

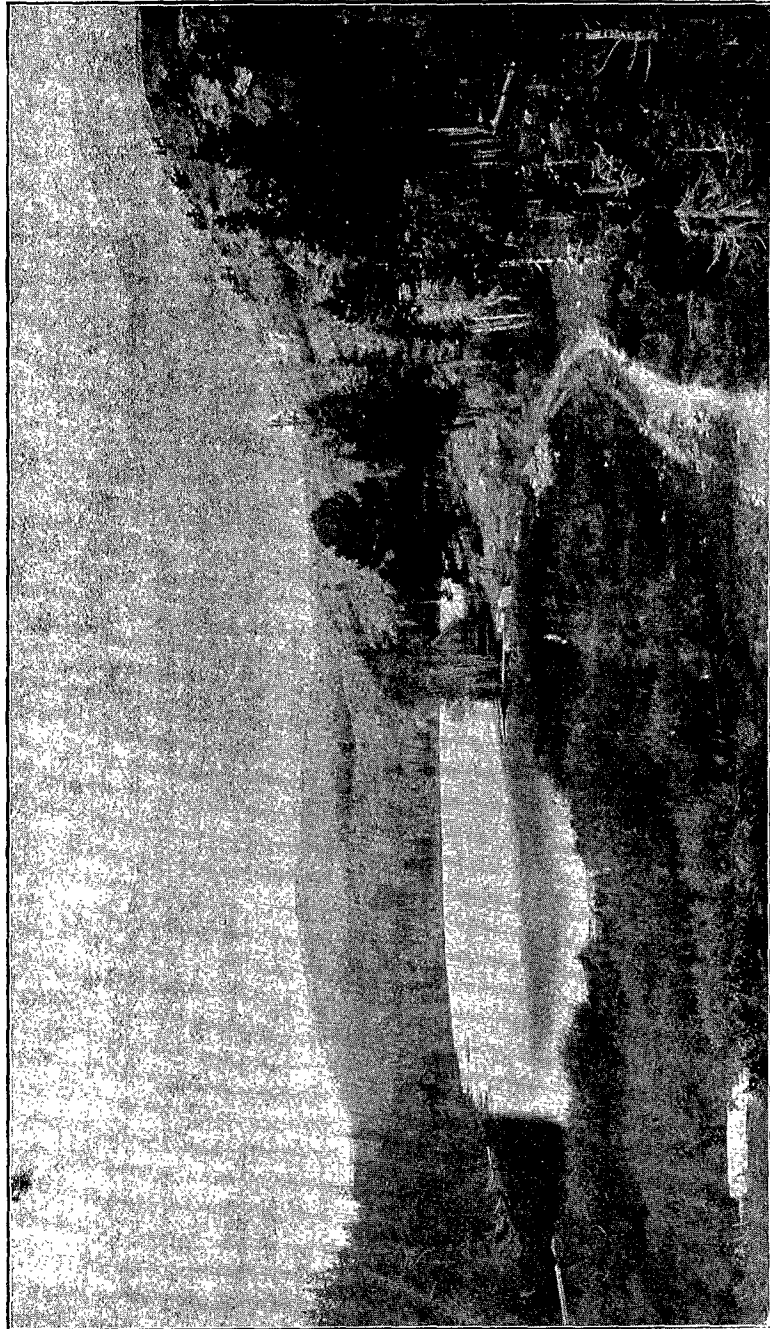
The Advent
And Sabbath
REVIEW HERALD



Vol. 81

WASHINGTON, D. C., THURSDAY, APRIL 28, 1904

No. 17



Publishers' Page

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

Announcement of the Revision and Completion of the Series Easy Steps in the Bible Story

FOR a number of years the publishers have been studying how to meet the growing demand indicated practically in the following oft-repeated expressions written then by parents in search of a simple, pure, and connected story of the whole Bible:—

"We want a book that will give our children a clear, clean, and connected conception of the Bible story. We wish the children were taught the story of the Bible in a simple, connected way. When we were children, we were taught the Bible consecutively from Genesis to Revelation, and we knew it, too."

In the study of the books now published by the denominational press one was found in which the supplying of this demand was contemplated and successfully begun, but through the oversight or neglect of the publishers it had never been completed. After bestowing careful study on the plan and the nature of the book, and receiving safe counsel, it was decided to ask the author of this book, "Easy Steps in the Bible Story," to complete her first plan, and to produce a full story of the Bible for children, in a series of six books, 6½ x 9¾ x ½ inches in size, printed on good quality of paper, in new, large, open-face type, profusely illustrated with original, full-page drawings, colored plates, and new attractive marginal illustrations that really illustrate the text, every page to contain a picture made especially for illustrating and impressing the story recorded on that page, and a beautiful new cover design for the entire series.

The first volume is to cover that part of the Bible story from the creation of the world to the giving of the law—the old book revised and four new chapters added.

Volume two will resume the narrative, and give the story of Israel in the building of the Tabernacle and establishing its services, The Sin of Nadab and Abihu, The Numbering of the People, Israel Leaving Mount Sinai, The Sending of the Quails, The Sin of Mariah and Aaron, The Report of the Spies, The Sin of Korah, Dathan, and Abiram, Moses and Aaron Dishonor God, The Fiery Serpent, The Victory over Sihon and Og, Balaam, Death of Moses, The People Cross the River Jordan, The taking of Jericho, The Sin of Achan, and the Defeat of Ai, The Sun and the Moon Obey Joshua, The Land Divided, The Last Words of Joshua, Gideon, Samson, Story of Ruth, Child Samuel, The Ark Taken by the Philistines, The Ark Sent Back to Israel.

The other volumes will cover the remaining story of the entire Bible, with the wars, intricate and complicated narrations, only necessary for adults, eliminated, and practical moral lessons woven in where the child would not be able to draw them from the text without the aid of a more mature mind.

The work on the first two volumes is far advanced, and we are pleased to be

able at this date to announce that they will be completed by August 1, and that the remaining volumes will be published as early thereafter as possible. This series of the "Child's Bible" will be bound in two styles, board and cloth, and will sell for 50 and 75 cents a copy.

Undoubtedly these will be the best books on the story of the Bible that have ever been produced for children, and the price is low for the quality.

It Will Soon Be Ready

THE accompanying cut is a miniature reproduction of the cover design for the



special number of *The Southern Watchman*.

The flames of the city conflagration shown in the picture, as well as those issuing from the volcano, are given a fire effect when printed in two colors, and this adds much to the attractiveness of the design. This, together with the armed, expectant attitude of the watchman, and the war-ships on the right, when it appears in colors, presents a scene that is both striking and suggestive. It is certain to attract the attention of the people.

Object

If the opportunity is given them, there are many who can be made to see the real meaning of the events now taking place, and who could not be interested in the truth in any other way. They believe that the world is on the verge of some great event, they know not what. Already men's hearts are beginning to "fail them for fear, and for looking after those things which are coming upon the earth." Now, while they are in this expectant condition, is it not the time to show them the true meaning of all these things, and to lead them, if possible, to an acceptance of the truth for this time? This is the object of the forthcoming special number. Do you not want to do all you can to give it a wide circulation?

Contents

The following are a few of the clear-cut articles that will appear: "I Will Come Again;" "Manner of Christ's Coming;" "The Second Coming of Christ the Hope of the Church;" "The Last Generation," "A Warning Message," "Evangelization of the World a

Sign of the End," "The Testimony of the Prophets," "Rumors of Wars and Distress of Nations," "Capital and Labor," "The Money Question," "Present Truth," "That Day," "The Day of Recompense," "Second Advent," "Disasters by Land and Sea," "The Millennium," etc., etc.

Pictures of Pioneer Workers

In connection with the articles there will be photographs of Elder James White, Mrs. E. G. White, and other pioneer workers. These will be especially appreciated by our own people, and will also assist in the sale of the paper to others.

Size, Two Colors, Etc.

As has been previously announced, this number will contain twenty-four pages, be printed in two colors, and profusely illustrated throughout. The illustrations will be new and forcible, and will help to make more vivid the articles with which they appear.

Rates

Notwithstanding the extra number of pages, its numerous illustrations, the high grade of the paper that will be used, and other additional features, this issue will be furnished at the following rates: To one address, 5 to 24 copies, 4 cents a copy; 25 or more copies, 3 cents a copy.

List of Names

Those who can not go out and sell the paper, but who would like to furnish it free to some of their acquaintances or others, may send in a list of names, and single copies will be addressed and mailed directly to the names given, as follows: 1-24 copies, 5 cents each; 25-99 copies, 4 cents each; 100 or more copies, 3½ cents each. Ministers, doctors, lawyers, teachers, business men, as well as the laboring classes, should all have this number.

A Rapid Seller

The retail price of this special issue will be five cents a copy, although in many sections of the country it can be sold for ten cents just as readily as for five, thus giving a profit of seven dollars a hundred to the person selling it.

This number will be one that the people will want. It is sure to interest the busy man and woman. Its numerous illustrations are of such a character as to attract the attention of nearly every one, and there are many who will buy it because of the pictures it contains, if for nothing else. In this way we hope that many may be led to a study of the truth who would not otherwise be reached.

Ordering

Every mail brings orders for this special number from all parts of the United States and Canada. One good brother has sent in his order for 10,000 copies, while many others are ordering as high as 1,000. We are also receiving some very large orders from conferences and tract societies, and the outlook grows brighter every day for a half-million circulation. Copies will soon be ready.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

The Advent REVIEW AND HERALD And Sabbath

"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. 81.

WASHINGTON, D. C., THURSDAY, APRIL 28, 1904.

No. 17.

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

ISSUED EACH THURSDAY BY THE
 Review and Herald Publishing Association

Terms: In Advance

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

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

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

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

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

Editorial

"A Strong Encouragement"

OUR hope of salvation from sin, of present and eternal deliverance from its galling bondage, rests upon the certainty of the existence of God. As certain as we are that God lives, so certain we may be that he will save all that call upon him for salvation through faith in Christ. The assurance of this is found in the following scripture: "For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. . . . For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." Do you see the real force of these statements? "God points to himself,—his divine being, his glory, his power,—and pledges himself, gives himself as security, as hostage, that, as sure as he lives, he will fulfil his promise. O, if we would but take time to tarry in the presence of this God, and to listen to him swearing to us that he will be faithful, surely we should fall down in confusion that we ever harbored for a moment the doubt which thinks it possible that he may be untrue and not keep his word." When we contemplate the wondrous love of

God as shown in the gospel of his grace, it seems surprising that we could ever grieve him by yielding to the temptation to doubt and disbelieve him. But such is the deceitfulness of sin, and such is the desperately wicked heart. It is the purpose of Satan so to fill our minds with the cares and anxieties of this fleeting life that we shall forget the "exceeding great and precious promises," and thus neglect "so great salvation." Take time to meditate upon these things. "The words of Jesus are the seeds sent down from heaven, that plants of heavenly joy, peace, love, knowledge, and power may take root in humanity." In these words you will find many reasons for "a strong encouragement."

"The Lord's Christ"

THERE was one mark which clearly distinguished Jesus of Nazareth, the true Messiah, from all the false messiahs who claimed his title. This was indicated in the name bestowed upon him before his birth. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." When Simeon, "righteous and devout," to whom it had been revealed "that he should not see death, before he had seen the Lord's Christ," recognized the child Jesus as "the Desire of all nations," he emphasized the character and work of "the Lord's Christ" in these words: "Mine eyes have seen thy salvation, . . . a light for revelation to the Gentiles, and the glory of thy people Israel." The true Christ saves from sin. The false christ, or the false conception of Christ, leaves men in their sins. And it is very necessary to-day that we should distinguish between "the Lord's Christ," who is a Saviour from sin, and the christ of the higher critics, the scientists, and the philosophers. This is well expressed by *The Signs of the Times*: "What much of the talk about Christ to-day means is not a personal Saviour, but a condition of soul, an inherent life within. It is the exaltation of humanity, and the hiding of the real Christ of the gospel." In this religio-philosophical christ there is no salvation from sin, no "power of an endless life." He is simply Baal, or Buddha, or Confucius presented to a professedly Christian people under the sacred name familiar to them. Many are being thus deceived, and having ex-

changed "the Lord's Christ" for "a god that can not save," they are left to the cruel buffetings of Satan. The true gospel is "the power of God unto salvation." This power is revealed in us through our faith in that Christ who is "the power of God, and the wisdom of God." This is the Christ through whom all things were created. "In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." The genuine preaching of the everlasting gospel now exalts this Christ by calling upon all to worship "him that made the heaven and the earth and sea and fountains of waters." The true message for this time says, "Behold your God" as revealed in "the Lord's Christ." "Behold, the Lamb of God, that taketh away the sin of the world."

The Annual Sermon

IN this northern hemisphere the trees are now preaching their annual sermon on the coming of the Lord. They are calling attention to the words of our Saviour: "Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished." The signs of his coming which our Lord included in "these things" have been fulfilled. The generation now living has seen them, and as certainly as the putting forth of leaves by the trees is an unmistakable sign of the near approach of summer, so certainly are "these things" a sign of the nearness of the time when the God of heaven shall set up "a kingdom which . . . shall stand forever." Some who were living when "these things" were presented to the world as signs of the near advent will witness the glory of that great day. Listen to the sermon which the trees are preaching. "The time is at hand."

"In Derision"

IN the second psalm we read of certain persons of whom it is said that "the Lord will have them in derision." These are they who "meditate a vain thing." These are they who "take counsel to-

gether, against Jehovah, and against his anointed." These are they who say, "Let us break their bonds asunder, and cast away their cords from us." The Lord is long-suffering, "not willing that any should perish," but love derided by the sinner will become righteous wrath, and those who choose derision will themselves be held "in derision." But others besides the mocking sinner will be held "in derision" by the King of the universe. The so-called great men of to-day who are setting themselves against the Lord by disparaging portions of his Word as "a pack of lies, too gross for toleration," will be judged by that same Word which they have held "in derision," and will be found worthy of themselves being held "in derision." Of what value then will be the pride of human opinion? How much better it is to tremble at his Word now than then!

Orthodoxy and Heresy

THREE quarters of a century ago the so-called orthodox churches stood for something definite. They defended the plenary inspiration of the Scriptures. They appealed to the Bible as the final authority in matters of faith and practise. There were men who upheld with much clearness and force, as against the attacks of the professed infidel or the scientific atheist, the doctrine of the atonement and the necessity of personal faith in the death, resurrection, ascension, and priestly ministry of Christ as the basis of salvation from sin. Teachers were not permitted to occupy the pulpits in these churches who compromised these fundamental principles of truth and surrendered the strongholds of Christianity at the demand of the enemy. There was still left in these churches sufficient spiritual vitality to resist the encroachments of infidelity, and to cast out from their midst those who were seeking to undermine the very foundations of Christian belief while professing to be its defenders.

To the churches in this condition came the advent message—a message of preparation for the soon-coming Saviour. This was the opportunity for these orthodox churches. If the message had been received, additional power would have attended the ministry of the word, hypocrites would have trembled, and the teachings of the enemies of the gospel would have been recognized at once, regardless of their pretended loyalty to truth. The light of the advent message shining in the churches would have revealed all the sophistries of the enemy of all righteousness, and a pure doctrine would have been fully restored. Orthodoxy, a genuine orthodoxy, would have conquered heresy.

