

# The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 15, 1906



"HE SENDETH FORTH SPRINGS INTO THE VALLEYS; THEY RUN AMONG THE MOUNTAINS."

# Our Publishing Work

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

## To the Readers of the Review

Dear Friends:

*The year 1906 is fast passing, but it has recorded many developments in our work, especially here in Washington. Where was recently wooded land, now stand our new office buildings, and those who have passed by at night have seen in the place of darkness, light shining from many windows, indicating that work is going on night and day. We are glad this has been so. We appreciate the great demand for our publications, and our great regret is that we have not been able to supply these demands without delay.*

*The holiday season, the best of the year for the sale of our publications, is now just before us, and we must plan for it at once. At this time of the year the people will buy books for their children and friends. What a grand opportunity, which comes but once a year, to place in their hands publications containing present truth! We might cite many instances to show that success has crowned the efforts of our workers during October, but space forbids; yet, taken collectively, we have sold from this office alone during October 10,130 subscription books, 64,123 tracts and pamphlets, and 1,186 trade books, with a total retail value of \$15,286.94.*

*Our periodicals have also been generously patronized during the past year; but now is the time of the year when many subscriptions expire, and people are making up their periodical orders for the coming year. Such papers as "Life and Health," "Liberty," "The Watchman," and "The Signs of the Times" can be successfully placed in many homes just now if attention is called to them. The good old "Review" ought to be in many more homes, and all "Review" readers should provide themselves with good clubs of the denominational missionary papers, "The Signs of the Times," "The Watchman," "Life and Health," and "Liberty." These papers can be sold by a little effort for five cents a copy. The commission on them will return a fair remuneration for the time spent. The average profits on "Life and Health" and "Liberty" during the past year were 25 cents an hour. The results for good in the circulation of these important journals represent an incalculable value. It would require the entire space of this issue of the "Review" to record even the results reported, and all know that only a few are ever reported. We trust the Lord will inspire his people with a zeal in keeping with the importance of this line of work, and that through their efforts the present winter months may be the most prosperous of the year.*

*We expect November and December to far exceed the previous months of the present year, and we appeal to our "Review" readers to make arrangements at once to join in the distribution of our publications. While some can engage in this work wholly for the good to be realized, others must keep in mind the supplying of the necessities of life. To both classes, this season of the year affords exceptional spiritual and temporal remuneration.*

*Write to your nearest publishing house or State tract society, or to us, suggesting your preference for any particular line of work, and your communication will receive prompt attention.*

*Trusting the remaining weeks of the year 1906 may be a climax to the good work which has been accomplished in the sale of our publications during the preceding months, and that a great army of workers will respond to this call, we are,*

*Yours for the advancement of the message,*

**Review and Herald Publishing Association, Takoma Park, Washington, D. C.**

# THE REVIEW AND HERALD

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

VOL. 83. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 17, 1906. No. 46.

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

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

**Terms: in Advance**

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

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

Address all communications and make all Drafts and Money-orders payable to—

**REVIEW AND HERALD**  
Takoma Park Station - Washington, D. C.

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

## Editorial

THAT there is an intensity from beneath which is taking fast hold upon Satan's agencies is becoming more and more apparent. Human passions are wrought up to a terrible pitch. Human ambition vaunts itself to the very skies. The lust for riches and power consumes the nobler desires of the soul. A merely human philosophy has in it no power to hold men against this dreadful pressure, and they are going down into the pit, many taking their own lives, and many others being the victims of those whose deadly passions they have aroused. Revolutions in political life, in industrial life, and in religious life are breaking out on every hand. So great is the strain of the strenuous pace which is being followed, and so weakened are many by the degeneracy of the age, that reason is dethroned, and many and populous are the insane asylums which dot the country. Who can anticipate the end of these things except those who read them in the light of revelation?

### Reform Measures

THE attempt to stay the rising tide of evil and to bring in the kingdom of God by reform measures of human devising is utterly hopeless. Men can not be made better by law, not even the divine law. Measures for social and political reform do not change the heart. Satan is not cast out by the votes of legislative bodies. "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—

extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments, not because he was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient the cure must reach men individually, and must regenerate the heart. Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Here is the only power that can work the uplifting of mankind." The church is the only reform association which has a divine commission, and the Word of God is the agency which should be used in accomplishing genuine reforms. "Preach the Word."

### Translations and Paraphrases

A TRANSLATION of the Scriptures is the expression of the thought of the original language of each writer with as much exactness as possible. A paraphrase is the setting forth in other and more ample terms the general meaning of the original as interpreted by another. A translation permits the author to express his own thoughts. A paraphrase allows some latitude of interpretation, and may involve the possibility of perverting the meaning of the author. As Christians we ought to be living epistles read and known of all men; but are we translations or paraphrases? Do we express with exactness in our lives the thought of the divine Author of the Holy Scriptures? or have we given our own interpretation of his thought, and have we thus perverted his meaning? A professed translation which is, after all, a mere paraphrase, is an imposition. It is apt to mislead honest readers. Will those who know Christianity by our translation of the Bible, have right conceptions of the love of God and the transforming power of his grace? Are

we translating the Scriptures, or are we paraphrasing them? "Ye are my witnesses."

### The Unchanged and Unchangeable Sabbath

THE wide-spread proclamation of the plain teaching of the Scriptures concerning the true Sabbath of the Lord is arousing opposition. All the old arguments against the observance of the seventh-day Sabbath, which have been answered so many times, are being revived, and other recently invented ones are being pressed into service. Some who profess to believe in Christ as their divine Lord and Saviour join the Pharisees of old in declaring that he was a Sabbath-breaker. Some think to set aside the Sabbath by stigmatizing it as Jewish, forgetting that "salvation is of the Jews." Others assert that the law was abolished by Christ, who afterward re-enacted all the commandments except the fourth, and as proof they pervert the teaching of the apostle Paul into the statement that "Christ is the end of the law," overlooking the inconsistency in claiming that the law was brought to an end while admitting that nine tenths of it survived. Still others say that there was no Sabbath before Sinai and no Sabbath since the cross. All these positions are unscriptural, and dishonor Christ the Lord of the Sabbath and the Redeemer of lost sinners, but they often confuse the minds of those who either do not know the Scriptures or are seeking for excuses to evade the claims of the true Sabbath. As a help in keeping this whole question clear in the minds of our readers, we quote the following paragraphs from the chapter on the Sabbath in "The Desire of Ages":—

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep my commandments and my laws?"

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a

sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before me, saith the Lord." . . .

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of the loving Heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as he required it, made men hard-hearted and cruel. . . .

Christ would teach his disciples and his enemies, that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work, is in accord with the Sabbath law. Jesus then crowned his argument by declaring himself the "Lord of the Sabbath,"—One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.

Jesus did not let the matter pass with administering a rebuke to his enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God.

Again Christ reiterated the truth that the sacrifices were in themselves of no value. They were a means, and not an end. Their object was to direct men to the Saviour, and thus to bring them into harmony with God. It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted. Its mere outward observance was a mockery. . . .

Those who hold that Christ abolished the law, teach that he broke the Sabbath, and justified his disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ himself, who declared, "I have kept my Father's commandments, and abide in his love." Neither the Saviour nor his followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in his life. Looking upon a nation of witnesses who were seeking occasion to condemn him, he

could say unchallenged, "Which of you convicteth me of sin?"

The Saviour had not come to set aside what patriarchs and prophets had spoken; for he himself had spoken through these representative men. All the truths of God's Word came from him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity. . . .

To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in him. The Sabbath points them to the works of creation as an evidence of his mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats his invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

---

### The Christian's Opportunity

EVERY follower of Christ who gives heed to the gospel commission verifies the fulfilment of that wonderful prophecy found in Isa. 32:21: "A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "Go ye into all the world," said Jesus, "and preach the gospel to every creature." That brings to the soul, parched and thirsty and ready to perish, the water of life from the springs of life. His desert then becomes a fruitful field; and that water of life becomes in him, in turn, "a well of water springing up unto everlasting life."

Souls are perishing to-day for the want of that water. In every avenue of life are men and women before whom the future is dark and cheerless, to whom that future seems to hold out no gladdening promise. Heart strings are snapping continually under the tense strain of the heavy weights of trouble and disappointment. There is no help for them save in the gospel of Jesus Christ; and this gospel must be made known to them by men and women who have themselves experienced what that gospel is, and what it can do.

If you have become a follower of Christ in very deed, and have heeded his last command to those who are his, then such soul-thirsty and sin-plagued ones are looking to you, and have a right to look to you, to become to them the blessed instrument of the healing, soul-satisfying Christ. If through you there is brought to them that which satisfies

the soul, that which binds up the wounds and bruises of sin, then you become to them as a river of water in a dry place. Your obedience to the cause of Christ, and your fulfilment of his will through that obedience, make you a blessing and your work a blessing-laden work. As you bring to them the knowledge of that safe, and only safe, hiding-place from the winds of doubt that parch and wither and blight, you become to them the minister of that blessing, the instrument through which that shelter is secured to them.

The tempest of persecution or bitter trial is pelting its pitiless hail upon the heads of many even to-day. Our God is a covert even from that tempest. He deadens the sting of that trial, and mollifies the wounds it makes, with the oil of his grace. You are not to be that covert; but the blessing of its reception may come through you—will come through you if you have heeded the command given by our Saviour to those who would be his. It is a blessed privilege that is thus brought to every child of God, to bring thirsty and dying souls to the water of life, and to point those bruised and bleeding from the lash of sin, or torn and trampled by the persecutions of the world—to point such ones to him who can heal and comfort and restore.

This land is a weary land; the world is overrun with sin. While wealth revels in its luxury, thousands of weary toilers are wearing out and burning out their lives in the steaming treadmills of our great cities, or eking out a scanty livelihood on depleted or barren land. The terrifying dread of seeing their families unfed and scantily clothed dogs their footsteps at every turn. Truly the people of this world are living in a weary land. They can draw no help from the burdens they bear, nor from those who pile the burdens upon them. They can find no rest in any human scheme or device—no shelter from the merciless rays of adversity that wither and sere and scorch. But you, as Christ's representative, may bring to them the blessed gospel of the sheltering "shadow of a great rock" in this their "weary land." There is rest, there is shade, there is comfort and peace. It is your mission to bring to them the blessed realization of that shelter and rest and comfort. There is sweeter rest in the lowly *mushik's* home, with Christ, than in the czar's palace, written around with the red appeal of his people's blood; more peace of soul in the house of penury, with Christ, than in the palace of luxury builded in the sweat and heartache of unjust recompense for toil. "Christ in you, the hope of glory," makes you a bearer of all manner of blessings, a steward dispensing all manner of good. Your storehouse is un-

limited, and your beneficiaries are about you on every hand.

But you are not limited to the poor and oppressed. In the homes of the wealthy there is many a hungry soul, yea, even in the palaces of princes Christ's workers have found them. They know not where to turn for relief or rest; they are craving something which neither wealth nor position can give. It is your privilege to bring that to them, and to receive from them the thanks of gladdened hearts. While they praise God for the gift, they will thank you for bringing it to them. What a glorious work it is! How it lines, with the bright rays of hope and peace and joy, the dark clouds of this world's misery! You are not that hiding-place; you are not that covert; you are not that river of water; you are not the cooling shadow; but loving obedience to the command of Christ will enable you to bring all these blessings with you to the souls in need. And in all the history of this world this is its most needy hour.

C. M. S.

## Two Great Movements

THE exodus movement was organized of God. It came in fulfilment of the promise and prophecy uttered four hundred years before to Abraham.

"When the time of the promise drew nigh," a divine providence began to shape events for the movement. Then the nations beheld a people called out from the world, led of God by his chosen prophet through many years of wanderings, and brought into the promised land at last. The exodus movement was a fulfilment of prophecy, and a sign to all peoples that God was carrying out his purposes in spite of the world's apostasy.

The story of the exodus movement was recorded as a lesson for all time after, but especially for "our admonition, upon whom the ends of the world are come."

In this day another great movement is on in the development of God's plan. Again the time of the prophecy and promise is come, and here is the great advent movement fulfilling the prophetic word. The Lord has called out a people from the world, and is leading them to the eternal land of promise. It is an organized movement. The Lord has spoken through all its history by the voice of the spirit of prophecy. In this also the exodus movement was an "example," for of that former time we read: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

As there was murmuring and apostasy in the exodus movement, so there has been in the advent movement. But God has never turned from his purpose.

As surely as he led the organized exodus movement out of Egypt and into the land of Canaan at last, just so surely, according to the sure word of prophecy, he has called out the Advent people from the world, to lead that same organized advent movement into the eternal Canaan.

The only hope of any man in Israel in the days of the exodus was to hold to the exodus movement. Not even a Caleb or a Joshua could go in alone, or separate from the movement, without losing his inheritance.

The only hope of any instructed Seventh-day Adventist to-day is in holding to the advent movement. John in the Revelation saw the very movement called out by the threefold message of Revelation 14, sweeping victoriously into the kingdom after the trials and tribulations of the wilderness wanderings had been overcome.

The Lord is leading the remnant church into the land of promise. Every form of rebellion and apostasy that the subtle philosophy of Satan can devise will spring up to sift the ranks. But the advent movement, as organized under the Lord's own leadership, is to keep straight on to the finished work and the city of God.

W. A. S.

## Timely Aid for Our Mission Fields

ANY one who will carefully weigh all the facts in the case must be deeply impressed and greatly encouraged regarding the interest that is being manifested by our people in the development of missionary enterprises in foreign lands.

This message, which started in such apparent weakness a few years ago, in the New England States of North America, is now being proclaimed the world over. This cause is firmly and permanently established in nearly all lands. Our missionaries are located and busy at work in every continent, every island group, and almost every government on the face of the earth. The unentered territory could be entered in a short time were we to make a special effort to do so. But we are not endeavoring to rush into countries merely for the sake of being able to boast of being there. We are going to all nations, kindreds, tongues, and peoples, because we have a message for them. And we are endeavoring to go to them as the providence of God opens the way. This onward march can not stop until the earth is lightened with the glory of God as revealed in his message for the world at this time.

In harmony with this divine purpose, the interest of God's people in the evangelization of the world increases and broadens as the work itself extends.

Every new mission established creates greater interest in all our missions. Every missionary who goes abroad arouses desires and convictions in the hearts of others to go. Every donation and appropriation given to missions leads to other and larger gifts. One year ago, at its biennial session, the Atlantic Union Conference voted to give its surplus tithe amounting to two thousand dollars, to the General Conference for foreign missions.

This thoughtful and liberal step has been followed by other union and local conferences until like appropriations have been made, amounting almost to fifty thousand dollars. The REVIEW of July 5 contained a list of these appropriations up to that date. The amount that had been appropriated at that time was \$26,515.47. For the information of our brethren, we will here reprint that list with the gifts that have since been made:—

Atlantic Union Conference..	\$2,000.00
Iowa Conference .....	6,000.00
Maine Conference .....	300.00
West Michigan Conference	4,150.00
Northern Union Conference	2,000.00
Central Union Conference ..	2,000.00
Pacific Union Conference ..	2,000.00
California-Nevada Conference .....	1,000.00
Lake Union Conference ....	3,767.11
Southern California Conference .....	5,398.36
Upper Columbia Conference	3,000.00
Western Washington Conference .....	1,200.00
Minnesota Conference .....	500.00
South Dakota Conference ..	500.00
Western Oregon Conference	1,000.00
Nebraska Conference .....	7,095.00
Kansas Conference .....	1,000.00
Oklahoma Conference .....	2,540.00
Missouri Conference .. ....	1,000.00
Colorado Conference .. ....	1,000.00
Total .....	\$47,450.47

This list may not be complete, but it gives the facts as far as we have obtained them. It should be stated that this does not include the many thousands of dollars of tithe which the conferences are giving to support laborers that have gone from them to take up work in the mission fields.

By appropriating a portion of their surplus tithe to our general treasury these conferences have put their shoulders under the great load that has rested upon the General Conference for several years, and have made the burden much lighter during the past year. This has been the most pleasant and encouraging year for the General Conference officers, from the financial standpoint, that we have experienced for years. This splendid assistance has helped to greatly strengthen the forces in the mission fields. We thank our Heavenly Father for these blessings, and for the spirit of liberality thus manifest among his people.

