


The Advent REVIEW AND Sabbath HERALD



WASHINGTON, D. C., THURSDAY, NOVEMBER 16, 1905

Out of the Old, Into the New

Out of the distance and darkness so deep,
Out of the settled and perilous sleep;
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage and wearying chains,
Out of companionship ever with stains:

Into the light and the glory of God,
Into the holiest, made clean by the blood;
Into His arms,—the embrace and the kiss,—
Into the scene of ineffable bliss;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow and burden and shame,
Out of the evils, too fearful to name;
Out of my guilt, and the criminal's doom,
Out of the dreading, the terror, the gloom:

Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release;
Into the comfort without alloy,
Into a perfect and confident joy.

Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power, that nothing could stay!

—Selected.

Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

ANY publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

PLEASE read again that list of the contents of the four special numbers of the *Signs* as published on this page in last week's paper. Do you not think there are a goodly number of people to whom you ought to give the opportunity of reading these message-filled papers? Do not delay.

OUR new printing-office at Takoma Park, D. C., has its roof on, and the windows will soon be in. There has been considerable delay in getting the necessary material as rapidly as it was needed, but our builder, Brother Whalin, is very resourceful, and has pushed the work just as rapidly as could be done under the circumstances.

THERE has been a good demand for the little book on "Colds," by Dr. Heald, and the first edition is exhausted, and a new edition is now being printed. This is the time of year when its helpful suggestions are most needed, and our people will find it a ready seller. Price, 25 cents, with subscription book discount to our canvassers.

ARE you satisfied with what you have done thus far in the missionary campaign? If not, do not delay a moment, but take up some of the various kinds of work suggested in last week's REVIEW. Some are aglow with enthusiasm, and are reporting excellent results. You can share in the same joy now, and have part in the reward by and by.

THE new catalogue of publications of the Review and Herald Publishing Association is now ready, and copies will be mailed at once to those who have recently asked for it. We have not been able to comply with these requests earlier because the catalogue was out of print. This catalogue contains sixty-eight pages, and the list of books is arranged alphabetically, and not separated into subscription, trade, and music books as heretofore. A certain symbol appears before each title, and this indicates, as nearly as can be done, the particular class of books to which each belongs. A number of new books are listed in this edition. A copy will be sent free to any one on request. It may be secured from any conference tract society, or from our office at Washington, D. C., or Battle Creek, Mich.

A MOST favorable opportunity is now offered to introduce our literature into the Sunday-schools. On December 10 the lesson is entitled "Reading and Obeying the Law." This is a splendid opening for the wise use of leaflets showing the strict obedience which God requires in the keeping of his law. Such tracts as "Knowing and Obeying the Law," "The Law of God," and "The Perpetuity of the Law," could be followed with "Great Controversy" and "Daniel and the Revelation." Many of the Sunday-school students will be making presents to their teachers and superintendents. When opportunity offers, suggest to them what an excellent present "Desire of Ages" would be. It is the best book obtainable, irrespective of the price, for comparative study of the Sunday-school lessons for 1906.

OUR factory in Battle Creek, Mich., has been very busy for some time, and editions of "Great Controversy," "Daniel and the Revelation," "Bible Readings," and "Hymns and Tunes," have been printed, and an edition of Sister White's new book, "Ministry of Healing," is now in hand. Besides all this, quite a good deal of other printing has come to us unsolicited.

DURING the missionary campaign many workers will be puzzled to know what to give to some special person who is not at all acquainted with, or interested in, our literature. To such we would suggest a copy of the new tract, "The Celestial Railroad." We wish every reader of the REVIEW knew just how interesting this tract is. It is filled with present truth, presented in such a way as to reveal the popular fallacies of the present-day "isms." Price, 2 cents each, post-paid.

IN answer to a long-continued and very, urgent demand for a cheaper edition of our standard church hymnal, we have just ready for delivery a new thin-paper edition. It contains everything found in previous editions, but is printed on a little thinner, cheaper paper, and is substantially bound in one style of binding only, plain cloth, neatly stamped in black ink. The price is 75 cents a copy, post-paid. We are sure our people will appreciate this fine book at such a low price, and we trust it will have a wide circulation.

WOULD it not be a good plan for every conference to arrange so that the address of every person who purchases a copy of "Ministry of Healing" shall be kept? Such a list of "Christ's Object Lessons" subscribers was kept by some conferences, and the work was followed up later either by some worker, or by correspondence from the tract society office. We think it would be a good plan to keep at the conference office a list of the names and addresses of all persons to whom any of our subscription books are sold. These can then be furnished to the next canvasser who works the locality, or they can be given to suitable persons for missionary correspondence, and the knowledge of the particular book purchased gives good reason for addressing them.

SOME time ago we got out a little catalogue of books selected from our list of subscription books. It was intended principally for the use of our canvassers, and as it had the heading "Birds of a Feather Flock Together," it was called the "Bird Catalogue." A brother in the State of Washington writes that as a result of leaving a copy of this with a teacher for examination, he was able to sell one copy of each of the following books: "Great Controversy," "Desire of Ages," "Patriarchs and Prophets," "Daniel and the Revelation," "Christ Our Saviour," "House We Live In," "Story of Daniel the Prophet," "Education," "Land and Sea," "Happy Home," and "Best Stories." He calls it a "door opener," and no wonder.

ORDERS for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

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Editorial

Nearer and Nearer

EVERY passing day brings the coming of the Lord so much the nearer! "The great day of the Lord is near, it is near, and hasteth greatly." Men of the world are planning for centuries to come, and fortunes are being piled up for the purpose of providing for children's children, but a fearful surprise is in store for those who refuse to heed the message which the Lord is sending to this generation. But even while the word is going forth that "there shall be delay no longer," and while the advent of the Saviour is thus drawing nearer and nearer, there are some of those who have professed to believe this last message who are saying in their hearts, "My Lord delayeth his coming," and they are joining hands with the world in business and in pleasure. But all this will make no difference in the fulfilment of God's purpose. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." Why will any one refuse to give heed to the warning which is sent to him concerning this crowning event in the history of the world? Why will any adopt the mocking question of the scoffers, "Where is the promise of his coming?" and base his confidence for the future upon the false claim that "since the fathers fell asleep, all things continue as they were from the beginning of the creation"? The lesson of the flood is designed to

be a warning to this generation, and so an infidel science either ridicules the whole record or else explains it away so that the warning may have no effect. Nevertheless the day of the Lord draws nearer and nearer, and it will surely come whether men hear or whether they will forbear. Happy are those who now prepare to meet the Lord in peace.

Meeting Temptation

It is no sin to be tempted. Jesus was "in all points tempted like as we are, yet without sin." Satan, however, is so determined to bring us into condemnation that if he can not seduce us into wilful sin, then he will try to confuse temptation with sin, and thus discourage our souls. There is one thing which we do well to remember; Satan never taunts us with the sins which we have really committed. It is true that he sometimes represents to us that our sins have been too great and too many to expect forgiveness, but this he does by misrepresenting the Lord's mercy, rather than by reproving the sin as sin. His one purpose is to involve us deeper and deeper in sin, and to keep us from turning to the Lord for forgiveness. In order to accomplish this he will adopt any and every means which his long experience has suggested, but the Lord has exposed his deceptive workings, and taught us how to escape his snares. "We are not ignorant of his devices." The Lord has not promised to save us from being tempted, but knowing that we should be tempted, he has given us both warning and encouragement. "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." "The Lord knoweth how to deliver the godly out of temptation." Provision has been made in the gift of Jesus to supply just the help we need in meeting temptation, "for in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Resist the devil, and he will flee from you."

Modern Christianity Explained

ONE of the ways in which the advanced theologians of the present day mislead those who do not look carefully into their teaching is by using Biblical terms and phrases in a sense entirely different from that which has been established by the common usage of Christian believers. These dispensers of new light claim to believe in the gospel of Christ, and often quote the words of the prophets, of Jesus, and of the apostles as furnishing a sort of orthodox medium through which to convey their new philosophy, but an analysis of their teaching will show that they are utterly at variance with the real revelation made through "holy men of God."

Occasionally one of these so-called liberal Christians explains the meaning which he has attached to some of the familiar forms of expression in which fundamental truths have been crystallized, and thus makes clear the sense in which he uses them. An example of this is found in an address delivered at the State conference of Congregational churches at Gardiner, Maine, Sept. 27, 1905, by William De Witt Hyde, president of Bowdoin College. An abstract of this address is printed in a recent issue of the *Outlook*.

President Hyde first sets forth his own conception of Christianity and of an impersonal God in these words: "There are two essentials of Christianity. The first is a reverent recognition of One Great Good Will, which has its way for every word we speak and every deed we do. [This is the doctrine of God in man.] . . . The second essential of Christianity is the democratic attitude toward other people. To fall short of the democratic attitude toward the humblest and worst of our fellow men is to fall out of the reverent attitude toward the Great Good Will, which includes the welfare of the lowest equally with the highest, of the worst no less than the best."

"From these two principles," says Dr. Hyde, "all Christian doctrine and all religious duties can be logically deduced." He then proceeds to illustrate his view in a manner both clear and astonishing. He says:—

Is Jesus Christ the divine Son of God and the Saviour of the world?—Yes; because in precept and example, in life and death, he was implicitly obedient to the Great Good Will, and included the lowliest and worst in his sympathy and

service. Measured by these essential tests, Jesus stands forth as supremely divine.

Is there a Holy Spirit?—Yes; for there have been and are to-day countless men and women who have reverence toward the Great Good Will and democratic sympathy toward their fellows as the attitude and spirit of their lives.

Is the Bible inspired?—Yes; for its contents were produced, selected, sifted, and preserved by the spirit of reverence to the Great Good Will and helpful service of humble human need.

Is prayer answered?—Yes; for every man who really wants this twofold gift of reverence toward the Good Will and democratic comradeship with men can have it; and no man gets it who does not earnestly want it and practically ask for it.

Are we saved by the sacrifice of Christ?—Yes; for no man, from Christ to his humblest disciple, can do the Good Will and try really to serve others without suffering the enmity and hate of the selfish and sinful, with whose schemes the just and generous Christian man is bound to interfere.

Do all men need conversion?—Yes; for it is not natural nor easy to make the Good Will for all our fellow men the principle of conduct; and no man is a Christian until that principle is consciously accepted and adopted as the spirit and purpose of his life.

What is the basis of church-membership?—Fellowship with Christ in the effort to translate the Great Good Will for all men into personal life, and the life of the community.

Note the frankness with which the essential doctrines of the Christianity of the Bible are perverted and the new theology taught by giving modern, philosophical reasons, rather than Biblical reasons, for assenting to orthodox forms of belief. Dr. Hyde first explains what he means by Christianity. In doing this he practically substitutes human philosophy for divine revelation. He next explains some of the fundamental verities of revealed Christianity in harmony with his philosophy. He is then, of course, free to declare his belief in the divinity of Christ, in the Holy Spirit, in the inspiration of the Bible, in answered prayer, in salvation through the sacrifice of Christ, etc., but what he really believes in is his own philosophy concerning these doctrines, and not in the doctrines themselves as set forth in the Scriptures. The difference between the two is as wide as the gulf which separates paganism from Christianity.

That the Christianity which Dr. Hyde advocates is simply a refined and veneered heathenism is plainly shown by what he says concerning missions. We quote again:—

What will become of missions? As a means of saving the heathen from future punishment by offering our creeds, our rites, our forms of organization, the missionary cause is already dead. The opportunity to infuse into their traditions and customs the spirit of reverence for the One Good Will, and sympathy for all men, makes missions the supreme

duty of the present, and the promise of a better, richer, more diversified, and more comprehensive Christianity than the world has ever seen.

The Christianity which the apostle Paul preached led the heathen who accepted it to discard their traditions and customs. At Ephesus "many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all." The apostle's message to the heathen was: "We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God." Dr. Hyde's message would be: "We would like to infuse into your traditions and customs the spirit of reverence for the One Good Will." Which is Christianity, and which is merely a compromise with heathenism?

But Dr. Hyde is not the only teacher who puts his own meaning into forms of expression which have a settled meaning in common usage. The time has come when we must know whether a man has a theological dictionary of his own in which new definitions of old terms are to be found, or whether he accepts the old-time meaning of Biblical expressions, before we really know whether his profession of belief in the third angel's message proves him to be in harmony with the body. When by the cleansing of the sanctuary prophesied of by the prophet Daniel one man means the actual work of Christ our High Priest in the sanctuary in heaven, beginning in 1844, while another means the movement for health reform in this generation, both may profess faith in the cleansing of the sanctuary as a most important doctrine, and yet be wide apart in their views. The same principle applies to other phases of this message.

We grant freedom of choice to every man. In the ordinary sense of the expression, one man has the same right to accept the new theology as another has to hold to the gospel as revealed in the Scriptures, but both ought to be frank and honest in the expression of their views. Open and manly opposition to the truth is more honorable than a professed co-operation which undermines the fundamental principles of genuine Christianity.

A Right Standpoint

THE standpoint from which a view of anything is taken determines the nature of the view obtained. A correct view demands a correct standpoint. Men may reason very logically from a wrong standpoint, and come to a conclusion that is wide of the truth. The more logically they reason, indeed, from such a standpoint, the more surely must their conclusion be erroneous.

It is upon the Word of God that we depend for a correct standpoint in our view of Christian truth and duty. The Christian's point of view is wholly different from that of the man of the world. It is a much higher standpoint, and affords a much broader and clearer view than any other. No matter what powers of intellect a man may possess, it is utterly impossible for him to see what the Christian sees so long as he occupies a worldly point of view. It is as impossible as for two persons to get the same view of an object looking at it from opposite sides.

When the work of proclaiming present truth was first started, it was foolishness to the man of the world, and in his judgment it was an undertaking that must speedily collapse. There was nothing, from his point of view, to indicate that it would grow and gather strength through coming years. It had neither wealth nor numbers nor influence for its support, nor was it at all popular. Those who scoffed at it and looked for its collapse reasoned correctly from a worldly standpoint; but their standpoint being wrong, they entirely missed the truth. Likewise in the matter of the removal of the headquarters of this work from its old and long-established location; men of the world saw in it only folly, and predicted disaster as a speedy consequence. Their reasoning was perfectly logical and correct, from their standpoint; the only trouble with it was, their standpoint was not the right one.

The churches of this time have largely made void the Word of God by tradition and the higher criticism, and are looking at the present and the future from a wrong standpoint. They are turning to the world for assistance in advancing the kingdom of Christ. They have a theory that, as one person of note expressed it, "the kingdom of Christ is to enter the realm of law through the gateway of politics." They seek to effect great moral reforms, which will pave the way for the setting up of Christ's kingdom, through the ballot and legislative enactments. Their reasoning is logical enough. The world is to continue on indefinitely, they believe, and yet God reigns and is all powerful, and the cause of righteousness must triumph. They note also that few men are being converted by preaching; the masses seem to be beyond the influence of the church and beyond the reach of the old-time methods of saving souls. The preaching of this day has little power. From these premises, it is a very logical step to the conclusion that the mighty power of the state, or of the ballot, must be invoked to sweep away the evils which threaten society, and secure that triumph of righteousness which they feel assured must come. Very logical reason-

ing, but a very erroneous conclusion. Their standpoint is wrong. It is not a Scriptural one.

To obtain a correct standpoint, they must go back to the point where they rejected the message, which began to be given prior to 1844, proclaiming the hour of God's judgment. It was there that the churches diverged from the pathway of divine truth. If they had received that message, they would not now be devoting themselves to plans which look forward to coming centuries, but would know that the work God has given them is that of saving souls from a sinking ship, which is fast settling to its doom. What a vast difference in the views of Christian opportunity and duty for this time obtained from the standpoint which supposes an indefinite continuance of time, and that which reveals the coming end of all things in this generation!

The correct standpoint is that of Him who sees the end from the beginning, and from whose eye nothing is hidden. When we see light in his light, we shall see the truth. We may not understand it, or be able to harmonize it with conclusions drawn from that of which we are cognizant, but we may be sure that the view it gives us of truth or duty is the correct one. Let us be sure that our view of things is from a right standpoint.

