

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, DECEMBER 28, 1905

## The Banner of Truth

**T**HE LORD will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound.

Let the world go into spiritualism, into theosophy, into pantheism, if they choose. We are to have nothing to do with this deceptive branch of Satan's work. The Testimonies published in the future will urge still more strongly the necessity of lifting up and carrying high the banner on which are inscribed the words, "The commandments of God and the faith of Jesus." God's people are to let no one take this banner from their hands. The only hope for our people now is to take their stand on the true foundation. Higher and still higher they are to raise the banner of truth.

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word, especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved; and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

Mrs. E. G. White.

# 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.

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"SEER OF PATMOS" and "Daniel the Prophet" are companion volumes that treat on those two wonderful prophetic books, Revelation and Daniel. They were written by Elder Haskell, and their narrative style makes them interesting and entirely different in treatment from any of our other publications. Sold singly or in sets. Price, \$1 for each volume, or \$2 a set.

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PRACTICAL lessons on home life are abundant in that wholesome story "Making Home Happy." It tells in story form how a home was made happy through love and unselfishness, and impresses many useful lessons while keeping up an interest in the narrative. Your neighbors, old and young, will be interested in this little book, and its perusal may be of real help in making other happy homes. Bound in white cloth, 50 cents; in paper covers, 25 cents.

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"WHAT others have not dared attempt, you have done, and done well," is the testimony of a Baptist minister regarding "Lover's Love." This book is an endeavor to give expression to the depth of love manifest in the "unspeakable gift" of Jesus Christ, and has as its basis the wonderful verse, John 3:16, so familiar to every Bible student. The book contains a wealth of interesting incidents and word-pictures which make practical and forcible the author's helpful suggestions on Christian living. Price in cloth, 75 cents.

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It is supposed that more than a million people have read to a greater or less extent that valuable little book "His Glorious Appearing." This is on the basis that at least four persons see every book sold. Think what good must have been accomplished by its circulation, and then ask yourself if you have done all that you ought to bring the truth which it contains to your neighbors and friends. Perhaps you will need more copies for loaning during the winter months. Price in board binding, 25 cents a copy; in cloth, 40 cents.

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THOSE who have come into the truth recently, and the rising generation of those who have been brought up in this truth, will be greatly benefited and more thoroughly established in "the present truth," if they will carefully study the subject of the sanctuary. One of the best books for such study is Elder Smith's "Looking Unto Jesus." This book treats the subject in harmony with the teachings of this people for the last forty or fifty years, and gives to the sanctuary its proper and important position in relation to the other truths of the third angel's message. The book contains three hundred pages, and costs 75 cents in plain cloth.

HELP for the housewife will be found in the little cook-book, "A Friend in the Kitchen," 25 cents in paper, 50 cents in cloth. More than one hundred thousand copies of this book have been sold.

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THAT restless boy will be entertained by "My Garden Neighbors"—a book of true bird and animal stories. Price, \$1. The girls will like to read the interesting experiences related in "How a Little Girl Went to Africa." Price, \$1.

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ARE you familiar with the early history of this advent movement and with the experiences of the pioneers in the message? If not, it will do your soul good and establish you more firmly in the truth if you read Elder Loughborough's book, "The Great Second Advent Movement." Price, \$1.50.

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A VEGETARIAN cafe in the far West writes, "Double our order for *Life and Health*, and send us one hundred copies a month hereafter." Orders and re-orders for the December number are being received, and renewals are coming in most encouragingly from the large number whose subscriptions expire with this month. An enthusiastic subscriber calls it the "common sense health magazine," and many are the words of appreciation sent us. For yourself or for a friend who needs its healthful counsel it is worth many times the subscription price, 50 cents a year. New subscribers may have the November and December numbers free so long as the supply lasts.

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THE National Reform Association laid plans at its annual convention in Allegheny, Pa., held the first of this month, to put copies of three tracts issued by the association into the hands of every national and State lawmaker, every attorney and public official, and every minister and school-teacher. Individual effort is to be put forth, too, for citizens, societies, and special classes of immigrants, in order to develop sentiment in favor of National Reform principles, and to secure the allegiance of every one possible. Does this not indicate such activity on the part of the advocates of wrong principles as should stir us to the most vigorous action in the circulation of literature dealing with the true principles of liberty? It would certainly seem that a more favorable opportunity for the circulation of our publications is not likely to present itself. Millions of copies of truth-filled leaflets should be placed in the hands of the people this winter. Will you do your part?

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

# THE REVIEW AND HERALD

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

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unto the Saints"

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## Editorial

### The Outlook

As we face the new year with its perils and possibilities, it seems natural to consider what the indications are concerning the progress of this advent movement. Is there any ground upon which to base the hope that we may see the outward tokens of a more marked advancement of this cause than we have witnessed during the past year? If we can interpret the present situation correctly, it seems clear that those hindrances to onward progress which have been causing a delay in our work are now to be removed, and that renewed power is to be revealed in behalf of this message. "No longer are we to be a mixed multitude. . . . God now graciously calls to those whose souls are lifted up unto vanity to come to him. No longer are they to act as a stumbling-block to hinder the work of the Lord. Unless they change their attitude, the Lord will remove them; for his work is to be delayed no longer. . . . Long has he borne with men who have not glorified his name. He now calls upon his people to make thorough work, and remove every stumbling-block. Let us clear the highway for our God." With these significant words of warning and exhortation come also these encouraging statements: "The Lord will work. Great facts will be revealed in the Word. There are rich experiences to be received from the great Medical Missionary. The knowledge of salvation through faith, and a full trust in a personal God and a personal Saviour, will be manifest.

Those who have held the beginning of their confidence firm unto the end, will have the proof of the things which they have learned, by a personal experience. The gospel will be revealed and verified. The experience of the day of Pentecost will surely be repeated." These messages which have just come to us through the spirit of prophecy encourage us to believe that we are "now, just now," passing through the crisis which will bring deliverance from confusion in God's work, and prepare the way for a mighty forward movement. God is to vindicate his messages of warning and encouragement, and "there shall be delay no longer." The outlook is encouraging. Let us "hold the beginning of our confidence steadfast unto the end."

### The Battle Creek University

THE announcement of "The Battle Creek Schools," just issued, is a pamphlet of one hundred and twelve pages, profusely illustrated, and attractive in appearance. It is stated in the "Foreword" that "the real purpose of these schools, one and all, is to help forward the Christian altruistic movement of which the Battle Creek Sanitarium has been for more than a quarter of a century the acknowledged center." It is further declared that "the return-to-nature idea dominates in every department of this educational system, and is accounted worthy of respect and recognition by all who attend these schools."

Many and varied courses are offered by "this educational opportunity, really a university, but bearing the simple title of 'The Battle Creek Schools,'" and seven pages are occupied in listing the various faculties. The announcement declares that "no other school offers so large a variety of practical literary, scientific, and medical work from which may be made up a course leading to the degree of Bachelor or Master of Arts." Of its Biblical course we are told that "it is safe to say that nowhere in America can new students receive more thoroughgoing instruction in Bible themes than in this course."

From the closing paragraphs of the announcement we quote the following: "The great purpose of this enterprise [the Battle Creek Sanitarium], which in forty years has grown from a small beginning to proportions which have given it world-wide recognition, is to lead those who are seeking for light and

better things up to a higher, more wholesome, more spiritual, more natural life. To sober-minded young men and young women who are in sympathy with these purposes and ideas, we say, Come. We will give you a hearty welcome, and will do our utmost to help you to reach the highest usefulness which you are capable of attaining. Come prepared to work, to work hard, to make your whole business to embrace the great opportunities here afforded to prepare yourself for a happy, useful, and successful life. Nowhere else in the world, perhaps, are such splendid opportunities offered as here for a thorough and many-sided training."

We have made these quotations from this announcement in order that our people may read in their own words the statements of the managers concerning the nature and purpose of their educational movement. These statements are full of significance to those who desire to know whether this movement is in reality an integral part of the organized work of this denomination.

It will be conceded, we think, without argument that the managers of this "university" movement entertain no mean ideas concerning "The Battle Creek Schools," and that they have made such a pleasing announcement of their plans as is well calculated to draw young people to Battle Creek. If we knew nothing more about the influences which prevail there and their effect upon the young people who have been brought up to have confidence in the work and the leadership of this denomination than appears in this publication, we might easily be persuaded that Battle Creek was the best place in the world for Seventh-day Adventist young people. With our knowledge of the facts, however, we are prepared, in the face of this very attractive announcement, to advise the parents in this denomination, as well as the young people themselves, that it will be better to forego these "great opportunities" than to pay the price necessary to secure them.

We know from personal experience something about the bitterness of the experience which results from listening to constant insinuations about the fundamental truths of this message borne to the world by Seventh-day Adventists. We know what it means to struggle with the doubts and fears aroused by skilful

misrepresentations of warnings and counsels given through the spirit of prophecy. We know the power of that influence, apparently gentle, but really tyrannical, which through favor, flattery, and misrepresentation tries to hold all in subjection to itself, disappoints oftentimes every worthy ambition, and embitters the life. We have learned our lessons through an experience from which we would gladly protect others, and therefore feel justified in speaking plainly when we see the snare set so seductively.

We regard confidence in the third angel's message as God gave it to this people, a whole-hearted faith in the instruction which comes to this people through the spirit of prophecy, and an ambition to devote the life to labor in harmony with the work of this denomination as now organized, of infinitely more value than an education nominally free, but in reality purchased at the expense of all these. With young people of the world these considerations may have no weight, but to the young people of Seventh-day Adventists who do not wish to barter spiritual for intellectual life, they are big with meaning. The third angel's message itself constitutes the greatest opportunity offered to young people in the world. In this crisis of the world an undimmed spiritual discernment is the pearl of great price. To be in harmony with God's work in the earth is the greatest privilege afforded to young or old. Any proposal, however flattering it may be, which either lessens our estimate of these blessings or deprives us of them altogether, may well be disregarded. "And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

When it was proposed to reopen the Battle Creek College in the summer of 1903, and an announcement to this effect was made by the board of trustees, we expressed in the REVIEW of Aug. 4, 1903, our view of this matter in an editorial which closed with the following paragraph:—

Under all these circumstances we can but regard the reopening of Battle Creek College as an ill-advised move, which will tend to confuse the minds of this people concerning the steps which have been taken under the counsel of the spirit of prophecy, and which will be likely to lead to many misunderstandings in the future.

In response to this editorial a state-

ment appeared in the REVIEW of Aug. 27, 1903, signed by Alonzo T. Jones, E. A. Sutherland, P. T. Magan, E. D. Kirby, and J. H. Kellogg, from which we quote the following:—

From the preceding [statements and explanations] it will appear that the announcement of the opening of Battle Creek College does not mean the restoration or reopening of anything which has been closed. It does not mean the reorganization in Battle Creek of the educational work which was moved to Berrien Springs. The reopening is such only in a technical and legal sense, and the announcement was made for technical and legal purposes. No new educational work will be begun next fall, or at any other time, in consequence of the announcement which has been made. The educational work which will be done is simply the continuance of that which has been carried on ever since the Battle Creek College was announced to be closed, and since the opening of the work at Berrien Springs. The only difference will be that the work which has heretofore been done in private classes, and by tutors who are not legally qualified to give certificates which could be recognized by boards of regents and medical examining boards, will now be done by the same persons in the same way, but acting in the capacity of a legally constituted faculty who have the power to grant certificates and to confer degrees.

So there is no occasion that any one should take alarm, or to suppose that there is any lack of faith on the part of anybody, or that any new or unexpected thing is being done. . . .

The school at Battle Creek will be conducted in perfect harmony with the school at Berrien Springs. The president of the Emmanuel Missionary College is a member of the board of administration of Battle Creek College, and will take care to see that no steps are taken which could be detrimental to the interests of Emmanuel Missionary College. Certainly there is no member of the board of management who would willingly be connected with any such opposing movement.

In the same issue the following extract from a communication from Sister White, dated Aug. 4, 1903, was printed:—

There are many young men and young women among us who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? Has not the Lord some practical work to do in missionary lines? Manly young men will be needed to enter the printing-office when it is established in Washington, to learn the printer's trade. Our publications are to be prepared to go forth to the world. Canvassers are to be educated to take up the work of circulating these publications. Our books and papers are to go to places that are still in the darkness of error.

The Lord calls upon young men to enter our schools. Schools are to be established in which our youth can receive an education that will prepare them to go forth to do evangelical and medical missionary work. Let these schools be established out of the cities. . . . A school such as has been planned for

should be in some place where the students would not be closely associated with the large numbers who are expected to patronize the sanitarium at Battle Creek. It is not wise to plan to maintain such a school in a place where a worldly element prevails to so great an extent as to counterwork that which the Lord has outlined should be done for our youth in our educational institutions. So many youth should not be brought together in Battle Creek.

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified.

The first step toward making Battle Creek an educational center, which we openly opposed, was taken in 1903. At that time we were assured that "no new educational work will be begun next fall, or at any other time, in consequence of the announcement which has been made." Only two years have passed, and now this professedly innocent movement which disclaimed the possibility of its being "any such opposing movement" as "could be detrimental to the interests of Emmanuel Missionary College," has developed into a self-styled university with forty courses leading to diplomas and degrees. We are not especially surprised, for we anticipated just such an outcome when the first step was taken. It is simply a part of the well-defined plan to make Battle Creek a center of influence and control in this denomination in spite of all the counsels and warnings to the contrary.

Of course the managers of the Battle Creek Sanitarium are permitted to conduct their work according to their own ideas, and it is their privilege to disregard the instruction which comes to this people through the spirit of prophecy, but we purpose that our people shall understand these matters just as they are. When the true situation is clearly understood, then an intelligent choice can be made between denominational and undenominational work, and no one will be deceived. The time has come when those who desire that their sons and daughters should be helped to fill places of usefulness in the organized work of this denomination should know that they are not likely to attain this end by sending them to Battle Creek. There has been and there still is a strong, steady influence exerted from Battle Creek which tends to destroy confidence in, and respect for, the work and leadership of this denomination, and those who are held under this influence are likely to lose their desire to connect with the denominational work, or to make shipwreck of their faith altogether. It is high time that the parents and the young people of this denomination should be made acquainted with

these facts. Young people of the world who wish to avail themselves of the opportunities offered at Battle Creek to become nurses and physicians may do so without losing an experience which they never had, but, however great the facilities and opportunities offered for an education at little cost in money, we can not advise the young people who believe the truths of this message as they were given to this people, to go to Battle Creek for their training. These are plain words, but we know whereof we speak, and we speak thus plainly because the interests of this work and of this people demand it.

The instruction which is now coming through the spirit of prophecy concerning this educational movement in Battle Creek is of the same nature as that which has come in the past. We quote the following paragraphs from a communication dated June 28, 1905:—

I say to our churches, Beware of the representations coming from Battle Creek that would lead you to disregard the warnings given by the Lord about the effort to make that a great educational center. Let not your sons and daughters be gathered there to receive their education. Powerful agencies have been stealthily working there to sow seeds of evil.

I must speak plainly. It is represented to me that the condition of things is just what we were warned that it would be unless the messages of heaven were received by the leaders of the medical work in Battle Creek. But notwithstanding the warnings given, some to whom they have been sent stand up in self-confidence, as if they knew all that it was needful for them to know. They claim that they are right in the sight of God, while they disregard the very warnings God has given, and deny every danger. Thus they show their need of turning away from the seductive spirit that is working to destroy faith in the messages of warning given in the past.

Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time they deny doing any such thing. . . .

Again I say to all, Keep your families away from Battle Creek. Those who have so often opposed the efforts to remove from Battle Creek will some of them be seduced from the truth. The warnings that have come were none too soon. The Lord will again visit Battle Creek in judgment. Those who wish to train their families to be workers in the cause of the Lord can not afford to place them under the seducing influences that will tend to spoil their faith and lead them to become infidels. I warn those who have acted and are acting a part in this seductive work, to break the spell that is upon them.

There is no mistaking the issue. It is time for each one to make his choice. This message will neither be superseded by a new philosophy nor overthrown by the influences which have worked against it. Other movements have suc-

cumbed under just such experiences as this, but there is a vitality in this final message of preparation for the coming of the Lord. God gave this message to this people; God has preserved it thus far; and God will carry it through. "We have not followed cunningly devised fables." We urge all our people to follow the light which has guided us safely in all the trying experiences of the past. It will not mislead us.

### The One Business

THAT was a true view of business that William Carey expressed while still cobbling shoes in the Northamptonshire village, long before he found the way out to India as the pioneer of modern missions. A well-meaning friend thought to give him a kindly warning to look out for his own interests better.

"Mr. Carey," he said, "I want to speak to you very seriously."