A. G. DANIELLS.



## Note and Comment

ONE of the latest claims in behalf of the Sunday sabbath is that Seventh-day Adventists are in error in maintaining that the decalogue is the moral law, the proof for this charge being that the Sabbath commandment is ceremonial. What interesting discoveries in theology have been made in the effort to make of none effect the plain teaching of the Scriptures concerning the seventh-day Sabbath! Such an assertion shows to what desperate straits the defenders of the false sabbath have been reduced. But we are glad to say that there are some who will not sacrifice truth and consistency to the claims of the overzealous defenders of a creed which lacks Scriptural support. Thus R. C. Allen, writing in *The Bible Record*, says:—

The law constitutes the decalogue, or ten words, which is preserved for the use of the whole race in the Hebrew Bible. The decalogue is then known as the moral law or law that is naturally right according to the principles of correct conduct among moral beings.

It is absurd for any one to assert that the decalogue is not the moral law, and only the extreme need of an argument would ever suggest such an idea to a student of the Scriptures.

DURING a recent sitting of the House of Lords, the upper branch of the English Parliament, Lord Avebury described the present condition of Europe in these words:—

The unrest in Europe, the spread of socialism, and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided, some steps must be taken to increase wages, reduce the hours of labor, and lower the prices of the necessities of life. Europe is a great military camp. We have no peace, only an armistice, with unlimited expenditures. The result is that instead of accumulating capital for our children, we are piling up for them debt and overwhelming responsibilities.

In its comment upon this remarkable statement the *Wall Street Journal* of New York City said:—

These words were spoken, not by a labor agitator or a socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning.

Observing men in America as well as in Europe are forced to the conclusion that the present tendency is toward a revolutionary crisis in which socialism will be arrayed against the moneyed

interests. The only permanent remedy for this situation is found in the gospel message for this generation.

THE city of Grand Rapids, Mich., has been greatly stirred by a campaign in behalf of closing all places of amusement on Sunday. The provision of the proposed ordinance is as follows:—

That no theater, theatrical performance, show, play, exhibition, vaudeville entertainment, drama or dramatical entertainment, circus or public entertainment, diversion or amusement, shall be run, conducted, carried on or operated within the city of Grand Rapids on the first day of the week, commonly called the sabbath; and the proprietor, lessee, or manager thereof, their agents or employees, are hereby prohibited from conducting or carrying on any of said shows, plays, exhibitions, or entertainments.

A fine or imprisonment or both may be imposed upon any offender. Our brethren at Grand Rapids ordered a supply of suitable literature for this occasion, and public meetings have been held. We hope to give a good report of this campaign in our next issue.

THE course pursued by Roman Catholics in countries where they are in the majority proves conclusively that it is a settled principle of papal policy that the church should control the votes of its adherents. A recent illustration of this interference in politics is furnished by the action of the Archbishop of Manila, who issued the following letter to his ecclesiastical subjects in the Philippines:—

DOCTRINE OF THE HOLY CHURCH  
Concerning the election of the officers of the country

TO THE VOTERS: "Catholics must not vote for men to fill responsible positions except those who are true and loyal Catholics. It is not possible and unreasonable to expect that irreligious men (non-Catholic) will put down existing evils."—*Leo XIII.*

"The voter will sin if he does not fulfill his duty at election time. He must choose Christian men who are faithful to the church, and who fear God, men who will not bring discredit upon it, and not cause it to take a backward step by working against truth and righteousness, but who will rather advance the interest of the government."—*Archbishop of Colon.*

The ones who have in keeping your body and soul ask that you do not only vote for men who are wise, but for men who are good Catholics, who will promote the welfare of the people according to the commandment of God given to Moses when he said: "Choose you from the multitude men who fear God and hate iniquity and make them rulers over you." Exodus 18.

And because many of you do not know for whom you should vote, you must confer with your father confessor and other good men of the holy church who have clean conscience toward God.

If you vote for a man who will not advance the interests of the people, you will commit a mortal sin.

Never vote for any other than a true Catholic. If you vote for any other than a true and loyal Catholic, you will be overwhelmed by the many sins that will be thrust upon you, besides you will be responsible for all he does.

Therefore we desire that you take these two words of instruction: First, It is the duty of all Catholics to vote when they get a chance; second, The voter has a binding and heavy duty to induce only Catholics to vote, and to vote only for Catholics.

BY THE AUTHORITY OF THE ARCHBISHOP OF MANILA.

In this country, where they are in the minority, Roman Catholics advocate the sound principle that a man qualified for a public office should not be debarred on account of his religious belief, but in the Philippines, where they are in the majority, "Catholics must not vote for men to fill responsible positions except those who are true and loyal Catholics." This illustrates the difference between real principle and mere policy, between Christianity and politics.

UNDER the title "A New Word in the Lexicon of 'Liberty,'" *The Christian Advocate* has this paragraph:—

So the land of the free holds "vassals," like any feudal lord. A recent decision by Judge Hough in the United States District Court contained the remark that the Congress of the United States has so far "consistently kept Porto Rico in a state of vassalage. It is neither a territory in *esse* nor a state in *posse*."

The Roman republic held many of its possession "in a state of vassalage," and the American republic is following her example in this respect as well as in some others. The union of church and state in the Roman empire in the fourth century contributed to the downfall of the empire in the fifth century. If a union of church and state is formed in this country in the effort to uphold the spurious Sunday sabbath, the history of the fourth and fifth centuries will be repeated.

THAT the Christianity of to-day is not the Christianity of the first century is plain to every candid observer. As a representative expression of this conviction we quote the following statement from a letter to a leading New York paper:—

As a careful student of the development of all religions I am amazed at the departure of modern Christianity from those simple standards formulated by its divine Founder.

A new system has appropriated the names and forms of Christianity. It is the form of godliness without the power, the body without the spirit. There is the same demand for a reformation now as in the sixteenth century.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## A Suggestion for Thanksgiving

As business is generally suspended on Thanksgiving day, we have a suggestion to make for a very profitable use of the occasion in the interest of this message. In the first place, as we consider the many encouraging tokens in connection with the cause of God, not only in the home field, but also in distant lands, we have great reason for thanking the Lord. Most cheering reports come from every foreign mission station. Japan, Korea, India, China, the Levant, darkest Africa, South America, the West Indies, and the islands of the Pacific, all send the cheering news of a large ingathering of souls, and general prosperity.

A large number of workers have been selected by the Mission Board and sent abroad the past year. Various out-stations have been opened up in numerous mission fields, so that nearly every mail brings us the cheering report of advancement of the work in distant fields.

Again, the tithes have greatly increased during the last year. The last statistical report we have for the year 1905 shows a marvelous increase in the tithes over that of the preceding year.

Our schools are full almost to the limit. Some of them are even obliged to refuse to take more students, because there is not sufficient accommodations for all who desire to come. This is a very encouraging feature of our work; for many from this large army of young people will come from these schools to spread the third angel's message.

The health of those who have been directly engaged in the advancement of the work has been more than ordinarily good, and but few of our missionaries or leading men have fallen in death during the last year. This should be a cause for great gratitude to the Lord on our part.

A spirit of unity and love seems to prevail throughout the field, such as has not been experienced before for many years. Most of the conferences are in a prosperous condition, and are enjoying a large measure of the blessing of God in the work that is being done throughout the field.

A liberal attitude on the part of the various State conferences toward the denominational work in the donation of tithes from their State funds to the mission fields, gives indication of confidence and co-operation. During 1906 the various conferences in the United States have contributed to the mission fund from their tithe not less than \$60,878.61. This is very encouraging indeed.

On the part of the workers throughout the wide field there has never been, perhaps, in the history of our denominational work a time when there was a greater willingness on the part of the various laborers to go to any field to which they are called, than at the present. It is no longer difficult to find men who are willing to go to India, and China, and Africa.

The camp-meetings the past year have been especially blessed with a large measure of the Spirit of God. Many conversions have been reported in almost every conference, and there is every indication that those who were in attendance at the meetings received much of the blessing of God.

The offerings that have been given to foreign missions, and Sabbath-school and special donations, have been most liberal on the part of our people this year. We truly expect the year 1906 to be the banner year in our missionary work, not only in the prosperity that has attended the work in the foreign fields, but in the liberal donations on the part of those in the home land.

These and many other reasons can be offered why it would be proper for Seventh-day Adventists everywhere to meet in their respective places of worship, and conduct a Thanksgiving service in honor of the God who has given us so many blessings.

It has been thought proper by the officers of the General Conference to suggest that Thanksgiving day be set apart as a day when those who have not yet begun to raise the \$150,000 fund should bring in their offerings. If all would respond to this call, there could easily be gathered in a large sum on this occasion. We would not be the poorer, and the institutions that are to receive the benefit of this donation would be greatly helped.

The needs of these various institutions will be set forth from week to week in the columns of the REVIEW. We hope our people will carefully read all that shall be written concerning them.

It has also been recommended that after we have taken our donation on Thanksgiving day, each member of the church, so far as willing, agree to lay aside at home a daily offering for the \$150,000 fund, until the first day of January, 1907. This offering should be brought weekly to the church, and placed in the envelope, and properly marked, so it will go into the \$150,000 fund. Then the church treasurer will forward these donations from week to

week to the State conference treasurer.

Is it not possible, if we should all take hold of this fund in a systematic, earnest way, that we should have our \$150,000 raised by the first of January, 1907? This would enable us to go on with our usual work in behalf of foreign missions.

We ask our people in each church throughout the field to consider this matter, where the conference has not yet made other arrangements, and see what can be done on this important occasion in the matter of making a large donation toward the \$150,000 fund.

I. H. EVANS.

## Voices from the Conferences

IN the *Watchman*, Elder Geo. I. Butler speaks thus of his impression of the council meetings at which the plans were laid for the special fund:—

The Spirit of the Lord was present. I have never before attended a meeting in Washington when I thought the good Spirit was so manifestly and impressively present. Union and harmony prevailed. The hearts of all were encouraged by the evident tokens of God's blessing upon his cause in all parts of the world. The progress of the work in foreign lands is indeed most remarkable. The truth is spreading to every land and every clime. . . . Of course, one of the great questions that was carefully considered and finally adopted was the proposed raising of one hundred and fifty thousand dollars as rapidly as possible, to advance the work. Of this sum, fifty thousand dollars is to come to the South, where it is greatly needed. The remainder is to be raised for the field everywhere.

Writing in the *Northern Illinois Recorder* in reference to the raising of the \$150,000 fund, Elder William Covert says:—

All can see that it will require large offerings on the part of our people to meet the demand that is now being made upon us, but when we consider that it only helps ripen the work and prepare the way for the coming of the Lord, we know that it will be cheerfully done. It would be a sorry time for us if the Lord should cease to call for funds to advance the interests of this great work. Any offering that any have to make toward this fund, or toward any division of it, may be sent directed to this office, and it will be credited to it. I bespeak for our people a hearty co-operation in this excellent work.

From an article by Mrs. R. W. McMahan in the *Indiana Reporter* concerning this fund we take the following paragraph:—

As the Lord leads out in the establishing of missionary enterprises in new fields, he sends the calls for means with which to carry forward the work. As the work nears completion, we may expect the calls to become more frequent. Now comes the call for \$150,000, to be quickly raised, in order that the progress of the work be not retarded.

## 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.

### For the Day of Death

A. W. SPAULDING

LIETH a day all broken, broken,  
Stained with the blood of mangled hearts,  
Clasping a grief that can not be spoken,  
Deep where the fount of anguish starts,  
And the light of life departs.

Cometh a day all glory, glory,  
Fused with the light of the city of gold,  
Rounding the tale of an old, old story  
That can not for wonder be fully told  
Till the books of God unfold.

Dawneth a day with rapture throbbing,  
Banishing thought of Death's alarms,  
When babes for the breasts of mothers sobbing  
(Last of the echoes of sorrow's storms)  
Shall burden the angels' arms.  
*Bethel, Wis.*

### Christian Liberty

MRS. E. G. WHITE

UNDER the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields—corn, wine, and oil—were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God.

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seed-time and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods.

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses:

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,—to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated.

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gave thanks in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his.

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes.

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publi-

cations, printed in many different languages, are to be scattered abroad like the leaves in autumn.

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners.

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God.

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal.

Ours is a great work. Yet how many



who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside.

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime.

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory.

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon."

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten.

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver

is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence?

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood!

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God.

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means whole-heartedly to the service of God, that we may have his approbation, and receive his reward.

### **The Burdens to Be Lifted**

A. T. ROBINSON

WHENEVER a work of reform ceases to be aggressive, it loses its power and vitality, and settles down to a round of forms and ceremonies. This has been the outcome of every great religious movement in the past.

We profess to be engaged in the last great religious reformation that will ever be carried forward in this world. This movement is destined to prepare a people for the second coming of the Saviour. In the very nature of such a movement, it must never cease to be aggressive. In the very words of the message for this time, it must continue to be aggressive until it shall have reached earth's remotest bounds; until it shall have been proclaimed to "every nation, and kindred, and tongue, and people."

So long as a religious reformation continues to be an aggressive movement, constantly becoming more and more world-wide in the scope of its opera-

tions, its needs must ever increase, and its demands upon those charged with the responsibility of carrying forward the work must ever increase. We can never, in this movement, look forward to some point of time beyond which we may expect the calls for means to carry forward the work to become less frequent or less urgent. Unless we shall prove traitors to our Commander, we are enlisted in this warfare until the conflict is ended, and the glorious, eternal victory is won. To the full extent of the talents entrusted to us, we are indebted to a world in perishing need of this message. Let us turn our thoughts for a moment to the calls for the present hour.

#### **One Hundred and Fifty Thousand Dollar Fund**

After a careful study of the immediate demands on our work in the great Southern fields, the completion of the work at Washington, D. C., the work of the Pacific Press of California, and some pressing demands on the work in foreign lands, it was at first decided that a call must be made for not less than two hundred thousand dollars. At the recent session of the General Conference Committee and presidents of conferences, held at Washington, D. C., the estimates were carefully revised, the corners were cut at every point where any reduction seemed possible, and the decision was arrived at to make a call for one hundred and fifty thousand dollars.

Here is a call which demands that every true-hearted believer in our ranks shall put his shoulders squarely beneath the load and lift every pound he can lift, and then ask the Lord for strength to lift again.

#### **Our Annual Offerings**

We are within a few short weeks of the time for our annual offerings for foreign missions. Can we be content to think that our annual offerings to foreign missions will be less this year because of these other calls? Before deciding thus, let us think what this would mean to our hundreds of workers in far-away lands, who receive their support for quite a portion of the year from the money contributed in annual offerings. It seems imperative that our annual offerings this year be made on even a larger scale than heretofore.

Surely the work of the third angel's message has reached gigantic proportions. Instead of pointing out on the map of the world, as we did a few years ago, a few places where the message has been planted, we can now point to but few places where a beginning has not already been made. There is no stopping place now. There is no place where we can say to the Mission Board, You must retrench. We must meet the issue. We must bear the burdens and responsibility resting upon us. We must put our backs to the load to be lifted this year, that we may thus gain added strength for the heavier load of next year, and thus go on from strength to strength as the years go by, until the task is performed, and the Master shall say, "It is finished."

*College View, Neb.*

## Modern Biblical Criticism and Missions

LET us, from a higher point of view, and surveying a wider horizon, calmly but candidly consider whether the departures from the faith once delivered to the saints are already so radical as not only to upset the traditional notions that have gathered about Christianity, but to endanger its essentials, and practically to weaken, or even undermine, its noblest evangelistic enterprises.

It was but twenty-five years ago, when, in 1881, the General Assembly of the Free Church of Scotland deposed the professor of Hebrew in the Church College at Aberdeen, Wm. Robertson Smith, because of his "higher criticism" of the Old Testament Scriptures. The novelty and freedom of his criticisms called forth strong animadversion, and, despite his eminent learning and ability as an Arabic scholar and Biblical teacher, he was removed from his chair, by a vote so emphatic as to leave no doubt that his divergence from orthodoxy was considered by the vast majority of free churchmen as destructive of evangelical faith.

