

The Advent REVIEW AND SABBATH HERALD



WASHINGTON, D. C., THURSDAY, NOVEMBER 30, 1905

Loving Words

L. D. SANTEE



HERE'S a peace, if we will but discern it,
That comes from the Father above;
There's a joy, if our lips will but learn it,
In speaking the language of love;
The fragrance of kindness and pity
Is found where love's banners are furled;
They came from the jasper-walled city,
To lighten the heart of the world.

When we yield to the flashing of temper,
And our cruel words cut like a knife,
We darken the wearisome hours
Of this troubled and pitiful life;
And heads that are gray with life's ashes,
And feet that are palsied and slow,
Are carrying heavier burdens,
That we, in our anger, bestow.

Too late—when the tired hands are folded,
And the life-giving spirit has fled;
No use to bring violets and roses
To garland the forms of the dead.
The chance to retrace cometh never,
Though our faces with tear-drops are wet;
The old life has vanished forever,
And leaves unavailing regret.

Let us bathe, with the balm of contrition,
The wounds that our anger has made;
Let love fill the heart with its sunshine,
While yet the keen sickle is stayed;
Let our flowers fill the hands of the living,
And their fragrance, the bosoms that yearn;
And the joy that we felt in the giving,
Our Father to us will return.

Moline, III.

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.

WHAT an inspiration one often gets from some old truth presented in a new setting. Such a setting is given to some of the Master's monosyllabic commands in the little book "The Master's Greatest Monosyllables." It takes up such words as "come," "go," "do," and presents a wealth of helpful suggestions and illustrative incidents concerning each one. Neatly bound in cloth, 50 cents.

DON'T forget that the Sunday-schools which use the International Series of Lessons begin to study the "Life and Words of Christ," the first of January, and that, knowing what a valuable help "Desire of Ages" is for such a study, you owe it to those whom you can reach with this most excellent book to bring it to their attention. Some are already so engaged, and many more ought to be. You can loan some one your own copy if nothing more.

BIRD study can be carried on even in winter and in the Northern States. Food is more scarce now, and the birds will respond more quickly to our overtures to get acquainted. A better book for a boy is not easily found than "My Garden Neighbors." It tells of the habits and customs of various birds and animals in such an interesting way that boys will appreciate it, and the instruction in bird study is most excellent and easily understood. The book is nicely illustrated, and is furnished, post-paid, at \$1 a copy.

EVERY act of Christ's life was important in itself and in its teaching, and a careful study of it in detail can not fail to be of great benefit to every individual. What did he do under temptation or in the midst of constant labor? Did he summon strength which we may not have? The fierceness of the conflict between Christ and Satan, and Christ's wonderful victory for himself and for us, are vividly portrayed in the book "Desire of Ages." Using Christ and those associated with him as illustrations and drawing lessons from their experiences, this book becomes a veritable guide in Christian life, and answers, more fully than any other book published, the question, "What would Jesus do?" Its precious instruction in regard to how to deal with the erring—even those who are known to be wrong—is most timely in these days of jealousy and criticism. It will be a blessing to your own soul to read it carefully, and then, while filled with the blessing and help which its pages bring to your own soul, tell your neighbors how it has helped you, and let them read it. Extra copies can be secured at \$1.50 in plain cloth, without illustrations; \$2.50 illustrated, thin paper, narrow margins; or \$3.50 finely illustrated, full cloth, calendered paper.

THAT School Children's Number of *Life and Health* is selling rapidly. You can still secure a supply to sell to your friends and neighbors. It will be appreciated, will not create prejudice, and will open the way for the sale of other publications. Single copy, 5 cents; 25 or more copies to one address, 2½ cents a copy.

THE *Quarterly* containing the Sabbath-school lessons for the first three months of 1906 is now ready. It contains a series of lessons on such topics as: The Word of God; Testimony of the Scriptures Concerning the Being and Attributes of Christ; Divinity of Christ; Creation and Redemption; Miracles of the Bible; New Birth; Obedience of Faith; Prayer; Modern Apostasy; Old Paths; Rewards and Punishments. A careful study of the subjects is of special importance just now in view of the present trend of the religious world. Price, 5 cents. Order as usual.

THOSE Signs Leaflets are most excellent for gratuitous circulation. They are sixteen in number, and treat on the various phases of Bible truth for this time. An assorted package of eighteen of each leaflet will be sent, post-paid, for 50 cents. Any single leaflet costs at the rate of 15 cents a hundred. Sold only by the hundred or in assorted packages as described above.

ALL the girls and a good many of the boys will be interested in the story of a little ten-year-old girl's trip to Africa and return. Think of all the strange scenes and peoples she would see on such a journey, and remember that the story is told in the direct, straightforward style of a child. Such a book is "How a Little Girl Went to Africa." Price, \$1 each.

THE continued agitation in various States for better Sunday observance, and for laws to enforce such observance, should make us more diligent than ever in the use of that excellent series of Religious Liberty Leaflets. The series embraces four envelope-size tracts which quite thoroughly cover the principles. No. 1 is entitled "Principles Too Little Understood;" No. 2, "Sunday Laws; Their Origin, Nature, and Object;" No. 3, "The Logic of Sunday Legislation." Each of these contains eight pages, and the price is 38 cents a hundred. No. 4 is entitled "The Civil Sabbath," and contains twelve pages, the price being 55 cents a hundred. One conference (Nebraska) has ordered twenty thousand sets of these tracts, and in many other conferences they ought to be scattered liberally.

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 Forth 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

Reviving Power

WHILE praying for a revival of God's work it is encouraging to meditate upon the power which has been provided for the quickening of all believers. We are not to attempt the impossible by seeking to revive ourselves. We can not impart life to ourselves, nor to any one else. With God is the fountain of life. He is able to make alive that which is dead. His reviving power is shown in the resurrection of Christ from the dead, and this is cited as the measure of the power which all believers may know. For "the faithful in Christ Jesus" the apostle Paul recorded the inspired prayer, that they might know "the exceeding greatness of his power to us ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand." That power which raised Christ from the dead will revive believers. That power which will raise the dead at the last day is pledged to quicken those who are now dead in trespasses and sins. We do not pray to a god that can not save. "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." "As for me, I will call upon God; and Jehovah will save me." With confidence we may all pray, "Wilt thou not revive us again: that thy people may rejoice in thee?"

"We humbly beseech thee,
Lord Jesus, we pray,
With love and the Spirit
Baptize us to-day."

Honoring Satan

AN infidel in a Western city has erected a monument to Satan to show his contempt for religion. On the base of the monument is an inscription in Latin which, when translated, reads: "Man is not created, but is developed; God did not make man, but man did make the gods." It is reported that "church-going people are particularly scandalized," that "murmurings of indignation are freely voiced, and corrective measures are being discussed." A later report says that it was necessary to detail policemen to guard the monument to protect it from injury. When honor is thus openly paid by an infidel to "the god of this world," the people are startled, and their indignation is aroused, but when professed Christians do the same thing in smooth flowing sentences under the cover of "higher criticism" or "liberal theology," it is applauded as the evidence of ripe scholarship and independent thinking. Scientists declare that "man is not created, but is developed," and professed Christians reject the Biblical account of creation in order to be in harmony with a science which dishonors God and prepares the way for satanic sophistries. The infidel who erected this monument to Satan said in an interview that the Bible "is a pack of lies from beginning to end," and "church-going people are particularly scandalized" thereby, and with good reason. On the other hand, because the bishops of the Methodist Church declined to confirm the election of a theological professor who had made what seemed to them "unwarranted and objectionable" statements concerning the historical character of the early chapters of the book of Genesis, on the ground that such statements had "a tendency to invalidate the authority of other portions of the Scripture," these bishops are held up to ridicule by a professed Christian journal, which ironically declares that "a church has a perfect right to decide that in the schools it sustains and controls the pupils shall be informed that the earth is flat, and that any teacher who declares that the earth is round must be dismissed." From our point of view, the infidel who erects his monument to Satan and openly assails the Bible as "a pack of lies" does the cause of true religion less harm than the professed believers in Christianity who ridicule those who really believe the Bible to be true, or those liberal thinkers who

urge that people should read "the Old Testament stories as the folk-lore of a very ancient time." The same master mind inspires all this dishonor to God and his Word. Our message is, "Fear God, and give glory to him." "Worship God."

The Eastern Question Revived

So many matters of national and international interest have claimed attention of late, that not much has been said about current developments in the dominions of the sultan, of Turkey, but just now the eyes of the world are once more being directed toward that quarter. The great powers of Europe, which have maintained a sort of guardianship over the Turkish government for many years, have now joined hands to compel the sultan to accept a scheme of financial reforms in practically the whole of European Turkey. The press dispatches state that the sultan regards these demands as a direct infringement of his sovereignty; in effect, as a notice to quit Europe, and that he will not yield to them.

The changes which have come in recent years, the new elements of strength which are depended upon by the Turkish government, and the possibilities of the situation in case the powers insist upon their demands, are thus set forth by a London correspondent:—

His [the sultan's] position has been fundamentally altered since he was coerced by Europe after the Russo-Turkish War, and more recently by being compelled to relinquish Crete. He has since attained the object of his thirty years' ambition. Thanks chiefly to the Armenian massacres, which were allowed to go unpunished by Europe, and his victory over the Greeks, he has gained control over all Islam, and has been recognized as the califa of Mohammedans in the entire globe.

The recent wonderful renaissance of pan-Islamism has for its object a holy war against infidels, and the mass of its followers believe that this is at hand. Abdul Hamid, as the head of this immense force, can not yield a fraction more of his sovereignty without resistance, and without summoning all of his faith to his assistance.

This, then, is the appalling danger which the powers will incur if they resort to force in imposing their demands. A holy war would bleed Great Britain in India, and Egypt and France in Algiers and Morocco, besides bringing about a wholesale massacre of Christians in Constantinople, which has so long been threatened.

Additional interest in the whole situation is created by the news that England is changing her traditional attitude in the matter of the preservation of the integrity of Turkey. This is the subject of a dispatch from London to the *Citizen* of Columbus, Ohio, published Oct. 28, 1905. This appeared under the startling heading, prominently displayed, "Turks to be Driven from Europe," and reads as follows:—

Abdul Hamid's days as a European monarch are believed to be numbered. An agitation is now being conducted in Great Britain in favor of the withdrawal of what up to now has been the keystone of England's foreign policy—the veto against the advance of the Russian empire to Constantinople. The *Spectator*, the great British political weekly, has joined the agitation, and it has come to be almost a rule in British politics that measures supported by the *Spectator* are bound sooner or later to become accomplished facts.

For generations Great Britain has upheld the integrity of Turkey through a fear that if any European power seized the sultan's country, England's sea route to India via the Suez Canal would be endangered in time of war. The integrity of Turkey has been to the government of India what the Monroe doctrine is to the United States, and the sultan has relied on the necessity of England to support his throne as his only strong hold on his European possessions.

Now, however, the new Anglo-Japanese alliance is a guarantee of the safety of India, and Englishmen are preparing to give up their objection to Russian occupation of Turkey. England realizes that Russia within the next few years must have warm water seaports, and if these are not obtained in Turkey, they will be on the Persian Gulf, which is too uncomfortably near India, even with the Anglo-Japanese alliance in being, for England's complete tranquillity.

Another reason for the startling change in England's near Eastern policy is the fear of a strong alliance between Russia and Germany. The dearest desire of Englishmen at present is to weaken Germany, and to destroy the growing intimacy between the czar and the kaiser. Germany is now the predominant power in Constantinople, and the kaiser is very ambitious to maintain his influence in the Turkish capital, for German capital is heavily invested in Asia Minor, and Germans have come to regard Asia Minor as the place for their next colonial venture. If England withdraws her objection to the Russian flag floating over Constantinople, the only bar to the slow march on Turkey would be German ambition, and an apple of discord would thus be thrown between the czar and kaiser, which would lead to the severance of the strong ties of friendship that now bind the two monarchs together.

Abdul Hamid is helpless, and can do nothing to stop the inevitable Muscovite advance into Turkey, once England's support of his rule vanishes. When that occurs, the sick man will be moved back into Asia, and Europe no more will know a prophet of Mahomet.

While these two correspondents deal

with different phases of the question, and do not fully agree in their views of the details of the situation, they arrive at the same conclusion—the probability that the Turk will be driven from Europe in the near future. Those who have been looking for this outcome of the Eastern question as the fulfilment of prophecy and a sign of the near coming of our Lord will watch with great interest the further development of these latest phases of this ever interesting subject.

Whichever way we turn, we find the evidences multiplying on every hand to show that the great day of the Lord is near. All these considerations urge us to zeal in fulfilling our part in proclaiming the warning message quickly in every land.

A People Aroused

MISDIRECTED though it was, the zeal of the old Crusaders may teach us a lesson. They were a people aroused. And that is what we must be in these closing days of the message.

Peter the Hermit and others had preached that the glory of the cross demanded that the tomb of Christ should be wrested from Moslem hands. It was an argument that appealed to men in that age of superstition and chivalry.

With the cry, "God willeth it," the people of Europe began to equip and send armies to the rescue of the so-called holy places. One writer says:—

No nation so remote, no people so retired, but, gaining the intelligence by common rumor, commenced preparations for the mighty enterprise.

The Welshman forsook his hunting, the Scot his native mountains; the Dane forgot his wassail-bowl; the Norwegian left his fishing-tackle on the sand. Whatever was stored in granaries or hoarded in chambers was bartered for military equipments.

It increased by contagion; it grew by communion; it spread from house to house and from bosom to bosom; it became a universal desire—an enthusiasm, a passion.

Princes labored like peasants at the forge or in the armory. High-born dames abandoned their embroidery, and employed their delicate fingers in fabricating garments for the retainers of their lords.

There was no lack of volunteers to go. "Europe," says the historian, "appeared to be a land of exile which every one was eager to quit." "Nor have all the centuries since the close of the Crusades," says Myers, "witnessed another such universal and profound movement among the peoples of that continent."

We have on hand a very practical missionary crusade. There is nothing of the fanciful or sentimental about the cause that has made us a people. Carnal weapons and carnal energies will not avail. But the issue fairly faced must stir us profoundly. A warning message

is to be carried through every land. There never was so soul-stirring a cry raised in the earth as this call to men to prepare to meet the hour of God's judgment. No one can believe what Seventh-day Adventists profess without acknowledging that the cause of the third angel's message demands the whole-hearted devotion, and enthusiasm, and burning zeal of the people who represent it. We are not only to sing,—

"Love so amazing, so divine,
Demands my life, my soul, my all,"
but we must now actually devote life, soul, and all to the finishing of the work.

Seventy-five thousand Seventh-day Adventists, distributed over every continent and on the islands of the sea, and moved by one common impulse to finish the work, and to finish it now, could quickly do it by the grace of Christ. When a whole people are found willing, it shall be the day of God's power. For this impulse from heaven let us earnestly pray. The cry of the mission fields calls for it. In the gifts for missions this week of prayer there must be solemn and enthusiastic devotion of means to the missionary advance.

"O for Jerusalem's trumpet now,
To blow a blast of shattering power
To wake the sleepers high and low,
And rouse them to the urgent hour."

And the voice of God's providence is indeed sounding the trumpet of alarm in Zion to rouse us to go forward. Ministers and public laborers must yield themselves to go anywhere at God's bidding. Every business—in the shop, on the farm, everywhere—must be conducted as a help to this one great purpose of our existence. Christ is coming. The world must hear the message. Pray God to send laborers now. Pray God to send means at this week of prayer season. There can be no turning back; yet the mission fields suffer for lack of means and of workers. The arousing impulse from Heaven is what we need. We shall receive it as we receive the Holy Spirit for service. w. a. s.

The Program of the Papacy

A NATION'S extremity is the papacy's opportunity. So it was in those terrible times which witnessed the fall of the Roman empire. "Most marvelous and astonishing it truly was," says Dr. J. A. Wylie, "that at a time when Rome was placed in most imminent jeopardy, and society itself was perishing around her, she [the papacy] should lay the foundations of her power, and by her prompt interposition save herself and the world from the dissolution to which both appeared to be tending."

In the present troublous times in this country the same papacy evidently recognizes another great opportunity to build herself up by playing the role of the

preserver of the peace. We have expected this as the direct fulfilment of prophecy, and now the Catholic program is beginning to be announced. As indicating what this program is, we quote the following paragraphs from an editorial in the *New World* (Roman Catholic) of October 21:—

There has never been a period in American history when the church's opportunity has been so close to her. To a great extent the antagonisms have died. Protestantism is disintegrating before our eyes. There are millions seeking light, unknowing where to turn. There are tens of thousands shelterless, waiting the Shepherd's voice. The great Catholic races of Europe are pouring down upon us, and these must be housed and fed with the Bread of life. The unshielded non-Catholic poor are beginning to look toward the church for justice. The vast property interests of the country, alarmed at the growth of the various cults of destruction, at last are beginning to see that she is the one supreme force that makes for social order—the last hope of existing civilization. All eyes are now upon her, and even ancient enemies to-day are praying that she may not fail.

