that the result will probably exercise a far-reaching influence in European politics. The defeat of the Tisza element is construed as giving a serious impetus to the movement for the separation of Hungary from Austria.

—The inactivity of the two armies facing each other in winter quarters near Mukden has been broken by renewed fighting, which, according to reports received January 29, indicated the opening of another great battle. The Russian general was the aggressor, his attack at this time having probably been ordered by the government with the hope of bettering the situation at home by the news of a Russian victory. Each army is believed to number about 300,000 men, and each has over a thousand cannon.

—A press telegram from Portland, Ore., states that the Lewis and Clark exposition to be held in that city will be open Sundays, this decision having been reached by the fair directors. It is stated that "after an extended conference between the clergymen of the city and the exposition managers, it has been decided to allow visitors to attend the exposition on Sundays, and to keep the exhibits in full operation for the benefit of those who can not attend on weekdays. Out of consideration for those who favor a quiet Sunday, the 'Trail' amusements will be suppressed on Sunday."

—The revolutionary movement in Russia appears to have spent its force, so far as outward demonstrations are concerned, quiet having been restored in St. Petersburg, Moscow, and other leading centers of the agitation. There was a clash at Riga between strikers and troops, January 26, and thirty of the former were killed or wounded. The revolutionary spirit has broken out in Russian Poland and in Finland, and in the former country hundreds of persons were cut down in the streets by Cossacks at Radom, at which place about two hundred strikers, and about fifty soldiers, were reported killed. Serious fighting has also occurred at Lodz, and many have been killed or wounded there. The strike is spreading at Moscow, and it is believed in many quarters that while there is quiet on the surface of the situation, there is an undercurrent of preparation for a more serious outbreak in the near future. The Russian novelist, Maxim Gorky, whose writings have greatly strengthened the revolutionary movement, has been placed under arrest, and an agitation for his release has begun in German literary circles, where apprehension is felt over his possible fate.

NOTICES AND APPOINTMENTS

Warning!

A WOMAN claiming to be a Seventh-day Adventist is traveling among our churches in Minnesota, obtaining money from our sisters. She tells them that her husband is sick, and she wishes to go to him. At one church she will say he is in Duluth, at another that he is in Chicago. She gave her name as Watson here in St. Paul. Beware of this fraud.

ANDREW MEAD.

South Lancaster Academy Corporation

NOTICE is hereby given that the twenty-second annual session of the South Lancaster Academy Corporation will be held at the Seventh-day Adventist church at South Lancaster, Mass., beginning Wednesday, March 15, 1905, at 10 A. M., for the purpose of electing officers and a board of trustees for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

It will be remembered that a recess was taken, at the last annual meeting of the corporation, until Oct. 1, 1904, for the purpose of securing the transfer of stock, looking toward the closing out of the stock corporation and the organization and incorporation of a new educational corporation to carry on the educational work of the Atlantic Union Conference; and that a further recess was taken for the same purpose from Oct. 11, 1904, until March 14, 1905.

[Signed] HAMPTON W. COTTRELL,
WILLIAM A. WILCOX,
ALBERT E. PLACE,
JOHN W. WATT,
PRESTON F. BICKNELL,
CHARLES H. EDWARDS,
GEORGE E. LANGDON,
J. EDWARD JAYNE,
EDWARD J. DRYER,
WILLIAM J. FITZGERALD,
SANDS H. LANE,
ORVILLE O. FARNSWORTH,
Trustees.

Business Notices

WANTED.—Five strong young ladies, with good Christian experience, to wait table. Address Hygienic Dining Room, 1209 G St., N. W., Washington, D. C.

FOR SALE OR EXCHANGE.—House of 8 rooms, 3¼ A., in Graysville, Tenn.; plenty of fruit and berries; near S. D. A. church, school, and sanitarium. Address A. E. Ride-out.

We wish to place our Rapid Steam Cooker in every State and county where it is not introduced, and upon receipt of 2-cent stamp we will mail you circular, with liberal discount. Remember our cooker is rust proof. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE.—Twenty acres, 1¼ mi. from Seymour, Mo., thriving R. R. town. Six acres in full-bearing apple orchard. Small house, barn, and farming tools. Exceptionally pleasant and healthful climate. Good water supply. Price, \$900, cash. Address Martha A. Brown, Seymour, Mo.