Yet the fact is astounding, whatever be its significance, that if, to-day, Robertson Smith were living, and held as conservative views as at that time, he would not only be left undisturbed in his chair, but would be ranked as a leader among the conservative and orthodox party!

Since his day, the assault on the supernatural element in the Bible has rapidly grown bolder, and now is, in some cases, recklessly arrogant and defiant. As the whole history of this critical movement is reviewed, we note several marked steps and stages in its progress:—

1. Disputing the Mosaic origin and authenticity of the Pentateuch.
2. Advancing the post-exilic theory of the Levitical system.
3. Discrediting the historical narrative and inventing the mythical theory.
4. Questioning the existence of any properly predictive element.
5. Advocating rationalistic views of Old Testament inspiration.
6. Attacking the authenticity and authority of the fourth Gospel.
7. Denying New Testament unity of doctrine, and favoring schools—as Pauline, Petrine, Johannean.
8. Modifying the previous views of the office and objects of Scripture.
9. Advancing the Kenosis theory of the self-emptying of Christ; and hence,—
10. Impugning his omniscience, infallibility, and essential Deity.
11. Doubting, if not denying his miraculous incarnation and resurrection.
12. Eliminating all that is distinctly supernatural in prophecy and miracle.

Thus, step by step, "criticism" has advanced, from the outposts to the very center of the Christian system, as though satanic malice were behind the whole movement, deliberately planning to wreck all faith of disciples in the Bible

as a divine book and the final arbiter of truth and duty.

Now as to the possible bearing of these doctrinal changes upon mission work, Dr. Alexander Duff's famous motto, "The church that is no longer evangelistic will soon cease to be evangelic," inverted, will be equally true: that the church which ceases to be evangelic will soon cease to be truly evangelistic. At the time of the Chicago Congress of Religions, in 1893, a veteran missionary, himself one of a great family that has given four generations to the mission work, distinctly predicted that such a congress would deal a more serious blow at missions than had been dealt in a century. He felt that to admit to that congress representatives of the false faiths of the world, on a platform of equality; to allow them to present their systems in their most seductive aspects without liberty of discussion, or even exposure of misstatements, falsehoods, and fallacies, would create a prepossession in favor of these antichristian religions and a corresponding prejudice against mission work from which the cause would at best slowly recover. He argued that it would be utterly incongruous to welcome these Brahman, Buddhist, Shintoist, Confucianist, and Mohammedan delegates to a common platform with Christians, as searchers after divine light and life, and thus accord to them an equal standing as representatives of truth and ethics; and then turn around and send to them Christian missionaries as refuters of their errors, antagonists of their teachings, and heralds of a gospel which declares Christ to be the one and only way of salvation.

This forecast has not proved a mistaken one. The congress had scarcely closed before seductive speakers from India began courses of lectures in leading cities, setting forth the beauty of Brahmanism; and Moslem apostles began actually to organize followers of their cult in our land; and the period of joss-houses, Hindu temples and mosques began on American soil. A more serious result is that secret or open opposers of missions have developed in the churches themselves, whose plausible argument is that it is needless if not impertinent to send missionaries to proselyte Brahmans and Buddhists and Confucianists, whose systems in some respects rival if they do not surpass Christianity itself!

And now the current of opposition to missions, or at least the stagnation of apathy, confronts the work from another and subtler source—the virtual if not actual denial on the part of Christian scholars of the *distinctive facts* and *teachings* of Christianity. First, hostile faiths get toleration as part of the process of evolution toward the final goal of perfection; and then the unique claims of Christianity are practically given up by not a few of its former advocates! One can not help asking: Whereunto will this thing grow? "If the foundations be destroyed, what shall the righteous do?"

Of course if these novel modern posi-

tions are sound and true, let us have truth at all costs. No rational disciple wishes to hug fast a delusion or take refuge in what Cyprian called "the antiquity of error." But it may be worth while to stop and seriously consider whether there has not been undue haste in rushing to unwarranted conclusions, and lifting up the ax against the carved work of the sanctuary.

It enters into the very marrow of our convictions that there has been a carelessness and hurry, akin to madness, in accepting positions which have a very suspicious origin in French infidelity and German neology. It is a grave evil to follow so-called "scholars" unintelligently and blindly. Hundreds of men who have conducted no original investigation bow to the dictum of a few leaders, whose utterances are *ex cathedra*, and who are supposed to know, their followers fearing to appear ignorant and not up to date if they venture upon dissent.

For ourselves, we dare boldly to dispute the soundness of the major part of the conclusions so hastily adopted by modern higher critics, suspicious that the game found so quickly is more veal than venison. Dr. Orr's late book on "The Problem of the Old Testament" marks possibly the beginning, not only of a decided reaction from those extreme and destructive views, but of an open and bold protest against them. Calmly and courteously, but with a sharp blade and a master hand, he dissects this whole critical system; and the candid reader closes his volume with the feeling that he has shown so many unsound and unsafe positions, as held by modern Bible critics, as to create a presumption against the whole body of their teaching; since one fundamental fallacy may turn a whole argument into sophistry.

For example, one of the most dangerous modern assaults is that upon the reality of our Lord's resurrection, which Paul himself admits is vital to the Christian system. 1 Cor. 15:1-20.

It has been plausibly argued that the resurrection is a myth, easily accounted for on four grounds:—

1. The expectation of the apostles that he would rise.
2. The hallucination naturally born of such confidence.
3. The honest persuasion of those who thought they saw him.
4. The ready acceptance of such testimony as accordant with previous expectancy.

This sounds fair and possible, but at every point it *contradicts the fact*. Nothing is plainer than that the very apostles themselves did not expect Christ to rise. When he died, they buried not only his body, but their hopes, in Joseph's tomb. They wound his body tightly in many yards of linen, nearly doubling its weight with the hundred pounds of spices; they made it humanly impossible for him to move, had he awakened from his death sleep, and came after the Sabbath to complete his embalment. Even when he rose and showed himself alive,

they were incredulous. They could not believe the testimony of eye witnesses, or even ear witnesses, and distrusted their own senses. There is, in fact, no argument for the verity of his resurrection so conclusive as that it was an event so wholly without precedent and so incredible that one nailed to the cross, pierced to the heart, and giving up his very blood, and so wrapped as to be stifled had he yet been living, should, on the third day, rise to die no more, that, notwithstanding his own prophecy, they had no real thought of its being possible. It took forty days of contact, during which he showed himself to their vision, addressed their hearing, exposed himself to their touch, ate and drank with them, and appealed to their minds by the most unique teaching they had ever heard, even from his own lips, thus to make them certain that he had risen. And it was such facts as these that compelled the skeptics, Gilbert West and Lord Lytton, when they were investigating the New Testament with a view to its refutation, to confess that no historic event is better accredited than the resurrection of our Lord Jesus Christ.

This is only one specimen of this plausible, but utterly fallacious and false reasoning, yet which, being hastily adopted even by professed believers, discredits the central fact and truth around which the whole gospel of salvation crystallizes—to destroy which is to make “faith vain” and “preaching vain,” and leave us hopeless in our sins. For a crucified Saviour, if not also a risen and glorified Saviour, can not save at all. If he could not deliver himself from the bondage of death, he could not destroy him who had the power of death—that is, the devil—and deliver those who through fear of death were all their lifetime subject to bondage. Hebrews 2.

If evangelical faith declines, missions will either decline, or the basis of the whole work be laid anew, in a mere philanthropic purpose to carry whatever is helpful, improving, and uplifting in occidental civilization, to the less favored and enlightened peoples of the Orient. What is called the gospel will at best degenerate into the good news of a better way to educate and develop the individual, the family, and the state. We shall be “expurgating” the Bible as a famous missionary to China already advises, and then circulating its “safe” portions for whatever good they can confer, on the same principle as we encourage the introduction of modern inventions.

It is worth while to stop and solemnly ask whether we are prepared to surrender the unique claims of Christianity, with its sacred Book and its divine Person, and substitute for them a purely humanitarian impulse and appeal—admitting all foreign faiths and cults to a common place with Christianity in the process of religious evolution, and encouraging a vague and shadowy “eternal hope” that out of all the chaos of human errors and evils somehow will at

last be evolved a moral cosmos, a city of God, a commonwealth of man!

If we surrender the stronghold of Christianity, its one and only divine Saviour and salvation, it may involve not only the world, but the church, in a disaster which is beyond repair. If the sayings of Christ are true, it is worth while to dig deep, get beyond the shifting quicksand of human opinion, and strike bed-rock; for there is a terrible ordeal ahead of us, and in that day if our mission work falls because its foundations were wrong, great will be the fall of it. For ourselves we choose to hold fast the faith once delivered to the saints, and at risk of seeming both antiquated and illiberal, preach the one Name under heaven given among men whereby we must be saved.—*Dr. Arthur T. Pierson, in The Missionary Review of the World for November.*

### Another Call

L. N. MUCK

FOR more than sixty-two years the third angel's message has been proclaimed throughout these United States. It has been heralded until it has encircled the earth; and yet many have never heard of it. Why?

There are in the United States eighty millions of people, and various means are employed to bring them to God. Many churches have sprung up, and missionary work is being carried on in the most isolated places. Printing houses have been established, and the country is flooded with literature containing the story of the cross. And yet two hundred thousand blind people are overlooked. They are groping their way in darkness, with few to extend a hand of sympathy to lift them up.

What are the Adventists doing for the seeing? We have four large publishing houses,—the Review and Herald, the Southern Publishing Association, the Pacific Press Publishing Company, and the International Publishing Association. The various classes are provided for; but what are we doing for the blind? Two hundred thousand are anxiously appealing to the public for something to read. A great effort is being put forth by this denomination to grind out the printed page. Money is being raised to provide books and papers and tracts for the seeing; and while this is being done, very few stop to consider the needs of the unfortunate ones,—those who are in double darkness, those who can not read for themselves, those who are without means to buy the expensive literature,—and yet the great commission is given to us, “Go ye into all the world, and preach the gospel to every creature.”

Again we beseech you, brethren, to “lift up your eyes, and look on the fields, for they are white already to harvest.” Consider the needs of this class; consider this large number of truth-loving men and women. The King's command is to go out quickly and bring in the maimed, the poor, the halt, and the blind. Will you help us? Will you unite with us

in carrying this gospel to them? They must be saved. Their souls are just as precious in the sight of God as those who see, and if we neglect to help them, we shall be held responsible in the judgment.

I believe the time has come for us to rally to the support of the work for the blind. It needs your help, it needs your means. It can not be carried on in the same way as the *Review* and *The Signs of the Times*. It is a missionary enterprise. It must be carried on by donations. The blind are too poor to buy literature; and yet bright minds are crying out everywhere, What must we do to be saved?

We are told from excellent authority that there is another magazine entering the field. It is not to contain the third angel's message, but current news, music, art; and it is intended to entertain. That is very good in its place. But unless we put forth an effort to place the *Christian Record* in the hands of the blind who can not pay for it, I fear that the work of the *Christian Record* will be handicapped. This new magazine is to be free to all the blind who desire to read it. Can we as believers of the third angel's message keep silent? Do we dare let this work go down for lack of means? Dear brother, I beseech you in the name of Jesus to lift up your eyes and behold fields white already to harvest. Again I appeal to you to unite with us in bringing in the maimed, the poor, the halt, and the blind.

Send all donations to Miss Katie Coleman, secretary of *Christian Record*, and the fund will be turned over to the Central Union Conference treasurer.

*College View, Neb.*

### Not of Self

SUCH words as these of Dr. H. A. Brown, one of the greatest men in the ministry, can not be read too often nor spoken too earnestly: “When one has realized the bitterness of sin, the emptiness of his own righteousness, and the futility of human help, he is prepared to appreciate the priceless blessing of salvation by grace alone. When one feels himself saved by grace alone, he has an ever-present barrier against self-exaltation. He remembers the pit whence he was digged, and the rock whence he was hewn. He does not forget that once he was a blasphemer and injurious. He magnifies the sovereign power that keeps him in a saved state. He finds fundamental truth echoed in his own personal experience. He speaks with confidence as to Christ's power to redeem.”

“I AM inclined to imagine that there are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move.”



simple, commonplace quarantine regulations, faithfully carried out, would save thousands of lives yearly among the children of the land, and also greatly lessen the cost to common people for illness and funeral expenses. Nothing would pay better than for the heads of all American households to be their own health officers.—*Dr. Kate Lindsay, in the October Housekeeper.*

#### **A Little Child Shall Lead Them**

A LITTLE child walked by my side;  
I had lost faith in God and man;  
He prattled of his joys and hopes  
As only little children can.  
I did not try to blast his hopes,  
I did not tell him of my pain,  
And, somehow, when our walk was done,

My shattered faith was whole again.

—*Rena H. Ingham, in Congregationalist.*

#### **A Talk to Parents**

A MOTHER

COMMEND your children often, especially when well merited. It will serve as an incentive to them to do better next time; it lightens the burden, cheers the heart, and awakens good and kindly thoughts.

Admonish in kindness. Nothing is gained by harsh, unkind words. They beget a feeling of stubbornness and rebellion in some, depress the spirits of others; and still others form a habit of strong indifference in order that they may overcome the depressing effect. A harsh manner of correction is a misrepresentation of God's dealings, and drives the child's affections from home and God. A harsh voice and unkind words grate upon the heart and harden it, and nothing but the continual dropping of softer, kindlier tones can soothe and soften such a condition.

Who chides you when an accident befalls you that incurs loss? The accident alone startles, disappoints, and corrects the child, to some degree. So speak kindly, and administer admonitions and corrections with careful thought.

Do you treat your companion and children as kindly as you do those whom you call your friends? If you do, nothing will cause them to leave home untimely. Keep your pleasant face and kind words for your home ones. They will appreciate and remember these with pleasure, while life lasts. We can not expect life's current to flow untroubled, so prepare for the battle, bearing the bright shield of kindness, cheerfulness, and forgiveness.

An irritated spirit repels every one, and only makes ourselves and the offender worse. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32. "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." Prov. 19: 11. "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." Prov. 14: 29.

Never intimidate your children. Do and say things to cause them to aspire to noble thoughts and deeds. Talk of the good in the people you know or meet and in the things about you. It will ward off and undo the unlovely habit of criticism, and develop the better qualities of thought and action. Evil traits and evil things should be spoken of only to point out mistakes and teach lessons. The peace and harmony of many homes is broken up by an ill-natured spirit in the father or mother.

"We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*"Testimonies for the Church," Vol. I, page 310.*

The home should be a heaven begun on earth, the place on earth where each member of the family finds a calm, sweet resting place.

#### **Necessities for the Sick-Room**

A SET of dishes should be selected for the sick-room, and these should be washed by the nurse, and never mixed with the dishes used by the family. The nurse should disinfect all bed and body linen used by the patient, and also keep the sick-room and all its belongings free from infection. Nothing contaminates the atmosphere more than dust, and nothing creates worse air-dust contamination than the spilling of foul discharges on floors, rugs, and bed and body linen, and allowing them to dry. All such foul matter should be wiped up at once with a moist disinfected cloth, which should be burned. A broom is out of place in a sick-room. It only scatters the dust into the air. The only safe disposal of the refuse from a quarantined room is cremation. The nurse in charge of a case of contagious disease should avoid direct contact with other members of the family, especially children. If she must mingle with others, she should have a special gown for the sick, which should be discarded with her cap on coming out, and always worn in the room, and she should disinfect her hands before touching anything outside of the room. All these

#### **The Child that Really Counts**

THEY had been through college together—three of them. Even all through college days they were wise in domestic affairs. Especially were they full of lore concerning the proper upbringing of a child. Models of beauty, of strength, and of goodness would be the dear little children that one day should call them by the sacred name of mother.

Three years after they had left school, two of them, still unmarried, went to visit the other one, who was married, and the happy mother of a child—a real, living child nearly two years old.

It was with something awestricken in their faces, something noble and stirring in their souls, that they drew near to their friend, to her child, who was, spiritually, to a certain extent, their child also; for had not their counsel, their convictions, gone to shape the character that it must have?