L. A. S.

"Why Didn't You Hurry?"

A MISSIONARY has told us how he first received the call to go into distant lands with the life-giving message.

He was crossing the fields from his work one evening, when he saw his little boy running to meet him. Suddenly the little one vanished from sight. The father remembered some old well holes in the field, and knew the boy had fallen into one.

With all the speed that his agonized heart could give to flying feet, he ran to the rescue. To his joy he found the well shallow and empty, and the little one unhurt. But as he drew the boy out, the little fellow said with quivering lips, "O papa, why didn't you hurry?" It had seemed to him such a long time of waiting—those few seconds of loneliness and fear.

It set the father to thinking of the millions in the dark lands abroad, who have fallen deep into the pit of ignorance and sin, many of whom long for a helping hand to lift them out. He had often thought that some day he might go. The experience with his own little one in peril helped him to understand that there is need for haste in rescuing souls from sin.

With our knowledge of the events occurring upon the earth, and with the final message of warning committed to

our hands, we have a responsibility to do quickly all that God enables us to do, such as was never before pressed upon any people. The providence of God echoes the cry from all the ends of the earth, "Why don't you hurry?" and people to whom this marvelous message is just coming wonder that it had not reached their ears sooner.

Ecuador is now having a chance to hear the advent message. From that field Brother Davis writes:—

What a precious thing it is to find in these new fields persons who are hungry for present truth. But it has always been with a degree of shame that I tell them that the Adventist Church began over fifty years ago; for it always causes expressions of surprise, as if to say, Why have you been so long in coming this way? Thank the Lord that there is to be delay no longer.

Heaven is hastening the message on—away beyond our own efforts and co-operation. These providences by which the standard is set so often far beyond our frontier lines serve notice upon us that the Lord expects us to quicken our steps. When he says, Delay no longer, the inactivity that once delayed the work will only sever the slothful servant from the work.

May every soul during this coming week of prayer, and in this season of preparation for it, hear anew the cry of the waiting ones in all lands. We are to pray and work and give to hasten this message on just as we would if our very own were in the pit crying to us, Why don't you hurry? Anything short of this means the loss of our own souls.

W. A. S.

Foretelling Russia's Destiny

It is unquestionably true that Russia is a subject of prophecy in the thirty-eighth and thirty-ninth chapters of Ezekiel. It seems altogether probable also that this prophecy has an application to the closing years of the history of the world. It is therefore quite natural that the recent war between Russia and Japan should suggest an attempt to interpret and apply in a definite way the predictions found in these chapters.

The results of one such effort are embodied in a small pamphlet with the title "Destiny of Russia," which has recently been called to our attention. The contents of this pamphlet are outlined on the title page as follows: "The Armies of the United States, Great Britain, Germany, France, and Other Nations Soon to Assemble West of Old Jerusalem; Purpose of This Assembly; Gathering of the Jews from All Countries; Their Return to Palestine Now in Process; Some Inside Facts of Weighty Interest to Everybody; Connection of These Matters with Some Things the Lord Jehovah Is about to Do."

By a kind of interpretation which seems to be more ingenious than convincing the writer attempts to show from certain texts that "soon the Jews will be gathered out from their troublers, soon they will be separated from the nations and gathered together into an unmolested country where at first they will actually dwell in safety," and that "this is therefore the sign for which we need now look in the development of events."

The summary of his conclusions are thus stated by this writer:—

These are the events in their order according to the prophetic outline:—

Shortly after Japan and Russia come to terms of peace, the Jews settle in Palestine.

When the Jews settle in Palestine, Russia goes down after them to take both a spoil and a prey.

When the Russian reaches Palestine, among other occurrences the towers fall [explained elsewhere as marking a time of great slaughter].

When the towers fall, the final outpouring of the Holy Spirit has already taken place, and God's loyal people have been sealed to eternity. The fate of all mankind has been settled forever.

The interpretation given to various passages of Scripture by this writer seems to us to be both fanciful and arbitrary. One illustration of this will suffice. Quoting the marginal reading of Eze. 39:2 (omitting one clause evidently through a misunderstanding of the proper place for inserting this reading), "I will draw thee back with an hook of six teeth," he declares the meaning of this to be that the Lord has drawn back the Russians six times from their efforts to reach the sea. The sixth time is made to apply to the surrender of Port Arthur, but the fact seems to be overlooked that the Russians still have a permanent sea base at Vladivostock.

The author of "The Great Nations of To-day" in his comment upon this same marginal reading says: "The six plagues of Revelation 16 are referred to in Eze. 39:2, margin." Furthermore, this marginal reading does not appear at all in either the English or the American Revised Version, both of which render the passage thus: "I will turn thee about, and will lead thee on," etc. It seems to us that altogether too free a rein is given to the imagination in handling the words of the prophet in this way. It is this sort of visionary interpretation which brings into discredit any effort to understand the prophecies.

This whole forecast of the destiny of Russia depends upon the literal return of the Jews to Palestine, and this is made "the sign for which we need now to look." It seems surprising that this teaching, which has been so completely refuted, should again be advocated among us. Those who adopt this con-

clusion will soon find themselves utterly out of harmony with the third angel's message. It is the beginning of many and grievous errors.

We have had several interpretations of this prophecy in Ezekiel sent to us for publication, but each one contradicts more or less fully the conclusions of the others, and we think it will be altogether safe to wait for more light before announcing so many different destinies for Russia.

For What Shall We Pray During the Week of Prayer?

WHY have Seventh-day Adventists set apart the week of December 9-16 for special prayer? Is it to unitedly pray for larger temporal blessings? Is it to ask God to stay the progress of some cruel war or some devastating pestilence, or to end some dreadful famine? Is it to pray for better crops, higher prices, and more wealth?

We may very appropriately ask for these blessings for some of our suffering fellow men, and we may also express our gratitude for the blessings we are enjoying. But it is not primarily for any or all of these temporal blessings that the week of prayer has been appointed.

This season of special prayer has been set apart for the purpose of seeking for spiritual blessings. We need the righteousness of Christ that we may be humble, pure, patient, self-sacrificing, and earnest in the Master's cause. We need the power of God to proclaim his message for this time, and win souls to his kingdom. These great blessings we need in far larger measure than we have ever received them.

The righteousness of Christ is implanted in our hearts by the Holy Spirit. "When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife."

It is the Holy Spirit that gives us power to render effectual service in soul winning. "Christ in his mediatorial capacity gives to his servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul saving. That we may unite with Christ in this work we should place ourselves under the molding influences of his Spirit. . . . To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."

It is by the vitalizing, regenerating power of the Holy Spirit that God will finish his work in this generation. In a

recent communication through the spirit of prophecy this statement is made:—

God has committed to us a special work, a work that no other people can do. He has promised us the aid of his Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ.

Seeing, then, that it is through the Holy Spirit that God gives us victory over sin, and power to win souls to him, should we not at this time pray most earnestly to be filled with the Holy Spirit? "For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize his missionaries with the Holy Spirit."

And the assurance is given through the spirit of prophecy that "this promised blessing, claimed by faith, brings all other blessings in its train." We need a new life put into us; we need the graces of our blessed Redeemer; we need more missionaries and more funds; we need much indeed, but above all we need to be filled with the Holy Spirit of the living God. This will bring all the rest. For this we should offer earnest, continued, triumphant prayer during the coming week of prayer.

And while we pray for the baptism of the Spirit, we should earnestly seek to know the conditions upon which the Lord can safely bestow it, and should quickly and fully comply with them. Our motive in asking for the abiding presence of the Spirit should be to glorify Christ, to overcome sin, and to work successfully for the Lord. We must be willing to put away our sins, to crucify self, to surrender all we have to God, and to give our lives to him for service.

With right motives and humble submission to his will controlling us, we may ask in faith for this highest of gifts, and we shall receive. This will lift us to a higher platform, and give the cause we love new life and power. It will provide all the workers and means required to speedily finish the Lord's work. Then let us pray and give to this end.

A. G. DANIELLS.

The Medical Missionary Convention

THIS convention, as already announced, is to be held at College View, Neb., November 21-26. It has not been our desire to have a very large gathering, to make what would be considered a convention show. The purpose of this

council is to do practical, earnest work in setting on foot measures that will advance the medical missionary part of the great movement which we as a people are carrying forward. We wish to inaugurate simple, feasible plans by which all our people can do something to impart to others the light God has given us regarding the laws of life and the rational treatment of disease.

The fundamental principles of what has come to be called medical missionary work are a part of the third angel's message. These principles were discerned and adopted by the pioneers of this cause at an early date in its history. That pioneer in the truth, Captain Joseph Bates, was the connecting link between the great movement under the first and second messages, and the great movement of the third message. He was the first to begin the observance of the Sabbath after the disappointment of 1844. At that time he was an ardent temperance reformer. In fact, he organized the first temperance society ever formed in the United States. He not only discarded intoxicating liquors, but tobacco, tea, coffee, and flesh-meats as well.

At its fourth session held in 1866, the General Conference recorded its acceptance of the light on health reform as given through the spirit of prophecy, and requested Dr. H. S. Lay to write articles on the subject for the instruction of the people.

At its fifth session, a year later, the General Conference made provision for the preparation of a book on physiology and hygiene, and indorsed the steps that had been taken to establish a small sanitarium in Battle Creek, Mich. The book asked for by the General Conference was written by Elder J. N. Loughborough. This was the beginning of our medical literature. From that early period in our history, medical missionary work has been a prominent feature of this cause, and will continue to be until our work is finished.

For sixty-one years this phase of the message has been kept before the public, the physicians and nurses, the ministers and the lay members, by the spirit of prophecy. Not all have been as loyal and true to the light of reform as we should have been, but the Lord has been merciful to us, and has blessed our efforts to enlighten and relieve our fellow men.

The light we have regarding healthful living and the proper treatment of disease is what the world needs. It is a part of the light of the gospel of Christ. It has been given to us by the Lord. The spirit of prophecy has had much—more than all else—to do in guiding us along right lines. We have a large amount of most valuable instruction which the world needs, and the purpose

of the coming convention is to set in operation plans for giving to the world what is so dear to us.

We are greatly encouraged by the success attending the humble, conscientious efforts being made at the present time. When we transferred the *Pacific Health Journal* from St. Helena to Washington, and changed its name to *Life and Health* it had a small subscription list. During the few months that have passed since this change was made, the circulation has gradually and steadily grown to nearly twenty thousand. In Australia, Great Britain, and other places where our conferences are carrying on medical work, the blessing of God is attending it.

Let it never be forgotten that the medical missionary work given us to do is gospel work. It must be recognized as gospel light, and carried forward by genuine gospel methods. In view of all this, we desire to have all our people understand the object of our convention. We ask for your prayers that we may develop good plans. And we shall hope to have the co-operation of the physicians, nurses, and all the people who love this cause, in carrying out the plans agreed upon.

A. G. DANIELLS.

Note and Comment

IN a violent protest to the Spanish government against the visit which M. Loubet, the French president, has been paying the Spanish king, Don Carlos of Bourbon, the Spanish pretender claims that "the presence of the French president in Spanish territory is an offense to the Catholic feelings of the Spanish people, who repudiate the republican form of government, which has been adopted in France, and look with abhorrence upon the separation between church and state, which the French officials, with Loubet's personal complicity, are now trying to foist upon the French people." Republicanism and Protestantism with its separation of church and state are entirely at variance with the principles upon which the papacy is established. When the two-horned beast of Revelation 13 speaks as a dragon, we shall hear the same things asserted in America that are now openly stated in Roman Catholic countries.

REFERRING to a discussion of the results of the recent dissolution of church and state in France, a Catholic journal says:—

More luminous far, however, than any *a priori* forecasts of the outcome is the actual attitude of the proletariat in France toward the nation since this irreligious campaign reached its climax.

Posters have been placed in several instances adjacent to military barracks, urging soldiers to desert, and even to mutiny, in the event of war between France and some foreign nation. Patriotism, being a moral virtue, can no more exist, in the genuine sense of the word, apart from religion, than any other moral principle. The French republic has sown the wind; it may reap the whirlwind.

This brief comment indicates clearly the real attitude of the Roman Catholic Church upon the question of the separation of the church and state. The divine principle, adopted by the founders of this republic, is tolerated by the papacy on the ground of expediency, but when the proper time comes, it will be openly repudiated.

"His blood be on us, and on our children," said the Jews to Pontius Pilate, when the latter sought to stay the purpose of the Jews to put Jesus to death. Fateful words! Little indeed did the Jews realize their awful significance. In the gruesome news from Russia there comes to-day a reminder of those words. Jews murdered, slaughtered by the thousand, regardless of age or sex! The blood of the innocent One was upon the men who crucified him, and even to this day it has not ceased to be on their children. Terrible legacy bequeathed to their unborn posterity! The Jews in many places have been the victims of the professed followers of Christ, especially where deep religious fervor has been joined with the basest instincts and passions of the carnal mind. The Jews have been persecuted and killed by many people as a mark of their devotion to Christianity. Christianity is not responsible for these crimes, but they have come in a train of events set in motion by the deluded men who rejected Christ in the days of Cæsar Augustus. There the seed was sown of which their children are yet reaping the terrible harvest.

PRESIDENT NICHOLAS MURRAY BUTLER, of Columbia University, adds the following testimony to that given of late by other men of note, concerning moral decadence as a characteristic of the times:—

Put bluntly, the situation which confronts Americans to-day is due to lack of moral principle. New statutes may be needed, but statutes will not put moral principle where it does not exist. The greed for gain and the greed for power have blinded men to the time-old distinction between right and wrong. Both among business men and at the bar are to be found advisers, counted shrewd and successful, who have substituted the penal code for the moral law as the standard of conduct. Right and wrong have given way to the subtler distinction between legal, not legal, and illegal; or better, perhaps, between honest, law-honest, and dishonest. This new triumph

of mind over morals is bad enough in itself; but when in addition its exponents secure material gain and professional prosperity, it becomes a menace to our integrity as a people.

This may be taken as President Butler's answer to the question whether the world—or this section of it—is growing better.

GOVERNOR HOCH, of Kansas, is quoted as having said in a recent speech touching the subject of railway rate regulation:—

I want to say to you, not as an alarmist, but as a slight contributor to the American awakening, that unless we find some effectual remedy for the control of the great trusts and corporations in the interest of all the people, a tidal wave of socialism will sweep over this country one of these days that will do incalculable damage. It will not come to stay, if it comes at all, because its wrecks, which strew the pathway of human history for three thousand years, attest the fact that it is not a stayer. To avert such a calamity conservative corporations, as well as the wisest and the most distinguished statesmen, should bend every energy.

Of over six hundred thousand votes cast in the recent mayoralty contest in New York City, the Prohibition candidate, according to the published returns, polled three hundred and twenty-eight votes.

AN anti-alcoholic congress was recently held in Budapest, Hungary, representing an anti-alcoholic movement which has for some years been gaining force in Europe. The reason of this movement appears in the alarming results that have of late years become apparent in European countries from the use of alcoholic beverages. So impressed have some observers become with the danger of the situation, that they advocate the strongest and most radical measures of reform, urging that even the mildest of alcoholic drinks should be entirely discarded. One authority states:—

Beyond all question the use of alcoholic drinks has increased rapidly within the last three decades. The consequent demoralization, both physical and moral, has excited alarm even in governmental quarters. In some places the physical deterioration of the men has been such as to make it difficult to obtain soldiers of the required standard. The adulteration of wines has become so general that pure drinks are little used. The demand for nervous stimulant, even in the more southern parts of Europe, has resulted in very extensive use of the deadly absinth.

The point seems to have been reached where even governments must face and settle the question whether they are to survive or succumb to the power of alcohol.

L. A. S.

The Call of the Hour

Brief Messages From Conference Presidents

A Time of Test

THE coming week of prayer will again bring us to a test, revealing whether we are still in sympathy with the world, or have decided in our hearts to follow the Saviour in a life of self-sacrifice and self-denial. How thankful we should be, brethren and sisters, for the glorious privilege of helping in so good a cause, not only with words of good cheer by pen and voice, but with our means also. Let us try to do more this year than last.