Publications Wanted

THE following persons desire late, clean copies of our publications, post-paid:—

Susan S. Ward, Claremore, I. T., periodicals and tracts.

Mrs. James F. Woods, Warsaw, Ind., *Life Boat* (old copies or new ones).

Jennie Spangenberg, 1219 Division St., Scranton, Pa., has all the papers she can use at present.

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

Mrs. Thos. E. Williams, 48 156th St., Harvey, Ill., REVIEW, *Signs, Watchman, Instructor, Little Friend*, etc.

Esther Levy, Beacon Light Bldg., 535 West 110th St., New York, N. Y., *Signs, REVIEW, Southern Watchman, Life Boat*, health periodicals, *Instructor, Little Friend, Hausfreund*, also German, French, Swedish, and Italian tracts on the Sabbath, second coming of Christ, and sleep of the dead.

A few words of comfort were read by the writer from John 14 and 1 Thessalonians 4, and prayer was offered by Elder Mayfield (Baptist).
S. H. CARNAHAN.

BENEDICT.—Died at her home in Stromsburg, Neb., Jan. 6, 1905, after a long illness, Elizabeth Benedict, nee Harkin, aged 73 years, 9 months, and 18 days. Sister Benedict was converted in 1863, and united with the Christian Church. In 1877 she united with the Seventh-day Adventists, and remained faithful to the end. A husband, three daughters, and one son are left to mourn their loss. The funeral was conducted by the writer in the Eden Baptist church, at Stromsburg.

ALBERT ANDERSON.

Obituaries

STEVENS.—Died in Irvington, N. J., Jan. 14, 1905, of diphtheria, Paul, the youngest son of Elder and Mrs. J. C. Stevens, aged 2 years, 8 months, and 9 days. We laid him to rest with the blessed hope of meeting him at the second coming of our Lord and Saviour Jesus Christ.
J. E. JAYNE.

ROLF.—Died at the home of her sister, in Eugene, Ore., Jan. 4, 1905, of quick consumption, Mrs. Mary Rolf. She had been a faithful Christian since she was nine years old, and a member of the Seventh-day Adventist Church for many years. She rests in hope of a glorious resurrection.

MRS. LIBBIE PALMER.

RITCHIE.—Died at Charleston, Ill., Jan. 3, 1905, Clarence Paul Ritchie, son of H. P. and S. A. Ritchie, aged 20 years, 2 months, and 3 days. No murmur or complaint escaped his lips during his long illness. His faith was strong in the Lord, and the third angel's message was very dear to him. Funeral service was conducted by F. W. Wheeler. * * *

ANDRUS.—Died at Amery, Wis., Sept. 17, 1904, of lung trouble, our aged brother, Flor. Andrus. His life was that of a loving Christian, and its end was peaceful. A wife, one son, two daughters, and other relatives and friends are left to mourn. The remains were taken to Chetek, Wis., his former home, and after a short service were laid to rest in Sumner, Wis.
J. B. SCOTT.

PRESCOTT.—Died at Muskegon, Mich., Jan. 10, 1905, of pneumonia, Charles Arthur Prescott, aged 44 years, 6 months, and 17 days. He accepted present truth over nine years ago, and has ever been faithful in proclaiming the last warning message. Recently he has been engaged in Bible and city missionary work. He leaves to mourn their loss a wife, one daughter, two sisters, and two brothers.
CARRIE KINGSTON.

WAGNER.—Mrs. Mary (Waldschmitt) Wagner was born in Bavaria, Germany, Oct. 29, 1834; and died in Hildebran, N. C., Dec. 8, 1904, aged 70 years, 1 month, and 10 days. Sister Wagner accepted the truths of the message about eight years ago. One daughter and many friends look forward to the resurrection with fond hopes of the glad reunion. Funeral service was held by the writer.
ALBERT CAREY.