"Well, what is it?" inquired Carey. "By going about preaching as you do, you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper; but as it is, you are simply neglecting your business."

"Neglecting my business?" returned Carey, looking his friend steadily in the eyes. "My business is to extend the kingdom of God. I only cobbler shoes to pay expenses."

It was the rule of his life. And it proved a good business rule too; for in his India days he at times earned large salaries, five to eight thousand dollars a year, and still his one business was serving the Lord, and all income from his business, save for the bare necessities of life, was turned into the mission treasury.

Surely, for believers in the soon coming of the Lord, there is but one business, that of hastening the advent message to the world. What other aim can men have who truly believe the end of the world at hand, that the cities of the nations are soon to fall, and the great day of God's wrath to break upon the world?

Carpenter or farmer, merchant or preacher, the one business is hastening the warning message onward. Just as truly as the Lord calls the missionary to toil unceasingly, with every power of his being and with all the means at his disposal, to carry the light into new fields, even so the call comes to the man toiling in business to dedicate that business to the cause of truth.

Whether it be the calling and gift of public ministry, or whether it be the calling and gift of earning means in business, it is one call to this last service, and those who go and those who send will share equally in the reward.

W. A. S.

### Scripture and the Holy Spirit

THE first two Sabbath-school lessons to be used in this country during the next quarter are upon "The Word of God." There is good reason for the renewed consideration of this vital subject. While a rampant skepticism is doing its destructive work, and the authority of "the inward light" is being substituted for the authority of the Word of the living God, it is fitting that we should examine anew the firm foundation of our faith in a "Thus saith the Lord."

We have already presented some extracts from the writings of Dr. Adolph Saphir upon this general subject, and we think our readers will be interested in, and profited by, the reading of further extracts from the published works of this defender of the old-time faith in the inspiration of the Scriptures. We therefore take the following paragraphs from his book "Christ and the Scriptures:—"

It is because people do not believe that *only* the Spirit of God can reveal the things of God and Christ to our spirit, that they have no firm belief and enlightened view as to the Spirit's special work—the Scripture. Had a Scriptural view of the person and work of the Holy Ghost been more powerfully prevalent in the church, not merely in her formularies, but in reality and life, there would never have been so much occasion given to represent the teaching of the church on the inspiration of Scripture as "mechanical," "converting men into automata," etc.; and the whole question would not have assumed such a scholastic and metaphysical form. For then the living testimony and the written testimony would appear both as supernatural and Spirit-breathed. The more the supremacy of the Holy Ghost, divine, loving, and present, is acknowledged, the more the *Bible* is fixed in the heart and conscience. But if the "Book" is viewed as the relic and substitute of a now absent and inactive Spirit, bibliolatry and Bible-rejection are the necessary results.

The whole history of Israel was under the immediate guidance of the Spirit. The tabernacle, as well as all the other institutions, was framed not by human wisdom, but, as Paul says, the Holy Ghost symbolized (signified) through them. Heb. 9:8. Israel received a word, embodied in Scripture and institutions which were formed by the Spirit. In like manner Jesus, the fulfilment, was conceived by the Holy Ghost. The world did not understand him, because he was from above: how could they testify of him whom they knew not? Who can testify of Christ, but the Holy Ghost? If Scripture is the testimony of Jesus, it must be by the Spirit.

This is granted by all Christians. But fix your mind on this thought still further. Who can understand Christ fully? Not even Paul could say he knew him, but only that he desired to know him (Philippians 3); and whatever measure of knowledge he possessed was, according to his own confession, by the Spirit. None can know Christ fully,

except the Spirit, even as none knoweth the Father but the Son. If we have in Scripture a full and adequate testimony of Christ (full and adequate, not absolutely, for no man knoweth the Son but the Father, but relatively for our life, in doctrine and walk, for us individually and as members of families and society, for the Jews and the church in all ages), who but the *Spirit* could be the author of Scripture? He only possesses this fullness, out of which he distributes severally to the various writers according to their position and character.

But does Scripture give any direct teaching on the subject?—It does, and that, not in a few isolated passages, but frequently and copiously.

Notice the expressions constantly used by the prophets: "Thus saith the Lord;" "The mouth of the Lord hath spoken it;" "The word of the Lord came to . . ." In Hosea 12:10 we read, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." And so distinct is this characteristic of the true prophet, that in Jeremiah we have the most fearful denunciations against false prophets, who ran without being sent by God, and who spoke without having received a message from God. Jer. 14:14, 15. The Spirit of Jehovah, the prophets assert, came upon them. It is an influence from without and from above. The hand of the Lord came upon them, in order to signify that it was not their meditation which elevated them to behold future things, but the Spirit of the eternal God. In the case of the three great prophets, Isaiah, Jeremiah, and Ezekiel, they had each a special vision and solemn commission, setting them apart for their prophetic office. Isaiah's mouth is touched with a live coal from off the altar: unto Jeremiah Jehovah saith, "Behold, I have put my words in thy mouth;" Ezekiel received and ate the roll God gave him; the message was divine, and according to God's commandment Ezekiel said, "Thus saith the Lord God." Most of God's prophets were unwilling to go; the Lord had to compel them to go—Moses, Jeremiah, Jonah—that it may be more evident that God sent them to deliver his message and not their own thoughts: the origin of their prophecy as well as the message itself was divine.

In accordance with this, we find that in quoting from Moses and the prophets the Lord and the apostles sometimes mention the name of the individual writer, as Isaiah, David, etc., but more frequently the words are introduced with the expression, "He saith," or, "The Scripture saith," or, "The Holy Ghost saith." In the epistle to the Hebrews the quotations are *invariably* attributed not to the human writer, but to the Lord, to the Holy Ghost, or to "one in a certain place," thus carrying out most fully what is stated at the very commencement of this epistle, that it was God who spoke by the prophets unto the Fathers.

The manner in which the Scripture is quoted by our Saviour, the evangelists and the apostles, clearly shows that they regarded the men by whom the Word was written as the instruments, but the Lord, and more especially the Spirit, as the true author of the whole organism of the Jewish record.

So evident was this truth to the Jews,

and to all whom the apostles taught, and so confirmed were they in this belief by the constant practise of their teachers, that we scarcely expect a formal deliverance on a point which indirectly was continually impressed on the early Christians. But when Paul looked forward to his approaching departure, and committed the work of the ministry unto Timothy, in the prospect of perilous times and false teachers, he reminded his dear son in the gospel of the supreme authority and sufficiency of Scripture, declaring that "all Scripture is given by inspiration of God." 2 Tim. 3:16. There can be no doubt as to the meaning of the terms employed; that "Scripture" means the writings of Moses and the prophets, as acknowledged by the Jews and confirmed by Jesus; that "all Scripture" means the whole of that Scripture (just as in Eph. 2:21 the same expression "all" means the whole building, and in Eph. 3:15 the "whole family," and in 1 Peter 1:15, the "whole conversation"), the whole, showing both its organic unity (as Rom. 11:26, "all Israel") and the perfection of all portions of the Book; and that "inspired of God" means that the Spirit of God is the author of this Scripture influencing the men who wrote in such a manner that their writings are pure and absolute truth.

### Teaching Religion

THE underlying principle of Protestantism is expressed in the phrase, "The Bible, and the Bible only." This is the same as saying, The Word of God, and not the word of man; and this means, God, not man, the teacher of religion.

The evil change which came over the Christian church in the early centuries, and which marked the development of the papacy, was wholly the result of substituting the word of man for the Word of God in religious teaching, putting a human teacher in the place of the divine. When the Reformation arose, this process was reversed, and the people were taken back to the Word of God as the only authority and guide in the religious life.

The teaching of religion, that is, of Christianity, requires, on the part of the learner, an attitude of faith, and on God's part, the agency of the Holy Spirit. This at once severs religion from the province of state education, since the state can neither compel the exercise of faith nor exercise any control whatever over the divine agency through which God impresses his truth upon human minds.

Christianity can not be taught as other sciences are, because it is so far superior to all other sciences that only a divine text-book and divine agencies will suffice for the purpose. The science of Christianity touches the heart and character as well as the intellect, and determines destiny as well as the character of this present life. It has to do

with the rights of God as well as the welfare of man. The teaching of this highest and broadest of sciences is the most important of all teaching, and he who imparts such instruction is the greatest of teachers. Jesus Christ was the greatest teacher the world ever knew.

The text-book of Christianity is the Word of God, and this text-book must be most rigidly followed. The "original" thinker and investigator in this branch of teaching is a disastrous failure. No man is authorized to teach anything on his own authority or the authority of other men. None of the truths of Christianity have been produced or evolved by men. The part of the human teacher is simply to hold forth "the word of life," which God has given to the world. The most successful preacher, from a Christian standpoint, is he who can best call attention to the Word of God and most vividly impress that Word upon the minds of his hearers.

Because of the nature of the Christian religion, true Protestants oppose attempts to teach it in the secular schools, knowing that such attempts can only result in damage to the pupils and to the cause of Christian truth. Roman Catholics, on the other hand, favor religious teaching by the state because their religion, being the product of tradition, the word of man, and human authority, and having lost the divine from its make-up, is entirely adapted to human agencies for its propagation. The state can teach the Catholic religion or any false religion—it can not teach the religion of Christ.

L. A. S.

### Wider Open

IN some of the Catholic fields the doors have been so long closed against Protestant missionary effort that they swing open slowly, as on rusty hinges. But surely, even though slowly, the way is made more ready for the swift progress of the advent message. The *Interior* notes the following signs of the times in South America:—

Ecuador, like France, has abrogated its "concordat," and its statute-book now declares that the state permits the exercise of every religion not contrary to the laws nor to morality. Police protection for worship is guaranteed. In Peru, while it still continues unlawful to conduct Protestant worship in public assembly, the government has nevertheless issued stringent orders for protecting Protestant preachers. At the last advices received by our State Department from Bolivia, the lower house of the Congress of that country had passed a bill for complete religious freedom, and the upper house was expected to enact the measure into law.

This word comes just as our South American brethren are sending workers into Bolivia, and, as all know, we have taken advance steps in locating minis-

ters in Peru and Ecuador. Still we must pray very definitely for these long-closed lands. Legal restrictions may be removed by legislatures, but only the power of the living God can break down the barriers of error and prejudice and unbelief built up in the minds of the people by long centuries under Rome's deadly influence.

W. A. S.

## Note and Comment

WE mentioned some time ago the creation by the Presbyterian general assembly of a "department of church and labor," the design of which was to bring the church and the workingmen into closer relation. To this action the American Federation of Labor has responded by adopting the following resolution:—

*Resolved*, That the American Federation of Labor recommend that all affiliated State and central bodies exchange fraternal delegates with the various State and city ministerial associations wherever practicable, thus insuring a better understanding on the part of the church and clergy of the aims and objects of the labor union movement of America.

The church wants the workingmen to know more about the character and aims of the church, and the workingmen's union wants the church to have a better understanding of the character and aims of labor unions. The result of the movement will be, apparently, to affiliate church and labor organizations rather than to win workingmen individually to the fold of the church.

A COMMISSION appointed in one of the great cities for the special purpose of checking the frequency of suicide, testifies to the magnitude of the present growth of this baneful sign of the times. Such a commission has been appointed by Mayor Tom Johnson, of Cleveland, Ohio. Mayor Johnson is reported as being "appalled at the number of suicides and attempted suicides in Cleveland during the past nine months," and the aim of his commission will be to dissuade would-be suicides from their rash purpose. The plan is to invite all persons contemplating suicide to write a letter stating the nature of their trouble to the anti-suicide commission, which will then make an effort to provide relief. Christians may find food for contemplation in this remark of Cleveland's director of public charities on the subject:—

The need of some means to counteract the condition has been felt, and we have expressed our willingness to aid any one who is in the depths of despair, and to whom life no longer seems worth living. How many suicides would be prevented if the sick, poor, and despondent had friends to go to, a place to get relief!

Of the eighty-six suicides in the first nine months of this year the one word "despondency" is the keyword of all. In nearly every case the kind word of a friend or helper will prevent self-destruction.

"THE most striking thing about the whole conference," says the Nashville *Christian Advocate*, speaking of the inter-church conference in New York City, "was the sweet readiness of all its members to agree to ignore, though without forgetting, the points of difference between them, and to strike hands on the great issues concerning which all are agreed."

Comparing this conference with the Christian council recorded in Acts 15, it is interesting to note that the most striking thing about that early council was not an agreement to ignore, without forgetting, differences of religious belief among the disciples, but the complete harmony of view which was reached by the assembly under the influence of the Holy Spirit, though at the first there had been "much disputing." The only question which divided the believers at that time was settled to the satisfaction of all, the object of the council being to settle existing points of dispute in order that the spiritual efficiency of the church might not be impaired.

The *Advocate* says further that this inter-church conference ranks with the church councils "which made history in the early Christian centuries." The *Advocate* omits to state what kind of history was made by those early church councils; if it had stated this, it might have told more truth than it wished to tell. For out of those councils which made history in the early Christian centuries, as is plainly to be seen from the records of those times, emerged the full-fledged papacy. The history of those early centuries is repeating itself to-day.

ROME's project of establishing a papal legation in Washington is being steadily pushed forward. It is now announced that at a recent meeting of archbishops in Washington "it was decided to put up a building for the residence and executive quarters of the papal legation to this country." This building, it is further stated, will be an imposing and costly edifice, and will be located "in the heart of the best residence section of Washington."

The New York *Sun* states that Pope Pius "has shown his desire to put Washington on a par with other capitals," and that it is probable the city will receive the further distinction of being made a separate diocese.

While there is in reality no papal legation in Washington recognized by this government, and such a thing is debarred by the principle of separation of church

and state which is fundamental in Protestant and republican government, press reports are made to convey the impression that such a delegation is now virtually an established thing at the national capital, and that only some action of a formal character on the part of the government, which will be forthcoming in time, is needed to put the legation on a par with papal legations elsewhere. The imposing edifice to be erected in Washington will naturally foster this impression. But between this outward show and reality there will be a world-wide difference so long as the principles of Protestantism remain in American government.

WHILE the Roman Catholic Church did not participate in the recent inter-church conference in New York City, her representatives in this country were not indifferent to the spectacle or to its significance. One evidence of this appears in an article written by the Rev. M. M. Sheedy (priest) on the subject of 'Christian unity as affected by this conference, and published in the *Catholic Mirror*. "Father" Sheedy thinks the time has come to inquire whether "the various Christian bodies of the country are about to bury their differences and come closer together in creed and practice," and after enumerating some evidences pointing in that direction, says:—

These are healthy signs of better understanding of what religion means, and plainly indicate the drift toward that unity of faith for which the dying Saviour prayed. Our twentieth century may witness the reunion of Christendom. It is a consummation devoutly to be wished.

"The reunion of Christendom" from the Catholic point of view, means the return of Protestants to the fold of Rome; for Catholics have no idea whatever of shifting their ground to meet Protestants half way. Among those things which indicate the desire among the Christian bodies for reunion, as "Father" Sheedy notes, are "the cordial invitation extended from time to time by the heads of various Protestant educational institutions to representative Catholic clergymen to explain some points of Christian doctrine," and "the success of the missions to non-Catholics." He does not note among these evidences any reciprocal move by the Catholic Church toward Protestantism; there are none such to be noted. The reunion, if it comes, must take place on Rome's own ground. It must mean the complete undoing of the Reformation.

Representative Catholics are now hopeful of such a reunion, and the spectacle of the recent inter-church conference leads them to give expression to this hope. The Catholic Church has not forgotten the history of those things to which it owes its origin.

L. A. S.

## General Articles

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

### The Righteous and the Wicked

"Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked! it shall be ill with him." Isa. 3:10, 11.

"SAY ye to the righteous," saith God, "It is well;"

Though the storm, cloud, and tempest appear,

Thou shalt hide thee for aye in the "cleft of the rock,"

And be safe in the hour of thy fear.

But say to the wicked, "With thee it is ill;"

O how dark and how sad is thy lot, When the judgments of God in the land are abroad,

And the wing of the Lord shelters not!

O say to my people, forever, "Fear not,"

But trust in my power and my love; In mercy I'll comfort, and strengthen, and guide,

And triumphantly bear you above.

—Selected.

### Lessons From the Life of Solomon—No. 15

#### "He That Soweth Iniquity Shall Reap Vanity"

MRS. E. G. WHITE

ONE of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were perverted for selfish purposes.

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones . . . within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years."

#### "The House of the Forest of Lebanon"

"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. . . . And there were windows in three rows, and light was against light in three ranks. . . . He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits."

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon."

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon."

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court.

#### Solomon's Throne

"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

#### Military Equipment

A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They brought unto Solomon horses . . . out of all lands." "And Solomon had forty thousand stalls of horses for his chariots. . . . Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge."