JOHN G. WALKER, of *North Dakota*.

Hastening the Work

"FOR he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9: 28.

The Lord accomplishes his work upon the earth through those whom he has appointed to represent his cause here. His providence has opened wonderful opportunities by which this work may be done. Precious privileges are afforded his people of being "his helping hand." This work is to be "cut short in righteousness." During the week of prayer we may individually share in aiding to forward this great message to the last generation of men. Brethren and sisters of the Tennessee River Conference, let us prove our interest and sincerity in this cause by contributing of our means to carry the precious truth to other lands.

N. W. ALLEE, of *Tennessee River Conf.*

For Greater Things

THE announcement of another week of prayer impresses us with thoughts of the rapid flight which time has made. But what about the message of truth we bear? Have we cast the life-line into the regions beyond as skillfully as we have strengthened our stakes at home?

It is true that something has been accomplished, but could we not have done much more if all our energies had been worked toward such an end? Have we not reached an era in the proclamation of the third angel's message when delay should be regarded as criminal neglect of duty? It seems that even the angels engaged in accompanying our missionaries to fields of labor are restless for greater things than we yet have done. Our Captain is ready to lead us to any height, or against any strongholds now in the hands of the enemy. That which is essential on our part, is the courage to go.

Shall not the year 1906 mark the opening of the mightiest campaign ever inaugurated under the auspices of this de-

nomination? Has not the time fully come when our brethren with large properties should contribute thousands to the world-wide enterprise of giving the soul-stirring and soul-winning message of our Lord's soon coming, to every nation, people, and tribe? The gifts from the purses and the standards in consecration and piety should register higher numbers and greater degrees than have yet been marked by this people. May we not hope for an undivided and hearty co-operation by all, that the truth may win its way to certain victory?

May the coming week of prayer carry us far toward the realization of our fondest hopes and most ardent desires. Shall we not lay aside the cares of business, and enter upon the appointed period with faces toward the sunrise of that bright day which will never be followed by the night?

WM. COVERT, of *Northern Illinois*.

What It Must Mean

APPRECIATING, as we must, the ominous movements of the world powers to-day, the pulsations of which plead for peace in one breath, and for war the next moment, evidencing the "distress of nations with perplexity;" and viewing, as we must, the demoralizing tendency of the times in the social fabric of the body politic, menacing home and business relations; and looking with concern, as we should, upon the utter inability of the church in Babylon to fulfil her obligations to a fallen world because of the substitution of forms for the power of godliness; and realizing, as we should, that the threefold message of Revelation 14 must now as never before be given with a loud voice to every nation, kindred, tongue, and people whose lands are fast ripening; and, lastly, sensing, as we doubtless will, our great need of power from on high to properly prepare us for this last-day gospel commission, and thus to finish the work entrusted to us by the Lord in this generation, the approaching week of prayer must mean to us one of the final opportunities afforded for getting ready for the harvest. May its influence arouse and strengthen our hope for "that glad day."

S. B. HORTON, of *Louisiana*.

When God Blesses

HE blesses for service, and not for selfish interests. That we may freely receive we must be willing to freely give. He whose hand reaches out to minister to the needy world at the same time that he reaches up to God that he may be blessed to serve, will not be turned away empty. In every possible condition and phase of need, this is the principle upon

which God's blessings are bestowed. He gives us of the water of life that there may flow from us into the desert places about us "rivers of living waters."

The great unwarned world is appealing to us on every hand. Hitherto unentered fields are throwing their doors wide open for the minister, the missionary, and the message for this time. By these conditions a direct appeal is made to every believer of the truth. As we enter upon the week of prayer, can we hope for God's blessing to be freely bestowed in answer to our appeals, while turning a deaf ear to the appeals thus coming to us? I believe that if we enter into the week of prayer with a burden for the work committed to us, praying to be fitted in every way for the accomplishment of that work, bountiful gifts will be bestowed upon the Lord's people at this time.

E. K. SLADE, of *East Michigan*.

One More Week of Prayer

DECEMBER 9-16 has been set apart for the week of prayer this year. It is time for us to ask, What is its meaning to us and to the world for 1905-06? What is its opportunity, its responsibility, and its load of blessings for us?

It Should Mean

to all our people throughout the world that 1906 must show the greatest record we have ever made in mission work; that we, by the most liberal contributions ever offered, will say to our Mission Board, No longer hold back from our needy missions; go ahead with new and broader enterprises. We will stand back of you. This work must be finished without further delay.

To the world it means the saving of thousands, if we make haste with our message, who might die without the light if we delay longer. It means the closing up of this work, and the hastening of the coming of the glorious kingdom of Christ on earth, and immortality,—the end of sin and sickness and death. The speedy bringing about of this glorious result is left in the hands of this people.

Yes, the significance of this occasion is very great. The needs of the world and of our various missions, as presented in the REVIEW and other papers the past year, only can convey to us what this opportunity really means. Those appeals have brought tears to the eyes of those of us who have seen these needs face to face out in the fields, and perhaps to many others. The inability of the worker to answer all the urgent calls that press upon him daily, while he, like a spirited horse held in by bridle and bit, is almost fretting his soul away to speed the work to a glorious end, is, perhaps, a little more wearing on him than the privations that he and his family undergo, at times, because the treasury is so low that he is deprived of many of the luxuries those enjoy who stay at home, or even of the bare necessities of life. But he makes no complaint; only words of courage and cheer and news of some progress reach

our ears from him. The dark shadows about him and his work are lighted up by the glories of heaven, and dispersed before they reach us. But if he had plenty of means at hand, he would not only be free from thoughts of his own and his family's wants, he would also be free from the heavier burden and worry of not being able to answer the many calls; he would have a lighter heart, which would make his work easier, and his life longer and more useful. New outposts could oftener, and with less time and energy, be established, and we here at home would have greater joy at seeing the work go faster.

The past two years this sacrificing body of people has carried the burden of establishing our denominational headquarters at the capital of the nation. That opportunity was successfully improved; the board is cleared of that; and now we are ready for —

"The Opportunity"

of this people for mission work. Let this opportunity be as well improved as was the former, and heaven and earth will rejoice at the results of this week of prayer. Instead of recruiting and strengthening our missions the past two years, they have languished, and the work has halted while we were improving our last opportunity, and so nobly doing the work the Lord told us to do,—to establish the work at Washington. Many of our ardent missionaries were called home, and held here waiting for the *present opportunity* of this people to supply the needed funds to send them back to their waiting work, and to supply them with needed help.

The Responsibility

of this week of prayer is the responsibility of Seventh-day Adventists to support in their tasks those whom we send to the front, and to complete this work as soon as possible; and this responsibility each one of us pledged himself to take when we espoused this glorious cause. It is not a light one; but if all will unite in carrying it, it will be lighter upon a few already heavily burdened souls; it will be met and finished sooner, and its —

Load of Blessings

will be seen and felt in the churches, the homes, and in the lives of the members; in the neighborhoods, the country, and in the world; reaching wider and wider until their ripples touch the eternal shores, and cause the harps of heaven to sound with the jubilee song begun here upon earth. O brethren and sisters, let us pray much that we may be led fully to understand its meaning and its responsibilities, and enjoy the blessings of the week of prayer of 1905, and soon triumph in the glorious completion of this good work.

E. W. WEBSTER, of *South Carolina*.

Preparation for a Greater Work

THE year 1905 is fast drawing to a close, and we are again reminded of the mercy shown to us by a never forgetful and always forgiving Heavenly Father.

In view of all this, how fitting that we should set apart a time for thanksgiving and seeking his face for strength to begin the duties of the coming year. Every one living at this present time who entered into the week of prayer service last year with full purpose of heart, will say, Thank God for the help that I received back there. But, beloved, the coming year will bring to us greater responsibilities, heavier burdens; and a greater march toward the kingdom must be made. This being true, we need more of the wisdom, grace, and love of God than we had during the year that is now closing. O that every Seventh-day Adventist would not only say, but do the things that would make each one, young and old, a greater power in this world and in the closing message than ever before! And, dear ones, while some who were with us last year will meet no more with us while we sojourn here, there are others who will meet with us for the first time as a result of the work we did then. As the years come, and as our burdens broaden, more men and more money will be needed. Would you not be glad to see a much larger gift this year than this people has ever given? I am sure our Saviour, yes, all heaven, would be glad; for a greater work could be done, the end of sin would sooner come, and we be gathered home.

G. F. WATSON, of *Colorado*.

Power Needed for Service

Now the day is far spent, the night is at hand, and there can be delay no longer. Shall we not, therefore, rise in the strength of our God and bear the word in haste to a perishing world? To do this we must have power; but the manifestation of spiritual power in our lives involves the reception of the Holy Spirit. Therefore to do this work we must have the Spirit; for "if any man have not the Spirit of Christ, he is none of his." Knowing these things, beloved, how shall we approach the week of prayer that is just before us? The prayer of the Master is that we might all be one; the admonition of Paul, that we should be of one mind; that of James, that we come nothing doubting; while Peter tells us to humble ourselves under the mighty hand of God that he may exalt us in due time, "casting all your care upon him; for he careth for you," and likewise to be sober and vigilant. Only a few more such feasts will be ours to enjoy on this earth. Let us come to this one in God's way, with the burden of an unsaved world resting upon us, and he will abundantly bless us. Let the ninth of December find us "all with one accord in one place." Let us come with our possessions devoted and our lives consecrated to the service of the Master. God will then set his seal to the work, and we shall see his cause advance in these provinces as never before. May God bless you all and prosper his cause that a great victory may be speedily gained for him.

WM. GUTHRIE, of *the Maritime Conf.*

General Articles

"Whatever 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.

Early Morning Thoughts

A. G. WRIGHT (*Deceased*)

It is time to begin,
If at last we would win
In the battle with self and wrong.
There's a cause to maintain,
And a heaven to gain,
If we sing the triumphant song.

There's a warning to give
To the people who live
In this generation of men.
There are truths to proclaim
In the power of his name
Who said, "I am coming again."

The time now is near
When he shall appear
To redeem his chosen and tried
Who believed on his name,
By his grace overcame,
And will in his presence abide.

Soon his judgments will fall
On the great and the small,
Who have heard, but would not obey.
Soon a voice from the throne
Will declare, "It is done;"
Thus will end probation's long day.

Then the whole earth will shake
With so great an earthquake;
The mountains will then flee away,
The islands will fall,
And the great men will call
For a place to hide in that day.

Then the trumpet will sound
The whole earth around
With the power of the Archangel's
voice,
As he calls from the tomb,
Clothed in immortal bloom,
All those who have made him their
choice.

Then, up to the skies,
With glad shouts they'll arise,
To meet their Redeemer and King.
In anthems of praise,
On that glad day of days,
With loud hallelujahs they'll sing.

Then the chariot grand,
At the word of command
Moves on toward the city of light,
Where the King on his throne
Will welcome them home
Into day where there's nevermore
night.
Battle Creek, Mich.

Lessons From the Life of Solomon—No. 10

The Dedication of the Temple

MRS. E. G. WHITE

SEVERAL years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwelling-place "not for man, but for the Lord God," there remained the solemn ceremony of

formally dedicating it to Jehovah and his worship.

The time chosen for the dedication was a most favorable one—the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour.

At the time appointed, “a great congregation” from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple.

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,—Levites “arrayed in white linen, having cymbals and psalteries and harps,”—“stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.”

“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.”

Solomon, realizing the significance of this cloud, declared: “The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever.”

An Inspired Blessing

“In the midst of the court” of the temple had been erected “a brazen scaffold,” or platform, “five cubits long, and five cubits broad, and three cubits high;” and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. “And all the congregation of Israel stood.”

“Blessed be the Lord God of Israel,” Solomon exclaimed, “who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might

be there; and have chosen David to be over my people Israel.

“Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:” “nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.”

The Dedicatory Prayer

Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the ground. The king pleaded:—

“O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

“Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

“But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

“If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before

thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

“And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

“When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

“If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

“Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

“If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause.

“If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried cap-

tive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."

A Divine Token of Acceptance

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

The Closing Ceremonies

"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat."

The Feast of the Tabernacles

"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents,

glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people."

"Wait"

"Let none that wait on Thee be ashamed."

Yes, I am waiting, Lord, and it is sweet To rest the while close at thy sacred feet;

Here with thy wounded hand upon my head,

My weary soul is blest and comforted.

'Tis joy to tarry at thy bleeding side, Whence flows the healing, purifying tide,

My only hope, my perfect righteousness; Yes, I will wait in this dear hiding-place.

For prone am I, my Lord, from thee to stray,

And lose thy presence in earth's busy way;

Yea, sometimes out on errands thine alone,

Self rises, and I count them all my own.

So eager am I to devise and do, And in my frantic zeal the way pursue, That I forget I should but follow thee;— And hurry till thy face I can not see.

And Thou in love dost check my foolish haste,

Take me apart into the desert waste, And bid me pause till thou shalt point the way, And go before me, lest again I stray.

So here beneath the shadow of thy wing I stay my steps, and as I wait I sing; While peace divine through all my soul distils,

And love its blessed, perfect work fulfils.

In this dear refuge, quiet and still, I fold my hands, and bide thy holy will. "Speak, for thy servant heareth," I will say;

Ready, when thou shalt send me, to obey.

Shall disappointments or dismay betide The soul that meekly waits her Lord beside?

Ah, no, my expectation is from him, And shall not fail, though heaven itself grow dim.

God is the Lord, who gives the soul's desire;

I bind the sacrifice and wait the fire; They shall not be ashamed who watch and wake,

The morn of joy and glory soon shall break.

—Selected.

The Papacy and the Constitution

K. C. RUSSELL

A ROMAN CATHOLIC priest, John F. Mullany, in the October number of the *North American Review*, tries to defend the Roman Catholic schools against a criticism that they are un-American. In this article he attempts to prove that the papacy is in harmony with the Constitution of the United States, and, not only this, but claims that Roman

Catholic philosophy taught by St. Thomas Aquinas is the basis of the Declaration of Independence, and further that the principles of Aquinas were the basis upon which the fathers of the American Revolution fought for liberty and justice.

In view of the foregoing arguments to prove that the papacy has a supreme regard for the Constitution of the United States, it would seem like a most fitting time to refresh the memories of all with other statements from the Roman Catholics concerning liberty of conscience, which the Constitution of the United States guarantees to every citizen.

Pope Pius IX, in his encyclical letter of Aug. 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a pestilential error—a pest, of all others, most to be dreaded in a state."

The same pope, in his encyclical letter of Dec. 8, 1864, anathematized "those who assert the liberty of conscience and of religious worship," also "all such as maintain that the church may not employ force."

Says Bishop O'Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

The Archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

It is difficult to comprehend how this stupendous system of error, which is the very embodiment of a union of church and state, could pose before the world as not only the champion of that charter of American rights and liberties, the Constitution, but as the one which inspired the creation of this document.

Another strange feature concerning the boastful claims of the papacy in being the champion of religious liberty, and of the principles on which this government was founded, is the eagerness with which they are being received by professed Protestants. It should be remembered by Protestants that the policy of Rome has always been to adapt herself to the various conditions of the nations where she is operating, in order to gain influence and prestige. It is very fitting indeed, and shows great foresight, that this power should pose in this country as the champion of religious liberty and education; but, if we want to know her real attitude upon these questions, we have but to turn our eyes to the countries of Spain and South America, where, for centuries, the Catholic Church has borne sway. Here we find the people locked in the embrace of ignorance and superstition, and in the bondage of priestcraft. A celebrated prelate some years ago said, "What the Catholic Church has done for other countries, she will do for America." This is not a very flattering outlook.

Washington, D. C.



God's Great Plan

"WHAT can be the use," said a fleecy cloud,

"Of these few drops that I hold?
They will hardly bend the lily proud
If caught in her chalice of gold;
But I, too, am part of God's great plan,
So my treasures I'll give as well as
I can."

A child went merrily out to play,
But a thought like a silver thread,
Kept winding in and out all day
Through the happy, golden head —
"Mother said, 'Darling, do all that you
can,
For you are a part of God's great plan.'"