When ten days had elapsed of the two weeks' visit they were to make, they could contain themselves no longer. They must speak; they did—the two visitors between themselves.

The child was ugly! It was ill-natured! It was spoiled! They resolved to say nothing to the mother, their traitor college chum; they would heap no reproaches upon her; they would only depart. But their "over-soul" spoke in spite of them. It spoke in their faces, in their repressed manner, in their air of melancholy and discontent. Finally the poor mother blurted out in the face of their disapproval and despair, "O girls, please don't take it so hard! This isn't the child I was going to have; but it's the one I've got."

There in the cruel light of day is disclosed a child on which everything in the world depends, and how much are we doing for him—the child we've got? The child we were going to have, the child we ought to have, the child we would like to have—these unreal children of imagination, ambition, desire,—have become a modern fetish. For their preservation and development we pursue many sciences, we keep in motion many movements which cause us to study, write, preach, and run about the world.

But the child we've got—what of him? Are we keeping close to him? Do we know his mind? Is his heart beating in our heart? Or by any fearful chance have we left him alone?

She was an old-fashioned mother listening to the outpouring of the heart of a "new mother," troubled and worried about the many things embraced in the

child problem of the day. She said: "Do not let much learning make you mad. There is just one thing fixed and indispensable in bringing up a child. Make him feel that he is loved."

Is not that a consoling thought to the mother disappointed in the child she was going to have? There still remains to her hope, the happiness, the fruitful labor, of loving the child she has.—*Harper's Bazar*.

### A Few Helpful Suggestions in Maintaining Health

EACH morning immediately after rising, take a cool shower spray or full bath, wipe dry quickly, and follow by vigorous rubbing with the hands until a good reaction is brought about. Avoid very coarse towels. These applications should be as cold as can be borne, and short. The colder the water, the shorter should be the application. The whole treatment should not require more than three minutes. If the shower-bath is not accessible, a little cold water in a basin will answer the purpose, using a sponge or the bare hand in applying the water. Dress quickly, and take a brisk walk for half an hour in the open air, or take some special exercise. Do not carry exercise to the point of fatigue or exhaustion. If faithfully followed, this will be found to be a most wonderful tonic, and an almost sure protection against cold.—*Selected*.

### Simple and Effective Home Treatments

INSOMNIA is a most distressing condition. It may be palliated by the employment of what is known as the heating compress. The heating compress is made and applied as follows:—

Take a piece of bleached cheese-cloth, two yards long, and fold it lengthwise into three thicknesses. Begin at the end and roll it into a loose roll. Wet it in cold or tepid water, and wring out the dripping surplus. Wrap it round the body, over the abdomen. Over this wrap a flannel binder, and pin it snugly down the side with a few safety-pins. Over this it will be best to pin an oiled silk or oiled muslin binder. The flannel binder should overlap the cotton one a little. The flannel and oiled silk are best sewed together in one binder. In a short time after being applied, a gentle heat is felt all through the abdomen. The gentle heat dilates the abdominal blood-vessels, reducing the tension of those in the brain, thus inducing sleep. The sleep generally continues many hours.

Sore throat is a common ailment associated with influenza, colds, and fevers. It is therefore important to know how to treat it. Nothing is better than the cooling compress. This must be properly applied. Many use this, but do not get the benefit from its use because it is carelessly applied.

The usual way it is done is to wet a cloth and put it around the neck, then

to bind over it a wad of flannel three or four inches thick, and a comforter or two over that. That only makes a heating compress, and invites the blood to the throat, thus increasing the inflammation. The only way is to wet the end of a short towel for about six inches; place it across the neck, and wrap the dry part round the neck and over the wet part, pinning it fast. Evaporation will go on from such a compress all night, keeping the throat cool, and taking out the inflammation. There is no danger whatever of taking cold. This same treatment may be used in the treatment of inflamed joints, etc., with good results.—*Selected*.

### How to Manage Boys

A YOUNG teacher who has great success with a class of little "ragamuffins" in the worst quarter of a large city, was asked at a school-teachers' meeting to tell something of the method by which she had transformed the lawless street urchins into respectable little citizens in so many cases.

"I haven't any method, really," said the young woman, modestly. "It is only that I try to make the boys like me, and I say 'don't' just as seldom as I possibly can in my work with them. They had learned to lie, steal, and fight; and truth, honesty, and courtesy were unknown terms.

"So I began by telling them a story every morning about some boy who had done a brave, honest, or kind thing, and held him up for their admiration. And after a while I asked them to 'save up' good things they had seen or done to tell at these morning talks. Their eagerness about it, and pride, when I was pleased with their little incidents showed me they were being helped.

"There was just one boy who seemed to be hopeless. He was apparently indifferent to everything, sat for weeks, during the morning talks, with a stolid expression, and never contributed anything to the conversation. I had begun to feel really discouraged about him, when one morning he raised his hand as soon as it was time for the talk to begin.

"'Well, Jim, what is it you have to tell us?' I asked, encouragingly.

"'Man's hat blew off as I was comin' to school. I ran an' picked it up for him,' he jerked out, in evident embarrassment at finding all eyes fastened on him.

"'And what did the man say?' I asked, hoping that a 'thank you' had rewarded his first attempt in the right direction.

"'You young scamp, you'd have off with that if I hadn't kept my eye on you!' said the boy in the same jerky fashion.

"'And what did you do then?' I asked, in fear and trembling.

"'Didn't do nothin' but jest come along to school,' said the boy, soberly. 'I reckon he didn't know no better, prob'ly he hadn't had no sech teachin' as I've got,' and he lapsed into silence with an air of perfect satisfaction.

"I think he had a pretty severe rebuff, but he has told a great many pleasant things since that day, so you see he was not disheartened.

"Some people would say, I know, that I ought to tell them how bad stealing and lying and fighting are; and yet as long as they will listen to me while I say, 'Do be honest, do be truthful, do be kind,' I shall not keep the other things before their minds."

The young teacher sat down as modestly as she had risen. It was unanimously voted that, whatever might be said for other methods, hers—which she did not even call a method—had commended itself.—*Selected*.

### Buying Words

THE story of Bible translation is an interesting one. Often the missionary has had to search long to find the right words. In an interview with Dr. Gunn, who has been translating the New Testament into Futana, the language of one of the New Hebrides Islands, this experience is related:—

"When I first started translating any portion of the Scripture, I found a great difficulty in getting suitable words for certain expressions. After some years in the island I offered to pay the natives at a fixed rate for every hundred words they brought me. The more intelligent of the younger men would write down lists of words, sometimes getting from the older men words that were not in general use, and I paid for all those that were new to me. I gave them a present equal to about nine pence per hundred. In this way I added considerably to my vocabulary."

### Mother's Influence

THE chaplain of a prison once stated that one of the most distressing experiences of his prison life was with a murderer sentenced to death. The man remained stolid and unmoved by any appeal to his moral sentiment or to his conscience. As the chaplain bade him farewell at his execution, he said, "I'll tell you why you couldn't do nothin' for me. Other men's mothers taught them religion when they were little. My mother was a drunken thief!"

God puts a child's mind, like a white scroll, into the mother's hand. He alone fully knows what she writes there.—*Selected*.

### Creamed Cabbage

SLICE enough cabbage to make two quarts. Soak it in ice-cold water for an hour, drain, and put in a saucepan with two quarts of boiling water. Cook ten minutes, drain and cover with the same amount of fresh boiling water. Cook until the cabbage is tender, drain again, chop coarsely, put into a saucepan with two rounding tablespoons of butter, a salt-spoon of salt, and one rounding tablespoon of flour made smooth in a cup of milk. Simmer, and the cabbage is ready to serve.



# THE WORLD-WIDE FIELD

## The Laborers Are Few

L. D. SANTEE

THERE'S a weary longing in brain and heart,  
A pain that I can not make depart,  
As I think of the crowds that walk in sin,  
The tares that the tempter has gathered in,  
Of the waiting ones in the dark that stand,  
Fainting for bread from a Saviour's hand;  
Soon will the years of probation end,  
But whom can the Lord of the harvest send?

The fields to be gathered are broad and white,  
And the grain for the sickle is fully ripe;  
But the reapers,—O, how few on the plain!  
While, alas! is wasting the golden grain!  
The day is waning, the sun's glad light  
Will soon be followed by gloom of night,  
And many a sheaf that the wind has tossed,  
For the lack of the reapers will be lost.

The servants of darkness are busy, too;  
Their snares are legion, the broad fields through,  
And many a soul for whom Christ died,  
By the snares of the wicked is turned aside.  
With no one to gather the golden grain,  
'Twill be bound with the tares in bands of pain,  
And I pray, with an aching heart and brow,  
"O Lord, send reapers, and send them now."

Soon will the last sheaf droop and fall,  
And the mantle of night will cover all;  
The work of the reaper will then be done,  
And the grain that is saved will be gathered home;  
But, O! must we plead, and plead in vain,  
For reapers to gather the precious grain?  
Once more we pray, and we plead with tears,  
For reapers to work till the Lord appears.  
*Chicago, Ill.*

## The West Indian Training-School Some Unique Features

GEO. F. ENOCH

THE West Indian Training-school will occupy a unique position in our school family. So far as the writer knows, it is the first large school that we have started within the tropics. It has already a large constituency to draw from. The tropical feature of the school brings in several interesting variations from the ordinary school program.

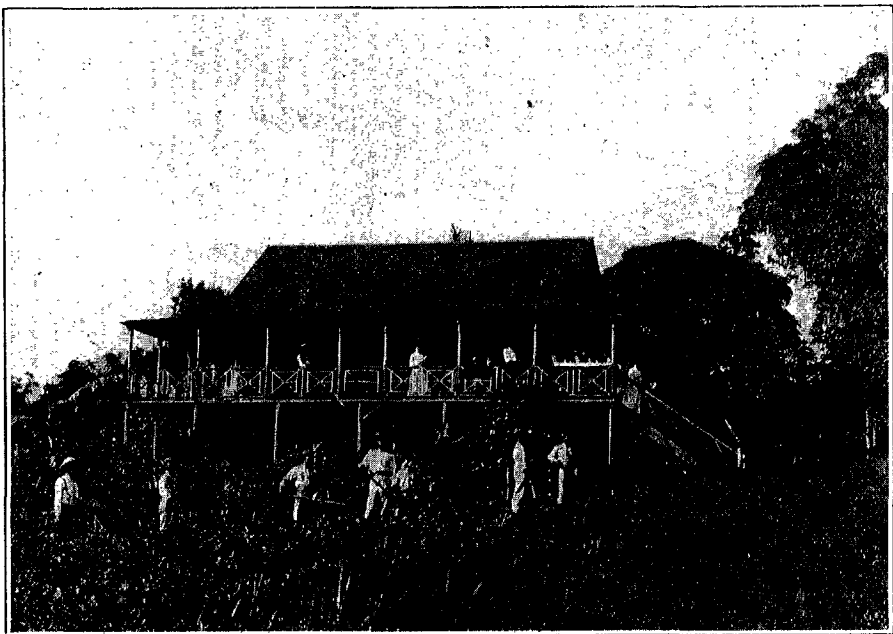
To begin with, it is summer all the time. Nature is always in her brightest dress. Crops grow the year round. It is always possible to have the students

learn the lessons of seed-time and harvest. School work can be easily carried on the year round. Books for a time, and then the book of nature for a time, can be so interchanged that neither need become irksome. In northern climes, school is usually in session during the bleak winter, and vacation is the season of the growing plants. Such a situation can not take place in this school.

Not only will it be possible to continue the studies the year round, but

railway crosses one corner of the farm, with a station only one and one-half miles away. Good markets are handy. For the export trade, bananas, pineapples, oranges, and grapefruit will be raised. For the home market all tropical grains, vegetables, and other crops can be planted.

The farm has not been under cultivation for several years, and will have to be cleared of the bush that has grown up. Not only will those in charge of this school be able to raise that which is good for food, but that which is pleasant to the sight as well. In these lands of perpetual sunshine, beneath summer skies, where no cold breath of winter ever hinders or blasts vegetation, the possibilities are beyond description. Palms, ornamental shrubs, ferns, and fra-



WEST INDIAN TRAINING-SCHOOL HOME

many students will be compelled to stay at the school until their work is finally completed. The faculty, in such a case, need not worry lest vacation influences should undo the good derived from the work of the school year.

The industrial feature of this school is also interesting. It is not industrial from choice alone, but from compulsion. For years the Lord has instructed us that we should connect industries with our school. Here is a good-sized school starting on its course, not with industrial work as a side issue, or as an experiment, but as a part of its very life. It must prosper or fail with its industries. The chief reason for this is that the majority of our young people will land on the grounds with scarcely more than a shilling in their pockets. The school will have to take their mind and muscle, and in some way convert it into support for the school.

If the right sort of educators will take hold of this proposition, and push it through to success, it is evident that this very condition will make for strength, both for the institution and for those who shall be trained therein.

A good farm of one hundred acres has been secured. The land is good. The

grant flowers of every sort will grow or blossom the year round. O how much these people need a model school, from which they can go to make their homes and surroundings beautiful!

Other industries, such as carpentry, tailoring, shoemaking, and the manufacture of Panama hats, will be connected with this school. Already there are more than twelve young men and women working as hard as they can, receiving only their board, their labor going to their credit on tuition as soon as the school can be started. This should be encouraging to us, and give us a practical example of the mettle of the West Indian young people.

The General Conference brethren have indorsed this school, and their treasurer is ready to receive any donations that the Lord may impress the hearts of our people to give. This plea demands something more than an interested reading. You need not send a donation to the West Indies. All you need do is to pay to the treasurer of your church to whom you pay your tithe whatever the Lord impresses you to give, being sure to have it sent in as for the West Indian Training-school.

Some of our people think that there

are too many calls. If we would only stop to think that every call from the regions beyond means an opportunity to invest in souls, we should regard it a great privilege. Like the scarlet thread that is woven into the texture of the dollar bill, even so the scarlet thread of the blood of Jesus Christ runs through every dollar that comes into our possession, and we must spend that dollar with that in mind. There is enough money spent unnecessarily by our people to equip many such a needy enterprise. Can we read the words of the Master. "If any man will come after me, let him deny himself, and take up his cross, and follow me," and be unresponsive? Self-denial has been well defined as denying one's self for the benefit of others, or for the future.

"There's a cry from the dark to-night  
That haunts the darkened room,  
From that other sheep, on the broken  
steep,  
At the edge of eternal doom.

We feel sure that there will be a hearty response to this pressing plea. What will you do?

### **A Ship-Load of Gold Sovereigns for Missions**

A FEW days ago there arrived in Sydney a ship loaded with gold sovereigns for missions. It happened on this wise: The new extension of the Pure Food Café was dedicated on August 19. After an excellent dinner had been served to about ninety guests, all adjourned to the new room and listened to some good music and the reading of interesting papers by different members of the café staff of helpers. At the conclusion of these exercises, Brother Fisher, the manager of the café, read the following recommendation, passed by the union conference council last September:—

"That we recommend our various conference committees and managing boards of our institutions to consider the advisability of giving each year, from the ordinary income of these conferences and institutions, a donation toward foreign mission work."

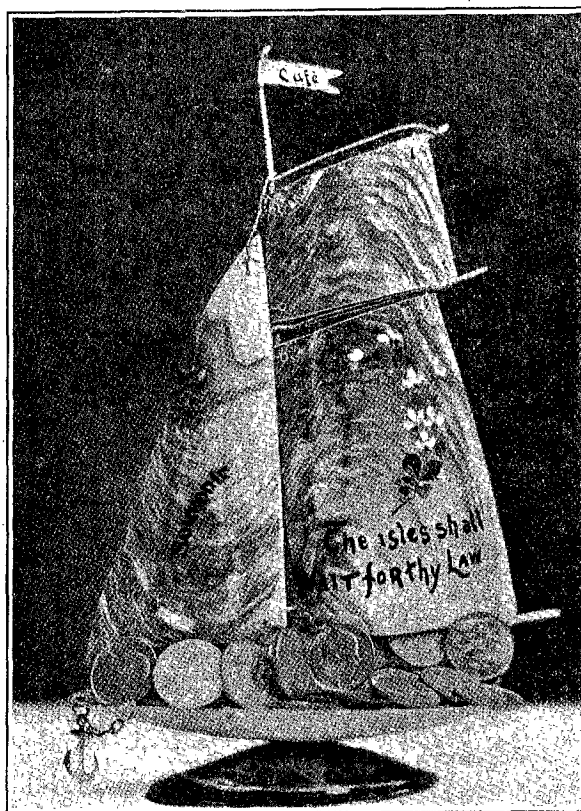
Brother Fisher then stated that the café family had been making an effort to carry out this recommendation, and that all had united in practising economy in various ways in order to save something for the island missions.