But the churches rejected the advent message. They refused to accept the

very truth which would have been to them a defense against the insidious attacks of Satan in the last generation of the conflict, and thus the light which was in them became darkness. To the churches whose spiritual discernment had been in a large degree dulled by this experience came the demands of a false science, claiming that the teachings of nature overthrew the Biblical account of creation. Not recognizing that this was the decisive battle-ground of a genuine orthodoxy, and that the fundamental principles of Christianity were really at stake, those who were originally set for the defense of the gospel surrendered the very citadel of faith, and received as orthodox teaching the essential principle of all heresy and heathenism—a false view of God in his relation to his created works. It only remained for this false teaching to bear its inevitable fruit, and in due course of time this has appeared, until now the professed leaders of orthodoxy are openly inculcating such teachings concerning God and his relation to the chief of his created works—man—as set aside the doctrine of the atonement as "a survival from barbarous times." All this was involved in the first claims of evolution; but in that twilight where truth and error commingle, the far-reaching consequences of this kind of nature teaching were not perceived. Under the cloak of modern science there was thus introduced into the churches the leaven of ancient heathenism, and when it became sufficiently developed so that some uncorrupted minds began to appreciate its true nature, behold, it has gained sufficient influence so that it now refuses to be called heresy, and claims to be orthodoxy. Thus the heresy of a century ago has become the orthodoxy of to-day.

These principles are well illustrated in the recent trial of Prof. Borden P. Bowne, of Boston University, for heresy, before a committee of the New York East Conference of the Methodist Church. The complainant is reported in the daily press as saying:—

After much careful study into the writings of Professor Bowne, I am compelled by my interest in the cause of Christ, to express the opinion that he teaches rationalism in its most subtle and dangerous form, and that he has organized a propaganda within the Methodist Church for the promotion of his views. The Methodist Church is strictly and rigidly orthodox and intensely evangelical in its theology. Why should Professor Bowne remain in the fellowship of a church whose creed he does not teach? That is a hard question to answer. When we are told of the great influence that Professor Bowne already has secured within the church, the question naturally comes to mind, Is it his game to remain in our church until he has so thoroughly demoralized officers and crew that he can make away with the entire denomination? I have studied his writings with considerable care, and

I am prepared to say that to my knowledge he has never defended nor advocated a single doctrine of the Methodist Church. He is against us, and all his influence is against us.

There is little doubt in the mind of any well-informed man that the teachings of Professor Bowne are directly contrary to the principles of Methodism as interpreted by its leading advocates of half a century or more ago. This is recognized in the following editorial comment which appeared in the *New York Sun*:—

The unanimous acquittal by the Brooklyn Methodist Conference of Dr. Bowne, a professor of philosophy in the Boston University of that religious denomination, after a trial on charges of heresy, was a result of the proceedings which might have been expected as almost a foregone conclusion. The charges against Dr. Bowne presented as specifications extracts from books written by him, in which he was accused of having denied or questioned the dogmas of the Trinity, the atonement, miracles, future punishment, and other doctrines of the Methodist Church. He spent two years in the study of theology in Germany, and evidently his mind, or at least his manner of treatment of the subjects he has discussed in the half dozen or more books on philosophy and theology published by him, was affected by the methods of the newer German theological school. But to anathematize him as a heretic would be to condemn the present teaching of our Protestant theological seminaries very generally. If he is a heretic, the prevailing tone of the teaching in those schools of divinity and in pulpits is heretical also, and heresy trials will have to go on, long and continuously, in order that all the offenders may be brought to book.

The simple fact in the case is that the teachings of the new theology have so fully permeated the minds of the representatives of Methodism to-day that there does not remain in the body sufficient power to defeat and cast out these perversions of the truth. This church, in common with all the others, declined to receive that message of the everlasting gospel which is to be proclaimed to this generation in such a setting as to save the believers from the special snare for these last days—a flood of skepticism and false philosophy concerning the being of God and his relation to the things which he has made. The simple advent message, the message from heaven for this time, is the sure defense, and the only sure defense, against these errors. To reject this message is to reject the only way of escape from the snare of the enemy. For this reason the Methodist Church is unable to purge itself from the leaven of heathen philosophy, and to the surprise of no one Professor Bowne was acquitted unanimously of all the charges against him. So it has been, and so it will be, in the other churches. Orthodoxy has surrendered. Heresy rules in the churches.

But what about the advent message

itself? Will any effort be made to corrupt this teaching with the same evil principles of a false philosophy? We need not look far afield for the answer to this question. We have been brought face to face with this experience. The present situation is briefly and authoritatively summarized in the following paragraph from "Testimonies for the Church," Vol. VIII:—

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light which Christ came from heaven to give to John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

Has this church, to which was committed this advent message, retained the truth as it is in Jesus in such a measure that it will be able to recognize and reject the same heresy which has become orthodoxy in the other churches? The future of this advent movement depends upon the answer which the future gives to this question. In this time of crisis it is the plain duty of every loyal believer in this final message to refuse any compromise with the sophistries of the day, no matter who teaches them, or in what pleasing dress they may appear. "False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized." This is no ordinary time. This is no ordinary crisis. The call of the Commander is, "Come into line." Happy are those who hear and obey the call.

The Nature of Sunday Legislation

THE central idea in all Sunday legislation is that Sunday is a sacred day, the divinely appointed weekly rest day of the Christian world. But for this idea, no Sunday legislation would ever have been enacted.

But for those who believe this idea to be true—who favor Sunday as a religious day—present-day movements for Sunday legislation would at once fall to the ground, divested of all their support. The most earnest and persistent advocates of such legislation are clergymen, whose business it is as such to advocate Sunday observance as a religious duty, disregard of which will invite the judgments of heaven.

At the present time the religious idea is frequently kept in the background, perhaps wholly concealed beneath a secular covering, in Sunday law movements. The present effort for Sunday closing

of butchers' and grocers' stores in the District of Columbia is an example. But the religious idea is there. The idea of Sunday as a religious institution established and for centuries observed by the Christian church, is the root idea of such as of all Sunday legislation, and by it the real character of such legislation is to be known.

There is much in history to enlighten us on this point. Growing out of this idea of the sacred character of Sunday, there has been in past times legislation not only enjoining the observance of Sunday as a day of rest, but prohibiting under severe penalties the observance of the seventh day. On another page of this paper, in the article "Sabbath-keepers in Scandinavia," some very interesting and instructive quotations are given from historical documents bearing on this point. They reveal the spirit that pertains to the idea that Sunday as the Christian day of rest should be protected by law. They show what was done in that day, and what may be done in this day, under the leading of this deceptive principle.

They show another thing also, and that is that the observance of one day of the week as the Sabbath was held to be contrary to, and an interference with, the observance of any other day of the week. It was contrary to Sunday-keeping to allow the keeping of the seventh day, and therefore its observance was strictly forbidden. It was plain enough to the Sunday adherents that Sabbath-keeping permitted of the observance of but one day in the week. Yet seventh-day observers are often told now that a law requiring them to observe Sunday does not interfere with them religiously at all.

But we do not have to go beyond recent times to find evidence of the evil character of the spirit of Sunday legislation. Only last winter, in the city of Philadelphia,—that city which, though its notoriety for corruptness in government has reached even to the shores of Europe, is hailed as the "most Christian city in the land" by the Sunday-law party in Pennsylvania on account of its strict Sunday enactments,—in this city there were prosecutions by the Pennsylvania "Sabbath Protective Association," which were of a character so contrary to the common dictates of humanity and justice that the magistrate before whom the cases were brought finally refused to be a party to such proceedings. The *Public Ledger*, a reliable journal, published the details of some of these cases. In its issue of January 22 it said:—

"I am done," said Magistrate South yesterday, when the last of the cases against cigar and candy dealers for keeping their places of business open on Sunday was brought before him. "I have seen enough of this persecution, and of the attempts to deprive poor people of

their means of support, and I will have no more of it."

"I had no idea when I issued the first warrants," he said, "that the cases would drag along several months, or I would never have become engaged in them. I have seen evidences of suffering and heard pitiful appeals which are hard to forget. One poor widow came here with nine children. As soon as she entered, I asked her if the children were all hers. She said they were, and I told her to go. I would listen to no evidence against a woman who has a family of that size to support. The very poor have been brought here, and the blind who had to be led into the room. The prosecution of such persons is repugnant to me, and I discharged many of them, when there was positive evidence against them, because I did not think it right to fine them.

"The agents of the Sabbath Association attempted to have me issue warrants for dealers who sell ice-cream on Sunday. I told them that ice-cream was as much a food as milk, and that I would issue no warrants of this kind. The curtain has been rung down on the last act, so far as I am concerned, and I am glad of it."

The Sunday trade of some of the very poor who have been made victims of Sunday legislation, is very essential to them, being sometimes their chief dependence for a livelihood. This was illustrated by the case of one poor woman, a widow, who kept a small store in the District of Columbia. Speaking of the prospective Sunday-closing law, she said, "I can not compete with the larger stores; they can underbuy and undersell me, and almost my whole dependence is on my Sunday trade. If they close me up, I don't know what I am going to do."

For fear that they might lose a trifle from their abundance, by reason of the few small shops that keep open on Sundays in the District, the Sunday-closing tradesmen would compel poor widows with children to support to lose their all.

All this legislation, from first to last, was built up around the idea that Sunday is a religious day, and that its observance is obligatory as a religious duty. Out of that idea grew in former times, the legislation prohibiting Saturday observance, and out of the same idea grows the milder legislation of our own time, but they are all branches of the same tree; they have all grown up from the same root; they are all in embryo in the seed which Sunday-law associations are trying to sow. We do not want such seed to be planted and grow up in this land. If it does, it will bear its fruit, and it will be the same that the tree has borne in former times.

There are mild and virulent forms of the same disease. History has seen virulent forms of Sunday legislation, and we need not be deceived by the mild forms characteristic of the present time. It is the same thing as of old, with the same nature and spirit that have been manifested in persecution for conscience' sake. The nature of a disease is to be

judged by its worst forms, and not by its milder ones. There is a great deal of very mild smallpox at the present time, but people know smallpox not by these mild cases, but by what it has been in the past. It is all the same disease, and the mild form is liable at any time to revert to the virulent form. And if Sunday legislation is once begun, however mild the initial forms of it may be, it will revert at some time, sooner or later, into the virulent forms of old, and the most oppressive laws will be enacted.

Let the civil power be kept out of the domain of religious controversy. That is the only way to give religious bigotry no chance to re-enact the old-time scenes of religious persecution.

L. A. S.

The World Is Waiting For It

THE only hope of the world is the coming of the Lord. On the side of evil every element is apparently ready for the crisis. Now all things are held for the one purpose of heralding to every nation and tongue the last warning message. That message, we say truly, is represented in this advent movement. Not only the groaning creation, but all heaven is watching to see us, then, rise up and in the strength of God actually carry the message to the world.

The reports from the wide fields that we have spread before us week by week show that wherever the workers go, the preaching of this message converts souls and builds up a work that adds strength to our forces, and calls men and women into service. In whatever country we may go, in whatever tongue the message may be preached, the same fruit appears. And it is the same third angel's message that truth-seeking souls are waiting for. In Christendom or heathendom, the one difficulty is sin; and the one remedy is the only hope, the gospel of salvation as set forth in the great threefold message that has made us a people.

In the latest field we have opened, China, the Lord has shown by abundant fruit how ready and prepared the way has been made for us. Souls have been waiting in the darkness for years, longing for genuine help, and they recognize the help when it comes. It is the same everywhere. Out over the vast fields there is felt the pressure of the closing harvest hour.

In a letter just in from China, Drs. Selmon and Miller speak of the urgent need of this one thing—the third angel's message—as it has been pressed upon their hearts in the interior of that vast empire. They write:—

Many of the plans that we had in the States have been greatly changed since coming here. Although we came with the purpose of making gospel work primary, yet we did not see as we do now that the gospel work is the all-important thing. While we could with profit devote

our time entirely to medical work, yet because of our limited numbers, we feel that it is of far greater importance that we simply use the medical work in making an opening for us, and spend the larger portion of our time in giving the special message of truth for this time.

It is a good testimony, for, as the letter states, these young men went out to China having very definitely settled it that they went only as preachers of the third angel's message. But the pressure of the overwhelming need in the field emphasizes the importance of the one thing as no argument from principles can do. It is a fact that gives no one rest when once the terrible truth is burned into the soul, that this perishing world is waiting for the third angel's message to finish its work. No other thing can bring help to souls in darkness who long for light, and the heralding of the truth through every land is the only thing that can bring to an end the awful woe and suffering of a hopeless world. May each believer remember it in gifts and prayers for missions, and in surrender for personal service as God may call.

W. A. S.

Saving Sunday

THE question of how to save Sunday has long troubled Protestants who believe that day to be the Christian sabbath; and as time goes on, developments in the church and in the world seem to make it more and more a matter of anxious concern. This was the theme of several speakers at a recent Sunday service in Mendelssohn Hall, New York City. One of these, the Rev. W. R. Huntington, spoke of the "growing disregard of the Sabbath," and connected it with the increasing lawlessness of the times. The question now is how we shall save the institution, rather than how we shall observe the day, he said. "There are two bonds holding together the Christians of the world—the Holy Bible and the Sabbath day. If one wants to preserve and keep these bonds, he must keep the Sabbath as a reminder of the Almighty."

This last statement touches the root of the difficulty. That Sabbath which is a reminder of the Almighty and is observed as such, is in no danger of being overthrown and lost. God himself is its guardian. The reason of the perishable nature of Sunday is that it rests on a perishable foundation. It rests only on human authority and tradition. When that foundation gives way, the institution must of necessity fall to the ground. Sunday is not a reminder of the Creator, and can not be kept as such. That reminder is the seventh-day Sabbath, which though opposed by popular custom in both the church and the world, is steadily making progress and gaining adherents in every land to-day.

It is interesting to note the reply called forth from a Catholic priest by this Prot-

estant agitation over the question of preserving Sunday. The day following the report of this discussion, "Father" Tiernan, of Camden, N. Y., sent to the *Sun*, in reply, this statement of the Roman Catholic position regarding the character of Sunday and the authority on which it rests as a religious day:—

The Lord's day, or Sunday, is not the Sabbath of the Bible, nor has it been made by the principle of private judgment, nor by the Bible; for it is the holy mass, the supreme act of worship, with the general law of the Catholic Church for ages binding on the Lord's day, that has made the holy observance of the day in Christendom.

The consequences which these reverend gentlemen strive to remedy were initiated by the ancestral founders of the denominations to which they belong. Neither the Rev. W. R. Huntington nor the Bible can ever repair the floodgates thus opened to unsacrificial observance of the Lord's day, the day of nearly twenty centuries.

Neither men nor the Bible, it is true, can furnish any good foundation for the popular Protestant position regarding Sunday. The Word of God declares the seventh day to be the Sabbath; the word of the papacy sets up the first day of the week in place of the seventh. It is for Protestants to decide whether the Lord, or whether Baal, is God. There is nothing to be gained by longer halting between two opinions.

It is true that the Bible and the Sabbath are two bonds holding together the Christians of the world, but this is true of the Bible received by faith, and not through the higher criticism, or the "new thought;" and it is true of the Sabbath of the Bible, and not of Sunday. The Sunday binds Christians only to Rome.

L. A. S.

The Central Union Conference

THE Central Union Conference was formed at the time of the reorganization of the Northern and Southwestern Union Conferences, in the spring of 1902. Its first session was held in Omaha, Neb., March 4-14, 1904.