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem."

"The king had at sea a navy of Tarshish with the navy of Hiram."

#### A Record of Folly

The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have

gotten more wisdom than all they that have been before me. . . . And I gave my heart to know . . . madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure."

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . .

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit. . . . I saw that wisdom excelleth folly, as far as light excelleth darkness. . . . Then said I in my heart, As it happeneth to the fool, so it happeneth even to me. . . . I hated life. . . . Yea, I hated all my labor which I had taken under the sun."

#### The National Revenues

The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's sea-going vessels sailing from Ezion-geber, and from Eloth, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon." "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones."

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon."

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality,

and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court.

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence.

#### National Apostasy

Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practices of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced.

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow.

#### Work for the Young People

B. E. HUFFMAN

As the autumn evenings lengthen into long winter nights, many a youth begins to wonder how he can spend his time so as to realize the most lasting satisfaction and the greatest enjoyment. Some may be tempted to associate with the young people of the world in their sports and merrymaking. But the consciousness of an evening thus wasted, or perhaps worse than wasted, brings a feeling of remorse to the soul. Such a course is fittingly described in the following paragraph:—

"The continual craving for pleasurable amusements reveals the deep longings of the soul. But those who drink at this fountain of worldly pleasure, will find their soul thirst still unsatisfied. They are deceived; they mistake mirth for happiness; and when the excitement ceases, many sink down into the depths of despondency and despair. O what madness, what folly, to forsake the 'Fountain of living waters' for the 'broken cisterns' of worldly pleasure!"

There are other youth who, not choosing to attend the world's places of amusement, fill their minds with the same exciting, sensational themes in the form of cheap, trashy reading; but the effects are as unsatisfying.

"The young are in great danger. Great evil results from their light read-

ing. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of so dangerous a character as others, . . . but all are pernicious in their influence."

Something must be done to save our young people from these influences which are leading so many astray. Where they are prepared for it, great good has resulted from the organization of missionary societies. This, perhaps, is the ideal for young people's meetings, but there are places where these meetings do not satisfy the restless activity of the young. They want something more informal and entertaining. For such we would suggest the organization of a reading society, as follows:—

First, secure the co-operation of the young people and their parents. They should understand the plan and be anxious to co-operate in making it a success. This co-operation may be secured by personal private talks united with prayer and study at a time when they are in a frame of mind least liable to object to the plan or to taking part in it. Recognizing the continual craving for pleasurable amusements and the influence of these upon the minds and characters of our youth, instruction has been given touching this point, a part of which we quote:—

"I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number 'them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations.'—*"Special Testimonies on Education,"* pages 82, 83.

The following quotation from "Testimonies," Vol. VII, page 64, is speaking of how every one may obtain a knowledge of health principles and medical missionary work, but it reveals a principle which may be employed with profit as an introduction to, or in preparing the way for, a study of such missionary work by a study of something more interesting to unconverted youth:—

"Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly:

'I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others.'"

Second, select some good book which will be found instructive and inspiring as well as entertaining. Assign a certain number of pages or chapters to be read at home each week. We believe the books used in the Home Improvement Courses, conducted for young people by the Central Union Conference, are excellent books for this purpose. Outline lessons and helpful suggestions are being printed in the *Educational Messenger* to guide in this study.

Third, the society should meet once each week or once in two weeks to discuss the reading lesson. The exercise in these meetings may differ according to the wishes of those conducting the work. There should be questions upon the lesson, quotations from other authors and the Bible upon the thoughts suggested by the lesson, with occasional recitations, songs, description of countries and places mentioned, and accounts of other missionary efforts in these countries, which may be found in the *REVIEW*, *Youth's Instructor*, or elsewhere. In this way the exercises may be made very interesting, and all have a part to act. By encouraging them to help one another in every way possible, they may become home missionaries, without much thought of missionary work as such.

The leader of the society should appoint different ones each week to conduct the study. By using discretion in this work the young may soon be trained to bear responsibility in the home and in the church, and to do it in a creditable manner. If attention is given to every one, thus causing all to feel that they are a "part of the concern," you will have but little trouble in holding attention.

This recommendation is not made to those churches having their young people well organized into active missionary societies. It is intended to reach a class who are not converted nor interested in missionary meetings. Any one desiring further information or suggestions should address Prof. M. E. Kern, or the writer, at College View, Neb.

#### Christ and the Sabbath

CYRUS SIMMONS

"BUT even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. 3:15.

This is the arraignment that Paul brought against the Jews for not being able to see Christ in the writings of Moses. There is a popular error to the effect that the Old Testament has been done away. The ones who hold to this are unable to see Christ in the Old Testament. "The veil is upon their heart." Jesus tells us to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Evidently the Saviour had reference to the Old

Testament, as the New Testament had not been written at the time when he gave this injunction. The beginning of the text is "search." We can see Jesus in the Old Testament only by searching.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. This text shows that the Old Testament as well as the New is given by inspiration of God, and is profitable and necessary for our salvation. The spirit of Christ was in the prophets who wrote the Old Testament. 1 Peter 1:11.

#### **Christ Was in the Wilderness With the Children of Israel**

He told Moses to tell the children of Israel that "I AM" sent him to them. Ex. 3:14. When he was on earth, he told the Jews that he was the "I AM." "Before Abraham was, I AM." John 8:58. If Christ is the "I AM," it was Christ who spoke to Moses.

It was Christ who suffered with the children of Israel in the wilderness; he went with them and saved them by the angel of his presence. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "So he was their Saviour." Isa. 63:9, 8. "For they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

#### **Christ Spoke the Law on Mount Sinai**

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. Here Christ refers to his word that he has spoken, which shall be a standard of righteousness, by which all shall be judged. By the ten commandments all shall be judged. James 2:11, 12. The ten commandments were spoken, as well as written. "And God spake all these words, saying." Ex. 20:1. In Ex. 34:28 the marginal reading shows that the expression "the ten commandments" is also rendered "the ten words." The one who spoke the ten commandments is the one who brought the children of Israel out of the land of Egypt. "I am the Lord thy God, which have brought thee out of the land of Egypt." Ex. 20:2. We are told by Hosea that the one who brought the children of Israel out of the land of Egypt was the Saviour. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no Saviour beside me." Hosea 13:4. If the one who spoke the law was the one from the land of Egypt, and the one from the land of Egypt was the Saviour, the conclusion is evident that it was the Saviour, or Christ, who spoke the ten commandments on Mount Sinai.

Christ is the one who ascended on high and led captivity captive. Eph. 4:8. The psalmist tells us that the one who ascended on high was on Mount Sinai. "The chariots of God are

twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive." Ps. 68:17, 18. If the one who ascended on high was Christ, and if he was on Mount Sinai, it is evident that Christ spoke the law from that holy mount.

#### **Christ Is the "I AM" Who Was in Existence Before the First Sabbath Day Was Made**

He is the "I AM" that existed before Abraham. John 8:58. "Yea, before the day was I am he." "I, even I, am the Lord; and beside me there is no Saviour." Isa. 43:13, 11. If the Saviour was in existence before the first day was called into being, he lived before the first Sabbath was made.

His own testimony in the prayer that he made before he went to the garden of Gethsemane gives evidence of that fact: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

#### **Christ Is in the Sabbath**

It has already been shown that Christ is the "I AM" who spoke to Moses. Therefore it was the presence of Christ that made the ground holy while he was speaking to Moses. Ex. 3:5; Joshua 5:13-15. God calls the Sabbath "my holy day." Isa. 58:13. We are told to "remember the Sabbath day, to keep it holy." Ex. 20:8. If the presence of Christ made the ground holy, it is the presence of Christ that makes the Sabbath holy, and in order to keep the Sabbath holy it is necessary for us to keep Christ in that day. The veil should be taken from our hearts so that we can see Christ in the Sabbath of the Lord.

#### **Christ Is the Agent in the Creation of all Things**

All things are of God and by Christ. 1 Cor. 8:6. God created all things by Jesus Christ. Eph. 3:9. God by Christ made the worlds. Heb. 1:2.

"Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:15-17. This last quotation shows that Christ created "all things." If he created "all things," he must necessarily have created the Sabbath day. "All things were made by him; and without him was not anything made that was made." John 1:3. If the Sabbath was made, and if all things were made by Christ, does not Christ himself tell us that he made the Sabbath day? "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. If the Son of man is Lord of the Sabbath day, then the Sabbath day, not Sunday, is the Lord's day. If Christ made the Sabbath, then the

seventh-day Sabbath is the Christian Sabbath, and not Sunday. Christ wants us to remember the Sabbath day to keep it holy in commemoration of him as our Creator. He tells us why he wants us to keep the Sabbath day: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

#### **Christ Is Our Re-Creator, or Saviour**

To be regenerated we must be new creatures, or new creations. 2 Cor. 5:17. We must be born again, or from above (John 3:3), born by the word of God. 1 Peter 1:23. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. Sanctification is regeneration, being born again, being a new creation. Christ wants us to keep the Sabbath not only as a memorial of his creation of the worlds and of ourselves, but also as a sign of his re-creation, or sanctification, or redemption of us as his children. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Christ is the power and the wisdom of God. 1 Cor. 1:24. The Sabbath is a weekly remembrancer and evidence of that power and wisdom. "There remaineth therefore a keeping of a Sabbath [margin] to the people of God." Heb. 4:9.

*Knoxville, Tenn.*

#### **Watch Unto Prayer**

H. F. PHELPS

"PRAY without ceasing." 1 Thess. 5:17. This admonition is given by the apostle Paul. Prayer, to the Christian, is a necessity. It is the means of communication between man and his Maker. It changes man's attitude toward God. It draws man nearer to his Maker.

There is life in prayer. The more the Christian prays, the more he lives. It is a daily necessity. "One meal a day is not enough. One prayer each day is insufficient. Prayer lifts the soul into the presence of God.

"My presence shall go with thee." Ex. 33:14. It is the desire of Christ that his presence shall go with us. This is what we need. We need his presence here, that we may live in his presence in the holy city. And his presence is one of his most choice blessings. Through prayer we may receive it.

"Prayer is appointed to convey

The blessings God designs to give;  
Long as they live should Christians pray;

They learn to pray when first they live."

And they cease to live when they cease to pray. These things being so, we must learn to "pray without ceasing." And so "continuing instant in prayer" (Rom. 12:12), we shall be able to overcome in every temptation.

*Minneapolis, Minn.*



### Lend a Hand

SOMEBODY near you is struggling alone  
Over life's desert sand;  
Faith, hope, and courage together are  
gone;

Reach him a helping hand;  
Turn on his darkness a beam of your  
light;  
Kindle, to guide him, a beacon fire  
bright;

Cheer his discouragement, soothe his  
affright,  
Lovingly help him to stand.

Somebody near you is hungry and cold;  
Send him some aid to-day;  
Somebody near you is feeble and old,  
Left without human stay.

Under his burdens put hands kind and  
strong;  
Speak to him tenderly, sing him a song;  
Haste to do something to help him along  
Over his weary way.

Dear one, be busy, for time flieth fast,  
Soon it will all be gone;  
Soon will our season of service be past,  
Soon will our day be done.

Somebody near you needs now a kind  
word;  
Some one needs help such as you can  
afford;

Haste to assist in the name of the Lord,  
There may be a soul to be won!

—Selected.

### A Family Tragedy

THE following is a true tale of a recent happening in an American city. It is a good story to relate to patients and legislators in the campaign against nostrums and against adulterated foods and drugs. A respected clergyman fell ill, and the family physician was called. After examining the patient carefully, the doctor asked for a private interview with the patient's adult son.

"Harry," said the doctor, "do you know what is the matter with your father?"

"No. We sent for you to tell us that."

"Well," the physician said, "I am sorry to tell you that your father undoubtedly is suffering from chronic alcoholism."

"Chronic alcoholism! Why, that's ridiculous! Father never drank a drop of liquor in his life, and we know all there is to know about his habits."

"Well, my boy, it's chronic alcoholism, nevertheless, and at this present moment your father is drunk. How has his health been recently? Has he been taking any medicine?"

"Why, for some time, six months I should say, father has often complained of feeling unusually tired. A few months ago a friend of his recommended to him [mentioning a much-advertised

remedy], assuring him that it would build him up. Since then he has taken many bottles of it, and I am quite sure that he has taken nothing else."

In this connection it might be added that a very prominent anti-saloon worker, a clergyman, lately said that in shame he was compelled to admit that he had run across indubitable proof that there are ministers of the gospel who receive pecuniary commissions from the makers of alcoholic nostrums whose wares they recommend. Than this there can be no worse form of graft. The time is here for the organized profession to join hands with all other workers and organizations, whether anti-saloon leagues, temperance unions, or courageous anti-nostrum publications, to set a definite limit to the progress of respectable and innocent intemperance.—*Journal of American Medical Association.*

### The Prevention of "Colds"

Now that the season for "colds," coughs, and neuralgic pains is with us, the careful man is on the lookout for such preventive measures as will guard him against the "eager and nipping air" that may prepare the way for a winter's sickness. It is the proper adaptation to his environment that must settle the question of his immunity against the ever-threatening weather ailments.

With the changeable climate of our northern latitudes the task is often a difficult one. Thus a sudden drop in temperature is often followed by a veritable epidemic of catarrhal troubles.

The ordinary phenomenon of a "cold" is explained by a rapid cooling of the surface, whereby the superficial circulation is temporarily arrested, and internal congestions are produced. The primary effect is generally upon the mucous membranes of the nose, throat, and upper air-passages. In consequence of the revulsion, chilliness, lassitude, headache, sneezing, and cough follow in turn, and the patient becomes generally miserable. Then, when it is too late, he doubts his resisting powers against drafts, cold rooms, undue exposure, and the like, and is ready to resign himself to the coddling process for the remainder of the winter. Strange as it may appear, it is this misguided carefulness that explains most of the chronic catarrhs of the season.

First on the list of such causative agencies are our overheated and ill-ventilated apartments. Eminent medical authorities maintain that the sudden change from an overwarmed room to the cold air outside has more to do with the production of "colds" than all other

supposed agencies combined. The air-passages, after having been dried, and, so to speak, baked in our living-rooms, are not only peculiarly sensitive to cold, but are in a condition least liable to resist the influences of the change.

The same principle might apply to overheating the body by too much clothing, and enfeebling the skin by confined perspiration. A condition exactly contrary results from the inurement to low temperature and the creation of a habit of natural resistance. The man who is accustomed to bare his throat to the blast never suffers from tonsillitis, and the one who is used to the cold morning plunge never knows a shiver, even in zero weather. The real moral is to face the cold with a bold front, to conquer rather than to shrink from it and be overcome in the end. . . .

A like principle applies to exercise. With ordinary garments the well individual never suffers from cold while in motion, but the one who sits or lies in a cold room or in a draft from open door or window is sure to become a victim of his indiscretion. . . .

The worst of all is that a "cold" taken in early winter is apt to linger and prepare the system for even more distressing ailments. The very lack of vital resistance that invites the first attack of catarrh is apt to intensify the predisposition to subsequent colds. This in a great measure explains the prevalence of pneumonia during the inclement season. The microbe never attacks a healthy membrane, but lies in wait for the local debilitation which furnishes the soil for the seed.

No more forcible argument could be used in favor of preventive measures against the slightest respiratory trouble that may show itself at this time. Nothing lowers the vital resistance against all winter diseases more than the initiative and apparently insignificant "cold."—*New York Herald.*

### Sunshine and Sleep

No sirup of poppies, no tincture of opium, no powders of morphine, can compare in sleep-inducing power with sunshine. Let sleepless people court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few in the shade, as possible. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get roses and color in your pale cheeks, strength in your backs, and courage in your timid souls? Women are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*Dr. Hall.*

# THE WORLD-WIDE FIELD

## Seventh-Day Adventists in India

L. F. HANSEN

FOR a new work to get a start in a country is a slow process indeed. But as it is a fact that changes in commerce, education, transport, etc., all serve as levers to break up established tracks, the truth may take advantage of these; so in India the way of the Lord is being prepared. The advent of the gospel by Dr. Carey was the signal of the last warning. The righteous God can not proceed to judge his creatures till he has given them fair notice. The ultimate end of all true missionary work is a preparation to stand in the great day. Many missionaries do not see the truth as we do, and do not wish to see it, but desire to help in some line of reform. Whatever they sincerely do, they will be rewarded for. What they fail to do, some one else must do.

After one of our workers—Sister Burgess—had been for a while quietly studying the Bengali language, other workers came to India. At first the work went very slowly. Then God sent an earthquake. The laborers improved the opportunity, and read publicly the scripture showing that this was a sign of the end. To this day we find people who were then impressed for the first time in regard to the truth. Some decided in its favor, some have since done so, and others are still in the valley of decision; while some have decided against the counsel of God, by rejecting it.

