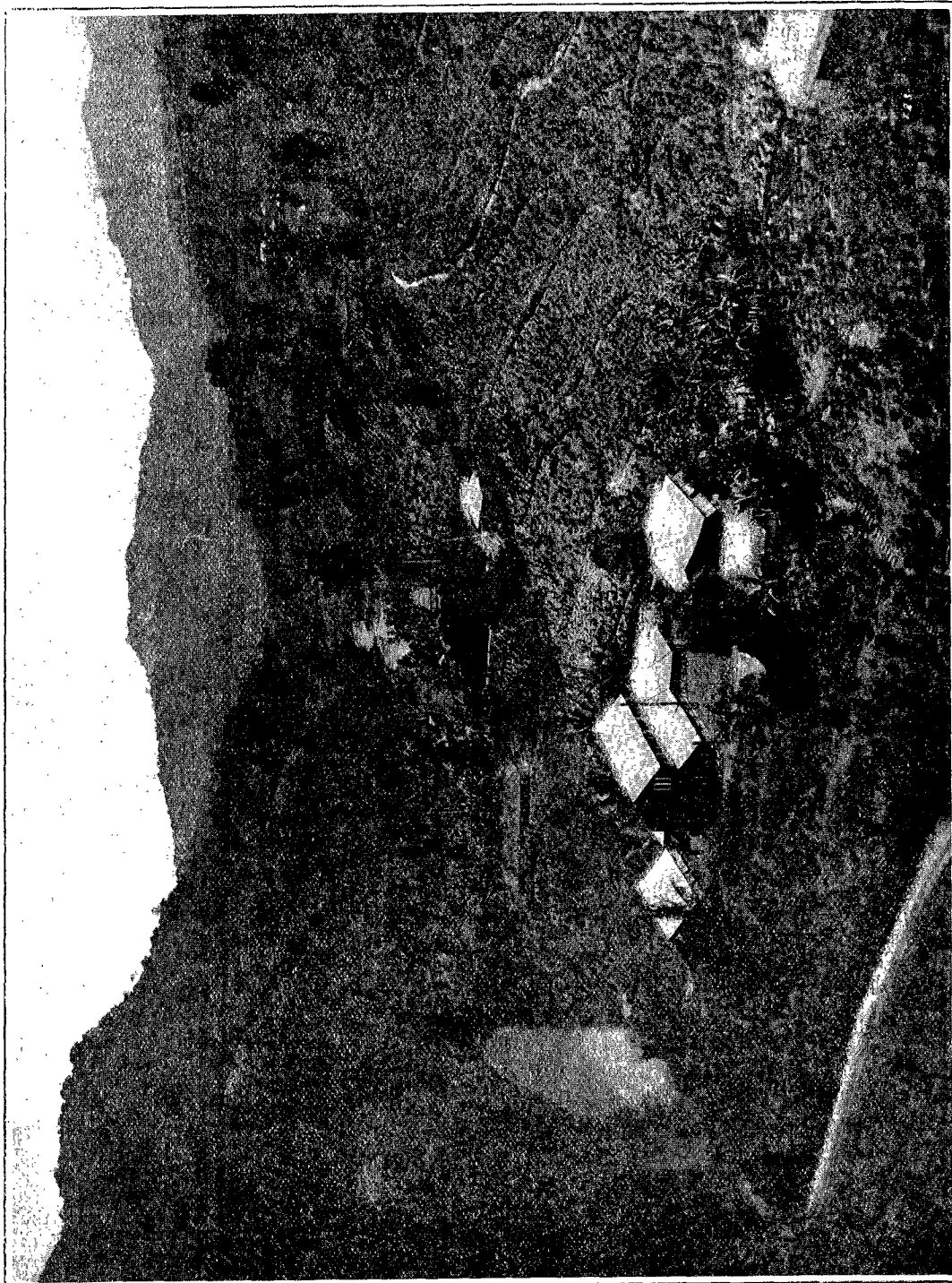


# The Advent REVIEW And Sabbath HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, FEBRUARY 9, 1905

No. 6



TEA ESTATE IN CEYLON. ARTICLE ON THE FOURTEENTH PAGE

## Publishers' Page

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

### Important Missionary Work

If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor. *Churches in every place should feel the deepest interest in the tract and missionary work.*

Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading-matter which has enlightened the minds of the people and removed prejudice. —“*Gospel Workers.*”

The people are now greatly assisting the ministers in their work in the liberal circulation of —

#### 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 an Open Letter sent to the Protestant ministers of Washington, D. C., and on February 1 orders had been received for 150,000 copies, and every mail still brings liberal orders. By the time this issue of the REVIEW is out, the orders will doubtless amount to over 200,000.

This hearty response demonstrates a willingness on the part of the people to use favorable opportunities for the proclaiming of the message due the world at this time. With the orders received come words of hearty appreciation of the letter itself, and approval of printing it in tract form for general distribution.

“An Appeal to Clergy” contains the best presentation of the Sabbath question ever issued. Only those who are wilfully blind can possibly fail to see the truth it contains relative to the Sabbath question. The spirit of this tract will command the attention and respect of the general public; and the circumstances associated with its appearance clothe it with a special and general interest. It will be a good tract to circulate for all time; but while it is fresh, and the circumstances are favorable, a million copies ought to be placed in circulation. No church ought to be satisfied unless a large number have been purchased and distributed in its community. A few dollars expended for the circulation of this tract will accomplish more for the work than much more expended along other lines. Every person ought to realize that no more effectual work can be done at the present time in advancing the work than to place “An Appeal to Clergy” in the homes of the people. It will be sent, post-paid, for \$3.75 a thousand, or 40 cents a hundred.

### Life and Health

THE mission of *Life and Health* is to apply the fundamental principles of life and health in a simple, practical manner, and to render helpful service in encouraging all classes to follow the plain pathway to true happiness.

The February issue is full of the instruction the people need at this time. The talk to mothers and daughters, by Margaret Evans, M. D., in the article under the title “The Girl of Fourteen,” contains important information every mother in the land ought to have; and when this one article is properly explained, there are but few mothers who will not want it, with all the other good matter contained in the February number.

The illustrated article on “The Healing of the Soul,” by Mrs. E. G. White, contains a message of the love and compassion of the Great Physician for the world to-day as illustrated in the physical and moral healing of the paralytic. The world is not only sick physically, but morally, and greatly needs the lessons impressed in this article as well as in all those articles on the ministry of healing by the same author. These two articles alone in the February issue of *Life and Health* render this number very attractive and important to the people, and when explained, the journal is readily purchased.

Agents are reporting excellent success with the February issue. They say it is the best of all. We want to secure an agent in every community to sell single copies and to solicit subscriptions.

The subscription price of the journal is 50 cents a year, with the November and December issues for 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 in orders of twenty-five or more. Liberal discount is given to the agent on annual subscriptions.

We solicit correspondence from those who would like to work with the journal. Address 222 North Capitol St., Washington, D. C., or State Tract Societies.

### Religious Liberty Leaflets

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 per hundred.

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.

### 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.

### Conflict Between Capital and Labor

THE appearance of this new book at this time is very opportune, as it will be of great service in revealing the meaning of the great conflict between capital and labor, and in calling the attention of thousands of people to the great controversy between Christ and Satan, which could not be done through any other subject than that of capital and labor, which is completely engrossing their minds.

The work contains a clear, concise treatise on the following topics: The Conflict On, The Increase of Wealth, Gold and Silver Cankered, Trusts, Vast Accumulation of Wealth Not Conducive to Stability of Government, Unions, Boycotting, Distress of Nations, Causes of Distress, A Remedy for Existing Evils, Our Present Social Conditions Productive of Anarchy, The Coming Revolution, Parallels in History, Cities Storm Centers, Misery Awaits the Rich, Scripture Admonitions, The End—A Type.

The matter composing this book has been thoroughly examined by competent critics, and it is presented to the public with the assurance that the positions taken are correct, and in harmony with the principles of the message for this time.

The book is bound in board, is illustrated, and sells for 50 cents a copy.

The *Signs of the Times* makes a special offer to furnish the book for 55 cents, with a copy of the special number of *The Signs of the Times* on Capital and Labor.

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.

VOL. 82.

WASHINGTON, D. C., THURSDAY, FEBRUARY 9, 1905.

No. 6.

**Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"**

ISSUED EACH THURSDAY BY THE  
**Review and Herald Publishing Association**

**Terms: in Advance**

One Year.....	\$1.50	Four Months.....	\$ .50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money Orders payable to—

**REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.**

[Entered as second-class matter August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

### The Voice of Current History

THOSE who are observing the signs of the times in the light of the prophecies must note with an increasing interest the large number of significant events which are found in current history. Here is a partial enumeration of them: the war in the East; the controversy between France and the Vatican; the colonial policy of the United States in its practical working in the Philippines; the remarkable increase of lawlessness; the condition of the financial world as shown by the revelations of "Frenzied Finance;" the condition of the political world as shown by recent magazine articles upon the corruption existing in various States and large cities; the condition of the commercial world as shown by the revelations concerning the great "Trusts;" the death roll of disaster by land and by sea; the ever-present strife between capital and labor, with no signs of permanent settlement; the bold assertions of an infidel science in unsettling faith in the revealed religion of Jesus, and the repudiation of the fundamental principles of the gospel of Christ in the "New Theology;" and the indications of internal trouble in many countries. As showing the extent of this distress among the nations, we call attention to the revolutionary outbreak in Russia, and the recent cabinet crises in Austria and Hungary, in Greece, in Rumania and Denmark, in Spain, and in France. The very foundations of society seem to be weakening, and there are indications of a general breaking up. A remarkable intensity is taking hold of every earthly

element, and the supreme moment of the great controversy is not far away. Just now there ought to be the revelation of a new power from above to deliver from all the working of evil and to perfect holiness of character at the very time when iniquity abounds. The voice of current events declares that the end is near, and calls for the preaching of the third angel's message with a loud cry. Let us heed this voice.

### Offending the Pharisees

ON one occasion when he was teaching, Jesus said, "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." Referring to this statement afterward, his disciples asked, "Knowest thou that the Pharisees were offended, when they heard this saying?" From the connection it is plain that Jesus was not dealing with the nature of the food eaten, but with the pharisaical tradition of defilement from eating the food with unwashed hands; for in his further explanation to his disciples he said, "To eat with unwashed hands defileth not the man." Any effort to replace mere formalism with the genuine principles of Christianity will offend the Pharisees to-day just as much as in the time of Christ. Many who wear the cross as an ornament refuse to bear the cross in their daily experience, and are offended if the duty is pressed upon them. The name of nominal church-members is Legion, for they are many, but on the invisible church books a large proportion of them are entered as belonging to the sect of the Pharisees. The substitution of the human for the divine in religion has been carried to such an extent that but little of primitive Christianity remains in the belief and experience of many. There certainly needs to be "a revulsion against the skepticism which has been dominant for so long," but if there is to be such a revival, it will have to begin, as even a secular paper has the discernment to perceive, "with a reawakening of faith in the church itself. Dr. Lyman Abbott, in his recent rejection of the old religious theory of the government and guidance of the universe by a personal God, and in his substitution for it of the theory of an immanent force or energy, represented a form of skepticism which is now extensive in theological seminaries and

pulpits nominally Christian. A personal God, with a loving heart, movable by human supplications, is displaced by this new school in favor of a coldly scientific explanation of the order of the universe which is practically atheistic." There must be lifted up the standard upon which is inscribed "The Commandments of God and the Faith of Jesus." This is the rallying cry for the last message of truth to the world. The Pharisees must needs be offended.

### Reasons for Encouragement

THERE are many encouraging indications in the work of God for this time. From many places comes the report that a new life is being experienced in the churches, and there is an increasing willingness to work for the spread of the message. The present missionary campaign is the most successful one upon which we have ever entered. The reports from the field, both at home and abroad, indicate that additions are being made to the number of believers in all parts of the world. While there is nothing of which to boast, and we are still weak where we ought to be strong, yet there are some hopeful indications, for which we are thankful. We are more confident than ever that the Lord has set his hand to finish this work, and that we are just upon the eve of great and important changes. "Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry." During this "little while" we must labor earnestly to turn as many as possible from darkness to light and from the power of Satan unto God. We are in the time of the latter rain, and soon we shall reap the result of a long period of patient sowing of the seed. Faithful believers have many reasons for encouragement. "Lift up your heads; for your redemption draweth nigh."

"Hallelujah, Amen! Hallelujah, again! Soon, if faithful, we all shall be there; O, be watchful, be hopeful, be joyful till then,

And a crown of bright glory we'll wear."

Faithful devotion to the work of God will hasten the coming of the glad day when the redeemed shall come to Zion.

### **A Personal Saviour and a Real Work in a Definite Place**

THERE was a work to be done to prepare the way for the first advent of Jesus. John the Baptist was raised up to do this work as the forerunner of Jesus. His message was based upon the prophecies, and especially upon the prophecy of Isaiah. Here is the fundamental text of his message: "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O thou that tellest good tidings [the gospel] to Zion, get thee up on a high mountain; O thou that tellest good tidings [the gospel] to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him."

"All flesh is grass. . . . The grass withereth. . . . But the word of our God shall stand forever. . . . Behold, your God! Behold, the Lord Jehovah will come." Such was the message of the voice in the wilderness.

In the mouth of John the Baptist this prophetic declaration became the preaching of repentance for sin and faith in the revealed Saviour. He repudiated all confidence in the flesh and fleshly descent. To the Pharisees and Sadducees who came to his baptism he said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." In a time when formalism had taken the place of genuine religion, when human tradition had superseded the divine command, and when men were feared and revered rather than God, the greatest confidence being placed in the flesh, the words of the old prophet were interpreted (not merely quoted) to the people with an authority which caused hardened hypocrites to tremble: "All flesh is grass. . . . Behold, your God!" And this was the message to prepare this same people to receive Jesus as the divine Son of God when he should be manifested *in the flesh*.

When Jesus appeared among men to begin his ministry, God gave to John a token of his Messiahship, and he immediately testified, saying, "Behold, the

Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." In the man Jesus of Nazareth, whose flesh was the same as the flesh of other men, John the Baptist was led to recognize God manifested in the flesh, and in giving his message, "All flesh is grass. . . . Behold, your God!" he pointed definitely to one in the flesh, and gave to Isaiah's cry the setting demanded by the time and the circumstances. When Immanuel, "God with us," was among men, the message of Isaiah, "Behold, your God!" had a definite interpretation and a personal application in the words of John the Baptist as he pointed to Jesus here upon the earth, and said, "Behold, the Lamb of God, that taketh away the sin of the world!" He did not call attention to trees and grass and flowers, in which the power of God is manifested, and say, "All flesh is grass. . . . Behold, your God!" but he designated a person, and emphasized the special work of that person in the gospel plan. "Behold, the Lamb of God," means that the Son of God was come in the flesh, "manifested to put away sin by the sacrifice of himself." To those who were familiar with the gospel as taught in the sacrificial offerings, the words, "Behold, the Lamb of God," would be an interpretation both of the services of the sanctuary and of the mission of Jesus. They would indicate to them that the true and efficacious offering for sin was the Son of God, who had taken the flesh in order that he might give himself a ransom for many. His person, his work, and his place were all made clear. Thus the people were directed to a personal Saviour and a real work in a definite place.

The cry of Isaiah's voice, which was the basis of the message of John the Baptist to prepare the way for the first advent of Christ, is the basis of the message in this generation to prepare the way for the second advent of Christ. The full statement now is, "All flesh is grass. . . . Behold, your God! Behold, the Lord Jehovah will come. . . . Behold, his reward is with him." "Behold, I come quickly; and my reward is

with me, to render to each man according as his work is." Those who proclaim this message must put it into the divine setting intended for it,—in order to give to it such an interpretation as will enable it to accomplish its work in this last generation. This setting is found in the threefold message of Revelation 14,—a message concerning the commandments of God and the faith of Jesus in this judgment hour, when, according to the prophecy, the sanctuary will be cleansed. In the light of this threefold message those who interpret to the world Isaiah's words as a message of preparation for the coming of the Lord will not make it the burden of their work to direct attention to the trees and the grass and the flowers in which the power of God is manifested, and to say, "Behold, your God!" but, following the example of John the Baptist, they will point to a personal Saviour and a real work in a definite place. They will point to Jesus, not now upon earth as the sacrifice for sin, and not as being everywhere in general but nowhere in particular, but in the most holy place of the heavenly sanctuary, engaged in the antitypical work of the great day of atonement. They will call upon the people to repent of their sins, and they will preach a crucified, a risen, an ascended Christ, a great High Priest, an all-sufficient Saviour and the coming King. "Behold, your God!" "Behold, the Lamb of God, that taketh away the sin of the world!" "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "Behold, he cometh with clouds; and every eye shall see him." And soon this will change into the glad shout, "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." "Behold, your God!"

Before leaving the subject we ought to state that this pointing to Jesus in his work in the most holy place of the heavenly sanctuary not only prepares the way for his visible coming with clouds, but also for his coming in the person of the Holy Spirit to dwell in the heart of the believer, and thus to make him the temple of the living God. This same Jesus who dwells in the highest heaven dwells also in the heart of the humble penitent who will receive him. When we cry, "Behold, your God!" and point to Jesus our great High Priest in the heavenly sanctuary, we are not proclaiming "an absentee God." On the contrary, in this third angel's message will be found the only antidote for that perversion of the truth which seems to

bring God so near while it really makes him "an absentee God," dissipated into nothingness, and substitutes for him an Infinite Energy having a personality according to the definition of science, but entirely distinct from the Biblical teaching of a personal being. The third angel's message is diametrically opposed to pantheistic or spiritualistic teachings in any of their many forms.