At the conclusion of his remarks, he lifted a covering which concealed some object on the table, and revealed to the gaze of all in the room a miniature ship made of pearl-shell from keel to top-mast, loaded to its utmost capacity with gold sovereigns. On one of the sails was printed the well-known words, "The isles shall wait for thy law." In an appropriate speech Brother Fisher, in behalf of the café workers, presented this ship with its golden cargo to the writer for the use of the island missions. It was found that the value of the cargo amounted to twenty-five pounds.

The suddenness of the surprise nearly

took away the breath of the writer, but he managed to express his thankfulness to the happy-faced café family for the handsome gift. No sooner were we seated than a boy connected with the café stepped up, and in a few well-chosen words presented a small silver tray containing a guinea in silver coins, to the writer, and with it a card on which were written the words, "The light that shines the farthest shines the brightest nearer home." This was also for the foreign missions.

Our missionary department is more thankful than can be expressed for these tokens of the deep interest on the part of our people in the foreign missionary work. In our island missions are millions and millions of souls groping in the dense darkness of heathenism and Mohammedanism, who must go to ruin unless we send them the light of the



gospel truth. Our mission department must have large sums in order that facilities may be furnished for carrying on the work in the great East Indian field. The Philippines have two workers, but must soon have a mission house of its own in order to save exorbitant rents. We can delay no longer to furnish means for a church and mission in the city of Singapore, and land in the country for a school and a printing-press. Java with its nearly thirty million inhabitants has one Sabbath-keeping family, and must soon have a school.

New Guinea calls loudly for workers who can give the present truth. Hundreds of other islands have never heard the gospel sound. These gifts by our faithful people make it possible for us to open up new fields from time to time. May we often be surprised by receiving ship-loads of gold.—E. H. Gates, in *Union Conference Record*.

### **A Country Visit**

IDA E. THOMPSON

ONE of the first decisions, after determining to go to Amoy for a vacation, was that a visit to the country would be one of its chief delights. The day came, and about one o'clock one afternoon Brother and Sister Hankins, Brother and Sister Wilbur, Brother Keh and his daughter, one of our native pastors, and myself boarded the steam launch which would take us to a country village, about three hours' distant. The launch was well filled with natives going to the country, as well as with cargo.

Brother Keh told us to provide ourselves with stools, as no conveniences would be found on board, but being unaccustomed to such a fashion, we failed to do this. We found across the end of the launch several planks, about five inches wide, on which had collected a crowd of men, with their tobacco and opium pipes, ready for the journey. Finally we found sitting space.

Upon arriving at the country village, we found a contrary tide; and as we were to take sampans propelled by one man by oars, for the remainder of the trip, we waited for the tide to turn. While waiting, several of us went into the village for a stroll.

This being my first visit in the country in China, I was anxious to see as much as possible, yet felt it was not wise to go far, as a large crowd followed to see the curious foreigners. There are no foreigners living at that place. The streets were very narrow, and it seemed that at each turn was a pigsty and a chicken roost; and a goodly number of pigs and chickens were allowed their liberty.

We wished to purchase a few articles, such as rice and vegetables, for the evening meal; but in this place what we know of the Chinese language served us to no purpose. We bought what we could by pointing to the article, and holding out a piece of money which we considered a fair price. Brother Keh, who went out with the other party, was readily understood, so they called on a native doctor who had heard some of this truth and reported himself to be keeping the Sabbath.

A short time before sunset, three sampans were engaged to take us the rest of the way to our country station, To Gong. These sampans differ from our Canton sampans, in that they have no seats. The top is covered with bamboo matting supported by bamboo poles, very similar to the covered emigrant wagons in the Western States. On the floor was a bamboo matting, on which passengers

were to sit or to recline as they chose.

We should have reached our destination in about two hours; but one boat being old, and its owner unaccustomed to such long trips, we were much delayed, reaching the chapel at 8:20 P. M. Even though we were not expected, and no appointment had been made, Brother Keh opened the door, and soon we had a congregation of forty or fifty natives. There is no other chapel within several miles.

We foreigners made the sampans our headquarters day and night while in the country. After service, our boatman rowed us out into the stream, where we slept until morning. At daybreak our friends from the chapel were on shore, motioning for us to come over, as they had brought us warm water with which to wash, and some drinking water. They said breakfast would be served us later in the chapel, where the native pastor's and school-teacher's families lived. About nine o'clock the signal was given for breakfast. We went over, and found two large stone crocks of rice water, and one large crock of rice, a bowl of duck eggs scrambled with chopped onions, a bowl of fried fish, some malt honey of native manufacture, and some bread which Brother Keh had brought from Amoy for us. The meal was ready to be spread on the little wooden table, covered with a white spread borrowed from Sister Hankins, so as to suit the foreign visitors. It is needless to say we all enjoyed the meal, as we are quite native when it comes to rice eating. After breakfast a visit was made to the surrounding villages, as we also have interested ones there. In the afternoon several neighbor women came in to see the foreign women, whereupon we sang a few gospel songs with them, and our two Bible women gave them a gospel talk.

Before leaving the place I walked the entire length and breadth of the village, which consumed less than forty-five minutes. I met two of the women who had been at the afternoon service. Each brought a bamboo stool out into the street, and motioned me to be seated. I complied with their request, but could not speak a word to them, as our dialect is not understood in that province. I motioned a few things, and then took my departure, feeling they were friendly indeed, and pitying them because they know not the truth of God and his Son Jesus. This village has probably less than four hundred inhabitants, but is surrounded by a number of villages within twenty minutes' reach of it. We were told there were ten or more reliable Sabbath-keepers here. The boys' school had about twenty in attendance, but was at that time taking its vacation.

The two Bible women go from place to place, teaching the women, and not without results. Some believe. The second and last evenings we were there a company of from forty to sixty came together to hear the Word. The chapel would not accommodate this number, but they accommodated themselves to the

out-of-door space about the door and windows.

Brother Keh believes this is a good work, and that others will be gathered. After meeting, the brethren and sisters came down to the boat to see us off. About ten o'clock our boatmen rowed us out into the middle of the stream, lashed two sampans together, and hoisted the sail of one, ready to float down stream, a few hours later, to meet the launch bound for Amoy the following morning. Before six o'clock we were up making preparations for the rest of the return trip.

The night had been clear, beautiful moonlight, so we could see the banks and surrounding mountains. The river is so crooked that one feels as if he were sailing on a small lake all the time, with the four banks in view. As we near the mountain, we wonder where the turn in the river is, for there seems to be no opening; but when once to the mountain edge, the boat turns, and is apparently in another lake, as before. Along the banks are rice-fields and green grass, so much to be appreciated by us who live in Canton, shut in by narrow streets.

We arrived at Amoy at about eleven o'clock. The entire distance along the river is lined with villages, which as yet have not heard the truth. Brother Keh says he feels he has a duty to teach the near villages, as this was his birthplace.

You can not understand what a village means, as it does not correspond to one of our villages at home. A place here—tiny, only a few houses—may have several hundred people, and many of the villages we saw had more than a hundred houses. The country is unlike our home country, with farmhouses scattered along the road. Here people settle in a group, forming a village. One reason for this is the security it affords against robbers. The Chinese son rarely lives apart from the father's home. In the country he usually has a small house built beside the father's, thus the villages are formed. Sometimes families of the same name compose a village.

We counted eight such villages from the launch at a bend in the river. To Gong is a market town having no shops to speak of, but on market days articles of all kinds are brought and displayed in stalls in the streets, and then sold at auction or by street venders. How shall these thousands of China's villages be taught the truth which we hold dear? How shall they hear of the God who created the heavens and the earth? Just now I recall the words of Jacob to Joseph: "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I." Jacob was concerned about his dear ones, and Joseph, obedient to a loving father, was willing to serve. Perchance some who may read these lines have heard our Father's tender voice calling them to inquire of the spiritual welfare of their far-away brethren. Can you answer as did Joseph?

*Canton, China.*

## Waiting for the Message

H. W. MILLER, M. D.

CHRIST has a few yet who are waiting—yes, *waiting*—for some one to bring them this last message of warning. What else is delaying Christ's coming? Think of China's four hundred and twenty-six million *waiting*, from whom he said, over twenty-five hundred years ago, some would be gathered. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14.

God has chosen to call men through the agency of his servants. It ought to be the question of every one, Am I going to permit myself to act as a messenger of light? In the words quoted above, Paul refers to those who have never heard of God, and these are the heathen in our present age. Yes, over half of the population of the world to-day is in Asia, waiting to hear of a God of compassion and love. Christ's last command to his disciples to go to all the world comes to us as a people in tones that will not cease until the world is reached with the gospel, and the work is completed.

*Honan, China.*

## One Out of Every Five


ONE fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms, unwelcomed and unloved, unless by that poor mother's heart.

One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen.


One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting, in China, for the Saviour who so long has waited for them.

What a burden of responsibility does this lay upon us—the women of Christendom!—*Mrs. F. Howard Taylor.*

Our workers in Fiji have suffered a great loss in the death of Brother Malachai, a young man aged twenty-one, who had just completed three years of training in the Avondale School, and returned to his island home. He longed to tell his people the message which was so dear to him, but must do in his death what he could not do in his life. Almost his last words were, "Jesus, my Saviour; Jesus, my Saviour."



# THE FIELD WORK



## Advance in Hayti

WE have now been in this field just one year. As I look back over the year, my heart goes out in gratitude to our Father in heaven for the many benefits and blessings he has permitted us to enjoy. What rejoices our hearts most of all, of course, is the manifest way in which we have seen his divine power operate on the hearts of men and women. During this time I have baptized thirty souls, twenty-eight of whom were Roman Catholics. I have fifteen more candidates for baptism, all but one of whom are from the Catholic Church. At least twenty-seven have embraced the message since our arrival. The number of our companies has grown from three to six.

The progress among Catholics has been an astonishment to the Protestants here, who have never made very much progress among Catholics. I was told by an old native Protestant, a few days ago, that our recent baptism of thirteen was the greatest number he ever heard of receiving the ordinance at one time in Hayti.

A few weeks ago the Baptist minister here at the Cape invited me to occupy his pulpit one Sunday afternoon, and tell his congregation about the progress of our work. This gave me a good opportunity to tell them what we believe to be the real reason for our progress—that God has commissioned us with a special and important message, and gives us a special measure of his Spirit with which to accomplish it. The past week this minister again invited me to talk on a special occasion. We had a large congregation, and the Holy Spirit was present to assist the servant of the Lord, and another victory was won, the results of which we fully expect to see in the kingdom of God.

Our present great need is a French worker, to help us reap the overripe harvest. And as our need is so great, and our General Conference brethren are doing what they can to find some one, we believe there is some one in Europe or America who will soon hear, if he has not already heard, the still small voice giving the call to service in this long-neglected and needy quarter of the harvest-field.

And let no one think that we are thankful only for what we see of the progress of the message in this field. The omens of a general advance all along the line cause our hearts to rejoice more than anything else. Those on the firing line have heard the signal from our Commander to "go forward," and are marching onward; and although the obstacles and difficulties in the way may be numerous, yet if those whose duty it is to supply the munitions of war, and to send forward fresh troops, are faithful, there is no apparent reason why the struggle may not soon be over. It is said that the readiness with which those whose duty it was to furnish and bring up supplies to the army in the field fulfilled all their obligations, contributed in

a very important degree to the success of the Japanese in the late war. In short, it was this promptness in furnishing supplies, as much as it was valor, that won the remarkable Japanese victories. And so it will be when all our people in the home land realize and perform their duty toward the work in the regions beyond. We shall then see more decisive victories than we have yet seen.

W. J. TANNER.

## International Publishing Association

THE third annual meeting of the International Publishing Association convened in College View, Neb., Oct. 16, 1906.

There was present a fairly good representation of the constituency, and all members of the board of trustees except Elder A. T. Robinson, who was absent on account of illness. The following-named General Conference representatives were present: Elders G. A. Irwin, W. C. White, L. R. Conradi, G. F. Haffner, L. H. Christian, and S. Mortenson.

The chairman, Elder E. T. Russell, gave an encouraging outline of the work for which the association was organized, and said that the past year had been the most prosperous one since its organization. Heretofore we have always had a deficit to wrestle with at the annual meeting, but this year the treasurer's report shows a gain on the year's work of a trifle less than one thousand dollars.

Seven meetings were held during the session, all of which were characterized by a spirit of harmony, while there was the utmost freedom in the discussion of all matters brought before the meeting. Following a careful study of the reports presented by the committee on plans, the following preambles and resolutions were unanimously adopted:—

"Whereas, The Lord has in many ways graciously prospered the International Publishing Association during the past fiscal year, so that quite a large quantity of literature has been printed, and circulated among the foreigners of this country, and so that instead of a financial loss as in former years, there is this year a gain, therefore,—

"1. *Resolved*, That we heartily express our sincere gratitude to God for his bountiful blessings and kind watch-care during the year, and that we pledge ourselves to greater zeal and consecration in the printing and spreading of our foreign literature in the year before us.

"Whereas, It is our belief that aside from such literature as can be obtained to good advantage from our foreign publishing houses, the burden of supplying Seventh-day Adventist literature for the foreign-reading people of the United States rests primarily with the International Publishing Association, so far at least as it pertains to periodicals, tracts, pamphlets, and trade books, therefore,—

"2. *Resolved*, That the directors be authorized to improve the binding facilities so as to do muslin work, the invest-

ment for the year in binding machinery not to exceed one thousand dollars.

"3. That we encourage the Pacific Press Publishing Company to go forward in the publication of the larger subscription books until such time as other plans shall be proposed by the publishing committee of the General Conference.

"4. That exception to the above be made in the case of such individual books or classes of books as shall be assigned for good reasons to other publishing houses by our Publishing Department.

"5. That we approve of the assignment of the Spanish work to the Pacific Press.

"6. That in all of the foregoing we recognize the work of our publishing houses in Europe, and especially the Hamburg Publishing House, which is doing pioneer work in many languages, and that as far as consistent with the interests of the people, we shall purchase from them the literature which they publish, thus assisting them and lightening the burden of the International Publishing Association.

"Whereas, There is a large German and Scandinavian population in this country to whom our literature on present truth must be brought, and,—

"Whereas, There is need of greater missionary zeal and a more systematic plan of work in the circulation of this literature among our Scandinavian and German brethren, therefore,—

"7. *Resolved*, That a decided effort be made this fall and winter to revive and systematize the tract and missionary work in the churches and among the scattered brethren by the following means:—

"(1) That the superintendents of the German and Scandinavian work give special attention to reviving and developing the missionary work all over the field, and that the different State conferences be asked to give them the fullest liberty to work up the subscription lists of the foreign papers and to get the tracts and other publications out among the people.

"(2) That all our foreign ministers and Bible workers be urged to do far more than they heretofore have done in circulating the literature themselves and getting our lay brethren to circulate it.

"(3) That three foreign corresponding secretaries, one German, one Swedish, and one Danish-Norwegian, be appointed for the office of the International Publishing Association, (a) to assist the editors of the respective languages; (b) to receive the mail of those languages, and to assist in filling all orders in their respective languages, as far as found practicable by the Board; (c) to increase the circulation of the foreign literature by corresponding with the church librarians, and by such other work as will stir up the people to missionary effort.

"(4) That a general missionary letter be prepared to send out to all our foreign churches and isolated brethren on the importance of distributing our foreign literature.