She knew no more than the twinkling
star,
Or the cloud with its rain cup full,
How, why, or for what all strange things
are;
She was only a child at school.
But she thought, "'Tis a part of God's
great plan
That even I should do all that I can."

So she helped another child along,
When the way was rough to his feet,
And she sang from her heart a little song
That we all thought wondrous sweet;
And her father—a weary, toil-worn
man—
Said, "I, too, will do the best I can."
—Selected.

Without Natural Affection

J. N. LOUGHBOROUGH

THE apostle Paul enumerates eighteen sins that would exist in the last days among a certain class, who, while "having a form of godliness," in their lives deny the power thereof. This class he describes as being "without natural affection." 2 Tim. 3:3. By natural affection reference is made to what we would expect to see manifest in the family and among kindred. Even in the animal kingdom there is that fondness of the parents for their offspring that leads them to risk even their own lives for the protection of their young. Surely this devotion and tenderness ought to be more fully manifested among reasoning, intelligent beings.

When the family relation was instituted by the Lord in the garden of Eden, he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24. In our Saviour's instruction, as he quoted these words, he added, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19:6.

The apostle, speaking of this same relation, said, "Husbands, love your wives,

even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5:25-29. On the other hand, he writes, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body." Eph. 5:22, 23.

When the husband realizes that on him so largely rests the preservation of the union in the family, much dissension and difference can be avoided. In the words of another, "Every member of the family centers in the father. His name, 'house-band,' is the true definition of husband. He is the lawmaker, illustrating in his own manly bearing the sterner virtues,—energy, integrity, honesty, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. With such a household Jesus will tarry."

Speaking of the harmony that should exist in the household, the apostle says still further: "Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:19-21.

In the world, with the masses, little regard is given to these Scriptural injunctions, while self-love and self-gratification seem to be the ruling motive and power in their lives. With those professing godliness there surely should be a recognition of the sacredness of the family relation, and an earnest heeding of the Lord's instruction concerning the same. But, alas! there are altogether too many instances of transgression, even as the apostle intimated, among those "having a form of godliness."

Looking at things as they exist in the world to-day, we see that there has been in the past half century a very rapid increase in that which the apostle said would be seen "in the last days." Until the writer was eighteen years of age, he never heard of but one divorce in the county where he resided in central New York. In that case a man deserted his wife, an estimable woman, and lived in another State for one year, that desertion might be proved against him. His course was the topic of conversation

among the people for many months, and it was looked upon as a heinous offense.

As an evidence of the great change in this line of immorality we will quote a statement made in the *San Francisco Chronicle* of Sept. 25, 1889, a communication concerning what happened in the city of Chicago the day before. It reads as follows:—

"CHICAGO, September 24.—This city has to-day, it is asserted, broken the record in divorce cases; from morning until evening five judges were at work, and over one hundred cases were disposed of. Over two hundred persons, martyrs to wedlock, wanted their matrimonial existence judicially murdered, and over four or five hundred sympathizing friends were on hand to witness the executions. It was the biggest day's work the divorce mills have had in a long time. Marriage knots were shattered with more than usual celerity in the Chicago divorce courts, and for every possible reason. One of the gray-haired judges, after the adjournment of the court, shook his head and said that something surely was wrong these days. He did not know what the world was coming to."

Since the days of that article, judging from the multitudinous daily reports of divorces, we must conclude that this shattering of marriage ties is still on the increase. Noting the glibness with which this work is carried on, and reported, one would conclude that men thought they had received a commission to "put asunder" what the Lord had said "let not man put asunder."

Not only is the lack of "natural affection" manifest in the increasing number of divorces, but in the bitterness, and even enmity, between parents and children. This is seen in the neglect of parents to care properly for their children, and in the children's leaving aged and feeble parents to suffer for lack of support, or "go over the hill to the pothouse." The Lord has given in his Word instruction, which, if heeded, would materially remedy this difficulty. "Harken," he says, "unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23:22. It is certainly a lovely sight to see a child, though grown to manhood or womanhood, tenderly caring for the aged, feeble parents, even though they be in their dotage and second childhood. Who does not think with pleasure on the act of President Garfield, who, on the day of his inauguration as president of the United States, requested that his aged mother be placed near him, to share with him the honors bestowed upon him? To her his first attention was directed as the one to whom credit was due for the training she had given him, which brought him to the highest position in the nation.

Very different from this is a case which occurred in my ministry, when by request I was visiting a family professing godliness (not Seventh-day Adventists, however). In the corner by the fireplace I saw a very aged woman

THE WORLD-WIDE FIELD

The New Zealand Maoris

R. HARE

NEW ZEALAND was discovered in 1642, by Tasman, the Dutch navigator. It was surveyed by Captain Cook in 1769, and the first settlement of Europeans was established there in 1814. For a time the country remained a dependency of New South Wales, but in 1841 it became a separate colony.

New Zealand consists of three islands, known respectively as North Island, South Island, and Stewart's Island. The islands lie north and south, and form a long, narrow, irregular portion of land. Its three divisions are separated by two straits, one eighteen and the other fifteen miles across. In length the islands

height, their hair is generally coarse and black, while the color of their skin ranges all the way from olive-brown to the negro blackness. A large mouth, dark-brown eyes, broad nose, and tattooed lips are striking features of the native face.

The original diet of the natives consisted of berries, fern roots, animals, birds, fish, and men, wars not infrequently being undertaken that they might secure either the living or the dead of another tribe for food. Their method of cooking was simple, but effective. A hole was made in the ground, over which a fire was built, and on top of the wood a number of large round stones were placed. As the wood burned, the stones heated, and, finally,

over them some fern leaves were spread. On these leaves the food was laid, water was sprinkled to produce steam, the whole being covered by other leaves and a thickness of earth. After an hour in the primitive oven, the food would be served in small baskets of flax.

In 1814 the Church Missionary Society of England established a mission at a place called the Bay of



MAORI WOMAN AND CHILD

measure over one thousand miles, while in breadth they measure about two hundred and fifty miles. The climate of the North Island is mild and warm, but in the South Island snow and ice are frequent.

The New Zealand natives—a dark race called Maoris—are a strong, hardy people, well developed and muscular; and had it not been for the white man's curse, they might still have remained an undiminished nation. At the time of the European settlement in 1814, the natives numbered one hundred thousand. They were then divided into eighteen nations, and these were divided into many tribes. The natives were thus almost constantly at war; for this seemed the only way they could maintain their territory, or avenge their wrongs. Nearly all the tribes were cannibals, it being customary for them to eat the men slain in battle, and also those taken as prisoners.

The Maoris are a branch of the Malayo-Polynesian family. Both their language and appearance indicate that relationship. They are of medium

Islands. Many of the natives were friendly, and remained loyal to the interests of the missionaries. In 1840 a treaty of peace, known as the Treaty of Waitangi—place of the crying waters—was signed by about fifty chiefs. By it the chiefs ceded to England the sovereignty of the islands of New Zealand.

But peace did not last, for in 1860 an insurrection broke out among the natives. This was due to the unjust treatment the natives received from unprincipled white men, who took away their land. This resulted in a war that lasted until 1866.

One tribe of natives, known as the Hau-Haus, inhabiting the interior of the North Island, have for many years observed the Sabbath. Their religion is a mixture of pagan forms and Christianity, but they still cling to the recognition of the seventh day.

The Maori race have decreased from one hundred thousand to their present standing of forty thousand. They are now rapidly dying. This is, no doubt, largely owing to the evils introduced by white men. About three fourths of

eating her morsel as best she could from a tin plate, while we were eating at the table. True, she was childish with age, and was spoken of by the family as "that old woman." But what was my astonishment to learn afterward that "that old woman" was the grandmother of the family whose hospitality I had shared.

Not long after this occurred, I read of a case, in a secular paper, where an aged father's food was given to him by the wife of his son, in a wooden bowl, in the chimney-corner, while the family ate at the table. The report read that the little son was observed one day to be very busy with his jack-knife and tools, trying to form a little trough. When asked what he was making, he replied, "I am making a dish for my father to eat out of when he gets old like grandpa." Suffice it to say there was a sudden change in that family toward the aged grandfather. It may be the words of the Saviour occurred to them, "With what measure ye mete, it shall be measured to you again." Matt. 7:2.

While those of the world are full of bickering, strife, and family jars, and are wronging the aged and needy, surely the church of Christ should be free from these sins. Those having the leadership of the church should teach the doctrine of the apostle, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

Those who profess to be preparing to go to "heaven above, where all is love," should seek to have their homes here "a little heaven on earth" in which they are preparing to go to the heaven of eternal bliss. The words of the apostle Peter should be carefully considered and heeded: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." 1 Peter 3:7.

Mountain View, Cal.

As the insect from the rock
 Takes the color of its wing;
 As the boulder from the shock
 Of the ocean's rhythmic swing
 Makes itself a perfect form,
 Learns a calmer front to raise;
 As the shell, enameled warm
 With the prism's-mystic rays,
 Praises wind and wave that make
 All its chambers-fair and strong;
 As the mighty poets take
 Grief and pain to build their song—
 Even so for every soul,
 Whatso'er its lot may be,
 Building as the heavens roll,
 Something large and strong and free,
 Things that hurt and things that mar
 Shape the man for perfect praise:
 Shock and strain and ruin are
 Friendlier than the smiling days.

—John White Chadwick.

THE fruit of success is greater opportunity.—Selected.

the race profess Christianity. Most of them are adherents of the Catholic Church, and of late the Mormon faith has found many followers among them.

A very pathetic message was recently sent to the premier, Mr. Seddon, from the people of the Wanganui district. The message was sent as an appeal for the continuance of the village scheme. It read thus: "We are dying fast, and want you to show us how to live and work, so that we may not all go down to the grave."

The natives of New Zealand, like the natives of all other lands, need just the light that the third angel's message can give. This alone can show the true path to life at this time, and God has entrusted us with the heavy responsibility of giving that message to those who sit in darkness.

God's last message must gather a people "from every nation, kindred, tongue, and people," and among the redeemed there will be found some from among the dark sons of New Zealand. A few of them have accepted the message, but the field lies waiting, for the laborers are few. May God give his people courage and faith to carry his message to the dark places of every land.

News From Haran—2

Z. G. BAHARIAN

JANUARY 2 the accusation made against us was returned from Aleppo's council. We were called up by the judge, and a copy of that accusation was given us. Then we could know definitely what we had been accused of. The following is a brief statement of it:—

"That they have formed a committee at Constantinople, under the presidency of Zador Baharian, making an excuse the preaching of Sabbatarian religion, and have correspondence; that though they pretend that they do this correspondence in order to preach the mentioned religion, it has been found that there is in Constantinople a treasury for this purpose, and that Enock, who had been formerly accused for this same preaching, has a salary of two liras from this treasury, which is paid through Zador Baharian; that there have been found the following important words among the writings arrested and gathered: 'The wheels of the throne of God are as wheels in wheels;' and, 'May God forgive the officers of the government, because they do not know what they do. If they should know that their own life is in the message you are giving, they would set you on throne;' and 'my address is again at British post-office;' and 'this is a means for the Southern field, but thousands of copies might be sent to the North;' 'lately sent you a letter and some copper;' 'there have been gatherings at Lazarus' house in Samatia, and at Toannis' house in Scutary;' 'I spun the worsted for stockings, and it made two pairs;' 'Hadji Nazur Kupelian has been pun-

ished with Alexan Buzugherian;' 'received the diamond and the tin and the tin flowered;' 'their arresting the letter is wrong, because I had put it in the sack. I do not think that they looked for and took it;' 'our wound is hearty. This, too, might not be established;' 'I met a few good timbers;' 'the place where you are has attracted my attention;' 'a great light shone to the people who sit in darkness;' 'I am sowing seeds in Constantinople. O, would that I had seen the fruits also.' From their other writings and correspondence through British and French post-offices, while they are Turkish subjects, and their having correspondence with America, it has been proved that they travel pretending to preach the gospel, and create insurrection against the government, and they are guilty, according to the sixty-sixth topic of the

of Joseph. They seemed to be content, seeing that this sentence had been borrowed from the Bible. Brother Alexan was then called to stand, and was questioned as to whom he preached the gospel. He answered that he preached to all. Then he was asked if the Moslems are included in the "all." "Yes, sir," he replied. Then he was asked if he preached to Moslems, and what he preached, and if any accepted the gospel. He answered that he had preached to Moslems, and told them that Christ is the Son of God, and only through his name salvation is possible to all; that he had preached to them the law of God, the second coming of Christ, and other truths, but that he was sorry no one had yet accepted the truth.

The president judge asked me also to whom I preached. I opened the Bible to the sixteenth chapter of Mark, and



TURKISH CARRIERS, CONSTANTINOPLE

law of punishment, and so they must be accused."

When this was presented to us, five days were given us to protest, if we would, against it to the council of accusation at Constantinople, and to hire a lawyer and prepare for the trial. We did not protest, because it would take at least eight months. We hired a lawyer, and entered into trial, believing that God would overrule in the case.

On January 16 we were called up to the court for the first time. Our case was united with that of Brother E. Ayvazian. Time was given the general attorney to accuse us, who read a long accusation, bringing out all the points in the paper of accusation sent from Aleppo, and adding many other points, the chief being that we do not obey the government in preaching our religion. The general attorney took all the time allotted, and our trial was deferred to another day.

One week later we were called up the second time. Many had come to hear our trial. First I was asked to explain the sentence, "The wheels of God's throne are as wheels in wheels." I opened my Bible, and read the first chapter of Ezekiel, and told them that the purpose of God in the events of his providence is manifold, as in the case

read that we should preach to all nations. I was asked whether Moslems are included in the "all nations." I answered, "Yes." These questions were purposely asked, because the general attorney had accused us of preaching to Moslems and creating a tumult. From our answers they learned that the way of salvation to Moslems also is the gospel. This testimony stirred them to anger. They knew what our answer would be. They asked these questions to stir themselves to anger against us. They knew well that we had committed no political crime, but they would have us found guilty before the Turkish religion.

Aintab, Turkey.

First Report From the Hayti Mission

W. J. TANNER

SEPTEMBER 27, after a brief rest among our relatives in New Jersey and Maryland, we embarked for the West Indies once more, this time to make our field of labor Hayti, rather than Jamaica. The fifth day after leaving New York we spent seven hours at Inagua, one of the Bahama group of islands. Here we left some reading-matter. In these islands something was

done in the way of circulating our literature about ten years ago, by Brother C. F. Parmele. But the work was never followed up, and so far as the writer knows, the truth has no representative there at the present time; yet nearly fifty thousand souls are waiting for the last message.

Early in the morning of October 3 we steamed into the harbor of Cape Haytien, the second town in size and importance in the republic, situated on the northern coast of the island, not far from the Santo Domingo line. Our ship had not long cast her anchor when a delegation from the little company of believers in Hayti came aboard to escort us ashore. The welcome that we received from our own people was very warm indeed, and we have also been made cordially welcome by many not of our faith, including the mayor, and also the delegate representing the president in this part of the republic. The friendliness shown us has been in marked contrast to the reports we had heard concerning the people and their attitude toward foreigners. In an American paper we read that the life of a white man is unsafe in Hayti; and a gentleman who had traveled in the island very extensively informed us that "the Haytiens never smile," all of which we can certify is not only untrue, but also unjust to the people.

As yet I have been unable to visit the two companies that profess to be keeping the Sabbath in the interior. Some, however, have come down to see us, and these have impressed us very favorably. After I have studied the situation more closely, I will write more fully concerning it.

All about us we see evidences that the world is waiting for the last message. Two days ago an American, who was a fellow passenger coming down, and who has large business interests in Santo Domingo, called on us, and earnestly suggested that we open up work in the republic, as he thought the time was favorable. I have also learned from one of the sisters here, who was over in Turk Islands in August, that there she found a woman who had been keeping the Sabbath for over five years. She had been convinced of her obligation to keep it through reading her Bible alone. From the report that the sister brought back, there is quite an agitation in Turk Islands at present over the Sabbath question. Yes, here as elsewhere, the evidences all go to prove that the isles are indeed waiting for God's law.