The ministerial, the medical, the canvassing, and the educational work have been pressed into service, and inasmuch as there has been harmonious effort, the work has progressed.

The climate has been a drawback. To remove from a temperate zone to the tropics, subjects one's system to very great changes, which it is sometimes difficult to cope with successfully. But it was said in heaven, "They loved not their lives unto the death." He that is mindful of us does not forget faithful service, nor its cost.

Opposition has not been wanting in India. There are always men and women who have time to oppose the truth. Extracts from books and writings in the home land have been multiplied here, with additions, both in India and Burma. But it is a remarkable fact that many of the voices heard, not long ago, opposing the truth, are today silent.

This year has been one of unusual stir in these parts. The terrible war has agitated the indefinite mind of the East. The earthquake in India this summer was of a most arousing nature. And the ravages of the plague here in Burma,

where the vigilance was so great, have caused fear and dread. These things have led people to exclaim, "We must have reached the last days!" And the Scriptural exposition has been invariably assented to as the only answer to all these terrible signs.

What is now needed in India is more direct attention to the native need of the gospel in the various languages. So far our work has been chiefly among Europeans and English-speaking peoples. But we are learning to address direct efforts to special classes. We have a school in Karmatar, where young people are trained, of whom we hope a great deal. The influence of our medical work, is spreading among natives, and more attention should be given to this effort.

The printing-press is a powerful auxiliary; for it can work, though the



AN INDIAN SHOEMAKER

missionary may be prostrated with heat and work or fever. Tracts are steadily flowing out in Bengali, Hindi, and Burmese. The latter are printed in Burma, however.

The English literature has always had a kind reception, but this last year we have met with some opposition, and the subscription list among the readers of our missionary paper has somewhat decreased. Our health paper—the London *Good Health*—is taking very well, and only the lack of canvassers keeps it from having a large circulation. A brother in Calcutta who has been bed-ridden for twelve years has been stirred to solicit donations from his numerous friends, and is translating tracts on his own responsibility. In his last letter he said he had hopes of printing ten thousand copies a month. This effort

is the most forcible experience of missionary enterprise, and it has encouraged us all greatly.

We need strong men to study the language and carry the message by training and working with native talent, in the several great languages of India. The effort among the Santals is very encouraging, and offers solution for others. In Burma, likewise, direct effort for the language and the people is very promising.

## The General Meeting in St. Petersburg

L. R. CONRADI

FOR the first time in our experience as a people we have been able to hold our general meeting in St. Petersburg, the capital of the great Russian empire. The question had come up as to whether we should assemble in our usual place of worship (the spacious dwelling of Brother O. Wildgrube, on the third floor), or whether we should attempt to secure a public hall in the city. One of our brethren had asked a Russian general who owns a large assembly hall in St. Petersburg, about the matter, and this gentleman offered us his hall (which would seat about four hundred persons), free of rent, we being requested to pay only for the lighting and other service; but before we could accept this, we must secure the mayor's permission to hold our meetings. Fearing that any demand upon him might hinder our coming together, we thought it best to be content with our old quarters. St. Petersburg was at the time under the dictatorship of General Trepoff, who had divided all Russia into special districts of dictatorship, had sent many thousands to prison through the "administrative process," and for ten months had tried to suppress the freedom of the press. On the thirty-first of October the chief editors of St. Petersburg asked Mr. Witte to depose the dictator, and on the tenth of November he retired, and was then placed in military command of the palace.

This general meeting was for the North Russian Mission, which thus far has included the Baltic provinces, and Poland and Volhynia, with a population of twenty million. In the dwelling where we met there were three rooms opening into one another, one rather small. Our attendance during the day was about one hundred, and at night as many as one hundred and forty were present. The capacity of the house was crowded to its utmost. Delegates from most of the twenty-five churches and companies were able to be there, among whom were two Russians from churches in the government of Kief. By far the larger number of brethren are German-speaking, and live in Volhynia; but there are now also quite a number of our members who speak the Esthonian or the Lettonian, and the work is just opening among the Poles and Jews. Under the circumstances, there had to be three translations: in one room from the German into the Russian, in another

into the Lettonian, and in a third into the Esthonian. In spite of this difficulty, the Spirit of God united our hearts, for, although the power of the word was somewhat lost through so many interpreters, yet we could see that God was present to add his blessing to the proclamation of the message. We freely sang and spoke, as the house is situated on a large open court, and does not face the noisy street. About forty families have windows opening onto that court, and there were many people going in and out who knew what was going on; but no one troubled us. In fact, the local police knew of the meeting. There were quite a number from the so-called better classes of society with us. I had a good conversation with a secretary of a legation, and his wife, as well as with a business man who owned a factory, and

glad to meet one of our Friedensau nurses at this meeting; she reported favorably of the work she has been able to do.

We hope for much greater prosperity in our canvassing work, now that we are getting more literature in the various languages. "Steps to Christ" has lately been translated into the Russian, the Esthonian, and the Lettonian. We are now getting out "His Glorious Appearing" in the Russian, and also publishing a number of tracts in that language.

During the four days of the meeting, I went down-stairs only once, when I was invited out to dinner. But the German Union secretary, who came here from Hamburg, saw a number of students parading with red flags through the streets of the city, the Cossacks watching from a distance that there

act in this capacity, now has charge of the great native Russian work, with about sixty millions of people in his territory.

Everybody praised the Lord for his wonderful care over us, and the great blessings we had all enjoyed during this, our first general meeting in the capital city of Russia.

### News From Haran—7

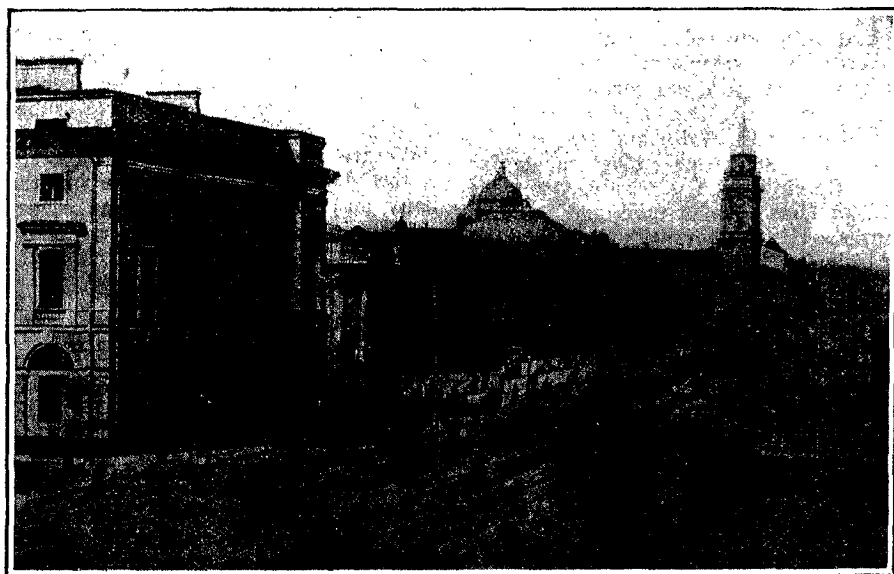
Z. G. BAHARIAN

OUR seventh trial was on May 11. A letter was read which was written by Brother G. Simionyan, of Aksaray (Iconium) to Brother A. Buzugherian. It was a long letter, telling of his experience in preaching the message in the province of Angora (Galatia). It was interesting, and full of faith. "Brother Simionyan has left Aksaray, and gone to Denegmaden, and has there distributed tracts and the ten commandments. Many have been interested. But a certain man of *naughty* heart has hated him, and delivered him to the police, lest this denomination should be established there."

In reading this part of the letter, I saw that the word *naughty* had been changed to *our wound*. The Turkish of *naughty* is *yaramaz*, and that of *our wound* is *yaramiz*. The clerk read *yaramiz*, instead of *yaramaz*. At once I raised objection, and proposed a correction in the translation. I saw great disappointment on the face of the general attorney, because he had taken it as strongest proof against us that our letters contained political things. He had shaped the preceding words in the following manner: "Our wound is with heart. Let this also be not invented." That is, "The Armenian nation was once wounded, and it is a deep wound. Let this also be not invented—not receive another wound." But when the correction was made, and the words preceding and following were read, it was openly seen that this was a planned misconstruction.

I wanted to say more, but the president hindered me, and commanded that the letter should be read. The clerk continued his reading: "Brother Simionyan has been arrested, and sent to Angora, where, through a bail bond, he has been set free. There he has had talks with many, and has met with some sincere souls, calling them *good timbers*." The general attorney had taken this, also, to prove that we use dark sentences to talk with each other of political things. The president asked Brother Buzugherian if he could show from the Bible that men are called timbers. He opened his Bible, and read 1 Cor. 3:9-17. Then he explained that the people of God are his building, Christ being the foundation-stone, and the individuals different timbers in the building. To this the president objected; but nothing availed. The clerk again continued:—

"Brother G. Simionyan has come at last from Angora to Aksaray, but here also Satan has poured his anger, stirring



MAIN STREET, ST. PETERSBURG

secured "Steps to Christ" in Russian for his employees.

In the resolutions passed, our brethren expressed their gratitude to the czar for the liberties granted them.

According to the new division, which takes effect Jan. 1, 1906, the city and the government of St. Petersburg will hereafter belong to the Middle Russian Mission instead of to the North Russian field. There is a German church in St. Petersburg, numbering about fifty, and a Russian church of about twenty members. The brethren in the capital city will prove a great strength to the work of the Middle Russian Mission, whose members will be mainly among the native Russians.

Considerable stress was laid upon the importance of faithful tithe paying, that this field, which contains already five hundred and twenty-eight members, might soon develop into a self-supporting conference. Brother D. P. Gaede was again unanimously accepted, in harmony with the suggestions of the union committee, as director for the coming year. Their laboring force for the immediate future will be two ordained ministers, three licentiates, one Bible worker, one nurse, and five colporteurs. We were

might be no excesses. Everything seemed quiet, it was a lull before the fury of the oncoming storm.

Sabbath and Sunday we had most excellent meetings. Twenty stood up for prayer; several of these will soon unite with us. Sunday, as I spoke about our First-day offering system, and the mission work in German East Africa to which these donations are dedicated, much interest was awakened, and the collection for that mission amounted to about twenty dollars.

Brother Schamkow will continue to labor as Bible worker in the city, which has about 1,440,000 inhabitants; but as there are about 120,000 Germans in St. Petersburg and its vicinity, we surely ought to supplement the Russian laborer by sending thither a good German city worker. Several German farmers from surrounding German colonies were also at the meeting, having lately embraced the truth. These colonies were settled by Germans in the time of Kathrine II, nearly two hundred years ago. This makes it all the more important that we have another German worker in this neighborhood soon, to continue the interest already awakened, as Elder Wildgrube, who had formerly been able to

the government against him." The president asked us what this meant, but without waiting for the answer, let the clerk read on. He did this purposely, to prove that we speak against the government. The reading of the letter showed how much our brethren of Aksaray have been troubled, but have stood fast in the faith.

The clerk then read another letter. It was written by Brother Hadji Kupelian, of Hadjin, to Brother A. Buzugherian. This, also, was very interesting. Brother Kupelian was describing his experience in preaching the message at Tekke. He is a tin maker, and went there to work and preach. For working on Sunday he had been attacked by a mob, and the police had intervened. Then he was sent to Hadjin. Brother Buzugherian was asked for some explanation, which he gave. This letter also showed that the government is acting against us, and what our brethren are enduring.

The president handed another letter to the clerk to read. This was from my wife to Brother Buzugherian, telling about my last imprisonment at Constantinople. The president asked me to give a full report of it. Then I gladly described the reason for my imprisonment. I said I was called by the minister of police, and requested to give bail not to preach. To this I did not consent. Then the minister of police wrote to the minister of interior. No fault was found in me; but to avoid more inconvenience, I was sent to Aintab. My description took a long time, at the end of which the president said: "Do you see? You have not been worthy to be left in Constantinople!" "Yes," I said, "a day is coming when we shall not be considered worthy to be left in the world, also." The president replied, "God knows it. God knows it," and our trial was ended for that day.

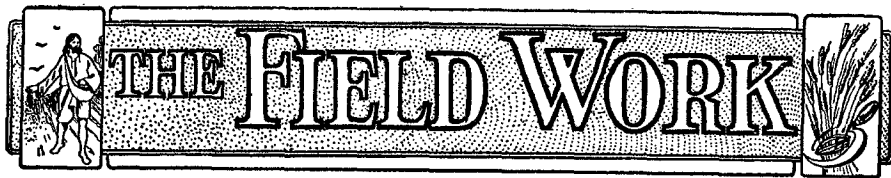
*Aintab, Turkey.*

### Mission Notes

THE work in Porto Rico is progressing slowly but surely, and the interest is deepening in the truth for this time. Already a number of native converts are reported, some of whom have enlisted to do active work for their fellow countrymen.

FROM Mexico Brother G. M. Brown writes: "The general meeting now is past. We had a most excellent meeting. We raised \$1,019.35 Mexican, or about \$510 United States money, for the literature fund. One sister was baptized and received into the church."

At Indian Walk, Trinidad, Sunday, August 27, the brethren, who had finished their church building, dedicated it to the service of Jehovah. Pastor D. E. Wellman officiated, and a large and enthusiastic audience was reported. On Sabbath, the twenty-sixth, five souls followed their Lord in baptism at the same place.



### Mission Work Among the Women of China

THE past year has been spent chiefly in the study of the language, and caring for the sick. After spending several months among the Chinese, in Honan, China, and learning some of their customs, we decided that our little missionary party must scatter; for the field is large, and the laborers are few, and the time is short in which to give the third angel's message to this great empire.

We have now four mission stations in the province of Honan. Miss Ericksen and I have our station in Sin-tsai Hsien. We have a dispensary, and a portion of each day is devoted to caring for the numerous sick people who come to us for help. The Lord has certainly blessed the treatments given, and many have been restored to health and strength.

At the present time we are caring for one little child who is paralyzed on one side, and has been in this condition two months. His mother walked many li on her crippled little feet to bring him to us. Wonderful results followed the few treatments given, and soon we hope to see the child restored. Last week a man came complaining of great pain in his side; we found he had a large growth on his side, which had been there for thirty years. After one week's treatment he declared himself well; he thought it was wonderful, for he had been treated for years by the Chinese doctors.

Some time ago a child was brought to us, low with pneumonia. We treated her, and she soon recovered. Since then mother and child have attended our Sabbath meetings regularly. We find that the medical work opens the hearts of the people to the gospel, and this is what we are working for, not that we may get the praise, but that they may know that God is working through us, and that all praise is due him.

Our Chinese teacher, who is one of Brother Pilquist's converts, holds meetings three times each Sabbath. The meetings are well attended, and we are praying that God's Spirit may convert many hearts to his truth for this time.

Our work is largely among the women and girls. Surely this is one of the most important features of mission work, to reach the mothers of growing families; but here in China it is the mothers-in-law we aim to reach; for they have entire control, not only over their daughters-in-law, but also their children as well. Each week we hold two or three meetings with the women at their homes; they know when to expect us, and we usually find a large number of their friends and neighbors waiting for us. There are very few Chinese women who can read, and so it is no easy task to explain the Bible to them. We must take a very little at a time, and repeat it many times, to make sure they fully understand. We encourage them to visit us in our home; and when they come, we teach them hymns.

Some can learn one in a short time, by repeating it over after us. Some of

the mothers bring their children, so they can learn also; for they say the little ones remember better than they, and can help them to sing the hymn after they get home.

Several boys also come to learn to sing the hymns. They are able to read a little, so in the evenings the boys and women meet at one of their homes to sing together. The boys are a real help to us; for they aid the women to learn more quickly than we could. Many have expressed a desire to learn to read, and we help them the best we can, and encourage the sons who can read a little to help their mothers and sisters. The Chinese women have few interests. Being unable to read, and scarcely ever going out, it is no wonder they become more and more ignorant and superstitious.

We are anxious to see them interested in the gospel, and we are praying that many may become faithful and earnest workers in the Master's service.

CHARLOTTE SIMPSON.

### England

[In a personal letter from Prof. H. R. Salisbury we find so much which we think will be of general interest that we take the liberty to print the following notes of progress.—Ed.]

THE work in Great Britain is making excellent progress. Here in the South England Conference we are waging a vigorous campaign, and we have more laborers now than ever before since the field was divided.

Brother and Sister Jensen are working in North Kensington, where we have a company of over sixty.

We have just opened work in Hastings for the first time. It will be rather a hard place to work on account of its being a seaside resort, but things are starting out very nicely. Brother McCord and Sister Whitgrove are there.