"(5) That a well-planned tract and missionary work be organized and revived in every foreign church in this country, and in every other church where there are many foreigners.

"(6) That the Scandinavian and German church librarians report once a

quarter to the corresponding secretary of the International Publishing Association, and that a tabulated statement of work done all over the country be published in the foreign papers once a quarter.

"(7) That we ask our foreign brethren to hold a missionary meeting the fourth Sabbath of every month, and that aside from this other missionary meetings be held.

"(8) That the German and Scandinavian brethren make a special effort to circulate our literature in other foreign languages in this country, and that each of these three make a special effort for one particular nationality; the Germans to take the Bohemians and Russians; the Swedes, the Finns; and the Danes, the Icelanders and Greenlanders.

"(9) That the chairman of the International Board, the foreign superintendents, and the foreign corresponding secretaries constitute an advisory missionary committee.

"8. *Resolved*, That we request the Central and Lake Union Conferences to pay half of the salary of the three foreign corresponding secretaries, the International to pay the other half.

"9. *Resolved*, That Resolution No. 6 be translated and published in full in the three foreign papers; and further, that it, together with several short, spicy articles on the foreign work in America, be published in the REVIEW.

"Whereas, At a recent meeting of the Publishing Department of the General Conference action was taken regarding a polyglot book depository in New York City, and,—

"Whereas, The executive committee of the Greater New York Conference has expressed its willingness to undertake the establishment of such a depository, if satisfactory arrangements can be agreed upon, therefore,—

"10. *Resolved*, That we recommend for their consideration the following propositions:—

"(1) That the International Publishing Association will supply this depository with a full line of such of its publications as the depository can handle, on consignment, laid down at its door free of transportation expenses.

"(2) That a commission of ten per cent be allowed the depository on tract society rates.

"(3) That this stock shall be fully insured by the depository against loss by fire.

"(4) That the stock be well cared for, and in case of the return of damaged books, that the loss be divided equally between the depository and the International Publishing Association.

"(5) That uniform prices and discount be established by a council of the representatives of the International Publishing Association, the Hamburg and Christiania Publishing Associations, and the Pacific Press Publishing Company.

"(6) That the territory to be supplied by the depository shall be the Atlantic Union Conference, the State of Ohio, and Canada east of Manitoba.

"(7) That the International Publishing Association and the depository protect each other's territory, as is customary by our publishing houses.

"(8) If at any time the Greater New York Conference finds it necessary to close out its depository, it shall give the International Publishing Association

notice in sufficient time to make disposition of its stock.

"(9) Reports of stock on hand and payment for stock sold shall be made quarterly.

"Whereas, There is great need of the closest co-operation between the American and European houses in producing suitable foreign literature, therefore,—

"11. *Resolved*, That as far as possible there be a previous well-understood arrangement between the publishing committee of the International Publishing Association and the European houses concerning new works to be gotten out in the German and Scandinavian languages.

"12. That we urge our editors on both sides to have all reference to moneys, weights, and measures so arranged that they can be definitely understood in both continents.

"13. That all translations which are designed for use in both countries be either translated in Europe or else be previously submitted to competent editors in Europe before they are printed here; and that when desired, the manuscript of books to be printed in Europe be first read in America.

"14. That in order to further this co-operation, a committee of seven be appointed, consisting of one German, one Swede, and one Danish-Norwegian from Europe, and one from each of the same nationalities of America, with Elder Conradi as chairman of the committee; the three American members to be chosen by the International Publishing Association, the three European members to be selected by the Scandinavian and German Union Conferences; the office of the committee to be at Hamburg.

"15. *Resolved*, That we recommend the International Publishing Association to order a full supply of such trade books and other books as are published in Europe, and which it has not already on hand, the three literature committees to select the books in their respective languages.

"16. *Resolved*, That an edition of two thousand copies of the Danish 'Early Writings' be published during the present year."

With slight alterations the report of the nominating committee was adopted, and resulted as follows: Board of Trustees, E. T. Russell, A. T. Robinson, F. F. Byington, G. A. Grauer, August Anderson, O. F. Schwedrat, Lewis Johnson; Counselors, A. Voth, O. E. Reinke, S. Mortenson, L. H. Christian, Henry Shultz, Valentine Leer, Theo. Valentiner, J. F. Staby, C. A. Thorp, H. R. Johnson, M. S. Reepe, A. Swedberg, S. F. Svensson, J. F. Anderson, Carl Leer, R. A. Underwood, N. P. Neilsen; German Literary Committee, G. F. Haffner, G. A. Grauer, O. E. Reinke, O. F. Schwedrat, Theo. Valentiner; Swedish Literary Committee, S. Mortenson, S. F. Svensson, August Anderson, A. Vermelin, A. Swedberg; Danish-Norwegian Literary Committee, L. Johnson, L. H. Christian, P. E. Berthelsen, M. L. Andreason, C. A. Thorp.

At various times during the session there was free discussion concerning the best plans of co-operation between our larger publishing houses and the work of the International. This discussion was along the line of plans outlined at the recent publishers' convention held at Washington, D. C., assigning the Inter-

national Publishing Association its legitimate field as one of our recognized publishing houses in North America. Upon this institution rests primarily the burden of supplying Seventh-day Adventist literature for the foreign-reading people of this country.

The meetings were characterized throughout by a spirit of courage and good cheer, and at the close all felt that the International Publishing Association never had a brighter prospect for its future work than it has at the present time.

F. F. BYINGTON,  
Secretary.

## Burma

INSEIN.—We are glad to be able to report advancement in the message. Yesterday, August 23, it was my privilege to baptize three more souls. These were a soldier from the regiment stationed here, Brother Hansen's daughter Florence, and a lady who lives near us here in Insein.

Our soldier brother has had some interesting experiences. About one year ago he came to Rangoon. Soon after coming, he stopped in front of our hall one evening, and was reading the announcements. I invited him to come in. He did so, and ever since has attended our services regularly. After he saw the faith as we teach it, he made a written request to the commanding officer for permission to observe the Sabbath. The major in charge signed this permit, evidently without reading it. But the adjutant read it, and sent for Brother Parker at once.

For about two hours our brother was questioned in regard to his belief. The officer said, "Sunday is the seventh day." Brother Parker replied, "Look at your calendar, sir." The officer turned to another, and said, "That's right." Later he said to Brother Parker, "How do you know that Saturday is the seventh day? The whole world keeps Sunday. It must be the seventh day." Brother Parker asked, "Why do you observe Good Friday?" He replied, "Because our Lord was crucified upon Friday." Then our brother pointed him to the last verses of Luke 23, and said, "Our Lord was crucified on Friday, and the Bible says, 'The Sabbath drew on.' Now, what day draws on after Friday?" The officer replied, "Saturday." Finally he said, "You may get off every Saturday. I wouldn't lay a straw in the way of any man who wishes to be a Christian."

The lady who was baptized yesterday received her first knowledge of the truth by reading "Great Controversy," which her little daughter had drawn by some sort of lottery arrangement. Later, Brother I. D. Richardson sold her "Patriarchs and Prophets" and "Steps to Christ." Some two years ago she moved to Rangoon, and located in Insein a little later. Mrs. Hansen called upon her first, then Mrs. Votaw, and still later Brother Hansen and I. She is with us fully, and is laboring as much as she can among her friends.

We had expected to baptize a young Burmese woman; but her Buddhist parents brought such an influence to bear that she promised to wait a little. This young woman is a noble soul, and we expect to see her fully established yet. Her mother used a peculiar way of



reaching her. One of her sisters had recently married against the parents' wishes, and another is quite ill, so the mother said: "I am worried on account of your sister who is ill. Your other sister has gone contrary to my wishes, and this worries me. Now you have been taught in a Christian school to honor your parents. Will you go contrary to my desires, and add to my worries?"

We have other interested ones, whom we hope to see fully identified with us ere long.

Brother Maung Maung has a good interest among some Karens, and we expect fruits from these. One of the Rangoon papers is giving us some attention, though not very favorable. A minister in Insein is to preach upon the Sabbath question, on September 9. We are planning to distribute tracts at the close of the sermon.

HERBERT H. VOTAW.

### Rarotonga

Our work in this field is onward. Our industrial training-school has now an attendance of eighteen, and is doing well. The boys especially are making progress in the "narrow way." Everything is ready to make a short work in this group of islands. We are heart and soul in harmony with the General Conference. May God bless its president and his co-laborers in their conflict with the powers of darkness that are seeking the ascendancy among us.

A. H. PIPER.

### Report from Elder Loughborough

At the time of my last report I was journeying from California to Michigan. From September 28 to October 21 I was in Battle Creek. During this time I spoke seven times to large audiences in the Tabernacle, once in the Old People's Home, and two Monday mornings I spoke to the church-school at the opening-hour service.

In the Tabernacle three of my talks were upon the great second advent movement, three upon the gift of prophecy, in which twenty-two points of comparison were made of the Scripture gift of prophecy and the manifestation through Sister White. On Sabbath, the twentieth,—in my closing discourse,—reference was made to the parties who in the past have arisen to oppose this gift, and how they have all failed in what they proposed to do, thus demonstrating the truthfulness of the word, "No weapon that is formed against thee shall prosper." Isa. 54: 17.

It was my privilege, while in Battle Creek, to make many visits. Of these some were with persons with whom I have been acquainted for forty or fifty years. Some are "shut in," no longer able to assemble with the Lord's people in the house of prayer, but yet full of hope and courage in the Lord's service, and pressing forward in the same "old way" they have so long followed.

While in the place, my own mind was especially impressed in reference to the past history of our cause in Battle Creek. How many opportunities were given the older members to know the mighty power that has accompanied the "open visions" of Sister White which they have witnessed! What an amount of counsel has the Lord given that people! Satan

would indeed delight to defeat what has already been gained in the battles for right in Battle Creek. Let it be the sincere prayer of the Lord's people everywhere that Satan's plans shall fail, and the right prevail.

On October 26 I arrived safely in Mountain View again, though detained several hours by a freight wreck ahead of us in Kansas, and another delay by a breakdown of our engine on the Mojave Desert. This made our arrival in San Francisco twelve hours and forty minutes after the scheduled time. After a brief period of rest I expect to spend a few weeks with our people in the Southern California Conference, complying with the request of the president of that conference.

J. N. LOUGHBOROUGH.

### Bombay, India

ONCE more through the Lord's grace we have been spared to write you from far-off India,—the land of heathenism, darkness, misery, sickness, and tears,—the land that has forgotten God through its sins, and yet feels a longing for something, but does not know what. These people have great faith in their gods, and often, when spoken to about religion, will say, "How do we know which religion is right? No one has ever come back from the burning ghats to tell us how it is." All the Hindus are burned instead of being buried, which, though it seems cruel, is really a prevention against the spreading of disease.

India has just been blessed with a very heavy rainfall, which we are assured will ward off the famine for another year in many districts. At present three hundred and ninety thousand people are fed by the government in order to prevent death by starvation. This is the plan that is followed: The government begins to build railroads, reservoirs, roads, etc., and pays these people from six to eight pice, which is three or four cents, a day, and thereby the country is improved, and the people are kept from hunger.

These natives are a great deal like children; ninety-five out of every hundred can not read their names, hence are not enlightened, and they refuse to work unless there are several of them together; and then it takes a boss to get them started. When once they start, they plod patiently along day by day, and I never yet have heard one word of complaint. That is one thing remarked about a great deal, that the native is so completely reconciled to his lot. They serve us a lifetime, but they never sit on one of our chairs, nor do they eat of our dishes, but when their duties are finished at night, they huddle together in some small, dark hut, where a candle is scattering a part of the darkness, cook their rice, and eat it with their fingers, and tell what wonders the *sahib* (master) and *mem-sahib* (master's wife) have done that day.

It is very hard to get the truth to these people; they can understand only the clearest part of the gospel, and this they do not believe. Their priest has given them permission to practise many things contrary to Christ's teaching, which appeals to their carnal hearts. The other day I saw about fifty thousand people running about the city dressed in gay colors, led by their priests. They seemed

to be trying to catch something. Upon inquiry I found that they were trying to catch the Holy Spirit.

Our work of late has been for the Europeans mostly, and we hope soon to baptize some, and organize the first church in India west of Calcutta. It is over a thousand miles to the nearest Seventh-day Adventists, so we have no trouble about territory.

Pray for us that we may not fail in planting the banner of the third angel's message in the land of burning sands.

C. A. HANSEN.

### Central America

LA CEIBA, SPANISH HONDURAS.—We are struggling ahead, and God is blessing, in spite of fever.

In the past year we have received twenty-four cases of Bibles, and also have a very good stock of our books, in both Spanish and English. We have a large young saddle mule, and have money on hand for another, for pack, as soon as we can find one.

Much less has been done in the book work than I expected to do. Much more could have been done if I had had my health, but since April I have not felt really well for a whole week at a time, having fever every few days. Pneumonia also laid me by for about a week, while I was in Utilla. But, thanks to God and a German physician, it was broken without the usual run.

We are expecting Brother Goodrich here any day now, as the governor of this place gave me a written permission for him to enter.

While our numbers are small on this coast, the per cent of income is much greater here than in the islands of Belize, and I believe that if we could get a good Spanish laborer, this would become a very productive field. We are of good courage, and expect to work here as long as God continues to bless us.

A. N. ALLEN.

### Western Pennsylvania

PITTSBURG.—The second church in this city is still struggling for a more perfect knowledge of the truth, and also to render much service in pushing this cause to its triumph in this generation.

This work was started here in July, 1905, in a tent effort. It took definite shape the first of November, 1905, as a mission, which was later organized—Jan. 21, 1906—into the Second Seventh-day Adventist church, with a good Sabbath-school. Since then the church has increased from ten members to twenty-one members.

We have collected in cash \$863.57; of this amount \$473.63 was tithe; \$366.94 was for church expenses, and \$18 for missions. We have sold and given away about 133,221 pages of books and tracts and about 8,650 copies of *The Signs of the Times*, since Nov. 1, 1905.

Some of the members rendered good service in selling books and papers, and also in giving away literature. The writer has sold quite a number of books and papers, and has given away many pages of literature; he has also given more than seven hundred special and general Bible readings, aside from regular church and tent work. Pray for us, and for the peace of Jerusalem.

W. H. GREEN.

## The One Hundred and Fifty Thousand Dollar Fund

### Receipts From the Various Conferences

THE treasurer of the General Conference acknowledges the following amounts as received on the \$150,000 fund:—

<b>Atlantic Union Conference</b>	
Chesapeake Conference .....	\$ 1.00
Eastern Pennsylvania Conf. ....	35.90
Greater New York Conf. ....	76.50
Maine Conference .....	1.22
New York Conference .....	98.50
New Jersey Conference .....	145.00
Southern New England Conf. ..	18.33
Vermont Conference .....	80.33
Virginia Conference .....	45.00
Western Pennsylvania Conf. ..	26.74
West Virginia Conf. ....	1.25
Total .....	\$ 529.77
<b>Canadian Union Conference</b>	
Quebec Conference .....	\$ 3.00
<b>Central Union Conference</b>	
Conference not specified .....	\$ 148.77
Colorado Conference .....	6.00
Iowa Conference .....	6.00
Kansas Conference .....	5.00
Missouri Conference .....	3.25
Total .....	\$ 169.02
<b>District of Columbia</b>	
Washington churches .....	\$ 6.00
<b>Lake Union Conference</b>	
East Michigan Conference ....	\$ 8.55
Indiana Conference .....	89.25
Northern Illinois Conference ..	1.00
Ohio Conference .....	55.73
Southern Illinois Conference ..	77.66
West Michigan Conference ...	31.00
Wisconsin Conference .....	83.32
Total .....	\$ 346.51
<b>North Pacific Union Conference</b>	
Conference not specified .....	\$ 3.75
British Columbia Conference ...	10.00
Western Washington Conf. ...	55.00
Total .....	\$ 68.75
<b>Northern Union Conference</b>	
Manitoba Conference .....	\$ 10.00
Minnesota Conference .....	3.00
Total .....	\$ 13.00
<b>Pacific Union Conference</b>	
California-Nevada Conference. \$	1.50
Utah Conference .....	10.00
Total .....	\$ 11.50
<b>Southern Union Conference</b>	
Florida Conference .....	\$ .25
<b>Southwestern Union Conference</b>	
Arkansas Conference .....	\$ 5.00
Oklahoma Conference .....	17.50
Total .....	\$ 22.50
<b>Unknown</b>	
Unknown .....	\$ 15.00
<b>Foreign</b>	
South Africa .....	\$ 120.73
Jamaica .....	3.17
Yukon Territory .....	10.00
England .....	245.51
Gold Coast, West Africa .....	10.00
Total .....	\$ 389.41
Grand Total .....	\$1,574.71

## Williamsdale Academy

As but little has ever been said of this school, it may be of interest to the readers of the REVIEW AND HERALD to read a short history of its purpose and work. No other field has been worked so long without the advantage of "home institutions" as has eastern Canada. As the result of this neglect, her progress has been very slow, and to some a little discouraging.