The Central Union Conference is one of the strongest of all our union conferences. Its territory is composed of the States of Iowa, Nebraska, Wyoming, Kansas, and Missouri. The population of these States is nearly nine million. The church membership is reported as 13,486. The States comprising this conference are no doubt the most prosperous and wealthy of any in the United States. Our brethren and sisters in this conference share the financial blessings of the States in which they live. The largest educational institution in the denomination, and several well-equipped sanitariums, are located in the Central Union Conference.

As there was a full delegation from the local conferences, the meeting was a large one, about one hundred and fifty

delegates being present. In addition to the regular delegation, there were present during the greater portion of the time the members of the publishing committee, who met in conjunction with the union conference. As this is a large committee, and is composed of the leading men who are carrying on the business of the denominational printing and book work, its presence added much to the size and importance of the conference. The business proceedings of the meeting have already appeared in the REVIEW. From a careful study of the resolutions it will be seen that broad, progressive measures were adopted for a forward movement. This was one of the strong features of the conference.

In many respects this was an excellent meeting. The large delegation of vigorous men, representing the sturdy membership of the Central Western States, revealed a strength in the resources of this movement that we are not always conscious of. The Lord has done great things in the Mississippi Valley States, since the messengers first entered that territory. As we see what has been developed where there were no believers nor facilities, we are confident that a great work can be done if the Lord is permitted to use the resources in that territory as he may choose.

But this report will not be altogether fair and impartial, unless it states that the beauty and harmony of this conference were marred by too much solicitude on the part of delegates in behalf of their local conference interests, or "State rights," as some expressed it. The effort to advance local conference interests was more marked in the Central Union Conference than in any other union conference I have ever attended. As might naturally have been expected, the results were anything but satisfactory; in fact, they were quite opposite to the end sought, and this for the reason that the gospel is based upon principles contrary to nature. Unselfish, disinterested love for the welfare and prosperity of others is the basis of true gospel motive.

I have watched the movements of conference officers and delegates in union conferences in all parts of the world, and I have seen the best results come from those meetings where the least is done to "instruct" State delegations during the conference sessions. Those delegations that have spent the most time in the Bible studies and devotional meetings, and devoted themselves most heartily to the general interests of the session, have made the deepest impression for good upon the conference.

As already stated, but for this one regrettable feature, the Central Union Conference was an excellent meeting. The reports of the presidents of conferences and the heads of departments and

institutions were interesting and encouraging. A deep interest was manifested by many of the delegates in the daily Bible studies. The evening services were well attended.

This union conference, if rightly managed, will be a strong factor in the closing struggles of the great controversy. It has a large membership of sturdy believers. It has great financial resources. And it has a fine army of intelligent young men and young women who are capable of rendering this cause signal service. Surely great and solemn responsibilities rest upon the union and State conference officers in that highly favored region. They have our prayers for the anointing required to cause them to see the Lord's way, and for strength to walk in it.

A. G. DANIELLS.

Better Keep to Our Work

WHILE Satan was urging Saul to destroy David, he was at the same time inspiring the Philistines to seize the first opportunity to work Saul's ruin, and thus overthrow the people of God. Commenting upon this, "Patriarchs and Prophets" says: "How often is the same policy still employed by the arch-enemy! He moves upon some unconsecrated heart to kindle envy and strife in the church, and then, taking advantage of the divided condition of God's people, he stirs up his agents to work their ruin."

So while the enemy has been seeking to introduce into our ranks spiritualistic and pantheistic theories respecting God, and by this means to divert our attention from the message of present truth and to divide our forces, he has also been inspiring the enemies of the truth to introduce into Congress measures which, when followed to their logical conclusion, would hedge up our way, and, if possible, compass our ruin. Let us stick to the message and keep to our work.

W. A. COLCORD.

Note and Comment

THE present struggle between Russia and Japan will, if we may judge from the record of events thus far, greatly modify the policies of the world powers as regards naval programs. It is a remarkable feature of the fighting on the sea that while a large number of ships have been sunk or disabled, there has been no pitched battle between the hostile fleets, but the casualties, which have amounted to the practical disabling of an entire Russian fleet numbering six battle-ships and as many cruisers, besides torpedo-boats, have almost wholly been the result of the use of torpedoes and mines. Heretofore there has been little

opportunity to judge with accuracy of the relative efficiency of torpedo-boats and mines, battle-ships, and cruisers, and the faith of the naval authorities has been pinned to the heavy battle-ships. But the results accomplished by the Japanese against the battle-ships of the Russian squadron at Port Arthur raises a serious question whether these expensive and ponderous war machines may not prove in the near future to represent little more than useless junk and a huge waste of money. The world is certain to be considerably wiser on the subject at the conclusion of this war than it was when the present struggle began.

A CATHOLIC priest of Connecticut has taken a public stand in favor of restricting immigration to this country because the Catholic Church is not able to take care, spiritually, of all the immigrants that come, and large numbers are annually lost from the communion of that church as a result. The Catholic position regarding immigration has been, heretofore, strongly against any restriction, because of the advantage that church derives from the constant incoming human tide from the shores of Europe, the greater part of which, especially of late years, has been from Catholic countries. But it seems that the Catholic immigration has now attained such proportions that in New York City, which is the goal of a large part of it, the facilities of the church are not adequate to the task of keeping it under Catholic influence and control and large numbers of these immigrants break away and come under Protestant supervision, or cease to affiliate with any church. The priest mentions in a communication on the subject to the *New York Sun*, that in this city, "five hundred children, 'mostly Italian,' are said to attend regularly one Baptist Sunday-school."

The *Sun* comments on this as being "an unusual position for a Catholic clergyman," but one supported by "a striking argument," the sum of which is that "legislative restriction on immigration would enable priests to 'catch up with their work' by reason of the lessening of the throngs received."

It would be an unusual use of the legislative power of this government, truly, if it were exercised to lessen immigration in order that the Catholic Church in any part of this country might catch up with its work, and not suffer any defection from its ranks. But when the Catholic Church is able to "muster a quorum in the House of Representatives," in accordance with a recent boast of a Catholic orator in Washington, we shall no doubt see legislation directed toward ends no less strange and un-American than this would be.

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.

Give Your Best

THERE are loyal hearts, there are spirits brave,

There are souls that are pure and true;
Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;
Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gift will be paid
in kind,

And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;

Then give to the world the best you have,
And the best will come back to you.

— *The Vanguard.*

Our Duty to the Unsaved

MRS. E. G. WHITE

THE judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness, without having been told how to gain a preparation for the future life?

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities.

We are to let our light shine amid the moral darkness. Many, as they see the reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from darkness.

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to

Christ. As you do this, he will cooperate with you.

The Need for More Workers

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted.

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work.

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered.

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do.

Different Instrumentalities

It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed.

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

One man is not to carry the burden of the whole work in the cause of God

to-day. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him.

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ.

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place.

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way.

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work.

The Need of the Church

God's people would put on joy and gladness as a garment if they would only receive what he is waiting to give them, — that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy; they are sluggish, dead, as it were. Let those who have been receiving the

grace of Christ help these souls to arouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy, united action is what is needed in the church to-day.

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls, come and drink. You may take of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation."

Sabbath-Keepers in Scandinavia Before and After the Refor- mation—No. 1

L. H. CHRISTIAN

THERE are two truths with which every student of church history may be conversant,—truths that are of intense interest to those who at the present time honor and defend the Bible Sabbath.

The first is that in every age of the Christian era a large number of loyal, heroic believers have observed the seventh day as the Sabbath. In spite of the bitterest opposition, yes, in spite of the bloodiest persecution, they adhered to this vital principle of the divine law, gladly suffering not only all the many inconveniences that always of necessity belong to a despised minority, but even imprisonment, torture, and death. When the redeemed are permitted to study church history in the library of heaven, they will find a record of many a noble Christian who has offered his life for the true Sabbath.

The second truth alluded to above is that in the great revivals of the past when God's Holy Spirit, bringing new power and truth, has rested on his servants, some of the most learned and god-fearing among the converted ones have been led to accept God's holy Sabbath. It is a source of encouragement and inspiration to remember this.

The evidences of these truths have often been presented in the REVIEW and in our books—not too often, however, as the Sabbath message can not possibly be too strongly urged and emphasized. We have read of the Sabbath-keepers in England, Germany, Bohemia, Russia, Switzerland, and Abyssinia, but nothing has been told about the ancient Sabbatarians in Scandinavia.

While studying in the university library at Christiania last fall, I noticed in a historical magazine an article entitled "Saturday-keeping in Scandinavia." The essay, though written by a good author, was quite unfair, yet it clearly showed that there had been a large number of faithful Sabbath-keepers in these countries both before and after the Reformation. And it contained several valuable references to other impartial, reliable works on the same subject. From these I will endeavor to give a brief account of this ancient Sabbath movement in Scandinavia.

The Lutheran catechism as used to-day in Scandinavia is very much like the Catholic. In it the Sabbath commandment reads: "Remember to keep holy the rest day." But the Scandinavian catechisms have not always given the commandment in that form. In one of the very first catechisms or Bible-lesson books published in Scandinavia the Sabbath commandment reads: "Remember the *seventh day* to keep it holy;" and in the next edition, or the second part of the same work, it is rendered: "Do not forget to keep the *seventh day* holy." [See Bishop Bang's "History of the Lutheran Catechism," Vol. I, page 87.] These books were printed or written about the year 1400.

No book—not even the Bible—has such a vast, decided, molding influence on the Scandinavians as their catechisms. That is true to-day, and it was far more true in the past; consequently when the catechism mentioned the *seventh day* as holy, we may know that many would endeavor to keep the day so plainly designated. That such, too, was actually the case is proved beyond all doubt by the strenuous laws and edicts which the church in Scandinavia enacted against "Saturday-keeping." At a provincial church council held at Bergen, Norway, in 1435, the following decree was issued:—

"The archbishop has learned that some in different districts of the kingdom, partly through their own weakness of the flesh, partly by the deception and urging of the devil, have presumed (dared) to adopt and observe holy days, which neither God nor the holy church has commanded and permitted, but such as are directly contrary to both God and the church, especially *Saturday-keeping*, which the *Jews* and *heathen*, but not the *Christians*, did anciently observe. The church law does emphatically prohibit the adoption or observance of any holy day aside from those commanded by the pope, the archbishop, or the bishops. For this reason the archbishop and the clergy assembled in this provincial council at Bergen do decide that the keeping of Saturday must never be permitted to exist except as granted in the church law. Let all, then, under the threat of church penalty abstain from this evil."—*Keyser's "Norske Kirkes Historie," Vol. II, page 488.*

This council at Bergen was one of great importance to the Catholic Church in Norway. Its object was to strengthen the then somewhat waning power of the

papal hierarchy in Scandinavia. At another council held by the same archbishop at Christiania the next year (1436) the following decree was given among other strong edicts:—

It is under heavy penalties "forbidden to keep Saturday holy by abstaining from work according to the custom of the Jews."

The fact that such severe laws were enacted against the Sabbath is in itself the very best proof of the existence of true Sabbath-keepers. Even modern legislation, with its overgrowth of verbosity and bewildering exemplifications and details, does not make laws against things that do not exist at all; much less did the church and state anciently issue decrees without a cause.

But it was not the laity alone that began to keep the Sabbath; even some of the priests were disposed to do the same. Norway's state historian, Prof. L. Daae, writing in a prominent Lutheran theological magazine about the ancient Saturday-keepers in Scandinavia, states that in the Danish royal archives he has found an old, forgotten manuscript that gives some interesting facts in regard to this matter. Among other things it is declared:—

"The priests have also deceived or persuaded the laity to promise that they will keep Saturday as Sunday."

What a blessing it would be if many of the priests of to-day would lead the laity into the same "deception"!

Not only before the Reformation, while the Catholic Church was supreme in Scandinavia, did many of both the laity and the clergy keep the seventh day as their Sabbath, but this belief spread greatly after the Reformation, and continued for more than a century. The Lutheran religion was by coercion and intrigues made the state religion of Denmark and Norway in 1539, during the reign of King Kristian III. In 1544 some severe laws were enacted against Saturday-keeping, which at that time was very common in Norway, if not in Denmark. These laws are known as the "recesses of feudal Lord Huitfeldt," and read in part as follows:—

"I, Christian Huitfeldt (Whitefield), Lord of Bergen, Stavanger, and Vardo, greet with kind and good intention all the people who dwell in the diocese of Bergen. Master Geble Peterson, Superintendent (Bishop), has informed me that some of you, especially in Aardal—directly contrary to the warning I gave you last year—keep Saturday. In this you have done very wickedly, and would be brought into serious trouble if I should punish you. . . . Now the rulers of these two dioceses, Bergen and Stavanger, have decided that all who are found keeping Saturday shall be punished. I command you to give heed to this. . . . You are rebellious and disobedient in regard to your holy days, since you refuse to be satisfied with the holy days that are given you by the priest and the church ordinance. I bid you, therefore, on behalf of his majesty the king, that you faithfully follow his gracious commands. He that trans-

gresses shall by my officers be punished as a rebellious and disobedient citizen." — *Niels Krag's and S. Stephanson's "History of King Christian III," Vol. II, page 377.*

The preceding quotations prove beyond all question that there were many Sabbath-keepers in Norway both before and after the Reformation.

A Wonderful Mantle

ONCE upon a time there was a man who had a very wonderful mantle, by means of which he was able to do many strange and curious things. The spell which it cast about all who wore it, and all who came in contact with it, was simply marvelous, and the transformations which it worked were sometimes almost beyond belief.

Whenever its owner put it on and went abroad in it, he always appeared to all who saw and met him to be surpassingly noble and high minded and generous; a great, good man. If you had ever met him coming down the street with this mantle of his on, you would certainly have said that he was the ruler of some populous city, or the head of a mighty army, or the chief executive of some powerful nation; his bearing would have seemed so courteous, and his step and manner so regal in his magic robe, although he himself is said in his person not to have been especially handsome or imposing.

But this was not all, by any means, that his priceless robe could do for him. Besides this he could actually work miracles with it, and so change a person that you would scarcely know him. He could make a rough and surly and disageeable man gentle, and peaceably and friendly disposed toward him, with it — a friend out of an enemy.

He could place it upon the shoulders of a person who had always been regarded as mean and selfish and brutal and unkind, and, lo! under its wonderful charm all his bad qualities would fade almost out of remembrance, and his good qualities, such as he had, would in their turn begin to shine out brighter and brighter, as dazzling as the sun in their brilliancy. And many other wonderful things he was able to do with it.

Who was its owner? and what of his robe? Let me tell you: His name was none other than St. Paul, and his robe was the beautiful garment of charity. He always wore it when he went about doing good, endeavoring to follow in the footsteps of the Master; and he carried it with him when he went on his missionary tours among the Gentiles. He invariably placed it upon the shoulders of his enemies whenever opportunity offered, no matter how despitefully they used him, and all his friends were urged to take and wear it whenever they desired.

He said and wrote much to induce men of all times to don and wear it, as he did, and even composed a poem about it! Would you like to read St. Paul's charming verses descriptive of his wonderful garment of charity? You will find it in

the thirteenth chapter of his first letter to the Corinthians. You can not do better than to turn to it and learn it by heart.

All young readers are familiar with the story of Sir Walter Raleigh, and how he threw down his cloak for the queen of England to walk upon, that she might not be compelled to step in a puddle of muddy water which lay in her way. It is accounted one of the most courteous and gentlemanly acts recorded in history, which will be remembered and recited for ages. But the mantle of charity will smooth life's way in a manner such as Raleigh's cloak never could, and he who generously casts it down for the benefit of another does in reality a much more gentlemanly and courteous and commendable thing.