Brother George Nickels, who took four years with us in the Duncombe Hall Training College, has charge of the church at Southsea and the church at East Cowes.

Brother Ritchie is at Plymouth, planning to start a new church in the suburb of Plympton, and at the same time to build up the church at Plymouth.

Brother Gautereau, who has been canvassing in Scotland since coming over from France, has just gone to Southampton this week to help the church there, and if possible to develop into a church the small company at Eastleigh which was raised up by our students this past summer.

In London nearly all the companies and churches are cared for by the teachers and the students of the Training College. We now have a church at Catford, and a company of over thirty at Edmonton, raised up by student labor.

Last week we also started Sabbath meetings in Ilford in charge of one of our students, and the children's department is being conducted by one of the

young ladies from the Training College.

Our tithe last year for the South England Conference was fourteen hundred pounds. At the present rate of increase we bid fair to have sixteen hundred pounds the coming year.

Our college goes on nicely. We have a most excellent class of young people with us again this year, and already, although this is but the middle of our fifth year, there are many workers scattered throughout Great Britain, and some in other lands, who have been educated here.

### South Africa

BULUWAYO, RHODESIA.—The boys and I have finished our church, a neat little structure, forty-four by twenty-six feet, with iron roof. The cost in money, outside of the material that was already on the place, purchased over two years ago, will not exceed fifteen pounds. We have done all the work ourselves, laying stone and brick, and plastering, and have done this outside of school hours. Brethren Sparrow and Tarr helped us two days, putting on the roof. This is the first building I ever undertook alone, yet all tell me the work is first-class. We believe God taught our hands to do the

gave life and courage to us. Every report was read with deep interest. We can truly say, We are in this work to see it finished, or to die in the front ranks. I want grace and strength to overcome one day at a time. Truly, the trials and temptations here are great to me, but I never desired a closer walk with God more than at the present moment.

M. C. STURDEVANT.

### Jamaica

WARSOP.—We are glad to report the steady progress of our work here. Our school, which was started on the first of April with only eleven children, is increasing rapidly in numbers. The people of the district are gaining confidence in our work, and are sending their children. We now have an attendance of about thirty, with the prospect that others will come in soon. Our church work, also, is improving steadily. For the past three months we have been, with the aid of the members of our Young People's Society, conducting regular Sunday afternoon meetings and house-to-house Bible readings at two neighboring districts, about five miles distant. As a result, five have decided to obey, and many others are interested.

We are continuing these meetings every Sunday afternoon, and are cheered as we watch the growing interest. We trust by God's help to see others take their stand soon. Truly, God's people are becoming willing in this the day of his power. Pray for us here at Warsop, that our feeble efforts may be blessed by the Lord, and that many may take their stand for truth, and at last shine as the sun forever in God's everlasting kingdom of glory.

T. J. KENNEDY.

### Portugal

CARCAVELLOS.—The past three days there has been a feast in honor of the patron saint of this village, "Our Lady of Remedies." There has been music by a band, dancing in the evenings, and sending up of sky-rockets by the dozen. Sunday afternoon there was a procession, in which three images were carried.

Many times I see interesting items in the daily papers here. One paper, recording the death of a countess, gave her last will and testament. Among other things was the following: On the day of her death, thirty masses were to be said for her soul, and during eight days following, one hundred more were to be said. Besides these, she ordered to be said two hundred for her husband, two hundred for her parents, two hundred for her grandfather, three hundred for different uncles, others yet for the souls of cousins and aunts, and for other souls in purgatory—all amounting to

more than three thousand masses, at a price, provided for, of five hundred *reis*, or more than fifty cents, a mass, the total being over sixteen hundred dollars.

The liberalists do a great deal toward holding in check the intolerant spirit of the Catholic Church in Portugal. In one paper, called *Falha do Poro* (The People's Paper), the inconsistencies of the papacy are constantly held up before the readers. These things, with others, I believe tend to hold the enemy in check, so we can have a chance to give the third angel's message. Pray for the work and workers in Portugal.

We are enabled to publish our first tract in Portugal, by the help of a gift from a good sister in California, for which we praise God. We wish to follow this with a health tract, entitled "Secret of Health." It is now in the hands of our teacher, who is taking quite an interest in using her talent in order to help the people of this language. She gave us a donation to the publishing work.

C. E. RENTFRO.

### India

BANGALORE.—I came to Bangalore for a month's rest and change, and am spending the time with Sisters Orr and Meyers. They are busy with their Bible work, and have some very interested readers. Sister Orr has been invited, at one place, to take the Bible studies during the minister's absence, and the company is growing each week, and is deeply interested. One blind man, who had felt very rebellious because of his affliction, received much help and comfort from one of the readings, and wished her to come to his house and give Bible studies. Thus far she has given only practical subjects, as faith and obedience, preparing the way for other truths.

S. E. WHITEIS.

### Week of Prayer in the District of Columbia

THIS precious season was faithfully observed by our four churches in the District of Columbia, and excellent reports have been received from the leaders of all these meetings. At some of these services the enemy was present, as usual, to darken and discourage souls, but thanks be to God for the victories gained by all those who made a full surrender to the Saviour. Heartfelt confessions were made by souls who had been burdened with sin. Among the sins which were confessed were indulgence of appetite, impatience, a failure to read and study the Bible and to engage in earnest prayer, also the sin of robbing the Lord in tithes and offerings, and other evils which are becoming too common in these perilous times. It was gratifying indeed at some of these meetings to witness nearly the whole congregation consecrating themselves to God, and also to note the willingness with which many placed themselves upon the altar to be used by the Lord in his vineyard wherever in his providence they may be called to go.

It was a source of encouragement to note the active part which was taken in the services by the employees of our offices, and our young people in general. We feel sure that if the consecration which they made is maintained by them,



GIRLS' HOME AND DINING-ROOM, BULUWAYO MISSION STATION

work; so the glory is his. One of our neighbors remarked the other day, "The work alone, if hired, would cost no less than one hundred pounds." We have worked beyond our strength, hurrying to finish for the planting season, which is right on us now, as trees are putting out their new leaves. A few days more, and the building will be ready for Elder Hyatt to dedicate on his arrival, which we hope will be soon.

Our school is doing excellent work. The spiritual interest is good, and we see the children conforming to His likeness day by day. This gives us courage. Sabbath-school and meeting services are well attended.

The finance is the problem that keeps the heart heavy and the soul perplexed. For about six weeks we had quite a little trade in the store, while the natives were finding their taxes. Then almost everything stopped, so that now we hardly take in as much as we eat in the home. And though we have reserved grain enough to feed us this season, ways to meet expenses look dark. Yet we will press on, doing the best we can, calling for as little help as possible.

The good General Conference truly

their lives will exert a winning influence upon those who are out of Christ.

During the Thursday evening service at the Memorial Church the writer called attention to an expression which was made in the first reading of the week of prayer, by Sister White. In speaking of effectual prayer, she said, "He [the Lord] can move upon the hearts of statesmen," and those present were exhorted to pray earnestly for the lawmakers who are assembled here at the capital of the nation, that they may be brought to a knowledge of the truth. It will be interesting to the reader to learn that after we sought the Lord in behalf of our statesmen, a congressman visited the hygienic cafe the very next evening, Friday, and seeing preparations being made to close for the Sabbath, made inquiry why it was, and was told that we observe the seventh-day Sabbath, which begins at sunset. An invitation was extended to him to attend our week-of-prayer service at the church, to which he responded. He came early and remained through the entire meeting, giving the most earnest attention, and manifesting an interest in all the exercises. It seems to me that this experience should encourage us to heed the exhortation of the apostle Paul to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

While we are not able at this writing to announce definitely the amount of offerings received as the result of this week of prayer, as we have not yet received a report from one of the churches, and further donations are also expected, yet we are glad to report that the amount already received in cash and pledges aggregates upward of five hundred dollars. During the first two or three days of the meeting, we were favored with the assistance of Elders A. G. Daniells and G. A. Irwin, but, owing to the fact that they were called to Battle Creek during the week of prayer, they could not remain through the meetings. We were glad, however, to have with us during the entire period Elder W. C. White, who rendered most valuable assistance in the meetings. During the week of prayer he visited each of the churches in the District, and also the Washington Training College. We are glad to report that there has already been inaugurated a campaign along the line of Christian Help work, whereby the consecration made during this week of prayer can be put into action in systematic, personal work for perishing souls.

K. C. RUSSELL,  
Chairman Evangelical Com. of D. C.

### **The Literature Campaign at the Lewis and Clark Exposition**

ABOVE the colonnade reaching from Festival Hall to the Administration Buildings at the main entrance of the Lewis and Clark Centennial Exposition and Oriental Fair the following appropriate quotation was to be seen: "Westward the course of empire takes its way." Thousands of Eastern people who visited this exposition saw for the first time this great Western empire, to

which the poet Bishop George Berkeley looked forward.

While it is true that the course of empire takes its way westward, it is also true that this message has gone by the hand of faithful pioneers from the rising of the sun in the same westerly direction. Where a few years ago were found a few weak churches, are now to be found strong conferences, dotted here and there with scores of churches and institutions standing for the one aim of closing the advent movement in this generation.

The various conferences on the Pacific Coast united in an effort to place our message-filled tracts and papers in the hands of the two-and-one-half million visitors at the fair. Thousands of pages were given away and sold. The chief points of distribution were the Portland Branch Pacific Press, the Portland Sanitarium, the Vegetarian Cafe, and the sanitarium quarters on the fair-grounds. Sister B. G. Booth was chosen to lead out in a campaign of literature distribution which was kept up during the entire season, and for a time after the closing of the fair. This was done by placing literature in racks in depots, and in appropriate places on the grounds, and by giving and selling to passers-by on the streets and near the main entrance to the fair. The average daily attendance at the fair was above nineteen thousand.

We are certain a good work has been accomplished. Our only regret is that a stronger effort was not made. Already the Lord has watered some seed sown. We are endeavoring all along the line to continue the good work of distributing our message-filled papers and tracts.

G. W. PETTIT.

*Assist. Missionary Sec. P. U. Conf.*

### **Book Sales in Australia During the Year 1904**

THIS splendid report from the Australian field may be a little late, but it has just come to hand, and as it contains some interesting suggestions, we are glad to receive it even at the eleventh hour.

Brother J. M. Johanson, general agent for the Australian field, and manager of the book department of the Echo Publishing Company, writes as follows:—

"With reference to our work here in Australia, we certainly have cause to feel encouraged. There is, nevertheless, ample opportunity for doing better. During the past year I spent most of my time in the field, and most likely it will be the same during the coming year. It is in the field that the big end of our work lies, and it is from there our success must come; and the longer I am in the work, the more I sense the necessity of keeping in personal touch with the work in the various States.

"The result of last year's work, as far as the number of books sold is concerned, was better than any previous record we have had in our work in this field, and I am glad to say that notwithstanding the fact that the sale of our health books is only about half what it used to be, the money value of our work has been on the increase. During the past year we have had sixty-six agents in the field, working an average time of sixty-seven hours a month—equal to about eight colonial working days. The actual number of subscription books de-

livered was 15,432, and the total value of our sales \$71,070, as against 13,754 subscription books and a total value for sales of \$68,395 the previous year. The percentage of our deliveries was ninety-six as against ninety-two the previous year. This is especially encouraging, as it indicates that not only did our sales increase, but our canvassers did better work.

"The weak spot in our work here seems to be on the point of time. I should like to see us average at least seven thousand five hundred dollars' worth of business a month; and it could readily be done without putting any more men into the field, if we would only improve on the matter of time; but that little 'if' comes in, as usual, and spoils the calculations. Still, we are living in hopes that by steady perseverance we shall improve on this point."

The preceding is a report of subscription books *only*, which were actually delivered during the year. There was also a good sale of trade books and periodicals, which brings up the total retail business to nearly one hundred thousand dollars. As this is by far the largest report furnished from any country in our worldwide field in proportion to the population and the membership, it may be of profit for us to review briefly the organization and plans of work which have enabled the Australasian Union Conference to attain this splendid success.

Australia is a scattered, difficult field to work. More than half the population is in large cities, and the great, almost unbroken, droughts for the past ten years have afflicted the country to such a degree as to make it one of the most trying fields to be found anywhere in the world for our canvassers. Therefore this report must be interpreted as a triumph of general principles, rather than an unnatural boom on a basis of prosperity and easy sales.

1. At about the same time when the book work was at its highest in the United States, between 1885 and 1893, the canvassing work also prospered in Australia; but beginning about the latter date, the book work began to fall to pieces there, just as it did in the United States, and from about the same causes.

2. In 1895, when the writer went to Australia, the book work was about as near flat as it could be. There was a general agent in New Zealand, who was also president of the New Zealand Conference and was running a series of tent-meetings; and Elder Daniells, who was president of the Australian Conference, was holding the fort (what there was left of it) in Australia.

3. The rebuilding of the work was a slow, difficult process, and very little advancement, apparently, was made during the first year. No effort was made to start a boom. The work was begun by teaching fundamental principles with the object of erecting a structure upon a permanent basis, which would give a substantial, permanent work.

4. The success which was finally attained came as the direct working out of sound principles of labor and organization, and the enthusiastic, harmonious co-operation of the Australasian Union Conference, the Echo Publishing Company, and the State tract society departments. These two forces, co-operation and right principles, were necessary to

secure these satisfactory results. Co-operation would have been only half successful without the right principles of organization and labor to work upon, and the right principles would not have prevailed without the co-operation.

5. The principles adopted were the old fundamental principles of tract society organization and work which God gave to this people almost at the beginning of their work, and which were built up and maintained for many years under the energetic labors of Elder S. N. Haskell, Miss Maria Huntley, and a score or more of faithful, energetic tract society secretaries, the most of them women, whose names are inseparably connected with the past prosperity of tract and missionary efforts in the United States. This system, with its faithful workers, built up the splendid publishing achievements of this denomination, which reached their greatest success between the years 1885 and 1893. The neglect of these principles was the cause of the decline of the work in Australia, just as it was the cause of the decline of the same work in the United States; and the revival and steady maintenance of those same principles brought the revival of the work in Australia, just as it has brought a revival in every country where those same principles have been maintained.

6. The co-operation, already mentioned, was also necessary in order that tract societies, occupying local territory under the local ownership and control of conferences, might be protected and maintained as retailers; that the publishing house might be protected as the importer, manufacturer, and wholesaler for the entire country, and that both wholesaler and retailer might have the powerful assistance of the conference workers, who hold the key of influence with the people, and are set by the Lord as the guides and shepherds of the flock. This powerful combination, working harmoniously upon this co-operative basis, accomplished the revival of the work in Australia, just as it can accomplish it in every other place.

7. The strong co-operation between the union conference and the publishing house in Australia is indicated by the fact that the general agent is appointed and largely directed by the union conference, and his salary and traveling expenses are cheerfully paid by the Echo Publishing Company, and he is made the manager of their Book Department.

8. Even the Echo Publishing Company itself has been organized as a department of the Australasian Union Conference, so that the work not only in spirit, but in fact, is one.

9. One of the strongest features of the Circulating Department of the Echo Publishing Company—that feature which has contributed most largely toward strong, harmonious co-operation with the field—has been its strict adherence to the just principle of maintaining its wholesale business, and protecting each State tract society in the full enjoyment of its retail trade. Cash orders are filled and charged up to the State societies at wholesale rates, and the cash received is credited on account, and letters are forwarded to the State societies, thus directing the purchasers to the local retail office. This system has strengthened the State society, has decreased the routine of the Circulating

Department of the publishing house, has turned the attention of the general public toward its local office, and has done more than any other one thing to establish a harmonious, co-operative basis between the office and the field, and has made both wholesaler and retailer prosperous.

10. The Echo Publishing Company ships out most of its books in boxes by the hundredweight, instead of in parcels by the pound, and is able to turn over between eighty and ninety thousand dollars' worth of book business a year with only one packer, who gives half his time to other work outside of the Circulating Department, a stenographer, and a general agent, who manages both the office and the field. This strict adherence to the wholesale business enables the office to turn over a large business on small expense, and make larger net profits than it could possibly make if it carried a retail trade by elaborate organization and long-distance management. This protection of the retailer by the wholesaler is one of the most vital and best known of business principles.

11. Tract societies do not carry stock, except sample copies, and a small supply of the most current literature for filling mail orders and the most urgent express orders. Other shipments are sent directly from the Echo Publishing Company to the agents in the field.