For the past four years we have sensed keenly the great need of a good school where our young people could be trained for service in the home land. All who have labored in Canada know full well that we have as good talent as the world possesses. All that is needed to man this field with home talent, and have a supply for other parts of the great wide world, is to provide facilities for the training of our young people. Accordingly, in the spring of 1903, a farm with some timber was donated by Brother D. W. Dimock, and a school was started on a small scale, and continued so for two years. This experience taught us that we must make the school larger if we were to receive the benefits we had expected. We must have more land in order to supply our own milk and raise our own vegetables. The land was soon secured on our present beautiful site. We began at once to erect a building twenty-six by fifty-one feet, to consist of sixteen rooms, a bath-room, and furnace room.

School was opened in this building Nov. 15, 1905, with an enrolment of nineteen students. These, for the most part, were earnest, and devoted to their work. At the close of the year it was evident that we must have more room in order to accommodate those who would want to attend the coming year, and also to insure us sufficient income to operate without loss at our low rate of tuition. A root cellar and a laundry were also found to be among the necessary conveniences. These have been supplied, and an addition, twenty-six by forty-eight feet, has been made to the main building. We are now prepared to take care of from thirty to thirty-five students in the home.

Our present outlook is encouraging indeed. We opened school for the second year October 3, and at this writing, November 1, we have twenty-four students, twenty-two of whom are in the home. Others are to come within a few days. All our rooms bid fair to be occupied by the first of December.

Our aim is to prepare our students for service in the Master's cause. In this matter the Lord is greatly blessing our work. Two of our young ladies were out in the Bible work during the vacation, and did well. Some of the young men are preparing for the ministry, while others are fitting themselves for positions in different departments of the work.

We now have our buildings nearly finished, and our farm implements have been purchased, also some cattle and horses, at a cost, in all, of about sixty-five hundred dollars, thirty-five hundred dollars of which has been paid, and three thousand dollars yet remains to be paid. One thousand dollars of this latter amount is current accounts, and must be met very soon. We are unable to make plain to you how difficult it is in this field to raise such a sum of money,

either as a loan or in donations; but we feel sure that the Master will touch your hearts with our great need, so that our needs may be supplied. Are there not somewhere three families whom the Lord has blessed who would count it a pleasure to assist a weak conference and set free from debt the only institution it has? It will cost you only one thousand dollars each to do this kindness. You who have been blessed of God, pray; and while you pray, think of the young people now in this school, training for service. Think of those whom they will lead to the Master; think of the price paid for their salvation; think of the dark years of waiting and praying for this blessed truth, while we have lived in the very sunlight of God's presence; think of the many and well-equipped schools in the home land, and the great help they have been in preparing your sons and daughters to fill places of trust and usefulness. Then think of this great Canadian field with but three small and poorly equipped schools in which to train the youth of all this country. I am sure your hearts are too full of this truth to allow this condition to continue longer.

The school is our greatest factor to give permanency to the work in this field. We can not bear to think of closing its doors, and yet we shall be forced to do so unless we can get at least one thousand dollars. We do not ask for help on our running expenses, merely help to meet the cost of construction.

Send your offerings to I. H. Evans, Takoma Park Station, Washington, D. C., with the instruction that they are for the Williamsdale Academy, and they will be sent to us promptly, and your State will be given credit to that amount on the \$150,000 fund. Such is our arrangement with the General Conference.

WILLIAM GUTHRIE,  
President Maritime Conference.

## Field Notes

BROTHER H. BLOCK, at work among the Germans, reports three additions at Calgary, and four at Innisfail, Alberta.

BRETHREN A. V. COTTON and J. F. Piper report that four have taken their stand for the truth at Garden Grove, Iowa.

THIRTEEN have begun to keep the Sabbath as the result of the work of Brother George L. Budd at Orange, Minn.

FROM the interest developed at De Witt, Neb., by Brethren O. E. Jones and G. Mathiesen six or eight have accepted the truth.

FROM Paris, Ontario, Brother P. M. Howe reports ten adults keeping the Sabbath; five have been baptized, and others will be baptized soon.

MEETINGS were continued three weeks after the close of the camp-meeting at Cushing, Tex., by Brethren W. M. Cudley and J. J. Taylor, during which time four began to keep the Sabbath.

TEN men took their stand with the commandment-keeping remnant, and seven of them have been baptized at Regina, Saskatchewan, where Brother Paul Curtis held tent-meetings about twelve weeks.

FOUR were added to the membership of the church at Bridgetown, N. J., by baptism on September 22.

BROTHER J. H. KRAFT reports the baptism of six persons at Fairfield, Iowa, and one at Muscatine.

TEN are awaiting baptism at Peoria, Ill., as a result of the active missionary work of the members of the church there.

At the close of tent-meetings held by Brother J. M. Rees at Kokomo, Ind., six persons presented themselves for baptism.

THE meetings recently held at Galesburg, Ill., have brought five into the ranks of those who are keeping the commandments of God.

At Belle Fourche, S. D., nine have begun keeping the Sabbath, and about an equal number are interested in the truths of the message.

At Hartford City, Ind., nineteen have embraced the truth, and two have been reclaimed, as the result of tent-meetings held since September 9 by Brother U. S.

BROTHER B. HAGLE reports three additions to the church at Lafayette, Ind., and four others have promised to keep the Sabbath, as a result of a three weeks' tent-meeting.

THE West Michigan Sanitarium is being transferred from Grand Rapids to Berrien Springs. The sanitarium will be operated by the Emmanuel Missionary College, supported by the Lake Union Conference.

THE result of the work at Natchez, Miss., is encouraging. Eleven new accessions to the truth are reported, making a company of twenty-six all told. Others are interested, and are expected to take their stand later.

A REPORT in the Wyoming *Enterprise* states that two years ago there were in that field four churches and sixty members; but the work has grown so rapidly there that we now have fourteen churches and about three hundred Sabbath-keepers.

FOUR have taken their stand for the truth as a result of the tent effort at Kansas City, Kan., and others are expected to follow their example. The tent has been removed to Rosedale, where a good attendance and encouraging interest are reported.

At Arecibo, Porto Rico, a church of twelve members was recently organized. Reports from Porto Rico indicate that there is quite an extensive circulation of our papers and tracts throughout the island, and that generally these are being heartily received by the people.

FOUR persons who had accepted the truth as a result of Bible readings, were baptized by Elder Wm. Covert at the South Side church, Chicago, on October 13. Two weeks later six persons were baptized who had lately embraced the truth there, and as many more are expected soon to go forward in this ordinance.

## Current Mention

— President Roosevelt left Washington, November 8, for a trip to Panama. Never before in the history of the country has its chief executive been beyond the boundary line of the United States.

— An unusually large number of the members of the House of Representatives will fail to be returned to the sixtieth Congress. Six have died during their terms of office. Failure of re-election will cause fifty-six other changes.

— John A. Penton, a Cleveland publisher, has armed his non-union employees because they have been repeatedly insulted and assaulted by the pickets of the typographical union. He previously notified the mayor of his intended action.

— The provisional government of Cuba is planning for the American troops there to make extensive marches through the island, evidently for the sake of its moral effect upon those who might be inclined to take up arms in this time of disquiet.

— Missionaries report that 10,000,000 people face starvation from famine in Kiangsu Province, Central China. Local magistrates are preventing people from leaving the region, but are taking no steps to provide them with food. Serious disorders are feared.

— Two large meteors and three smaller ones were seen from passing ships to plunge into the sea about sixty miles northeast of Cape Race, Newfoundland, on the afternoon and evening of October 30. They were visible for about thirty seconds, and made the sea boil up to the height of twenty feet at the places where they entered the water.

— November 2 brought word from Commander Robert E. Peary, who is returning from his ninth arctic expedition. He has been absent from New York since July 16, 1905. While some severe hardships were endured, he reports no death nor illness. The farthest point north reached by this expedition was 87° 6'. This is about thirty-four miles nearer the pole than the point reached by any previous explorer, but the goal was still 203 miles away.

— The delegates to the Wireless Telegraph Congress at Berlin reached an agreement on November 1 in reference to the interchange of communications between different systems of what they term "radio-telegraphy." According to the agreement there is to be free interchange of communication between all systems, and unrestricted exchange between ship and ship and between ship and shore. Italy and England sign the agreement with reservations to protect existing arrangements with the Marconi Company.

— For refusing to disclose the names of their comrades guilty of riot and murder at Brownsville, Tex., the President has dismissed without honor every man of companies B, C, and D (colored) of the Twenty-fifth Infantry. They will be forever debarred from re-enlisting in the army or the navy, as well as from any employment by the government in any civil capacity. To show that he

was not taking this action because of any antipathy toward the colored troops as such, the President has ordered an investigation into the conduct of a colonel who had made disparaging remarks about colored soldiers.

— The election of at least six Prohibitionist representatives to the legislature of the State of Illinois, as well as substantial gains in the other States, shows that not all are insensible to the evils of intemperance.

— Statistics of the police department show that at least 3,000 people in the city of Richmond, Va., are daily users of cocaine. This record of one city is indicative of the growing use of harmful drugs by the people of this generation.

— A conference between the United States troops and the warring Utes has been held in the camps of the red men. Chiefs Red Cap and Black Whiskers will accompany Captain Johnson to Washington to confer with President Roosevelt, and if possible effect a satisfactory settlement of the difficulty between the Indians and the government.

— Two inventors have each perfected wireless telephones. S. V. Granger, at Newark, N. J., has demonstrated that conversation can be held with the parties eighteen miles apart as readily as by the ordinary telephone. There will be a public demonstration in December of the invention of a lieutenant in the Swedish army.

— A woman of Newark, N. J., has been sentenced to three months' imprisonment in the county jail for practising sorcery, or witchcraft. She pretended to tell fortunes by reading palms, cards, etc. The judge found her guilty of violating an ancient "blue-law" which makes guilty of misdemeanor "any person who shall pretend to exercise or use any kind of conjuration, witchcraft, sorcery, or enchantment."

— As a natural outcome of the disturbance of the balance of power in Europe through Japan's victory over Russia, there has been a regrouping of the powers. Great Britain, France, and Italy are now united in what is practically a defensive alliance. This is to come into effect when the present triple alliance between Germany, Austria, and Italy shall expire "either by expiration of time or by any other cause."

— In a recent farewell audience granted to Bishop Burke, of St. Joseph, Mo., at the Vatican, the pope expressed his gratitude to Americans irrespective of creed. They gave, he said, every evidence that they respected the church and venerated him. The daily press in allusion to the matter speaks as follows: "Amid the troubles experienced by the church in other parts of the world, he remembered that America was the only country in which it was always free from persecution, thanks to the government, which was most praiseworthy. The pontiff concluded by expressing special affection for the Americans and blessing them heartily." It is worthy of note that the pope recognizes the church to be enjoying greater liberties in America, where church and state are professedly separate, than in countries so long dominated by a united church and state.

# Christian Liberty

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

## The Wadsworth District Sunday Bill

THE following is the text of the Wadsworth District Sunday bill, known as H. R. 16483, which was introduced in the House of Representatives March 9, 1906, passed the House June 11, and was introduced in the Senate the following day, June 12, and referred to the Senate Committee on the District of Columbia:—

### AN ACT

Requiring certain places of business in the District of Columbia to be closed on Sunday.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provision on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day: *Provided*, That nothing in this Act shall prevent the sale of fruit at fruit stands and the regular business of restaurants and hotels. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment, in the discretion of the court.

"Sec. 2.—That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia."

This same measure was introduced into the fifty-eighth Congress, and passed the House April 6, 1903; but, as will be remembered, it was held up on a tie vote in the Senate Committee on the District of Columbia after having been introduced in the Senate. It has therefore gone over the ground twice up to the point where it now stands. But it may be reported back to the Senate and acted upon at any time during the coming session of Congress. If passed, it will be the first compulsory Sunday law Congress has ever enacted. We hope it will not pass. The measure is further considered in the third number of *Liberty*. Petition blanks against the measure may be secured from the various tract societies, or from the Religious Liberty Bureau, Takoma Park, Washington, D. C.

W. A. COLCORD,  
Secretary Religious Liberty Bureau.

THE question of religious instruction in the State schools is being agitated in nearly all the Australasian States.

## Religious Liberty Notes

By the circulation of the first number of *Liberty* in Pittsburg, Pa., a Sunday-enforcement crusade, started by the ministerial association of that city, was defeated a few months ago.

The question of enforced Sunday rest is being agitated in nearly all lands, as well as on many islands of the sea. Even China and Japan are reported as having taken steps of late in this direction.

During the month of September three sisters in Pennsylvania sold ten thousand copies of *Liberty* and an equal number of *Life and Health*, making on *Liberty* alone a profit of two hundred and fifty dollars.

Commenting on the situation in France growing out of the agitation and disturbances resulting from the recent action of the government to separate church and state, the *Outlook* declares that "both church and state in France would have been stronger if they had been separated" in the past.

Through correspondence between the American ambassador at Berlin and the German government it has been ascertained recently that American citizens in Germany are exempt from church taxes in that country on the ground that Germany does not exact these taxes from the citizens of any country that does not exact them from Germans.

The movement to separate church and state which is now agitating France and Spain, has also appeared in Switzerland. It is reported from Geneva that Switzerland is considering the question of cutting off the support now given the clergymen of the Lutheran Church by each canton. The plan suggested provides a gradual reduction until at the end of thirteen years the state, or municipal, contributions to the church shall cease.

In the Henrico Circuit Court, of Virginia, October 30, Judge William I. Clopton, of Manchester, Va., upholding the decision of a county magistrate who fined showmen for operating on Sunday, said: "I hold that Sabbath-breaking is a crime, both against the laws of God and man, a law first announced at Mount Sinai. The bill of rights in no way protects the violator of the peace and quiet of the Sabbath. The bill of rights in the sixteenth section declares by fair inference that this is a Christian commonwealth." He cited several Supreme Court opinions to support his decision.

The following item, under the heading "Too Much Sunday Business," appeared in the *Washington Post* of October 31: "C. M. D. Browne, 144 R St., N. E., yesterday invited the attention of the District Commissioners to the amount of business transacted on Sunday in the District, especially by real estate firms. He says that many dentists work on Sunday, and recalls the case of a tailor who claims he can not attend morning services on account of being compelled to attend to his business at that time. He has been informed that there is no law to prevent the transaction of business of this kind on Sunday." The clamor for a District Sunday law for the compulsory observance of Sunday doubtless comes from such "zealous citizens" as the one here represented.

W. A. COLCORD.

## NOTICES AND APPOINTMENTS

### A Thanksgiving Number of "The Signs of the Times"

EVEN if our factory is in ashes, and our work is being conducted in a shed, yet we are going to get out a special Thanksgiving number of *The Signs of the Times*.

Here are some of the good things it will contain: "What We Have to Be Thankful For," "The Spirit of Thanksgiving," "Thanksgiving—Ancient and Modern," "A Thanksgiving Story," "Nearing Home—Signs of the End," "United States in Prophecy," "The Results of Forgetting God," "The Great Salvation." Other articles and poems of extraordinary merit will appear.

It will have a beautiful cover design, and will be well illustrated. Among other cuts, it will show three photographs of the Valparaiso disaster. These we have just received from men on the ground.