The moment is ripe to build a Catholic America, broader and stronger, and nobler and truer, than any empire the world has yet seen, and strong men are now laying the foundations. To-morrow you may see the walls rising; look forward a hundred years, and you will see the vast edifice complete, extending from the first rays of the morning sun to the twilight splendor of the evening star. Those who lay the corner-stones may not live to behold their work stand finished, but unborn generations will bless them for the courage they had, and for the holy purpose with which they toiled.

With this view of the papacy's opportunity as presented by this Roman Catholic writer in A. D. 1905 compare the foreview presented by John the revelator in A. D. 96. Of this prophetic vision he writes:—

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

In this connection it will also be profitable to read the following testimony borne through the spirit of prophecy:—

The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a

fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done.

Catholic America! This is the hope of the papacy. And we do not wonder that from the Catholic standpoint the moment seems ripe for the realization of this hope. The principles of Protestantism and republicanism are fast being set aside, and the way is being prepared for the papacy to assert her old-time claims to both civil and ecclesiastical dominion. What does all this mean to us? We ought to recognize in these developments a trumpet call to hasten the work of giving the message against the beast and his image. The way of the papacy is being prepared; the way of the Lord must also be prepared.

One Hundred to One

THIS ratio of increase represents a success which few enterprises attain. It is certainly a thing worth knowing and worth acting upon, that the greatest enterprise in the world, the one in which we are most interested, and which most concerns the welfare of mankind, may attain even this degree of success. It is within our power to accomplish this great result. Here is the authority for this statement:—

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.—*Review and Herald, Nov. 16, 1905, page 18.*

It seems strange indeed that with the high profession we make we should be so lacking in humility, kindness, and charity that ninety-nine out of every hundred persons that we might reach are turned away from the message God sends to them. What is the trouble? This statement tells:—

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.—*Id.*

"A bundle of self"—that is what does all this tremendous damage. What a deceitful thing is self! "The heart is deceitful above all things." The one who is carrying this bundle deceives himself, but he does not deceive others. Such is the deceitfulness of self, that the one who is ruled by self is not aware of it; but other people are. They see the bundle of self very plainly. They see a spirit manifested which repels them. The spirit of self is never an attractive spirit. But the spirit of unselfishness is like a fragrance that attracts all who come within its reach. Christians ought to manifest a spirit that attracts people of every belief and class in the world. Such is the spirit of Christ. When he is lifted up, all men are drawn unto him.

Without paying out great sums of money, without establishing great institutions, here is a chance to make the work of this message a hundredfold more efficient than it now is, simply by dropping this bundle of self, and becoming kind and courteous, tender-hearted and pitiful. Is this worth considering? "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." L. A. S.

The Atlantic Union Conference

THE third session of the Atlantic Union Conference was held at South Lancaster, Mass., November 1-9. The weather was beautiful, the delegates were of good courage, and the conference passed off very harmoniously. Each local conference was represented by delegates, but the delegation and the general attendance did not seem so large as at the former sessions of this conference. The general laborers present were Brethren G. A. Irwin and E. W. Farnsworth, and the writer.

One excellent feature of this meeting was the time given to spiritual interests. There were Bible studies and preaching daily at 6 and 11 A. M., and at 7:30 P. M. A prayer and praise service was held at 5 P. M. The business meetings of the session were held from 9 to 10:30 A. M., and from 2 to 4 P. M.

The early morning hour was occupied by Brother Irwin in a course of Bible studies on the spirit of prophecy as manifested in the church from the earliest times. This candid, thorough study of the Scriptures on this subject was a great blessing to many. It was clearly established that this gift has been manifested in the church in every age when the church has been obedient to the law of God.

It was also made very clear that the age of the instrument upon whom this gift is bestowed does not impair the gift in the slightest degree. John must have been nearly one hundred years old when he wrote the wonderful prophecies of Revelation. Daniel was well advanced in years when there was revealed to him some of the great prophetic outlines of the book of Daniel. Simeon and Anna, too, although of great age, could see and understand things relating to the first advent, to which the high priest, the rabbis, and priests were utterly blind, although in the very prime of life. The spirit of prophecy does not grow old, nor in any way lose its power, authority, and value to the church, as the instrument through whom it is manifested advances in years.

Although Elder Haskell was not in the best of health during the meeting, he

gave a few excellent talks regarding the importance of having a thorough knowledge of the Scriptures. The evenings were occupied by the ministers from different conferences.

It was my privilege to address the students of South Lancaster Academy at the chapel exercises each morning during the conference. It was cheering to meet these young people. The attendance is good this year. Many of these young people should soon be strong, active workers in the great fields now calling so earnestly for consecrated men and women.

The business proceedings will doubtless be reported by the officers of the conference. The treasurer reported all bills paid up to date, and a surplus of two thousand five hundred dollars in the treasury. In his biennial address, the president recommended that two thousand dollars of this surplus be appropriated to the General Conference for the mission fields. This was heartily supported by the most of the delegates. This will rejoice the hearts of some of our missionaries who are earnestly pleading for another worker or two to help them.

After serving the cause in the Atlantic States for twelve or thirteen years without interruption, Brother and Sister Cottrell are leaving this part of the field for the Pacific Coast. They do this in response to a call from the Pacific Union Conference Committee. Elder and Mrs. Cottrell go to the Pacific Coast with the confidence, best wishes, and earnest prayers of their collaborators and many friends on the Atlantic Coast. They have labored untiringly, and God has accepted and blessed their service. Elder E. W. Farnsworth takes Brother Cottrell's place as president of the Atlantic Union. A. G. DANIELLS.

How Shall We Observe the Week of Prayer?

DECEMBER 9-16 has been set apart by the General Conference to be observed by all our people as a special season of prayer and consecration.

Anciently God called his people at special seasons to seek him earnestly by self-examination and prayer. The day of atonement was an occasion of this character. All who failed to humbly seek the Lord by confession of sin on these occasions were cut off from among the people.

We are living in the antitypical day of atonement, or the investigative judgment. We are admonished of the Lord, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. The Lord says of this people, "They that escape . . . shall be on the mountains like doves of the

valleys, all of them mourning, every one for his iniquity." Eze. 7:16.

Shall these days of prayer be so improved as to mark signal victories in the lives of all our people? Many can not say with assurance, "It is well with my soul." Christ's invitation to such is, "Come unto me, . . . and I will give you rest."

Trifling things should not hinder us from assembling each day at the place appointed for prayer. God has blessed us with a bountiful harvest of temporal things. These will all perish, but we must have enduring riches. Our sins must be covered. We must have power to witness for God. Our children and families must go with us to the kingdom. Our thank-offerings should be in keeping with the blessings and mercies of our God toward us. "O worship the Lord in the beauty of holiness." "Bring an offering, and come into his courts." Let all the people say Amen.

R. A. UNDERWOOD.

The Inter-Church Federation Conference

It may be truly said that the Inter-Church Federation Conference recently held in New York City was one of the most notable events in the history of the churches of this country. Perhaps no event of modern times, no religious gathering of the past century, can transcend in importance and future bearing on the so-called religious life of the nation, this co-operative council participated in by thirty great religious bodies with a communicant membership upward of eighteen million; nor can we believe that the preliminary arrangement for a more complete federal unity will close with a final union of all the evangelical Protestant denominations, but will ultimately result, as foreshadowed by the foremost speakers, "in the federation of the world," the "reunion of all Christendom."

"This is one of the most important meetings in its influence on American Christianity that has ever been held. Fifty years ago such a conference was impossible. The hope of the nation lies in the church."

The keynote of the conference seemed to be the evangelization of the world, the centralization of power, and oneness of purpose in their endeavor to Christianize the world, as will appear from the following—

Statements of Representative Delegates

"We must come together in social unity and concerted action, that we may convert the world."

"Our interests should be consolidated."

"There is co-operation in the air everywhere."

"We are now one in our faith in

Jesus Christ, and a great federal union is assured."

"As the American States are united, so must the church of Jesus Christ be united to win the world to Christ."

"The application of the principles of federation will lead to a reunion of Christendom."

The results of the first four days' proceedings of the conference are crystallized into the following outline of—

A Plan for Church Federation

A Federal Council of the churches of Christ in America to be the governing body and meet every four years; an executive committee to act at intervals. Its function to direct energies of the churches. It will not meddle with creeds or forms of worship. By federation, to improve the social and moral conditions of men. Only the Unitarian Church excluded from participation. Thirty churches, with eighteen million communicants, interested. Each National Church Organization to appoint four members of the Federal Council, and one member for each fifty thousand communicants. Local councils to be organized in cities by the federal councils.

The report of their scheme for inter-church federation was listened to with almost breathless silence by the delegates representing the various denominations, as they realized that their long-dreamed-of idea of church unity had at last been accomplished.

The hand of this great federation movement is reaching across the gulf and beckoning the Roman Catholics to join them. Bishop David H. Greer, of the Protestant Episcopal diocese of New York, said, "Our Roman Catholic brethren, who are not with us in this conference (and I am sorry they are not), have something to teach us here, in teaching as they do the value and the need not merely of a past, but of a present, incarnation." The *New York World* of Sunday, the 10th inst., in a report of the conference says, "Hope was expressed that the Roman Catholics, to whom the door is open, would enter."

Since these denominations have federated themselves together in one body, they must certainly have a head; for a body without a head would be a gruesome thing indeed; and when the Roman Catholic Church shall unite with them, they certainly will not want two heads; for if so, it would be a hydra-headed body. Is it difficult for the reader to determine who will finally be the head of this great inter-church movement, after the Roman Catholics have joined hands with it?

A Church Trust

Hon. Samuel B. Capen, L. L. D. (Congregational), president of the American Board of Commissioners for foreign missions, of Boston, Mass., said:—

The two words that express the principles that rule to-day in the business

world are "co-operation" and "economy." Co-operation through a closer federation is the need of the hour.

Mr. Capen asked that these principles be applied in church work.

What would the application of these principles result in? — A veritable church union or trust. It might be asked in this connection, How would a church be regarded which was not connected with this trust or union?

The following from another speaker will in a degree answer this question: —

No community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims. A feeble church should be revived, if possible, rather than a new one established to become its rival.

It is not difficult for one to forecast the practical result of the application of this principle; for any sect or denomination that does not belong to the union would be regarded as a rival, or, in the familiar term of labor unions, a "scab." Imagine a missionary in China, India, or Japan who is not connected with the trust. Would the reception which would be accorded him by this federation breathe forth the spirit that is voiced in the golden rule?

Some Practical Results

The Rev. Charles A. Dickey, D. D., L. L. D., pastor of Bethany Presbyterian church of Philadelphia, former moderator of the General Assembly of the Presbyterian Church in the United States of America, in speaking on "What Practical Results May Be Expected from This Conference," presents the real purpose that this movement designs to attain. Some of the practical results mentioned by the speaker, which we will herewith quote, have long been "expected" by others besides himself. The chief thing which has been "expected" is the pressure which will be brought to bear upon "lawmakers" and "rulers" by this Inter-Church Federation Movement. He says: —

We stand together in the defense of religious liberty and for a definite separation of church and state. But I trust that one of the practical results of this conference will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved. Our gospel is the fulfilment of the law. It is our province in the name of our Supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument.

Just now, when the nation is awake and conscious of the perils that threaten the home, when the very foundations are being destroyed by Mormonism and

reckless divorce, the representatives of a third of our citizenship will surely resolve to stand and speak for the Scriptural defense of our homes and plead for the purity of the family, which is the hope of our nation and the hope of the church. Providence is showing us an open door, and there is great encouragement for effort. . . .

As the outlook is revealed, it seems undeniable that we shall fall short of a realization of our responsibilities and of our power if we fail to take advantage of the inspiration of this conference and resolve, before we part, to provide means to make the force of this possible federation effective in the settlement of grave moral questions.

It will be noted from these statements of Mr. Dickey that the practical result to be obtained is to have the organization a force that lawbreakers and lawmakers will respect on great moral questions, and, further, that federation will compel rulers to give audience, and make the force of it effective in the settlement of great moral questions. These results, as outlined by him, can find no parallel since the days of the papal supremacy, when the Roman Catholic Church was the force that compelled the rulers to give audience on questions of morals and religion. The history of the papal federation of the Dark Ages ought to be an everlasting warning to Protestants against traveling over the road which has been illuminated with the light caused by the burning of the millions of martyrs who refused to unite in that wicked confederacy.

K. C. RUSSELL.

Religion and Emotionalism

CHRISTIANITY is not emotionalism. The true religion is not disconnected from feeling, indeed, but feeling plays a wholly minor and subordinate part in Christian experience. The essential thing in Christianity is not feeling, but faith. The true Christian will show faith always; he may or may not show feeling. Feeling is not always under the control of the will. Faith holds the soul to the right in the hour when feeling would drive it into darkness and despair. The devil is not opposed to a religion of feeling; he is strongly opposed to a religion of faith.

Counterfeits of the true religion are based upon something else than faith, and often emotionalism is the foremost thing displayed. A description in *Leslie's Weekly* of a recent "holiness" camp-meeting in the West, says: —

The wildest frenzy was rampant in the camp at all times. Shrieks born of religious enthusiasm, mingled with peals of laughter and appeals for mercy, were uttered by the workers as they sought purity by their strange and uncanny actions. . . . Women and children jumped from their seats, and with arms outstretched or waving wildly in the air, glided down the aisles to the center of

the building, where they knelt in supplication, crying, shouting, and waving their bodies backward and forward while they sought satisfaction from on high. . . . Around the prostrate forms other worshippers gathered, and lent assistance by shouting.

If such actions were a manifestation of the influence of the Spirit of God, heaven would be a vast pandemonium.

"Pure religion and undefiled before God and the Father," says the apostle James, "is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Charity, says Paul, "doth not behave itself unseemly;" and the same apostle exhorts: "Let all things be done decently and in order."

A religion that is known chiefly for its emotionalism is under suspicion. The religion of Christ was to go about doing good, healing the sick and teaching the people, speaking to them the words of eternal life. We can not do better to-day than to imitate the example of Christ.

L. A. S.

The Difference

IN Eph. 2: 11, 12, we have an inspired photograph of the unconverted man. "Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world."

This is a dark picture, but no darker than the facts warrant the inspired writer in drawing. In the story of the prodigal son, away from home, substance squandered, ragged, discouraged, feeding swine, and living on husks, we have placed before us the condition of a sinner, unregenerated and lost.

From the record of the man possessed with devils, we have the following facts stated concerning his deplorable condition: —

1. He had no home. Luke 8: 27.
2. He lived in the graveyard. *Id.*; Mark 5: 5.
3. He had no communion with Christ, but feared him. Mark 5: 7; Luke 8: 28.
4. He had no rest day or night. Mark 5: 5.
5. He injured himself continually. *Id.*
6. He was naked. Luke 8: 27.

What a graphic picture this presents of an unconverted man. It is a true picture of all who place themselves on the side of the enemy, and refuse to yield to the Lord. But while others might flee in terror from this demoniac of Gadara, the Saviour did not flee. Devils have no terror for him. He who had power to cast Satan and his rebel host out of heaven, did not tremble at

their approach. He rebuked the foul spirits which controlled this poor man, and the transformation was so marvelous that angels must have looked on with astonishment and joy. We are told that afterward—

1. He was sitting at rest. Mark 5: 15.
2. He was clothed. *Id.*; Luke 8: 35.
3. He had his "right mind." *Id.*
4. He loved to be with Jesus. Mark 5: 18.
5. He was a missionary where he lived. Luke 8: 38, 39.

The contrast in this man's condition is but the difference between the natural and the spiritual man. There is indeed a striking difference between the one who serves God, and the one who does not. One is a jewel, indestructible, and a treasure in the eyes of the Lord. The other is but chaff, to be carried away by the wind, and burned up in the fires of the last day. G. B. THOMPSON.

The Proposed Anti-Polygamy Amendment to the Constitution

At the last session of Congress instructions were given by the Senate to its judiciary committee to report a form of constitutional amendment for the suppression of polygamy within thirty days after the assembling of Congress.

Recognizing this as an opportune time to advance their cause and secure that for which they have for many years been laboring,—a religious amendment to the Constitution of the United States,—the National Reformers have seized upon this proposal for an anti-polygamy amendment as the basis for a campaign. Petitions are being circulated by them, asking not only for such an amendment, but "that it shall contain an acknowledgment of the moral laws of Jesus Christ as the basis and standard of such legislation." They have also published a leaflet, which they are vigorously circulating, setting forth their views respecting this matter, and are urging the friends of National Reform far and near to agitate this question, and to circulate these leaflets and petitions. They are also planning to have a hearing before the judiciary committee as soon as Congress convenes, in which to set forth and urge their views in this matter.

This campaign which the National Reformers are entering upon so strenuously should be a danger-signal to every lover of Christian liberty. When those who are seeking for a union of church and state regard the introduction of a constitutional amendment against polygamy as a providential and opportune time to realize their long-cherished desire "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian na-

tion, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land," it should arouse every lover of liberty to sound the warning against this wicked scheme.