Many discouraged souls need to behold Jesus as a personal Saviour doing a real work for sinners in a definite place.

"Lift him up in all his glory,  
 'Tis the Son of God on high;  
 Lift him up, his love shall draw them,  
 E'en the careless shall draw nigh;  
 Let them hear again the story  
 Of the cross, the death of shame;  
 And from tongue to tongue repeat it;  
 Mighty throngs shall bless his name."

### Another Threefold Message

It is interesting, if not especially instructive, to note that a leading teacher of the "New Theology" declares that every minister now has a threefold message for the people—the message of science, the message of history, and the message of literature. He introduces Herbert Spencer as the interpreter of the message of science, Matthew Arnold as the interpreter of the message of history, and Tennyson as the interpreter of the message of literature. Of these three, Herbert Spencer and Matthew Arnold could hardly be classed among even the nominal believers in the Bible and the God of the Bible, and yet their conclusions concerning God and religion are quoted and emphasized as the basis of a better conception of God and his truth than has been held in the past by religious teachers.

How much additional help would be brought to those who are struggling with the daily trials and temptations of life if they should substitute for the God of Jacob, "a very present help in trouble," Herbert Spencer's "Infinite Energy" or Matthew Arnold's "power working for righteousness"? "There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature." It is true that there is a revelation of infinite energy in the work of God in upholding the things that are made, but it is only in Jesus Christ, Son of man and Son of God, that this power is revealed for salvation from sin. It is God manifested in the flesh who is the Saviour of sinners. "And in none other is there salvation: for neither is there any other name under heaven, that is

given among men, wherein we must be saved."

He who accepts the threefold message of science, history, and literature in place of the threefold message which God is sending to this generation, rejects the living Word of God for human speculation, and will find himself robbed of the power to overcome sin. And this is the real purpose of the inspiration which is behind the "New Theology." Beware of it.

### The Sabbath in Ancient Scotland

THE Roman missionaries to Britain in the fifth and sixth centuries found a far purer church than that of Rome. They never rested until they had vanquished it by corrupting it. Columba, the apostle of Scotland (in the sixth century), won the Picts and Scots to a faith that was doubtless even less tinged with tradition than might be supposed from the accounts left by his biographers. He had a regard for God's Word and for the Sabbath. His own brief testimony for the Sabbath, as he was dying, has been quoted in Andrews' "History of the Sabbath." More emphatic than this as an evidence of his regard for the Sabbath is the fact that centuries afterward multitudes of his followers were still keeping the seventh day as the day of rest, and working on Sunday.

Malcolm, of Scotland, married Margaret, the Saxon princess, in 1069. She was an ardent Catholic, and her first move was to set about the process of Romanizing the Scottish people. She gave crucifixes to the churches, and her royal husband acted as interpreter in Gaelic, while she held long conferences with the Scottish church leaders to persuade them to bring their practises into harmony with Rome.

On the controversy she had with them over the Sabbath question, Skeene, in his "Celtic Scotland" (book 2, chap. 8), following ancient chroniclers, speaks as follows:—

Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labors, and on Sunday, on the Lord's day, they celebrated the resurrection by the service in church. Thus Adamnan tells us that St. Columba, on the last Saturday of his life, said to his attendant, Diormit, "This day, in the Holy Scriptures, is called the Sabbath, which means rest, and this day is indeed a Sabbath to me, for it is the last day of my present laborious life, and on it I rest after the fatigues of my labors; and this night at midnight, which commenceth the solemn Lord's day, I shall, according to the sayings of Scripture, go the way of our fathers."

There was no want of veneration for Sunday, though they held that Saturday was, properly, the Sabbath on which they abstained from work.

We have Queen Margaret's final argument for Sunday in the record of the chronicler, quoted by Skeene. She said:—

Let us keep the Lord's day in reverence, on account of the rest of our Lord on that day on which, we know, we were redeemed from the slavery of the devil. The blessed Pope Gregory lays this down, saying that "we must cease from earthly labor on the Lord's day, and continue instant in prayer, so that, if aught has been done amiss during the six days, it may be expiated by our prayers on the day of our Lord's resurrection." Being unable to oppose anything to these weighty arguments of the queen, they ever after observed the due reverence of the Lord's day, no one being allowed to carry burdens, or to compel others to do so, on these days.

Thus, in the eleventh century, by the aid of the pope's decree and her husband's royal authority, Queen Margaret succeeded in turning the Scottish people from the Sabbath of the Lord to the papal Sunday. Now, after over eight hundred years of Sabbath-breaking, the people of Scotland are to hear the call to turn from papal innovations and return to the Sabbath-keeping of their fathers. Many have already heard the call, and a growing band are heeding it. Pray for Scotland, and for the workers who are pressing into lowland and highland with the message of Sabbath reform.

W. A. S.

### Revelation and Speculation

It is astonishing to see how readily some who profess to regard the Bible as a revelation from God will yet assent to the undemonstrated claims of geologists, even when these claims squarely contradict the plain statements of the Scriptures. With the observed facts of geology there can be no quarrel, but when deductions are drawn from these facts which impugn the reliability of the inspired account of creation, it is time for those who really believe the Bible to be the word of God to take their stand squarely and uncompromisingly upon revealed truth, and against those human speculations which would overthrow the very foundations of the gospel of salvation from sin.

When geology came with its message that the world was not created in six literal days, but that this world was slowly evolved into its present habitable condition through immensely long periods of time, and the theologians sided with the geologists as against the simple statements of the record in Genesis, those who should have stood as defenders of the faith yielded in principle all that has since been logically developed



into a complete evolutionary system of religion. The work of creation, accomplished by the direct action of a personal God through the eternal Word in a series of unique acts in a definite time, is the groundwork, the concrete constitution as it were, of the plan of salvation from sin through faith in the atoning work and the renewing power of the same eternal Word, who "became flesh, and dwelt among us." There is, therefore, a deep significance in the fact that in the opening chapters of the Bible we have a brief and simple but comprehensive account of the creation of the heavens and the earth. Here is found the true genesis of the gospel, "the beginning of the gospel of Jesus Christ, the Son of God."

It is further remarkable that so many will still cling to the theories of a certain class of scientists, even after these same men have been compelled to abandon as untenable so many of the positions at one time advocated by them with the greatest positiveness. In almost any other department of human effort such experiences would cast a strong suspicion upon other undemonstrated claims, but there seems to be a kind of glamour surrounding a great scientist which gives to mere assertions of opinion all the air of certainty. And it is still further a matter of surprise that when the confident predictions of scientific men relating to matters within the range of actual experience have been proved to be utterly contrary to fact, still so many will accept without the possibility of proof the theories of these same men concerning the method of creation, even though they contradict the Creator's own account of his work. A paragraph in a recent issue of *The Church Standard*, a leading organ of the Episcopal Church, has set this matter out in a clear light. It says:—

The world hears so much of scientific certainties in dealing with physical operations extending through myriads of millions of miles, that it is startling to learn how utterly worthless scientific prognostications may be within a very narrow field. In the construction of the Simplon tunnel, the prophecies of geologists have been completely falsified at every step. The geologists predicted that the rock strata through which the tunnel was to be made would be found nearly or quite perpendicular; as a matter of fact they were found to be nearly or quite horizontal, and the difference of labor and cost owing to this unexpected variation was very great. Again, the geologists predicted that there would be very little water on the Italian side of the tunnel; as a matter of fact the amount of water was enormous, and for the last four years and a half a stream of more than two hundred and fifty gallons a second has been pouring from the south end. At the north end of the cut, where the geologists predicted that the water would be troublesome,

the rock was found perfectly dry. It was foretold that the maximum temperature would probably be one hundred and seven degrees Fahrenheit, but suddenly the temperature rose to one hundred and thirty-one degrees, and when the refrigerating apparatus had been adjusted to meet this new condition, the temperature fell again as suddenly to its original level. The history of the Simplon tunnel will long remain to testify to the uncertainties of scientific prediction.

We do not wish to cast any reflections upon true science, or upon really Christian scientists, but we are unwilling to cast aside the fundamental principles of the gospel of Christ at the command of men whose investigations give us an Infinite Energy in the place of a personal God, a cosmic Force in the place of the eternal Father. The firm foundation of God still stands, and it will stand forever. Be sure that you are building upon that sure foundation.

### **Revelation, Law, and Government**

THE following words, which were spoken in Washington a few days ago before a committee of the United States Senate, should be of interest to readers of the REVIEW:—

How can government exist if the law be not supreme? How can the law of the land be supreme if a God, known to the subject of that law, to be of infinite goodness, power, and wisdom, directly speaks to that subject of the law? Whatever the respect we accord to one who sustains to the Almighty such a relation, how can such a one participate in a man-made government?

Among those who believe in present revelation from God, but one government can by right exist—a government by God, a theocracy.

The speaker was ex-Representative R. W. Tayler, of Ohio, who is about to be sworn in as a United States district judge. He was speaking on the question of the admission to the United States Senate of Senator-elect Smoot, of Utah.

Mr. Tayler urged the exclusion of Mr. Smoot from the Senate on the ground that the Mormon senator-elect felt bound by what he regarded as a higher law than that of the United States government. Referring to Mr. Smoot and his associates in the Mormon hierarchy, Mr. Tayler said:—

I do not speak of these because they are lawless, but because they are not lawless. If it were a mere question of law-breaking, this case would not cause a ripple. The country is filled with law-breakers; the jails are filled with them. It is because the law they obey is higher than the law of the land. When man-made law comes into conflict with a higher law, Senator Smoot says he would go to another country where the law of God and man would not conflict. I am ready to admit the Mormons are not breaking the laws from a spirit of lawlessness. If they were, the question would be easy to deal with.

Is there in this anything like a precedent for determining the attitude that will be taken by the government toward another class of people in this country who "believe in present revelation from God" and acknowledge the superior authority of his law over human enactments?

L. A. S.

### **A Child's Interest**

A SISTER in Ontario reports the remark of a little grandson.

"Grandma," he said, "do you know what I would do with a thousand dollars if I had it?"

"No," she replied.

"I would send it all to the Mission Board."

For the sake of the children it ought to be a serious business in every home to remember the needs of the mission fields. A child's heart is quick to see the relation between genuine missionary interest and liberal missionary giving. This missionary cause appeals to the hearts of the children. In every school and in every home it may be made one of the strongest ties to bind the children to God and the work of this message in these days of strong temptation for youthful feet.

W. A. S.

### **"Brethren, Pray for Us"**

DOWN the ages these words have echoed since the eventful days when the apostle Paul sent that heart-cry to the brethren at Thessalonica, arousing many a dear saint to remember the servants of God in their prayers. What child of God in a distant land has not felt his soul quickened and his energies aroused when he became conscious that the church of God was praying for him?

The most of the battles that have ever been won for Christ have been gained by prayer. A genuine revival was never known till some one had a burden of prayer, and who ever heard of a great harvest of souls till there was all-night wrestling with the Angel?

When Paul sent that message to the brethren at Thessalonica, he felt a great need. From the truth-loving Bereans he had gone to Athens, where controversy was the game, and sophistry was a substitute for the truth. He longed for souls; but when he saw how few received his message, he wrote to the church which had come to the light through his efforts, "Brethren, pray for us."

Paul found strength in the prayers of his brethren. Not only of the Thessalonians did this disciple of the Master ask for prayers, but also of many other companies of believers. To the Colossian brethren he wrote: "Withal praying also for us, that God would open

unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak." To the church at Ephesus he wrote: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Even the Master knew the help that comes from the prayers and sympathy of others. On the eventful night of his betrayal in the garden he said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed."

Of the experience of the church after Herod had put Peter in prison, we read: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals . . . and follow me. . . . And when he had considered the thing, he came to the house of Mary the mother of John . . . where many were gathered together *praying*."

When the wicked Haman had planned the destruction of all the Jews, and had a Persian decree with which to carry out the project, what saved that doomed people but the prayers of the servants of God?

What saved Nineveh from its threatened doom but the united prayers of all its people?

There is no power on earth so strong as the power of prayer. It has accomplished miracles. It has healed the sick, raised the dead, quenched the fiery furnace, closed the mouths of lions, and brought hope and comfort to many a fainting pilgrim. The promise is, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Those who stand at the head of God's work, and are trying to direct the energies of his people to accomplish a great work, need the prayers of every child

of God. Not only should we remember the cause as a whole, but the leaders in that cause should often be named before the throne of grace. Oftentimes these servants of God are sorely tempted and in great perplexity. Sometimes has not the thought come into your heart that these men need your prayers?

"Perhaps, just there, the one has fiercer fight,

A more appalling weakness, a decay Of courage, darkness, some lost sense of right—

And so, in case he needs your prayer, pray!"

In our public assemblies from Sabbath to Sabbath why not name these men before God in earnest prayer? The president of our General Conference carries many a heavy load. Bear him up before the throne of God. Pray that the gifts of the Holy Spirit may rest richly upon him in all wisdom, and patience, and courage. Let us remember the General Conference Committee and our ministry in all our petitions. Nor must we forget the servants of our Lord in distant lands. Day by day let us remember them in our prayers, that they, too, may have opened before them a door of welcome, and that utterance may be given them to make known the mystery of the gospel.

"Come, let us pray! 'Tis sweet to feel

That God himself is near;

That, while we at his footstool kneel,

His mercy deigns to hear.

Though sorrows cloud life's dreary way, This is our solace—let us pray.

"Come, let us pray! the burning brow.

The heart oppressed with care,

And all the woes that throng us now,

Will be relieved by prayer;

Our God will chase our griefs away;

O glorious thought! come, let us pray."

I. H. EVANS.

## Note and Comment

THE *Northwestern Christian Advocate* says, in discussing the position taken by Mr. J. M. Harlan, a candidate for mayor of Chicago, in favor of open saloons on Sunday:—

The open saloon on Sunday is one of the greatest perils which face workingmen. It is breaking down the sacredness of Sunday as a day of rest from labor. When saloons are permitted to be open on Sunday as on week-days, Sunday will become a day for work as are week-days.

We have certainly nothing to say in favor of an open saloon on Sunday or any other day, though the alleged connection between open saloons and labor is not obvious to us. We have always regarded the saloon as the foe of labor, generally speaking. But is that not a greatly mistaken policy which would have the saloon, which is by nature an outlaw, clothe itself with an appearance

of respectability by "keeping the Sabbath," and thus pose as a law-abiding institution, entitled to the protection of the law?

THE seriousness of the present situation in Russia can be appreciated only in the light of the fact that the terrible affair of Sunday, January 22, in St. Petersburg, is understood by the people to have been a deliberate massacre. The volleys that mowed down the hapless victims also shattered forever the traditional sentiment which had enshrined the czar in the hearts of the Russian people as the "little father." "The patient, loyal, devoted Russian people," says one paper, "no longer possess a czar in the traditional, tender, venerable sense of the name." And will there be any longer "a patient, loyal, devoted Russian people" to carry out the will of an autocratic government? This is the paramount question, and many observers in Europe and in this country are answering it in the negative.

A CONTEST is now in progress before the public view which will determine the question whether the American beef trust, said to be the greatest and most powerful of all trusts, is subject to the authority of the United States government. A temporary injunction against this trust was granted recently by Judge Grosscup, of Chicago, which has now been made permanent by the United States Supreme Court; and Attorney-General Moody, behind whom stands the forceful personality of President Roosevelt, is ready to begin proceedings against the trust in accordance with the provisions of the federal law. The *Washington Post* of February 1 says:—

It can be said by authority that unless corporations constituting the alleged "beef trust" shall heed the injunction made permanent Monday by the decision of the Supreme Court of the United States, the government will institute proceedings against the individual members of the corporations to enforce the decision of the court. The proceedings will be under the criminal law, if such can be instituted. The minds of the president and members of his cabinet are made up fully on the question. They have determined that the "beef trust" shall obey the law, and, now that the highest court in the land has upheld the hands of the administration, it is said they will permit no further "dilly-dallying" with the subject.

The real question, of course, is not whether the beef trust will be able to openly and directly defy the authority of the government, for no trust would attempt that; but whether the trust may not, by the judicious use of its wealth and influence, be able to find some refuge in the labyrinth of legal technicalities where it will have the protection of law while continuing its career as a law-breaker.

L. A. S.

## General Articles

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

### The Call

W. R. PATTERSON

"What mean all these open doors in every land, if it is not God's call to action on the part of his people?"

Go forth, ye sons of Emmanuel's legions  
(None of your number should now  
be found sleeping),  
Each wind bears a sigh from the sin-  
fettered regions  
Where death, the reaper, his harvest  
is reaping.

Sad, sad are the sounds that are borne  
on the wave,  
Thrice bitter the waiting as time's  
onward sweeping,—  
Waiting, still waiting the light that will  
save,  
While death, the reaper, his harvest  
is reaping.

Sin's banner dark, o'er the nations un-  
furled,  
Waves on triumphant from many a  
land.  
Man is thy brother, "the field is the  
world;"  
Go scatter thy seed with an unsparing  
hand.

Lift up the cross where the long, weary  
night  
Holds minds of millions forever en-  
thrall'd;  
Onward, go swiftly and herald the light,  
And think not of rest till the message  
is told.

The isles are awaiting the tidings we  
bear;  
Love for the dying constrains us to go;  
Loud as a trumpet love's story declare,  
Fearlessly invade the lands of the foe.

Turn to the lands where night, like a  
pall,  
Hangs dark o'er the pris'ners who  
sigh to be free;  
Each beckoning hand, each plaintive call,  
Is mutely appealing to you and to me.