Prices will be as follows:—  
1 to 10 copies to one address,  
or mailed to single names  
and addresses ..... 5 cents each.  
25 to 75 copies to one address ..... 3 " "  
100 or more copies to one address ..... 2½ " "

Send all orders at once to *Signs of the Times*, Mountain View, Cal.

### Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

M. S. Wooding, Spencer, Va., *REVIEW*, *Signs*, *Watchman*.

Arthur L. Manaus, Dalton, Ga., sends thanks for the papers he has received, but wishes no more at present.

### Address

THE address of Elder L. D. Santee is 486 Fullerton Ave., Chicago, Ill.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.  
We open no accounts for advertising, and cash must accompany each order.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

FOR SALE.—Thoroughly equipped treatment rooms; all up-to-date appliances. Splendid opportunity. Object in selling, going South. For particulars, address T. A. Shannon, 113 North Vermillion St., Streator, Ill.

WANTED.—An intelligent, energetic Seventh-day Adventist who is a first-class baker to manage new plant. Church of three hun-

dred members in city. Address Secretary West Indian Health Food Co. Ltd., 32 Text Lane, Kingston, Jamaica, W. I.

**WANTED.**—Married man to work on farm by year. Good house to live in, and permanent job. Must be a good teamster, and understand caring for stock. Address H. W. Miller, R. F. D. 2, Battle Creek, Mich.

**FOR SALE.**—Ripe olives, 60 cents for 1-gal. can; qts. also; 1 doz. to box. Pure extracted mountain honey, 6½ to 7½ cents a lb. White cooking oil, corn oil, olive-oil; English walnuts. Address W. S. Ritchie, Corona, Cal.

**WANTED.**—A man and a woman (unmarried) or man and wife (no children) to work on farm not less than one year. Must be Sabbath-keepers and both good, strong help. References required. Address W. F. Jenkins, Arcadia, Neb.

**SINGLE-COMB BUFF ORPINGTONS.**—We breed nothing else; for we believe them to be the best. Hens, pullets, and cockerels, \$2 each. Trio, \$5. Eggs in season, \$1.50 per fifteen. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest coconut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

**FOR SALE.**—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

**WANTED.**—If you are a brother or sister out of employment, I want to help you to an independent business,—honest, honorable, safe, and sure. Sabbath-keepers sometimes find difficulty in working for the world, but you can earn \$1 to \$4 a day weaving carpets and rugs. I have been manufacturing looms for over quarter of a century, and will help you to get started. Address, for catalogue and full information, W. H. Kynett, 14 Clyde St., Battle Creek, Mich.

## Obituaries

**BARLEY.**—Died at Blythewood, Ontario, Oct. 18, 1906, of typhoid fever, George Barley, aged 66 years. When the tent-meeting was held there fourteen years ago, he was among the first to receive the Sabbath message. He leaves a wife and nine children to mourn their loss. He was much esteemed by his neighbors for his honesty. The funeral was largely attended. A. O. BURRILL.

**STRONG.**—Died near Elk City, Kan., Sept. 5, 1906, of malarial fever, Fay Strong, our sweet grand-child, daughter of Pit and Laura Strong, aged 4 years, 9 months, and 20 days. She loved to go to Sabbath-school with grandpa. We miss her, but we expect to meet her soon. Funeral service was held at the grave by our elder, W. M. Gregory.

R. A. HOWARD,  
S. A. HOWARD.

**FREEMAN.**—Died Sept. 24, 1906, of paralysis, Mark, son of Elder J. M. Freeman, in his twenty-fourth year. Four months ago Mark was converted, and consecrated his service to the Lord; but he had no opportunity to demonstrate his love. Sickness laid him low, and rendered him helpless and unconscious most of the time till his death. However, in moments of consciousness, in reply to the inquiries of his anxious parents, he indicated his trust in the merits of Christ. So they have

laid him to rest in hope, comforted with the assuring promise of immortality at the coming of our Lord. I. J. HANKINS.

**SMITH.**—Died in Moline, Ill., Oct. 15, 1906, of diabetes, Violet M. Smith, in the fifth year of her age. The house was filled with sympathizing friends while the writer spoke words of comfort from 2 Kings 4:26. The sorrowing family are comforted by the Christian's hope. L. D. SANTEE.

**STARR.**—Died at our home near Granger, July 31, 1906, of cholera infantum, Earl De-Forrest Starr, aged 1 year, 3 months, and 8 days. Our darling passed peacefully away, and we feel that he sleeps in the arms of Jesus. We long for the glad morning when we can have him again in a land where death can not come. Words of comfort were spoken by Brother Edwin Sargeant.

C. E. STARR.

**FLYNN.**—Died near Westlake, Idaho, Oct. 7, 1906, at the home of Brother D. B. Denham, where he had lived for about twenty years, John J. Flynn, in the seventieth year of his age. The deceased was brought up in the Catholic religion, but for nearly a year had been observing the Sabbath of the Lord, and manifested an interest in other points of present truth. Funeral service was conducted by the writer.

F. D. STARR.

**BRISBIN.**—Died at Steamburg, N. Y., Sept. 17, 1906, of bowel trouble, Margaret Maurine, daughter of W. L. and M. F. Brisbin, aged 6 years, 4 months, and 12 days. Little Margaret was a loving child, and those who knew her sadly miss her gentle life and sunny influence. Her parents and brother are confident that if they are faithful, she will be restored to them when the Life-giver comes.

ALTA CARR.

**MADDEN.**—Fell asleep near Ni Wot, Colo., Oct. 1, 1906, Henry Willard Madden, son of J. W. and Katie Madden, aged 1 year and 8 months. While playing in the road near the house with older children of the family, he fell off the end of a bridge into an irrigating ditch, and sustained injuries about the head. Word of the accident reached the mother too late to save his life. Words of comfort were spoken by the writer from Jer. 31:16, 17.

H. A. AUFDERHAR.

**YARINGTON.**—Died at Chico, Cal., my wife, Julia Yarrington. She had been sick for six long years, but bore her affliction with patience. Together we accepted the third angel's message thirteen years ago under the labors of Elder G. K. Owen. She loved the cause of present truth, and distributed a great deal of literature; but now her work is done; she peacefully sleeps in Jesus. One daughter survives her death. Brother Martin conducted the funeral service, July 7, 1906.

JAS. YARINGTON.

**TIBBETS.**—Died Oct. 2, 1906, of meningitis following an operation for appendicitis, Edna Tibbets, aged 18 years, 6 months, and 14 days. In 1896 her mother died, leaving Edna and her brother and sister. In 1900 Edna was baptized at College Place, Wash., soon after which her father brought the children back to Montana, where they were placed in the school at Bozeman. Last year she attended the Mt. Ellis Academy. Her pure, devoted life was an inspiration to all. Funeral service was conducted by the writer, assisted by S. Kime.

W. F. MARTIN.

**ROSS.**—Died near Roosevelt, N. Y., Oct. 2, 1906, Susanna Moyer Ross, wife of Manley T. Ross, in the eighty-second year of her age. Sister Ross, and her husband, who is eighty-two years of age, were among the first to embrace present truth in the State of New York, were charter members of the Roosevelt church of Seventh-day Adventists, and have been identified with its interests till the present time. Her experience was another demonstration of the power of faith and grace to sustain in the trying hour. Besides her husband, she is survived by two children and five grandchildren.

S. B. WHITNEY.

**WILHOIT.**—Died at St. Akron, Ind., Oct. 11, 1906, after an illness of one week, Mrs. Amanda Wilhoit, aged 78 years. She was a person of strong individuality. A few minutes before her death she expressed to the writer her abiding faith in the third angel's message of Revelation 14, and her love for the Word of God, and the pleasure she had in reading it when all other helpers fail and comforts flee. The funeral service was conducted in the M. E. church. Words of comfort were spoken by Rev. Hill (Methodist) from Matt. 24:44.

C. E. H. McMEANS.

**BARNES.**—Died at Sergeant Bluff, Iowa, Oct. 19, 1906, of old age, Manley Barnes, aged 94 years and 4 days. He was converted at an early age, and joined the Baptist Church, but at the time of his death was fully in harmony with the views held by Seventh-day Adventists, and died in hope of meeting the Saviour in the first resurrection. Thus passes away another witness of the falling of the stars. He was the father of seven children, four of whom are still living. The funeral service was conducted by Elder N. L. McClintock, assisted by Rev. Talbot.

MRS. BESSIE J. KELSO.

**WARING.**—Died at the home of Mrs. Beatrice, in Birmingham, Mich., Sept. 21, 1906, Mrs. Emily A. Waring, née Morton. Mrs. Waring was born in New York State, Dec. 31, 1823. She had but two children, a son who was drowned in Lake Huron, and a daughter who died in infancy. Her husband died April 27, 1891. Mrs. Waring's Christian experience was first with the Episcopal Church, but for the past ten years she was identified with the Seventh-day Adventist church of Birmingham. We trust that she may have part in the resurrection of the just.

O. F. BUTCHER.

**SWAHN.**—Died at his home near Sand Lake, Mich., Oct. 3, 1906, Trulas Swahn, aged 71 years, 1 month, and 13 days. Brother Swahn, a native of Sweden, came to America in 1869. Under the labors of Elder S. M. Butler, about sixteen years ago, Brother Swahn and his wife accepted present truth, and were faithful and consistent members of the Trufant (Mich.) Seventh-day Adventist church at the time of his decease. One sister also survives him. A large number of friends and neighbors attended the funeral, which was held Sabbath, October 6, in the Saints church, where they were addressed by the writer from Job 14:14.

S. D. HARTWELL.

**GODDARD.**—Died at Utica, Mo., Sept. 28, 1906, Mrs. Orpha E. Goddard, aged 96 years, 5 months, and 16 days. Sister Goddard was born in the State of New York. She made a public profession of religion in early youth, and about seventeen years ago she gladly accepted the third angel's message, to which she was faithful until the time of her death, passing away with a blessed hope of immortality at the resurrection of the just. One son and two daughters survive her. The funeral service was held in the Seventh-day Adventist church. Words of comfort were spoken by the writer from Job 14:14; John 11:25. The remains were taken to Breckenridge, Mo., and buried beside her husband.

A. F. FRENCH.

**KUNER.**—Died at the home of his brother in Iowa, Oct. 7, 1906, of consumption, Henry Kuner, aged 24 years, 1 month, and 2 days. He was born in Lancaster County, Pa., and came to St. Paul, Minn., about thirteen years ago. Brother Kuner became acquainted with the Sabbath and kindred truths about four years ago, and has since been a faithful and beloved member of the St. Paul church. He was conscientious in the little details of life, was liberal in his gifts to the cause he loved, and desirous of seeing the work hastened to a finish. He leaves a mother, with whom he had lived, four brothers, two sisters, and many friends to mourn their loss. We laid him to rest in Oakland Cemetery, at St. Paul, to wait the Master's call in the first resurrection.

F. A. DETAMORE.





WASHINGTON, D. C., NOVEMBER 15, 1906

W. W. PRESCOTT . . . . . EDITOR  
C. M. SNOW  
W. A. SPICER } . . . . . ASSOCIATE EDITORS

THE next REVIEW will contain the readings for the week of prayer. A sufficient number will be printed to supply the usual demand for extra copies.

By the direct Hamburg line, Elders L. R. Conradi and C. D. AcMoody sailed from New York, November 8, for Europe. Brother AcMoody will go overland from Hamburg to Constantinople.

ELDER J. C. ROGERS and his wife, of the State of Washington, reached this city last week, on their way toward South Africa. Before sailing, they expect to visit the South Lancaster Academy.

ON November 6, at the Tuesday evening prayer-meeting held in the Review and Herald chapel, Brother C. D. AcMoody was ordained to the work of the gospel ministry, preparatory to leaving for Turkey.

ELDERS A. G. DANIELLS and I. H. Evans have gone to College View, Neb., where they expected to meet Elder W. C. White and other brethren for a brief council. They will be away from Washington about a week.

ELDER H. W. COTTRELL, the president of the Pacific Union Conference, who has been in New England since the recent council of the General Conference Committee, made a call at headquarters last week, en route to California.

WE were surprised last week to learn of the sudden death of Brother George A. King, of New York City, which occurred on Sunday, November 4. Brother King has rendered faithful service to this cause for many years. A sketch of his life and work will appear in our next issue.

THE issue of *Liberty* for the October-December quarter is now ready, being Number 3 of the regular issues. A review of the movements in various countries of the world toward, or away from, a union of church and state, the statement of some fundamental principles, and comment upon special phases of these questions furnish ample material for a good number of this publication. All are invited to have a part in circulating *Liberty*.

MISS ELLEN BRAIN, of Bath, England, a nurse of the Caterham Sanitarium, has accepted appointment to India, and expects to sail with the India party accompanying Elder J. L. Shaw. We are glad to record the first recruit for the mission fields from this new training center.

THE special double number of our German paper, *Christlicher Hausfreund*, published at College View, Neb., has just reached us. It is strikingly illustrated, and presents a large variety of matter on the current signs of the times. It ought to have a large circulation in German-speaking communities.

WE print this week the first list of contributions to the \$150,000 fund. In harmony with the recommendation adopted at the council of the General Conference Committee these contributions are credited to the conferences in which they are made, rather than to individuals. We hope to see this fund grow rapidly.

ELDER L. R. CONRADI, who has spent a few weeks in the West since the recent council, returned to Washington last week. He reported many encouraging meetings held among the German churches during the hurried trip, with a live interest in missions. About three hundred dollars was given for the new Abyssinian Mission.

A FULL statement concerning the Thanksgiving number of *The Signs of the Times*, announced in the last REVIEW, will be found on the twenty-second page. A large circulation could be given to this special issue without interfering with any other line of missionary effort. We hope this will be done. Order promptly.

THE force of workers at Washington was increased last week by the arrival of Dr. W. A. Ruble, who has recently been appointed secretary of the Medical Department of the General Conference. Dr. Ruble made brief but pleasant visits at the Buffalo and Philadelphia sanitariums on his way to Washington. He is heartily welcomed to his new duties by the resident members of the General Conference Committee.

FROM the Pacific Union College and Normal Institute, the successor of Healdsburg College, there comes the first announcement in the form of a neat calendar of forty pages, the product of its own printing department. In this

calendar is found full information concerning the work of the institution, and a copy ought to be in the hands of many young people on the Pacific Coast. Address the president, Dr. L. A. Reed, Healdsburg, Cal.

DR. SELMON reports that some of the Honan workers met Brother P. J. Laird and his wife as they passed through Hankow, on their way to open a new station in Hunan. Thus our work enters another province of China. Brother Laird was formerly a missionary of the Church of England, and received this advent truth in Japan. He already has a working knowledge of the Chinese language. Mrs. Laird was formerly Dr. Emma Perrine, who went out to Japan from the Iowa Sanitarium.

OUR periodicals in foreign tongues have received a new addition—*Zionas Sargs* (Zions Watchman). The Hamburg House has just issued a quarterly in the Lettonian tongue, spoken by several millions of people around Riga in the Baltic provinces. It contains thirty-two pages, the first half being devoted to general and missionary articles, well illustrated; the other half is devoted to the regular Sabbath-school lessons. The price for Russia is twenty kop.; for this country twenty cents. This affords a new opportunity for missionary work among the many millions of foreigners in this country.

### Teaching the Children

THE *Sabbath School Worker* makes this important announcement:—

Those who have had experience in teaching children know that they learn by doing things much more than by simply listening. Many mothers long to teach their children, but do not know how to make the Bible interesting to them. For the help of these mothers, and also for teachers who have not had experience in such work, a series of lessons will be published in the *Worker*, beginning with the January number, and continuing throughout the entire year. These lessons will not be an experiment. The writer has had a wide experience in working with children, and has been using this method of teaching Bible lessons for several years, with very satisfactory results. Each lesson not only gives the Bible story, but provides work for the children to do in connection with it. So that, while the eyes and hands are being trained, the Bible truths are being indelibly fixed upon the mind, and so associated with the things seen in every-day life that they can never be forgotten.

This series of lessons ought to be in every home where there are little children to be taught. The price of the *Worker* is thirty-five cents a year, single copies. It is published at this Office.