SOME little girls recently received into the orphanage at Aintab, Turkey, to take the place of boys who had left to earn their own living, did not seem even to know how to play. They would sit all huddled together during playtime, and had to be shown what it was to play. What a poor, cramped life theirs was, which never suggested to them the thought of playing.

THE FIELD WORK

Slam

BANGKOK.—I have been through the Malay Peninsula, and had fair success. Bangkok has a population of four hundred thousand. It is a dirty place. The streets are ill-kept and rough. The women wear short hair, and have very black teeth, and are by no means attractive. The men are of small size. I have seen the crown prince. I have been here about a fortnight, and expect to leave in about a week. My work has been among the English readers. But it is a step.

R. CALDWELL.

Colorado

MONTROSE.—After our good State camp-meeting we came to this place and pitched a new forty-foot round tent, and began meetings with a fairly good attendance, which gradually increased. The attention given to the precious truths presented night after night was very good throughout the meetings. Satan tried very hard and in many different ways to hinder the work, even to jeopardizing our lives; but God, who has a watchcare over his children, did not permit the enemy to have his way, but delivered us from his hand in each effort he made. Our hearts are filled with gratitude to our Heavenly Father, not only for the deliverance wrought for us, but especially for the deliverance he gave to thirteen dear souls who took their stand on the Lord's side and for his blessed present truth. To him be all the praise, for we have seen in this effort more plainly than ever before, that it is not "by might, nor by power, but by my Spirit, saith the Lord," that anything can be done in this work.

L. A. SPRING,
WM. KENNEDY,
MRS. L. A. SPRING,
CARRIE DOWDEN.

Sumatra

PADANG.—There are no less than sixty thousand baptized converts to Christianity among the Battaks, of north Sumatra. In June last, the son of the senior Battak preacher came down to Padang to assist in the publication of a Batta newspaper.

He longed for Christian fellowship, and so called to make our acquaintance. Knowing Malay well, I had no difficulty in conversing with him. Learning that we were Sabbath-keepers, he came with the intention of convincing me that Sunday is the Christian sabbath. But when I had read the fourth commandment and Matt. 5: 1-19, he was silent. Without knowing it, I had "spiked his guns."

Subsequently I went over the whole ground of Sabbath truth, and he seemed to be thoroughly convinced. But in order to be quite sure, he sent for his Batta Bible, so that he could read the proof texts in his mother tongue. He is a graduate of the Royal School, is

about twenty-five, and is a fine young man.

He seemed very sorry when we left for Australia. He used to come, like one of the family, and play sacred music on our organ for hours at a time. He said to me, "Why do you go away? Why can't you stay and instruct me in these new truths?" At another time he said, "If I become a Sabbath-keeper, I shall go back to my people and teach them the truth." This is a fulfilment of what has been told us by the spirit of prophecy as to the manner in which the message is to go to new peoples. He knows some Dutch, so I gave him "Bible Readings" in that language. Pray for Immanuel, for it is only through such as he that the truth can reach the Battaks.

R. W. MUNSON.

Western Washington

ABOUT the middle of June Brother John Reith and I pitched a thirty-by-fifty-foot tent in what is known as Sixth Addition, Tacoma. We kept our tent in this place the remainder of the season, taking it down in time for the Seattle camp-meeting. The tent was pleasantly located. The city furnished us a large arc light for only a small sum. The attendance was good most of the time. The interest was excellent. I have now been about one year and a half in Tacoma, and during this time the Lord has added between forty-five and fifty members to the church. Some of these have gone to other places, but last Sabbath our church was filled almost to its capacity.

July 27 to August 7 I attended the Coos County, Ore., camp-meeting. Here I had the privilege of meeting Elder Nettleton, whom I had not seen for fifteen years. At that time I was just beginning the work in Arkansas. The attendance was not large at this meeting, yet the Lord was present. We felt his blessing to a great degree. The laborers were Elder Nettleton, Elder Bunch, president of the conference, and myself. The Lord has some good people in Coos County who are holding up the light. On my return to Tacoma, I baptized a young lady who had accepted the truth under severe trial. Her family have turned her away from home because she keeps the Sabbath.

From Tacoma I went to Seattle to attend the camp-meeting. It was my privilege to assist in the preaching, and to have charge of the young people's meeting. It was a pleasant sight to see a large company of devoted young men and women gather each morning and afternoon, and to listen to their earnest prayers and testimonies. Western Washington is greatly blessed with talented young men and women, whom we hope to see engaged in carrying the message to those who know it not. At the close of the meeting, quite a number of young people were baptized.

After the camp-meeting, I spent a

short time at College Place, then returned to Tacoma. There is a good interest in the city, and many are inquiring for the truth. One week ago I was asked by the ministerial alliance of the city to read a paper before them on "Christian Stewardship." The Lord blessed in setting before them the principle of tithing. The paper was well received, and indorsed by nearly all present. It was suggested that the matter be printed and distributed among the churches of the city. I am thankful for a great message in which there is not a single weak point. My courage is good, and with God's help I intend to press on in this great work.

W. F. MARTIN.

Newfoundland

IN company with Brother J. R. Johnson, I felt St. Johns August 2, for Twillingate, an island twenty miles from the mainland of Newfoundland, yet part of its territory. After laboring in St. Johns one year, I found the sail along the picturesque coast a most delightful change. Twillingate is called the northern metropolis, as it is the largest "outport" in the north of the island.

We passed several icebergs on the trip, and some raised their spires about

one hundred feet in the air. As we looked on nature's delicate architecture, and felt the refreshing breeze, made cool by this mountain of ice, we thought of the great privileges we enjoyed in living in such a favored land, while in the paper before us we read of the suffering from the severe heat in America. The word of the Lord in Job 37:22, 23, came with new force into our minds, also.

Coming into Twillingate, our steamer dodged several small bergs, and was at last berthed at the wharf.

Although they are in sight of ice nearly all the year round, yet we found a very warm-hearted, intelligent people. We were forcibly reminded of the fulfillment of the Scripture, "Knowledge shall be increased," when "many shall run to and fro." These northern ports, even to Labrador, receive calls from a line of steamers recently built in England, modern in every way, and as fine as any of their size afloat. Thousands visit these shores, now that facilities are provided, and many receive a shock when they find that the people here are ahead of some of their visitors; they are eager for every new thing in the way of advancement.

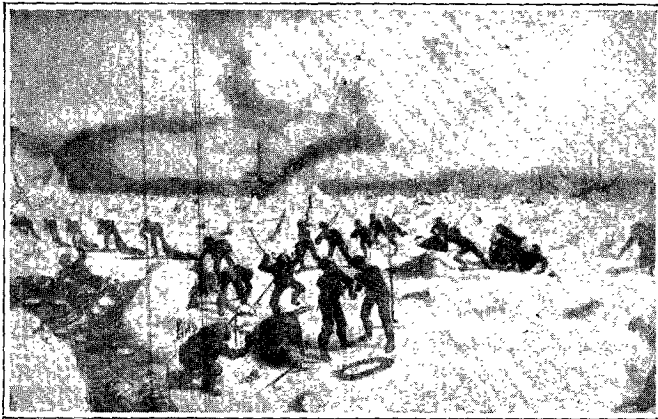
The friends were anxious to hear once more the message for to-day. Their interest had been aroused by a series of meetings held there some years ago by Elder H. J. Farman. We accordingly had two services in the Congregational church, which was opened for us. The few days spent here, while the boat went farther north, gave us an opportunity to get better acquainted with the people. There are several who have a live in-

terest in present truth, and manifest a desire to have a laborer locate there for aggressive effort. We are working to that end, and trust that Satan will be unable to snatch away from them the impressions of the Holy Spirit.

On our way south we hoped to see some whales, but were disappointed. They are rapidly disappearing from the coast, as many factories are operating, and have specially constructed steamers to capture them. Besides the valuable oil obtained, the meat of the whale is prepared and shipped away, and some have said it is hard to distinguish it from beef.

Once more we entered the "Narrows" of St. Johns, and as the city loomed up before us, we realized how dear this old town and its little company of believers are to us. A thrill of joy was felt in our hearts, as, looking at the REVIEW, first page, we read, "There will be no surrender." What cheering news to those so far from the center of our work!

We have been expecting another laborer for this field, and our spirits were dampened when the missionary reading for September told us that funds were so low that Prince Edward Island could not expect a worker on that account. However, we soon learned that the



A NEWFOUNDLAND INDUSTRY

Lord gives us more than we can ask or think. A prominent interested man, on learning of our need, sent word, and afterward told me on the street, that he had five hundred dollars for me whenever I wished to get it. He has since handed me a check for the full amount. Brethren, we had a real missionary meeting, and all agree that the reading was worth five hundred dollars to our work in Newfoundland.

Last month two of our young ladies left us to take the nurses' course in Melrose, Mass., and two more go in September. We trust these will develop into strong workers for the harvest that is ripe.

Several of our members have recently sold a number of denominational books—about sixty dollars' worth. One sister, in the time she could leave her household duties, sold seventeen dollars' worth. About five hundred dollars has been spent on church improvement, and, with the donation of five hundred, makes one thousand dollars that has been raised in the field for the local work in one year. I have had the privilege of baptizing one, who united with us. Others are almost persuaded to go forward.

As we look back over one year's work,

we thank God for what the members have accomplished, and for the evidences of his leadings. Yet there comes a pang of disappointment known only to workers in this message, as we see so little fruit for our labors. We go forth into a new place, trusting that God will yet use us in bringing many to a saving knowledge of the Redeemer.

We are anxiously looking for Brother Keslake, believing that the Lord has great blessings in store for us, and that we may be used in fulfilling the Scripture, "And they shall come from the . . . north, . . . and shall sit down in the kingdom of God." F. A. TRACY.

China

SHANG-TSAI HSIEN.—We have been greatly interested in reading the reports of the General Conference, and gratified, as well, at the turn the conference took toward the mission fields.

To those interested in China, and inquiring for literature on this country, I would recommend the two books by A. H. Smith, "Village Life in China" and "Chinese Characteristics." Every missionary of China who reads them will say that he pictures every phase of China and Chinese life as well as language will portray it.

We agree with you that we must plan for other provinces besides Honan, and we are looking toward our neighboring provinces. But placing ten or twelve workers in Honan has a different meaning, toward spreading the message in China as a whole, from placing that many workers in Kwang-tung or Fukien. Honan represents fifteen provinces, or five sixths of China, while Kwang-tung represents from one eighteenth to one tenth, and Fukien one eighteenth.

It is the language that sets the boundaries to missionary progress in China. The province of Kwang-tung is practically as foreign to the fifteen provinces speaking Mandarin, as Japan, as far as language is concerned. The dialects of Kwang-tung, Kwang-si, and Fukien are not understood at all in the fifteen northern provinces. The plan to get workers located in districts where the three dialects are spoken is a good one. Brother Hankins is learning the Fukien, and the workers at Canton, the Cantonese, which is the language of Kwang-tung and southern Kwang-si.

Other mission societies have been canvassing China, and adding recruits so rapidly of late that there is scarcely a vantage-point left. We will necessarily have to encroach on another man's so-called "territory;" for China is divided among the missions. To thus encroach means war, and the man who goes must be prepared. His sword—and it is a good one—is the Word of God. But if he can not understand the language, he can not use his sword. As a result, he loses ground.

The Honan workers, with the language, can push out into fourteen other provinces, and do active work at once. And as soon as we get recruits sufficient, it is our idea to open up work in the other Mandarin provinces.

Just three weeks before the death of J. Hudson Taylor he was within thirty miles of my station, and learned of our work. This great man had the privilege of hearing of a church that will reap

the true in heart in the land where he spent his life.

The hot summer has been depressing. Although I have not been well all of the time, I have managed to keep going, and not make any break in my work.

H. W. MILLER.

Central America

BELIZE, BRITISH HONDURAS.—I have just returned to Belize from the Bay Islands. I am well, and am thankful for the many blessings which I enjoy.

The Honduranian government has refused to allow New Orleans steamers to come to their ports, so for a while we have had no mail. But as Belize is free from yellow fever, and has been for some time, Honduras ports are now open to Belize vessels, and mail comes here all right.

Brother Allen has gone to Bonacca to recruit. Brother Cary is with me, and will try canvassing for a while here in British Honduras, and some on the Guatemala coast, before going to the expense of a trip to the city of Guatemala.

I left French Harbor, and called at Carib Point, Jonesville, Calabash Bight, Port Royal, and Hellene, also visited a settlement over on the north side of the island. I held meetings in each place, and found many interested hearers, and a few inquirers.

Along this southern coast of Ruatan there are three towns where boats are built and repaired, and not a blacksmith in either. This is a fine opening for a good workman. The towns are about seven and eight miles apart, and now they have to send forty or fifty miles for their work, and then suffer a great deal of inconvenience. If some young blacksmith with a wife who could teach, could settle at French Harbor, I believe the opening would be a profitable one.

H. C. GOODRICH.

The German Work in North America

THE work of the Lord is still progressing among the many German-speaking people in North America. Here and there we hear of souls accepting the truth, yet we are not satisfied with the progress. We would like to see the work grow with greater power. We would be glad to see all our German workers engaged in the German work. Some have left the work, and are spending all their time in the English work. Let such return and take up this work. Let the conference presidents and committees encourage their German workers to stay in that branch of the work. If a conference has no Germans in its territory, then let the German laborers go where there are people of that nationality.

Sometimes our ministers excuse themselves from this work because they do not get a good hearing, and are not so successful as when they labor among the English. For the same reason their work has not been appreciated very much in some instances, and they have felt inclined to work among the English until they had the confidence of the conference committee. Now I think it would be well to remember a few things:—

First, that the foreign people are very

much scattered, and have to be searched out. The Lord said through the prophet Jeremiah: "I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of rocks." This is especially true with the foreign people in America. Seldom can we get many out to our meetings, while in English we can get a good attendance almost anywhere; and those of our German brethren who can speak the English just as well as the German, or sometimes even better, find it easier to work among the English, and so they leave this work and start in the English.

Second, we are in America, where the English language is the language of the land, and the young people soon become Americanized, and would rather go to an English meeting than to a German one. This is especially true where they are scattered among the English. So you see a German worker often works under great disadvantage. He should hunt out those who do not understand English, and give them the message. I would not take the position that he should never preach in English. If he goes to a place where the people are mixed, and, failing to get an attendance at his German meeting, begins to hold services in the English, and gets a good hearing, and an interest is awakened, I think he surely ought to stay and finish the work. It is well when our ministers can speak both languages, then they do not need to disappoint any one.

Thirdly, let us remember that the Lord, in a special sense, holds us as German laborers responsible for the giving of this message to our German friends. Let us keep this always in mind. Let us remember that there are thousands upon thousands who can speak no other language, and they must be warned; and who should warn them?—Those who can speak to them in their own tongue.

May our German laborers take courage and push the work as never before. May they stand together and feel their responsibility to give this message to the German people in America. May our conferences encourage them to remain in this work, although they may not see such great results as in the English.

G. F. HAFNER.

Illinois

MOLINE.—During the past summer, I have been teaching a Bible and training-school in Chicago. The object of this school was to educate our people, and enable them to give Bible readings. It was begun by Elder Luther Warren at the close of our camp-meeting, but, his health failing, he was compelled to leave, and I filled his place until September 15. The conference, recognizing the good it was doing, has planned to continue it through the winter. Elder Warren hoped to take charge of it about the first of November.

Since leaving Chicago I have spent the most of the time in Moline. A good interest has been awakened by the efforts of our Bible workers, and by the influence of the Tri-City Sanitarium. Quite a number are keeping the Sabbath, and still others are investigating. Last Sabbath four were baptized, and six were added to the Moline church. Some others expected to go forward at that

time, but were prevented by sickness. Others, who are keeping the Sabbath, are not sufficiently instructed on all points of our faith. The sanitarium is a real help religiously. There is no proselyting, but the truth is lived, and this course is making friends for us. The interest is spreading, and our workers here have much to encourage them.

L. D. SANTEE.

The International Publishing Association

"Remember all the way which the Lord thy God led thee."