12. A cash business is maintained through the entire system, from the individual in the churches and the canvassers in the field to the publishing house. When this system was introduced, it was feared that it would cut down the trade, but, on the contrary, it did not lessen the trade, and greatly improved the profits and the success of the tract society work. This cash policy was adopted without any serious trouble. State tract societies and agents were considerably involved in debt, and it was found necessary to make a change in some way, and after careful counsel it was unanimously agreed that a cash policy was the best. Church librarians, canvassers, and State tract societies closed up their accounts, and placed their debit balances as account number one, and started in to pay cash. No old account could be increased, and all new business had to be done on a straight cash basis for every one. Tract societies sent in their orders to the publishing house with a check attached, and deposited a small sum with the publishing house to cover periodical business and other small purchases. Then every one who was in debt worked to pay off his old debit little by little. The success of this cash system has been such that old obligations are nearly all settled, and the tract society work is being run almost clear from all indebtedness, and all concerned feel good about it.

13. The best man available is secured as State agent in each conference. The heavy responsibility and expenses of his work are such that he is paid a good living salary, equal to the salary of any of the best ordained ministers. The substantial support given to these men, and the fact that their work is placed on a level with all other departments of work, and they are given opportunities and advantages which make them staunch counselors and good committeemen,—all these things have served to build up the work of the State agent and

to magnify its importance, and has enabled the Australasian Union Conference to keep a strong line of competent men in these positions. Every agent in the Australasian colonies is paid from \$12.50 to \$15 a week. It would be impossible to hold able men, such as have charge of the work there, year after year if they were paid a pittance which forced them to sleep on the benches in railway stations and eat crackers and cheese.

14. For eight years this steady prosperity has been maintained in the tract society work of Australasia, and as indicated by the report given above, it is rising steadily every year. May the Lord greatly bless the work and the workers as he has done in the past, and forever save them from a departure from the strength of their present co-operation on the basis of the sound principles of our tract and missionary work.

15. This perfect system of tract society organization puts each local section of the field into the hands of local workers so completely that when important plans are laid at headquarters, either by the publishing house or by the union conference, these plans can be launched by a few hours' correspondence with these tract society secretaries, and the whole machinery of the denomination is set in motion as if by an electric button; and the strong co-operative relation of the union conference and the publishing house to the tract societies gives these societies a strength and confidence which makes them thus efficient.

16. This tract society system and co-operation are as valuable to the prosperity of the periodical work as for the book work. In Australia the periodical work is carried on by these local societies, and the average sale of the *Australian Signs of the Times* is something over three papers a member. This excellent circulation can be secured only by the local forces at work in each field, and the active co-operation of these workers can be secured only as they are organized locally so as to enable them to do their work in an intelligent, responsible way.

Such reports as the one above, together with other reports of great interest from England and Germany, which we will give later, make us long from our hearts to see stronger, more united work in the United States. There was such a work years ago, in the days when the principles mentioned above were, in the main, controlling this field. Our work went down as these principles were neglected. Statistics show that no other department in God's cause has brought so many people to a knowledge of present truth as the tract and missionary department. One cause of the languishing of our evangelical work is the decadence of the tract and missionary work. As one pioneer minister in this message used to say, "The tract and missionary society puts a gun in the hands of every Adventist," and a gun in the hands of every Adventist makes an army that can conquer.

Has not the time fully come when the officers of the General Conference and the union conferences should unite with our publishing houses and State conferences and tract societies in re-establishing a united movement on the strong basis of the vital principles which God himself has given to this people? The

times are perilous. The end of all things is overdue. The Lord has been waiting graciously for us to finish his work that we might have the precious privilege of sounding the last notes of warning. All these years we have been very, very slow. In the Battle of the Wilderness, when the results of the third great day of strife hung in the balance, the word was passed through the ranks, "Touch shoulders and turn to the right." This is the word for us just now. Touch shoulders for union, and turn to the right.

May God put it into the hearts of his people to band together inseparably upon such strong working principles that our tract and missionary work shall be indeed a "continuous great campaign."

E. R. PALMER.

Sec. Gen. Conf. Publishing Dept.

### Mississippi

AMORY.—We began work in this field August 18, and have labored earnestly from that day until this (December 17). As a result, twelve have taken their stand for the truth. There is also a prospect that a school will be opened here.

S. A. JORDAN,

W. H. SEBASTIAN.

### Reports From Quarterly Visits

At Vicksburg one soul was baptized, and at Jackson five are awaiting baptism. At Yazoo City three were baptized, and at Greenville four were buried in baptism, and four others are awaiting that rite, two of whom (a Baptist minister and his wife) are in school at Vicksburg. At Columbus two were baptized, and at Crawford one new believer is awaiting baptism. At Brookhaven four have recently accepted the message.

W. H. SEBASTIAN.

### Nebraska

LINCOLN.—The week of prayer has been a season of great blessing to this church. God came very near and made our hearts tender toward one another, and increased our love for him who forgives sin. He also laid upon us a burden for those in darkness. Sins were confessed, wrongs made right, and a spirit of love and tenderness was felt by all. Several who had grown cold consecrated themselves anew to the service of God. Nearly all expressed their desire to make this week of prayer only a beginning of better service to their Lord.

Our offering amounted to seventy-five dollars, and it is expected that more will come in next Sabbath. May God give us courage and zeal to arise and finish the work he has given us to do.

H. A. HEBARD.

COLLEGE VIEW.—We held district meetings in the homes of the people every afternoon, for those who could not attend the evening meetings; these proved a real success. Evenings we met in divisions in the several vestries of the church building. On Monday and Wednesday evenings, the church, college, and sanitarium united in a general meeting, when Elder Spicer spoke to us on the "Eastern Question" and the "Spreading of the World-wide Message." The meetings have been a great blessing in many ways. Excellent impressions have

been made, and good fruits are manifested; backsliders were reclaimed, and the youth took a decided stand for the Lord. Many testimonies rang with clear notes of victory over sin and the flesh. The readings were real spiritual food. I think I can safely say that I have never before seen such a general move in the ranks of God's people for a march to victory. I am greatly encouraged that so many members of this church have taken an advanced position in the Christian warfare. The annual offering from this place amounts to about five hundred and forty dollars, and will, I believe, reach six hundred.

J. J. GRAF.

### Minnesota

VILLARD.—The week of prayer just past was the best we ever experienced. The readings were most excellent. The instruction and encouragement were just what we all needed. We gathered at our little meeting-house in Villard on Sabbath, Sunday, Tuesday, Friday, and Sabbath. On Sunday, Tuesday, and the last Sabbath we had two readings each day, with prayer, song, and testimony. At the close of the last meeting those present instructed me to write to the REVIEW that they had received much good and blessing from the week-of-prayer service. There were no emotional demonstrations, but careful, thoughtful self-examination, and earnest seeking after God and a deeper consecration to his service.

One good feature of the meetings was the earnest desire manifested for the conversion and salvation of our companions and children who are unsaved. We believe the time has fully come when the Lord will turn the hearts of the parents to the children, and the hearts of the children to the parents.

On the last day of the week of prayer the friends all gave as they were able for the cause of missions.

J. M. HOPKINS.

### Selling Books in Arizona

I HAVE returned to my field of labor, which I left about two weeks ago, in order to take my aged father, who is quite weak and feeble, from Albuquerque, N. M., to our beautiful Loma Linda Sanitarium in California. This caused me to lose one week's time, yet, after all, the time was well spent, for it enabled me to place my aged and sick parent in one of the most beautiful places on earth, and where conditions are favorable to the recovery of health.

This was my first visit to Loma Linda. I had heard much of the place, but I must say that all descriptions fall short of the reality. Its charms can not be portrayed, and its beauties are not to be depicted by the pen. It is certainly an ideal spot, a veritable garden of Eden on earth.

I am at work once more. Our dear Father above gives all the success. I seek the Lord much by prayer and fasting. I try to lay hold of the arm of omnipotence, plant my feet on the Eternal Rock, lean heavily on the Everlasting Arms, and thus avail myself of the rich supplies of grace so freely offered to all. The Lord does hear and answer most graciously. It is only by his power from on high that our feeble efforts can accomplish anything.

Last Thursday at Metcalf, a small mining town near Clifton, the Master gave me thirty-five or thirty-six orders for the large books, helps, etc., and fifteen or sixteen orders for small books, or a total of fifty-one or fifty-two orders, amounting to \$121.10—all in one day! Twenty-three of these orders were for that grand, good work, "Patriarchs and Prophets." It was the largest day's work for "Patriarchs." I was ever permitted to do.

The next day at this same place, or on Friday, by 10 A. M., I was favored with over forty dollars' worth of orders, and in about half a day I had ninety dollars' worth of orders for books, helps, etc. In it all I can see the marvelous workings of the power of God.

WALTER HARPER.

### The Portland (Ore.) Sanitarium

THE past summer season has been the most prosperous one in the history of the work. The Exposition brought a number of people to us who would, perhaps, have gone elsewhere had it not been for the special railroad rates. But aside from these transients, we have had an excellent patronage. It became necessary during the summer to put up tents to accommodate those who came.

Among our guests were people from nearly every State in the Union. One lady from West Virginia spent several weeks at the sanitarium. Since the fair has closed, our patronage has decreased somewhat, but we still have more patients than usual at this time of the year. The work is steadily growing in every department, and we are endeavoring to add new facilities from time to time, that we may be better prepared to care for those who come to us for help.

A class of ten nurses have just finished their course of study. Some of these have gone to work in different parts of the field, but five are still at the sanitarium, helping in the work. A new class of twelve members have already begun their course of study and are taking hold of the work very enthusiastically; some of the number have had experience in caring for the sick in other places, and their help is much appreciated. The regular course has been lengthened to three years, and more studies have been added, so that each one will receive a complete training for the work.

We appreciate very much the help given by Elder Daniel Nettleton, who has accepted the position of chaplain. His Bible classes, given three times a week, are especially interesting. These studies, together with the Friday evening sermon, regular weekly prayer-meeting, and Sabbath services, make it possible for patients and helpers to learn much of the Bible truths. Several of the patients are much interested in the truth, and one, a banker, so much so that he intends to dispose of his business and follow out the things he has learned.

We are thankful for the many blessings God has given us the past year. We realize that this prosperity comes only through his love. We are all of good courage, and pray that God will give each one of the workers connected with this institution the wisdom and skill necessary to carry on the work as it should be done; also that with his

blessing we may be able to continue in the work for suffering humanity, and relieve the many who come to us for help.

The financial basis of the institution is better than ever before. Several thousand dollars of the original indebtedness has been paid, and the interest materially decreased. The prospects for the future were never brighter. We trust, by a continual consecration to his service and by devotion to the work, that we shall have his blessing, and by this power that he alone can give, be able to help those in need of the principles for which the institution stands.—*W. R. Simmons, in the Pacific Union Recorder.*

### An Encouraging Report

THREE fourths of South Carolina has never been canvassed for any of our books. It is a good field, has a mild climate, and is just the place where you can let your light shine. I am having good success. I have no trouble in getting a hearing. About three out of four families that I visit subscribe. I never was treated better in my life. They are kind and hospitable.

The time I have put in has been limited, but the profits on orders were about seventy-five cents an hour; or, after counting out time for delivering and for lost orders, about forty-five cents an hour. A brother working with me is supporting a family of seven. He is a new hand at the business, yet he never enjoyed work any better in his life.

I am handling "Coming King" and "Gospel Primer," just the books adapted to the needs of the people. They are all well pleased with them. Many say they wouldn't take five dollars for the "Coming King."

We greatly need laborers. There is plenty of room for all those who desire to come. I shall be glad to correspond with all who are thinking of coming here to canvass. My post-office address is Gaffney, S. C.

C. F. DART, State Agent.

### One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$111,694 10
Lake Union Conference . . . .	75 93
Shattuck (O. T.) church . . .	42 50
Shattuck (O. T.) church . .	37 50
Emil Nelson . . . . .	35 35
Geo. S. Manual . . . . .	30 00
N. B. Emerson, Treas. . . . .	28 08
J. E. Martin . . . . .	25 00
H. M. Hiatt . . . . .	15 00
Eastern Pennsylvania . . . .	14 25
Leadville (Colo.) church . .	11 00
John Freeman . . . . .	10 00
Robt. Grierson . . . . .	10 00
Sister Dodge . . . . .	10 00
N. B. Emerson, Treas. . . . .	10 00
Mrs. W. Harrison (Jamaica) .	6 97
Western Pennsylvania . . . .	6 25
Lizzie Houser, \$5; J. H. Coffman, \$5;	
George Bernhart, \$4; Greater New York	
Conference, \$3.20; Walnut Grove	
(Ohio) church, \$2.30; Nels Johnson,	
\$2; Mrs. M. C. Pyle, \$2; David Houser,	
\$2; West Virginia, \$2; Conrad Haffner,	
\$1.50; C. S. Veeder, \$50; John Weber,	
\$50.	

ONE DOLLAR EACH

Columbus (Ohio) church, Woodward church, Mrs. I. D. Woolsey, Mollie

Weber, Barbara Schiffner, Amalia Haffner, A. J. Thomason, Mrs. Laura Loudenslager, John Early, Mina Whitmore. Total reported .....\$112,101 93  
I. H. EVANS, Treasurer.

### The Review

THE question has been asked, "How do you like the REVIEW?" My reply is, Very well, indeed. I appreciate its sound principles. It stands firmly for the fundamental principles of the gospel of Christ as embodied in the last message of mercy to this world. The efforts of the enemy to corrupt the message have not succeeded. The Spirit of God has lifted up a standard against the enemy when he would come in like a flood.

May the Spirit of God still guide in the management of our precious old REVIEW. Let us all help by sending in all the new names we can for its weekly visits. It has the precious, saving truth for the world, and the people are perishing for the lack of the knowledge it contains. God bless the editors, workers, and those who read our good paper.

ALBERT WEEKS.

### Field Notes

THREE new Sabbath-keepers are reported at Fuller, Kan.

A SABBATH-SCHOOL has been organized at Palmerston, Ontario.

A NEW church building was dedicated at Preston, Kan., November 12.

THE church at Leavenworth, Kan., has recently gained four new members.

ARRANGEMENTS have been made to erect a church building at Plant City, Fla.

THE Jacksonville, Fla., church has purchased a chapel at Riverside for public worship.

ELDER J. R. BAGBY has been holding a series of meetings at Ingersoll, O. T., with a good interest.

BROTHER W. T. LLOYD reports the organization of a Young People's Society in the church at Rock Falls, Ill.

ELEVEN students of Emmanuel Missionary College received baptism at Berrien Springs, Mich., November 18.

AT Bache, O. T., eight persons have taken a stand for the truth as the result of meetings which were recently closed there.

A RECENT report from Elder C. N. Martin, Yuba City, Cal., stated that five persons were ready for baptism at that place.

A NEW church building has been erected at Woonsocket, S. D. Eighteen persons have accepted the truth there the past year.

THE church at Jennings Lake, Fla., which began recently with a membership of eight or ten, now has a membership of twenty-two.

RECENT meetings at Abilene, Kan., have resulted in bringing eleven persons to the observance of the Bible Sabbath.

THE Kansas Worker reports five new Sabbath-keepers at Preston, Kan., and states that "more seem ready to obey."

THE company at Muskegon, Mich., have rented a church building, in which they held Sabbath-school and weekly meetings.

BROTHER L. F. BAXTER, treasurer of the church at Humboldt, Kan., writes of the week-of-prayer services there: "There seemed to be a real reconsecration of hearts to the Lord in our week of prayer, that, if practised in daily living, will bring blessings to each one in this our little church of Humboldt. We feel encouraged."

THE Kansas Worker of December 13 states: "From the field there comes the cheering word from all sides that there seems to be such an awakening on the part of the people to hear the word as has not been for some time. Large congregations have gathered to hear, and more seems to have been accomplished within the last few weeks than for a long time."

THE South Dakota Worker says of the week-of-prayer experience at Elk Point: "The week of prayer was a good week for the church and school. A number of the students would gather from day to day in little private prayer-meetings and seek God's blessing on the school and the cause of God in regions beyond. It was a week of self-examination and private prayer. The testimony meetings revealed victories gained; the desires to enter the heavenly Canaan were quickened in the hearts of many."

BROTHER E. J. HARVEY sends this cheering word from San Diego, Cal.: "We witnessed such a soul-inspiring scene this morning [December 3] that I must tell you of it. Among the twelve sisters and eight brethren who were buried in a watery grave and arose to walk with our Lord and Saviour Jesus Christ in newness of life to-day, were a saloon-keeper's wife and two young daughters, who walked together into the water, and were baptized by God's servant, Brother W. W. Simpson. The Lord is working mightily in San Diego. Praise him for his precious truth for these days."

BROTHER E. L. CARDEY sends in a report from Herrin, Ill.: "Since the organization of the church here we have been especially blessed in working for souls, although we have met some disappointments. A number have been added to the Sabbath-school. It now numbers thirty-six, and the church eighteen. We are expecting others to begin keeping the Sabbath before long, and are working and praying to that end. November 25 was a good day for the church. The Christian people kindly gave us the use of their baptistery, and four souls were buried with their Lord in baptism. Others are still waiting baptism. We are trying to raise means to erect a church building, and hope to build before the winter is past."