The tract which they are circulating so largely is a well-written presentation of the question from their standpoint. In their arguments to show that this is a Christian nation, they say that out of our present State constitutions more than forty contain some more or less explicit form "of religious acknowledgment." The decision of the Supreme Court of the United States, handed down by Justice Brewer Feb. 29, 1892, declaring that this is a Christian nation, is also cited as another evidence. And further, they say that "it is not too much to say that the American people have recorded their deliberate and emphatic judgment that a written constitution of government ought to contain some acknowledgment of the Supreme Ruler of the universe."

While the Seventh-day Adventists do not oppose an amendment for the suppression of polygamy in this country on purely civil grounds, as is contemplated by the Congress of the United States, yet they should at the same time enter a most emphatic protest against this rider which the National Reformers wish to have tacked on to this proposed amendment. Their purpose is briefly stated in their own words, as follows: "That such an amendment may contain an explicit acknowledgment of the moral laws of Jesus Christ as the basis and standard of our legislation relating to the family." In these words is involved all that the National Reform Party has ever sought; and should their proposed measure carry, it would open the flood-gates for all the evil legislation that has ever blighted the world.

We trust that the reader will be ready to co-operate with us in our efforts to warn the people against this effort to unite church and state as proposed by these National Reformers.

K. C. RUSSELL.

Note and Comment

An editorial in a recent issue of the *Washington Post* deals with the subject of "world crises." The fact is impressed upon minds, wholly independently of the testimony of Bible prophecy, that the present time is an eventful one for the world. After touching on the prospect of revolution in Russia the *Post* says:—

It could not well be that such an upheaval should terminate without far-reaching effects outside the immediate field of its activity, and there are already ominous rumblings in the long-time stagnant and stolid Turkish empire. Should it grow to an earthquake there, and the sultan be shaken from his throne, the shah must soon follow, and the great seismic convulsion may travel round the globe, till autocracy everywhere is toppled down and trampled in the dust. Never in its history was this old world of ours in such a state of universal stir and expectancy.

THE center of interest in the Eastern question has shifted from the far East to the near East, and again Russia and Turkey become the central figures in the contest which is bringing this question to its solution. Dispatches dated November 20 tell of an impending move on Russia's part to coerce Turkey into payment of the arrears of the indemnity exacted at the close of the Russo-Turkish war of 1878-79, threatening, in case of a refusal, to occupy a point in Turkish territory. Thus the prospect of the occupation of Turkish territory by the powers of Europe again comes into view, and we are reminded that it is by the expulsion of the Turk from Europe that this question is to be settled. Circumstances favor this move on the part of Russia. Russia has a large army, fresh from service in the field. Turkey has refused compliance with the demands of the powers respecting Macedonia, and the powers have decided that Turkey must be coerced. Turkey, it is reported, is preparing to resist the powers, and something more than a mere naval demonstration by the latter may be necessary. Events may be at hand which will bring the Eastern question much nearer its solution, and the prophecy of Turkey's final downfall much nearer its fulfilment, than is now anticipated.

ACCORDING to the *Sioux City (Iowa) Tribune*, the coming municipal campaign in that city will present as one of its leading features a plain case of the union of politics with religion. The Sioux City Ministerial Association will enter the campaign, bent on securing the election of officials who will close the saloons and eliminate vice. "The preparations being made by various religious organizations," says the *Tribune*, is evidence "that one of the hottest campaigns in the history of the city will be waged in Sioux City next spring." "As yet," the report says, "the plans of the ministers are in embryo. They do not know whether they will have candidates of their own, or whether their support will be given to the candidate who will abide by their wishes. But the fact is plainly written that Sioux City will witness the greatest political upheaval in years."

Any logic which will justify the union of religion and politics in this instance, will justify it in every other instance. If there should be such a union in Sioux City to eliminate certain existing evils, there may just as properly be such a union in every city to eliminate similar or other evils susceptible of control by the ballot, and just as properly also a general union of the churches to purify politics in State and nation. This would be a plain union of church and state.

The history of church and state union gives a most emphatic warning against such an experiment. The union of religion with politics corrupts religion, and the final result is the promotion of degeneracy in both state and church.

The Call of the Hour

Brief Messages From Conference Presidents

A Call to Consecration

THE week of prayer should be a week of such unreserved consecration to the work of God's closing message as this people has never before made. It is the only reasonable thing we can do. All that we have looked for in the light of prophecy is meeting us at every step of our advance. Not one thing has failed of all that God has spoken.

Some are laying all upon the altar of service, and devoting themselves to selling books, papers, tracts, or to house-to-house work; others are increasing their offerings to home and foreign missions; yet we are forced to admit that some are being overcome with the cares of the world, the deceitfulness of riches, and the lusts of the flesh. Unless all now working shall quicken their pace, and those following the spirit of the world are awakened, the week of prayer will not accomplish its purpose this season. All worldliness and indifference must be put away, and we must keep step with the advancing hosts of the Lord in their homeward march if we hope to triumph with the message.

R. C. PORTER, of Missouri.

Delay No Longer

WHILE the week of prayer is designed to bring God's people together in a great spiritual convocation of prayer and heart searching, wrestling, Jacob-like, for the blessing from heaven, none should wait until the very day appointed to begin the meetings to arrange and prepare to attend, but now is the time continual prayers should ascend to the Giver of all gifts, that we may realize the great work to be performed in so short a time.

The Lord has told us that what we neglect to do *now* in time of peace, we must do later in time of trouble. The evil powers are at this time wonderfully pressing every soul with some kind of scheme. It is all hurry, hurry, keeping our minds on the various things that would bring coldness to our souls. So on account of this condition of things, the Lord is saying, "Go out quickly." Go to the rural districts, to the cities; make haste; do not delay. The people are dying without the truth, and the Saviour is about to leave the mediatorial throne; all the pleadings for mercy will then be made with a deaf ear turned to them. Not another day of hope for the careless then. With these awful things so soon to be realized, is it not time for us to "weep between the porch and the altar," and cry for God to spare his people?

Now, my dear brethren, when we see these things just before us, should it not stir our very souls, and knowing that we are *right at the end*, shall we

not enter the week of prayer with the assurance that now is the time to lay all on the altar that it may be consumed in bringing souls to a knowledge of the truth, and to an acceptance of the same? This must be the banner year of our offerings. The Lord needs it. O that each from his Lord may hear the glad words, "Well and faithfully done! Enter into my joy, and sit down on my throne."

J. M. REES, of Southern Illinois.

Praying for a Purpose

LET us pray in faith, and pray for definite purposes. In one of our churches in this conference since our local camp-meeting in October, three earnest young people formed a prayer circle, and began to pray for one particular person. They labored carefully in harmony with their prayers. Soon the object was gained, and the new convert joined their circle. A few weeks have passed, and seven of their associates have been converted, and have, in turn, become laborers for other souls. This work is still going on in that church. If a similar move were made during the week of prayer in all our churches, hundreds of our young people would be rescued, and many of our neighbors would be converted. That kind of conversion includes the pocketbooks also, and we should see the largest contribution of money to the work that this cause has ever received.

Let us do the praying and the personal labor, and have the revival. God will give the success and the blessing, and receive the gifts of souls and money.

C. McREYNOLDS, of Wisconsin.

Things Necessary

THREE things are essential for the advancement of the cause of God in the earth: first, a messenger to carry the truth; second, the influence of the Holy Spirit to give power to the word proclaimed; and, third, means to sustain the messenger in his noble work.

Christ says to his messengers, "Lo, I am with you alway, even unto the end of the world." He is with them through the ever-abiding Spirit's power.

Those who have preached the gospel have constituted a mighty host, viewed not from earth's standpoint, but heaven's. They have constituted an army valiant in storming and successfully subjugating the strongholds of sin, ever conscious that in the end they would be fully successful. This army has seemingly been defeated at times in battle; but it will not be defeated in the war. These soldiers have never lost confidence in the word of God.

In order to support the army that has

carried the truth everywhere, it has taken a vast amount of means, every farthing of which has been furnished by those whose hearts have been more or less touched by that spirit which has been the motive power in disseminating the truth. The means donated has not only carried on the work, but has brought a great blessing to the donors.

We are living in the closing work of the gospel. The conflict deepens. Valiant men and women are now anxious to be soldiers in carrying the conquest to all parts of the world. The Spirit's power is waiting the demand of the army, that the conquest may be completed. But, alas, the means are insufficient to support the messengers!

The week of prayer is just at hand, a time of special blessing to the church, and of donating to the cause of God. Shall not every Seventh-day Adventist church constitute a recruiting station to supply our depleted treasury? Every year has brought its demands because of the increase of the work. And as the message is spreading rapidly, the demand for means for 1906 is greater than that of any previous year, and happy will he be who contributes now. How much can I give? is the question which each one should ask himself at the present time. And we trust the response will be so liberal that the sum realized will be far in excess of any donation previously received.

S. H. LANE, of New York.

The Need of Prayer

THE present year is nearly closed. We need prayer at all times, but there are times when we in a special manner need to supplicate the throne of grace. In our efforts to overcome during the last year, many of us have often met with defeat. This should show us our defects of character, and the need of the power of the grace of Christ. The Lord can not save us from trials, but he can save us from defeat. If we are willing to receive Christ's warning, then we must be watching unto prayer. We should walk with fear and trembling lest our feet should slip. We may receive divine help so that we can meet the wiles of the devil.

Do any who read these lines think that the coming of Jesus is in this generation? Do any of us find the blessed hope dying out? If we do, then in a special manner we need this week of prayer. We need to pray earnestly for the Spirit to write the coming of the Lord upon the tables of our hearts. When the Holy Spirit has done its office work with us, the coming of the Lord will be fresh before us. Its power in us will constantly formulate plans to help others to realize that he is near. We shall find that we want to tell others about it. The Spirit will urge us forth to warn our neighbors. We shall then want to use our money to warn the world. Nothing will be too dear to us. When the Spirit writes this in our hearts, at the same time it will open our pocketbooks to send the tidings, "Be-

hold, the bridegroom cometh; go ye out to meet him." In view of this the writer feels the need of prayer.

In our conference we hope that there will be a determination in all our churches and companies to assemble during that week as often as possible.

A. O. BURRILL, of Ontario.

Time to Finish

How rapidly many of our laborers and older brethren and sisters are dropping into their graves! Must this continue until we who have reached the half-century period of our lives have all passed off the stage of action, and the finishing of the work be given to our children to accomplish? For one, I desire to help in its completion; I do not wish to lay down the armor until the work is done. I wish to live to see Him who died to redeem me coming in the clouds of heaven, with all his holy angels, to gather his people to those mansions he is now preparing for the faithful.

But to accomplish that which the Lord has for us to do in this generation, we must have a new experience—a new life and power greater than heretofore possessed. Shall we not, during the week of prayer, seek the Lord with all our hearts for a preparation that will cause us unitedly to arise in the strength of the God of Israel and finish the work? Shall we act like men who wait for their Lord when he shall return from the wedding? Shall we not make the carrying of this message to every nation, and kindred, and tongue, and people the one great purpose of our lives? Shall we not, in fact, become a part of the third angel's message—the literal voice, as was John the Baptist in his day?

May this week of prayer be to this denomination what the ten days of tarrying at Jerusalem were to the disciples before the day of Pentecost. May this be a time when we shall be greatly endowed with power from on high; and may the hearts of all God's people be greatly enlarged, and made willing to supply every needed assistance for the conclusion of the work quickly.

W. J. STONE, of Indiana.

In the Mission Field

THERE is, perhaps, no one in our ranks to whom the week of prayer appeals more strongly than to the toiler in the mission field. He has left home and friends, and the comforts of the home land, for customs and climes both strange and new, sacrificing all worldly ambition, to carry this gospel of the kingdom to all the world. Everything that points to a speedy realization of the Saviour's wish that his people may be with him where he is, finds a ready response in his soul. To him the week of prayer and the annual offering are a barometer, gauging the missionary zeal of those left behind in the home land, foretelling whether during the year to come the burdens shall be lighter in

mission lands, or whether a lack of funds will weigh him down with extra burdens.

In a recent religious gathering held in Seattle, Wash., Secretary Patton, speaking as a missionary, in his report gave utterance to the following significant words:—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time. Once our missionaries labored ten years for a single convert; now one thousand converts await baptism in a single province in China."

We as a people know the meaning of this great transformation. Divine agencies, in a marked manner, for more than five years have so changed the attitude of heathen lands toward the gospel message that other denominations are led to say that there has been nothing like it since the preparation of the Roman empire for the advent of Christ. It is even so. It is the preparation of the whole world for the realization of the blessed hope, the second advent of our Saviour.

This denomination has been separated from the world by the mighty cleaver of God's truth, for this very fulness of time. The world is being prepared. It now behooves us, from the oldest to the youngest, to lay all on the altar of sacrifice, and sweep through the world with the last warning message, gathering out such as will be saved, and *then* shall the end come.

Those who have gone out in the mission field believe that the Lord will finish the gospel work, by raising up a people whose meat it is to do the Father's will and to finish his work. Some will have to leave home, others must remain behind; but all will have the one meat. If they are working for a salary, conducting some business, or running a farm, all their income will be consecrated to the finishing of this work.

Had all this people done thus from the time of their separation from the world, there would have been in all the earth a mighty army, well sustained by those who remained at home, and we should now face a finished work. But it will come; we in the mission fields are certain of it. It may come sooner, or it may come later. It all depends on the attitude of those who read these lines. Let us make it sooner. We will look at the attitude of the people toward the week of prayer, and their response to the needs in the annual offering, as a gauge of their interest in the finishing of the work. How cheering it will be to hear of a good week of prayer, universal interest, enthusiastic, Spirit-filled meetings, and an unprecedented annual offering, showing a united people with hearts beating as one in the finishing of the work. Shall it not be so?

GEO. F. ENOCH, Editor of *The Caribbean Watchman*, of Bridgetown, Barbados.

General Articles

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

The Altered Question

Voices, sad with sin and suffering,
From the lands beyond the sea,
Ever came in pleading accents,
Till they seemed a call to me;
But I strove to answer "No"
As I questioned, "Must I go?"

Still I mused, till growing pity
Touched and filled my inmost soul.
I could tell the "old, old story"
Of the Love that maketh whole;
Yet I wavered to and fro,
Pondering always, "Shall I go?"

Then I saw, as in a vision,
One who stood with outstretched
hands,
And a face of tender yearning
Turned toward those heathen lands;
At His feet I bent me low,
Whispering softly, "May I go?"

There I leave it— anxious questions
Are for evermore at rest,
Here or there, or work or waiting,
His choice, and that is best.
For I know that, day by day,
He himself will show the way.

— *Quarterly Notes, of the Australian Board of Missions.*

Lessons From the Life of Solomon—No. 11

Acceptable Worship

MRS. E. G. WHITE

THE prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility.

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshiping their Heavenly Father.

Centuries later, Paul taught the same truth in these words: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to" "all nations of men" "life, and breath, and all things; . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of

us: for in him we live, and move, and have our being."

And the psalmist declares:—

"Blessed is the nation whose God is the Lord;

The people whom he hath chosen for his own inheritance.

The Lord looketh from heaven;

He beholdeth all the sons of men;

From the place of his habitation he looketh forth

Upon all the inhabitants of the earth."

"He hath looked down from the height of his sanctuary."

"The Lord hath prepared his throne in the heavens;

And his kingdom ruleth over all."

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people."

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

Words of Approval and of Warning

After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then

will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house: that my name may be there forever: and mine eyes and mine heart shall be there perpetually."

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The sons of the stranger," God declared, "that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer for all nations."

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel."

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,—nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin.

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them."

"Let Us Kneel Before the Lord Our Maker"

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner.

Herein is a lesson for God's people to-day. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear.

The Scriptures teach men how to approach their Maker,—with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator.

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. . . . The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life."

"Wherefore . . . let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

The Groaning Earth

T. H. JEYS

"FOR we know that the whole creation groaneth, . . . even we ourselves groan within ourselves." Rom. 8:22, 23.

When one groans, it is because there is some condition that is painful. This is why the earth groans at the present time. For six thousand years the fatal experiment of sin has had time to do its baleful work. The wickedness of man rests heavily on the earth, and causes this mighty cry of anguish to go up from all nature.

Men of God of all ages, patriarchs and prophets, priests and people, have earnestly longed for the fulfilment of the promises made to the fathers. Enoch, the seventh from Adam, looking down through the ages, saw in the far distance the time when the Lord should come with ten thousand of his saints. Abraham, when viewing the future, was overcome with a horror of great darkness as he thought of the long years to elapse before his seed should inherit the promise. When the prophet Daniel was shown the dark, bloody career of the persecutor, he fainted, and was sick certain days. To him it was likewise a revelation of a horror of great darkness, because the time was so long. To the loved disciple on lonely Patmos was revealed the sanguinary conflict and final triumph of God's elect. But even then the finishing of the work was distant. There was to be years, decades, centuries of weary waiting. The wilderness was still to be passed through.

No more do we look at this great work from the view-point of Abraham, Daniel, Paul, or John. Not with prophetic, but with our natural eyes we see the deepening of the conflict, the marshaling to battle of Satan's hosts. The shout of the enemy is heard as charge after charge is made upon the advancing host of God. The last stern conflict is here. The battle is set. The lines are drawn. Closer and still closer draws the last mighty struggle. Through all, the voice of nature is heard groaning to be delivered. God's people cry day and night for help, and that call will not be long neglected.