JOHN W. DRAPER, in his "Intellectual Development of Europe," says: "The history of the Reformation does not close, as many European authors imagine, in a balanced and final distribution of the north and south between the Protestant and the Catholic. . . . Macaulay and others who have treated of the Reformation have taken too limited a view of it, supposing that this was its point of arrest. It made another enormous stride, when, at the American Revolution, the state and the church were solemnly and openly dis severed from each other."

The act of those brave and far-seeing men who signed the Declaration of Independence—this crowning event in the great Reformation of the sixteenth century—made this new world an asylum for the oppressed millions who have flocked to our shores from over the sea.

The discovery of America was not an accident. Its shores were discovered at an opportune time. Just before the last final message of the everlasting gospel became due,—a message destined to go to every nation, kindred, tongue, and people,—God's providence prepared this nation to be the cradle of that message.

Here men and women came from every nation that the sun shines upon. Merging every national difference, this heterogeneous mass of mankind grew to be one great people, one mighty nation, the power and influence of which has been a source of amazement to the peoples of the old world.

Of One Spirit

Here in this new world where men had learned to sink national differences in the one common interest of becoming a great nation, the truth of the third angel's message had its birth. How fitting that the message to be heralded to all nations on earth should receive its mold in this land, where it has found a response in the hearts of living representatives from all other nations. It has been in the direct providence of God that men of other nationalities, receiving this message here, should carry it to their respective countries.

Our Brethren From Over the Sea

Not to speak of other nationalities in this country, according to the United States census of 1900, there are 2,600,000 Germans, 559,212 Danes and Norwegians, and 473,905 Swedes; while since 1900 every week has brought to this country ship-loads of people who speak foreign languages, about 400,000 coming annually.

To meet the needs of this people, there was begun several years ago in Battle Creek, Mich., the publication of the *Hausfreund* (German), *Sendebud* (Danish-Norwegian), and *Sions Vak-*

tare (Swedish). Soon after the burning of the Review and Herald Office in Battle Creek, Mich., the publication of these papers was transferred to College View, Neb., where for a time they were printed by the Union College Press.

Steps Toward Organization

At the Nebraska annual conference and camp-meeting held in Grand Island, Sept. 6-16, 1903, the following brethren assembled to consider how best to serve the interests of the people of these and other foreign nationalities resident in the United States: E. T. Russell, W. C. White, I. H. Evans, N. P. Nelson, Lewis Johnson, S. F. Svensson, J. J. Graf, Theo. Valentiner, A. Swedberg, C. A. Thorp, J. Wallenkampf, L. A. Hoopes, Fred Johnson, F. H. Westphal, J. Sutherland, and A. T. Robinson.

From the minutes of the Grand Island meeting we note action taken on the following points:—

"In our study of the situation we find the following conditions:—

"There are in the United States many hundreds of thousands of Germans, Swedes, Danes, and Norwegians, to whom the closing gospel message must be presented by evangelists of their own nationality, or by literature in their own tongues.

"That in order to revive and maintain a general and successful work throughout the West, there should be selected a center where there shall be maintained not only a school for the education of evangelist canvassers, but also a well-organized publishing house whose business it shall be to issue our foreign periodicals, and also to print, advertize, and sell tracts, pamphlets, and books on all phases of our message.

"That College View, Neb., is the most favorable place for such a publishing enterprise. . . .

"Therefore, we propose—

"That a publishing society be incorporated which shall be a non-stock and non-dividend-paying organization, to carry on this work.

"That the name of this association be The International Publishing Association."

Second Annual Meeting

The second annual meeting of the association was held in College View, Sept. 5, 6, 1905.

From the minutes of this meeting, we quote the following extracts from the annual statement of the president, E. T. Russell:—

Quotations From the President's Address

"At this another annual meeting, it seems fitting to take a retrospective view of the work of the International Publishing Association. Perhaps not all that was expected or hoped for has been realized; nevertheless the association has been permitted to be an important factor in sending broadcast the message of truth for this time, for which we are grateful to God.

"The German paper, *Christlicher Hausfreund*, had an average circulation of 3,800 copies a week, or about 200,000 copies during the year. The average circulation of the Danish paper, *Evangeliets Sendebud*, and of the Swedish paper, *Sions Vaktare*, was 2,250 copies a week, or 117,000 copies each during the year. Aside from the regular weekly issues, a special series of four consecutive numbers was printed last Novem-

ber, aggregating 15,000 in the German, and 10,000 in both the Danish-Norwegian and Swedish languages. The undertaking, on the whole, was a success; and according to the reports received, some souls were led to accept the truth through the matter presented in these papers. A second special number of the three papers, containing the "Open Letter Appeal to the Clergy" and other appropriate matter, was published during the months of February and March; and now plans have been laid to issue during the coming campaign a good twenty-four-page special number, with a neat cover page. The little German paper, *Der Deutsche Arbeiter*, has a monthly circulation of 1,200.

"The editors have likewise been quite active in getting out a good line of tracts and pamphlets.

"In some respects the work of the association seems brighter than ever before. I have reference to the job work that has come in, which will assist in making the enterprise self-supporting. But there are other features that are not so flattering. An unsettled feeling has existed in the minds of some connected with the association in the matter of perfect co-operation in the carrying out of the international idea, which means the blending of the interests of the three nationalities represented in the organization. Owing to a spirit of unrest which this feeling has created, the board of management has found that their efforts to advance the interests of the institution have been largely neutralized."

"Call to Remembrance the Former Days"

Some of the things alluded to in the president's address at the last annual meeting of the association suggest a condition of things not so much to be wondered at when viewed in the light of the history of our people in the past. It is another instance where men equally sincere, equally honest and earnest, all aiming at the one object, the advancement of the message, have differed in their way of viewing things. If the history of this denomination should ever be written, there would stand out prominently the fact that many times differences of opinion have existed among the strongest minds in the denomination. Those differences, if carried to their logical results, would many times have brought confusion and disorder to our work; but thanks for the blessed gift that God has placed in the remnant church, whenever special issues have come, special light and instruction has come through the spirit of prophecy, which has led to united action and greater strength than could have been the result had not these special crises been permitted to arise.

This was especially true in connection with the last meeting of the International Publishing Association.

A Token of God's Favor

Many of our brethren came to this meeting with more or less apprehension. A wide-spread feeling had arisen that it was impossible for this work to be conducted as an international enterprise, and the opinion was entertained by many that at this time there should be a rearrangement of the work, so that each nationality specified would to a large extent control in the affairs of its own work.

On the day the meeting opened, the morning mail brought several communications from Sister White, two of which were addressed "To the Brethren Connected with the Publishing Work at College View." Several hours were spent in reading and studying these Testimonies.

To show the tenor of these communications, we quote the following extracts:—

"Why are many of us so weak and inefficient?—It is because we look to self, studying our own temperament, and wondering how we can make a place for ourselves, our individuality and our peculiarities, instead of studying Christ and his character. Brethren who could work together in harmony if they would learn of Christ, forgetting that they are Americans, Europeans, Germans, or Frenchmen, Swedes, Danes, or Norwegians, seem to feel that if they should blend with those of other nationalities, something of that which is peculiar to their own country and nation would be lost, and something else would take its place. My brethren, let us put all that aside. We have no right to keep our minds stayed on ourselves, our preferences, and our fancies. We are not to seek to maintain a peculiar identity of our own, a personality, an individuality, which will separate us from our fellow laborers."

"I approve of the efforts that have been made to establish our German and Scandinavian publishing work at College View. I hope that plans will be devised for the encouragement of this work. The whole burden of the work must not be left with our foreign brethren. Nor should our brethren throughout the field leave too heavy a load on the conferences near College View. The members of these conferences should lead out and do their best, and all should come to their assistance."

"Our German and Danish and Swedish brethren have no good reason for not being able to act in harmony in the publishing work. Those who believe the truth should remember that they are God's little children, under his training."

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful,—if we would do this, brethren, there would be one hundred conversions to the truth where now there is only one. But though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this. Christ laid aside his royal robe and his kingly crown, and his high command, and stepped down, down, down, to the lowest depths of humiliation. Bearing human nature, he met all the temptations of humanity, and in our behalf defeated the enemy on every point."

"Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that his gift of mercy and love is as unconfined as the air, the light, or the showers of

rain that refresh the earth. The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked together in a common brotherhood, equal before God. No question of policy influenced his movements. He made no difference between strangers and neighbors, friends and enemies. That which appealed to his heart was a soul thirsting for the water, of life."

The reading of these Testimonies brought light, joy, and comfort to the hearts of those assembled. Those addressed to the brethren connected with the publishing work at College View were read in the evening, and by special request read again the following morning. The cloud that began to lift the night before, seemed to rise higher and higher until the darkness was dispersed, and the light of God's countenance rested upon the assembly, lighting up anew the future pathway of the International Publishing Association.

During the remainder of the day the annual business of the association was speedily accomplished. The utmost love and harmony prevailed, characterizing the action taken on every measure brought before the association.

A financial statement was presented, which showed the business of the association had been conducted along safe and economical lines. The idea had quite largely prevailed among the members of the board of counselors that the institution had been running behind. The treasurer's report showed the opposite, quite a substantial gain having been made during the year.

Among the recommendations passed were the following:—

"Whereas, The General Conference endeavored to raise a donation for the assistance of the International Publishing Association, and,—

"Whereas, There was realized from this donation only about half the amount which the General Conference had anticipated would be raised, therefore,—

"Resolved, That we petition the General Conference Committee to assist the International Publishing Association in raising five thousand dollars to cover obligations already contracted in equipping the International Publishing Association.

"That said International Publishing Association pledge itself to co-operate with the General Conference in every way possible to secure said funds."

A. T. ROBINSON.

Experiences in the Field

"LET canvassing evangelists give themselves up to be worked by the Holy Spirit. Let them by persevering prayer take hold of the power which comes from God, trusting in him in living faith. His great and effectual influence will be with every true, faithful worker."

I have been working in the canvassing field a part of the time the last two months, and have fully realized the truthfulness of these words. The Lord has truly blessed me in putting the books in the homes of the people. I worked fifty-three hours at Wagoner, I. T., and took one hundred and forty dollars' worth of orders for large and small books, and I have just finished my delivery. I delivered all but two helps and six copies of "Bible Readings."

Owing to malaria, I went from there to Afton, I. T. It is not considered very good territory, but the Lord blessed me with success. I put in one hundred and fifty-one hours, and took \$390.70 worth of orders. I did not feel like reporting my work here till I made my delivery, for that is the part that tells. Last week I finished my first delivery of three hundred dollars' worth of books, and although I was delayed two weeks in getting my books, and some prejudice had arisen, I lost only fifteen orders. I had some good experiences, and in many places I could see the special hand of the Lord in my work. The Lord has greatly blessed most of the workers in this conference, and we do praise him for a humble part in his work.

In my last three days of delivery, I took ten extra orders for "Bible Readings." One of these was from a government employee, a well-educated man who was here looking after his farm. How I wish those in our ranks who are practically doing nothing could have a burning zeal and ambition to see our literature in every home in this country. What precious experiences they could have! I trust that many will take hold of this work, and in the day of God hear the well done said to them.

W. L. MANFULL.

Mena, Ark.

Young People's Day in the Lake Union Conference

FOR some time God has been calling upon the church to "arouse from its lethargy, and see what manner of service is demanded in this time of peril." He says, "Very much has been lost to the cause of God by lack of attention to the young. . . . The church has a special work to do in educating and training its children."

The messages which have been sent are full of instruction concerning this important work. Does not loyalty to the truth which we profess to love so much, demand that we give this important subject careful and prayerful consideration, that we may learn how to perform our long-neglected duties?

That we may study the Lord's plan for the organization of our young people and the lines of work to which he has called them; that we may be aroused from our lethargy, and meet the mind of God by heartily engaging in the work of educating and training our youth for the Lord's work, it has been decided to set apart Sabbath, Dec. 2, 1905, to be known as "Young People's day," and thus observed by all the churches in the Lake Union Conference.

Appropriate articles prepared by our leading workers, and a reading from the Testimonies, will be sent to each church; also a suggestive program, with topics for consideration at the meeting, and instruction for making the necessary arrangements for the day's service, will be sent to the churches in due time.

The Lord has told us that "much has been lost" by delay. Let us resolve that "there shall be delay no longer," and let us make the most of this occasion. It has been well said that "lost opportunities can never be recovered." Will you allow it to be recorded opposite your name, in the books of heaven, that another opportunity of discharging a long-neglected duty has been lost?

As far as possible the young people should be given a part in the services of the day. Help them to feel that the Lord has a place for them in his work, and that he is calling them to service.

Let all pray for the success of this meeting, and work for it as though their life depended upon its success.

ALLEN MOON, *Pres. Lake Union Conf.*;
W. D. CURTIS, *Ed. Sec. Lake Union Conf.*

Pacific Press Campaign Day A Great Object-Lesson

WEDNESDAY, October 18, was a great day for the employees of the Pacific Press and the other members of the Mountain View church. It was also a great day for the people of the Santa Clara Valley, for a distance of about forty miles, stretching from South San Francisco nearly to San Jose; for the third angel's message, in the hands of scores of earnest workers, knocked during that day at nearly every door in the beautiful valley. A grand spirit of co-operation and enthusiasm inspired the movement. The leaders did not remain at home. Although they were pressed with work almost beyond measure, through the special burdens of the missionary campaign, yet they could not remain at home, and bid others go to the field.

Therefore, early Wednesday morning found a solid, well-organized little army marching out from Mountain View, scattering itself all through the valley. The territory was subdivided; leaders were appointed and persons selected to form each company. Some of these went to the towns along the railway lines, and others, known as the "wheel brigade," took up the territory between the towns and back to the foot-hills.

The editors of the *Signs* were in these companies, also Brother Jones, the manager of the Pacific Press, H. H. Hall, and the writer. In nearly every case the wives of the workers spent the day with their husbands. Children were left with those who could not go, and nearly all who could be spared from home set out for the work.

The children also had a part; and Brother Bourdeau, missionary secretary for California, who is also leader of the Young People's Society in Mountain View, had his forces almost without exception in the field.

The day was beautiful, and it was improved to the utmost. Dinner baskets were taken along so the workers could remain all day.

I imagine that every reader of this article says, "What a splendid thing that was for every one to go out on a single day like that." Indeed it was splendid. Now what is good for Mountain View is good for your church. Why not meet together as a church, with the young people and children, and plan for a day like this? or perhaps you could plan for a week's special campaign, or plan for one day in each week during the winter months, dividing up the territory. Some persons can take a whole township. There are instances where individuals have worked even a whole county thoroughly. According to the territory and the number of members, divide up the work as best you can, and plan for something definite and strong for every member.

The good work is moving on splendidly. It has been well organized, the material at hand is the best in the world, and the message we have is the greatest message that has ever been given. Nothing on earth at present compares with it in importance. Who will join us in organizing more perfectly for thorough work during the winter?

E. R. PALMER,
Sec. Gen. Conf. Publishing Com.

Walla Walla (Wash.) Sanitarium

BELIEVING that our brethren and sisters in general, and those in the Walla Walla school district in particular, will be interested in the changes and work going on in Walla Walla College, we have thought best to let them know through the REVIEW just what we are doing.

When our college was built, fourteen years ago, it was the only school of importance among our people of the Northwest. We expected it to have a very large attendance, and we built accordingly.

It is true that the number of our people is increasing, but it is also true that we are getting several primary and intermediate schools started in the district, which necessarily divides the attendance, so that our school has not reached the attendance that we expected, and this large excess of room has placed a burden of debt upon us that was hard to bear. It has interfered with the best workings of the school in several ways, chief among which is the fact that much money that should have been spent in supplying the institution with appliances of various kinds, and in helping worthy poor students, has been used in paying interest and debts.

We have been told again and again that we should have a sanitarium in connection with each of our larger schools, both as a means of helping poor students to work their way through school, and for promulgating health principles among the students, as well as giving them an opportunity to learn how to care for the sick and afflicted.

After the main building of our sanitarium in Spokane burned last year, and it was finally decided not to rebuild there, it occurred to us that now was the time to walk out in the providence of God by starting sanitarium work in connection with Walla Walla College. Inasmuch as the fourth floor of the main college building was built for rooming students, but has not been used for some years, and also in view of the fact that at least one floor of the gentlemen's dormitory has usually been unoccupied, and sometimes more room than that has been vacant, it was suggested to turn the gentlemen's dormitory into a sanitarium.