In all your dealings with your associates and fellow schoolmates and acquaintances be just as charitable as you possibly can. Forget and forgive and overlook and make light of their defects and shortcomings. Be slow to take offense, and generous and open-handed with all. Then will you appear to be one of the wearers of this courtly robe of charity.— *R. B. Buckham.*

The Time of Testing

J. W. WATT

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

A world-wide message of truth is here brought to view,—a message that is searching in character and will purify those who receive it. When we are preparing grain for food, it is first ground fine, then it is passed through the sifter until all the chaff is gone, only the pure grain remaining. Thus the Lord will cause his people to be tested by his Word until in all parts of the earth there shall be a people who will correctly represent God and his righteousness.

"Not the least grain shall fall upon the earth." Not an honest soul will be lost. All God's pure grain will be gathered into the heavenly garner. But the sifting time is now here, and every one must bear the test that God himself will permit to come upon us. How very important it is that we know daily where we stand.

"Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5. Self-examination in times of crisis is God's plan of revealing to us where we stand. The Lord does not say that we should examine another to see whether or not he is in the faith, but examine yourself.

The Lord has for years been calling our attention to the fact that we as a people would pass through a sifting time that would test every soul. In "Testimony," No. 31, page 76, it is written:—

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that

the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor. The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive if possible the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to science falsely so-called will not be the leaders then."

Again, on page 77, we are told:—

"In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ."

For years we have been expecting this sifting time would come. Are we now in it? If we are not, when shall we be in it? Some of the preceding statements bring sadness to the soul. It is sad to know that multitudes will prove false. The question should come home to every one of us with great force, Shall I be among the multitude of false ones? Thank the Lord, we need not be, for he stands ready to help us by his divine grace, and to keep us from falling, if we only humble our hearts, study his Word, and trust in his power.

In "Testimony," No. 31, page 132, this statement is made with reference to the persecutions through which God's people are to pass:—

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."

Again, page 133: "Now is the time when we should closely connect with God, that we may be hid when the fierceness of his wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve him; if Baal, serve him. Which side will you be on?"

Thus we see that by wrong influences in the church, and by the persecutions from the civil power, the test will come to every soul.

If there ever was a time when those who know the truth should be rooted and grounded in the faith, that time is now. Deep heart searching must take place. No one is safe only as he is kept by the power of God.

"O, for a closer walk with God!

A calm and heavenly frame."



"No Time to Pray!"

"No time to pray!"
O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God his face should
hide,
And say, through all life's swelling
tide,
"No time to hear!"

— Selected.

What the Sun Saw

AN OBSERVER

THE car was filled with people who were on the way to attend the funeral of an old acquaintance in the country. As they left the car, they grouped together pleasantly, and quietly talked as they walked across the fields to the suburban home where, sleeping in Jesus, lay the mother in Israel whom the Lord had permitted to live nearly as long as he had "kept alive" Joshua before he entered the land of Canaan. No one was mourning, for it had been a sweet release, and the happy future was assured. "Blessed are the dead which die in the Lord."

Men and women— young, old, and middle aged— were there; mostly the latter. They all seemed acquainted and friendly with one another,— if the Sun might judge by their smiles, and nods, and conversation.

All, did I say? All?— No, not quite all. There was one old lady who was acquainted with nearly all, if not all; she had known some of the young people in their childhood and early youth, and the rest more or less intimately for many years. With her was a sweet-faced young woman, who took tender, loving care of her. But the rest ignored her— only that, nothing more.

But why?— She was not fashionably dressed. But these were not supposed to be fashionable people; and her attire was neat and plain, nothing to be ashamed of. Moreover, they all belonged to the church of which she was a member in good standing. Of course she was poor, and earned her own living, which was very scant at times. But she did not owe a dollar— not even a cent! for she made a point of doing without whatever she could not pay for, believing that

God meant what he said in Rom. 13:8.

Well, whatever the cause might be, that was "what the Sun saw." Fortunately, she did not mind it, for her life was "hid with Christ in God;" so it did not move her, as it otherwise might have done. But the Sun saw it, also! Do you suppose that by and by He will say, "*Inasmuch,*" etc.

In the same town from which all these persons came lives another woman, not quite so old, but with the freshness of her youth behind her. She is also poor, and works to earn the money she spends. Like the elder woman, she has seen better days. Both were well educated and moved in good society,— the old lady, however, among the literary and religious class; the younger among the rich and fashionable.

Will you believe it if I tell you that now the woman of the world is more tenderly regarded by her associates than is the Christian? To my certain knowledge no pains is spared to keep the former from feeling that she is in any sense "a back number." Her clothing is for the most part donated, and rarely, if ever, new; yet no notice is taken of this. Clad in the cast-off finery of her friends, she goes to parties and gatherings of all kinds, invited as a matter of course, and is treated kindly and considerately. This is certainly very much to the credit of her fashionable friends. But how about the other?

Hydrophobia or Tuberculosis?

J. R. LEADSWORTH, M. D.

IN Bulletin No. 44, Bureau of Animal Industry, United States Department of Agriculture, some information is furnished which ought to interest the general public.

A highly fatal disease appeared among the cattle in the dairy herd belonging to the government asylum for the insane at St. Elizabeth, D. C. In the course of two weeks from the beginning of the outbreak eighteen animals had died, when the disease suddenly stopped. From the nervous symptoms manifested by these cows before death, and from the fact that a rabid dog had been seen among them a few weeks before, evidence pointed strongly to the epidemic as being rabies, or hydrophobia. Post-mortem examination of the carcasses seemed to confirm the diagnosis. But it was also manifest from this examination that of the eighteen cows at least twelve of the dead animals showed extensive tuberculous lesions.

This was a startling discovery, inasmuch as this herd was high bred, great care having been taken in their selec-

tion as well as in their care and stabling. But in order to determine the extent of this tubercular infection it was decided to subject the whole herd of one hundred and two cows to the tuberculin test. Imagine the surprise when it seemed evident that seventy-six of the one hundred and two cows were far advanced in tuberculosis. Post-mortem examinations afterward confirmed the reliability of these tests.

Previously to the slaughter of these animals it was decided to demonstrate to the satisfaction of the department that milk from such animals would transmit the disease. Taking advantage of the fact that guinea-pigs are as susceptible as man is to tuberculosis, a number of these animals were selected for the experiments. Several of them were killed and examined to preclude the possibility of a previous infection. After having fed the guinea-pigs upon this infected milk for only a few weeks, the animals were killed or otherwise examined, and over twenty-one per cent were found in various stages of the disease. In the light of these figures is it any wonder that so many artificially fed children die from summer complaint or some form of bowel trouble?

Six months after first testing the herd, the remaining twenty-six cows were subjected to a second tuberculin test, resulting in eight of the number being condemned. These were afterward proved to be infected, although most of them were not far advanced in the disease.

But here is the part that should interest flesh-eaters: being only slightly infected, it was deemed too much of a loss to condemn the meat, hence they were passed to the butcher. Here is the post-mortem report of one so passed:—

"One small focus in right retropharyngeal gland, one nodule size of a pigeon's egg in right cephalic lobe, and four foci containing cheesy deposit in ventral lobe of left lung. Carcass passed."

This, with a number of others, was considered worthy of a better burying place than the "cold, cold ground," so was turned over to the butcher, who, for so much a pound, agreed to deposit the remains in a style that would compensate for the untimely end of the deceased.

As a result of these investigations, the following are the conclusions arrived at by the department:—

1. The tubercle-bacillus may be demonstrated in milk from tuberculous cows when the udders show no perceptible evidence of disease, either macroscopically or microscopically.

2. The bacillus of tuberculosis may be excreted from such an udder in sufficient numbers to produce infection in experimental animals both by ingestion and by inoculation.

3. That in cows suffering from tuberculosis the udder may, therefore, become infected at any moment.

4. The presence of the tubercle-bacillus in the milk of tuberculosis is not constant, but varies from day to day.

5. Cows secreting virulent milk may be affected with tuberculosis to a degree

that can be detected only by the tuberculin test.

6. The physical examination or general appearance of the animal can not foretell the infectiveness of the milk.

7. The milk of all cows which have reacted to the tuberculin test should be considered as suspicious, and should be subjected to sterilization before using.

8. Still better, tuberculous cows should not be used for general dairy purposes.

Courtesy to Children

A WRITER in the *Hearthstone* has this to say: "One afternoon recently I stepped into a store to purchase some needed articles; there were customers already in the store, and immediately after my entrance the door opened to admit two tiny mites of humanity, who came in timidly, holding each other's hand. The clerk in charge had just finished with the first customers, and, turning to me, courteously inquired if I would excuse him if he waited on the children first; "for," said he, "I always feel anxious to send children home as soon as possible, so their mothers won't get worried about them." I gladly excused him, and I thought, How much better it would be if every clerk and store-keeper were as thoughtful as the one referred to; they would not think of keeping the fathers and mothers waiting; then why should they not show care and consideration when serving the little folk who represent them?

Older people can look out for themselves, and make themselves heard, but every one should seek to help the children. They should be treated with extra care and consideration, waited upon as soon as possible, their bundles done up safely, and their pleased and smiling little faces and grateful looks will warm your hearts more than you may realize.

There is another class that should be considered—the old people. They are generally low of voice, timid and shrinking, and the clerks often overlook them and disregard their wants, treating them with cool—oftentimes offensive—indifference, and impatiently turning away from their shrinking hesitancy, until, with a look of patient pain on the faded old faces, they go out without purchasing anything, grieved and disappointed by the treatment they have received. Sometimes their clothing is as faded and old-fashioned as their faces, and this only adds to the discourtesy with which they are treated. I wish I could prevail upon you to remember that they are God's "little ones," and to treat them as they deserve.

It would be well for us to do less cooking, and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin.

Concerning flesh-meat, we should educate the people to let it alone. Its use

is contrary to the best development of physical, mental, and moral powers. And we should bear a clear testimony against the use of tea and coffee. It is also well to discard rich desserts. Milk, eggs, and butter should not be classed with flesh-meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding reform diet. Let the diet reform be progressive. — *Mrs. E. G. White.*

Let the Children Help

"How can the mother of eight children look so young?" asked a friend who found her time fully occupied in caring for her little ones. The lady in question was a fair-faced matron of forty-five, who looked at least five years younger.

"She teaches the children to help almost as soon as they can walk," was the reply, and this was the secret of her management.

A mother should not be a slave to her children; for it makes them selfish and exacting. Laziness is almost a crime in this busy world, and if the mother will teach them to bear their part of the burden of housekeeping early in life, it will develop industrious habits, and they will always like to work. It also teaches them to appreciate her and her work for them as they never will do if they know nothing about it. Look around you and see what mothers are loved and honored most in their old age; almost invariably it is those whose children have been taught to work, instead of those who have willingly made drudges of themselves to spare the children.— *Selected.*

Death in Patent Medicines

DR. BAUMGARTNER, in "Transactions Colorado State Medical Society for 1902," says that the following patent medicines contain the percentages given of alcohol:—

Green's Nervura	18.2
Hood's Sarsaparilla	18.8
Schenck's Seaweed Tonic	19.5
Brown's Iron Bitters	19.7
Kaufman's Sulphur Bitters	20.5
Paine's Celery Compound	21.0
Burdock's Blood Bitters	25.2
Ayer's Sarsaparilla	26.2
Warner's Safe Tonic Bitters	35.7
Parker's Tonic	41.6
Hostetter's Stomach Bitters	44.3

Think of a crusade against beer, which contains only from two per cent to five per cent of alcohol, while allowing the free sale of "bitters" containing ten times as much! The "bitters" are

stronger than whisky, far stronger than sherry, port, etc., and claret and champagne far behind.

Is it beyond the truth to say that alcohol causes from one third to one half of all criminals, defectives, insane, and dependents, which the state is compelled to support? What proportion of these are the products of these patent-medicine syndicates no one can tell. It is surely large.— *American Medicine.*

The Secret of King Edward's Good Health

"THE reason for the remarkably good health which King Edward has enjoyed since his coronation," says the *London Daily Telegraph*, "has at last been allowed to transpire (says a home paper). The secret is found in the fact that for many months past His Majesty has been indulging in a systematic course of electric-light baths. One of King Edward's firmest resolves is to maintain the wholesome dieting to which he has for a long time past restricted himself. Few people are aware, perhaps, that His Majesty will never partake of butter under any circumstances."

An English health journal adds: "It is said that the king, as a result of careful dietetic habits, is to-day in enjoyment of all the elasticity and robust health of a man twenty years his junior, and is able to get through a surprisingly large amount of work."

The Treatment of Severe Burns

THE burned surface should be carefully cleansed, then washed with a three-per-cent solution of carbolic acid, or a thirty-per-cent solution of salicylic acid. After all the blisters are opened, the entire surface is covered with powdered bismuth, then with a layer of absorbent cotton, and finally with a light bandage. The cotton absorbs any discharges, and fully protects the burned surface from the air. The dressing should be allowed to remain from one to three weeks as the case may require. In using the bismuth there is no danger of poisoning from absorption, even in cases where the burn is extensive. By means of this method of treatment, the amount of secretion is greatly diminished.— *Selected.*

WE sometimes ask ourselves if we should be willing to die, or should we be willing to live in hopeless suffering, or should we be willing to put the fire to our darling ambitions. It is easy to answer such questions. We determine the future by the present. If to-day we do to-day's duty, to-morrow we shall be able to do to-morrow's duty. If to-day we are willing to live for God, on some to-morrow we shall be willing to die for him. To-day we do not receive dying grace, for God does not call us to death. To-day he calls us to live, and therefore he gives living grace. To-morrow he will call us to death, and to-morrow he will give us dying grace.— *Pittsburg Christian Advocate.*

THE WORLD-WIDE FIELD

Our Work in Sumatra

R. W. MUNSON

I REGRET that so long a time has passed since my last letter to the REVIEW, but we have had much to try us, and no little sorrow to bear; this must be my apology. We love the dear old REVIEW and all who read it, and sincerely desire an interest in the prayers of God's children, not for ourselves simply, but for this great East Indian field.

For some months past Sister Marcella Walker's health has been showing unmistakable signs of giving way. So intensely was she devoted to her work

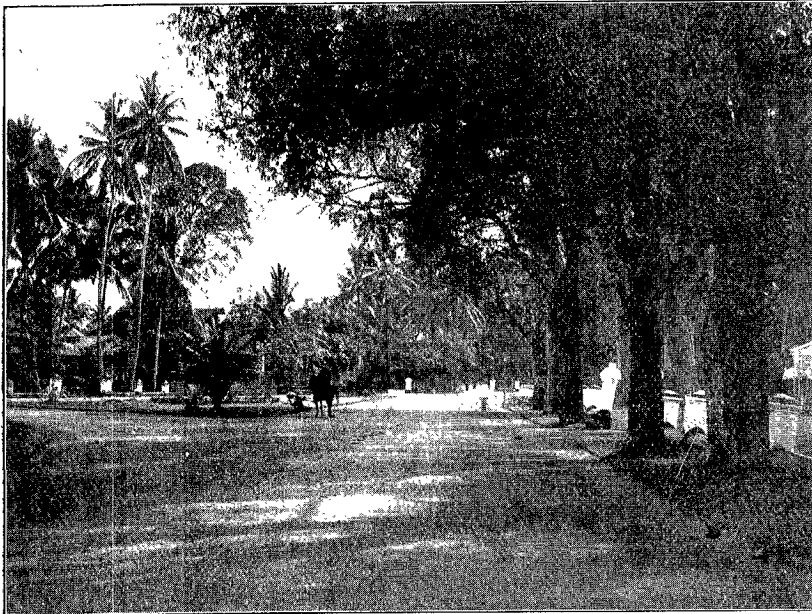
Our hearts have been greatly encouraged recently by articles in the REVIEW telling of tokens of the latter rain that have been vouchsafed to our brethren in different parts of the world, and it has intensified our longing for similar manifestations in this field, and for the baptism of the Spirit which we are told will accompany, and in fact constitute, the latter rain. We have been earnestly praying for this, and God has graciously given us some droppings of the bountiful shower which I trust we shall yet receive.