O brother! soon the mystery of God is to be finished. Shall we rise to the opportunity and smite the enemy? Shall we move in harmony with the angels who are longing to strike the strategic blow, but are retarded because they must needs wait for human co-operation? Just a little longer must the faithful soldier of the cross endure hardness, and then the promises made to the fathers will be realized.

Yonder is the city. Its towers and battlements shine with the added distinctness of a nearer view. Almost by sight now, rather than by faith, we see the closing up of the long, sad conflict. Courage, my brother! Rise to finish the work.

"River of God, I greet thee,
Now not afar, but near."

Spero, N. C.

"Amen!"

J. W. HIRLINGER

THE Spirit of God tells us that "the church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below

is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam.

"While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of God. O that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have angels of light as their companions. . . . Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above.

"Then as you meet from Sabbath to Sabbath, sing praises to him who has called you out of darkness into his marvelous light. 'Unto him that loved us, and washed us from our sins in his own blood,' let the heart's adoration be given. Let the love of Christ be the burden of the speaker's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers.

"As the word of life is spoken, let your heartfelt response testify that you receive the message as from heaven. This is very old-fashioned, I know; but it will be a thank-offering to God for the bread of life given to the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own soul and an encouragement to others. It will give some evidence that there are in God's building living stones that emit light."—*"Testimonies," Vol. VI, pages 366, 367.*

How shall we let our heartfelt response testify that we receive the word of life as from heaven?—"Let all the people say, Amen. Praise ye the Lord." Ps. 106:48. "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?" 1 Cor. 14:15, 16.

It is "very old-fashioned" to respond by saying, "Amen! Praise ye the Lord," as the word of life is being spoken. Yes, it is as old-fashioned as Christ himself, for he is called "The Amen." Rev. 3:14. It is as old-fashioned as Num. 5:22; 1 Kings 1:36; 1 Chron. 16:34. "O give thanks unto the Lord; for he is good; for his mercy endureth forever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. . . . And all the people said, Amen, and praised the Lord." Just so the Lord would have us do. Men and women?—Yes, "all the people."

Why are there not as many hearty amen responses to the word of God spoken in our congregations as there were years ago? Is not our salvation nearer? Is not that "blessed hope, and the glorious appearing of the great God

and our Saviour Jesus Christ," a more real, living, precious truth now as we stand on the very border of the heavenly Canaan? My inmost soul can not refrain from responding "Amen. Even so, come, Lord Jesus." Rev. 22:20. "Even so" "let all the people" who love his appearing say "Amen!"

The minister of God can deliver the messages of inspiration with more freedom and courage, and the lay member can pray and testify better, when they are encouraged by hearty "Amen." So let us all be Aarons and Hurs to hold up and steady the ministers' and one another's hands by our amen props.

However, we ought not to say amen from the lips only, but have the amen spirit in our hearts; then out of the abundance of the heart the mouth will speak, and we shall get a blessing by so responding.

As the minister or other person is giving to the flock meat in due season, speaking the truth as it is in Jesus, let our response testify that we receive the message as from heaven, and in this way strengthen our own souls, and encourage others. "Quench not the Spirit" by resisting its promptings. The Lord tells all the people to "say Amen." So when we fail to obey him in this respect, we hold back the blessing of God. "If ye know these things, happy are ye if ye do them." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." "Amen, and Amen."

Lancaster, Pa.

Something Gives Way

A CHRISTIAN woman in a town in New York desired to obtain a schoolhouse for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you can not have the schoolhouse for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, *something always gives way.*"

And the next time she came, the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."—*Christian Secretary.*

THE WORLD-WIDE FIELD

News From Haran—3

Z. G. BAHARIAN

OUR third trial was on February 13. A letter was read which had been written by me to Brother Enoch Ayvazian when I had heard of his arrest. The following words were taken against me, for which I had to give an explanation:—

"May God forgive the officers of the government, because they do not know what they do. Had they known that their own life is in the message you give, they would have you sit on throne."

The president first asked, "What is this sitting on throne?" I answered that in my letter I encouraged Brother Enoch, presenting to him the case of Joseph, how he was sold by his brothers, was taken to Egypt, was in prison for years; but when Pharaoh saw in him a wisdom which was to be the life of all the land of Egypt, he took him to his own throne, and Joseph taught his elders wisdom. This being so, I advised Brother Enoch not to speak harsh words against the officers, but to be kind, patient, and enduring, and to bless them.

Then I told him that if he had known that his own life was in the message, he would not have put Brother Enoch in jail, but would rather have him sit on the throne he sat on then, as Pharaoh did Joseph, and would urge him to go soon to deliver his message to all the people at Ourfa and the villages. But now he had put him into prison, and prevented him from giving his message. In so doing he cut off his own life, and determined to slay all the people of Ourfa. But as he did this unknowingly, I prayed God to forgive him this sin. This was what I had written Brother Enoch. There was nothing political or civil.

The president asked: "What is this message in which is our life, and that, preventing, we determine to slay all the people of Ourfa?" This important question brought upon us the critical time. I was especially brought there to give the last message of mercy, and now I sought to deliver it faithfully. We knew that this might mean our death, because Moslems have great zeal for their religion. But we committed our lives to God, who raised our Lord from the dead. I was strengthened to speak. I opened my Bible, and read Rev. 14: 14-16, which tells of the coming of our Lord to reap the harvest, before which event God sends the three messages to all the peoples and nations of the world, Moslems included.

I read the first message distinctly—"The hour of his judgment is come." The president inquired, "Is not God a judge always?" I replied, "Yes; he is always a judge; but he has appointed a day in which he will judge the world, separating the just from the unjust, to give to each according to his works. Now that day has come, and we proclaim it to all the nations of this world."

He asked again, "How do you know that that day has now come?" I opened

Austrian Mission Field

M. H. WENTLAND

AUSTRIA, without Hungaria, is about the size of the State of Wyoming, having an area of one hundred and seventeen square miles, and a population of over twenty-six million. The southern part of the empire is very mountainous. It also has mountain chains on nearly all of its borders. The chief ranges are the Alps, in the southwestern part, which in some places rise about twelve thousand feet in height.

Austria is chiefly an agricultural country. Its mineral treasures, which are rich, largely await development. It is not important as a manufacturing nation, though the provinces of Bohemia, Moravia, and Lower Austria are rapidly developing their textile and metal trades.

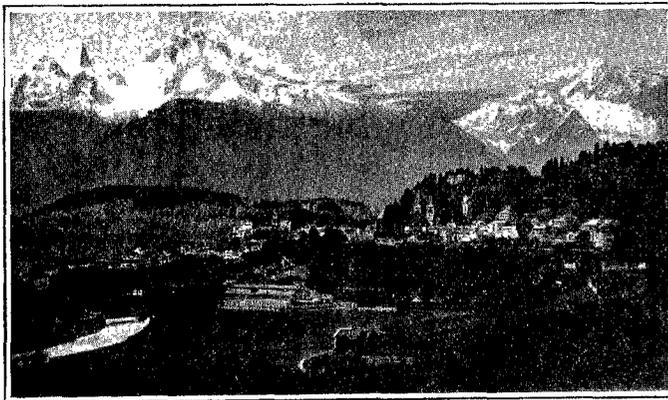
The Austro-Hungarian crisis is indeed a very critical one. The emperor, who has heretofore tried to settle matters in a peaceable way, but failed to reach the mark, has of late taken stronger measures, and has directly opposed the move of the Hungarian party leaders. If hostilities should break out, it would mean a great deal to the peace of other nations. We can not see how this trouble will end, but the Lord, who "removeth kings, and setteth up kings," knows what is best for his cause, for which but comparatively little has been done in Austria.

This country is one of the strongholds of Romanism. We have six workers in this field at present, but the work is progressing slowly. This is due to the fact that foreign missionaries are not tolerated by the authorities. This necessitates our working largely in secret. As yet we have permission to hold public meetings in only one city, and those must be conducted by a native worker. The prejudice is so great that some foreign workers have had to leave the country, having been ordered out by the authorities. A native worker was lately brought before the courts, and the case is still pending. All these things, and many other difficulties, hinder the progress considerably.

Last spring I started the work in the province of Styria, in the southern part of Austria. We have been living in the city of Gratz, the capital of the province.

This city has one hundred and forty thousand inhabitants. Of these only about six thousand are Protestants. The Catholic church is losing quite a number of its members to the Protestant church in this city. During the past two years, five hundred and eighty-seven left the Catholic church. The great majority of these, however, have not experienced the change of heart by doing so. They have not left their superstitions behind them, but have brought them into the other church. The language spoken is German.

The dear Lord, who has said, "Mine eyes shall be upon the faithful of the land," and, "The Lord knoweth them that are his," has some precious, blood-bought souls in this city, to whom he



A VILLAGE IN THE AUSTRIAN ALPS

says, "Come out of her, my people." He has guided our steps to such souls, who were glad to receive and accept the sealing message. One was baptized at the camp-meeting in Germany, last July, and another was baptized here by Elder Mathe last September. It was not very easy to find a place for this rite where no one would look on. If it were seen, it might bring the authorities after us. These souls love the truth dearly, and take part in bringing it to others. We hope that the Lord will convict some others whom we are instructing now.

Several weeks ago I was led to a man who seems interested in present truth, and who reads all the literature I can give him. After reading it himself, he goes to his friends, and reads it to them. Thus he has awakened an interest, which I can follow up by Bible studies. It is too bad that we can not supply more of these perishing souls with literature of the third angel's message. We are not permitted to canvass or sell papers. We are of good courage in the Lord and his work, knowing that he will soon come to gather his faithful ones.

"PURITY in the church at home gives power to the church abroad."

to the eighth and ninth chapters of Daniel, and very plainly showed that in the year 1844, October 22, the hour of God's judgment began in heaven, and that for nearly sixty-one years we have been in the judgment.

I was next asked, "How did this message begin to be proclaimed?" I was glad for this question. I gave a brief but full history of the message with its disappointment. Then I told how God made known what was the sanctuary and its cleansing, and how this truth was preached in America and in other lands, and how it was brought into Turkey. It took me about an hour and a half to tell it all. There were many listeners—a mixed multitude of Armenians, Assyrians, Kurds, and Arabs. We thanked the Lord for this opportunity. This part of the message was made known to them, and they were told that their own lives were in this message; that is, they would live should they accept it, and would perish should they refuse it.

This message had a different effect upon different persons. The Moslem party of the court became angry; but the Christian party were glad because we so courageously preached the gospel. The listeners also seemed very satisfied, some admiring our courage, and some rejoicing because of the preaching. Soon they went out and proclaimed it abroad. The trial for that day was closed, and we were sent down to our jail. A few days later our lawyer called, and told us that the Moslem party of the court were thinking of sentencing me to a heavy punishment, and the Christian party said they could not oppose them. He proposed to us a way of compromising; but I dismissed him, because we could not work that way. We put our trust in the Lord, and waited for the next trial.

Aintab, Turkey.

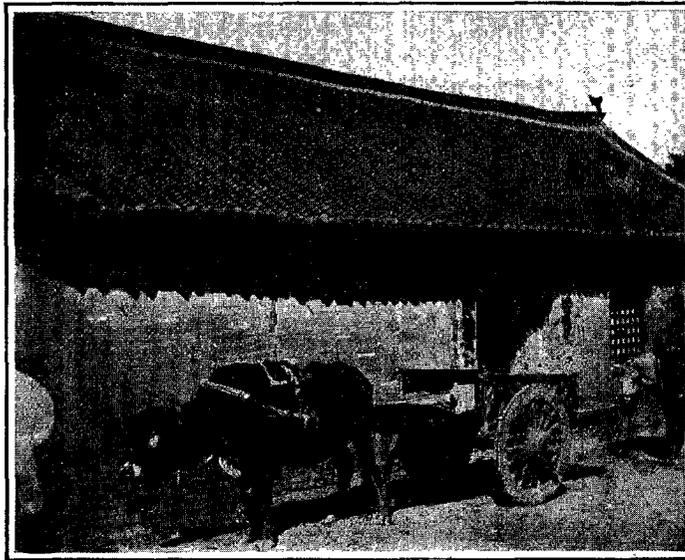
New Recruits for China

JOHN J. WESTRUP

THANKS be to God for a safe arrival in China. We have had a very pleasant voyage, and a good time. We bought our tickets for the steamship "Dakota," which sailed the twenty-fourth of July. After a day's voyage some of her machinery broke down, and returning to Seattle, she went into dry dock. Her cargo and passengers were transferred to the "Minnesota," which sailed August 10. I have crossed the Atlantic five times, but have been on no other boat so steady and agreeable as the "Minnesota." She has very good ventilation, and everything is kept scrupulously clean. I have often thought that it must be providential that these giant steamships of the Great Northern Steamship Company have been built just now, when the closing message must be given to the millions in the East, and our missionaries can cross the great Pacific and the China Sea without much fear of seasickness.

After a day's voyage from Seattle, we

put on our heavy underwear (one of the essential things to avoid seasickness is to keep warm). We walked back and forth on the large deck, covering eight or ten miles a day, in the cold wind, singing to our hearts' content. There were about twelve other missionaries on the steamer, and nearly all assembled twice a day for Bible study, song, and prayer. Eight of these did not belong to any denomination, but they had been baptized, gave tithe, and had some light on health reform. Their leader—an elder—was very prejudiced in regard to the Sabbath, hence I had no opportunity to speak about it directly, except once. How true the words of Jesus (see Matt. 23: 13) are even to-day. But I had



AN OX CART. CENTRAL CHINA

special readings with a young educated Chinese Christian brother. I also handed him the "Bible Readings," and he read everything in it relating to the Sabbath. He acknowledged the truth, and I believe that some day he will see his way clear, by the grace of God, to live up to it. And when my wife once had an opportunity to speak to a Norwegian sister about the necessity and blessing of keeping God's Sabbath, she answered: "I fear no man. When I see it clearly, I will keep the seventh day; for I have done many things that in the eyes of the world seem as strange and foolish as to keep the Lord's Sabbath." We believe that she will accept the truth. We have her address, and she said she would come to see us. She and two other young ladies located in China, north of us. What a blessing it is to be a colaborer with God!

On the morning of the twenty-fourth, many were up early—from two to four o'clock—to behold the rocks in the distance, which were so interesting to us, as we had not seen any land for thirteen days. The same day, at eleven o'clock, we cast anchor in the harbor of Yokohama. After dinner we went ashore. We felt like pilgrims and strangers when our feet touched the streets of Japan. As we stopped a minute to inquire for the foreign post-office, we were surrounded by a dozen jinrikisha

men, who jabbered away, wanting us to get into their carriages, that they might earn a few cents. The price is ten cents for an hour's ride. As they followed us perseveringly, we finally took two jinrikishas, and rode around in the city for an hour. It is strange how these men, living mostly on rice and some vegetables, can run on a hot day for miles and miles, like a strong horse.

As we came back to the dock, we met Elders Anderson and Field and their company, who had arrived in the afternoon, on the "Tartar." The next day Brother Burden came from Tokyo, and invited us to his comfortable home, and did all he could to make our stay both pleasant and profitable. We stayed there

four days. On the Sabbath a goodly number came together in Brother Burden's home. We enjoyed the Sabbath-school and service very much, although we did not understand the Japanese language. I was invited to preach, Elder Okahira interpreting. It was a joy to meet these foreign brethren, new in the faith.

On Sunday afternoon we all went to Elder Field's home. On the same day and

on Monday we visited many interesting places in the large city. Our visit with these brethren, and the good, home-made food acted as a tonic on our systems, and enabled us to endure our boat life again with greater ease.

On Tuesday we went back to the "Minnesota," as we did not know definitely how long she might remain. She did not leave Yokohama, however, until Friday, at 4 P. M. We had a pleasant voyage to Kobe, where we arrived at half-past seven the next evening. On Sunday morning Dr. Lockwood came to our cabin, and invited us to the sanitarium. How surprised we were to find in Kobe such a large, commodious, and beautiful sanitarium, with nice, cool, spacious rooms, and all the appliances needed to relieve suffering humanity, with a green lawn, beautiful flowers, and shade-trees in the front, making it all very attractive and home-like. Again, it was a pleasant change to be treated to the tasty, wholesome vegetarian diet, instead of the hotel food on the boat.

Our Japanese brethren wished to see and get acquainted with the missionaries who were passing through to China, hence Dr. Lockwood arranged to have a meeting Sunday evening, when I spoke through an interpreter. They have a neat church, which was well filled. There were no Seventh-day Adventists

in Kobe three years ago, and now they have fifty members, and, best of all, they seem happy in the Lord.