The Spokane Sanitarium was a conference institution operated by the Medical Missionary Board of the conference. That board met in joint session with the college board, and a council of the Pacific Coast workers called to consider various phases of the work. At that meeting it was decided to let the gentlemen students occupy the top floor of the main building, and turn their dormitory over to sanitarium work.

During the summer several thousand dollars' worth of furnishings and apparatus that had belonged to the Spokane

Sanitarium was shipped here, and installed in the dormitory. Other appliances were added from the sale of real estate of the Spokane institution until we now have a nice, well-equipped sanitarium in good running order, and a larger number of patients than we had any reason to expect during the first weeks of a new institution. Thus we have a nice brick sanitarium containing thirty-five rooms, heated by steam, lighted by electricity, and supplied with hot and cold water from top to bottom. It is nicely furnished throughout, and includes among its treatment apparatus an electric-light bath cabinet, a hot-air bath outfit; a static (X-rays) machine, a vibrator for giving mechanical massage, electrical appliances for the giving of the various electrical treatments, a Russian (steam bath) room, and a good corps of trained nurses to operate these appliances. The best of it all is, we are not in debt for any of it.

For six years we have had a nurses' training class as one of our college courses. For the last year Dr. W. B. Holden has been doing our surgical work in connection with that class, and we have had an excellent patronage in that line. He still operates for us in our new sanitarium. This no doubt has much to do with our present patronage, and we are glad we have a place in this section of the country where our people can have a chance to get their surgical work done, and at the same time be putting their money into the cause.

In concluding, we must say that our experience is the same in this work as it has been in all God's dealings with us; when we came into close relation with him and established our sanitarium in connection with the college as he told us to years ago, he not only blessed in the sanitarium work, but the college work is prospering as it has not for years. The ladies' dormitory is now full, two in a room, except three rooms on the fourth floor. Two of those have been spoken for by students who are expected within a few days. The fourth floor of the main college building has not held the gentlemen students, as was expected, but they have filled the fourth floor of the sanitarium, and the overflow is being located in a large cottage belonging to the school. Thus with the school and the sanitarium, the college buildings have scarcely a vacant corner. All this helps to meet the running expenses as well as to pay interest and debts. And we think we can safely say that Walla Walla College has a better financial outlook than it has ever had.

I. A. DUNLAP, M. D.

To Church Officers—An Example of Leadership

THE present experiences of God's people in the last battles and campaigns before the Lord's coming are parallels in nearly every particular to the experiences and campaigns of ancient Israel in their march from Egypt to the promised land. After their forty years of wandering on the very borders of Canaan, all of which are so strikingly similar to our delays at the very entrance of the eternal kingdom, a note of courage and assurance was sounded in the ears of God's people, as recorded in the first chapter of the book of Joshua; and from that time there began a vigorous

campaign with rapid marches and conquests until all Israel passed over Jordan and inherited the land.

To those who will read carefully the first few chapters of the book of Joshua, it will be evident that during that campaign the elders were in the lead. Note the following words:—

"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground, . . . until all the people were passed clean over Jordan."

What leadership this was! The priests whom God had set as instructors and responsible guides and shepherds of the flock went in advance, and with no flinching, actually dipped their feet into the waters of Jordan before the waters began to part, and their feet stood firm on the dry ground in the midst of Jordan until all Israel had passed over. That was leadership, faith, courage, confidence, and belief that God would part the waters. They did not stand back in a safe place, nor sit on the shore and wait for the waters to pass, nor exhort Israel to plunge in. They dipped their own feet in the waters, which then parted; and after thus beginning in the right way, they did not walk out on the other side, and beckon Israel to follow. They remained with their feet firm in the midst of the stream until *all Israel* had passed over.

Note all through these chapters how Joshua and the priests remained with the people. The priests were the chief campaigners in taking Jericho. It is said of Joshua, after sending certain companies of men to points of advantage before the assault on Ai, that he "lodged that night among the people." What a world of suggestion as to leadership lay in that little incident! A great battle was on, and Joshua, the mighty man of God, felt that he must be with the people during those few hours left before the fight; and not only did he lodge with the people, but he went with them the next day to battle, and even denied himself the glory there might have been in taking Ai with his own picked men. Instead of that he led the men who were to flee at the right time and then later turn upon their enemies, thus directing with his own hands the most trying and difficult feats of the battle.

Such leaders are needed just now in every church. Leaders who know the times, who can sound the note of courage, and who will take their position in the front, dip their own feet in the Jordan, and stand firmly in the middle of the stream until all Israel has passed over.

The good old REVIEW may continue to present the missionary campaign, and a few leaders may write continuously upon

the subject; but after that we must depend upon the local leaders, the officers in each church, to marshal the forces and win victories for the Lord of hosts.

E. R. PALMER,

Sec. Gen. Conf. Publishing Com.

Religious Liberty Notes

WE are glad to place the Indiana Conference on the list of conferences which have organized religious liberty departments. Brother J. F. Steel, of Eaton, Ind., has been elected secretary of this department.

The religious liberty secretary of the Eastern Pennsylvania Conference, Brother George W. Spies, proposes to organize the work in his territory for a more aggressive campaign, and plans to hold a religious liberty convention in Harrisburg, Pa., the State capital, December 7-10.

The Washington *Times* of November 2, in referring editorially to the recent trouble in Russia, says that "the power of the people to block government by inaction will lead to a general disarmament among the nations is hardly to be expected. As a great English authority suggests, the nations will keep their powder dry and their rifles ready till the world in general has secured more firmly the principles of civil and religious liberty."

"I do not desire to make a political speech on Sunday night." These were the opening words of an address given by W. R. Hearst, one of the candidates for the mayoralty of New York City, Sunday evening, November 5, in Madison Square Garden, at the greatest political mass-meeting ever held in that city. It is interesting to observe the high regard in which Sunday is held by politicians. Mr. Hearst is more careful in this respect than some ministers we read of in these days.

Last Tuesday's election in Maryland scored a signal victory for equal rights in the crushing defeat of the Poe Amendment bill to disfranchise the negro voters. The immortal words contained in the Declaration of Independence should never be forgotten: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

"Away down in Maine" the commissioners of inland fisheries and game, through their chairman, L. T. Carlton, have issued a notice to their wardens to rigidly enforce the law against the Sunday shooting of birds and game. The purpose of this notice certainly could not have been because the shooting would disturb the inhabitants away back in the woods of Maine, and certainly the killing of innocent birds would be no worse on Sunday than on any other day, therefore the only reason that could be assigned for this order of the commissioners is because of the supposed religious character of the day. It is remarkable to observe how universally Sunday laws can be applied in every department of human life.

K. C. RUSSELL.

Field Notes

SIX persons received baptism on a recent Sabbath at Wright, Mich.

A CHURCH of nine members has been organized at Naruna, Va.

ARRANGEMENTS have been made for erecting a house of worship in Parkersburg, W. Va.

A LATE report from Hutchinson, Kan., mentions the addition of four persons to the church there.

AT Council Bluffs, Iowa, four persons were baptized, and six united with the church, Sunday, October 8.

SIX new members have been added to the church at Herman, Minn., making a total of twenty members there.

FOUR persons were baptized at Lorenton, Pa., during a recent course of meetings conducted by Elder W. H. Smith.

THE church at Moline, Ill., has been strengthened by the recent addition of six to its membership, all heads of families.

EIGHT persons received baptism at Covert, Mich., October 22, of whom five joined the Covert church, and one, the church at Bangor.

ELDER J. M. REES reports that there is good prospect for the organization at an early date of churches at Herrin, Urbana, and Mattoon, Ill.

A REPORT from Lexington, O. T., where Brethren Hans Bonde and Ezra Fillman have been holding meetings, states: "So far as we know, every one who attended our meetings regularly is convinced that we have the truth. Several remarked that that was the first time they had heard the Bible preached. But best of all, seven precious souls began keeping all the commandments of God, and several others may take their stand in the near future."

IN a report of the close of the tent-meetings which have been held the past summer at Roanoke, Va., Elder M. S. Babcock says: "About twenty responded to an invitation to confess Christ before men, and by God's grace through faith to surrender all to him, to keep all of God's commandments and his holy Sabbath. We have engaged a nice hall for our use after November 1, and hope to hold the interest with a due increase until a goodly number shall unite to keep all the commandments of God."

BROTHER E. J. H. writes from San Diego, Cal.: "The tent-meetings now being conducted by Elder W. W. Simpson, assisted by a singer, Brother Hoare, here in San Diego, Cal., are causing a stir among the churches, and also among the theosophists and socialists, for there are many faiths or beliefs and unbeliefs here. The meetings are well attended each night, and will probably continue until the end of November if the Lord is willing. Indications seem to justify our hopes for a goodly number of precious souls for our Lord and Master."

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

How to Interest Our Young People in Education—2

MY second suggestion is a vigorous effort to interest our young people in education through the medium of the Young People's work. It is an essential thing to always keep some great purpose before our young people. That kind of leadership in the Young People's work which stifles ambition for higher attainments, and arrests mental development, is a positive harm. "God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out." This vigorous effort to interest our young people in education should be carried on also through the medium of our school faculties by means of a vigorous correspondence work throughout the field, and through active work by the teachers in the field during the vacations. I know from experience that a vigorous correspondence work carried on by one who is imbued with a love for young people, and a desire to hunt for the goodly pearls scattered here and there, that they may be polished for the Master's work, is a wonderful help in turning the attention of our young people toward the training-school, and will pay for itself financially in an increased attendance. And it will pay for itself many times in the production of good workers. A bright, active girl who came to one of our training-schools the past year, and who gives promise of becoming a good worker, said that she had no idea that she would have come to school had it not been for the interest that was taken in her by certain ones who wrote to her several times, urging the necessity of a training in our schools. There are several others of like nature as a result of the very limited work of this kind done at this school. These young people, many of whom feel very backward about going away from home among strangers, feel, after such correspondence, that they have a friend at the school to whom they can go for advice and counsel.

This work is especially effective when supplemented by vigorous work during the vacations by the teachers in the field. The corresponding secretary, who is in touch with the whole field, can furnish these field workers with valuable data, and as they go from camp-meeting to camp-meeting, or better, from church to church, they can search out and interview these interested young people, while at the same time they can labor continually to awaken an interest in education among all. The work should extend further than the camp-meeting; for some of our brightest young people, and those who are able to attend the school, do not often go to camp-meeting. There is, all the more need, therefore, of a vigorous effort for them. Such personal contact of the teachers and young people in their homes has a wonderful effect in drawing the youth to the school,

and a most beneficial effect upon such students when they come; for in most cases they will make these teachers their especial advisers, and if there is one thing more than another lacking in our larger schools, it is the personal heart-to-heart contact of teachers and students. Many sad occurrences might never have come if there had been that close friendship and personal and social contact between teachers and students that ought to exist.

There is another feature of this plan; for work done by the teachers in the interest of the young people in the field has a most salutary and beneficial effect on the teachers themselves, and hence upon the school. School life, at the best, is apt to be somewhat artificial, and if teachers never meet their pupils in their own homes and surroundings, they are apt to be ignorant of the very training those pupils need. It also has a very desirable effect for our teachers to unite with our ministers and other workers in earnest labor for souls. It helps them to understand one another better, and to sympathize with one another, and to appreciate the burdens which all are carrying, and hence reduces the tendency to criticize.

Some one is asking, Can the teachers do this work? I answer, They ought to be able to do it. I do not advocate that all teachers should be preachers; but if they are suited to teach in the "schools of the prophets," they are soul winners, and are skilled in the art of dealing with our young people, and presenting to them the claims of God upon them. It is customary nowadays for schools to make a specialty of some one line. It has often occurred to me that the specialty of every Seventh-day Adventist school is the science and art of soul winning; and the teachers in such schools must understand it. This great fact makes every true teacher tremble with the responsibility, and leads him to devote his life's energies to this one thing.

M. E. KERN.

(To be concluded)

Current Mention

—Recent speeches made by Emperor William at Dresden and Berlin indicate that in the emperor's mind there is a strong probability that Germany will soon be involved in war.

—It is stated in official circles in London that an agreement has been arrived at between the powers concerning a naval demonstration against Turkey, owing to the port's continual refusal to agree to the financial reforms proposed for Macedonia.

—A St. Petersburg dispatch says: "Practically all the powers have now accepted the invitation of Emperor Nicholas to be represented at the second peace conference, and the program which Russia will submit for the consideration of the delegates at The Hague is being elaborated at the foreign office. The date of the conference has been tentatively fixed for May next."

—The apparently successful movement for representative government in Russia is having great effect upon socialists and others in Austria, and a strong demand has been made for the

immediate assembling of the Reichsrath for the purpose of granting manhood suffrage in the place of the present "parliament of privilege." A general strike is threatened if this demand is not immediately granted.

—The chief questions pertaining to the construction of the Panama Canal are still involved in great uncertainty, according to reports from the isthmus. It appears that the difficulties attending the undertaking are found to be greater than was at first supposed, and estimates made by experts affirm that from ten to twenty years will be required to complete the work, with an outlay of \$300,000,000. Engineers at the isthmus are also reported to favor letting out most of the work to private contractors.

—A Seoul, Korea, dispatch dated November 10 says: "The arrival of Marquis Ito to-night marks one of the most important events in the history of Korea. During his visit, the Hermit Kingdom, once an independent state, will probably become a Japanese protectorate. Marquis Ito, after investigating conditions and formulating his policy, will present the program of Japan. It is said that Marquis Ito hopes that the confidence displayed in him by the emperor of Japan will have its effect on the emperor of Korea, and induce a graceful submission to the inevitable loss of Korea's independence. The plans of Japan will be backed by army occupation and the presence of two cruisers at Chemulpo. Korean officers and people are anxiously waiting the developments of last month, and several secret agents have been dispatched to secure American and European intervention.

—The overthrow of the old regime of repression in Russia has brought anarchy and chaos in many places, and in the Baltic provinces riot and massacre have continued for days without restraint. Over that vast section of Russia hangs the shadow of one of the greatest horrors of modern times. The full force of the lust for blood and plunder was directed against the Jews, no Christians being molested, save as they sought to interfere with the work of the mob. No estimate of the number of victims is possible in the present chaotic condition of affairs, but it is known that many thousands have been massacred in the most barbarous fashion, without regard to sex or age. There is evidence that the police and troops made no effort to interfere with the mobs, presumably in obedience to orders from officials who desired an outburst of anarchy as an argument in favor of the continuance of autocratic government. November 8 a mutiny broke out at Kronstadt, a suburb of St. Petersburg, 3,000 sailors and a battalion of artillery from one of the forts joining together in revolt. The mutiny was quelled by troops hastily sent from St. Petersburg, but there is great fear of the effect it may have upon the morale of the troops, which has been greatly shaken by the revolutionary propaganda. Another concession has come from the czar, in the shape of immediate universal suffrage, and the removal of Governor-General Treppoff from his powerful position, this official now being assigned only to the duty of guarding the life of the czar. A late St. Petersburg dispatch says: "Amid the virtual chaos now existing in

Russia, there is beginning to develop certain ominous features which leave little hope of averting a general political cataclysm. The contending forces are divided into four camps: First, the reactionaries, including the court party, some military leaders and some bureaucrats, who for the past ten days have been inciting the dregs of the population to murder and outrage in order to frighten the czar into a withdrawal of the recent concessions; second, Count Witte and his followers, including many bureaucrats, and some upper class Liberals; third, the whole commercial class and the moderate reformers, who are best described as zemstvoists; and fourth, the socialistic workmen, who created the present situation by a general strike. The peasantry do not figure in the problem as yet, and the rank and file of the army is still an uncertain quantity." Count Witte has completely failed to secure the co-operation of the zemstvoists and of the socialistic workmen in his program of government, and his downfall is considered among the possibilities. The reactionaries boldly talk of naming a successor to the czar, and St. Petersburg is in a panic of apprehension. Poland is attempting to follow the example of Finland, which has demanded and has seemingly gained autonomy, but the Russian government, though shaken as it is to its foundations, has determined that Poland must be held, and martial law has been proclaimed in that country. This may lead to an armed uprising on the part of the Poles, in which event it would be a question whether Russia could send troops to suppress it without fatally weakening itself at home.