### Notes of Travel—No. 3

#### Chicago to St. Helena

MRS. E. G. WHITE

LEAVING Battle Creek on the morning train, we spent Monday afternoon, October 3, in Chicago, visiting some of our institutions there. In company with Dr. Paulson and Elder Sadler, we visited the Life Boat Mission and the Workingmen's Home. I was much pleased with the report of the work being done in this place. The workers assured me that the Lord was giving them success. I rejoiced with them, but I was so weary that I could not enter into the details of the work as fully as I should have been glad to.

The Lord is pleased with the efforts made to gather people to a place where they can hear his praises sung and his Word explained in the simplicity with

which Christ explained it as he went through Palestine from village to village and from city to city. Those engaged in this work may take courage. As they walk and work humbly with God, he will certainly impart his grace to them, that they may impart it to others. I shall ever encourage any work that brings souls to Christ. How large a number of our cities might hear the truth if the people of God would put their talents out to the exchangers.

From the Life Boat Mission we drove out to see the newly established Swedish Mission on Oak Street. There we were shown a building which our Swedish brethren, under the leadership of Elder S. Mortenson, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago.

There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places.

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." This is the work that will open doors for the truth.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And

there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Thus was the time of the Great Missionary occupied. I think of the work that might be done if those held in Battle Creek and a few other favored places, were carrying forward the work in the villages and towns and cities in which there are no memorials for the truth.

We are to do all in our power to fulfil the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

When the eyes of the members of our large churches are anointed with the heavenly eye-salve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded.

To give all nations the message of warning,—this is to be the object of our efforts. A way will be prepared for the faithful worker to labor at all times and seasons for the conversion of souls. Upon all who have received the word of God there rests the burden of doing this work. From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached. To every worker Christ promises the divine efficiency that will make his labors a success.

There is too much hovering round our institutions; too much ease-loving. The commission of Christ is to be carried out to the letter. God's people must consecrate to him their means and their capabilities. The faithful soldiers of the cross of Christ are to go forth with-



out the camp, bearing the reproach, and following in the path of self-denial trodden by the Redeemer.

The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed. Our religion has become weak and sickly because the members of the church have left their first love. They might be strong men and women in Christ if they would obey the Lord's directions.

I am commanded to lift my voice in warning, and to call upon our people who are gathered together in Battle Creek to go forth and take up the work appointed them by God. The world is perishing in sin. How much longer will you allow yourselves to be held from the great, needy vineyard, when the history of this world is so near its close?

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness.

(To be concluded)

### **Christianity a Mighty Bulwark of Omnipotence**

D. T. BOURDEAU

To a mind harassed with doubt, the strength of Christianity is discernible through candidly and prayerfully considering the plain evidences of the Christian religion, rather than through frequent and long-continued attempts to solve its mysteries.

The evidences of Christianity are seen in the purity and ennobling power of its doctrines, in the fulfilment of its prophecies, in its miracles, and in what it does for those who receive it with childlike faith.

Many stumble and give way to unbelief and infidelity when they see the inconsistencies of some who profess Christianity, and, disgusted at their course, they say, "There is nothing to the religion of Jesus Christ." But this is a rash and illogical conclusion. Better and more consistent would it be to consider what Christianity does for those who exemplify it in their lives. Would it be fair to take Judas as a representative of the Christian religion? It would be but a part of the same logic that judges of Christianity by the inconsistencies of the lives of many who profess it, and yet disgrace it by their lives.

The strongest evidence we have in favor of Christianity is that which is seen in the purity and elevating character of its doctrines, and in its power to transform the thoughts, dispositions, and character of a sinner, so that they will answer to those of Jesus Christ, our perfect model. This is a creation (Eph. 2:10), a work that could not be produced by the philosophical and religious theories of ancient writers, and which no man has ever been able to produce. Yet it is performed through genuine Christianity. And, thank God, it is multiple, being wrought for many even in our day. And those for whom it is wrought have the illuminating influences of that Spirit which guides into the truth. They may be naturally skeptical, as many honest souls and deep thinkers are; but, by persevering prayer and reliance on Christ, skepticism, with them, may be replaced by strong faith, so that their weakest point may become their strongest.

This has been the experience of many honest souls who have suffered enough to die several times under the dense clouds of skepticism and infidelity; and what has already been experienced by many of this cast of mind, may be experienced by others of the same cast of mind; and God may use them to help others who need to be helped by those who have passed through the same fiery ordeal that they are passing through, and have come off conquerors over doubt and infidelity.

The writer once knew a man whom God designed to use as an effectual messenger of the cross of Christ, but who suffered extremely through skepticism. The point on which he was sorely tried was the divine origin of the Scriptures. He did not yield to doubt, but suffered as words can not tell. With him everything seemed to be at stake. If the Bible was not of divine origin, there was no plan of salvation, and his hope was confined to this life. He opened his mind to a devoted Christian lady who was at the head of a mission. She got an able man to talk on infidelity before the tried soul, then asked the man especially concerned how he now viewed the subject. He replied, "The victory is gained; but it is not due to the effort of the pompous, self-conceited young man whom you secured to deliver this discourse, but to the virtue I found in wrestling for victory in secret places."

If any reader of these lines is troubled through a skeptical turn of mind as to the genuineness of Christianity, let him try this remedy. There is nothing that helps on this point like communion with God and intimacy with Christ, the Great Teacher, that is of such a character that one feels as if he were in the very presence of the Saviour. This intimacy with Jesus through his truth and Spirit as the result of earnest, importunate prayer, is a sure antidote against doubt and infidelity. He who experiences it unconsciously forgets his doubts, and acquires implicit faith in the divinity of the Bible and in the genuineness of Christianity.

What a bulwark of Omnipotence, of

infinite wisdom and love, is Christianity! It is that subject which, above all others, will, through endless ages, engross the minds of the redeemed and of unfallen angels, and be to the universe an eternal safeguard against doubt and infidelity, and against the repetition of another fall with its sad consequences. May we contemplate genuine Christianity, digging for truth as for hidden treasures, enjoying the acquisitions of new truths brought out of the inexhaustible mine of truth, and pouring out gratitude and adoration to Christ, "the Way, the Truth, and the Life," in this mortal state, that it may be ours to enjoy this delightful occupation during the endless ages of a blissful eternity.

### **God's Gifts to Man**

R. A. UNDERWOOD

MAN was given a beautiful home, a kingdom containing everything pleasant to the sight and good for food. Gen. 2:9. He was crowned with glory and honor, and given dominion over the earth and all therein. Heb. 2:6-8; Ps. 115:16. God put all things in "subjection" to man, and left nothing that was not put under him, except the restrictions God made concerning the use of the Sabbath day and the tree of knowledge of good and evil, which he reserved to himself. With these exceptions Adam was given absolute dominion. Gen. 1:26-28.

Among the gifts the Creator had bestowed upon man was the power of choice. From eternity the purpose of God has been that man should be happy. "I alone know the thoughts that I entertain respecting you, saith the Lord, thoughts of peace and not of evil, to give you a happy future and hope." Jer. 29:11, Jewish Version. Every bounty bestowed upon man, and every requirement made of him, has ever been with this purpose in view in all the dealings of God with men.

The endowment of power to *choose* life or death, righteousness or sin, was essential to man's liberty and happiness. To refuse created intelligences the power of choice, meant bondage, discontent, and unhappiness; therefore heaven prized liberty of sufficient value to bestow this unspeakable gift upon man, although it involved the possibility of the fall. It was when the counsels of eternity had decided that man and created intelligences should be free (Deut. 30:19; Lev. 25:10; John 8:34, 36) that Christ became man's surety, that the purpose of God concerning man should not fail. 2 Tim. 1:9; Heb. 7:22; 1 Peter 1:20.

### **"Sold Under Sin"**

"Ye have sold yourselves for naught." Isa. 52:3; Rom. 7:14. In this transaction Adam lost his dominion, and became a slave to Satan; "for of whom a man is overcome, of the same is he brought in bondage." Thus the dominion of this world, with its treasures of wealth, power, and glory, passed into the hands of man's conqueror.

Christ, having become man's surety, stands ready to purchase man and his lost estate at an infinite price. A pledge was given to Adam, on the very day of man's failure, that the price would be paid for man's redemption. Gen. 3:15. When Christ is about to make good his promise and set man free once more (Isa. 61:1), Satan presents to Christ the crowning act of his temptations: "The devil, taking him [Christ] up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Luke 4:5-7. Christ spurns the tempting offer with these words, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." By the power of the Holy Ghost Christ could say, "The prince of this world cometh, and hath nothing in me."

Of all the gifts of God to man, most to be cherished is the gift of the Holy Ghost,—“One given in Christ's place, to act in his stead. . . . The Holy Spirit furnishes the pure motive, the living, active principle that sustains striving, wrestling, believing souls in every emergency and under every temptation.” Christ bids us, “Receive ye the Holy Ghost.” By His power, Adam could have met his foe with victory. Christ, the second Adam, could do nothing of himself. John 5:30. But in the power of the Holy Spirit, Christ met the devil and conquered, even as every believing saint of God may conquer in Christ. Luke 4:1-7; Rev. 3:21.

### Spiritual Affinity

C. S. LONGACRE

THE doctrine of spiritual affinity is not a new one, yet it is new to many people because they are ignorant of the history of the past. Never did the devil devise a doctrine that was more deceptive in its consequences. The human family has been disgraced by its baneful fruits in every nation and age of the past. But, strange as it is, many of whom we would expect better things are falling into its seducing meshes to-day, and as I have seen some of its terrible fruits, I wish to expose the doctrine in its hideousness before the unwary are seduced to wear this spotted mantle.

Mr. Pierre Rosier writes from Paris as follows: “When Victor Hugo, old Dumas, and George Sand wrote, the belief prevailed that for every loving heart there was one of the opposite sex. These two hearts, when they met, exercised an irresistible attraction. When they failed to meet, there were vague, unsatisfied longings that made for matrimonial misery. Romance of this sort is now dead, save at the old-fashioned court of Austria. There the

influence of romantic literature and its sub-products is yet active. Hence the plunges of the imperial family into morganatic matrimony, elopements, suicides, and undignified tragedy.”

The law courts of Austria are being disgraced at present, from the imperial throne to the lowest peasant huts, in vulgar matrimonial fights between husbands and wives, endeavoring to set aside the civil claims of previous unsuited marriages. By a careful study of the history of nations, we find that all were permeated with this doctrine of spiritual affinity, and after they learned the sad lesson of its fearful results by a costly experience, they unanimously set it aside by proper legislation. There are a few oriental nations that teach and practise it still. But that such a doctrine should find advocates in Christendom is, indeed, a marvel.

Many professed Christians imagine, because they do not get along agreeably with their companions, and each have his or her own way, that they did not get the ones the Lord intended for them, and they begin looking around to see if they can not find the ones intended—the so-called spiritual ones.

Many who come into the truth, but whose companions do not, and who even persecute them, jump at once to the conclusion that they made a mistake in their marriage,—that they are unequally yoked together. Under these conditions many are tempted to accept the doctrine of spiritual affinity, and regard their marriage as a mere civil contract subject to human legislation. If such ideas will not lead to legal divorce, they will lead to heart estrangement.

There is no doubt that God guides individuals when they consult him in this matter. He never makes a mistake. He always makes a selection of adaptation. But in cases where he was not consulted, and where the parties find they are unequally yoked together, what is to be done? Is there a remedy?—Yes; for the Saviour said that no one was to separate save for “fornication,” and that “the wife is bound by the law as long as her husband liveth;” and he is bound to her likewise, so there must be a way of getting along together under all other conditions without hunting for a spiritual affinity. While civil law may grant a divorce for many causes, yet God has made the tie indissoluble, and placed it far above human legislation, save for the cause of adultery. Many acts which are not punishable in civil courts, are sinful in the sight of God. If you have made a mistake, there is still a remedy. Become thoroughly converted, and with your renewed nature you will be enabled to bear all things.

If the theories of spiritual affinity were correct, then Paul was wrong when he said, “Let every man have his own wife, and let every woman have her own husband.” When God started the human race, he started it right. “What therefore God hath joined together, let not man put asunder.”

### Tears for the Lost

'Tis well to weep when wasted time has flown,  
And bounteous years have left no worthy gain,  
To mourn that spring looked back on fields unsown,  
Or autumn on ungathered sheaves of grain,  
And passing bells are beating on the ear  
With only this refrain: “A lost, lost year!”

'Tis well to weep when fathers are no more;  
When from the prophet's lips the prayer has died;  
When, overcome at last, the chieftain yields,  
And owns him victor whom his life defied;  
When voiceless is the bard's enrapturing tongue,  
And death has hushed the inspired poet's song.

But tears are vain, save as they wash away  
The earthliness that doth our spirits stain,  
The dust that blurs our vision of to-day  
And duties that to-day brings in its train.  
If at the old low level life remain,  
Nor rise to loftier heights, our tears are vain!  
Who mourns the fathers dead, the prophets slain,  
Yet lives a fruitless life, he mourns in vain.

He weepeth well who learns from grief to live  
As lived the saints who'll see the Saviour's face.  
The worthiest honors that the sons can give  
Their hero fathers, is to fill their place.  
The passing bell has ceased its mournful toll:  
Hark! on the throbbing air rings loud and clear  
A rising bell! Awaken, O my soul,  
And occupy for God the new-born year.

—Henry C. McCook.

### The Better Way

F. I. RICHARDSON

THAT the greatest and most solemn message ever sent by God to fallen man, is going at the present time, is acknowledged by all who have investigated it. Schools, colleges, sanitariums, etc., have been established by those interested in this great work, to aid in warning the people of the world of the crisis that is upon them. To erect buildings and to maintain the workers for carrying on the various branches of the work, has required the outlay of large sums of money. In order to advance the work more rapidly, money has been borrowed. To such an extent has this borrowing policy been adopted that nearly all our institutions, and many of our conferences, are heavily in debt. Those who have them in charge are many times brought into much embarrassment, and even discouragement, because of the debts pressing upon them. Some have

said they could hardly bring their minds to dwell upon spiritual things, so burdened and harassed were they in devising ways and means to pay the debts and keep the institutions running. To remedy these conditions, some have advocated borrowing money on long time, with the idea that Christ will come before it is due, and it would then never have to be paid.

The question has arisen in the minds of many, Is this the right policy to pursue? Does the Lord advise his people to adopt this plan to carry on his work? Let us turn to his sacred Word, and read: "Owe no man anything." Rom. 13:8. It seems as if this text is broad enough to settle the question forever about incurring debt; but for the sake of emphasis we will give additional evidence. "Thou shalt lend unto many nations, but thou shalt not borrow." Deut. 15:6. All the silver and the gold is the Lord's (Haggai 2:8); "the cattle upon a thousand hills," "the world and the fulness thereof." Ps. 50:10-12. This being so, is there any excuse for God's people to borrow money to carry on his work, and, above all, to obtain money on such long credit that Christ will come before it is due? The Lord says, "the wicked borroweth, and payeth not again." Ps. 37:21.

The borrower becomes a servant to the lender. Prov. 22:7. How many poor, debt-burdened souls can testify to the truthfulness of these words. Debt has made many an otherwise noble man a coward, by causing him to hide when his creditor was coming. And when he could not avoid the creditor, he has been driven to stretch the truth, nearly if not quite to breaking, in presenting excuses for not paying the debt, and to obtain extension of time. A still more lamentable feature is expressed in the saying that if you wish to kill a man spiritually, place him in debt. The same is true of a church, a tract society, or any other religious organization. This is not the Lord's wish for his people. He intends they shall be the head, and not the tail. Deut. 28:13. See also Deut. 26:17-19.

So particular is the Lord that his people shall not become involved in any way, that he forbids them even to become security for the debts of others. Prov. 22:26.

Let us now turn a moment to "Testimonies for the Church," Vol. VI, page 216, which says: "We should shun debt as we should shun the leprosy." Like the text first quoted, it would seem that this statement is explicit enough to satisfy the most orthodox; for all connection with lepers is forbidden throughout the Bible.

"The very highest kind of education that could be given is to shun the incurring of debt as you would shun disease. . . . For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a sound financial system in our schools." — *Id.*, page 211.

"If our educational work had been carried on in accordance with the instruction given for our guidance, the

dark shadow of debt would not to-day be hanging over our institutions." — *Id.*, page 216. What are the instructions? — "Thou shalt not borrow."

But you say, the Testimonies do teach that we may borrow. On what conditions would the Lord permit his people to borrow, after uttering such strong language against it? The writer can think of but one. It is illustrated in the case of Balaam. Balak, king of the Moabites, sent messengers with rewards to Balaam to prevail upon him to come and curse the Israelites. Balaam asked the Lord if he should go, and the Lord said he should not. Balak sent again more honorable men and greater rewards; Balaam inquired of God the second time, and God said, Go. Is it possible that God had changed his mind in those few days without any recorded reason for so doing? — We could hardly think so. Then why did the Lord tell him to go? The answer seems to be, Balaam desired to go, and the Lord let him have his wish. God will never compel any man to obey him. So in this case; some, losing sight of God's emphatic words, desired to borrow money to hasten the message, and God through his servant, says to them, Borrow. What was Balaam's experience? — Troubles, bruises, failures, and finally death at the hands of the enemies of God. Ever since this credit system has been adopted, trouble and losses have been the experiences of our people. If Balaam had heeded God's first answer and remained true to it, what a different record he would have had. Let us be warned by his experience, and retrace our steps before it shall be forever too late.

In the foregoing is involved also the principle that it is not right for any man, or set of men, because of the position they may occupy in an organization, to contract debts for that organization to pay.