After enjoying a good night's rest, my wife received, next morning, a very beneficial treatment, and Joseph and I were invited to help ourselves to anything we liked in the bath-room, and we took a needle spray. In the afternoon we visited the Japanese sanitarium. It is also nicely located, having several buildings, neatly furnished. This was the busy season for them. There were thirteen patients in the sanitarium, besides those coming daily for treatments. The doctors took us also to several interesting places in the city, as the falls, Mt. Benus, and the Shinti Temple, where several worshipers were offering rice to their idols. May God's blessing continue to rest upon the work in Japan. May his servants, day by day, be filled with his Holy Spirit, so that he may continue to use them powerfully for the furtherance of his kingdom to the salvation of souls.

On Friday evening at ten o'clock our ship left Kobe. We sailed through the Inland Sea all day, on Sabbath evening arriving at Nagasaki. This was the most delightful part of our voyage. The weather was ideal, and the scenery was grand.

After one day of coaling, we crossed the China Sea, which was also calm, and arrived in Shanghai September 12, at 3 P. M. Here Elder Pilquist had been waiting for us a good while, as we came three weeks late on account of the breakdown of the "Dakota."

Shanghai is one of the beautiful cities of the empire. We stayed there one day. It was a Chinese festival (Thanksgiving day), hence our German boat could not leave until twelve o'clock the night of the thirteenth, otherwise we should have left for Hankow the same evening.

Steaming up the Yangste River, we saw the country flooded, in some places, for miles inland, all the way. On this pleasant trip we had an opportunity to see the green landscape for four days. We arrived in Hankow September 17, at 6 P. M. Here we had to wait three nights and two days, owing to the inefficiency of the freight service on the railroad. We had to watch our goods day and night, as the railroad company is not responsible for anything they carry. Any one who has any freight must be in the car with it, in order to keep it from being stolen. As we could not make ourselves understood, Elder Pilquist did the watching, and one night, while sleeping in the open car on top of our goods, drove away several thieves. He studied the Bible with the Chinese around him at the same time he watched the goods.

The last part of our journey was the most tiresome, especially that of being carried inland from the railroad. I will not attempt to describe this. One must see Inland China, in order to understand. We arrived in Lo Shan September 22, at 6:30 A. M. The native Christians

came to the entrance through the city wall, to meet us. In the yard we met Sister Pilquist and the children, whom we embraced, weeping for joy that we had finally reached the home of these true, noble-hearted, self-sacrificing missionaries, whose stirring appeals had set our hearts aglow for China. We are so thankful that we are not disappointed in these pioneer Seventh-day Adventists of Inland China, but that they really are such loyal, earnest Christians as we expected them to be. Although the outward circumstances are forbidding, yet we are indeed happy and thankful that we are here. The love of God in our hearts, and a real hunger for the salvation of these poor souls, can keep in us a cheerful, buoyant spirit, even in the midst of this gross darkness, gloom, and misery. Brethren at home, let heartfelt prayers ascend to the throne of grace for your missionaries abroad; they need your prayers.

We are now where our dear Heavenly Father wants us to be, and that means also that we are on the way to the heavenly Jerusalem. Thank God, we are here, and we must get to heaven at any cost. Our assurance is this: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

Willing to Be a Foundation Stone

A YOUNG man who had gone through the great school of Oxford, and done well in his studies, made up his mind to go to Africa as a missionary. One of his teachers, who loved him, said, "You will die in a year or two in that hot country. It is madness." But the brave young servant of Jesus answered: "I think it is with African missions as with the building of a great bridge; you know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content, certain as I am that some day Africa will belong to Jesus." The young man did die in a year.—*Selected.*

White to the Harvest

SOME one has said that he who is not a missionary Christian will be a *missing* Christian when the great day comes for bestowing the rewards of service; therefore, we should search ourselves carefully to find how we are fulfilling the trust committed to us, and we should acquaint ourselves with the important parts of the Lord's great vineyard. Much has been done in the past, as the records of missionary work prove, but the field is yet white, and the Macedonian cry still comes for aid and help.

"ARE we agreed as to missions being the great work of the church? Then let us go a step further, and recognize missions as the greatest work ever committed to the individual member of the church."

Mission Notes

AT the opening of the new Free Methodist college at Wenchow, China, about thirty government officials were present in state, and one hundred students from a Chinese school came twenty miles to see the opening ceremony.

IN five months the baptisms in the American Baptist mission at Kentung, north Burma, have amounted to 1,396. During 1904 in the China Inland Mission, 2,387 people confessed Christ in baptism. The number baptized in 1903 was 1,729.

WHEN you will be homeward bound and crossing the vast Atlantic Ocean, the sons and daughters of Africa will be raising their hands to you, shouting together with one voice: "Help! help to drive out this great darkness."—*Letter from a native pastor to a returning missionary.*

THE Church of England Zenana Missionary Society has Bible women in many South India villages. One is in a village many miles from the nearest Christian church, so that she can not go to church at all. Another is of low caste, and therefore must live outside of the village where she works. By walking six miles, she can attend church, however, every Sunday.

"WITH the coming of the Lord and eternity so nigh at hand, we are altogether too cold on the missionary question. We have not as yet done our best; we have been slow to give the Holy Ghost an opportunity to accomplish his office work. Shall we not, one and all, be honest, confess our coldness, and permit the God of missions to swing us into line and carry forward his glorious enterprise in us and through us?"

PUT the people in China in rank, joining hands, and they will girdle the globe ten times. Make them an army, and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in one thousand years. Constitute them pilgrims, and let two thousand go past every day and every night, under the sunlight and the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for five hundred long years.

"As a redeemed soul, are you in a position to take your place and do your part, and so add fuel to the missionary fires now burning? Some of God's dear servants are being mightily stirred with regard to missions, consequently more time is being given to prayer, and more money is being placed upon God's altar. How about the stand you take and the interest you manifest, beloved? Are you in the year of our Lord 1905 pressing on, denying self, sacrificing, or are you cooling off, and being left behind?"

THE FIELD WORK

Texas

SAN ANTONIO.—After our camp-meeting we spent about ten days at Lytle, visiting among the interested ones there. Four had taken their stand for the truth during our tent effort in that place; these we found faithful, and still rejoicing in the truth.

On the fifth of September we made arrangements to begin meetings ten miles east of San Antonio, in what is known as the "China Grove" neighborhood. From the first, the attendance was good. The people were kind, and there was but very little prejudice. We continued the meetings five weeks, and several were not absent from a single service.

We closed our meetings on Sunday night, October 15. When we told our congregation that we had tried faithfully to preach the truth, and now they must answer to God for what they heard, tears came to the eyes of some, and others wept as we told them good-by.

It was our privilege that Sunday afternoon to baptize seven dear souls as a result of these meetings. We hope to see others take their stand with us, as many said, "You have preached the truth."

We praise God for this precious truth; and we are glad to have a part in its closing work, and we hope soon to triumph with the message.

E. L. NEFF.

Fiji

MUALEVU, LOMALOMA.—Last April I finished our central church for the Lau district. It was a cause of rejoicing. We held quarterly meeting in it in connection with the dedicatory services. We had a good time, as all our people of this district assembled in a general meeting. Two took their stand with us, and our first Sabbath-keeper in Fiji—Aminio—requested baptism, which I administered at the close of the service.

Our second church for this district, which is to be built at Cikobia, has all the timbers ready for erection, and we expect to have it finished by the time of our next quarterly meeting, which will be held next month.

A few have lately taken their stand for the truth at Lakeba, the native ruler's island. Our native minister, Pauliasi Bunoa, is soon to go there and settle.

The work at Viro, where our central school for Fiji and neighboring islands is located, is going forward nicely, and a number of good students are being gathered in. The Wesleyan white ministers are doing all in their power to keep students from entering. But we have no fears of such work, for nothing can be done against the truth, only for it. Praise God for such a truth.

Through the printed page, letters, and associations, we are leavening this group; and many of the people, though not taking a decided stand for the truth, are very outspoken for it. I think I

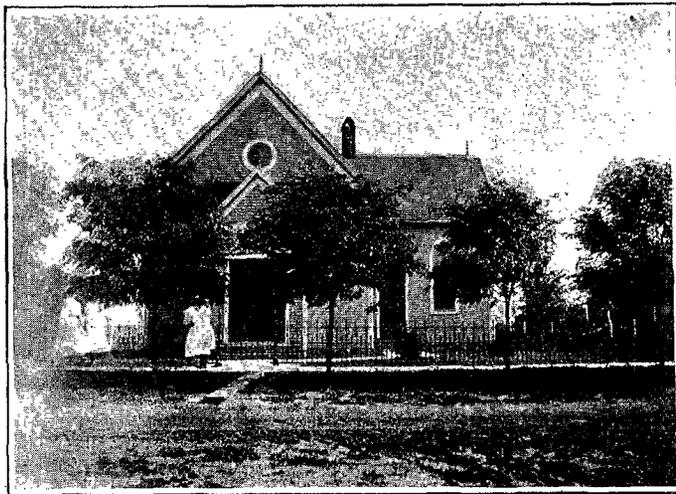
can truthfully say that wherever the truth has been preached, good impressions have been left, and doors opened for future work. We are all of good courage, though the work has been taxing. We all intend to work harder than ever before.

The work done at the General Conference has been a source of great blessing and encouragement to us. Truly, the cloud has settled down upon Washington for the head of our work. Thank God for the spirit of prophecy that is among us. O that we all may be more diligent in harkening to it!

C. H. PARKER.

Kansas

LOGAN.—The accompanying illustration is a picture of the Seventh-day Adventist church building at Logan, Kan. This structure was built in 1901 by Henry Ferritt, at a cost of about two



CHURCH BUILDING, LOGAN, KAN.

thousand dollars. Not only has Brother Ferritt erected this neat house of worship, but he keeps up all the running expenses. The house stands as a monument to the true Sabbath, "the commandments of God, and the faith of Jesus." The building was erected by Brother Ferritt when believers in Logan were few, but his faith in Adventism led him to believe that the time would come when the Seventh-day Adventists of that place would increase in numbers.

The work has continued to grow, and Oct. 22, 1905, there was organized a church of fifteen members. The Sabbath-school is more than twice that number. The members of the church are all taking an active part in the work of God by paying a faithful tithe, and giving liberal offerings to the many calls for means to hasten this message to the world.

A. R. OGDEN.

Kentucky

CAMPBELLSVILLE.—About one year ago we left Kansas and came to Campbellsville, Ky. Being strangers in a Southern city, we spent about six weeks in getting

acquainted with the people and gaining their confidence. Then we began meetings in the court-house, and also did house-to-house work. After a few weeks we moved our place of meeting to a schoolhouse near by. Now we have a company of eight earnest souls, and a Sabbath-school of twenty-three members. During the last few months these believers have paid about one hundred and twenty dollars tithe, and are planning to build a church in the spring.

We have done some work in Adair County during the last month. Four have acknowledged the truth, and have promised to obey. And now an interest is springing up about three miles from this place. To the Lord be all the praise.

JOHN RILEY,
MARY RILEY.

Southern Illinois

AFTER my return from the General Conference I joined Elder P. G. Stanley in a series of tent-meetings in Urbana. We began our meetings in a central part of the city about the nineteenth of June, and continued them until August 31. We then attended the camp-meeting at Mattoon, at the close of which we returned to Champaign, the twin city to Urbana, and began meetings August

18, continuing them until October 12. The Lord greatly blessed our efforts, and as the result a goodly number took their stand for the truth, and we have now a company in the twin cities of between twenty-five and thirty, and a Sabbath-school numbering forty. There were a few Sabbath-keepers in the two cities when we went there.

The friends have rented a hall in a central location for one year, with the

privilege of the same for three years. The hall has been nicely fitted up, at a cost of one hundred and ninety-five dollars; but we received in cash donations \$212.95, leaving a remainder of over seventeen dollars in the treasury. The evening of October 22 we dedicated the hall with appropriate services. During our tent effort we received over one hundred and six dollars, and the company has already paid \$383.95 tithe since we began meetings there.

We sold a goodly number of our bound books, and put into the hands of the people thousands of pages of tracts, and have obtained a large number of subscriptions for our different publications.

I left Urbana November 3, and went to Sadorus, where we have one family of Sabbath-keepers. I preached three evenings there in a hall, and the Lord blessed. Monday, November 6, I left Sadorus for Tallula, where I began a series of meetings in three large rooms in a hotel last evening, November 8.

Elder Stanley remained in Urbana to follow up the interest in the twin cities; while, in harmony with the desire of the conference committee, I will spend

some months visiting among the churches. I am of good courage, and praise the Lord that he still grants me the privilege of having some part in his work.

M. G. HUFFMAN.

Cuba

MARIANAO.—After a pleasant voyage of three and one-half days, we reached Havana. We were met by Brother Moore, whose home has been our headquarters since our arrival. We found him of good courage, and glad that something is to be done for this field. Both he and Brother Dart have the book work in mind, but have not thought it advisable to undertake it until the Spanish books are available.

Everything is expensive here. Rents are so high that I do not know that we shall be able to afford anything but a shack. In Havana nothing is to be had four or five miles out. Not being able to build here, we may be obliged to go to some part of the interior.

Brethren Moore and Dart have done as much as possible with what has come into their hands. Their presence here near Havana will be appreciated by all who enter this field. Personally, we have no reason to be anything but of good courage.

Several experienced workers in Florida are expecting to come to this field as soon as we can depend on Spanish books. The brethren have corresponded with Brother Moore concerning the establishment of an industrial school on the island. Doubtless this will be done in time.

This evening I expect to leave for the east, where there are some to be baptized. We have become pretty well acquainted with Havana and its vicinity, and have also made a visit to Bahia, Honduras.

E. W. SNYDER.

Ceylon

COLOMBO.—It is now nearly three months since we received a valuable contribution of a tent, which was kindly donated to this work by the students of Healdsburg College. The tent arrived safely, and in good condition. We have since that time prepared the furniture and fittings, including chairs, center pole, wall poles, and stakes. We soon found that our tent fund was not sufficient to purchase even the two hundred chairs at store prices, so we arranged to buy the wood from the timber yard, and make them ourselves. Elder Owen designed a folding chair suitable for our needs, and then we began a work of industry, planing and sawing, screwing and nailing, until the two hundred chairs were completed. By making them ourselves we have saved a sum equal to five hundred rupees, and have gained an experience that will serve us in any emergency.

All the furniture and fittings are now complete, and just as soon as we receive definite word about the land on which we hope to pitch, we shall go forward in our first public effort among this people. This month we have had presented to us a good organ, which is just what we need for our tent services. We believe that as we open our services to the public, the people will open their hearts to the truth, and that they will also sustain the work.

We are having parlor meetings, and a good interest is maintained in them. There are some here who love the truth, and we hope to see them continue in their interest. We have a class of Tamil Sabbath-keepers who meet with us every Sabbath. They have been keeping the Sabbath since 1844. God's Holy Spirit caused a great awakening among some who were specially seeking him at that time, and they saw the Sabbath truth, and kept it. They were driven out of the churches, and were persecuted, but they have been firm and faithful even until now. They were much pleased to meet with us, and have been gathering into our bungalow every Sabbath to learn more of the truth. We speak to them through an interpreter, and they drink in the good things the Lord has given us.

We believe that the opening of the tent services will prove a great blessing to many, and to this end we ask you to remember this work before the throne of grace. God has a people here, and he will gather them out by the power of the voice of the third angel's message, and so work in them that it can be said of them, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Brethren and sisters, let us be faithful and true, let us be strong and courageous, and "let us not be weary in well-doing: for in due season we shall reap, if we faint not."

HARRY ARMSTRONG.

Porto Rico

ARECIBO.—For some time we had been planning to visit Arecibo, and baptize some of the company there who have been waiting since our last visit the first of the year. Traveling is so expensive here, and our means are so limited, that we have been obliged to put off this visit from time to time. But on the eleventh of October we decided that we could wait no longer, so took the train to Aguadilla, where we stayed all night, and found a good interest in *El Centinela de la Verdad*, and a number of diligent inquirers concerning the message for this time.

Early the next morning, together with our native worker,—Victoriano Fernandez, who was working his own way with a little pamphlet he has written,—we took a coach, and had a delightful drive through the country, working as we went, where we found opportunity for the paper. Taking train again at Camuy, we arrived in Arecibo late in the afternoon, finding Brother and Sister Moulton and the new little missionary baby of good courage in the work, and very glad to see us. We found a small company, very earnest in their service, keeping the Sabbath, paying tithe, and in all points of present truth well instructed. Deciding to wait until the next Sabbath for the baptism, Mr. Connerly and Brother Moulton went to Barceloneta, where two young men are preparing for baptism, who we greatly hope will develop into canvassers.

Brother Moulton remained in Barceloneta while Mr. Connerly visited some who are interested in the truth in Bayamon, Catano, and San Juan, re-

turning to Arecibo in time to prepare for the baptismal service.

Although a seaport town, with three rivers emptying into the bay, we could find no suitable place for baptism on the rocky coast. We procured three large boats, and with the interested ones went about two miles up one of the rivers, and there, under the refreshing shade of some bamboo trees, we read to them of the baptism of Jesus, of what it means to us, and while we sang the songs of Zion, eight were buried in baptism in the quiet river, according to the Lord's direction, on profession of their faith. We ourselves were the only ones of the company gathered who had ever witnessed this rite. Many were moved as they beheld it, and even one of the rude men who pushed the boat up the river was deeply impressed, and said he wished to be baptized, too.