## Christian Liberty

Reports, Notes, and Comments Pertaining  
to the Current History of the  
Rights of Conscience

### Annual Convention of the National Reform Association

IN the last article we gave the National Reform Association's plan of operation for the coming year, and in this article we shall give some of the significant statements made, and a syllabus of the discussions.

The Rev. S. F. Scovel, D. D., who was elected president of the association for the ensuing year, delivered the annual address, "The Gospel Ministry and National Reform." The speaker emphasized the thought that the church in the past labored to save individuals, but that the present task is to save nations. "We must save the nation first, and then the individual will have to swing into line."

The first topic discussed in the institute was entitled, "The Fundamental Principles of Christian Civil Government." The Rev. T. P. Stevenson, D. D., led out in the discussion. Many strange deductions were made from Bible texts to sustain their doctrine of the nation's recognition of God and his laws, and Christ as supreme ruler over all nations.

Dr. Scovel said: "The nations in the past who have not recognized God and his laws in their laws have gone backward, and have been terribly punished by God in judgments of war and national corruption. The people of this nation are beginning to realize this, and a strong sentiment is increasing each year to have the true God recognized in the national laws of this great nation, and Christ as universal king of all nations. When this is done, it can be truthfully said: 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.'"

This speaker must have forgotten two important lessons in the history of the past. The celebrated Gavazzi writes: "When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. Before, the choice of religion was free; but after he had made some laws . . . the profession of Christianity became almost an obligation. Commands and magistracies were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervor or what motive?—A mercenary motive and a worse than languid fervor. . . . A pagan flood flowing into the church carried with it its customs, practises, and idols. . . . The church did not prevent the sin. . . . Becoming vain of having many millions of adherents, it did not closely examine their faith."

There is no mistake emphasized more in history than the mistake of the Christian church in the fourth, fifth, and sixth centuries, when the clergy made a rush, every time a new emperor or king took the throne of his dominion, to get him on the side of their peculiar tenets. The professed church then made legal conversions to the Christian cause on the wholesale plan, receiving vast armies and entire nations in a single day by a mere

formal acknowledgment of their general or ruler. This very scheme brought trouble, dissension, and continual war between political and religious factions. Then followed the one-man power in the church and the persecution during the Dark Ages.

Another lesson of past history which these "Reformers" seem to have forgotten, is the undeniable fact that every nation of the past that has established religion by law has gone backward and has experienced national hypocrisy. All history testifies that a flood of corruption crept into the church as soon as the clergy induced the state to formulate the unholy union and legalize matters of faith.

Do not Spain and Russia still have a state religion? Have they not tried this theory of religio-political rule for nearly sixteen centuries? How do they compare with this country which shook off from the state at the very outset every shackle of ecclesiastical bondage, and refused to acknowledge even the shadow of a semblance of any form of religion in national and constitutional law? Does not the experience of a little more than a century in this republic prove that a government enjoys more of the divine blessing when the state and the church attend each to its own affairs without joining hands?

Rev. David Gregg, D. D., L. L. D., president Western Theological Seminary, gave utterance to the following sentiments: "No one can be a full-fledged Christian who does not and will not stand on the platform of the National Reform principles."

Dr. R. C. Wylie in his syllabus on "The Application of Fundamental Principles," set forth in printed form the following statements: "Legislative bodies should obey God's law as to the day of rest, and enact laws for its protection. They should legislate as to the oath, prohibiting blasphemy, etc. A system of public instruction should be established whereby instruction should be given in the foregoing principles and in their application. The Judicial Department of government should act on these principles. Occasion for so acting arises in deciding cases involving the constitutionality of moral statutes, such as laws against blasphemy, for the protection of the Sabbath, etc. Cases involving the interpretation of statutes touching moral questions furnish a similar opportunity. The Executive Department of government should act on these principles, by a prompt and impartial enforcement of the law, by embodying them at suitable times in executive documents, such as messages, proclamations, etc. The officers of government should be men who believe the Christian principles of civil government, and whose characters are in harmony with them." These statements were drawn out to their logical conclusions.

Rev. J. S. Martin, of Rochester, Pa., expressed himself thus: "The government should only choose those men as officers who are morally and religiously qualified to uphold the laws and principles of Christ as king. All others are unqualified for public office, and should not receive any votes unless they conform to, and believe in, these principles as advocated by this association." Another speaker said: "Civil government and religion can not be divorced. We

must get the religion of Christ into legal ink, and then enforce the ink to the letter. We are the champions of moral reform into law, and we alone can accomplish this great feat." One speaker suggested that with the co-operation of the great church federation of fifty-four million adherents, their united effort would soon accomplish this great feat, and whip every opposing element into subjection.

To the student of the Bible and of history these statements need no comments. Soon we can expect startling developments in this nation.

C. S. LONGACRE.

### "The Much-Abused Frank"

UNDER the above heading, the Washington Times of Dec. 14, 1905, says: "Of all the mail transported last year by the postal service, one-eighth part in weight was carried under frank." In his annual report, Postmaster-General Cortelyou says that it costs the government twenty million dollars to extend these courtesies.

The old story of the representative in Congress who dispatched a set of bedroom furniture and an iron safe under the franking privilege to his home is still current in Washington. But this would not have been further from the original intent of the frank, nor a greater abuse of the franking system, than is the use some are now making of it to carry on a religious propaganda, and promulgate principles subversive of the government, and contrary to the express terms of the Constitution.

Among those who are abusing this franking privilege in this way the National Reformers and the Reform Bureau may be mentioned. In an article published in the Washington Post of Aug. 16, 1905, Mr. William F. Crafts admits that he has "used franks more or less for seventeen years—since the first of his twenty-eight hearings before committees of Congress, on April 6, 1888." And at the recent annual convention of the National Reform Association, Dr. H. H. George admitted as much, when he said, "We don't pay for things we can get out of if possible."

The third assistant postmaster-general, in his report, recommends that the franking privilege be abolished; that all mail matter be prepaid at the regular postage rate; and that a system of appropriations to cover necessary postage expenses be adopted to supply the needs of members of Congress and the governmental departments.

W. A. COLCORD.

"ORGANIZE for Liberty" is the title of an appeal for the religious liberty work that we find in the *East Michigan Banner*, under date of December 13, 1905, and signed by authority of the conference committee, from which we select the following important paragraphs:—

"Now is the time to get ready for the great battle just ahead. Some one will be asked to bear the brunt of the work in your locality. As you value your soul, do not shirk a responsibility if the church lays it on you."

"We do not yet know to what extreme we may be pressed; so let us be prepared for quick and concerted action."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### The Educational Convention

ONE of the recommendations from the Department of Education adopted by the General Conference at its last meeting in Washington was to the effect that an educational convention should be held during the summer of 1906. At a meeting of the new Department of Education held at the close of the conference the various committees were appointed that were to prepare matter to be submitted to this convention. The time and place of holding this convention have not yet been decided. Correspondence is now in progress with the members of the department looking toward suggestions to be submitted to the General Conference Committee.

However, the various committees should be enthusiastically at work in order to have the very best ideas possible concerning the educational work in readiness for the meeting of this convention. We hope that this convention may mark the beginning of an era of progress in all the various features of our school work.

F. G.

### Courage

"BE strong, and of a good courage." This commission to Joshua is given to every leader in Israel. Time and again does the conscientious teacher almost lose heart. Her work is perplexing; for "it is the nicest work ever assumed by men and women to deal with youthful minds." It is well, therefore, that our teachers should have constantly on hand a large fund of courage to use in emergencies. Some days everything apparently goes wrong in school; the children are restless and disorderly, and do not learn their lessons. This state of affairs will be continued day after day, or it will be changed.

A change for the better depends very largely upon the courage of the teacher. She needs to realize that while dark and discouraging days do come, and always will, yet with a spirit of courage which gives a determination that the school work shall run smoothly and properly, the next day succeeding one of these dark days may be one of quiet obedience and study. We are never to give up in discouragement. This certainly will not win the battle.

If there was ever a teacher who had just reason to be discouraged, it was Christ. For three and one-half years he labored unceasingly, and as only he could labor, to lead his pupils to understand the truths which he was endeavoring to teach them, and yet at the close of his course of instruction they had hardly grasped the first principles of his kingdom. They believed that he was to establish upon the earth a kingdom upon the same basis as the kingdoms of this world, even though he had told them plainly to the contrary. But he did not fail, nor was he discouraged. He looked beyond his immediate work. He could see the life-work of his followers. Within the course of a few years after his death they had grasped

the principles which he had endeavored to teach them, and they were proclaiming them to the whole world with so much force and power as to make even kings and rulers on their thrones tremble.

So it is well for us that we look not alone to the immediate results, but remember that if we are faithful, there will go forth from our schools those who have been so instructed that they will be mighty heralds of truth.

F. G.

### Doctrines in the Church-School

FOR several years I have been strongly impressed with the urgent necessity of our children and youth being thoroughly instructed in the points of faith which we hold as a people.

This instruction, if given at all, must be largely given by the church-school teacher. We are told that had the parents done their duty, the church-school would not be necessary. It becomes obvious, then, that the teacher is to do that which some parents, at least, have failed to do.

Some time ago an article appeared in *The Signs of the Times* from which I will quote a few extracts:—

"A friend said to me, 'I was very much surprised and grieved the other day when chatting with a young girl whose father and mother have for years believed in the distinctive Bible truths for this time. When the conversation turned upon religion, I asked her if she could give the Bible reasons for the peculiar faith we hold as a people. I was surprised and saddened by the careless reply, 'O, I don't know anything at all about it! I only know that papa and ma believe it, that's all.'"

How many of our children and youth are in the same condition, the school-teachers of the denomination have the best opportunity of knowing, and still some of them discourage the idea of teaching doctrinal subjects to these children, and maintain that the Sabbath question, the second coming of Christ, the state of the dead, and similar subjects should be reserved for those who have reached the higher grades.

That these subjects can be at least partially grasped and comprehended by the little ones is demonstrated by the following, also from the *Signs*: "I know a little girl who at the time of which I am speaking was not more than six or seven years old. But her parents had so faithfully trained her in Bible truths, that she was, even at this tender age, perfectly able to give chapter and verse for the reasons of her faith. One day a lady friend called at the house while her mother was out. In the course of the conversation with the young hostess, the lady mentioned the Sabbath-school. 'You ought to keep the Sabbath, Mrs. Blank; don't you think so?' questioned the little missionary. 'Perhaps I ought, but I suppose you keep it because papa and mama do.'

"No, Mrs. Blank, I'll show you why I keep the seventh day. I do it because God commands me to." Then, much to the astonishment of the visitor, the little one produced her Bible, and without hesitation turned to the commandments and read the Word of God to her guest. Then turning to the New Testament, she read Matt. 28:1 and Luke 23:56. Then she said, 'Now don't you think you ought to obey God, Mrs. Blank?'

Many children, for various reasons, can not continue in school until they reach the higher grades, where the distinctive truths for this time are taught. Shall we send them out with nothing to hold them to the truth so dear to us?

Clearly the time to teach our children the truths that make us a denomination is while we have them under our influence and care. Truths instilled into the minds of the young become a very part of their being. They are never forgotten, and they exert a holding power that they sometimes fail to do when taught to those of more mature minds.

I have in mind a number of little children who at an early age, in the church-school, committed to memory many of the texts on the second coming of Christ, the nature of man, etc. A number of years have elapsed, but those texts are fresher in their minds to-day than many which have been learned in later years.

LENORE E. HOWE.

(To be concluded)

### Notes

J. W. CHRISTIAN, superintendent of schools in the South Dakota Conference, writes as follows of their school work: "Our work here in South Dakota is moving on nicely, and God is signally blessing our efforts. We have fourteen schools in operation at the present time—ten in the English and four in the German language. We have been very fortunate in securing well-qualified teachers from a literary standpoint, and fully consecrated to the work."

THE Central Union Conference *Bulletin* of October is devoted to the industries of Union College. The subjects considered are industrial education, general work for students of Union College, the poultry yards, the blacksmith shop, and a special kind of seed corn which the agricultural department is putting out. The special winter course at the college is also advertised. It is encouraging to see our institutions introducing into their industrial departments the most advanced ideas. There is certainly a great advance for our schools along the lines of industrial education.

WE are in receipt of the "First Annual Announcement of the Primary Parochial Schools of the California Conference of Seventh-day Adventists." This is a very neat little brochure setting forth in a few words the principles underlying our church-school work. A list of the twenty schools in the conference, with their teachers, is given. Statements are made with reference to the standard of work to be done, the discipline to be maintained, the examinations required, the service given, and the religious privileges of the schools, manual training, who are admitted, the character of text-books. A detailed course of study covering ten years is outlined, and a list of regulations is given. The educational superintendent, Prof. E. D. Sharp, 1059 Castro St., Oakland, Cal., will be glad to correspond with any who are interested in Christian schools. This little announcement is certainly very suggestive, and it can but be of great help in binding together and unifying the educational work of the California Conference.

"It was a long struggle to find teachers, but what is worth getting is worth going for, and so we worked untiringly, and now we are rejoicing in the well-organized effort for the youth and children.

"Our teachers are using report cards which are sent to the parents every month, and the teachers also make out a monthly report which is sent to me and kept on record for future reference. We are still in the rough, but we hope to reach a degree of perfection that will at last give us a definite record.

"We held our examination this fall in September (the first ever held in South Dakota, although the school work has been recognized for six years), and required an average standing of ninety per cent for a two years' certificate, and seventy per cent for a one year's certificate. We have no one teaching on a lower standing.

"I submitted the questions to our county superintendent of public schools, and he said that they were fully as hard as any he would ask of his applicants.

"He met with us one day in institute work, and seemed highly pleased with our plans. I speak of this only that you may appreciate what grade of work we seek to do. We have some perplexing questions in this cold and sparsely settled country. Many of our brethren are anxious to send their children to a Christian school, but to drive four or five miles on these bleak prairies is impossible.

"We need a closer relation between the various conferences and mission fields in this union conference, and I sincerely hope we may see this supplied at our next conference in March."

## Current Mention

—The maiden voyage of the Cunard Line steamship "Carmania," which is equipped with turbine engines, has demonstrated the utility of this style of engine for the largest ships. Greater speed is attained, and there is almost an entire absence of vibration, even in stormy weather.

—Very conclusive evidence of the prosperous condition of one class of American citizens is furnished by the fact that although diamonds and other precious stones have risen in price almost twenty-five per cent during the past year, the value of such stones imported to this country during that time is \$37,000,000, which is \$11,000,000 greater than the value of such imports for any previous year.

—According to the German paper *Frankfurter Zeitung*, a serious Albanian rebellion is in progress in the western provinces of European Turkey. The first outbreak occurred in the town of Tetovov, where the rebels repulsed 3,000 Turkish troops sent from Uskub to suppress the outbreak. All the Turkish officials in the town were murdered. Later the Turkish troops captured the town, and massacred all rebels found in arms. The rebellion is spreading.

—The dimensions of the principal farm crops for the banner year 1905 are announced as follows by the Department of Agriculture: "Corn, 2,707,993,540

bushels; winter wheat, 428,462,834 bushels; spring wheat, 264,516,655; oats, 953,216,197; barley, 136,651,020; rye, 27,616,045; buckwheat, 14,585,082; flaxseed, 28,477,753; rice, 12,933,436; potatoes 260,741,294; hay, 60,531,611 tons; cotton, 9,283,000 bales; tobacco, 636,033,719 pounds."

—The change to a "Liberal" government in Great Britain, with Sir Henry Campbell Bannerman at its head, seems likely to be attended with a considerable change in the policy of government throughout the empire, especially in India. The new premier in recent speeches has laid stress on the doctrine of subordinating the military power to the civil authority, as essential to the best interests of the empire, and it is anticipated that Lord Kitchener, who contended with Viceroy Curzon for the establishment of military supremacy in the government of India, and under Premier Balfour succeeded against the viceroy, will be recalled, or will tender his resignation. Another step taken by the government which is considered of momentous importance is the prohibition of further importation of Chinese coolies into South Africa.