JOHNSON.—Died at Menlo, Iowa, Jan. 3, 1905, of consumption, Mary N. Johnson, aged about 35 years. Sister Johnson had been a faithful Christian for over twenty years. She leaves a husband, three sons, father, mother, and one brother to mourn their loss. Words of comfort were spoken by the writer from John 11:25 and Col. 3:3, 4, after which the remains were taken to Jacksonville, Shelby County, to rest till Jesus comes.
J. W. BEACH.

PARKS.—Died at Elgin, Ore., Jan. 10, 1905, of diphtheria, Alice Evelyn, only child of Mr. and Mrs. L. Parks, aged 2 years, 5 months, and 11 days. The parents hope to meet her in the resurrection. Owing to quarantine, services could be held only at the grave.

FARLEIGH.—Died in Kansas City, Kan., Jan. 2, 1905, of tuberculosis, Sister Eva May Farleigh, aged 30 years and 26 days. At the age of twelve she was converted, and united with the Baptist Church. In 1901 she received present truth, and united with the Kansas City (Kan.) church. She was faithful to the cause, and her last words were full of faith and trust in the promises of God. She leaves a husband and a daughter to mourn their loss. The funeral service was conducted by the writer assisted by Elder Pittman (Baptist).
J. W. NORWOOD.

WOODWARD.—Died at Linton, Ind., Dec. 23, 1904, Calpurnia Woodward, aged 57 years, 2 months, and 23 days. At an early age Sister Woodward was converted, and united with the Christian Church. More than ten years ago she accepted the Adventist faith. Since then she has been a diligent Bible student and self-sacrificing Christian. She retired at the beginning of the Sabbath, and was soon wrapped in peaceful sleep, from which she never awoke. She leaves a companion, one son, and one daughter to mourn their loss. Words of comfort were spoken from Rev. 14:13, by the writer.
H. M. KELLEY.

BAKER.—Died at his home near Pleasanton, Kan., Dec. 23, 1904, of rheumatism, Brother Orvil Philip Baker, aged 77 years, 4 months, and 25 days. At an early age he gave his heart to God, and united with the Christian Church. Twenty-nine years ago he received the truth of the soon-coming Saviour, and united with the Seventh-day Adventist Church. He was faithful to the cause, and died with a bright hope of a part in the first resurrection. He leaves a wife and eight children, besides other relatives, to mourn their loss. The funeral service was conducted by the writer.
J. W. NORWOOD.

TAYLOR.—Died at South Bolton, Quebec, Dec. 18, 1904, of carcinoma of the stomach, Mrs. Caroline Eveline Taylor, nee Britton. The deceased was born in Devonshire, England, Jan. 31, 1873, and accepted the third angel's message in September, 1898. For about two years she faithfully labored in circulating our literature in her native land. Soon after her marriage she came to Quebec, hoping to assist in the canvassing work in this province, but her health soon failed. She fell asleep with a bright hope of a part in the first resurrection. Funeral service was conducted by the writer, assisted by Elder S. A. Farnsworth.
H. E. RICKARD.

HURLOCK.—Died at Church Hill, Md., Dec. 29, 1904, of softening of the brain and general debility, Wm. Hurlock, aged 77 years. From his early days he was a member of the Methodist Church, but when present truth was presented in Church Hill by Elders S. B. Horton and H. E. Robinson, he gladly accepted it. From this time his interests were with the people who were proclaiming the third angel's message, and his money was used freely to assist in the most needy fields. His closing conscious moments revealed his strong hope of eternal life. Words of comfort were spoken by the writer, from 2 Sam. 14:14. The Methodist minister of the place assisted in the service.
O. O. FARNSWORTH.



WASHINGTON, D. C., FEBRUARY 2, 1905

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

ON the second page will be found a statement concerning the February number of *Life and Health* which we hope will be read by all.

ELDER J. H. KRUM, for several years a missionary in Palestine, spent last Sabbath and Sunday in Washington. Brother Krum was compelled to leave Palestine on account of ill health.

AMONG volunteers for self-supporting mission work, five physicians have recently written the General Conference, aiming at the following fields: Spanish Honduras, Philippine Islands, Cuba, Porto Rico, and Spain.