How our hearts yearned over this little company, as we took our departure, leaving them to the care of Brother Moulton, who wept as he considered the responsibility. May God bless him and his wife as they work to uphold the standard in this trying field. We feel that their home is truly as a light in the midst of darkness, and that a good influence has gone out from it.

From Arecibo we took our journey by coach to Ponce, the second largest town in Porto Rico, where no work has as yet been done, aside from the distribution of our paper, but where our eyes have turned with longing to see a worker located.

We passed through the most beautiful scenery on this trip it was ever my lot to see, following a winding river the greater part of the way, through a beautiful valley, with mountains rising on either side in majestic grandeur against a tropical sky, and proclaiming in language too eloquent for words, "The hand that made us is divine."

Our paper is doing a good work, going out before us and preparing the way, and our prayer is that through it, in whatever way the Lord opens before us, we may faithfully and acceptably to God give the message of truth to this island. We have had dark times, when it seemed our work was almost a failure, but our courage is good in the Lord.

LILLIAN S. CONNERLY.

A Visit to North Dakota

OCTOBER 12 I left College View, Neb., and arrived at New Home, N. D., the next day. I held meetings with the church over Sabbath and Sunday, and the word spoken was well received. The brethren and sisters were much encouraged, and determined to live closer to God, and press forward till the Master comes. After this I visited the churches near Bowdon, Fessenden, Harvey, Sheyenne, and Lincoln. I found the brethren and sisters of good courage in the Lord; they also gave of their means to help send some one to China to preach the last message of mercy to the people sitting in darkness. Altogether, these churches donated in cash \$332.88 to help in this good work.

From North Dakota I came to Bowdle, in the northern part of South Dakota, where I was met by Brother Dollinger, who took me to his home; there I met Brethren Underwood and Burman, also the State Sabbath-school secretary. The

word spoken here was well received; and when the needs of the foreign mission work were presented, the brethren responded with a cash donation of \$84.62.

I now go South. The Lord willing, I expect to meet once more with the brethren near Milltown, S. D., then pass on to Nebraska and Kansas, where I expect to help Brother Riffel in a series of meetings before going West. May God help his people to hasten the message to the ends of the earth.

H. SHULTZ.

England

IN May, 1904, we were called upon to leave Scotland, and labor in the South England Conference. I was taken sick, and had to go to the sanitarium, where I was treated most kindly by the doctor and all his helpers. On account of this illness it was rather late when we got into the field with our tent. Brother Alfred Bacon acted as tent master, and also helped in the speaking. We advertised the meetings with hand-bills, but failed to draw the people satisfactorily. We then utilized the leading papers of the district, which was Southeast London, and soon had a growing interest. We met some opposition in the meetings, but our attendance grew steadily. The newspapers printed half- and full-column reports of our discourses on the most striking themes, and probably about two hundred and fifty thousand of these papers containing our discourses on present truth, were scattered over a wide territory. By the time we took down our tent, October 17, over twenty had taken their stand to keep all the commandments of God.

We continued the work in a high-class hall, which was the only one we could get, on Sabbaths and Sundays. We could not have the use of this hall on week nights, and would have been unable to pay the price if we could have had it. Our Sabbath and Sunday meetings were well attended, and the interest was excellent. Instead of evening meetings during the week, we got the whole company to work with tracts in packages, and by their faithful efforts over five thousand tracts on all points of present truth were distributed in the neighborhood. Mrs. Ritchie found many opportunities for giving Bible readings and making family visits, and I believe her work was appreciated.

A branch of the Good Health League was formed, and inaugurated by a public health dinner, and a lecture on the principles of vegetarianism by the writer. This was all well reported by the local press.

One of the best features of this company is the number of earnest young people who are more or less actively engaged in the work of the church. Six of them are in the canvassing work,—three give part of their time, and the other three all of their time, to the work,—and are making a success of it.

After all had been thoroughly instructed on all points of present truth, we called for Elder O. A. Olsen, our conference president, who baptized fifteen persons before leaving for Australia. At a later date the writer baptized six. September 30 Elder Andross, president of the British Union Conference, assisted by Prof. H. R. Salisbury, president of the South England Confer-

ence, and the writer, organized our little company into a church of twenty-eight members. Evening after the Sabbath, we celebrated the ordinances of the Lord's house together, and enjoyed the service greatly. There was love and union in all hearts. The Sunday evening following we preached our last sermon there. The attendance and interest were both excellent, and the Lord blessed the word. We left the Catford church with many regrets. We dearly love the brethren and sisters there, and pray that they may all prove faithful. Their Sabbath-school attendance is about fifty, and the church-membership twenty-eight. Twenty-five of these are paying tithe; last quarter they paid over one hundred and fifty dollars. There is still a good interest at this place.

We are now located at Plymouth, the famous old seaport from which the Pilgrim Fathers sailed for America. Recently it was my privilege to stand on the very spot from which they embarked for the New World. It is marked by a large flat stone bearing the inscription:—

"Mayflower
1620."

Now, their descendants, the spiritual "pilgrims and strangers on the earth," are carrying the last message of mercy to every land.

We have met with the church here a few times, and have given them instruction on several subjects, but have not begun a public effort. This we hope to do soon in a small town a few miles from Plymouth, on the outskirts of which we have located our home. We ask an interest in your prayers, dear brethren and sisters in America.

The church we raised up in Scotland remains faithful and earnest, which is a cause for much thankfulness.

ALEXANDER RITCHIE.

A Letter

ON BOARD THE "OCEANIC,"

Nov. 3, 1905.

Dear Brethren and Sisters in America,—

Having started on our return to India, we wish to send back a few words of farewell, and to express our gratitude to the Lord for his blessing that has attended our preparation for again taking up our work among the Hindustani people.

We feel very grateful for the encouragement we have received, and for the ready assistance that has been given by our people in the disposal of the special number of *The Bible Training School*, about twenty-four thousand of which have been sent out. The receipts from these papers have not all come in as yet, but enough has been received to cover the cost of those sent out, to pay our expenses in returning to the field, and to make a beginning in the work there.

We wish also to thank all who have sent in donations to this work. I think we have acknowledged all these by personal letters, but would take this opportunity to do so again, and to ask all who have taken part in this effort, to continue to help by their prayers, that the Lord may open the way and give his servants wisdom to carry on the work that has been begun, that they may share with us in the joy of seeing many souls from far-away India saved in the

kingdom of God as a result of this effort.

Future remittances on account of papers sold or pledges made, may be sent to Elder S. N. Haskell or to The Bible Training School, South Lancaster, Mass., to be applied on the Hindustani Mission Fund.

L. J. BURGESS,
G. A. BURGESS.

Northern Union Conference

It is now five months since I began to labor in the Northern Union Conference in the interest of the canvassing and missionary work. I arrived in this field just in time to begin work among the camp-meetings of the union conference. My first visit was at the South Dakota meeting held at Woonsocket. At this gathering was a large number of young people who took a great deal of interest in the canvassing work. There seemed to be a live interest in this branch of the work on the part of all the conference officials, and some time was devoted each day to its advancement. About twenty-five persons volunteered to go into the field after the meeting. The conference was unfortunate in not being able to secure a man to put in charge of this work who could develop and follow up the interest created. South Dakota has a large amount of good material for the canvassing work, and I hope to see steps taken soon that will bring this work to the front.

My next visit was at the Minnesota meeting held at Maple Plain. Here, as in South Dakota, a large number of young people had gathered at the meeting, but on account of the bad weather and local interests of an imperative nature in connection with their school, not so much time as would have been profitable was devoted to the canvassing work. The work in Minnesota is in charge of an experienced canvasser, who is doing everything in his power to enlist the members of this conference in that work. Minnesota is a splendid field for the sale of our books, and a large corps of workers should be in active service.

My visit to the German meeting in North Dakota was one that I shall long remember with great pleasure. This was strictly a German meeting, and nearly all the services were carried on in that language. It was necessary for me to talk through an interpreter. A good interest was manifested on the part of some, and good support was given by the conference brethren, but as the season was late, and the farm work was pressing, very few were able to begin work this year. A goodly number, however, are planning to take up the work in the early spring. May God grant that we shall see a strong corps of German and English canvassers carrying the last message of warning to the people in North Dakota next year.

My next stop was at the camp-meeting in Alberta, Canada. The brethren gathered at this meeting have gone to this country within recent years. Many of them are poor, and have to battle against the hardships of pioneer life. Many who would like to engage in the work are tied up on "claims," or otherwise engaged. However, some have decided to enter the work next year, and those who have been in the work expect to continue. Alberta is a promising field for our can-

vassers. The people scattered over that vast expanse of country, with long distances between, are glad to see a canvasser, glad to buy his books, and glad to welcome him the second time.

The last meeting I attended was at Parkdale, Manitoba. Here the old-time ring was given to the canvassing work by the president and the field secretary. Special meetings were held for the benefit of those who were interested, and a number of volunteers offered themselves for the work. With an experienced man in charge and the material at hand, together with the encouraging yield in the crops, a good work should be done by the laborers in this rich field.

As I traveled over this vast territory, and saw the fields waving with the ripening grain waiting to be harvested, I could but wonder at the vast resources of this field, and the wonderful opportunities for our God-fearing canvassers. At the time of this writing, as I pass from place to place on the train, I see thousands of men at work gathering and thrashing this crop. So great is it that the railroad facilities are not sufficient to carry it to market. Thousands of bushels of grain remain yet in the stack to be thrashed late this winter, or if already thrashed, remain in sacks piled up in the field. When I see these things, I am led to exclaim, Surely God's people are standing in the "market-place," saying, No one hath hired us. Now is the time for God's people to work for the sale of our books. "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves," is the promise of God to us at this time. May God turn the hearts and minds of his people in this union conference to this important branch of the message.

J. S. JAMES.

The Book Work in the United States

THE following paragraphs give unmistakable evidence that the sale of large books is increasing in the United States. If all field workers will cooperate with us in our effort to secure full returns, we shall be able to show the increase still more clearly.

Atlantic Union Conference

We have before us reports furnished by the union conference agent for the months of July, August, and September. In each of these reports the returns are nearly complete, and indicate several features which are indeed cheering:—

1. The complete returns from nearly every State on all the points called for in an ordinary canvasser's report indicate that the reporting system is well maintained.

2. A good degree of success is indicated in nearly every State.

3. The totals are considerably larger than they have been for several years.

4. During these three months fifty agents, on an average, have taken orders for 4,392 large books, and have sold helps to the value of \$2,235.86, making the total value of books sold by agents \$9,216.66. We are glad to see such excellent reports from West Virginia. From six to nine agents have been kept in the field, and their sales averaged about four hundred dollars a month.

Lake Union Conference

The canvassing work in the Lake

Union is also coming strongly to the front. The general agent has furnished us with a detailed report of the work of each canvasser in the Lake Union, and we are particularly impressed with the good, consistent average shown by the agents' reports from each State. The summaries for August and September show that thirty-five agents have sold 2,027 books at a total value of \$3,721.80, and according to the general agent's report this summary lacks considerable of being complete. It would have been far greater if all had reported, and it would have been more than double if all had put in full time. The average sale per hour by each agent was \$1.50. What a splendid report might be shown by even this number of agents if each worked eight hours a day and five days a week. We are rejoiced to see the work coming up in the Atlantic and Lake Unions, where the battle for success is more than ordinarily severe.

Central Union Conference

Thus far we have not been able to secure a full summary of work in the Central Union, but we hear indirectly that the work is making excellent progress. The following letter written by Brother Cochran, manager of the Kansas City Branch of the Pacific Press Publishing Company, shows the excellent success which has been attained by some of the workers in Missouri:—

"KANSAS CITY, Mo., Oct. 19, 1905.

"DEAR —: I have looked over the published canvassing reports of the Missouri Conference for the past four weeks, and observe that a number of the workers are meeting with remarkably good success in selling our books. I can not insert the entire report in this letter, but have selected the names of seven persons from the report, showing the number of hours' work and the value.

NAME	HRS.	VALUE
Mrs. E. A. Halladay	138	\$ 718.75
G. C. Stephens	135	364.75
Mrs. C. G. Bellah	76	241.00
C. G. Bellah	108	607.00
H. W. Stein	49	128.00
R. S. McLain	83	133.50
Flossie Foster	125	114.50
	715	\$2,307.50

"The people who entertain the idea that our books can not be sold certainly would be convinced otherwise if they should see this report. These seven persons average nearly \$3.25 an hour for the time put in. With the exception of possibly one, the persons named above make the book work a business. Some of them have done nothing else but sell books for the last four or five years.

"I am of the firm conviction that herein lies the secret of their success, or largely so: they entered the work with the intention of remaining with it, and the Lord is greatly blessing them. We have scores of brethren and sisters in all our conferences who can do just as well as these canvassers.

"Yours in the work,
"JAS. COCHRAN."

If we are not mistaken, Missouri has been the banner State during the summer. From the first of February to the last of September, not including August, which has not been reported, sixteen agents on an average have sold 2,501 copies of large books, mostly "Great Controversy," the total value of which was \$6,844.65. The reports show a

steady gain all through the season, and it is confidently expected by the workers that the report for October will be the highest record made in any State in the Central Union during the past ten years. The reports for the first two weeks in October made a total value of \$1,681.50. During these two weeks two agents sold books to the value of \$861.50. What a splendid revival we would see of the old-time prosperity if every State in this union would systematically and determinedly build up its book business as Missouri is doing.

Southwestern Union Conference

There are only three conferences in the Southwestern Union, and Oklahoma did not report. Texas and Arkansas, during the months of August and September, show an average of twenty agents, who have taken orders during the two months to the amount of \$2,549.50.

Pacific Union Conference

The reports for the Pacific Union Conference show for ten weeks ending October 26, an average of eleven agents, with a total of 1,422 orders, amounting in value to \$4,661.55. We have before us one week's work as reported by a young man—the week ending October 6. He canvassed for "Heralds of the Morning," and the week is such a perfect one in respect to hours worked and orders taken that we give the report in full:—

	HOURS	ORDERS
Monday	8	17
Tuesday	8	10
Wednesday	8	17
Thursday	8	10
Friday	8	17
Total	40	71
Value, \$106.50.		

It may seem incredible to many agents who are dragging along with little success, but it is nevertheless true that the majority of them would come much nearer this excellent total in value if the time put in was as regular and full as shown in this report.

Southern Union Conference

From the summaries in the *Watchman*, we learn that during the past eleven weeks there has been an average of about twenty-three agents working in the Southern Union Conference, and the total sales amount to \$4,916.08.

Reports have not yet been received from the Northern or Canadian Unions. We hope to be able to publish reports from these fields later.

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

Our Needs in South Carolina

WE feel impressed to make known some of our needs in this mission field to our dear brethren and sisters.

We need a consecrated school-teacher, who will be willing to teach a small mission school with small pay.

We need some carpenters who are willing to work at the trade five days in the week, and live the truth seven days in the week; wages from one dollar to two dollars a day.

We need a good, consecrated farmer who could take a fatherly oversight of a little company of new Sabbath-keepers. We need a number of farmers to settle in different places and live the

truth, and thus arouse an interest to hear the living preacher.

We also need a number of canvassers to help us carry the printed page.

Any who desire to come and labor in any of these ways, may correspond with the writer, whose address is Campobello, S. C. R. T. NASH.

Shall We Do Something for the Jews?

ACCORDING to the message in Rev. 14: 6-12 this truth is to go to every nation, kindred, tongue, and people. This most certainly includes the Jews. We should remember, however, that while, like Paul, we are debtors to everybody, it is especially true that we owe the Jews a great debt. Rom. 15: 27.

God has not cast them away. Rom. 11: 2. Why should we? The Holy Spirit still says the gospel should go to them first. Then why should we not give them the gospel? Rom. 1: 16. The Spirit through God's servant still says there is heaviness and heart burdening for the Jews. Rom. 9: 12. Why should we not have it? To them were committed the oracles, the promises, the law, the covenants, the sanctuary, the service of God, and, in fact, everything. Rom. 3: 2; 9: 1-5.

It is said they are a hard class to reach. Why should they not be when they have been told for centuries that in order to be a Christian they must renounce Moses and the prophets, the Sabbath, and indulge in swine's flesh? Can we blame them for that?

In 1871 came the following statement concerning a young man whom God had raised up to prepare literature for the Jews: "His knowledge of Hebrew would have been a help to the Office in the preparation of publications through which access could be gained to a class that otherwise could not be reached."—*"Testimonies for the Church," Vol. III, page 206.*

This certainly would strongly indicate that the way the work should be done for the Jews, or, to say the least, should begin among the Jews, is with literature. And many witnesses could be produced, who, having thus labored, would testify to the truthfulness of this statement. The first Jewish tract ever issued by our people was published last January; and since that time fifty thousand copies have already been circulated in this country, in England, in Australia, Africa, etc. Ten thousand more are being published, besides an edition of ten thousand copies which has been published by the Hamburg publishing house, for the Jews in Russia and Germany.