We are in a peculiarly difficult situation. We can not preach to the Dutch;

and look further into the future, and are able to see spiritual truths more quickly.

Last June or July when we had but recently come down from Fort de Kock in the highlands, one of these men came to our house one day selling provisions in tins and bottles, such as are imported from Europe, and he asked the privilege for himself and three friends of attending our Malay service, as they could not understand the German missionary who spoke only in Nias, a language which they knew but very little of. I could hardly believe my own ears, and I must add that I was rather suspicious of the motive that prompted the man to make such a request. However, I gladly welcomed them, and these brought others. I think I have already told this part of the story to the REVIEW readers. Their attendance has been regular, and their interest very genuine so far as we are able to discover. I am persuaded that in most of them it is sincere.

This interest on the part of the Hokien Chinese—the men from the neighborhood of Amoy, China—led us to pray for a native preacher who could speak fluently both Malay and Chinese, so that we might be able to speak to them through an interpreter. I have often spoken of our young baba preacher, Timothy, but he knows only Malay. He is perfectly at home in that, however, and so the idea occurred to us that the Lord would put his Spirit upon him and enable him to learn the Hokien, and so give us a splendidly equipped helper; for he knows English very well, and can interpret for me from the English. Accordingly I called him from Fort de Kock, where he had remained after we left, and hired a house in the very center of the Chinese quarter. He began at once to pick up Chinese words and expressions, and to mingle with these China-born Chinamen. When they saw his interest in the language and in them, they showed great kindness to him, and assisted him in many small ways, and best of all, listened with interest to his presentation of the gospel truth. Now and then there would be a man who would offer some word of criticism, but the bulk of the crowd would soon silence him by pointing out his error, and indorsing Timothy's statement. Such experiences tended to deepen his interest in the Word, and quicken his zeal in preaching it. He is a true man of God. Though young, he has a winning way, and gains a hearing where one less wise would be denied a hearing. He found that with his small house and three small children it was impossible to pray and study the Bible during the daytime, and so on going to bed he would often ask the Lord to waken him at two o'clock so that he might pray and study in the quiet of the early morning hours. He has often of late come up to our home at half-past six, and eagerly told us what rich treasures of truth were to be found in Ephesians or James or some other of the epistles or books of the Bible. He found the book of Psalms especially in-



EUROPEAN RESIDENCE QUARTER, PADANG

as a nurse, that she kept on long after she should have stopped. She had to give up her medical work in December and go to the hospital. After six weeks it was decided by the doctors that her case was so serious that she must go for some time to the hills in Java, to a beautiful town which is the residence of the governor-general. It is considered the most beautiful and salubrious spot in the whole East Indies. The physicians think that she will stand a good chance there to recover her health sufficiently to make the homeward journey.

It is a matter of considerable uncertainty just how long she must tarry in Java before she will be able to travel, but everything that can be done to contribute to her rapid recovery is being done. Her friends in America need feel no anxiety about her being in the very best circumstances it is possible for her to be in this part of the world.

We are going forward as best we can in the work of proclaiming the third angel's message to the people of this land, and, thank God, we are meeting with some cheering experiences.

for we do not know their language. We are not allowed to preach to the Malays; for they are Mohammedans, and the government does not allow any missionary work to be done among them. The baba, or Malay-speaking Chinese, are very proud and self-righteous, and think and care only for the things of to-day. The Singke, or China-born Chinamen, are therefore the only considerable number among whom we can work. Here again we are handicapped by the language difficulty. We do not know Chinese, and must work at a great disadvantage because these men, although they have been here for many years, do not know enough Malay to make it possible to readily bring to their understanding the truths of the gospel.

Still we have been greatly encouraged by some singular events in connection with this class of men. They are poor men, and so fall under the category of those to whom Christ said the gospel should be preached. They are not proud and self-righteous, and so are much more ready to listen to the gospel. They are men of more character than the babas,

teresting and "filling." His desire to learn the Hokien Chinese became so strong that he offered to travel deck passage to Amoy if I would consent to his going, in order that he might learn the language. I gave my consent, for it is quite impossible to get a start in the language without going to Amoy. Chinese is the most difficult of all the languages of earth I suppose, and can be properly learned in most cases only by going to China, where every possible advantage is obtainable.

On Thursday, February 18, twelve or more of the men who attend our services regularly, and whom we have come to regard as in a sense belonging to us, and for whom we feel a genuine affection, attended Timothy to Emmahaven, the harbor of Padang, which is four or five miles distant, and must be reached by rail. They brought him presents of food and fruit, and showed such a heartfelt interest in him that it was a pleasure to us to behold it. We also accompanied him, and he seemed very happy in prospect of the privilege he was to enjoy of learning the Hokien. The spirit of brotherly feeling and regard these men showed greatly cheered our hearts, and strengthened our faith that we should yet see an abiding work of grace among these humble people. They are liberal also for their circumstances. They average about six dollars a month in wages, out of which they must live, and yet every week they bring a small offering of from two to five cents toward the little church building we hope to see built ere long.

The last few months' experience has greatly broadened Timothy, and his visit to China and his stay of six months or a year will work wonders in him. He will be a far more valuable man when he returns in more ways than in his knowledge of the Chinese language, for I am sure that he will make rapid progress in it.

There is a baba Chinese widow, to whom he is remotely related, who has been taking a very deep interest in the gospel, and he has frequently visited her and expounded the Word of life to her, showing the folly and uselessness of very many of the Chinese customs. She had a heart like that of Lydia, which the Lord had opened, and she, and her sister and her husband, who live in the same house with her, would sit for hours listening to Timothy as he testified to the grace of God in Christ which is able to save the sinner who submits his ways to him. He often told me how she seemed to be glued to her seat as long as he would remain and talk to her of the love of God in Christ Jesus.

(To be continued)

ALTHOUGH the command, "Go ye into all the world," was given so many centuries ago, there are still one thousand million non-Christians in the world. And this appalling condition exists because we have not had true views of our place in the fight. We have looked upon mission work as work for men specially called of God, and toward which it was

a pious thing to contribute some small part of our surplus means. But we have never realized that it was a fight into which we were to put ourselves and all God gave us. The idea that it is as much the duty of every Christian to be entirely in the campaign as it was the duty of Livingstone, Paton, Moffat, Mackay, Clough, Judson, and a host of others, has not dawned on us, and so the centuries have told the dreary tale of failure, and two thirds of the race have not yet heard the sweet story of Christ.—*China's Millions.*

The Sabbath Question in Rome

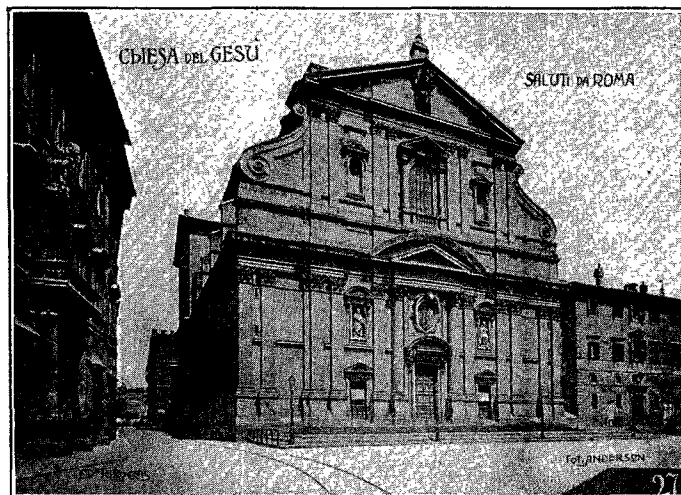
CHAS. T. EVERSON

AT the present time both the Sabbath question and the agitation in favor of Sunday legislation are receiving considerable attention in Rome. In this article we shall say a few words concerning the Sabbath question, while the Sunday legislation will be treated in a future article.

We concluded a series of sermons on the Sabbath question at our hall last Friday evening. As is customary in a

buried Ignatius Loyola, the founder of the Jesuits. The priest that delivered the sermon on the Sabbath question is a leading Jesuit. He chose for his text the words, "Remember the Sabbath day that thou keep it holy." He began his discourse by showing the benefits that accrue from Sabbath observance. Then he called the attention of the people to the fact that the Bible teaches that the seventh day of the week is the Sabbath, and that Christ and his apostles never observed any other day but the seventh. He demonstrated that there is not the slightest authority in the Bible for the observance of Sunday, nor any attempt made on the part of either Christ or his apostles to change the Sabbath from the first to the seventh day of the week. He then raised the question as to how this change of the Sabbath came about, and proceeded to show that the Catholic Church had effected the change of the Sabbath from the seventh to the first day of the week. He explained that it was the prerogative of the Church of Rome to change the commandments of the Bible when the church deemed it necessary. The church had this right, he

said, because she is infallible, having derived her authority directly from Christ through the apostle Peter. Therefore it is the duty of all Catholics to observe Sunday, since it is commanded by the church. In conclusion he spoke concerning the practise of Sunday observance by the Protestants, and showed their inconsistency in professing to follow the Bible as their sole guide, and at



JESUIT CHURCH, ROME

presentation of this question, we showed that the Bible teaches the observance of the seventh day of the week as the Sabbath. Furthermore, we adduced the proofs that Christ and his apostles never kept any other day than the seventh day as the Sabbath. And consequently in the Bible we do not find the least intimation of a change of the Sabbath from the seventh to the first day of the week. Having demonstrated that the Bible makes no mention of any change of the Sabbath, we then showed that the Church of Rome, according to Biblical prediction and its own claims, substituted Sunday observance for that of the Sabbath.

And the very next Sunday after we had concluded our series of sermons on the Sabbath question, a meeting was held, in which one of the leading priests of the city spoke on the Sabbath question. This meeting was held in the largest Jesuit church in the world. It is richly embellished, and is the largest of the churches of Rome where preaching services are held. It is especially noted because of the fact that under its altar is

the same time keeping Sunday. For if they would be consistent in following the Bible, and the Bible only, they must keep the seventh day as the Sabbath, as that is the only day commanded by the Bible; but in keeping Sunday they obey a commandment of the Church of Rome, for Sunday observance rests entirely upon a precept of the Catholic Church for its authority.

So we see that right here in the seat of the "beast" the truths that we as a people are preaching all over the world concerning the change of the Sabbath, are being verified as true. Some may have thought that it is only in Protestant America that the Catholic Church proclaims that she has changed the Sabbath. But we notice that here also in Catholic Italy, and, in fact, in Rome itself, she preaches the very same doctrine. As soon as we presented the Sabbath question in Rome, and showed that the Catholic Church changed the Sabbath, the Church of Rome stepped right forward and substantiated our claims.

An ex-canon of the Catholic Church

was present at this service, and heard this priest make substantially the same declarations, as we have noted, that he had heard presented by us at our hall, and it made a great impression upon him. This ex-canon attends our meetings regularly, and seems deeply interested in the truth. We hope that he will unite with us. He would be a valuable worker should he become wholly convinced of the truth; for he is well educated and has great ability, having been a professor and a canon in the Church of Rome. A canon ranks next in the priesthood of the Catholic Church to a bishop. He has also been an editor of a journal in Rome. As far as he has heard, I believe that he is convinced.

The meetings at the hall are progressing with good interest and attendance. Next Sabbath we shall begin our Sabbath-school and Sabbath service at the hall for the interested ones.

Brother Lattoni, the young man whom I mentioned in my last article as the first convert as the result of our work here, is making splendid progress in the truth, and is working faithfully in interesting others in this message that is so dear to him. He is presenting these truths in a remarkable manner for his short acquaintance with the message. Thus we see that the last message of mercy is finding its way into honest hearts right within the shadow of the Vatican.

Recovering the Remnant

E. H. GATES

THE last great threefold message of God's truth was shown to John as being carried by angel messengers with a loud cry "to every nation, and kindred, and tongue, and people." Rev. 14:6-9. In Christ's sermon on the second advent, he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Isaiah saw the triumph of the gospel, and wrote, "The isles shall wait for his law." Isa. 42:4.

At the time when the great nations of antiquity shall hear the last warning cry of the gospel, the people inhabiting the islands of the sea shall also hear the invitation, and a remnant will be recovered. "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, . . . from the islands of the sea." Isa. 11:11.

Almost every month brings word of some new nation entered by the messengers of truth, or of representatives of foreign nations who are hearing and embracing the testing truth. The following extract from a letter written by one of our Australian ministers, shows how God is finding willing hearts to respond to the gospel invitation:—

"Just a few lines to let you know about a young islander who has accepted the Sabbath truth. His name is Kaiatoa, and he was born on Peru Island, connected with the Gilbert Island, Caroline group. His age is about twenty-six. He left home when his mother died, for for-

eign countries, to seek a fortune, and then return, but he has not been very successful financially. He labors, sells fruit, catches rabbits, etc., for a living. He has no means, but is an intelligent, earnest Christian. He has been a Salvationist for a year. When I talked seriously about his giving his remaining life to telling his people the real Sabbath truth, he wanted time to think. Last Sabbath he said he was willing to return without money, but with the truth, to his people. It seemed quite a decision for him to return without money, but he made it understandingly. I think he might be used to carry this message to his people, if trained for a time at school."

We have no representative of present truth in the Gilbert Islands. In 1895 I became acquainted with the translator of the Bible into that tongue, and ever since have had an interest to see the message carried to that group.

A Medical Missionary's Experiences

ABOUT ten months ago a zemindar (native prince) brought his wife to Madura for treatment. She had not walked for about four years. The trouble was rheumatic paralysis, a form of paralysis often amenable to treatment. It is a long, long story, how hard we tried to put her right, and she herself was faithful in every detail of treatment.

Various aches and pains first of all began to disappear. I was delighted at this, because I felt certain that if a little would go, all would go. For four years she had been carried wherever she went. Little by little she began to bear a little weight on her feet; then she began to walk with two canes, then with one cane, and finally without any.

This has been the most gratifying case in some ways that I have ever had. Her husband came to Madura the other day to take her home, and gave a thank-offering of eighteen hundred rupees to the hospital.

What endless pleasure in this work—how absorbing, how awfully, fearfully living! But I would like a man who does not think much of a missionary's life to have a month of it. He would never do anything else.—*Selected.*

Mission Notes

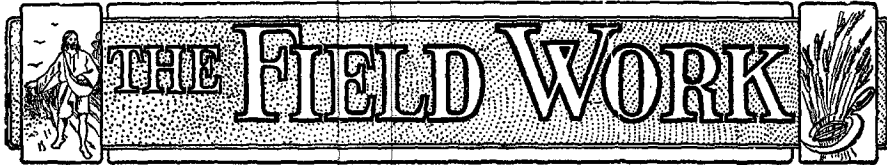
HUNDREDS of peoples and tribes still remain without a single Gospel in their own tongue.