Some have maintained that it is a lack of faith to proceed no faster with a building or enterprise than we have the means in hand to carry it on. In conversation with a brother on this subject a few days ago, he made the following statement with regard to it, which seems very clear: "It is faith to obey God by fulfilling the conditions that attend his commands; it is presumption to attempt to obey him without fulfilling those conditions. No conditions are more firmly established in the Scriptures than that we should carry on all of God's work without debt. When God says, 'Arise and build,' faith builds, but always fulfils the conditions when building. Presumption attempts to obey by borrowing and building. That requires no faith. Any sinner in the world can do that. God has given conditions and regulations, which, if obeyed, will enable his church to show to the world that they are not children of sin, but children of God, and children of faith."

In every case mentioned in the Bible, where anything was required to carry

on the Lord's work, it was always secured without borrowing; as, for instance, when the tabernacle was to be built in the wilderness, Moses sent out an invitation to all the people to contribute. Ex. 25:1-8. The people responded cheerfully, and so liberally that they had to be restrained from giving. Ex. 36:5, 6. Think you that if the money had been borrowed and the tabernacle built, the people would have raised the money so willingly to pay off the debt? What kind of record would it be if the Lord had instructed Moses to borrow the money with which to build his sanctuary?

For the building of Solomon's temple David gathered vast sums of gold and silver and much material. 1 Chron. 22:14-16. Later the Philistines had broken up the temple, and it had been many years in that condition; still the money must be raised before the repairs could be made. 2 Kings 12:4-15. The only apparent reason for this account is to instruct God's people how to build. In fact, the record says, "All these things happened unto them for our examples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Undoubtedly some good has been done through the institutions raised up in debt; but where the work has been conducted on a cash basis, it appears that much more has been accomplished; as, for instance, in the island of Jamaica, in the West Indies. THE REVIEW AND HERALD of Aug. 18, 1904, reports a membership of one thousand one hundred and twenty-three; these were raised up in ten years. Twenty-two good, substantial church buildings were erected in that time; seventeen of them in five years; not one was dedicated with any debt upon it. The island was so filled with our literature that it was said, three years ago, there was scarcely a house that did not contain something on the third angel's message.

The canvassing work was started there on the old credit system, which proved a failure, leaving the canvassers owing the depository two thousand dollars. It was then required that the money should accompany all orders for books, and a wonderful change came over the canvassers and people. Orders were readily obtained, and instead of a delivery of twenty-five per cent, eighty to one hundred was reported; and the people received the books gladly; whereas, under the old system, many objections to the books were offered, and much urging was necessary to get them to take the books they had ordered. The reason for the marked change was, the canvassers had accepted the Lord's way, and wherever the Lord's plans are adopted, success is bound to follow.

Much more might be added, but we trust that enough has already been said to influence all who read these lines, if they are in debt, to get out as soon as possible, and to avoid debt as they should the leprosy; and that when Christ comes, he will find his people cut loose from

every entanglement of the world, and ready for the journey to the celestial city.

### **The Bible as Wrapping-Paper**

THE work of sowing the Bible throughout the Turkish empire from Constantinople to Bagdad is beset with peculiar difficulties. There is, it seems, a most ridiculous censorship of the Bible. It is a curious illustration of prejudice that the "seditious" word "Macedonia" occurring in the New Testament should excite suspicion and mistrust at the sublime porte!

In Armenia, too—to give this group of Turkish vilayets its common name—the distribution of Bibles is especially difficult. And yet that it is eagerly read by the natives when it falls into their hands may be gathered from this story told by one of the Bible men. A copy of the Word of God was given to a patient in the American Hospital, and by him carried to his home in a village. Here an Armenian priest took it from the man, and having torn it in pieces, threw it into the street. A grocer, seeing it lying there, picked it up and took it to his shop, where he began to use it as wrapping-paper. So for a time olives, cheese, candles, and other things sent forth from that store were wrapped in pages upon which were printed the "words of life." In this way one Bible was scattered about through that village, and was read by many whose interest was so far aroused that they began asking for more of the same book. The result was that when the colporteur next came that way, over one hundred Bibles or portions of the Bible were sold in that village.—*Everybody's Magazine*.

—THE—

## **MISSIONARY CAMPAIGN**

### **The Canvasser**

AMONG the workers in God's vineyard wide,  
That tell the tidings that the gospel saith,  
Not least important, though less known than most,  
The canvasser goes forth in simple faith.

Midst mighty cities' busy, bustling din,  
He hurries on to wage his war with sin;  
And in the humble hamlets of the West,  
To many a home he bears the message blest.

Now, where the wintry sun doth disappear  
For full three months of every passing year,  
In ice-bound lands he joyful wends his way  
To sell his books that tell of endless day.

In far Australia, newest land of earth,  
He goes to tell them of another birth  
This world shall know when God shall cause to cease  
The curse of sin, and rule in sinless peace.

In Eastern lands, where pagan temples rise,  
And shrill muezzins startle morning skies,  
He bears, to those who sit in error's night,  
Truth's beacon, pointing to the Source of light.

By ancient castles on the far-famed Rhine,  
Among the vales of Alps and Apennine,  
E'en where the "beast" is throned by Tiber's flow,  
I see him tread, and angels with him go.

Where the proud Briton in his "castle" dwells,  
In town and village joyfully he tells  
Of that great day when earthly kingdoms fall,  
And Christ shall rule eternal over all.

Where Western genius marks its wondrous power,  
And cities rise as moments in the hour,  
And through the Spanish main that Southern ire  
Has cursed with revolutions, sword, and fire,—

On goes our canvasser, nor slacks his zeal  
Through hard or prosperous times, through woe or weal;  
Placing, in countless homes, books full of grace,  
That point earth's weary to a resting-place.

Speed on thy holy work. Let not despair  
Press down thy spirit; God for thee doth care.  
By every water sow thy seed, and he  
Who increase gives shall bless thee mightily.

—N. A. Davis.

### **Missionary Notes**

(From Our Circulating Department)

"AN APPEAL TO CLERGY," the eight-page tract containing the Open Letter recently sent to the Protestant ministers of Washington, D. C., contains a short, concise, and convincing presentation of the Sabbath; and being an appeal to the ministers of Washington at the time they were inaugurating a campaign for better Sunday observance, the people regard it worthy of their attention, and give it a careful reading.

The publishing of the Open Letter in the papers of Washington has created an excellent interest in the Sabbath question. Every week since it first appeared, the papers have contained articles on some phase of the Sabbath.

The people are responding nobly in the circulation of this appeal. A number of our large churches have ordered five thousand copies, as they say, "to begin with." Many individuals and small churches have sent in orders for one or two thousand. Nearly all the orders received are for hundreds of copies.

Within a few days after the tract was announced, orders had been received for one hundred and fifty thousand copies; and at the present time twenty thousand of these tracts are being printed daily.

This should be kept up for a long time, and hundreds of thousands of copies put in circulation, and this work followed up with our large publications.

On account of the expiration of a large number of subscriptions at the close of the year, January is usually the month when the largest number of subscriptions to the REVIEW are received; but January, 1905, records the largest number of subscriptions ever received. Yet there were a large number of expirations for which no renewals were made. It is hoped many of these will soon renew their subscription. D. W. R.

### **The Call of the Hour**

READ carefully the following extracts from the "Testimonies," and consider whether or not the call of God has come to you to enter the work: "Some men whom God was calling to the ministry have entered the field as canvassers. I have been instructed that this is an excellent preparation, if their object is to disseminate light, to bring the truth revealed in God's Word directly to the home circle." "Missionary work—introducing our publications into families, conversing and praying with and for them—will educate men and women to do pastoral labor." "In evangelistic canvassing, young men may become better prepared for ministerial labor than by spending many years in school." "The canvassing work properly conducted is missionary work of the highest order." "God has ordained the canvassing work as a means of presenting before the people the light contained in our books." "This is the very work the Lord would have his people do at this time. All who consecrate themselves to work as canvassers are assisting to give the last message of warning to the world." In view of these statements will you not cut loose from everything, and consecrate yourself to God for his service? W. W. EASTMAN.

### **A Real Burden for the Cities**

One correspondent writes: "Never have I had such a burden for cities since I first heard the message as I have for —. The Presbyterian minister, who is the best Bible student and minister in the city, is preaching present truth to his congregation every Sunday. He is reading 'Great Controversy' and 'Christ's Object Lessons,' and his children have 'House We Live In.' He and I have good missionary visits every Sunday evening at his house. He told me last night after his sermon and Bible training class that my brotherly love toward him is fully appreciated and reciprocated.

"All the praise and honor and glory belong to God, and he shall receive it now and forever."

Are there not others who have a similar burden, and who will manifest it in a similar way? H. H. HALL.



### Peace

With eager heart and will on fire  
I fought to win my great desire;  
"Peace shall be mine," I said, but life  
Grew bitter in the endless strife.

My soul was weary, and my pride  
Was wounded deep; to heaven I cried,  
"God grant me peace or I must die;"  
The dumb stars glittered no reply.

Broken at last, I bowed my head.  
Forgetting all myself, and said,  
"Whatever comes, His will be done,"  
And in that moment peace was won.

—Selected.

### How Much Are You Worth?

My daughter dear, when I see you  
with your bright girl friends, when I  
look into your bright eyes, and listen to  
your merry laughter and your girlish  
chatter, I wonder if any one of you  
understands how much you are worth?  
Now you say, "I haven't any money in  
the bank; I have no houses or land; I  
am worth nothing;" but that would only  
be detailing what you possess. It is not  
what you possess, but what you are that  
determines what you are worth. One  
may possess much wealth and be worth  
little.

It is not after you have grown old  
that you will be of value to the world;  
it is now, in your young days, while you  
are laying the foundation of character,  
that you are of great importance. We  
can not say that the foundation is of no  
importance until the building is erected,  
for upon the right placing of the  
foundation depends the firmness and  
stability of the superstructure.

We can see what men are doing when  
they build railroads, construct immense  
bridges and towering buildings, but it is  
more difficult to measure what is done  
through intellectual and spiritual forces;  
and women's work in this world is not  
so much the using of strength as it is  
the using of those finer forces which go  
to build up men and women. With this  
thought in your mind, can you answer  
the question, How much are you worth?  
How much are you worth to yourself?  
How much are you worth to your home?  
How much money would your parents  
be willing to accept in place of your-  
self? How much are you worth to the  
community in which you live? How  
much are you worth to the State, the  
nation, the human race?

You can recognize your value in the  
home when you remember how you are  
the center of all that goes on there; how  
much your interest is consulted in every-  
thing that is done by father and mother.  
You can realize your value to the State

when you realize how much money is  
spent for the education of young people,  
how cultured men and women give the  
best of their lives to your instruction.  
You can not measure your value to the  
human race until you begin to think  
that the young of to-day are creating  
the condition of the world in the imme-  
diate future; that you, through your  
physical health, or lack of it, are to be-  
come a source of strength or weakness  
in future years, if you are a mother. It  
is all right that young women should  
think of marriage and motherhood, pro-  
vided they think of it in the right way.

I want you to reverence yourself, to  
realize your own importance, to feel that  
you are a necessity to God's perfect plan.  
When we are young, and feel that we  
are of no account in the world, it is  
difficult to realize that God's complete  
plan can not be carried out without us.  
The smallest, tiniest rivet or bolt may  
be of such great importance in the con-  
struction of an engine that its loss means  
the incapacity of that piece of machinery  
to do its work. As God has placed you  
in the world, he has placed you here to  
do a specific work for him and for  
humanity, and your failure to do that  
work means the failure of his complete  
and perfect plan. Now, can you begin  
to see how much you are worth?—*Mary  
Wood-Allen, M. D.*

### The Benefits of Fruit Culture

D. NETTLETON

THE advantages of a fruit diet are  
numerous. In the first place, fruit is a  
germ killer and disease destroyer—a  
medicinal food. It has been scientifically  
demonstrated that it is absolutely im-  
possible for typhoid fever germs to live  
in lemon-juice. If people would only  
live on a liberal fruit diet, which would  
destroy fever and other disease germs,  
there would be far less sickness, and,  
consequently, less sorrow.

Fruit culturists are great benefactors  
and physicians of the people. The sub-  
stitution of the orchard for the  
slaughter-house and butcher's shop would  
contribute much to the public health.  
And since health is happiness, a fruit  
diet would result in much greater happi-  
ness for those who adopted it.

The moral influences of fruit culture  
are also obvious. Our environment has  
much to do with our character building,  
for by beholding we become changed.

What a dreary world this would be  
without trees! How much happier and  
better men are by the contemplation of  
trees, vines and flowers. Man's first  
employment in his sinless state was to  
cultivate the trees and flowers that God

had planted. And after the fall, he was  
sent forth to till the ground, and earn  
his bread in the sweat of his brow.

There is a refining and uplifting in-  
fluence in the society of beautiful trees  
and plants, especially fruit-trees. Their  
beautiful blossoms, making the air  
fragrant with heavenly perfume, their  
rich, glowing fruits in bright clusters  
bending, tend to restrain in man that  
which is rough and cruel, and encourage  
him to cultivate kindness and gentleness.  
The cultivation of fruit-trees, vines, and  
flowers helps to make gentle men and  
lovely women.

Children who receive their first and  
most lasting impressions surrounded by  
hen-coops, cattle-yards, and pig-pens;  
who have to listen constantly to the  
bellowing of cattle and the squealing of  
pigs, do not have the elevating and re-  
fining influences that those do who come  
from sweet, clean homes surrounded  
with green grass and blooming trees,  
among whose leafy boughs happy birds  
build their nests and warble their sweet  
melodies.

That there is no employment more  
healthful than fruit growing, all who  
study the health question will admit.  
The pale-faced men and women of our  
cities pine for the green fields and  
groves of the country. Many of the  
great commercial class herded in  
crowded cities love to think and sing:—

"How dear to my heart are the scenes  
of my childhood,  
When fond recollection presents  
them to view—  
The orchard, the meadow, the deep,  
tangled wildwood,  
And every loved spot that my in-  
fancy knew."

The cities are not the best places for  
developing noble, strong men and sweet,  
loving women. Brick walls, smoking  
chimneys, the noise and confusion of the  
streets, do not refine and develop the  
moral qualities of men as do the fields of  
green and golden grain, blooming trees,  
and fruit-laden orchards.

Man's new and everlasting home will  
be adorned with trees and flowers. "The  
glory of Lebanon shall be given unto it,  
the excellency of Carmel and Sharon."  
The glory of Lebanon was its trees; the  
excellency of Carmel, its flowers. We  
are told of one tree in the midst of the  
paradise of God, bearing "twelve man-  
ner of fruits," and yielding its "fruit  
every month: and the leaves of the tree"  
are "for the healing of the nations."

### To Preserve Eggs

A CORRESPONDENT of the *Inter-Ocean*  
(Chicago) says: "Have a kettle of  
boiling water on the stove, and into this  
drop your eggs (or better, place them in  
a wire basket prepared for boiling eggs);  
let them remain as long as it takes you  
to count ten, counting fast, then remove.  
This recipe has been in use in our family  
for forty or fifty years. The eggs can  
not be told from perfectly fresh ones, as  
the heat cooks the fine inner skin, and no  
evaporation can take place. There is no  
taste of lime about them put up this way."



# THE WORLD-WIDE FIELD

## Fijian Architecture

C. H. PARKER

In the olden times this people were divided into distinct classes of workmen. Some were fishers, others pottery makers, other carpenters and builders, salt makers, soldiers, drudges, etc. At the present time very little is made of these different trades. Only one seems to receive very much attention, and that one is house building. In this they are very clever. Unlike our European

Reeds are placed close together over the rafters, and upon these the thatch is woven. The thatch is either grass or sugar-cane leaves. The sides and ends are thatched in like manner. Sometimes they are simply reeded by crossing the reeds. The floor is raised from one foot to twelve or fourteen feet above the ground. Only the chiefs and their families enjoy the twelve and fourteen-foot floors. Over the floor is spread a thick covering of grass and leaves. A rough mat made of cocoanut leaves covers this,

houses are built with very steep roofs. There are small openings, with cocoanut leaves woven together for doors. Very little light finds its way into these houses, and one might say, These are the abodes of darkness.

Of the two styles of houses, the second is the neater and stronger. It is confined to the Lau district (eastern group), while the first is confined to the western and middle portions.

## On the Tea Estates in Ceylon

HARRY ARMSTRONG

It may not be at all necessary to preface this descriptive article on the tea industry of Ceylon with a warning, but it will be, at least, opportune to do so. Doubtless all who read the pages of the REVIEW AND HERALD have learned to shun the tea cups, and, like Daniel, have purposed in their hearts not to defile themselves.

Those who have made a special study of tea will tell you that it is in no way a food, but, rather, a stimulant and poison. And because of this, it is just as deceptive as any of the many alcoholic beverages which are daily consumed by the unthinking masses. While it produces a feeling of "cheer," it also inebriates. And frequently the intoxication results in complete nervous prostration.