—The recent elections in New York, Pennsylvania, Ohio, and Maryland, were of more than ordinary significance, since they represent the triumph of a popular uprising against political "machine" control and "boss" domination. In New York City District Attorney Jerome, who has achieved national fame as the active and relentless foe of the evils which usually find shelter under "boss" rule in the large cities, though without a party or an organization behind him, was re-elected to office by a strong majority against the candidate of the "Tammany" machine, which has so regularly controlled elections in New York City, while William Randolph Hearst, Municipal Ownership League candidate for mayor, fell but a few thousand votes behind the number sufficient for election, and is contesting the election of the "Tammany" candidate, George B. McClellan, with some prospect of securing a reversal of the result. Whether he succeeds or not, the vote is a great blow to the machine, and indicates that the people of the metropolis are bent on trying the experiment of municipal ownership and control of public utilities. Still more effectively broken is the Philadelphia machine, which has long been the bulwark of "graft" and public plunder in that city. The vote in Maryland gave an overwhelming defeat to the Poe suffrage amendment, the purpose of which was to disfranchise the negro. The vote in Ohio, which elected a Democratic governor, the first to be chosen there in fifteen years, is taken as a revolt of the people against the Republican State machine with its State "boss."

NOTICES AND APPOINTMENTS

Notice!

THE office of the Georgia Conference and Tract and Missionary Department is now located at 613 E. Fair St., Atlanta, Ga.
M. L. WOODALL, Sec. and Treas.

Missionary Nurses Wanted

FROM time to time we are called upon to help in selecting nurses for pioneer fields. At the present time India is urgently calling for a single male nurse to work in the Calcutta Sanitarium.

Another one of our Oriental fields is in pressing need of two nurses, a man and his wife. We would be pleased to correspond with medical missionaries who are ready to consider the needs of these fields. "Where your treasure is, there will your heart be also." These opportunities will enable workers to transfer their interests more definitely to the kingdom of God.

In replying to this call, we hope that each nurse will give definite statements as to health, age, Christian experience, professional training and experience, together with references to his church elder, and also to some well-known Adventist pastor.

J. E. FROOM, M. D.,
Sec. Gen. Conf. Medical Council.

"Addresses for Young People"

THE new book for the youth, entitled "Addresses for Young People," by Pres. C. C. Lewis, of Union College, is ready for delivery. The titles of the addresses are as follows: (1) Christian Manliness; (2) Reason, Revelation, and Faith; (3) Manual Training in the Public Schools; (4) Ideals and Ambitions; (5) The Sure Foundation; (6) A Higher Standard of Christian Education; (7) Workmen Approved of God; (8) The Art of Questioning; (9) Acquaintance with God; (10) Habit and Education; (11) Behold He Cometh; (12) The True Sabbath; (13) The Keeping of the Heart. The book is handsomely and durably bound in dark-blue cloth, with side and back titles in white. No more appropriate birthday or holiday present for a young man or woman could be procured.

Price, post-paid, \$1. Five copies for \$4, carriage prepaid. Liberal terms to agents. Address all orders and inquiries to Union College Press, College View, Neb.

Special Testimonies

At the time of the annual meeting of the International Publishing Association held at College View, Neb., Sept. 5-7, 1905, there were received special Testimonies regarding the foreign publishing work. These were addressed to the brethren connected with the foreign publishing work at College View. Before this meeting there had been quite a division of sentiment among the different nationalities in regard to the foreign work in the United States; some had been advocating the separation of the three nationalities represented in the International Publishing Association, and some were also advocating separate conference organizations for the German, Swedish, and Danish-Norwegian people.

These Testimonies were received on the morning of the first meeting of the publishing association, and they brought light and harmony into the meetings of the association. What had appeared to some as confusion and chaos, through the entrance of the light which they contained, appeared as harmony. These Testimonies are printed in English, and make a thirty-two page tract. All desiring copies of this tract should address Miss Katie Coleman, College View, Neb.
E. T. RUSSELL.

Business Notices!

WANTED.—A first-class broom maker, one who understands sorting. Please give reference. Write to Healdsburg College, Healdsburg, Cal.

WANTED.—First-class bread baker. Steady employment and good salary for a capable and energetic man. Adventist preferred. Address Julius Paulson, Care American Bakery, San Luis Potosi, Mexico.

FOR SALE.—Ripe olives in various-sized packages, at low prices for medium and small sizes. Pure extracted mountain honey. Pure olive-oil. Other purely vegetable cooking oils. Address W. S. Ritchie, Corona, Riverside Co., Cal.

ABSOLUTELY the purest and best peanut butter, only 10 cents a pound in 50-pound cans, or 12 cents in neat 1-pound packages. Cash with order. Will positively not get rancid. Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

Obituaries

ADELBERG.—Died at her home at Bancroft, Mich., Oct. 28, 1905, Sister F. A. C. Adelberg, aged 68 years. She accepted present truth under the labors of Elders R. F. Cottrell and J. N. Andrews in New York State in 1864. A husband, a son, and a daughter feel keenly the loss of a loving companion and mother. At her request, words of comfort were spoken from Ps. 23: 1 by the writer.
E. K. SLADE.

WEST.—Died in Ashland, Ore., Aug. 15, 1905, of peritonitis, Sister Rebecca West, aged 58 years, 3 months, and 16 days. She had just passed through a serious surgical operation. She was a faithful member of the College View, Neb., church, and died with a bright hope of a glorious resurrection not far in the future. She had been a widow for ninety years. She leaves three sons, one daughter, and one brother to mourn. Funeral service was conducted at the house by the writer.
R. D. BENHAM.

PARR.—Died near Hanover, Kan., Sept. 3, 1905, of cholera morbus, Mrs. Elizabeth Jane Parr. Mother accepted the Sabbath when but a child, but never had the privilege of joining a church of like precious faith. THE REVIEW AND HERALD and *Signs of the Times* were her only preachers, and she dearly loved to peruse their pages. She ever sought to relieve the sick and the sorrowing. She was the mother of seven children, one of whom died in infancy. We mourn our loss, but not as those without hope. The funeral service was held at the family residence, six miles northwest of Hanover, Kan., conducted by Dr. Leeper (Baptist).
MRS. B. A. MAKER.

THOMPSON.—Died at Wichita, Kan., Oct. 8, 1905, Mrs. Harriet Thompson, aged 69 years, 11 months, and 3 days. Sister Thompson was one of the oldest Sabbath-keepers in the church here, having accepted present truth at Chesaning, Mich., forty-four years ago, under the preaching of Elders Andrews and Bates. During all these years she has remained faithful to the cause, and in her humble way sought to advance its interests. In the weeks of her final illness, she was strengthened and cheered by a bright hope for the future. Her death breaks another of the bands that join the present with the days of the pioneers, but makes stronger the one that binds us to the future.
B. E. FULLMER, M. D.

SPIRE.—Fell asleep Oct. 14, 1905, Mrs. Sallie Baird Spire, wife of B. W. Spire, manager of the Nashville Sanitarium, after a long and painful illness. Sister Spire gave her heart to God in early childhood, and accepted the third angel's message under the instruction of the late Elder C. L. Boyd in 1893.

Until a year ago, when her serious sickness began, she was always active in work for others, and had served the church efficiently as church clerk for five or six years. She leaves a husband, a father, three brothers, and a sister to mourn their loss. The funeral service was conducted in our newly purchased church, where, as a member of the Baptist Church, she worshipped so long before she became an Adventist. She now sleeps in beautiful Mount Olivet Cemetery.
J. E. CALDWELL.

WILLIAMS.—Died at Ogden, Utah, Sept. 12, 1905, Robert Elmer Williams, aged 27 years, 6 months, and 8 days. The immediate cause of death was hemorrhage of the bowels, the results of ptomain poisoning with typhoid complications. Although young in years as well as in a knowledge of present truth, Brother Williams had become known in the little church at Ogden and throughout the Utah Conference as one of those burden-bearers whose loss is always deeply felt by the cause of truth. He leaves a wife and two little boys to mourn their loss.
W. A. ALWAY.

CURTIS.—Died near Marcus, Wash., of black erysipelas, Sept. 9, 1905, Vivian Porter Curtis, youngest son of O. F. and A. M. Curtis, aged 9 years, 10 months, and 15 days. Vivian was a very exemplary boy, always rendering willing obedience to his parents, taking delight in learning the Scriptures and his Sabbath-school lessons, and in earning money for missionary purposes. The parents and brothers and sisters are comforted with the hope of meeting him at Jesus' coming. Funeral discourse was given by Rev. Carmichael (Congregationalist); text, Rev. 14: 13.
F. D. STARR.

HOWE.—Died at the home of her sister in Bradford, Pa., Oct. 23, 1905, Sister Ida Howe, aged 53 years. Her disease was supposed to be internal cancer. Sister Howe bore her sufferings patiently, and seemed resigned to the will of the Lord. In early life she gave her heart to God, and united with the Baptist Church. Eight years ago she heard and accepted the present truth under the labors of Elder K. C. Russell, and united with the Bradford church, of which she was still a member at the time of her death. She leaves one sister, two brothers, and other friends to mourn their loss, but they sorrow not without hope. A good audience assembled at the time of the funeral, and listened attentively to a discourse by the writer from Rev. 14: 13.
J. W. WATT.

TUCKER.—Marcia Phelps Tucker was born in Ohio, June 23, 1813. The time of her long pilgrimage here was 92 years, 4 months, and 8 days. She was one of that generation of whom all shall not pass away until all things be fulfilled. Her death thus reminds us again that we are nearing the day of the realization of all our hopes. She experienced the toil and hardships of pioneer life in Missouri, Iowa, and Colorado. With her own hands for more than half a century she prepared food and manufactured clothing from the raw materials. And yet it is long ago that she hung up her candle molds, pushed back into a corner her loom and spinning-wheel, and endeavored to become accustomed to the conveniences and improvements of an age and a generation whose ways seemed always strange and new. What wonder that the aged are often lonely in a world so changed! She often witnessed to the truth of the prophecy that in the last days knowledge shall be increased. She was twice a widow. Thirteen children knew her as mother. Seven of these were her own, six of whom survive her, with many children's children, even to the fifth generation. In early womanhood she became a member of the Methodist Church, in which she remained for many years. At the age of seventy-five she accepted the faith of the remnant church. The long day, with its morning of hope, its noontide of toil and care, and its evening of rest, is ended.
MRS. ALMA MCKIBBIN.



WASHINGTON, D. C., NOVEMBER 16, 1905

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

THE week of prayer will be observed December 9-16. The readings for that occasion will be printed in the next REVIEW.

WE learn by letter from Elder W. C. White that he will come to Nebraska to attend the medical missionary convention at College View. He will doubtless visit other important centers while in the East.

THE announcement is made in an article on the nineteenth page that Sabbath, December 2, will be observed as Young People's day in the Lake Union Conference. Our readers in that conference should give particular attention to the plans set forth in the article.

ELDERS A. G. DANIELLS, G. B. Thompson, and J. S. Washburn are attending a State meeting at Parkersburg, Iowa, this week. From this meeting Elder Daniells will go to the medical missionary convention at College View, Neb., where Elder G. A. Irwin will join him.

It is stated on Catholic authority that in the city of Chicago there are more Irish Catholics than in the city of Dublin, more German Catholics than in the city of Berlin, more Polish Catholics than in the city of Warsaw, and more Bohemian Catholics than in the city of Prague.

ON Tuesday of next week the medical missionary convention which has been announced to be held under the auspices of the Medical Council of the General Conference, will open at College View, Neb. An article of general interest relating to this meeting appears in our Editorial department.

THE brief word from Siam in this number means that another field has been entered with the message. True, only a touch, yet it is a beginning, which must bear fruit in due season. Slowly but surely this message is girdling the earth. Soon every nation, kindred, tongue, and people will hear the word; then shall the end come.

THE force of workers at the Sanitarium in this city was increased last week by the arrival of Miss Amelia Webster, a nurse of long and successful

experience, who has spent about ten years in pioneer work in South Africa. Miss Webster has spent a few months in Battle Creek, Mich., since her return from Africa, and comes from that place to Washington.

At the recent session of the Atlantic Union Conference Elder E. W. Farnsworth was elected president, and Elder W. J. Fitzgerald vice-president. It was also arranged for Elder O. O. Farnsworth to take the presidency of the Vermont Conference, and for Elder Morris Lukens to take the presidency of the Chesapeake Conference. Elder H. W. Cottrell, who has so acceptably filled the office of president of this union conference since its organization, has accepted an official invitation to labor in the Pacific Union Conference, and will remove to that field in the near future. We shall publish a full report of this meeting in a later issue.

ONCE more the teaching of Seventh-day Adventists is being exposed. This time it is done by a correspondent of *The Malaysia Message*, a monthly paper conducted by the Methodist Episcopal Mission at Singapore, Straits Settlements. This writer begins by stating that his contribution "is intended to expose the absurdity of the Seventh-day Adventist position," and ends by declaring that "it will be seen at a glance that the Adventist position is unscriptural and unhistorical, and consequently utterly indefensible." The body of the article is filled with the usual claims concerning the Sunday institution. Such exposures serve to call attention to the truth, and to create a demand for it.

A National Reform Amendment to the Constitution

THE judiciary committee of the United States Senate has been instructed to submit to that body within thirty days after the assembling of the next Congress an anti-polygamy amendment to the Constitution of the United States. The National Reformers are entering upon a special campaign to have this amendment so worded that "it shall contain an acknowledgment of the laws of Jesus Christ as the basis and standard of such legislation." Among other things they propose "to arrange for an effective hearing before the judiciary committee," and "to send some one to Washington for the months of December and January for continuous labor with the members of both Houses."

Having failed thus far in their efforts to secure such a change in the Constitution as would serve as a basis for religion by law, these reformers will now seek to gain their end by attaching a

religious rider to the proposed amendment. This is a call for faithful work in setting before all the people the real meaning of this movement, and what will be involved in its success. This issue should be met promptly and vigorously.

Church Elders, Notice!

THE readings for the week of prayer are to be mailed from the office of the Mission Board at Takoma Park, Washington, D. C., the last week of this month. If there are church elders who are not receiving the second Sabbath readings regularly, they may know that their names are not on the lists in the Mission Board office. Such will favor us by sending their addresses immediately. This will insure their receiving the week of prayer readings. If any State secretaries know that their list of church elders in the Mission Board office is not the latest, will they not kindly send a revised list, so that we may have it in time to mail these readings? A limited quantity of the REVIEW containing the readings will be sent as usual to the State tract society offices. If any State secretary will require more than were sent out last year, let us know at once.

ESTELLA HOUSER,
Home Secretary.

Special Course for Washington Training College

THE cause of the third angel's message, which began in such a small way after the disappointment of 1844, has developed into large proportions. It has extended to nearly all the countries of the world, and it is still advancing.

In order that the character of this cause may be fully appreciated, it must be clearly apprehended. And in order that all its phases and departments of work may be rightly administered, there must be a clear understanding of the details of organization.

One of the provisions made for imparting this knowledge is our schools. In these we are to expound the truths and principles of our message, and to explain the details of organization, and the plans of administration.

For the purpose of rendering all the help possible along these lines, the trustees of the Washington Training College have arranged to give special courses during the coming winter. The subjects that will be given in these courses are as follows:—

Church and Conference Organization and Administration, by A. G. Daniells.

Rise, History, and Nature of the Third Angel's Message, by W. W. Prescott.

Missions and Mission Work, by W. A. Spicer.

Religious Liberty, by K. C. Russell and W. A. Colcord.

Sabbath-school and Young People's Work, by G. B. Thompson and L. Flora Plummer.

It will be seen at once that these are the practical, essential phases of our work, which young workers have to deal with as soon as they enter the field as workers. Every person who hopes to be a successful builder needs instruction on these subjects. Next week a more detailed statement regarding these courses will be given.

A. G. DANIELLS.