BROTHER JOHN WOLFGARTEN writes from Duisburg, Prussia, that he and Brother Schuberth have been holding meetings in several cities in the Rhenish provinces. A church of nineteen members has recently been organized in Duisburg, and ten or twelve more will follow in a few weeks. He also had the privilege of holding meetings in his native city, Cologne, where quite a number have accepted present truth.

For centuries a colony of Jews has been known to exist in China. In 1850 native messengers sent to ascertain something about them found them in Kaifongfu. Their ancient temple was in ruins. The messengers brought back many rolls of the law. Each of them contained a complete copy of the books of Moses, on white sheepskin, cut and sewed together, twenty or thirty yards long, and many smaller manuscripts. In 1868 the colony was found in a wretched condition, and in 1902 eight of the Chinese Jews made the long journey from their home to Shanghai. While they do not observe the idolatrous practises of the heathen, they do not observe any of the ordinances of Judaism. The whole number left in the seven clans is now one hundred and forty. Four of these eight Jews went back to their homes with copies of the Old Testament in Chinese.

THE story is told of an old Chinese woman who came into a missionary hospital, saying that she would like to see the doctor. On his asking what she wished, she replied that the mandarin of her town had lately been at his hospital. Before he came, he was a very bad man. He abused his children, wasted his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. "But since he has been with you," she continued, "the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word; and they live in peace together." "Good news!" replied the doctor. "But what do you wish, my good woman?" "Well," said the woman, "you are to tell nobody, but I, too, have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mandarin."

TO-DAY as of old, there sits One over against the treasury, who notes the gifts cast therein; and he has what to us is a curious system of mathematics. His reckoning defies all our rules; for with him two and two do not make four. neither is a penny less than a pound. According to his arithmetic, two mites, about one quarter of a cent in value, are more than the great gifts cast into the treasury by the rich. Comparing the widow's quarter cent and the rich man's great gift, he says: "They all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." Applying to our time the same system of arithmetic, for Jesus Christ is "the same yesterday, and to-day, and forever," how he must reverse the judgments of earth. Men reckon gifts by their size, God reckons them by what it costs to give. Not the amount given, but the amount left, is what God looks at. This is why the quarter cent was more than the great gifts—they were given out of superfluity; it out of want.—*China's Millions.*



THE FIELD WORK

Costa Rica

PORT LIMON.—The work in Costa Rica is progressing. The local elder here has baptized ten since I visited them last, and another brother has raised up a company of about fifteen Sabbath-keepers, who are ready for organization. Last Sabbath I organized a church of thirty members at Pancarito, where Brother M. I. Gnott has already labored. Some have moved from Port Limon to that place. They are building a church. This will soon be completed. The other company of fifteen expected to complete their church building next week. We have just dedicated a church building twelve miles from Bocas. So the work is advancing. I have helped each church in securing the lumber to complete its building. They had done quite well in selling books and in offerings. I have received books and offerings amounting to a little over two hundred dollars.

I. G. KNIGHT.

Germany

BRIEG, SILESIA.—Since last September we have been laboring in Silesia, a province in Germany of fifty thousand inhabitants. We have never seen such a longing and hungering after truth as at the present time. Calls are coming to us from many places, but it is impossible to answer them all. Only one brother has helped us so far, but at our conference held in Dresden, in January, it was voted that two more should come to this needy field. During the last three months, ten souls have joined our church, and six others have begun to keep the Sabbath, and will soon be baptized.

At present we are in Brieg, a city of twenty-five thousand inhabitants. Although we are meeting with much opposition, yet the Lord is greatly blessing. An evangelical preacher in this place is trying to stir up the whole city against us, but many are beginning to dislike him, because he is telling so many things about us that are not true. We are sure that many will have their eyes opened through his lectures.

A few weeks ago I had a long talk with a Catholic priest who seems to be interested in the truth. He has attended some of our Sabbath meetings, and taken part in the Sabbath-school. He was ashamed when he found how little he knew about the Bible, and how well versed our lay members are in the Scriptures. May the Lord continue his work, and help this man to take a firm stand for the truth. We are of good courage in the Master's work, and rejoice in the soon coming of our Lord.

D. VOTH.

Virginia

EPHESUS, JUNCTION SCHOOLHOUSE, AND LYNCHBURG.—The work is still onward at these places. I was sick for three weeks in March, but am now well, and have been holding meetings at the places mentioned above since March 24. I am holding meetings at Ephesus and

Junction Schoolhouse each night, dividing the time between the two. They are about two miles and a half apart. We have a good Sabbath-school at Junction schoolhouse. The work is growing at both places. Seven have promised to obey the Lord by keeping his Sabbath. Some have been observing it for several weeks, and others are deeply stirred. Those who have taken this step are giving up tea, coffee, tobacco, and pork. Most of these are farmers, and are heads of families. We expect to begin building a house of worship soon. We have some pledged on it already.

I also held the quarterly meeting with the Lynchburg church, April 2, 3. It was an occasion long to be remembered by this church, it being their first meeting of the kind. The Lord blessed in all the meetings here. Enough money was raised at this meeting to repaint the church building and repair it some. Brother C. B. Rule was present, and assisted in the work, and his remarks were timely. I also met with them April 15 and 17, and expect to meet with them every two weeks. Brother Rule is visiting in Virginia, and is helping me in the work here. There are many other places open for the truth in this part of the old dominion. Let us have your prayers.

T. H. PAINTER.

Central America

BELIZE, BRITISH HONDURAS.—I have been most deeply interested in the moving of the Review and Herald to Washington. The pouring out of the Spirit of God after that move seemed as real to me as though a wave of the sea had rolled over us. It seemed as if the remainder of the work was held out before us, and the end was in sight. I believe the Lord will bless his people now, as he did in the days of Jehoshaphat, when he said: "The battle is not yours, but God's. . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

I have just heard the present week from French Harbor. There have been several weeks of very bad weather, so that no ships have come from the Bay Islands to Belize, and I had not heard a word from French Harbor since leaving there. I had cried to the Lord many times for the believers there, as they were nearly all new converts. Three of them took their stand in the last meeting I held there, and they were surrounded by bitter enemies and opposition. But in the four letters received from them yesterday, I learn that every one has remained firm, and others are inclined to join them. How good the Lord is! If the weather permits, I hope to visit them again next month.

Captain —, whom I found two years ago "holding on to the faith," now has the faith holding on to him. He writes: "'Power for Witnessing' is a most wonderful book to me. The more I read it, the more I feel that I must tell others what Christ has done for me." He is a retired sea captain, with a good plantation,

and has all he can do as a sail-maker; yet during the last year, with what time he could spare from his work, he sold nearly a hundred dollars' worth of books at wholesale price. He feels now that he must give himself to the work of the message. He is a Scotchman, about sixty years of age, but the fire is getting into his bones, and he can not keep still. I have often prayed for a laborer for the Bay Islands; perhaps this is the one. He sends for quite a large order of books, and says he has come to the conclusion to work all he can for God.

The Lord is good—so much better than we deserve! I do praise him for all his works. May we all be workers together with him.

H. C. GOODRICH.

Fiji

MUALEVU.—After our good conference closed, we returned to Mualevu. The Lord gave us a smooth voyage. Our sleeping quarters were not the most pleasant. Mrs. Parker slept on top of a pile of boxes, as the cabin was filled with cargo. The other members of our party found resting-places where they could.

Two nights on the trip the rain poured down in torrents, and as the Fijian sailors had no place to go, they filed into our cabin, and slept by our side. Mrs. Parker and Sister Read had their faces badly sunburned and blistered the last two days of the trip. Such are some of the experiences we find in sailing in Fiji. Our trip lasted nearly four days, and it was with glad hearts that we again stepped on old mother earth.

Since our return we have been very busy. I have had a difficult case of inflammatory rheumatism to treat. As the individual could receive no help from the doctors, he came to me as the last resort. By the blessing of God, he is almost well. He is an influential man, and this experience will help us to enter one specially hard place in this field.

We now have forty pounds collected for a boat, which is very necessary for this district, as we have thirty-three islands to visit. We need twenty pounds more, and are looking to the Lord to open some hearts to help us to this amount. We are very grateful to God for sending us such valuable help as he has in Sister Read. She has helped to lift the burdens that Mrs. Parker was carrying, and now the work moves easily.

C. H. PARKER.

China

CANTON.—Only those who have gone through the experience can realize how trying it is to spend week after week and month after month preparing for active work. I had planned very differently when we first came to China, but many of my most cherished plans have been dashed to the ground. I am glad to say that my main purpose remains constant and fixed, amid all the changes and surprises that overtake me—that is, to master the language. I can now almost hear myself preaching the message in Chinese. I am coming to feel quite at home in the colloquial New Testament, which I am reading every day with my teacher. I have also begun regular Bible studies with our servant boy, who is beginning to show a little interest in

the truths presented to him. Quite naturally, I have many talks with my teacher about the truth. And while he has not committed himself, I feel that his mind is deeply influenced by it. He has been a Christian for several years, and is a man of ability and experience. He is showing much interest in us and our work, and we are praying that some day he may give the advent message to his countrymen. We can only look to God, who called us, and who will also call others, into this great field which is surely ripe for the harvest. We are in great need of some faithful native helpers. Where shall we make our wants known, unless it be to the Lord of the harvest? I tell you, it is good to build on such resources.

I set the first of March as the day when I shall begin public meetings for the Chinese here in Canton. I have spoken for a hall for that date, and from now until that time I shall pull hard to get my tones and words set right. I may as well close my eyes to all the world, and plunge into the midst of the stream. Every effort will make me stronger and more confident for the next.

Mrs. Anderson continues her study of the language. She speaks it as well as I do, but is somewhat behind in reading. Our boy, Stanley, can not read any, of course, but when it comes to talking Chinese, he is far in advance of either of us. No doubt he will before very long speak like a native, and in many ways be a help to us. Brother and Sister Wilbur are steadily studying, and making fair progress.

I can not forbear to write about Shanghai and Hongkong. They are the two chief ports in China; and although neither of them has a population of ten thousand Europeans, yet I am confident that a good, competent physician, with very little capital, could open treatment rooms in either of these places and do a good work. Besides, it would serve as a much-needed forwarding station for our workers located inland. We are praying that the Lord's work may triumph speedily. We are encouraged by the good things we read in our papers about the progress of the message throughout the world. We are of good courage, knowing that our God abideth faithful, and that he will never leave nor forsake us.

J. N. ANDERSON.

Labors by the Way

APRIL 15 my wife and I stopped at a hotel in Beaumont, Tex., and engaged a furnished room. The evening following we invited the mother of a little blind girl, and the lady's sister also, into our room, to advise with them for the future welfare of the afflicted child, with a view to sending her to an institution for the blind when she became old enough. This led to a religious conversation, after which I gave them some reading-matter on present truth, and arranged to furnish them with more reading in the near future.

We have reason to believe that both of these ladies will accept the message. May God grant it, and may his people pray for them that their eyes may be anointed and opened to see light, and that they may embrace it.

Let us sow the seed, and trust in God to water it, and by and by he will grant fruit for eternity.

J. F. BAHLER.

Southern Jamaica

By the appointment of our conference, we moved to this place, and began holding meetings about the middle of January. The parish which was formerly called Vere, but has been recently annexed to a sister parish (Clarendon), and now bears the name Clarendon, is the most neglected parish of this island. There is not one Seventh-day Adventist church in it as yet. This parish is the seat of darkness and superstition. Spiritism prevails among the ignorant. With the many sugar and rum making estates, the men are drunkards. Religion is almost utterly discarded, only some of the women being exceptions in this respect. During the dry season one here can better understand such prophecies as Joel 1:10-20 and Isa. 51:7. Here also diseases prevail more than anywhere else in the island. We have never seen a greater number of blind, deaf, and afflicted people.

Isa. 1:4 is literally fulfilled here. Oppression of every kind is to be seen. The poor, working class, with the emigrated coolies, are slaves, having hard taskmasters who misuse and rob them. It is grievous to hear the complaints of even the poor coolies who are crying to God, hoping to get back to their native land. The prophecy of James 5 is being wonderfully fulfilled.

But as dark as this place is, the great threefold message must be preached here, and so we came, realizing that God had sent us, and that he would be with us.

We started our meetings close by two Church of England and one Baptist churches, and the services have been well attended. A lively interest has been awakened, and honest souls are accepting present truth. Eleven are preparing for baptism, and we expect the number will soon be increased to twenty; for some are already keeping the Sabbath at home, while others are deciding to do so soon. To God we give all the praise.

The Baptist minister confesses the truth, though he says he is not convinced that he should keep the Sabbath.

Among the converts are two special cases. One of these is a young girl who was deeply convicted by the Spirit of God. She was a member of the Church of England. Although persecuted, her faith did not waver, and she is now rejoicing in the blessed truth. The other is a lady of good standing in one of the churches, who was so overpowered by the Spirit of God that she fell on her knees and wept and prayed. We are encouraged by these special indications of the Spirit's working. At present we are holding cottage-meetings in two other districts, and the interest is good. Many are watching the move we are making toward the erection of a place of worship. We must soon leave the hall that we are in, and there is not another suitable place in the neighborhood in which to hold such meetings.

The plains are destitute of lumber for building. The people are poor, and the company is composed mostly of women, so we realize that we must rely on our American brethren to help establish a memorial in this long-neglected parish. One hundred dollars would be a great help to the work here. Who will help? Notwithstanding the many calls from different fields for money, we feel sure that our dear brethren of the local churches will cheerfully contribute to

this end; or perhaps some one who has means will send us this help. If this is done, we shall be able to move on to other districts soon. Contributions may be sent through the Mission Board to the president here.

We are well, and realize a joy in being in the Master's work. We are glad to see how the converts prize the truth, and wish that some of those who will read these lines were here to see the joy they manifest; but we believe the gathering day is not far away, when we all shall meet on the sea of glass. We are of good courage. Pray for us and the work here.

F. HALL,

A. N. DURRANT.

To Our Brethren in America

I TAKE this method of extending thanks on behalf of the brethren in Australasia to the brethren in the United States for their liberal offering made last July, in behalf of the work in this field. It was not until the arrival of the last American mail that we received any official notification of the amount realized. In a letter from Professor Bland it was stated that the amount up to that date was \$9,494.48, with a fair prospect of its reaching ten thousand dollars, the amount asked for and voted by the conference.

Knowing the large amount in the aggregate that was voted to the different fields by the last General Conference, and also the many other demands made upon the American brethren to sustain the work in their local and union conferences, we feel that they have responded nobly to our appeal. Not knowing at the time of our last union conference just how much we would receive, we could not go, in our appropriation of the amount, beyond what we felt reasonably sure we might expect. So only two definite appropriations were made; namely, six thousand dollars to the Sydney Sanitarium, and five hundred dollars to the treatment rooms in Adelaide, South Australia. Whatever was received more than this, was to remain in the union conference treasury to be disbursed at a subsequent meeting according to the most urgent need.

Hoping for more, however, the union conference at the time of its session exhausted the funds then in the treasury in helping some of the most needy conferences and mission fields.

This donation came when we were in very great need of help, and enabled us to keep our work going at a time when to all human appearances it was at a point where we could go no further. More than this, it revived courage in the hearts of our brethren to take a new hold, and to lift when they saw others were lifting with them.

The severe drought that caused so much loss and made times hard, has now been broken, and prosperity with accompanying courage is coming to the people.

While we still have a heavy debt on the Sydney Sanitarium, there is nothing pressing. The creditors are all our own people. Those holding the largest amounts do not need their money, and are satisfied with the investment; while that called for from time to time of the smaller amounts has been met without difficulty. The months of December and January showed a net gain to the institution of nearly one thousand dollars.