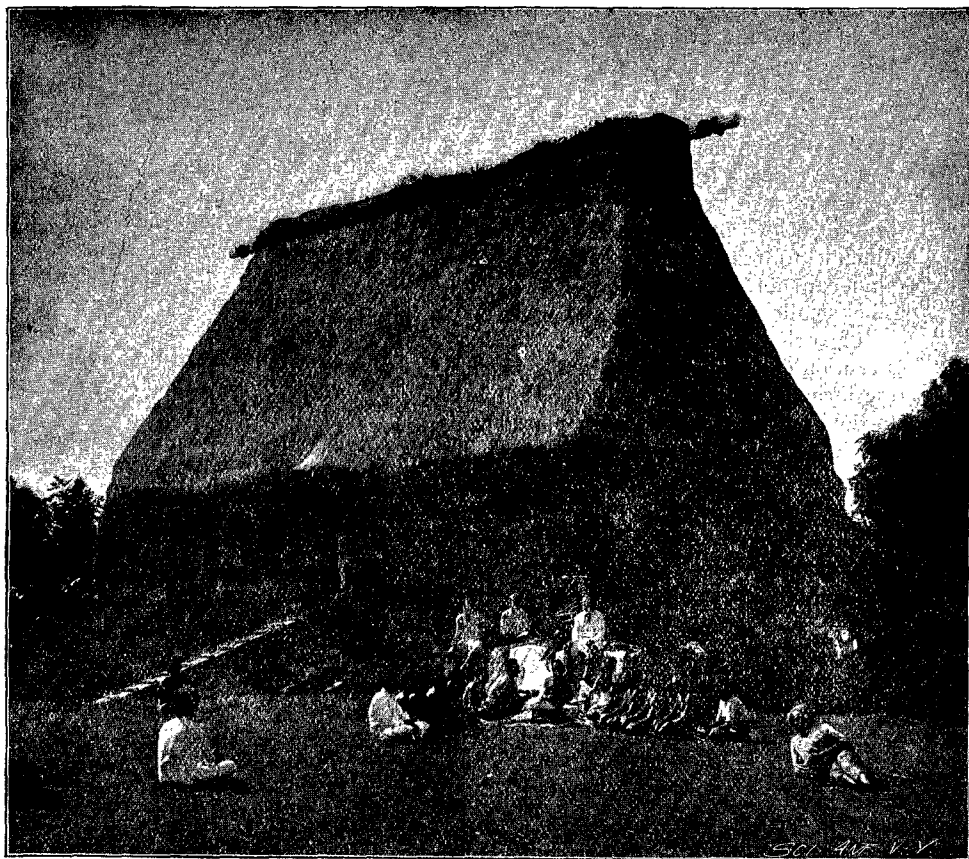
Whatever may be said in favor of tea drinking may also be said in favor of any other intoxicant, the only difference being one of degree. Thousands of tired mothers who cherish the tea cup as a very dear friend in need, fail to realize that, though it relieves the feelings of depression temporarily, yet it causes a reaction that is most dangerous to the nervous system. We are justified in saying that it never really gives relief from any malady, except by paralyzing the tired and worn-out nerves.

The tea industry is one of the chief industries of Ceylon, and the Ceylon teas are now becoming famous throughout the world. As an advertisement it

appeals very strongly to the public taste, and few are the passengers who do not, while at this port, make a small purchase of Ceylon tea.

The rapid development of the tea cultivation is causing much interest and attention. From good authority, we learn that in the year 1875 there were only 1,000 acres planted with tea. During the next ten years the acreage increased to 102,000, and ten years later to 305,000, while now it is about 385,000. We will also give figures showing the development in the export business: "The island imported its tea in the early days of tea-planting, but in 1883 the export exceeded 1,600,000 pounds; in 1887 it was 13,813,872 pounds; in 1896, 108,141,412 pounds; and in 1903 no less than 151,120,009 pounds."

Tea gardens are called "estates," and



From the "Scientific American"

A FIJIAN HUT

houses, no sound of a hammer is heard upon them, for no nails are used. In their place, native rope made from the cocoanut husk is used.

There are two styles of houses built,—one with square ends and the other with round ends. The first is purely Fijian, while the second is of Tongan origin. The plan of the first is to sink two posts, large or small, according to the size of the house to be built, in the ground at the center of each end. On the top of these is placed the ridge-pole. At the four corners and along the sides are sunk shorter posts. Upon these rests the plate, which is a long, heavy pole. From the ridge-pole to the plate native rafters run, which are either hewn from the cocoanut or are slender poles of some hard wood or bamboo. At the end the rafters are perpendicular,

and over it are spread their fine mats, which give a very pleasing effect.

The second style is made like an arbor. Small posts run up from this to hold up the ridge-pole. Around the arbor, posts are sunk, upon which rests the plate. At the ends the posts are set in a semicircle, and the plate is bent to fit them. The rafters are latticed together. The thatch used for this is a leaf of a tree called *e rau*, which is woven onto a reed, and takes the place of a shingle, though it is five or six times as broad. These are bound to the rafters with the native rope. The sides are either reeded or consist of the leaves of the cocoanut plaited together. The floors are similar to those of the purely Fijian make. The appearance of this last style of house is somewhat like a thirty-by-fifty preaching-tent. All the

these are largely owned and controlled by European planters, who reside on their estates. The average size of an estate is between two hundred and fifty and three hundred acres, but often companies are formed in this, as in other lines, and then several estates are combined and worked together. The laboring force of an estate consists of men, women, and children, and these are largely recruited from the Tamil coolie class who live in southern India. They work together in gangs, under overseers, and receive about thirty-six Ceylon cents a day, equaling twelve cents United States currency. They are well cared for in most cases, being housed and medically attended at the expense of the estate. And as their living costs them but a small fraction of their income, they are, after a few years, able to retire into private life.

There are several varieties of the tea-plant. The plants are not allowed to grow very tall, usually about three feet; and being severely pruned at regular intervals, they are caused to spread, forming a flat top, from which the young and tender leaves are easily plucked by the coolies.

"Plucking is designated as 'fine' when the bud at the tip of the shoot, and two young leaves just below it, are taken, 'medium' when the bud and three, 'coarse' when the bud and four leaves are taken. The coarser the plucking, the poorer the average quality of the tea produced, though the greater the quantity."

During our stay in the Himalayas, we visited the "Happy Valley Tea Estate," and went through the factory where tea was being made. The "aroma," or "fragrance" (neither of these words expresses the thought), was most sickening, and reminded the writer of a visit once paid to the great tobacco factory of Wills and Company, Bristol. They both produced the same sickening feeling, and we wondered how any one could work in such a poisonous atmosphere and live.

The tea-leaves, when brought in from the field, are carried to the upper floor of the factory, and spread out in thin layers on open shelves of canvas. This is called the withering stage. It takes about eighteen hours to make it "limp," after which it is allowed to pass through chutes into rolling-machines on the ground floor. When it leaves the rolling-machines, it is piled in drawers, to ferment, or oxidize. The leaf then assumes a coppery color, and gives out a peculiar odor. A current of hot, dry air is then passed through the damp, fermented leaf, until it is dry and brittle, after which it is sifted and made into different grades, and packed in lead-lined boxes for consumption.

Since we came to the island, we have met two of these planters, and they have become much interested in our work. One of them told me only this week that he owes all he is to the blessings he has received at our meetings. He left his estate, paralyzed, and after being

brought into one of our meetings, he claimed the full salvation of Jesus Christ, and since that day has been able to walk, and has continued to progress rapidly in the restoration of his health. We hope this man and his family may see the whole truth for this time.

Last Sabbath another planter called upon us, and we found him rejoicing in the many truths we teach, with the exception of the Sabbath and the truth of the cleansing of the sanctuary in heaven. We had a good time with him, and gave him plenty of our good, solid literature, and he went away feeling that God, who had opened his eyes thus far, had more truth in store for him. He invited me to conduct meetings on his estate.

There is a great field for work here, and it is open to us to enter with all the truth that God has taught us. Our need at this time is more laborers and more means. We are greatly limited and restricted in our operations, because of our lack of men and means. Will you who read this give God an opportunity of making a response to our great need through you? He will honor all you can invest in this needy foreign land, and will give you interest in precious souls which shall be gathered to you in the harvest-time of the earth. May the Lord lead you to renew your covenant with him by sacrifice, and may he give you grace to yield your best for his cause in needy fields of the East.

### *The Work in the Latin Union*

L. R. CONRADI

OF all the European unions, the Latin Union has the smallest number of Protestants. With a population of about one hundred and ten millions, there are not more than one million Protestants in the whole field, and they are largely settled in French Switzerland.

The Central European Conference was organized in 1884, and is to-day known as the Roman or French-Swiss Conference; thus this is the oldest field in Europe. However, the work has moved forward slowly.

When the Central European Mission was opened, there were included within its territory the countries embraced in the German Union Conference, but as the work grew, it was divided. Even in Switzerland itself, we now have two divisions — German Switzerland and French Switzerland; and in what was formerly the German part of the Central European Mission we have the present German Union Conference. However, there is yet plenty of territory in

the Latin Union; for it includes, aside from French Switzerland, the countries of France, French Belgium, Spain, Portugal, Italy, and the French colonies in northern Africa. Most of the work in the union has been done in French Switzerland. Some efforts had formerly been put forth in France and Italy, but they could hardly be termed permanent. It is only within the last few years that we have in reality begun to work France and Italy, and we have but recently made a beginning in French Belgium, Spain, and Portugal. Thus every country of the European portion of the Latin Union has been opened. What we need yet to enter are the African colonies of France, as Algeria and Tunis.

As all continental Europe was at one time embraced within the territory of the Central European field, the Basel house served well as the general headquarters and publishing house; but the base of operations was changed on account of the troubles we had in Basel with reference to the Sunday laws there, and especially as we were able to secure far better facilities in Germany for our printing and publishing work. The Basel house was then converted into a sanitarium and food factory; but as it was not originally intended for such purposes, and it furnished room for only a limited number of patients at best, and as Basel is a German city, while we were trying to conduct in it a training-school for the education of French nurses, the reader can readily see that we have always had to work at great disadvantage in conducting our health work here. We needed a French training-school for nurses and workers in a French-speaking district.

Brother Wilkinson had two institutes for workers, one in Geneva and the other in Paris, but these were of short



LATIN UNION CONFERENCE TRAINING-SCHOOL

duration, and the brethren felt that for this great field, with its millions and millions who should hear the message, we certainly ought to have a permanent school for the education of native laborers.

Realizing this need, we have tried for two years to find either in French Switzerland or in France a suitable place for the training-school we desired

to establish. We desired to sell the Basel house, that we might release the capital tied up in that property; but the financial conditions of the country have been such that we have not been able to accomplish this; so we turned our attention to the possibility of making an exchange of the Basel property for a more suitable location in French Switzerland. One great advantage of this arrangement would be that it would enable us to conduct the food factory on Swiss soil. The food factory has been, up to the present time, financially the paying factor in our Swiss sanitarium work. On account of the customs, we could not advantageously import our health foods into Switzerland; hence the necessity of continuing the work inside of the Swiss border.

A little more than two years ago, while the leading brethren from Amer-

Spicer, we visited the place. It at once impressed us very favorably. Here was a large estate with forty acres of fine oak timber, several hundred years old. There are a number of good buildings on the farm. It is an ideal location for a sanitarium and school. It lies nearly midway between Geneva and Lausanne, two of the largest cities in Switzerland, about sixteen miles from the first-mentioned city. The main pike thoroughfare between Geneva and Lausanne runs through the place, and there is a railway station about one mile away. Three miles distant is the steamship landing on the lake.

Of course we did not contemplate taking the whole estate. The owner, an elderly gentleman of Lyons, had probably invested one hundred and twenty thousand dollars in this property. His wife had died, and his son had been lost to him through misfortune, so he felt anxious to sell the estate, that he might be relieved of the burden of caring for it. However, he had no inclination to take over the property at Basel, so we had to deal through the agent, who did not have very much capital at his disposal. This agent bought the whole estate, and sold that part which is under cultivation to the man who had been farming it for some time, and we bought the other part of the land, the agent agreeing, as one of the conditions of the bargain, to dispose of the Basel house at a stipulated sum before a specified time. We receive about eighty acres, with the main buildings. This is a most ideal spot for the sanitarium and school. As there was a large cow stable for about forty cows, and the barn was close to the mansion, we had to take these, and pay five thousand dollars extra; otherwise we could have made an even deal.

Thus, while in Basel we had only a city lot and a building sufficiently large to accommodate about twenty patients, and very limited room for the food factory, we now have a location as suitable for our wishes as we could desire. We already have room for the accommodation of twenty patients and as many students. We have about one thousand feet, well walled, on the lake front, where we can erect our sea baths, and there is plenty of room for the sun-baths. We now need to provide some treatment rooms and more rooms for patients, and to remodel the barn into a food factory and living-rooms.

(To be concluded)

God never discharges nor lowers the wages of his faithful workmen.

## Mission Notes

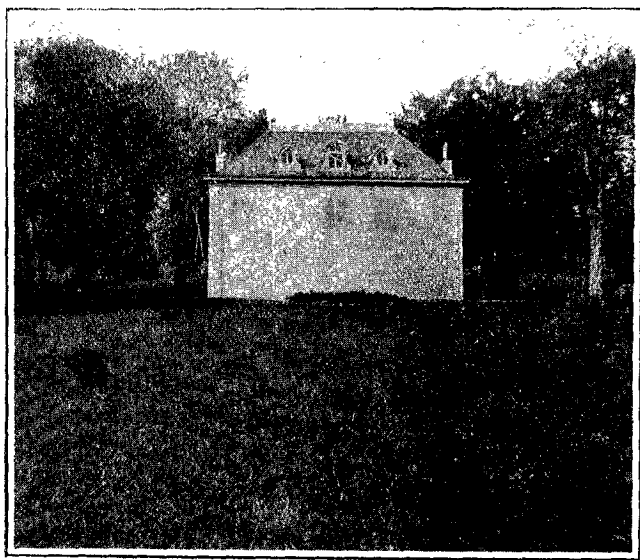
"By what right do you choose your King's last command as the thing to be crowded out of your life?"

SPEAKING of the Sabbath-school at Tonga, Sister Butz writes: "The school has taken a deep interest in the lessons. Most of the senior class, and also the two children in the junior class, have learned nearly all the book of Revelation by heart." Our Tongan brethren have set us a very worthy example. We wonder how many have done likewise.

A MISSIONARY writes: "Two young men who came often to our meetings said they believed in Jesus. We hoped they would soon show a desire to be baptized, but they did not. One day they called together on us, and we read the Scripture, 'Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven.' 'Ah, we did not understand,' they said. 'We thought if we believed with the heart, we need not be baptized; we could just go on quietly so.' Three weeks later they were baptized. They have still much to learn, but we hope to see them ever confessing Christ, and themselves confessed at last before the Father."

"THE problem is no longer 'the open door.' The doors are wide open in every land. With the exception of Tibet, Afghanistan, and the Belgian Congo State, there is not a country in which the delivery of the gospel message is not merely feasible, but a constant fact. It is not the securing of an audience. It is, indeed, no more true to-day than it ever has been, that the great masses of Asia and Africa are hungering and thirsting for Christianity. Yet nowhere is it difficult to gather a company of those willing to hear, while many, everywhere, are eager to know of Christ. The great problem of to-day is the securing of the funds needed to enter these open doors."

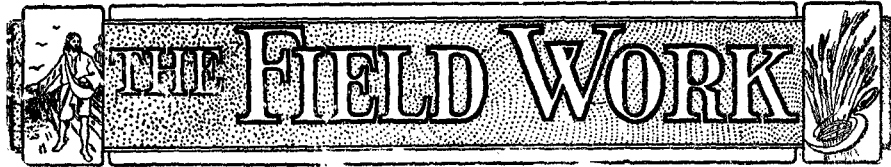
Word comes from Brazil that "Elder Graf is just now instructing some students in the Taquary school for the canvassing work. Two of our German canvassers are ready to go among the Brazilians, but we lack books in this language. Elders Spies and Ehlers have been moving their families to new fields, and this always takes a long time in this country. You will be glad to hear that the Lord is greatly blessing the efforts of Elder Schwantes. At one place he baptized eighteen, with about twenty more awaiting baptism. Brother Haelzle reports quite a number of converts awaiting baptism in Parana. So you see the work is onward. A few days ago we had a small revolution in this city, with the aim to depose the president. All is quiet again now, but only for a time. O that we could enter these cities at once with a number of good workers! Pray that this may speedily be done."



THE MANSION

ica were here to assist us in our councils, it was decided that the Basel property be disposed of, and that the capital invested in it be equitably divided among the Latin Union, the French-Swiss, the German-Swiss, and the German Union fields. At the same time, in view of the money on hand, it was advised that the Latin Union conduct its evangelical work from the cash thus secured. This capital had been saved up through great economy on the part of the management, and through the liberality of our brethren who were anxious to help in the cause of God. As a number of workers were sent over from America, and the evangelical work was extended, about twelve thousand dollars of this capital has been consumed. Then, as the publishing work was moved from Basel later on, it took about seven thousand dollars from them in stock, and now all the capital at the disposition of the Latin Union and French-Swiss fields is about thirty-five thousand dollars.

Finally, at the time of our French-Swiss camp-meeting last summer, we were informed that a suitable property had been found for our needs, on Lake Geneva. In company with Brother



# THE FIELD WORK

## Panama

**BOCAS DEL TORO.**—We were much disappointed, on reaching Bocas, to find that Elder Knight had gone to the States just the day before we arrived. He is expecting to return in a few months. We have done the best we could in a strange land, and the brethren have all rendered much help.

The more I get a glimpse of the real life of this people here, the more I can understand their needs. I must confess that I never before witnessed such moral degeneracy and physical depravity. And it will take long, persistent effort to reach most of the people here. Their condition will necessitate a course of training, and that course of training must begin with the child, in order to accomplish much good.

In view of the need of a school, we have decided to open one here in the mission building, for the children of our own people. Then as the work grows, we can move to other quarters, or enlarge our borders. The brethren here are very anxious for a school, and my sister-in-law has consented to take up that work for the children. I think it will prosper. C. E. PECKOVER.