God has signally blessed the effort with it. Many of the Jews have had their minds agitated, and much prejudice has been broken down. Some Jews have even written asking that they might have the privilege of circulating them among their brethren. With some, it has been the means of leading them to read the New Testament; with others, it has opened the way to know more about the Bible from our standpoint; and some have even been impressed to ask the way of life more clearly. The Spirit of the Lord has accompanied the work thus far.

In this missionary campaign shall we not remember the Jews? They are found nearly everywhere, and shall we not hand them out a copy of this tract? It

is written in two languages, parallel pages, and can be read by all Jews everywhere. The tract is given free, but the funds for the same are secured by voluntary offerings. So be sure to send for some tracts if you have not yet given them to the Jews in your community, and, while sending, enclose an offering to help on the good work. Address Jennie Thayer, secretary and treasurer of the Atlantic Union Conference, South Lancaster, Mass. F. C. GILBERT.

Religious Liberty Notes

WORD from Honolulu says, "Religious teaching is being advocated, and is coming to the front here in Hawaii. Elder Williams is preparing an article for one of our leading dailies, pointing out the wrong in such a movement, and setting forth the logical results if such a thing should come to pass. We raise our voice against the thing early."

On the charge of hunting on Sunday, William Timney was arraigned before Justice John T. Walsh at Pekin, Md., October 28, and on pleading guilty was fined fifty dollars and costs. Timney had been "evading arrest for a week, but was caught" on the date given above. Pekin is near Cumberland, where a Sunday enforcement movement was recently under way.

Belgium has a new Sunday law, which is to go into effect next July. Under this law "Sunday labor is forbidden in all industrial and commercial enterprises except sea, car, and river transport, fishing and hawking, and peddling." "Only members of an employer's family living with him, or his domestics, may work for him more than six days per week, and the weekly day of rest is Sunday."

Two hundred and sixty-four arrests for Sunday law violations were made in the following seven counties of eastern Pennsylvania during the two months ending September 30: Bradford, Dauphin, Delaware, Lackawanna, Montgomery, Philadelphia, and Snyder. Two hundred and twenty-nine of these arrests were made in Lackawanna County. Among those arrested were three Seventh-day Adventists.

"Because two members of the grand jury which returned the indictment had been convicted of violating the Sunday law during the tenure of their service, and had thereby become disqualified," a murder indictment was ordered quashed by Judge Leche in the district court of Donaldsonville, La., October 27. "There were several motions filed for the quashing of the indictment, but all were overruled except the one relating to the conviction of the two grand jurors for violating the Sunday law. After hearing arguments on this point, Judge Leche ruled that it was well taken, and ordered the indictment quashed."

A meeting of the Pennsylvania Sabbath Association was appointed to be held in Williamsport last week. The Rev. T. T. Mutchler heads a delegation from Philadelphia. "County auxiliaries and county committees, church bodies of all denominations, ministerial conferences, reform associations, congregations, young people's societies, Women's Christian Temperance Unions, Young Men's Christian Associations, and labor unions throughout the State are all

represented by regularly appointed delegates." Should not the friends of religious liberty be aroused to action as they see such activity manifested in behalf of the false sabbath?

The following is from chapter 90 of the compiled laws of the State of Kansas, which chapter, it is stated, has been in effect since July 1, 1864: "1. That no person whose religious faith and practise is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty, or to serve as a jurymen in a justice's court, on that day, except that such person shall be subject to perform military duty at any time in case of insurrection, invasion, or time of war. 2. That any person who shall knowingly cause or procure any process, issued from a justice's court in a civil suit, to be served on that day upon any such person, or who shall serve any such process made returnable on that day, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be subject to a fine of one hundred dollars, or imprisonment in the county jail not exceeding thirty days, or both. 3. That any person who shall, in like manner, procure any such suit, pending in such court, against any person of such religious faith and practise, to be adjourned for trial at that date, shall also be deemed guilty of a misdemeanor, and be subject to a like punishment." K. C. RUSSELL.

Field Notes

EIGHT young people were baptized at Cedar Lake, Mich., November 4.

A CHURCH of fifteen members was organized at Leetsville, Mich., October 28.

BROTHER R. J. BELLOWES reports the recent baptism of fifteen persons near Rapid River, Mich.

SEVEN persons have received baptism at Escanaba, Mich., since the recent camp-meeting there.

THE *Northern Illinois Recorder* mentions four new Sabbath-keepers at Princeton, also a family at Moline and several in Chicago who have recently accepted the truth through Bible readings.

ELDER F. D. STARR reports the baptism of three persons at Colville, Wash., October 29, one of these being a prominent lawyer; also the partial organization of a church of twelve members at Marcus.

In a report of the distribution of labor in the Australasian Conference we find the following mention of laborers who have been sent to that field from the United States: W. A. Hennig is to act as religious liberty secretary for Australasia; S. M. Cobb takes the presidency of the New Zealand Conference; L. A. Hoopes is teacher of Bible in the Avondale school; R. W. Munson enters the work in the New South Wales Conference; and E. S. Butz connects with the South Australian Conference.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Sheridan Industrial Academy

AFTER a good rest from the taxing labors of several years in connection with our educational work, I am again glad to be with one of our schools for a while. For some time it has been my desire to have a better understanding of the work of our small industrial schools, for I have believed there are problems connected with them not easily solved, and not understood by the majority of our people. So when the invitation was offered to connect with the industrial school at Sheridan, Ill., for this year, I was glad to accept of the same.

Location

This school is situated near Sheridan, Ill., a few miles from the city of Chicago. The location is a beautiful one so far as the natural scenery is concerned. The school farm, consisting of about forty acres, is touched by a small stream that near by empties its waters into the Fox River, one of the most picturesque streams in the State. It is in the midst of, perhaps, the richest agricultural district in the world. From the farm the school tables are supplied with vegetables and small fruits of various kinds, while pasture and grain are provided for the horses, cows, and poultry belonging to the school. This is a help to the school, and it also furnishes some work to the students, who thus meet their expenses in part while pursuing their studies.

Buildings

The academy building is a comfortable structure containing the kitchen, dining hall, and furnace room on the ground floor, while on the floor above are located the chapel, class room, and office, all of which are comfortable, well-arranged rooms. The third floor is arranged in living-rooms for the young ladies. On the campus, near the academy building, in a pretty grove are located cottages for the accommodation of the young men. Besides these, a substantial building has been erected for the manufacture of brooms, a small stock barn, and a poultry house.

Perhaps ten thousand dollars in cash, besides much hard labor, would cover the cost of the entire plant. With a few more improvements and some more good hard work, this may be made one of our best small schools.

The School

The school can be made to accommodate about seventy-five students; perhaps not more than that number should be encouraged to attend at one time, though nearly that number is required to place the school on a substantial, self-supporting basis.

Classes are not provided for those below the seventh or beyond the tenth grades. Those planning to attend should make note of this fact. Strong classes are now being carried on in the various common branches and in a number of the higher studies, while all are provided with classes for Bible study.

I think I have not seen a more earnest class of young people than are here this fall. They came with a mind to study and improve themselves. As a result, the Lord has already greatly blessed the efforts put forth, and it is a common expression among the students that this is the best year in their school experience.

Now that the fall work is about finished, others of our young people should be arranging their plans to be here for the winter months. The expenses have been made very reasonable, fourteen dollars a month being the amount required for board, room, and tuition. Sufficient work is furnished to reduce the actual cash payment to about ten dollars a month. I shall be glad to correspond with the young people who may be interested, or with the parents of any who may desire further information.

W. T. BLAND.

How to Interest Our Young People in Education—3

I HAVE been interested in the efforts of some successful business firms in pushing their business. Having obtained the names of people, and learning by ingenious methods of their interest in the wares to be sold, they will write a letter in the most courteous way, calling attention to the merits of the thing for sale. The failure to receive a reply does not seem to discourage them; for they are educating men for the visit of their agent. The agent comes, and, of course, gives a much better idea of the article than could be obtained from the letters. Perhaps he makes several visits, and keeps in daily correspondence with the office concerning the prospective purchaser, with whom the office may correspond further, and perhaps direct its agent to make another visit.

If such painstaking and persistent effort in following up an interest purely for gain is successful, can we afford to be less diligent, less interested and persistent, in fishing for the souls of our boys and girls? Brethren and sisters, we need to make a vigorous and determined effort for our young people, and not relax our efforts nor let go of the arm of the Lord too soon.

I sought an interview with a Seventh-day Adventist young lady at one of our camp-meetings, with respect to entering our training-school, and found that she was in attendance at a Presbyterian college. I was interested to know how she came to go to this school. "Well," she said, "Dr. Brown came to our place and talked with papa, and he finally said that if I wanted to go, I might. I thought it was not so far as to our training-school, and not knowing any one there anyway, I decided to go to the Presbyterian college." "And how far is it from your place?" I inquired. "One hundred miles," she replied. That was a lesson to me. If such men consider our dear young people worth searching out in order to influence them to attend their schools, they are worth as much to us. The world is bidding for our young people, and holding out inducements to them, the thing we have been told to do.

A third way in which our young people can be helped through our teachers is by the maintenance of an excellent character of work in the school. There

are altogether too many young people who come for one or two years and drop out. And in some cases it is because they did not get what they wanted or needed. They were not inspired to press on to greater heights and further attainments for the purpose of doing others good. This new life will come into the work of our teachers when they realize the sacredness of their work, and that the progress, and even the salvation, of many of these youth is largely in their hands. So ardent was Queen Mary's love for her French possessions which were lost during her reign, that she is said to have remarked, "When I die, you will find Calais written on my heart." Our names are graven on the palms of the Saviour's hands, and I feel sure that the pupils of the God-fearing teacher are a constant burden upon his heart. After all, love is the great drawing power, and it is love that will draw our young people to God and into our schools, and into the sacred work of God.

To recapitulate: We can interest our young people in education by—

1. The creation of a deeper interest in education among our people and workers generally.

(a) By the agitation of educational questions through our periodicals, and the creation of an educational literature.

(b) By the vigorous circulation of the book "Education," and "Testimonies," Volume VI.

2. A vigorous educational effort—

(a) Through the Young People's work.

(b) Through the school faculties by—

(1) Correspondence work.

(2) Field work during vacations.

3. The excellent character of the work done in our schools. M. E. KERN.

Current Mention

—Rigorous measures are being taken by the Russian government to suppress revolution in Poland, orders having been issued to the military governors of the ten Polish provinces to shoot down all agitators and rioters. Agrarian disturbances are increasing in that country.

—By the terms of a protocol arranged between Korean and Japanese representatives at Seoul, November 18, it appears that the Korean government is to maintain a nominal existence, being itself governed by Japan. Japan takes charge of the diplomatic service, and no treaty can be entered into by Korea without Japan's permission.

—Relations between the United States and Germany have become seriously strained, owing, it is affirmed, to an aggressive commercial policy on the part of Germany. A tariff war has long existed between this country and Germany, and Germany's latest tariff law, which will go into effect next spring, contains retaliatory prohibitory tariffs against certain American imports, which, when carried into effect, are certain to cause serious friction. Germany is also bent on securing the trade of Latin America, and is establishing virtual colonies in Brazil. The tone of recent ut-

terances by the kaiser and leading German papers is distinctly warlike.

— Prince Charles of Denmark, who was chosen king of Norway by popular vote, is to be known as King Haakon VII.

— A \$4,000,000 fire, due to the burning of 810,000 gallons of whisky, occurred at Connellsville, Pa., November 19.

— Another bitter contest between structural iron workers and their employees in New York City is announced as being only a few days off. A dispatch from that city says: "All efforts at arbitration having failed, the Employers' Association yesterday named a special committee to take the matter in hand, and it is expected that a general lockout order will be issued Saturday [November 25]. Leaders of the union say that as soon as a lockout is ordered, their national officers will retaliate by ordering a general strike against the Iron League in every city in the country."

— The unexpected defiance of Europe by the sultan of Turkey has suddenly created a situation which overshadows in interest and importance every other question in international politics. The fleet of the European powers has sailed from Piræus on the Grecian coast to carry out the proposed demonstration against Turkey, which it is said will be directed against the island of Mitylene, where a force will be landed and the customs seized. The sultan's last reply to the powers contains a plain intimation that an attempt at coercion on their part will result in a massacre of the Christian population of European Turkey. In explanation of the sultan's attitude it is stated that there is a power behind the throne which directs the policy of the Ottoman empire, a secret confederacy which takes its orders not from the sultan, but from the chief of the Senousiya Brotherhood, at Djarboul, and the sultan himself does not dare resist the mandates emanating from this source. The force of Moslem public opinion, of which Europe takes little or no account, makes itself felt through this channel, and is a power which the sultan dare not ignore. Moslem leaders, it is stated, are greatly incensed at the action of the powers regarding Macedonia, while ignoring the barbarities being committed in Russia, this being in their view evidence that the powers are insincere in their reasons for interference with Turkey, and that the scheme of Macedonian reforms is a sham veiling a purpose on the part of the Christian powers to drive Islam out of Europe. A dispatch dated November 25 states that "information from Constantinople and other Islam sources . . . indicates that the time has at last arrived when the Moslem world is prepared to resist with all its resources the encroachment of the Christian world." An opinion which is felt in some quarters is expressed in the statement that "Europe has made a grave mistake in forcing this unnecessary crisis upon the world at this moment." Germany is holding aloof from the naval demonstration against Turkey, for reasons not set forth, and which are the ground of much speculation. Austria, it is intimated, would be glad to withdraw from the movement if the way were open for her to do so.

NOTICES AND APPOINTMENTS

Notice!

To the members of the Cleveland (Ohio) church, scattered abroad, greeting. It is very necessary that we should hear from all absent members at once. Let every absent one write to the pastor, Elder D. E. Lindsey, 1161 Prospect St., Cleveland, Ohio, or Clyde, Ohio, at once, giving his post-office address.

D. E. LINDSEY.

Annual Meeting

NOTICE is hereby given that the fifth annual meeting of the stockholders of the Southern Publishing Association will be held Tuesday, Jan. 9, 1906, at 10 A. M., at the offices of the association, Nashville, Tenn., to elect a board of directors for the ensuing year, and to transact such other business as is connected with the association.

CHAS. S. POTTS, Secretary.

North Dakota, Notice!

THE annual meeting of the North Dakota Conference Association of Seventh-day Adventists will be held at the industrial school, Harvey, N. D., beginning Friday, Dec. 28, 1905, at 9 A. M. All accredited delegates to the conference are members of the association, and are invited to be present.

JOHN G. WALKER,
Chairman Board of Trustees.

North Dakota, Notice!

THE third annual session of the North Dakota Conference of Seventh-day Adventists will convene at the industrial school, Harvey, N. D., December 27-31. Service will be conducted in the chapel December 27 at 7:30 P. M., and the first business meeting will be held December 28 at 9 A. M. Each church should see that delegates are appointed to represent it at the conference, selected on the following ratio of representation: one delegate for the church, and an additional delegate for every ten members. The elder, by virtue of his office, is always a delegate, and represents the church. We especially request a full delegation at this conference. The time has been appointed in the holiday season, in order that delegates may have the advantage of the special reduced rates usually granted at that time. Elder Underwood and at least two others from abroad are expected to be present.

JOHN G. WALKER, President.

Desirable Land for Sale

THE Southern Conference Association has some houses and lots in Graysville, and several small tracts of land near Graysville, for sale. The object in selling is to secure some money for the benefit of our institutions located here. The property is offered at very reasonable prices. All the tracts of land are within three fourths of a mile of our school and sanitarium, and are desirable for homes and for gardening and truck-farming. We have delightful climate, excellent water, and plenty of cheap fuel. For particulars, enclose stamp, and address Southern Conference Association, Graysville, Tenn.

SMITH SHARP, Secretary.

"Save the Boys"

THE January issue may be called a prohibition number. It sets before us the duty of the Christian when the rum traffic is the issue. In quantities, \$1.50 a hundred. Order now before you forget.

Are you a subscriber? If not, send five cents for sample copies. The journal is only 40 cents a year; 30 cents in clubs of ten or more to one address.

The publisher, one of our pioneer ministers,

desires your co-operation to save the boys and girls from the evils of rum and tobacco. Wait no longer, but make out an order, and address Save the Boys, Washburn Park, Minneapolis, Minn.

Wanted

I DESIRE to correspond with some man, either single or married, who wishes a location for canvassing where he can work the year round, making a permanent business of it. I desire that every family for twenty miles around our school shall be visited with our books and periodicals. At least two canvassers who will make this a permanent business are needed. Not only one book or paper should be in these homes, but all. These workers can be at home with their families every Sabbath. Good references required. Address the writer at Hildebran, N. C.

D. T. SHIREMAN.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

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

ABSOLUTELY the purest and best peanut butter, only 12 cents a pound, cash with order. Will positively not get rancid. We pay freight on 100 pounds or more, east of Rocky Mountains. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

FOR SALE OR RENT.—Forty-acre farm. Good house and barn and other improvements. Good roads, R. F. D. by door. One-half mile to S. D. A. church. Will sell on very reasonable terms as I must have a change of climate. Address T. J. Crawford, R. F. D. 3, Winamac, Ind.