Of this amount five hundred dollars was applied on the indebtedness, the rest remaining in the treasury to be used in much-needed improvements. The patronage is steadily increasing, and a good influence is going out from the institution. Already several persons have accepted the truth, as the result of the work done at this place. I speak more particularly of this institution at this time, because the largest part of your donation went there, and that you may know that your donation is already bearing fruit.

The treatment rooms operated by Brother Semmens, in Adelaide, are also doing good work, and exerting a good influence in the city. Our school at Avondale and publishing house at Melbourne are both well patronized, and are enjoying a good degree of the presence and blessing of God.

Our tent companies are meeting with fair success in the field, and while we are unable to give an exact report of the increase in membership, I think one would be safe in setting it at two hundred. Our ministers and laborers in general are of good courage, having the fullest confidence in the message as given to this people in the past, and its final and speedy triumph.

In conclusion, we wish again to thank you for your timely assistance, and assure you of our hearty appreciation.

GEO. A. IRWIN.

A New Corporation in Washington, D. C.

[KNOWING the interest which all our people take in the progress of the work in Washington, we print herewith the articles of incorporation and the by-laws of our latest corporation formed here.—Ed.]

Articles of Incorporation of "General Conference Corporation of Seventh-day Adventists"

Know All Men by These Presents, That we, the undersigned, namely, James R. Scott, of Washington, D. C.; Harvey Edson Rogers, of Washington, D. C.; Daniel K. Nicola, of Washington, D. C.; Arthur G. Daniels, of Takoma Park, Md.; and Amos P. Needham, of Takoma Park, Md., being of full age, and citizens of the United States, and a majority of whom are residents of the District of Columbia, desiring to associate ourselves together to form a corporation for the purposes and objects hereinafter set out, in pursuance of and in conformity with sections 599 to 604 inclusive, of subchapter three of the Code of the District of Columbia, approved March 3, 1901, and amended by subsequent acts of Congress, for ourselves, our associates, and successors, do make, sign, and acknowledge this certificate in writing, which, when recorded, shall constitute the Articles of Incorporation of the hereinafter-named Corporation.

NAME

First: The name of the Corporation hereby created shall be "General Conference Corporation of Seventh-day Adventists."

DURATION

Second: The term for which said Corporation is organized and the duration of its existence is to be perpetual.

BUSINESS AND OBJECTS

Third: The particular business and objects for which this Corporation is formed are for the purpose of diffusing moral and religious knowledge throughout the entire world by means of churches, organizations, publishing houses, medical or health institutions, educational institutions, publications, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of such ends and aims, and to that end to receive loans, gifts, and deposits of money; to issue notes; to grant annuities; to make loans; to acquire, possess, and hold title to real, personal, and mixed estates in this or foreign countries, either in trust or otherwise, by gift, bequest, devise, or purchase, and to have power to pledge, incumber, sell, and convey the same by such mortgages or other instrument of security or conveyance as may be suitable; it being, however, expressly declared that this Corporation is not for personal profit or gain to any one, but that all its property and effects must be used and expended in carrying into effect the aims, ends, and objects of its existence.

TRUSTEES

Fourth: The business, affairs, and funds of this Corporation shall be under the control and management of a Board of Trustees, which, for the first year of its existence, shall be composed of seven persons to be elected by the aforesaid persons, who do hereby associate themselves together by this instrument of writing for the purposes of this incorporation. Their successors shall be chosen at such time and place and in such manner as shall be provided in the By-laws of this Corporation, and a majority of the Board shall constitute a quorum for the transaction of business. Whenever a vacancy shall occur in such Board of Trustees, it shall be filled in the manner prescribed in the By-laws.

Fifth: This Corporation shall enjoy all the rights, privileges, and immunities, and exercise all the powers and authorities now conferred, or which may hereafter be conferred, by the laws of the United States upon corporations of a similar kind or nature.

By-Laws of "General Conference Corporation of Seventh-day Adventists"

ARTICLE I — NAME

The name of this Corporation is "General Conference Corporation of Seventh-day Adventists."

ARTICLE II — LOCATION

The principal office of this Corporation is located at Washington, District of Columbia.

ARTICLE III — OBJECT

The particular objects for which this Corporation is formed are such as are set forth in the Articles of Incorporation.

ARTICLE IV — MEMBERSHIP

The members of this Corporation shall be the Executive Committee of the General Conference of Seventh-day Adventists, and all other accredited delegates to the General Conference of Seventh-day Adventists. For the purpose of this Corporation these delegates shall continue in office until other delegates are chosen to succeed them.

ARTICLE V — TRUSTEES

SECTION I.—The members of this Corporation shall elect biennially seven

persons to act as Trustees for this Corporation, who shall hold their offices until their successors are duly elected and appear to enter upon their duties.

SEC. 2.—The Trustees shall have the ordering of all affairs of this Corporation, the management and disposal of all its property, and the execution of all trusts confided to it.

SEC. 3.—A quorum to do business shall consist of not less than four Trustees, one of whom shall be an officer of the Board.

SEC. 4.—The Trustees shall elect annually a President, a Secretary, and a Treasurer. The President and Treasurer shall be members of the Board of Trustees; the Secretary may or may not be a member of the Board of Trustees.

SEC. 5.—The Trustees shall employ a competent Auditor, who shall audit the books of this Corporation, and submit an itemized report to the members of the Corporation annually, or at such times as may be required by the Board.

SEC. 6.—The Trustees shall have power to fill any vacancy occurring in their membership.

ARTICLE VI — DUTIES OF OFFICERS

The duties of the officers of this Corporation shall be such as usually pertain to such offices respectively, and such other duties as the Board of Trustees may prescribe. The President and the Secretary, or in the absence of either, the other and the Treasurer, shall, in behalf of the Corporation, sign all deeds, mortgages, powers of attorney, annuity agreements, or other instruments of writing of similar character and import.

ARTICLE VII — SEAL

The seal of this Corporation shall consist of an ordinary-sized circular impression with the words "General Conference Corporation of Seventh-day Adventists" in an outer circle enclosing the word "seal" and the word "incorporated."

ARTICLE VIII — MEETINGS

SECTION I.—Every regular and special meeting of the members of this Corporation shall be called by the Board of Trustees. Notice of any such meeting shall be published in three successive issues preceding the time of the meeting, in THE ADVENT REVIEW AND SABBATH HERALD, a weekly paper published at Washington, D. C.

SEC. 2.—The Trustees are always in session, no adjournment ever taking place, and may transact business whenever a quorum is present.

SEC. 3.—When not otherwise specially provided, all votes of the members of this Corporation for the election of Trustees or for the deciding of other questions shall be taken *viva voce*.

SEC. 4.—Each voter, whether member or Trustee, shall have one vote, and only one, on any question.

ARTICLE IX — AMENDMENTS

These By-laws may be amended by a two-thirds vote of the members of the Corporation present and voting at any regular meeting of said members, when the proposed amendment does not conflict with the Articles of Incorporation of this Corporation. When it is proposed to change the By-laws at any special meeting of the members of the Corporation, notice shall be given to this effect in the call for the meeting, and the nature of the proposed amendment or amendments shall be stated.

Sunday Legislation in the Dominion Parliament

EVER since the opening of the Dominion Parliament the Lord's Day Alliance has been urging the passage of a bill which had been previously prepared, forbidding almost all phases of labor and recreation on Sunday. They claim to back up their demands with petitions representing four hundred thousand persons. Elder H. E. Rickard, president of the Quebec Conference, and Brother T. H. Robinson, of London, Ontario, have each spent some time in Ottawa, and have been successful in interesting some influential persons in the matter, and laying before them the iniquity of the proposed legislation. Prior to the opening of Parliament, special literature was prepared by the Canadian Union Conference, and sent to all members of Parliament, as well as to a number of other leading men.

While the Alliance is backed by the professed religious element of the country, and the legislative power is hopelessly committed to the evil principle of religious legislation, still all is not smooth sailing in this matter. The puritanical methods of the Alliance are repugnant to many, and some of the leading papers, though favoring some kind of legislation, do not hesitate to denounce the Alliance. The most influential French-Canadian journal, *La Presse*, of Montreal, is quoted as saying that the Lord's Day Alliance is "simply a disturbing factor, sowing discord among the different races and religions." The position of this journal toward the proposed legislation is deemed by some a "heavy snag." The *Mail and Empire*, of Toronto, in a recent issue called attention to the Seventh-day Adventists, and stated that they based their Sabbath observance on the rock of the fourth commandment, and pointed out with some clearness the effect Sunday laws would have upon them.

In the April number of the *Lord's Day Advocate*, a monthly published by the Alliance in the interest of their work, reference is made to a report that the Deering Company, of Hamilton, Ontario, is requiring unnecessary labor in their shops on Sunday. As one remedy for this they suggest a boycott, in the following language:—

"Moreover, are not Sabbath-respecting Canadian rival concerns—for instance in this case, the Massey-Harris or the Frost & Wood Companies—entitled to protection at our hands against the 'unfair' competition of imported industries that do not hesitate to use the Lord's day for advancing their business interests. Does not British fair play compel us to answer, Yes? The Canadian farmer will be apt to remember this in deciding where to purchase. He will be justified in so doing."

This stirred up the Hamilton (Ontario) *Herald* to speak editorially as follows:—

"This is a direct incitement to the farmers of Canada to boycott the International Harvester Company. If the suggestion had been made after the company had been convicted of discharging employees who had refused to work on Sunday, some people might regard it as justifiable. But the *Advocate* makes a charge, allows the company against which it makes the charge no opportunity to make a statement in its own defense, assumes that the charge is true,

and attempts to incite Canadian farmers to refuse to buy the products of the accused company, but to patronize its rivals. If this is the spirit and such the methods by which the Lord's Day Alliance intends to carry on its work, it is sure to create more mischief than good in this country."

As usual the Alliance professes to be urging the proposed Sunday legislation in the interest of the laboring men of Canada. The Hamilton (Ontario) *Spectator* in a recent editorial punctured this bubble in the following manner:—

"Nor is the unreasonable nature of their demands the only objection to the work being done by these Sabbatarian gentlemen. They affect to be working in the interests of the working man. They feel that organized labor, enlisted upon their side, would be of very great benefit to them in securing what they want, and they make much parade of enforcing the day of rest. But if organized labor were to decide upon Wednesday or Friday as their weekly day of rest,—and they have quite as much right to do that as others have to decide upon Sunday,—do you think the Sabbatarians would still be anxious to help the working man?—Indeed, they would not; they would drop him like a hot potato. Is it, then, quite honest in these agitators to make pretense that they want to secure a day of rest for the working man, when what they really do want is legislation to make Sunday like unto the Mosaic Saturday?"

Just what will result from the agitation in Parliament can not at this time be accurately stated. The following statement of the situation up to date, I clip from the April number of the *Lord's Day Advocate*:—

"The attitude of the Dominion government toward the draft bill submitted for its adoption is still in doubt. There seems a disposition on the part of some members of the cabinet to avail themselves of the doubt the privy council seems to have left as to whether the provincial legislatures have still any power to legislate under their right to control local undertaking, property, and civil rights, for the preservation of the Lord's day. The Dominion has often been accused of interfering with provincial rights. These gentlemen would not like to see it guilty in the matter of legislating to preserve the Sabbath. All admit that the Dominion can enact such a measure as is in the government's hands, under its exclusive right to enact criminal law, but some would hesitate to exercise this right to the full if by so doing they would be covering ground that the provinces could also cover. Much of the ground only the Dominion could legislate to cover. Thus far, at least, it would seem the Dominion government can not escape going. The secretaries have evidence that there is among the members of Parliament a very general willingness to support the enactment of such legislation as is sought if the government will open the way.

"Meantime, the Ontario Legislation Committee has made application to the Ontario government for the passage of legislation re-enacting the law against street railways operating on the Lord's day, and prohibiting trading and sales on that day, as well as labor in factories, and the like. But the provincial authorities do not seem to think they have any such powers in face of the privy

council's decision, and have, therefore, refused to grant the request until their jurisdiction is made clear. They are, however, willing to submit the privy council judgment to eminent counsel for an opinion as to its meaning, and whether in terms of it they, the provinces, have any power left to legislate on the subject, and if so, what."

G. B. THOMPSON.

The Needs of the Southern Field

THE real condition of things in the South is but little understood by our brethren in the North. The spirit of prophecy has been telling us for years that our duty toward the South was being neglected. When, in the providence of God, the war closed, and there was a more friendly feeling between the North and the South, it was time for our people to make special efforts in the South. We little understood the real Southern sentiment that existed, and many did not know how to adapt themselves to the situation. But there are several conditions which make the South at the present time the most important field of any part of the world.

While doors are opening in China, Japan, India, and in every part of the world, the doors that have been open for more than forty years in the South, and not entered, now are closing. We would in no wise speak disparagingly of the wants of our foreign mission fields. They should not be neglected, but is it best to have all our attention centered on foreign fields, while nearly one third of the United States of America lies desolate and neglected?

The Southern Publishing Association needs funds. Those who will help now by donating of their means to establish the Southern publishing house will cooperate with the Spirit of God. The spirit of prophecy has spoken very plainly that there should be a publishing house at Nashville, but we have no funds with which to go forward with the work. We have also been told why Nashville should be the center of the work in the South, and the reason is very sensibly felt by those at Nashville. It is an educational center, and the race prejudice is not so strong as in other places. While there is a strong feeling, yet among the citizens of this city there is not that bigotry that is seen in many cities.

At the present time we need at least five thousand dollars to establish a sanitarium for the colored people. We do not know how to present this matter so that our friends in the North shall appreciate its importance. There are large schools for the colored people in Nashville; this city is also the headquarters of the Sunday-school work among them. It is the center of the colored Baptist work. Their publishing interests are located here, and the leading people of that race meet in Nashville. There is no other place in all the South where the light could reach the most intelligent portion of the colored people as at Nashville.

Why should there not be at least five of our brethren who could give one thousand dollars each? It would do them good, and the work could then be represented as it should be. Buildings can be leased, but in that case they are liable to be taken from us. There is no certainty of retaining a building any length of time unless it is purchased. Five thou-

sand dollars would place a colored sanitarium upon a proper basis, under the management of a committee which would see that every dollar was spent judiciously.

What may be said of this branch of the work can also be said of a sanitarium for the white people. At the present time we have treatment rooms rented in the city. We have a building two miles in the country, with ten acres of land, also rented, but it is impossible to do aggressive work when we have no funds. Will our people who are stewards realize the truthfulness of the voice of the spirit of prophecy, which has been speaking to us for years, and arise and help the cause in this city, and by so doing help it all through the South?

There are four small sanitariums in the South, which our brethren are struggling to carry over the present financial crisis. These are among our white people, but we are brought to a standstill as far as means are concerned to lift over the present difficulty. The publishing house has purchased new machinery; this they were obliged to do or else close their business. To close business would have been ruinous to the cause in the South. They have moved out in faith, believing that the appropriations made by the General Conference would be received. We have looked forward with hope that the annual offerings would replenish the treasuries here in the South, but this has failed, and we appeal to our brethren all through the North who have means, to remember the work in the South.

We believe that God will hear prayer, and that he has heard prayer and will give assistance, but we are anxious that this assistance shall come in season, as ten times more can be accomplished at the present time than can be accomplished in a few years from now. Doors are open, but they are being closed. Some have assisted us, and we are thankful for it, and we believe that the Lord will remember them.