## Western Washington

**TACOMA.**—Since the Sedro Woolley camp-meeting I have been in the city of Tacoma. Our work here is progressing nicely. Tacoma has always been considered a hard field, and at one time it looked as if the work here would go to pieces. I am glad to say, however, there has been a happy change, and now the outlook is very encouraging. Since the South Tacoma camp-meeting I have been in the city twenty-six weeks, and there have been twenty-six additions to the church. The members of the church are greatly encouraged, and are earnest in the work. The week of prayer was a season of drawing nearer God, and advance steps were taken. Some had not been paying tithe, but have decided no longer to rob God. There is a successful church-school in progress. Dr. T. J. Allen is conducting a private sanitarium, which is well patronized. I have a room in the building, and conduct worship with the helpers and patients.

Last Monday morning the nature of man and the Sabbath question were up for discussion before the ministers' alliance. I had the privilege of defending the truth on these points before about thirty of the leading ministers of the city. I believe that a good impression was made. Some of the ministers were bitter in their attacks, yet I was pleased to see the spirit of fairness on the part of a large number of those present. At the close of the meeting, which occupied more than two hours, several ministers shook my hand very cordially, and wished me God's blessing. I feel thankful for a truth that can stand against all the wisdom of the world. I trust that seeds were sown that will bring forth fruit.

There are honest, broad-minded men among the ministry, who, I hope, when the final test comes, will range themselves on the side of God's truth for this time. I am thankful for a part in the work of God, and for his blessing as I do that work. My courage is good. W. F. MARTIN.

## Porto Rico

**MAYAGUEZ.**—We reached the island safely, and were glad to get home. We are finding plenty of work to do in almost every branch. At the present time, Brother and Sister Connerly are away for a little trip, looking after the interest in another part of the field. He came home for a few hours to-day to lay plans for the native worker to leave to-morrow for another place. We are a busy company.

We found the work moving nicely. Brother Connerly had just begun a series of lectures on the prophecies. A good interest has been awakened in both the upper and lower parts of the city. Last Sabbath was a good day for us. Although Brother and Sister Connerly and Brother Moulton were absent, we had sixteen out to services. The native worker took the children, while I took the adults. Our lesson was on Acts 1. As we studied the return of Christ in connection with Matthew 24, the Spirit of God witnessed to the truth, and the faces of those who were interested glowed with rapture.

I am glad we as workers can see eye to eye in pressing home this message. The time has come for it in Porto Rico, and we are planning to push it with all the power that God gives us. The Lord has blessed us wonderfully. I am truly thankful for the progress of the message here. MRS. IDA M. FISCHER.

## Jamaica

**CHRISTIANA.**—We have had a good hearing in the tent-meetings, the attendance being the largest that I have even seen at any tent-meeting, either here or in America. But the enemy is contesting every inch of the way. A house-to-house canvass is in progress by the ministers and officials of the churches operating in this section, and strenuous efforts are being made to prejudice the minds of the people against the truth. Our meetings have been disturbed and the tent stoned several times. One wealthy man, living near us, tried to have me ejected from the premises where I live, the tent being in my front yard. He himself offered to rent the property for a long time. But the man from whom I rent is a gentleman, an honest man, a lover of the message, and would not yield to the solicitations of the chief man of the town, who was and is loudly clamoring to have our work stopped. A few have begun to walk in the light, in spite of all opposition, and we hope many others will do so. We are of good

courage, more determined to press forward in the work than ever before, knowing that they can do nothing against the truth, but for it.

Our conference this year was a most pleasant and profitable occasion to all who attended it. Perfect unity prevailed at all times. We are all entering the new year with hope and a determination to achieve great victories before the next annual meeting, believing with all our hearts that we are almost at the journey's end. J. A. STRICKLAND.

## The Training-School in Argentina

CONSIDERING everything, the most satisfactory year of the *Colegio Camerero* (the Argentine training-school for workers) closed Nov. 11, 1904. The total enrolment, including those attending the children's department, was forty-one. About twenty-five were members of the missionary training department, some of whom had attended regularly for the last three years.

We have been anxious for the time to come when laborers could go out into the different branches of the work from this school. Our hopes are being realized. Four young men who have had more or less training in the school have been granted ministerial licenses. One of these has already had success in bringing souls into the truth. Two of the others have had good experiences in canvassing, and all give promise of becoming successful soul winners. Six were given missionary licenses; one of these has been selected to fit himself to take charge of the printing work when it is begun, another to unite with the office in Buenos Ayres, and also to take part with Elder Town in work in the city, and the rest to engage in the canvassing work. Besides these, several others are already engaged in canvassing without special conference recognition.

The farm work has been more profitable than in former years. Besides what has been used in the school, about one hundred dollars' worth of corn was sold. Over one hundred fruit-trees, besides shade trees, have been set out, which are adding to the appearance of the school property. The stock has increased by one horse and two cows, and we have eleven swarms of bees.

But little was added to the building, owing to a lack of funds. The debts which resulted from the effects of the cyclone of two years ago were all paid, and we have in pledges about two hundred dollars, and a kiln of twenty-five thousand brick that have been burned on the place. Teachers find themselves greatly hindered in carrying on the work, both in the school building and outside, for want of facilities. The forty acres of land is not sufficient for pasture and cultivation. The machinery and tools are insufficient. There are no reception rooms. One of the teachers has had to share his room with a student, and also use it as a class room. The other rooms were crowded, as many as six students being in one room. There is no bath room; the water must be drawn with a bucket from a well eighty feet deep; there is not one foot of veranda; and there are other less apparent but often more annoying deficiencies. The teachers have therefore had to work



under great disadvantages, and sometimes discouragements. One thousand dollars would not be one cent too much to make the most urgent improvements. But where is it to come from?

The receipts on tuition are sufficient to meet the salary of one of the teachers, while the wages of the matron and the kitchen and room expenses have all been met from the garden and dairy, and from payments from the students and teachers.

We are greatly rejoiced over the receipt of thirty-four dollars toward the erection of a bath room, and about one hundred and seventy-five dollars as a fund from which to assist by loans worthy young people in our school, from the Union College Young People's Missionary Society. They have the most hearty thanks of all connected with the school, and of all our people in this field.

Professors Fulton and Lude have again been chosen as the teachers for the next year, the former as principal, and the latter to have charge of the German Department, with the general oversight of the farm.

J. W. WESTPHAL.

### En Route to India

STEAMSHIP "ARABIA," DEC. 18, 1904. — This beautiful morning finds us near Aden, and enjoying a very pleasant and quiet voyage. We have had a calm sea ever since we left Port Said. There we met Ella McIntyre, Miss Passebois, and Brother Quinn, who is on his way to America from Australia. They remained with us Tuesday afternoon and until noon Wednesday. We had a very enjoyable time together.

Sister McIntyre could speak some Arabic, so we went ashore to see the natives, and how they lived. Some lived in little, dark rooms with only a cloth for a door, and the ground for a floor. Yet they seem healthy and happy. Many of the children followed us because we noticed them. I gave one a half-penny, and then the company increased until we had quite a crowd. Old and young seem to enjoy having strangers notice them. They live in filth. Their clothing is very scant, but they do not need much. We saw one man in his store, saying his prayers. He was sitting on the counter, going through a performance which we, of course, could not understand. Another man was in a pen, bowing himself to the ground repeatedly. Notwithstanding these conditions, I have faith to believe that some can be won to the truth; for they are very kind.

We were sorry not to see Brother Wakeham and his family. He was with a native brother, holding meetings some distance from Cairo. Had we not been pressed to reach Calcutta before Brother Shaw leaves for General Conference, we could have made Brother Wakeham a visit.

We have been happy and of good courage all the way, and what we have already witnessed since coming aboard this ship proves that it is time for us to send workers as fast as we can to the unworked fields. This boat is alive with missionaries, going to different parts of India.—Scotch Presbyterian, Episcopalian, Methodist, Friends, Catholic, and others. Many of these are from the States, and so we meet from time to

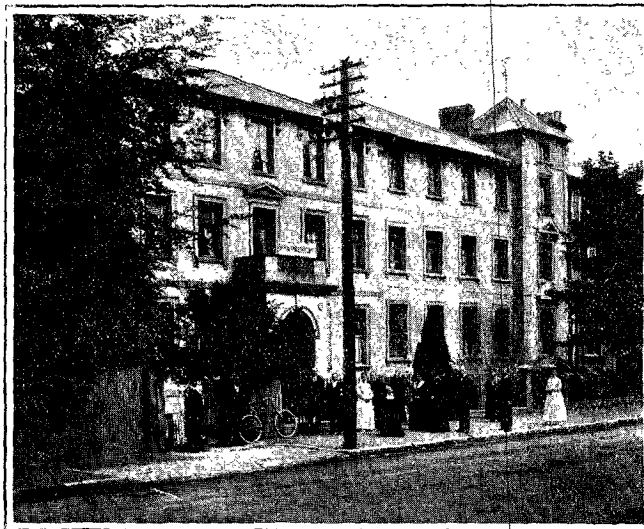
time. All seem anxious to reach their field of labor, and so are we. If we ever give this truth to all the world, it is high time we were at work wherever we can find an opening.

I have made the acquaintance of a lawyer, a doctor, and other Hindus who live in Calcutta. They are very congenial. One offered his servants to teach us the language free of charge. We feel that the Lord is working for us already.

W. W. MILLER.

### Caterham Sanitarium, Surrey, England

You will be interested to hear a little about our work in Caterham. Last week we entered into possession of the adjoining villas, which we decided to rent, and have already begun to occupy one of them. As you will remember, the



THE CATERHAM SANITARIUM

other is rented, and will not, therefore, entail any expense until we require it for occupation. The terms of rent secured are quite favorable. We are to pay seventy pounds a year in quarterly instalments, with the privilege of purchasing. The lease extends over three years. The villas contain eighteen rooms, the greater number of which will be available for patients.

Our patronage has been excellent. We have often been at our wits' end to know what to do for accommodations for those who came. We are continuing to make various necessary improvements, and thus far have been able to meet all our bills promptly. Yes, and besides this, we have been able to do considerable charity work, considering the size of our place. We are glad for this. I feel keenly that we must keep the charitable feature in view all the time. With careful economy and wise planning, I believe that we shall always be able to do some charity work.

Our *Good Health* magazine is continuing to enjoy a wide circulation. We printed seventy thousand copies of the Christmas number.

We have a nice family of workers, and they are taking hold heartily, and are meeting with success. We have now two classes, with six members in each.

Recently I received a letter from a former patient, from which I will quote just a few lines. She had been several

weeks with us last spring and early summer. It shows that we can not always see the fruit of the seed sowing, and that time is often required for the germination and growth:—

"I often think of your words, and can plainly see the blessing that came of the sore trial. Had it not been for this [the illness], probably I should never have been an inmate of your peaceable home—home in every sense. How many good things I learned there, I can not tell you. One thing you will be glad to know—I have joined the Adventists, and attend the meetings at Duncombe Hall. I have also tried to follow all the good instruction you gave us from time to time, and have never tasted tea since entering your institution. I try to live as nearly as possible as I did when there."

The poor woman was much afflicted, and it had all come about through no fault of her own. Her case is practically incurable, although she was much benefited by her stay, and I tried to show her that the Lord would bring her a great blessing out of it, if she would be patient and loyal.

So the Lord has already, during the few brief months of the existence of this institution, given us several souls for our hire. We have three students in the missionary college in London, who accepted the truth through coming to Caterham. These three are young people, and are developing into excellent workers.

ALFRED B. OLSEN, M. D.

### An Appeal to Believers in Vermont

"FROM every country is heard the cry, 'Come over and help us.' Rich and poor, high and low, are calling for light. Men and women are hungering for the truth as it is in Jesus."—*Testimonies for the Church*, Vol. VIII, page 16.

We in this land of gospel light and liberty have been blessed with the glorious light of this last message to the world. How thankful we should be to have a part to act in sending this light to those not so highly favored as ourselves! The ten-cent-a-week plan for the support of the work in distant fields gives all an opportunity to do something in the work of the Lord. In Vermont we are endeavoring to carry out this plan, but we are not succeeding as well as we had hoped. If we should raise a sum equivalent to ten cents a week per capita, we should have two thousand six hundred dollars annually to send to distant fields. Last year our First-day offerings were less than one tenth of this sum, or not quite one cent a week for each member in this State. We are sorry to be compelled to make this statement; but we hope that those who read



this article will think seriously upon this subject.

We have reason to believe that many of our Vermont people have adopted this plan, in part at least. We hope during the year 1905 that all our people in the State will adopt the plan in full. We hope our church officers will co-operate with us in this work, and that we shall see a large increase in this fund for the support of missionaries who go to distant lands to carry this blessed message. Our Vermont people have always been loyal to the cause of God; we are thankful for this. But, brethren, can we not by a little planning and faithfulness on our part, greatly increase this ten-cent-a-week fund? I am sure that none of us is opposed to the plan, but we allow the weeks to pass by without the payment of the ten cents. Let us make a sacrifice, if need be, in order fully to carry out this plan. If we do this, doubtless one more laborer can be sent into the distant fields, and supported while there. Vermont is paying one such worker from her tithe. Shall we not support at least one more by the ten-cent-a-week plan?

If librarians need envelopes, let them write to F. M. Dana for a supply. May the Lord help his people to do their whole duty.

J. W. WATT.

### Reading Courses for Young People

THE managers of the educational and young people's work in the Central Union Conference have been carefully considering and planning to develop something that will meet the needs of the young people of the conference. It is a sad thing to see so large a number of young people who are not in training for the Master's service, many of whom are even walking in the ways of the world. Many desire to attend some one of our training-schools, yet, for one reason or another, are not permitted to do so.

These young people must be reached and trained for some place in the work of the Lord. How to do it is the question. The reading-course plan seems to be the most feasible. If they can not attend the school, then we must bring the school to them.

The following extract, taken from Volume VII of the "Testimonies," pages 63, 64, is to the point:—

"Many who desire to obtain knowledge in medical missionary lines have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. . . . *Form a reading circle in which every member of the family shall lay aside the busy cares of the day and unite in study.* Fathers, mothers, brothers, and sisters, take up this work heartily, and see if the home church will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowl-

edge, and that will be a help to the entire family."

The plan devised by the committee is to have what shall be known as the Home Improvement Courses. Two courses have been arranged for the present needs; others may follow. One of these courses is general in character in the style of reading offered, and will be known as the General Culture Course. The other is to be more specific, and known as the Special Training Course. The General Culture Course is to be under the general supervision of the secretary of the young people's work of the Central Union Conference, M. E. Kern, and the Special Training Course is to be under the supervision of the educational secretary, B. E. Huffman.

The report adopted by the committee having the matter in charge is as follows:—

#### General Culture Course

"1. *We recommend*, That the General Culture Course be in part required, and part elective.

"*Whereas*, There being so much instruction given us by the spirit of prophecy with which our youth are not familiar, we do not think it wise to offer a course which does not include some of these books; and,—

"*Whereas*, The tastes for reading being varied among our youth, we believe more can be encouraged to take the course, and thus better results be obtained, if the course provides a variety of style of reading. Therefore,—

"2. *We recommend*, That in this course two classes of books be offered; first, some of Sister White's writings; second, books on missionary effort, travel, or biography.

"3. That for the first attempt in this work the required books shall be 'Steps to Christ' and 'Mount of Blessing.' The elective books shall be either 'In the Tiger Jungle,' 'Princely Men in the Heavenly Kingdom,' or 'Up from Slavery,' an autobiography of Booker T. Washington.

"4. That four months, beginning February 1, be allowed for the completion of this course.

"5. That when a book is finished, lists of test questions for a written examination be sent to all who have enrolled in this course.

"6. That a certificate showing the work done be issued to all who within a specified time complete the work, and satisfactorily pass the examination."

#### Special Training Course

"1. *We recommend*, That the Special Training Course be for teachers and others especially interested in this line of work, and that the lessons already in preparation and use in this work among the teachers be adopted.

"Believing that all who take this course will get a broader and better view of Christian education,—

"2. *We recommend*, That the educational secretary, B. E. Huffman, seek to enlarge the number taking it, and conduct the work among those not already receiving the lessons from the State superintendents.

"3. That six months be allowed for the completion of this course.

"4. That lists of test questions for written examination be sent monthly to all who enroll in this course.

"5. That a certificate showing the work done be issued to all who within a specified time complete the work, and satisfactorily pass the examination. This is to include the teachers already taking the course.

"6. That the *Educational Messenger* be made the organ of this department of the young people's work in the Central Union Conference."

Of "Steps to Christ" and "Mount of Blessing" too much can not be said in their favor. "Steps to Christ" has been styled the "Primer of Christian Experience." All who have made a study of these books know that their value can not be overestimated. The more they are read, the more they are prized.

The other books mentioned in the General Culture Course are books of a high moral tone. They are interesting and attractive, and well calculated to inspire the reader to high aims and purposes in life. A missionary zeal is also likely to be kindled.

It will be observed that in all the books mentioned in the course, there is something that will meet the cravings of the mind, and at the same time direct the attention to reading that is ennobling and healthful.

The Special Training Course is especially adapted for those who are planning to take up church-school work. Many of our young people have a fair common-school education, and with a little training could do acceptable work as church-school teachers. All such persons who can not attend one of the training-schools should avail themselves of this special course.

All who contemplate taking one of these courses should immediately apply to M. E. Kern or B. E. Huffman, College View, Neb.