FOR SALE.—Pure vegetable cooking oil; odorless, fine shortener, good keeper, splendid substitute for olive-oil. Prices, freight prepaid east of Colorado, west of Ohio. To farther points ask for prices. One 5-gal. can, \$3.50; two cans, \$6.50; three cans, \$9.50. Address R. H. Brock, Arkansas City, Kan.

THIS is what the Hampton Art Company, of Hampton, Iowa, says of the rapid steam cooker: "We got the material ready, and put it to work; in just forty-five minutes we were ready to eat our meal. We thought we would try it before we delivered it. We will just add, the cooker more than meets our expectation. We want full control to sell your cooker in this county." Address Rotary Steam Cooker Company, Laura, Ohio.

Address

THE post-office address of Elder D. E. Scoles is 7227 Esplanade Ave., St. Louis, Mo.

Publications Wanted

H. B. SWARTWOOD, Van Etten, N. Y., REVIEW and SIGNS.

James C. Rice, Anniston, Ala., REVIEW, Signs, Instructor, Watchman, Life and Health, and tracts.

Obituaries

BUSK.—Died of diphtheria, at Battle Creek, Mich., Nov. 19, 1905, Myrtle Busk, aged 4 years, 7 months, and 13 days. With her parents she had come to visit relatives, but within three days was stricken down by the dread disease, diphtheria, and died one week later. A brief outdoor service was held in front of the house, interment taking place at Oak Hill Cemetery on the day of death.

C. L. TAYLOR.

STIFFLER.—Died at his home in Salem, Ore., Oct. 21, 1905, A. J. Stiffler, aged 70 years and 13 days. Brother Stiffler was born in Pennsylvania. In 1855 he moved to Iowa, where he heard the third angel's message, and ever after was a faithful, consistent Christian. He had a pleasant disposition, and always had a smile and a kind word for every one. To know him was to love him. He leaves a wife, four sons, one daughter, and many friends to mourn their loss. He rests in the blessed hope. Words of comfort were spoken by the writer from 1 Cor. 15: 26.

J. M. COLE.

PETERSON.—Died near Hartington, Neb., Oct. 31, 1905, Lewis Peterson, aged 22 years, 6 months, and 1 day. Having received injuries from overlifting, he underwent a surgical operation, but died a few days later. He accepted the Saviour during his last illness, and hoped to recover, that he with his family might keep the commandments of God with the remnant people. But the Lord took him, leaving a wife, a baby, and other relatives to mourn their loss, but not as those who have no hope. Words of comfort were spoken by the writer from Job 1: 21.

JAS. W. BEAMS.

ROGERS.—Died at Covert, Mich., Nov. 16, 1905, Mrs. Mary Rogers, wife of Jerome Rogers, aged 37 years, 8 months, and 10 days. Nine years ago Sister Rogers accepted the truths of the third angel's message. She was a faithful member of the Covert church, having served for a number of years as church clerk. Her death was caused by typhoid fever. Her parents, two sisters, a husband, and a daughter remain to mourn, but not as those who have no hope. The funeral sermon was delivered by the writer to a large assembly of friends and neighbors; text, Rev. 14: 13, 14.

M. N. CAMPBELL.

HOPKINS.—Died at Rocky Ford, Colo., Oct. 15, 1905, Mary Jeannette Hopkins, in her thirty-sixth year. She was baptized into the Seventh-day Adventist Church Oct. 5, 1899, and from that time her life was in harmony with her profession. Her death was caused by a complication of diseases, typhoid and tuberculosis being most prominent. For nearly three months she was a great sufferer, but during all that time not a word of complaint was heard from her lips. She died in full confidence of a glorious resurrection at the coming of our Saviour. She leaves a husband and seven children to mourn their loss. Words of comfort were spoken by the writer from Matt. 9: 24.

GEO. M. ALWAY.

JENSEN.—Died at Keene, Tex., Oct. 14, 1905, Mrs. Jensen, wife of Elder A. W. Jensen. Sister Jensen was born in Denmark, Aug. 16, 1837, and was united in marriage to Elder Jensen Oct. 11, 1868. In 1872 Brother Jensen came to Texas, where he was afterward joined by his wife and two daughters. In the meantime he had become a Christian, accepted present truth, and was preaching the message. As soon as they came in contact with the truth, they accepted it, and she died with a firm hope in the resurrection of the dead. She was loved by all who knew her. Words of comfort were spoken by the writer to a large company of sympathizing friends, from Rev. 14: 13.

C. SORENSON.

PORTER.—Died at Elk Point, S. D., Oct. 4, 1905, of ulcer of the stomach, Ira D. Porter, aged 44 years, 10 months, and 4 days.

Brother Porter's parents heard and accepted present truth in the early days of the message, and thus he was familiar with the Adventist doctrines from his childhood. He was baptized and united with the church in August, 1884. Brother Porter died strong in the faith. Some hours before his death, he called his wife and five children around him and admonished them to meet him in the kingdom. Besides these, his mother, four brothers, and four sisters survive him. The funeral service was conducted from the chapel of the Elk Point Industrial School. Words of comfort were spoken by the writer from John 14: 3 and Job 14: 14.

C. F. BETTS.

PERDUE.—Fell asleep in Jesus at Maugham, La., Oct. 27, 1905, Mark Perdue, aged 46 years, 4 months, and 19 days. Brother Perdue accepted present truth in 1884, and came to Louisiana in 1900, settling at Welsh with his family of six children. He engaged in church-school work at Hobart, from 1901-03. In harmony with a recommendation of the conference of 1904 he located at Maugham, and engaged in ministerial work as much as he could with his other duties, having been licensed to preach. He was instrumental in bringing several to the acceptance of the Sabbath. He was faithful to the end, and rests from his labors, awaiting the call of the Life-giver. The funeral service was conducted by Elder A. C. Jones (Baptist), and burial took place at Lone Cherry.

S. B. HORTON.

BEARDSLEE.—Fell asleep at her home in Healdsburg, Cal., Oct. 28, 1905, after much patient suffering, Mrs. F. G. Hyatt Beardslee, aged 47 years and 11 months. Her mother was a Sabbath-keeper. Sister Beardslee accepted present truth while at a convent. She was united in marriage to Elder W. N. Hyatt, and to them were born two sons and two daughters, all but one of whom still survive. She shared with her husband the joys and trials incident to a minister's life, until he was laid to rest. In the spring of 1905 she married Prof. J. W. Beardslee. During her last days she suffered a great deal, but always bore her pain with courage and patience. Her faith was firm to the end, and she rests in hope of a part in the first resurrection. Comforting words were spoken by the writer from 2 Cor. 4: 17, 18.

J. H. BEHRENS.

HALL.—Died at Huntsville, Ala., Nov. 6, 1905, of internal cancer, Mrs. Helen M. Hall, in the seventy-second year of her age. The greater part of Sister Hall's life was spent in Michigan, but at the time of her death, she was living with her only surviving child, Mrs. Amelia Staines, and her grandson, O. R. Staines, business manager of the Oakwood School at Huntsville, Ala. She was a great sufferer in her last sickness, yet Christian patience and a cheerful disposition were manifested in the closing days of her life. The funeral was held in the school chapel, and was attended by the faculty and students. The services were conducted by Elder A. J. Haysmer, Prof. G. H. Baber, and the writer, the latter speaking words of comfort from 1 Peter 1: 3, 4. We laid her to rest in Maple Hill Cemetery, on the outskirts of the quiet city of Huntsville, to await the glorious resurrection morning.

W. J. BLAKE.

BARTLETT.—Killed near Talbot, Upper Peninsula of Michigan, Oct. 19, 1905, in her fifty-eighth year, Ellen Sophia Bartlett, wife of Byron G. Bartlett. Sister Bartlett was struck by a falling tree while returning, through the woods, to her home, after a visit to her daughter's, about three miles distant. The horse, frightened by the falling of the tree, ran, throwing her out of the buggy. She was soon found by a neighbor, and was taken to her home. She lived only a few minutes after reaching home, but was conscious, and had the privilege of seeing and talking with her husband and two youngest sons before she passed away. She knew she could not live, and met death with Christian courage, bright with the hope of immortality. This has been a source of great comfort to

the bereaved family. Brother and Sister Bartlett accepted the advent message under the labors of Elder M. W. Lewis about three years ago. Sister Bartlett's life was one of sweet Christian patience, and she was loved by all who knew her. Words of comfort were spoken by the writer.

E. R. WILLIAMS.

McREYNOLDS.—Died at Battle Creek, Mich., Oct. 19, 1905, of tuberculosis, Maude Ranson McReynolds, beloved wife of Wm. H. McReynolds, son of Elder C. McReynolds. Sister McReynolds was converted, and joined the Seventh-day Adventist church in Keene, Tex., while only a girl, and always lived a consistent Christian life. She married Wm. H. McReynolds at her home in Keene, April 19, 1899, and went immediately with him to Oklahoma City, O. T., where they lived for three years. During this time there was born to them a baby girl, Willie Maude, who lived to be seventeen months old, but who then died of spinal meningitis. Mrs. McReynolds barely survived her little girl, and was ever afterward an invalid. Though she suffered long and severely, and was often near death's door, she never lost courage nor despaired of life, until a few days previous to her death, when she realized that she must go, and cheerfully accepted the conclusion. Her faith was firm and bright, and she died knowing that she will rest in the Lord, and live happily in the bright eternal home. She leaves her husband and a five-weeks' old baby, her father, her mother, and six brothers and sisters. The funeral service was conducted by the writer. The remains were buried in Oak Hill Cemetery, at Battle Creek, Mich.

ALONZO T. JONES.

ROBINSON.—Died at her home in South Lancaster, Mass., Nov. 12, 1905, Mrs. Edna Dewey Robinson, wife of the late Elder D. A. Robinson, aged 60 years. She was born in Berlin, Vt., in 1845, and was married to Elder Robinson Oct. 29, 1875. From that time they were intimately connected with the cause of present truth. She was a faithful wife, sharing the responsibilities placed upon him. They bore a prominent part in the founding of the South Lancaster Academy. One year he was the principal, and she a teacher in the school. In 1887 they were asked to go to South Africa. Their work in that field was a success. In a short time they went to London, England, where he remained for six years in charge of that field. In 1895 they were called to go to India, where Elder Robinson died at his post, Dec. 29, 1899. Sister Robinson returned to London the following year, and from there to this country. Her experiences in India so affected her health that from that time, as she often expressed herself, she was unable to accomplish as much as she wished in the cause of God. But since returning to the United States her failing health in no way lessened her burden for the cause in India. In India she adopted an East Indian girl, who usually accompanied her as she went from place to place to speak of the needs of that field. From the time of the General Conference in Washington her hold on life seemed to grow weaker, but her burden for India increased. Last July she had a serious attack of heart failure, and August 10 a paralytic shock. At her request several seasons of prayer were had in her behalf, and for a time she would seem to rally. In her last sickness she suffered much, but uncomplainingly. She realized that her end was near, but until the last she clung to life that she might present India's needs to the people. Elder Robinson and his wife, also adopted an English girl, who was with her at the time of her death. A sister and other near friends and relatives mourn their loss. Sister Robinson lived and died a Christian. The funeral was held in the South Lancaster church, attended by a large and attentive congregation. Elders H. W. Cottrell, A. E. Place, and E. W. Farnsworth, and the writer took part in the services, remarks being based upon Ps. 116: 15. She was laid to rest with her parents in Montpelier, Vt.

S. N. HASKELL.



WASHINGTON, D. C., NOVEMBER 30, 1905

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

THE week of prayer has been appointed for December 9-16. The readings to be used during that week were printed in the REVIEW of November 23.

WE had a call recently from Brother Walter Bond and his family, who sailed from New York November 18, returning to Spain, after a year's absence from that field. They are glad to return to that needy Catholic country.

LETTERS written by Brother John S. Wightman, secretary of the Religious Liberty Department of the New York Conference, appeared in two New York papers, the *Sun* and the *Globe*, last week, calling attention to the possible consequences involved in the movement for federation among the Protestant churches. This was followed by a further discussion of the question of a church trust both editorially and by another correspondent.

NEXT week we shall print a program of missionary exercises for a special children's service, recommended to be held on the last Sabbath of the year, December 30. Miss Houser is arranging this program by request of the General Conference Committee. Last year the children's service was very helpful, and we trust that those having to do with church and Sabbath-school interests will plan to make this exercise a blessing to old and young this year also.

THOSE who have assisted in the sale of the special edition of the *Bible Training School* in order to provide funds for the return of Brother and Sister L. J. Burgess to India will be gratified to know that these workers are now well on their way to their field of labor. They sailed from New York, November 1. Arrangements have been made so that remittances on account of this India fund, in payment either for the magazines or for pledges, can be forwarded to the Bible Training School, South Lancaster, Mass.

IN the *Pacific Commercial Advertiser* of November 1, published at Honolulu, H. I., we find a communication of considerable length written by Elder C. D. M. Williams, setting forth the reasons for opposing the introduction of religious instruction into the public schools

of that city. It appears that this question is being agitated there, and that the *Advertiser* has approved of the plan under the plea of teaching morality in the schools. Brother Williams presents the sound principles of religious liberty, and declares that "this introduction of religion into the public schools is a menace to the religious freedom of our country."

THE Inter-Church Federation Conference just held in New York City adopted a resolution making belief in "Jesus Christ our divine Lord and Saviour" a requisite of admission to the federation, thus shutting out the Unitarians and Universalists as organized bodies. This moves the *New York Sun* to make the following editorial comment:—

It is true that both the Unitarians and the Universalists as organizations are now small, and instead of growing with the growth of the population have rather fallen back, but their general spirit of criticism of the orthodox Protestant positions has extended greatly and essentially modified the sentiment of a religious public once bitterly opposed to them.

Practical Universalism has entered into every Protestant denomination. . . . Unitarianism is expressed in the higher Biblical criticism which is now so dominant even in Protestant orthodoxy. Unitarian churches of Boston have largely lost their strength to Episcopal parishes. An Episcopal rector of Rochester in this State has been charged with heresy in practically denying the virgin birth of Jesus. Like denial is made by many of the prominent clergy of the Church of England. If even the ministers at the late New York conference which voted to make belief in the divinity of Christ an absolute prerequisite of admission to the federation organized were catechized and cross-examined on the subject of their own belief, would not the answers be likely to indicate an absence of positiveness in themselves?

This estimate of the extent to which orthodox Protestantism has departed from its original platform is undoubtedly correct. This modern apostasy is preparing the way for that threefold union which will act its part in the closing days of the great controversy.

Ministry of Healing

OUR second edition of "Ministry of Healing," which has been published by the Review and Herald Publishing Association, is now ready, and a supply can be obtained in all parts of the United States from the publishing houses and their branches and from the State tract societies. Books will be supplied to individuals, churches, and sanitariums at retail rate, \$1.50 a copy. If single copies of the book are required sent by mail, fifteen cents should be added for postage. We believe that in most cases churches and sanitariums will be able to secure

their supplies in quantities, so that they can be sent by freight at small expense, in which case the publishing house or tract society will prepay the freight.

E. R. PALMER,

Secretary of Relief Bureau.

For the Week of Prayer

A SUPPLY of a new leaflet, "Blazing Light in the Regions Beyond," has been sent to church elders for immediate distribution among members. It tells the story of Korea. God's providences in these out-of-the-way corners must inspire all hearts to pray and give for missions as never before.

A few missionary collecting cards have also been sent to church elders, who are requested to give them out to any who can use them after the week of prayer in soliciting a "holiday thank-offering" for missions from those not members. Often people of the world or of other churches are glad to join at this season in gifts for missions. A few who used these cards last year gathered several hundred dollars to add to the annual offering in the days between the week of prayer and the new year. The money thus collected should be sent through the usual channel as an addition to the annual offering for missions.

THE REVIEW containing the readings for the week of prayer was sent last week to church elders, conference laborers, and isolated members, so far as we have their addresses. A package was also sent to each State office. If any has failed to receive a copy, he should send to his conference office, or to the Mission Board, Takoma Park, Washington, D. C.

W. A. SPICER, Secretary.

Please Look at That Wrapper

which you just tore off from your paper, and see what date is stamped thereon. If it reads, Nov. 15, '05, it's past time to renew, and you should send in your subscription at once. If the date is Dec. 1, '05, or Dec. 15, '05, then you should be prompt in sending your renewal so your name may not be taken off the list. This is a busy time of the year in our list department, and you will accommodate us, and prevent the possibility of delay in getting your paper, if you send your subscription early.

Are you a subscriber to *Life and Health*, our excellent health journal? If not, send fifty cents for it for one year. If you are a subscriber, see if it is time to renew.

How about your *Youth's Instructor* and *Sabbath School Worker*? If you work among young people or have them in your family, you need the aid of the *Instructor*. Some splendid series of helpful articles are in preparation for publication in it during the coming year. The subscription price is seventy-five cents a year. The *Sabbath School Worker* is indispensable for every teacher or officer in a Sabbath-school. The valuable suggestions in a single issue are worth the price of a year's subscription—thirty-five cents. Published monthly.

Send your new subscriptions or your renewals to your conference tract society, or direct to Review and Herald Publishing Association, Washington, D. C.