—Civil war rages in Russia. The government and the revolutionary forces are in a death grapple, the outcome of which will almost certainly be the complete overthrow of the autocracy, or the re-establishment of the old regime. The situation is the worst in the Baltic provinces, where scarcely any vestige of the czar's authority remains. A St. Petersburg dispatch says: "The Lettish provinces in the west, Saratoff, and neighboring provinces in the east, and Ekatorinslav and adjoining provinces on the south are all ablaze with the flame of revolution. It is estimated that at least 1,300 palatial mansions of estate holders have been burned to the ground. In many cases all the contents of the palaces, including valuable libraries, catalogues, and paintings, have been destroyed with the mansions. The damage caused in this manner is estimated at \$100,000,000. At present, the total number of armed peasants who are in open revolt against the government may be estimated at 200,000." The city of Riga, which was held by the revolutionists, was shelled and destroyed by the government forces, and a severe battle was fought for the possession of the town of Tukum, in Courland, which was finally captured by assault by the czar's troops. The city of Kharkoff is in the hands of the revolutionists. The latter appear to be well armed, and led by men of military training. In some places large bodies of troops have deserted to the revolutionary side. Besides opposing the government by armed force, the revolutionary leaders have answered the government's attack by proclaiming a general strike which has stopped every railway line and suspended all means of communication. The czar has sent his private funds and valuables to be deposited in the Bank of England for safe keeping. News from Moscow, December 23, stated that the city was the center of a pitched battle between the government troops and the insurgents, in which cannon and machine guns were used, and thousands of persons had been killed or wounded. Martial law has been proclaimed in ten provinces of Poland.

## NOTICES AND APPOINTMENTS

### 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*.

### Medical Missionary Training-School

A SPECIAL training-school for medical missionaries will be organized the first of January, 1906, in connection with the Loma Linda Sanitarium of Southern California. It is designed to make this a training-school for all branches of medical missionary work, the nurses' course forming only one line of the studies. Those desiring to enter this training-school should send for further information at once. Address Loma Linda Training-school, Loma Linda (Redlands), Cal.

J. A. BURDEN.

### West Michigan Annual Conference

THE fourth annual session of the West Michigan Seventh-day Adventist Conference will be held in Otsego, Mich., Jan. 18-21, 1906. As this will be a very important meeting, we trust that each church in the territory will send a representative. The basis of representation is as follows: one delegate for each church, and one for each full fifteen members.

Notice is also here given of the annual meeting of the West Michigan Conference Association of Seventh-day Adventists. At this meeting the board of trustees, consisting of five members, is to be elected. Other matters of business will need to claim the attention of the members. The members of this association are the duly accredited delegates to the unincorporated West Michigan Seventh-day Adventist Conference. This first meeting will take place Friday, Jan. 19, 1906, at 3 P. M.

All departments of the work will receive due consideration during this session.

A. G. HAUGHEY, *President*.

### The Medical Missionary Convention Report

THE report of the late convention held in College View is now mostly in the hands of the typesetters, and we hope to mail it within two weeks, together with important unpublished Testimonies concerning this part of the third angel's message. The many requests for this matter which come in every mail bring the strongest assurance of the approval which our people feel for the present effort to rightly relate "the right arm to the body" of the third angel's message.

This report will be issued in pamphlet form, and will be mailed on application to any of our doctors, nurses, conference employees, or other workers who are interested in the health work. Publishing this matter is attended with considerable expense, and if each order is accompanied with ten cents to cover cost and postage, it will greatly relieve the expense to the General Conference. Address J. E. Froom, M. D., Medical Secretary, Takoma Park, D. C.

### West Virginia, Notice!

A GENERAL meeting will be held at Kanawha Station, W. Va., ten miles east of Parkersburg, on the B. & O. R. R., Jan. 5-8, 1906. At this time we expect to have with us Elders E. W. Farnsworth and W. J. Fitzgerald, president and vice-president of the Atlantic Union Conference.

All members of the West Virginia Conference Committee and the laborers in the conference are expected to be present; and we also invite as many of our church and Sabbath-school officers, canvassers, and other brethren and sisters as can to attend and receive the benefits of the meeting.

Pray that God may bless this meeting, and make it a blessing to the work in this conference.

B. F. PURDHAM, Pres. W. Va. Conf.

### The Duty and Responsibility of the Text-Book Committee

FROM letters written to the text-book committee by authors who have manuscript for text-books, it would seem that there is a misunderstanding in regard to the duty and responsibility of the text-book committee appointed by the Educational Department at the last General Conference. By reference to the report of the meeting of this department held at Takoma Park, May 30, 1905, it appears that nothing was said in regard to the duties of the committee and the time of reporting, except that this committee was also to study the question of finances and publication, and suggest to the Educational Department and to the General Conference such plans as they may formulate. But in the discussion of the appointment of this committee, it was clearly stated, and agreed to by all of the members present, that the report of the committee should be made to the educational council, which it was voted to hold some time during the summer of 1906. The reason for placing the report so far ahead was that the committee might have time to do thorough work in the examination of manuscripts and text-books, and also that their work might be passed upon by a representative body from the entire field of our educational work, at least in this country. It was feared that if a small committee should select text-books, their decision would not carry the weight which a decision of a more representative body, like a convention, would carry. It was believed that the course here outlined, while seeming a little slow to authors anxious to get their books before the people, would in the end be the surest way of bringing about permanent unity in regard to the text-books to be used in our schools.

Some seem to think that the committee was designed to assume financial responsibility in providing for the publication of text-books, but this is not the understanding of the committee. They were instructed to recommend some plan to the Educational Department of the General Conference, but they can not assume any financial responsibility in regard to the publication of text-books. If there are authors who desire to see their books published before the text-book committee, widely scattered through the United States, can have time to examine their manuscripts and report recommendations to the educational convention next summer, they may have recourse to the recommendation of the last educational council held at College View in 1903; namely, that authors be encouraged to publish cheap editions of their books in order that teachers may have opportunity to test them before they are adopted as permanent text-books.

C. C. LEWIS, Chairman.

### Publications Wanted

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

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

Mrs. M. Harrison, 6 Laws St., Kingston, Jamaica, periodicals and tracts.

Lucy Lewis, Gravette, Ark., periodicals and tracts, sent regularly until further notice.

Ethel L. Furbush, R. F. D. 2, South Berwick, Maine, REVIEW, Signs, Instructor,

Watchman, Life Boat, Training School, Gleaner, Little Friend, Life and Health, and tracts.

Mrs. Chris Gill, 302 Clay St., Seattle, Wash., REVIEW, Signs, Life Boat, Watchman, etc.

Henry J. Peters, New Home, N. D., REVIEW, Signs, Watchman, Instructor, etc., and tracts.

Mrs. E. J. S. Keen, R. F. D. 3, Missoula, Mont., Signs, Instructor, health literature and tracts.

H. B. Swartwood, Van Etten, N. Y., sends thanks for publications, and says that he has sufficient.

Geo. H. Skinner, 9 Evans St., Montreal, Canada, Signs, Watchman, Life Boat, Life and Health, also French tracts and papers.

### Address

THE address of Elder E. E. Franke is 726 Kensington Ave., Plainfield, N. J.

### Address Wanted

HAVING been unsuccessful in our efforts to learn the whereabouts of Mrs. Mary E. Campbell, whose name is on the record book of the Seventh-day Adventist church of Bismarck, N. D., we request her or any one knowing her address, to correspond with us. CHAS. J. TRYGG, Church Clerk.

### 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.

SPECIAL SALE.—During the holidays we will sell all our steam cookers at greatly reduced prices. Send stamp for leaflet. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$.90; 5-gal. can, \$3.50. Send for sample. Address E. W. Coates, 535 W. 110 St., New York, N. Y.

WANTED.—Eight or ten strong healthy young ladies to wait table in the vegetarian cafe, Los Angeles, Cal.; they must be Sabbath-keepers. Address O. F. Conway, Manager, 259 South Hill St., Los Angeles, Cal.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only 10 cents a pound. We pay freight on 100 pounds or more east of Rocky Mountains, at 12 cents a pound. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

WANTED.—By a young man, place to work this winter with Adventists in southern Illinois or adjacent States, for small wages or board (according to work); has taken nurses' course nearly two years. Address Philip Threadgold, Du Quoin, Ill.

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, \$9.25. Address R. H. Brock, Arkansas City, Kan.

## Obituaries

HALLOCK.—Died near McBride, Mich., Nov. 29, 1905, Bertha Hallock, daughter of Mr. and Mrs. Timothy Hallock, aged 10 months and 10 days. Job 1:21 formed the basis of the funeral discourse, by the writer. M. C. WHITMARSH.

BLOCK.—Died at her home in Johnstown, Pa., Nov. 19, 1905, of dropsy, Mrs. Bertha Block, aged 42 years. She leaves a husband and five children and many friends to mourn their loss. Services were conducted in the Seventh-day Adventist church, words of comfort being spoken by the writer from Rev. 14:13. W. F. SCHWARTZ.

MCDANIEL.—Fell asleep in Jesus, at Bonner Springs, Kan., Nov. 9, 1905, Grandpa McDaniel, aged nearly 98 years. He early accepted Christ as his Saviour, and the advent doctrine as his belief, and he departed this life firmly believing in Christ's soon coming and the resurrection of the dead. Words of comfort were spoken by Rev. E. E. Hollar, of Kansas City. ANNA FRIDLEY.

MARION.—Died at Norwich, Conn., Nov. 14, 1905, of pneumonia, Sister Sarah M. Marion, in the seventy-fourth year of her age. Sister Marion accepted present truth about sixteen years ago, and united with the Norwich church, of which she remained a faithful member until her death. She leaves a husband, one son, and three daughters. She will be greatly missed by both the family and the church. She was laid to rest in the Preston Cemetery, about six miles from Norwich, to await the glorious resurrection. The funeral service was conducted by the writer. A. J. CLARK.

LAMKIN.—Died at Plano, Ill., Sept. 16, 1905, after an illness of about eight months, Brother W. O. Lamkin, aged 72 years, 1 month, and 22 days. He had been blind for many years. Brother Lamkin had been a believer of the truths of the third angel's message for more than twenty years. He was a member of the Sheridan Seventh-day Adventist church, and was loved and honored by those who knew him. His life was one of patience and cheerfulness, and we hope to meet him when the last trump shall sound. He left a wife and several children and other friends. The funeral service was conducted by the writer at the church in Sheridan. E. A. CURTIS.

LEWIS.—Died at Venice, N. Y., Sister Mary Lewis, in her eighty-fifth year. When her attention was called to the fourth commandment, about thirty-seven years ago, she readily accepted the Sabbath, with that simple faith and filial trust in God which she ever after manifested. One had only to form her acquaintance to highly respect and dearly love her. She was in a marked degree an exemplary Christian. Her second husband was a believer with her in the third angel's message and its kindred truths, and remained faithful till his death, which occurred in Battle Creek, Mich., fourteen years ago. She sweetly sleeps in Jesus. The funeral service was conducted by the writer. J. W. RAYMOND.

WADDELL.—Died in Wellington, Kan., Nov. 19, 1905, Minnie Waddell, daughter of William and Mary Waddell, aged 6 years and 4 months. About a year ago little Minnie was afflicted with rheumatism, which affected her heart, leaving it in a weak condition. About a month before she died, she was again severely stricken with heart failure, from which she never recovered. She bore her sufferings patiently; and although so young, the Saviour was very precious to her during her last illness. The funeral service was conducted by the writer in the Seventh-day Adventist church, a large company of sympathizing friends having assembled to accompany her sorrowing parents to her last resting-place. H. F. KETRING.



WASHINGTON, D. C., DECEMBER 28, 1905

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

THE principles which underlie the "Lessons from the Life of Solomon" now appearing in the REVIEW are of present application. We hope all are reading these articles.

ELDER W. C. WHITE is working this week in Philadelphia and New York in the interest of the campaign in behalf of "Ministry of Healing." He expects to spend the coming Sabbath in Washington, after which he will visit the Southern field.

THE leading article in the December *Missionary Review* discusses with much force and clearness, "Some Modern Views of Missions." The editor shows the tendency of many present-day writers to cut loose from the basis and principles of Christ, and to adopt those of mere humanitarian philosophy instead. The article is worth reading from every point of view.

THE Holiday number of *Our Little Friend* is a double number, containing besides the usual Sabbath-school lesson studies, a large amount of interesting and helpful reading for the children. The cover design, showing various winter scenes, with a poem entitled, "Hurrah for Winter," is especially neat and attractive. Other suitable illustrations are scattered throughout the pages.

UNLESS satisfactory arrangements can be made for the sale of the printing plant now operated by the Review and Herald Publishing Association in Battle Creek, it will be removed to Washington as soon as the new building is ready for it. Brother S. N. Curtiss, the business manager of the association, is now in Battle Creek to adjust business matters there preparatory either for a sale or for removal of the plant.

WE enter upon this new year with a larger circulation for the REVIEW than we have had at the beginning of any previous year in the history of the paper. Our present edition is eighteen thousand. One year ago it was sixteen thousand, and two years ago it was fifteen thousand. We know that those friends of the paper who have put forth faithful efforts in its behalf will be gratified to learn these facts. We hope by

their help, for which we desire to make fitting acknowledgment, to increase our edition to twenty thousand during the coming year. We have had our minds upon this number for some time, and fully expect to reach it.

THE profit on periodicals, generally speaking, comes from advertisers instead of from subscribers, and few publications have the financial courage to refuse paying advertising. Referring to this matter, one of our exchanges says:—

Religious papers, like all other periodicals, are dependent upon advertising for a portion of their income. It would be an ideal condition if the subscription list could be so increased that all advertising could be excluded. Meanwhile the publisher can only insist that advertising shall be honestly offered by reputable persons.

Our readers can readily see how near the REVIEW comes to the "ideal condition," and yet the price is no more than is charged for other papers which admit much advertising, both objectionable and unobjectionable. We hope that the loss of the publishers is the gain of the readers.

### A Good Result

A BROTHER sends us a list of new subscribers for the REVIEW, with the money for the same, and writes:—

This is one result of the week of prayer. The first Sabbath of the week we found our little church without a copy of the REVIEW, and we could not have the reading that day. We felt condemned for this condition of things, and determined that at the close of the week every family in the church should have it; and to-day, thank God, all are subscribers to the good paper which God has set as a watchman on the walls of Zion. May God bless you in making it a faithful teacher of truth.

This is practical home missionary work, and while we hope that there are few churches in which not a single copy of the REVIEW is taken, yet we are confident that there is still opportunity for faithful work in carrying out the recommendation to place this paper in every Seventh-day Adventist family. How is it in *your* church? Has this phase of the missionary campaign received the attention which it deserves?

WE have spent a little time in the study of the appropriations of the Seventh-day Baptist Missionary Society for the year 1906, and we think that our readers may be interested in a brief statement of the results. This society appears to be operating in four fields outside of the United States, having four workers in China, three in Africa, one in Holland, and one in Canada. The appropriations for 1906 for the salaries of workers and other expenses in these

fields amount to \$4,430. The appropriations for the same year to meet salaries, expenses, and aid rendered to needy churches in the home field amount to \$3,535. Thus the grand total of appropriations by this society for both home and foreign work for the year 1906 is \$7,965. As a basis for comparison we will state that the appropriations by the Seventh-day Adventist Mission Board have been upward of \$100,000 annually for several years, while the tithe of the denomination, expended chiefly for home work, has been about half a million dollars per year in addition to this. The Seventh-day Baptists have stood in defense of the Sabbath truth for several centuries, but are not in sympathy with the other special features of this advent movement. The Sabbath reform apart from the third angel's message seems to progress very slowly. The world needs the whole truth in this generation.

### The Review for 1906

WE are facing a new year. This is the last issue of the REVIEW for 1905. With the beginning of a new volume it is usually expected that some outline of the plans for the future will be announced.

We have been greatly encouraged during the past year, and especially of late, by the many expressions of appreciation which have come to us from our readers in different parts of the world. One esteemed brother writes, under date of December 10: "The good old REVIEW is getting better and better all the time. I have a sermon from it every day—an every-day feast. It is clean cut and uncompromising, yet kind and distinctly Christian." This brother has made a good statement of the purpose which we have sought to accomplish. We are encouraged if our readers think that we have realized this aim to any considerable extent. We can not think that we have fully attained it.

As for the future: the present is a time of intense interest, and the coming year will surely be filled with developments and experiences of deep significance. We look for greater power and more rapid progress in our own work, and the times seem ripe for stirring things in the world at large. It will be the work of the REVIEW to maintain and to disseminate the original advent message as the gospel of salvation for this generation, and as a preparation for the soon coming of our Lord. It will sound an earnest warning against the deceptive teachings of those who are departing from the faith, both within and without the denomination, and will stand for an old-fashioned Biblical Christianity. It will continue to direct attention to the fields white for the harvest, and to report the progress of the work in all lands. It seems to us that every one who is deprived of the REVIEW during 1906 will suffer a serious loss. How can one have an intelligent knowledge of our situation and work in this critical experience who does not read the REVIEW?

We hope all the present readers of the paper will continue their subscriptions, and that many others may be added. We wish all a happy new year in faithful service for the Master.