L. A. HOOPES.

### Religious Liberty Day

Sabbath, February 25

SABBATH, February 25, has been appointed by the General Conference Committee as religious liberty convention and collection day for our churches throughout the United States. We hope that it will be generally observed as such.

Our present Sabbath-school lessons are on the subject of religious liberty. The Sunday bills now pending in Congress indicate that the forces of evil are at work; that the liberty of the church of Christ is endangered; and that the time has come for us to battle with all our might against the spiritual tyranny which is seeking to assert itself through national law, erect the image of the beast in this country, and cause all to fall down and worship it through the compulsory observance of the papal sabbath. The petition work against this wicked thing is going on quite generally throughout the country. The Sabbath tracts and religious liberty leaflets, setting forth the principles of truth which the people so much need at this time, are being scattered. The people, not only in Washington, but all over the land, are having their attention called to the Sabbath truth, and to the movement for the enforcement of the false sabbath, which is in direct fulfillment of the message that we have been presenting for so long a time.

This, therefore, seems a very appropriate time for us to devote a day in all

our churches to the consideration of this question, and to make contributions for the prosecution of this special and important part of our work. If we are alive to the situation, a very profitable, encouraging, and enthusiastic time will be had in all our churches throughout the length and breadth of the land.

On Sabbath, February 18, let the announcement be made that the next Sabbath, February 25, will be "Religious Liberty day." In next week's REVIEW a suggestive program for this occasion will be published. Look for this.

It has been nearly a year since a call was made for funds for this work. About one thousand dollars came in in response to the call then made. Out of this we have bought some much-needed office furniture; purchased stationery for the sending out of thousands of letters; printed and sent out nine thousand petition blanks, ten thousand of the "Open Letter to Washington Clergy," tract, twenty thousand "Sunday Bills Now Before Congress" leaflets, and thousands of the new Religious Liberty Leaflets; paid for the hall rent and the advertising of five public meetings in the city of Washington; purchased and sent out three hundred copies of the Washington Post of December 26, and other like work. We have a portion of this fund still on hand, as we have tried to economize and make every dollar go as far as possible; but we shall need to have the fund replenished and considerably increased if we carry on the work vigorously and aggressively this coming year, as we hope to do. Therefore we trust that our people will contribute to this work on the day indicated, according to its importance and needs. Let all plan to give as the Spirit of the Lord directs them.

W. A. COLCORD,

Secretary Religious Liberty Bureau.

### "Your Labor Is Not in Vain in the Lord"

It will be encouraging to those who have been engaged in the circulation of the petitions against the passage of the Sunday bills now pending in Congress, to know that their labor has not been in vain in the Lord.

Letters are being received almost daily from congressmen to whom petitions and letters have been sent, expressing their gratitude for having their attention called to these bills, for some were not aware of their existence until we had brought the matter to their attention.

We were told by a prominent congressman the other day that he thought there was little chance of this matter's coming up at this session of Congress, for the "Seventh-day Adventists" were opposing it. I might add that at this point in our interview he did not know that we belonged to the "Seventh-day folks." He further said that it was generally understood that there was opposition to the measure. He made reference to the opposition to the measure several times during the interview, indicating that a most decided impression had been made upon the minds of congressmen by the "Seventh-day folks."

Should these bills fail to pass at this session of Congress, we would certainly feel that our labor had not been in vain in the Lord in putting forth the little

effort that we have exerted to stem the tide of Sunday legislation now before Congress.

We are pleased to say that it has been demonstrated that good and effective work can still be done in the circulation of petitions, supplying the congressmen with literature, writing them, and in personal interviews.

It is possible that some may not distinguish between the one who is engaged as a lobbyist to secure some religious measure enacted into law, and the one who is there to protest and oppose all such legislation, and also bring to their attention the message of truth for these times. The difference between the mission of these two classes is as great as the difference between light and darkness, heaven and earth, or righteousness and sin.

Our labors will not be over for congressmen and other men who occupy places of great responsibility in the world until every effort has been exhausted to bring them to a knowledge of the third angel's message.

We trust that the idea will not be obtained from this article that there is any certainty that these bills may not be passed before Congress closes; for pressure may be brought to bear upon the lawmakers by the promoters of Sunday legislation in the great rush that is always incident just before Congress closes, and it will be especially so this session in view of the approaching inauguration.

K. C. RUSSELL.

### Thoughts From "Christ's Object Lessons"

THOSE who handle the bars of gold and silver at the mint in the process of coining money, are liable to become indifferent to the full value of the metal which they are handling. As I stood and watched the men guiding the long plates of gold through the machine that coined and stamped upon it its value, their manner did not seem to differ in any way from those who guided the plates of steel through the great rollers that made the steel rails in the large steel mills. There is a possibility of handling a precious article without realizing its worth.

I have many times wondered if we have not come short in our appreciation of the book "Christ's Object Lessons." Have we searched out the precious gems of truth that are within its lids, and applied them to our own individual lives? Are we enthusiastic in the matter of presenting this precious book to others unless we realize its worth ourselves? Perhaps it would not be amiss to suggest a thorough reading of this book before we attempt to sell it to others. If we have read it through once, it will bear reading again. If we have learned the lessons it contains once, they will bear a review.

Success in selling this book, as in selling all others, depends largely on whether or not we can prove to the people that the book has been a help and a benefit to us. We should call attention to particular paragraphs that have had an uplifting influence upon our own lives, and read the beautiful thoughts that have been an inspiration to us.

In my work in canvassing for the book I have made use of the following

thoughts as particularly helpful to me:—

#### Why Speak in Parables?

"Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven. In his teaching from nature, Christ was speaking of the things which his own hands had made, and which had qualities and powers that he himself had imparted."—*"Christ's Object Lessons,"* pages 17, 18.

Christ's mission to this world was to reconcile man with God. He could not do this without removing the veil that obscured the truth. The blight that was cast over the face of nature by sin, had for many years hidden from men's minds the precious truths that were to acquaint them fully with their Creator. None was more capable of drawing out these truths than Christ the Creator. "Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand." Matt. 13: 13-15.

#### The Sower

"That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast. By this parable Christ was virtually saying to his hearers, It is not safe for you to stand as critics of my work, or to indulge disappointment because it does not meet your ideas. The question of greatest importance to you is, How do you treat my message? Upon your reception or rejection of it your eternal destiny depends."—*"Christ's Object Lessons,"* pages 43, 44.

The Saviour's words in presenting the parable of the sower are familiar to us, so familiar, perhaps, that they really may seem commonplace in our estimation. Let us not consider them so. If we have really learned the lesson of the parable perfectly, we shall never be found criticizing the minister in the particular way and manner in which he presents the truth; but, on the other hand, if he gives truth, we shall be examining our own heart to see what kind of soil it will furnish for the germination and growth of seeds of truth that may have been sown. There were three grades of poor soil, as well as three grades of good soil, but only one grade that brought forth a hundredfold.

#### Prayer

"Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and his illustration brings to view principles that all need to understand. . . . Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give."—*Id.*, page 142.

When the Lord said to his disciples, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?" he was teaching them how to pray, and was fully granting their request when they said, "Lord, teach us to pray."

#### Talents

"However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work.

By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication."—*Id.*, page 360.

There is a wide range in which we can be endowed with talents, and none of us has less than one talent. The mental faculties, speech, influence, time, health, strength, and the means that the Lord has entrusted to our care, are all talents. The Lord desires us to trade with his goods, and not join the great army of his creatures that hide their talent in the earth.

There are many beautiful thoughts presented in the book "Christ's Object Lessons" that seem to bring to the surface the underlying principles of the gospel of the kingdom, which the world and professed Christians seem to have almost lost sight of. The thoughts presented above are just a few of the many to which attention can be called when presenting the book to the public. The book will win its own way into the homes of the people if it is given a chance. It has blessed many a home, and it will be only when we all fully realize what a good book it really is that it will be circulated as it deserves.

Let us allow our hearts to be kindled afresh with a love for this blessed work of selling "Christ's Object Lessons," and soon this people will be free from the reproach that is still in a measure resting upon it, and many thousand more homes will rejoice in the help and courage that the book brings to them. If all will do what they can just now in the promotion of this work, it will not be long before the jubilee song of freedom will be heard throughout our borders.

FRANK F. FRY.

### The One Hundred Thousand Dollar Fund

Amount previously reported..	\$55,091 90
Central Union Conference ..	56 70
A. P. Ruiter .....	25 00
Mrs. M. J. Kay .....	25 00
Mrs. David Warren .....	25 00
North Michigan Conference..	13 50
John Sheldon .....	10 00
L. B. Goodwyn .....	10 00
Mrs. Edna J. Vine .....	10 00
C. J. Lauterbach .....	10 00
F. E. Kreiley .....	9 00
Ada and Nora Brackney ....	8 50
Mrs. M. J. Wilson .....	7 00
Otto Schlieff (Ruatan) .....	6 00

#### FIVE DOLLARS EACH

Maria N. Rogers, Mrs. Anna Hulett, Clyde L. Balkwill, J. W. Stull, James Lee, Charles G. Rice, Samuel Booth, Fred Burkhard, Leonard J. Grietel, Mrs. Maria Dietel, G. W. Henderson, Hildebran (N. C.) church (monthly collection), Mrs. Tom Abbey, Mrs. L. C. Harlan.

#### FOUR DOLLARS EACH

Mrs. Fisher (Ruatan), Mary Ann Jones (Ruatan), Elmer Hamilton.  
 "Dusseldorf" (Germany), \$4.64; Alburga Jones (Ruatan), \$4.20; Swedish S. D. A. church (Chicago), \$3.56; Dr. E. O. Dickson, \$2.50; H. R. Kay, \$2.50; George W. Berry, \$2.25; Manuel Jones (Ruatan), \$2.10; Ellen Jones (Ruatan), \$2.10; O. Nelson (Sweden), \$1.71; Mary Oleta Dye, \$1.37; William C. Carrer, \$1.25; Mrs. Mary Roberts, \$1.25; Une Soeur (Switzerland), \$1.14; Malvina Rivers (Ruatan), \$1.10.

#### THREE DOLLARS EACH

John G. Williams, Matilda Pettit, Mr. and Mrs. L. O. Corwin, Mrs. Fannia A. Bickle.

#### TWO DOLLARS EACH

Sarah R. Matthews, Martin Hansen, E. C. Buckland, Ed. Nelson, Jacob and Electa L. Horn, Mr. and Mrs. Frank Rowe, Eliza L. Richmond, Joe Self, W. H. Armstrong, A. Prewitt, J. G. and L. F. Bradley, Eugene A. Brown, Mrs. Cassie Johnson, Mrs. M. D. Cook, P. M. Part-ridge.

#### ONE DOLLAR EACH

J. M. Fisher, Mrs. William Dancer, S. P. Winslow, Mrs. Olie Caldwell, Helen Bristol, Mr. and Mrs. Steen Jensen, Chr. Sandnes, C. T. Williams, Mrs. Annette Rowe, Mrs. Mary Williams, Mrs. Anna M. Park, a friend in Wilkinsburg (Pa.), a patron (*Signs of the Times*), Eva L. Maddy, H. G. Miller, A. D. Ogden, Mrs. A. D. Ogden, E. G. Batten, Mrs. Fannie Lovejoy, Mrs. D. A. Eddy, Amy Rawlinson, Ellen Harris, Mrs. L. Reynolds, A. J. Turva-ville, Mrs. May Pyle, Mrs. H. H. Luck-cock, Mrs. W. W. Roberts, Mrs. T. L. Story, Mrs. Alice Smith, Mrs. Margaret Wade, Ruth and Hortance McDaniel, Lena Bent, Mrs. N. E. Haladay.

#### NINETY-FIVE CENTS EACH

Humbert Guymet (Switzerland), Sister E. Guymet (Switzerland), Anonyme (Switzerland).

Mary Jones (Ruatan), \$.84; Robert Forcke, \$.84; I. D. Guymet (Switzerland), \$.76; Taquier (Switzerland), \$.76; L. A. Robinson, \$.60; M. L. (Switzerland), \$.57; Sister L. Str. (Switzerland), \$.38; Adelaide Jones (Ruatan), \$.21; Florence Dietel, \$.20; Lora Dietel, \$.15.

#### FIFTY CENTS EACH

Mary J. Rees, Mrs. Emilie Wilson, W. J. and Sallie Stoops.

#### FORTY-TWO CENTS EACH

George Fentado (Ruatan), James Jones (Ruatan), William Jeffries (Ruatan).

#### TWENTY-FIVE CENTS EACH

Walter Jensen, Orville Painter, Lois Painter, Myrtle Painter, Mrs. O. J. Paul, Mrs. Levy, Winstead (N. C.) church, F. E. Booth, a friend, Amanda E. Koons, Hulda Dietel, Edna Kilcher, Martha Wilson, a humble friend.

#### NINETEEN CENTS EACH

X. Mufhour (Switzerland), A. M. Conad (Switzerland), Sister C. (Switzerland), Sister Clerc (Switzerland).

#### TEN CENTS EACH

S. H. Lawrance, J. H. Pites, J. M. Brown, R. L. Smyre, Mrs. Jane Hass, Mrs. Carrie Hathaway, R. C. Howe, J. B. Bridges, H. L. Sitzler, Alva Hogan, Walter Hogan, Gussey Hogan, Iva Jones (Ruatan).

#### FIVE CENTS EACH

J. R. Cline, J. D. Little, Oscar Sherrill, C. B. Rufty, J. R. Stuart, N. M. Reid, a friend, T. F. Shuford, V. G. Long, W. N. Hale, J. C. Yount, P. H. Setzer, J. F. Herman, E. G. Robinson, D. M. Furr, Annie Robinson, W. A. Setzer.

Mrs. Maggie Dye .....\$ 8 63  
 Mrs. C. J. Lauterbach ..... 10 00  
 Mrs. S. J. Merrell ..... 10 00  
 Elder R. A. Underwood and wife ..... 25 00

Total reported .....\$55,567 23

A further list will follow.

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

### Field Notes

BROTHER D. U. HALE reports three new Sabbath-keepers at Spain's Mill, Tex.

Six adults were added to the company at Cotton, Mo., at the close of the week of prayer.

THE Alto church of eastern Texas, has recently had an increase of three in its membership.

AN increase of six in the membership of the church at Madge, Tex., is reported by Brother W. L. Adams.

BROTHER G. L. EDGERTON reports the baptism of three persons at Appleton City, Mo., on a recent Sabbath.

\*FIVE young people, ranging from thirteen to twenty-one years of age, received baptism recently at St. Peter, Minn.

THERE are now five families of Sabbath-keepers at Nacogdoches, Tex., among whom is the Baptist church clerk. The latter's acceptance of the truth has caused no small stir in that place.

THE work at Coudersport, Pa., is reported to be in a prosperous condition. Three have accepted the truth there since the week of prayer, and the annual offering of the church was double the amount given last year.

ELDER T. H. PAINTER writes us from West Virginia, under date of January 23: "I am holding meetings in the large school building in Hinton. The house was full last night with hearts eager to hear the message for our day. I have more calls to visit the people in their homes than I can fill. I hope to see some obey soon."

REPORTING from Senjen, Minn., Brother Geo. L. Budd says of his meetings there: "The dragon spirit is now manifest and has spoken, as they have closed the schoolhouse against us. But we shall go right on with our work in a store building that will be fitted up for us. The Lord has given us nine souls besides some young people. We have organized a Sabbath-school of twenty-two members, and our courage is good in the work."

SPEAKING of the fruits of the missionary campaign, has been a blessing to the H. S. Shaw says: "The special effort in November and December, in the missionary campaign, has been a blessing to the people in the Minnesota Conference. There are interests springing up in different parts of the State, and thus far we are not able to answer all the calls where there seems to be a real interest to hear the truth. Some good people are already beginning to keep the Sabbath. Three are reported at one place, five at another, one at another, six at another, nine at another, and at other places there are those who seem to be on the point of deciding for the truth. It looks as if a goodly number are going to make a start this winter in Minnesota, and of course this is encouraging to the laborers as well as to the brethren in the churches throughout the conference."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Church-School Discipline

It is not for lack of room in the public schools that we need our church-schools. When we take our children out of the public school and establish a church-school, we virtually say to the world, "We can conduct a better school than the public-school system provides for us." If we do not maintain a better school, we have failed in our undertaking, and given the lie to our profession.

The recognized elements of any good school are:—

1. Purity of moral influence.
2. Harmony of operation in all its departments.
3. Practicability, adaptability, and completeness of the course of study.
4. Thoroughness in work.

Men of strong mental powers and deep research have made the public-school system a life study. In every department and every branch specialists have devoted their best thought to the interests of all the departments. Shall we hope to outstrip all former efforts, and teach the same things in a better way? or shall we begin on a new foundation, and build a system of our own? Shall our church-school be a reform public school or a new creation? For my part I see no light in a reform of the old system: we are not working toward the same end. The public schools are established for the training of citizens for the government of the United States; our schools for the government of God. As the heavens are higher than the earth, by so much should our purpose be higher than the world's purpose; and so must needs be our methods and our standard above those of their school system. A better and different course of study, and better and different methods of instruction, are indispensable to our purpose. And above all, we must not neglect the first essential element of every good school,—purity of moral influence.

I am sorry to see that so many of our schools seem content to place the standard of morals where the public schools have placed it. I believe this is due largely to false conception of proper discipline. Rather than apply the degree of severity necessary to maintain the authority of the teacher, and suppress and prevent corruption, the teacher has often sacrificed principle to the extent, in many cases, of even allowing pupils to dispute her word, defy her authority, and to tell her falsehoods. The teacher has thought it her religious duty to remain quiet, and take the abuse and defiance the pupil may be bold enough to offer, rather than use such force as may be necessary to subdue the rebellious heart. And this is called "ruling by love," when, in fact, the reins of government have been surrendered.