WE learn that our three Armenian workers imprisoned in Turkey are well treated, and allowed to be together. Their prison is an old monastery. No decision has been reached by the authorities in their cases.

THERE has been a good response to the announcement that the "Open Letter" to the ministers of Washington had been printed as an eight-page tract, and orders for over one hundred thousand have already been received. This is a good beginning, but it is only a beginning. Have you sent in your order yet?

WE have received a copy of the *Daily Register* of Marietta, Ohio, in which our "Open Letter" to the ministers of Washington is reprinted entire. We have also learned that it was reprinted in the *Montgomery Advertiser*, a leading paper in Alabama. We shall never know how many people have had their attention called to the Sabbath truth through this letter.

IT is too early yet for the mission treasury to form any estimate as to the annual offering. One thing is certain, the missionary interest is leading many workers to volunteer for needy fields. All aggressive moves however, are being deferred, save as special funds come in to help. There is great need of remembering the weekly offering regularly and liberally through the year. A steady stream of offerings through the year would make it possible to do aggressive work in many fields.

ACCORDING to the report in the *West Michigan Herald* there are now forty-five churches and companies in that conference where the REVIEW visits every family. The resolution passed at the General Conference Committee council, at College View, Neb., that an effort be made to place the REVIEW in every family of Sabbath-keepers has not been a dead letter in the West Michigan Conference.

THE following non-resident members of the General Conference Committee were in Washington last week to attend the council: Elder R. A. Underwood, president of the Northern Union Conference; Elder E. T. Russell, president of the Central Union Conference; Elder N. P. Nelson, president of the Southwestern Union Conference; Elder H. W. Cottrell, president of the Atlantic Union Conference; and Prof. Frederick Griggs, secretary of the Department of Education. Some of these brethren remained in the city over the Sabbath.

IN the last issue of *The Southern Watchman* Elder Geo. I. Butler, the president of the Southern Union Conference, makes the following announcement:—

After due consideration by the leading brethren present at the anniversary meetings in Nashville, and the full indorsement of the Union Conference Committee, it has been thought best to appoint Sabbath, February 11, as a day of fasting and prayer, a solemn day in which to seek God that he may give us help in all our difficulties and perplexities in this Southern Union Conference.

We can only appoint this day of solemn prayer and fasting for the Southern Union Conference. But we know we have hosts of friends in the North and elsewhere who are earnestly watching and longing to see the work move forward here in the South. We hope it will be agreeable to them to unite with us in this appointed day of fasting and prayer and that our prayers may all go up unitedly to God that he will help us in this great Southern field.

WE have felt sure that the Roman Catholics were taking note of the agitation upon the Sabbath question here in Washington. They know the origin of Sunday-keeping, and do not hesitate to tell the truth about the matter. The following paragraph appeared (January 21) in the *Catholic Mirror* of Baltimore, credited to the *New York Freeman's Journal*, also a Catholic paper:—

The Seventh-day Adventists of Washington have addressed an open letter to the Protestant clergy, appealing to them to follow the Scripture injunction to keep holy the Sabbath day (Saturday) instead of keeping Sunday. This puts the evangelical folks into an em-

barrassing position. They must acknowledge that there is no command in the Scriptures to keep the Sunday, while there is a clear, emphatic command to keep Saturday holy, and no Scripture evidence that this command was ever repealed or annulled.

Washington, D. C.

A STATEMENT as to the remarkable opening for the evangelical work in Washington, D. C., to which allusion was made last week, will be found on page 19.

Eleven twentieths of the \$100,000 needed in Washington has now been received, the exact amount up to date, according to the list on page 20, being \$55,091.90, leaving a remainder of \$44,908.10 yet to be supplied. This means an average of \$2,993.87 per week, if the total is reached before May 11, when the General Conference opens here. There must be a large and immediate increase of donations in order to do this. We know that this can easily be done if we unitedly do our utmost.

Read the following, written by Sister White under date of Jan. 11, 1905:—

I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words for the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose. The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration.

From our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you always, even unto the end of the world." Christ can bring light out of darkness.

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus.

J. S. WASHBURN.