Other pupils who have learned obedience at home, are not slow to observe, and soon the evil leaven has permeated the whole school. The seeds

are sown in many little hearts, and Satan gains victories that he never could have gained on this point in a well-conducted public school. Every one knows that perfect discipline is not maintained in every home, even among Seventh-day Adventists. The evil dispositions and bad traits of character which children form at home they carry with them to school. One pupil may sow evil seed secretly, and before the teacher is aware of the fact, the harvest begins to appear in a large per cent of her pupils.

Many church-school teachers have felt a need of authority in matters of discipline; and have labored under the impression that teachers in the public schools are clothed with authority which they do not have. They have felt handicapped because certain individuals have assumed to forbid punishment. Public-school teachers have abundant authority. The law of the government for which they are teaching stands between them and every hindrance of proper discipline; but, is the State law above the authority of God? Surely no teacher holds credentials of higher authority than the following: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." 1 Cor. 12:28. All the authority of heaven is back of the teacher in every right act. Apostles and prophets do not get their authority from individual members; they do not sacrifice principle to please individuals; neither should teachers.

Our pupils naturally are not much different from other children. As teachers, we have the same problems to deal with as public-school teachers have—the same evil tendencies to restrain. If we are to have a higher standard of moral influence than they, we must have better discipline. Better discipline is not less firm. Except our restraint of evil be more effectual than theirs, our standard will be no higher, our morals no better. Dear fellow teacher, dare we allow evil, corrupting influences to multiply in our schools, thus lowering our standard of purity and order; because some individual patrons "don't believe in using force"?

The following quotation from an unpublished Testimony explains itself: "If, as teachers in the home, the father and mother allow children to take the lines of control into their own hands, they are held responsible for what the children might otherwise have been. From babyhood, the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses, should, in love, be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control."

"This question of discipline should be understood in the school as well as in the home. We should hope that in the schoolroom, there would never be occasion to use the rod. But if, in a school, there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

"Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. But what does the education of children amount to if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?"—*Talk to church-school teachers, Sept. 8, 1901, by Mrs. E. G. White.*

"Finally, my brethren, be strong in the Lord, and in the power of his might." "Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart." Eph. 6:10, 6.

DAN E. HUFFMAN.

Thayer, Kan.

### Current Mention

—Fire in the business section of Omaha, Neb., January 29, caused a loss of \$750,000.

—The city of Schenectady, N. Y., suffered a loss of \$200,000 by fire, February 1.

—A test of the Baldwin air-ship, at Los Angeles, Cal., January 29, was attended by the best success yet attained in efforts at navigating the air. The operator steered the ship at will, and maneuvered in the air for about forty minutes with perfect ease, bringing the ship to the ground again at the starting-point. The atmospheric conditions were highly favorable for the experiment.

—Ten of a party of thirteen women who were returning in a sleigh from a meeting of the Ladies' Aid Society of the Universalist church at Hornellsville, N. Y., February 1, were killed at a grade crossing of the Pittsburgh and Northern Railway, the sleigh being struck and demolished by a train. The three who were not killed were seriously injured. All the women were socially prominent in Hornellsville. The accident is attributed to the carelessness of the driver.

—Order appears to have been restored in most of the centers of the recent disturbances in Russia, but in Russian Poland the outlook continued serious long after the disturbances had practically ceased elsewhere, and as late as January 31 it was reported that Russian merchants were apprehensive of a general strike in the industrial towns of Poland. A press dispatch from Lodz, the greatest manufacturing center of western Russia, stated that the town looked like a besieged fortress. Soldiers in detachments of fifty were patrolling the streets to preserve order. All the stores were closed, and their windows boarded up, and hundreds of people were waiting before the bakeries for bread. At Warsaw a state of practical anarchy prevailed for several days, marked by rioting, pillage, and collisions between the strikers and the troops, in which about one hundred and sixty persons were killed or wounded. On one occasion the British consul-general at Warsaw, and the proconsul, were attacked by soldiers, and the proconsul was wounded by a sword thrust. This incident stirred up popular feeling in England, and the British government has demanded of Russia a strict inquiry into the affair.

## NOTICES AND APPOINTMENTS

### Information Wanted

JUDSON J. SCOTT, about eighteen years of age, was canvassing at Pontiac, Mich., last November, but left there to go, as he stated, to Oakland, Cal. He has not been heard from since that time. Any information concerning him will be thankfully received. Address T. G. Scott, R. F. D., No. 5, Oswego, N. Y.

### An Institute at Nashville, Tennessee

We are planning on having a canvassers' institute at Nashville, Tenn., in March, and are very anxious to come in touch with those who desire to join us in this branch of the work in this field.

Special power seems to accompany the faithful canvasser here, and we expect the coming year to be in advance of any previous year in book sales and in the success of the work in general.

We shall be glad to hear from all who desire to help in this needy yet fruitful field. Address H. H. Johnson, 1229 Kentucky St., Bowling Green, Ky.

### 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

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

WANTED.—A Seventh-day Adventist brother with a wife and one child desires employment with a Seventh-day Adventist farmer. Good references given. Address H. W. Kinney, Hartford City, Ind.

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.

WANTED.—S. D. A. single man to work on farm and help in missionary work in Blue Ridge Mts. of Va. Good climate, pure water, plenty of fruit. Good home; wages, \$10 a month. Address Fred Nydell, R. F. D. 1, Faber, Nelson Co., Va.

WANTED.—Situation in food factory and bakery, by father and son. The former has had six years' experience in nut foods, and the latter several years' experience in a sanitarium bakery. Would like a situation in food factory in California or some mild climate. Good references can be given. Address Box 294, Cerro Gordo, Ill.

PURELY vegetable oil. Keeps good in any climate. Price, with freight prepaid, between the Rockies and the Wabash River, 5-gal. can, \$3.50; 10-gal., \$6.50; 3 5-gal. cans, \$9; east of Wabash River, 1 5-gal. can, \$4; 2 5-gal. cans, \$7.50; 3 5-gal. cans, \$11; west of the Rockies, 3 5-gal. cans, \$12. Remember I pay the freight. Address R. H. Brock, 404 North 2d St., Arkansas City, Kan.

### Publications Wanted

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

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

F. M. Gourley, Neoga, Ill., REVIEW, Signs, Instructor, Watchman.

Miss Ruth Phillips, Eau Claire, Wis., periodicals, especially the Instructor and Little Friend.

E. J. Harvey, 14 Pine St., E. Santa Cruz, Cal., any of our denominational periodicals and tracts.

Miss Jessie Robbins, 501 S. Welhite, Cleburne, Tex., REVIEW, Signs, Instructor, Little Friend, etc., and tracts.

R. A. East, 1341 State St., Chicago, Ill., a continual supply of periodicals—REVIEW, Signs, Life Boat, Life and Health, etc.—and tracts.

Mrs. E. A. Himebaugh, 15 Clinton Ave., Fredonia, N. Y., REVIEW of the last three numbers of January, 1904, and all of February and March, 1904.

## Obituaries

ROLKE.—Died at Ramah, Colo., Jan. 23, 1905, of pneumonia, Clifford W. Rolke, aged 9 months and 23 days. Words of comfort were spoken from John 11. R. B. R.

VAN DOLAH.—Died at Thomas, O. T., Jan. 7, 1905, our darling, Ruth Lenora Marie, aged 4 months and 13 days. We hope to meet her in the glad morning of the resurrection. Words of comfort were spoken by Brother Rafferty. P. C. and CORDY VAN DOLAH.

McGREW.—Died at Bird City, Kan., Jan. 8, 1905, of membranous croup, Frankie, the only child of Mrs. Sarah McGrew, aged 6 years and 5 days. He was laid to rest beside his father and two little brothers in Bird City Cemetery. The funeral service was conducted by Rev. Mickey. J. EDWARD PEGG.

IRVIN.—Died at Jersey Shore, Pa., Dec. 31, 1904, of Bright's disease, Daisy Irvin, only daughter of Sister Ida Irvin, aged 5 years, 5 months, and 28 days. We mourn not as those without hope. The funeral service was conducted by Rev. Fickinger, remarks being based on Mark 10: 13, 14.

Mrs. JOHN HILL.

HALLOCK.—Died at College View, Neb., Dec. 23, 1904, Flora Hallock, aged 21 years. Last October Sister Hallock was graduated from the nurses' training class for medical missionaries, at the Nebraska Sanitarium. She was a devoted Christian, seeking to help and make others happy. A father, mother, three

brothers, and three sisters mourn her decease. Interment took place at Agra, Kan. The funeral service was held at the M. E. church, the writer delivering the sermon; text, Luke 8: 52. DANIEL NETTLETON.

SEENEY.—Fell asleep in Jesus, at Cheswold, Del., Jan. 12, 1905, Rennie R. Seeney, aged 18 years, 4 months, and 3 days. She received present truth over seven years ago under the labors of the writer. She was strong in the faith till the very last. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, 14. FRED H. SEENEY.

BEANS.—Died in Barron, Wis., Jan. 1, 1905, Anthony Beans. Brother Beans was a patient sufferer in his last illness, and fell asleep in the blessed hope. Words of comfort were spoken from Rev. 14: 13 by Elder J. B. Locken. The remains were taken to Pickett, Wis., and laid beside his brothers and other relatives. W. R. WHITE.

WARDEN.—Died at his home in Stone County, Mo., Brother J. H. Warden, in his fortieth year. He was an earnest worker and an efficient canvasser. His last efforts among the members of his home church at Reno, Mo., were in behalf of the REVIEW. He first joined the company at Hamilton, Mo., about thirteen years ago. WM. J. COLE.

BENEDICT.—Died at Stromsburg, Neb., Jan. 6, 1905, Mrs. Elizabeth Benedict, aged 73 years, 9 months, and 18 days. She was converted in 1863, and united with the Christian Church. In 1877 she united with the Seventh-day Adventists. She lived an exemplary life, and died in the hope of a soon-coming Saviour. A husband and four children are left to mourn her death. ALBERT ANDERSON.

HANSON.—Died at the home of his son, Peter Lauretson, in College View, Neb., Dec. 21, 1904, Brother Hanson, aged 85 years. The deceased came to America from Denmark in 1886. He heard and accepted the message of present truth at Swan Lake, S. D., and died trusting in Jesus. Four sons are left to mourn their loss. The funeral sermon was delivered by the writer. DANIEL NETTLETON.

HARRIS.—Died in Cambridge, Md., Dec. 15, 1904, of dropsy, Brother Andrew Harris, aged 71 years. Brother Harris accepted the truth about three years ago, under the labors of Elder V. H. Lucas and the writer. He rejoiced in the blessed hope as long as reason remained, and his companion and relatives mourn not as those who have no hope. The writer spoke words to the bereaved relatives. JOHN F. JONES.

HOLLENBECK.—Died at the home of her son, Jacob Hollenbeck, at Council Bluffs, Iowa, Dec. 31, 1904, Charlotte Hollenbeck, aged 83 years, 2 months, and 22 days. She had been a Sabbath-keeper nearly thirty years. The last twelve years of her life she was unable to walk, but in her affliction she found pleasure in the study of her Bible. Her beautiful Christian life endeared her to all. The remains were taken to Kansas, and laid to rest beside those of her husband. The funeral service was conducted by Elder Miller. G. W. STAHL.

TAYLOR.—Died at Winthrop, Maine, Jan. 11, 1905, Mrs. Mabel Woodward Taylor, aged 34 years, 11 months, and 18 days. During a visit to her parents in 1903-04, Sister Taylor accepted the third angel's message, and united with the Boston church, of which she remained a devoted, faithful member until her death. She leaves a husband, a son three years of age, a father, and a mother to mourn their loss, but her loved ones can rest in the blessed assurance that she is sweetly sleeping in Jesus. The remains were laid to rest at Buckport, Maine. The funeral service was conducted by the Congregational minister at Winthrop. K. C. RUSSELL.





WASHINGTON, D. C., FEBRUARY 9, 1905

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

IN order to meet the constant demand for the Signs Number of *The Southern Watchman* another edition has been printed, bearing date Jan. 31, 1905. Orders can now be filled at the same price as before.

APPEALING for a teacher to instruct them in Christian truth, the people of a Chinese village wrote to a missionary: "We beg you not to sit still and let us be lost, but do let the teacher come, that we may know how to walk the heavenly road to life."

THE article on page 10 with the title of "Spiritual Affinity" does not deal with an abstract theory, but with a hideous reality. Another phase of this evil thing is the habit of promiscuous kissing, under the plea of the holy kiss. In this time of moral degeneracy we ought carefully to avoid even the appearance of evil.

WE are glad to learn from Brother R. M. Rockey, the manager of the International Publishing Association at College View, Neb., that they are planning to print the Open Letter to the Washington ministers in all three of the foreign papers published by the association. This will bring the Sabbath truth in this special form before thousands in this country who use the Swedish, Danish, and German languages.

THE International Publishing Association at College View, Neb., have a few sets of the special November issues of the German, Danish, and Swedish papers, which should be circulated at once. The subscribers pronounce them the best religious numbers ever issued. Order a set for your German, Danish, or Swedish neighbor. A set will be mailed to any address for ten cents. Address the publishers or your tract society.

FIVE hundred new subscriptions were added to the *Life and Health* list during January, and large numbers of single copies were sold. The public recognize in this little health messenger a simplicity and a rational application of the fundamental principles of health, and they want it. Our agents enjoy their work of introducing it. One lady in

San Francisco writes: "There is no nicer, sweeter work than selling and canvassing for our *Life and Health*. It is a work that I like to do." An elderly lady started out recently to make a visit five squares distant, and took with her ten copies of *Life and Health*. She did not enter the houses having high front steps. She had disposed of the ten copies, and taken one yearly subscription before she had covered two squares of the distance.

IN the last issue of the *Atlantic Union Gleaner* there appeared articles by Elder A. E. Place and Dr. C. C. Nicola, announcing the intention to rebuild the Melrose Sanitarium, recently damaged so seriously by fire. One paragraph in a letter from Sister White to Brother Place reads as follows:—

Can you not do something to arouse our people in the East to arise and rebuild the sanitarium? I feel a deep anxiety that Boston shall hear the word of the Lord and the reasons of our faith. . . . *Let us regard the fire that has destroyed a part of the sanitarium as a blessing in disguise.* The Lord is in this cutting away the objectionable portion of the building. It was a fire-trap, and made but a poor representation. After considering the matter, I said, "Amen, and amen. Refined and purified by fire."

Our people in the East are to do their part in helping to rebuild the destroyed portion of the building. May the Lord impress the hearts of those who have money to come up to his help, and assist in the erection of a building that will be wholesome and safe and convenient. Work to that point.

Subscriptions and legacies for the benefit of the sanitarium amounting to \$7.525 are reported by Brother Place, and an appeal is made for further financial assistance. Donations or pledges may be sent to W. M. Lee, Melrose, Mass.

UNDER the heading "A Plain Talk on Education," the *United States Trade Reports*, a paper published in Cincinnati, Ohio, sets forth briefly the value of a good education, and then states that in response to letters of inquiry from its readers it has sought information concerning different educational institutions as a basis for advice to inquirers. Its conclusion is expressed as follows:—

Having made a careful investigation of the standing and character of all the leading institutions of the country, and with due respect to all those which offer good advantages, we beg to draw our readers' attention to the Union College, of College View, Neb.

This school offers exceptional values, and at terms most reasonable. The courses of study are broad and liberal, and embrace every requirement of modern education, refinement, and culture. The faculty is composed of instructors especially qualified in theory

and practise to teach, and one of the many good features connected with the work of this school is the attention bestowed upon the individual education of the pupils.

The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact, the entire tone and influence, moral, social, religious, educational, and physical, are all that can be asked by any parent for the welfare of his child.

Therefore, in view of these carefully ascertained facts, we have not the slightest hesitancy in so strongly indorsing the Union College, of College View, Neb.

IN connection with this article there is printed a large picture of the college buildings and grounds. We are informed that this article was published without solicitation, and that the information and the cut were furnished by special request. We do not recall any experience similar to this in the history of our educational work.

### Washington, D. C.

As will be seen by the list published on page 21, the Washington building fund has now reached the amount of \$55,567.23, leaving \$44,432.77 to be supplied before the eleventh of May, when the next General Conference begins in Washington. In order to raise the sum needed by that date, there should be weekly donations sent in to the amount of \$3,173.76. When it is considered that during the last week we received only \$476.33, it is evident that there must be a large increase in order that the work may be done by the time specified. If donations do not come in more rapidly than during the last week, the whole amount would not be supplied until Nov. 16, 1906, more than one year and nine months, but we are assured that there will be an increase. Will not some one head the next list with a donation of one thousand dollars?

The following letter will interest every reader of the REVIEW:—

SAN JOSE, CAL., Jan. 20, 1905.

DEAR BROTHER: I and my wife would like to have a part in the good work in Washington, so please apply the enclosed \$3.25 as follows: three dollars for the One Hundred Thousand Dollar Fund and twenty-five cents for the Open Letter tract. The good REVIEW, since the removal to Washington, seems to inspire my heart with fresh love every time I read it. I used to look for Sister White's article and read it first, but now I find inspiration in every article from cover to cover, and as we comply with the request to pray for the work at headquarters, we find the blessing reverts to ourselves. I only wish we could be of more financial benefit to the cause.

May the good work be speedily finished in righteousness is the earnest prayer of Your brother in the blessed promises,

J. S. WASHBURN.