In conclusion we insert the statistics from the new Year Book. The figures give the population, membership, and number of churches in each conference.

Atlantic Union Conf.	26,261,151	8,166	269
Southern Union Conf.	14,910,689	2,242	80
Lake Union Conf.	15,985,583	16,321	449
Northern Union Conf.	2,890,639	4,087	140
Central Union Conf.	8,716,023	13,486	353
Southwestern U. Conf.	5,150,665	2,896	87
Pacific Union Conf.	3,546,579	9,877	211

We have seven union conferences. The Atlantic Union Conference, with its population of over 26,000,000 souls, has 269 churches, and a membership of over 8,000. The Lake Union Conference, with a population of 15,985,583, has a membership of 16,321, and 449 churches, while the Southern Union Conference, with a population of 14,910,689, has only 80 churches and 2,242 members. The population of the Southern Union is only one million less than the Lake Union and more than half that of the Atlantic Union, and yet it has the smallest number of Sabbath-keepers and churches of any union conference in the United States.

These figures are sufficient to vindicate all that the spirit of prophecy has said about neglected duty toward the Southern field. Why does the Lake Union Conference so far outstrip every conference in the country in membership and churches? Is it not because so many of our leading institutions have been lo-

cated there? Are not the souls in the South of as great value in God's sight as are the souls in the North? We appeal to our brethren in the name of the cause of present truth to take this matter to heart, and ask the Lord what is their individual duty toward this neglected field. Will there not be a record to meet in the day of judgment that is unpleasant? Are not we responsible for this neglected field? If the Lord impresses you to help this needy field, send your donations to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn., stating what branch of the cause you wish to assist, and it will be duly credited.

S. N. HASKELL.

Field Notes

A CHURCH of nineteen members was recently organized at Farmington, Ill.

THREE persons were recently added to the Citronelle, Ala., church by baptism.

A CHURCH of fourteen members was recently organized at Chunchula, Ala.

THREE members were recently added by baptism to the company at St. James, Ill.

THE erection of a new church building is about to be begun at Indianapolis, Ind.

IT is expected that a camp-meeting will be held in Mobile, Ala., some time in July.

BROTHER F. M. CORBALEY reports the baptism of four persons at Burlington, Iowa, April 6.

TEN members have been added to the Houston, Tex., church since the last Texas camp-meeting.

BROTHER F. H. CONWAY reports five recent baptisms at Stillwater, O. T. A Sabbath-school has been organized at this place.

THE company at Celt, Mo., have nearly finished a new church building, in the basement of which is a room for a church-school.

A CHURCH of fourteen members was organized at Peru, Ind., March 20. Two others joined the church the same day, besides which there are nine others in the city who are keeping the Sabbath.

THE Battle Creek church-school will close its spring term the first week in June. The principal, J. G. Lamson, reports: "Two of the rooms at the new building are now filled with pupils, and an additional teacher will be needed if all the work is accomplished that is called for this term."

WRITING from Baton Rouge, La., Elder C. A. Watkins says: "Since the last report some victories have been gained for the cause in this part of the field. A few have begun the observance of the Sabbath, but the enemy is working hard." Elder Watkins was expecting to join Elder R. C. Horton shortly in a tent effort in New Orleans.

ELDER A. G. HAUGHEY says of the work in the West Michigan Conference: "The work is progressing very nicely in the West Michigan Conference. W. D. Parkhurst, W. H. Heckman, and D. T. Bourdeau are engaged in a special effort in Grand Rapids, Mich. Elder R. C. Horton is working in Bangor, and reports four new converts to the faith. Brother Hebner is at work in new territory, and is meeting with good success. Elder Fred Brink and W. E. Videto are now at work in Carlton Center. We have a church built at that place, but the membership has been gradually reduced on account of deaths, apostasy, and removals. We hope to see the work revived in this field.

"We have had a very successful school year at Cedar Lake, under the supervision of Elder S. M. Butler as principal. We do not have a very large corps of workers in this field when we take into account the institutions that have to be supplied with laborers from this conference. However, the Lord has thus far blessed our efforts."

Partial List

of donations received on the Washington Building Fund by the General Conference since Aug. 1, 1903.

W. Wood Bute	\$1,000 00
J. Sutherland, Treas.	446 45
R. T. Dowsett, Treas.	200 00
New York Conference	150 00
W. C. McCuaig, Treas.	187 50
A. G. Daniells (Ind. camp-ground)	188 00
New York Tract Society	154 00
Wisconsin Conference	87 06
Indiana Conference	65 15
T. Goodwin	50 00
W. H. Budge	50 00
A. O. Burrill	50 00
Elder J. N. Loughborough	50 00
T. H. Purdon	50 00
Mrs. E. A. B. Smith	50 00
Isaac Sulz	25 00
Mr. and Mrs. C. H. Little	25 00
Mary H. Hansen	25 00
E. A. Merriam, Treas.	25 00
Mr. and Mrs. E. H. Dana	25 00
N. M. Jorgenson	25 00
Mrs. A. H. Robinson, Treas.	25 00
Mrs. A. C. Bell	25 00
A friend	20 00
Louisa Burkhardt	20 00
Mrs. Annie Rassmussen	20 00
Phillip Kraus	20 00
J. A. Burkey	20 00
G. W. Mann	15 00
Mrs. E. M. Jackson	15 00
J. F. and L. J. Gravelle	15 00
Mrs. E. G. White	15 00
R. E. Bliss	15 00
Western Oregon Miss. Soc.	10 00
Mrs. Ellen A. Powers	10 00
Matilda Olsen	10 00
C. A. Frederick	10 00
C. W. Cummings	10 00
Hannah Mott	10 00
Mrs. C. P. Whitford	5 00
Mrs. D. Wilcox	5 00
Fanny Hall	5 00
H. C. Carmichael	2 00
A friend	2 00
Mrs. Agnes Hunter	2 00
Mrs. J. Robertson	50
E. H. Hall	14 10
J. S. Washburn (Ind. collection)	17 00
D. M. Smith	3 00
A. O. Wilson	40
Peter Ammandson	2 00

Eliza L. Richman	3 50
Mrs. A. Powell.....	1 00
Mrs. Celia S. Archer.....	2 00
Geo. Houck	100 00

Total reported\$3,377 66

A further list will be published next week.

W. T. BLAND,
Assistant Treasurer.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Fill Our Training-Schools

It is now time for our young people to begin to plan for their next year's school work. Our training-schools, this coming year, should be better filled than ever before with young people whose age and education would admit them to these schools. These young people should be imbued with a more earnest purpose than that which has possessed the young people in our training-schools in previous years. This is not saying that in the past our young people have not had a purpose in their school work, but it is saying that, in view of the fact of the near coming of the Lord, every year should see a larger and a stronger company of young men and women preparing for active service in our Master's cause. It is to the young people of to-day that we must look for the burden-bearers of to-morrow. It is important that our training-schools should recognize the great responsibility which rests upon them to provide thorough courses of instruction for young people, and to surround them with an atmosphere and with influences which are the most help to character-building.

Then, the responsibility rests upon every parent, every Sabbath-school worker, every church-member, and particularly upon our school workers in both church and conference schools, and our State superintendents to search out and to encourage these young people by every laudable means in an honest endeavor to obtain an education. God lays a responsibility upon young people to get this education. Let us, then, who are interested in the rapid advance of this message sense the value of a thorough education for our young people, and make everything bend to this end.

F. G.

Grading in Our Schools

(Concluded)

4. DIRECTLY connected with the subject of grades will come the system of promotion. I apprehend that a large part of the opposition to the expression "grades" comes from the mistakes and wrongs that have been committed by teachers in the promotions that have been made. These wrongs may be grouped, perhaps, under the three following heads:—

First, method of determining who are to be promoted; i. e., term standings or examinations.

Much can be said on both sides of this question, and in a future article I desire the privilege of discussing at length this particular phase; namely, term markings, as result of total markings

and final tests. It will be sufficient now to say that whatever method is used to determine who should be promoted, that method must be carried out with absolute honesty and the strictest fairness. The showing of partiality must be absolutely avoided. When the method of determining this important matter is decided, it should be carried out by all without fear or favor.

Second, methods of carrying out the promotions; i. e., the display and other obnoxious Jesuitical ideas that tend to give the student the notion that the boy in the eighth grade is a great deal better than the boy in the seventh.

It seems to me to be silly and absurd to make the display that has been made in the transference of students from one grade to another, from one room to another, from one teacher to another, with the idea of so honoring and complimenting and praising the ones who are promoted that others will be spurred to renewed energy and zeal in their school work. In my experience as a public school teacher I have noticed that this effort has the opposite effect. The individual who is not promoted has frequently worked harder than the one who is, sometimes has been more conscientious, and the inability to advance with the class to another room comes as a matter of discouragement rather than an inspiration.

The growing habit of people in many districts (I can speak especially of Michigan) to have "baccalaureate addresses" for those who are to leave the eighth grade, the making out of "graduation programs" for those who are just to leave that grade, and the heralding of "commencement exercises" for fourteen- and fifteen-year-old boys and girls, — where the girls can dress in white robes, with white slippers, white gloves, flowers in the hair, and blue ribbons hanging from a so-called essay,— must be severely condemned by those who can see to any degree the direction in which these exercises are trending. It is this display, built on the child's love of display, this approbation, built on the child's love of praise, which is working the pernicious, wicked results of crowding students out of one grade into another, crowding them through a grade, crowding them through the examinations, until they are said to have completed a grade when they have never completed it. It is the opinion of the writer of this article that if the false methods of promotion were eliminated from our whole school fabric, there could be very little said by any one against grading.

Third, objection to the word "promote" itself. As to the words "promote" and "promotion:" "pro" means forward; "mote" comes from the word signifying "to move." To promote, then, means to move forward. Another definition would be "to advance." The verb signifies to contribute to the growth or prosperity of. We will leave it for the individual who objects to the word "promote" to find a better word under the circumstances, before he takes from us the one we are now using.

In conclusion, permit me to say that our church-school work is suffering much because some have felt that it was necessary to cast aside every particle of experience and count it as nothing before they could enter the church-school work. Those who are accomplishing the most in our church-school

work to-day are the teachers of experience. The Christian teacher has been and is able to recognize those things in the public-school work which are unchristian. Let us leave the evil, and never touch it again. But the Christian teacher has been able to discern many things in the public-school work which are of value. Let us use them. Time is too short for experiment where experience will suffice. Let us leave the exploiting of fads and theories to those who have plenty of time for such work. Our schools will profit by such determination on our part.

J. GRANT LAMSON.

Current Mentions

— A general tie-up on the railways of Hungary is reported, due to a strike which began April 19.

— One hundred Italian miners were buried by an avalanche which fell near the village of Pragalato, Italy, April 20.

— A report from Crockett, Tex., states that oil-well drillers near that place bored through the trunk of a large tree which was encountered at a depth of a thousand feet.

— It is reported from China that the Chinese antichristian society which promoted the Boxer uprising is rapidly gaining adherents in many places, and another outbreak against foreigners is feared.

— Turks and Bulgarians continue fighting near the boundary line between those countries, a battle having recently taken place sixty-two miles from Salonica, in which many were killed on each side.

— A common pleas court in Sandusky, Ohio, has given a decision in favor of Christian Science as a legitimate practise for healing the sick, holding a law which would exclude members of that cult from such practise to be unconstitutional.

— New pension legislation which is under consideration by Congress and has the approval of President Roosevelt, is expected to increase the annual expenditure for pensions from \$140,000,000 (the estimate for 1904) to \$160,000,000 or more.

— Report of a violent anti-Jewish outbreak in Bulgaria, news of which the Bulgarian government sought to suppress, has reached London from private sources. Outrages of a shocking and inhuman character were perpetrated by the mob on their victims, the rioters being finally dispersed by the police.

— The last step in the transfer of the title of the Panama Canal was taken in Paris, April 23, and the delivery of the property to the United States and payment for the same will immediately follow. Everything will then be in readiness to begin the work of completing the canal.

— In a Tibetan fort recently captured by the British the discovery was made of a room in which were scores of human heads, some giving evidence of having been but recently cut off. The necessary conclusion seems to be that the Buddhist prohibition against taking life is not so rigidly observed by devotees of that religion as was supposed.

—The "third great fire" which was looked for by some after the Baltimore and Rochester conflagrations, came April 19, the city of Toronto, Ontario, being the victim. The flames devastated an area of fourteen acres in the heart of the city, causing a property loss of \$12,000,000, on which there was an insurance of \$7,000,000. One hundred and fourteen buildings were destroyed, 250 firms were put out of business, and about 7,000 people thrown out of employment.

—The buried city of Herculaneum, which was destroyed by the same eruption of Vesuvius that buried Pompeii, is to be excavated. A dispatch from Rome says: "An archaeological undertaking of a most important character is about to be set on foot, namely, the complete excavation of Herculaneum. It is proposed that this vast work be carried out by the co-operation of Italy with all the civilized countries, and that there be a central managing committee at Rome with national committees elsewhere."

—Russia has been pressing Turkey for the payment of \$4,000,000 war indemnity which Turkey has long been owing but has never paid, and now Russia demands that in lieu of this payment Turkey grant permission for the Russian Black Sea fleet to pass through the Dardanelles. Such permission would no doubt be vigorously opposed by Great Britain. It is reported that Japan does not desire to press the war beyond the point of securing Port Arthur and Vladivostock and making herself secure in Korea, but no doubt Japan designs to consolidate the Oriental nations under her leadership against Russia and the world powers.

NOTICES AND APPOINTMENTS

Western Washington Camp-Meeting

THIS will be our second annual meeting. It will be held on a most beautiful spot in South Tacoma, May 19-29. Elder Watson will write more particularly in regard to the matter. We hope that this may be a most profitable occasion. Surely there is great need for such a meeting. Efficient help will be on the ground. Elder W. B. White, who is now president of the Pacific Union Conference, will be present; also Elder E. W. Farnsworth, of Australia, and Elders W. A. Spicer and M. C. Wilcox, and others. Everything from a human standpoint will be done to make the meeting all that we could wish. But all this of itself can do but little. There must be an individual seeking after God, a hungering and thirsting for his blessing, then the meeting will be a feast indeed. A workers' institute will be held also, May 12-19. Elder W. C. White will attend part of this meeting. As workers we hope to be in a condition to help those who come to the camp-meeting. Let us begin at once to prepare for the feast.

E. L. STEWART,
Pres. Western Wash. Conf.

Notice!

THE first annual meeting of the members of the corporation known as the Review and Herald Publishing Association, of Washington, D. C., will be held at Berrien Springs, Berrien Co., Mich., on Tuesday, May 17, 1904, at 10 A. M. standard time, for the purpose of receiving the reports of the trustees, electing a board of trustees for the coming year, and transacting any other business that may properly come before the meeting.

The following persons are members of this corporation: the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Northern Union Conference of the Seventh-day Adventists. A quorum consists of twenty-five members. A full attendance is greatly desired.

W. W. PRESCOTT,
S. N. CURTISS,
H. W. COTTRELL,
W. B. WALTERS,
W. T. BLAND,
E. R. PALMER,
J. H. NEALL,
W. M. LEWIS,
Trustees.

Notice!

THE second biennial session of the Lake Union Conference will be held at Berrien Springs, Mich., May 17-26, 1904. The following is the provision for representation: "Each local conference shall be entitled to one delegate to any session of the Lake Union Conference without reference to numbers or its ex-officio member, and one additional delegate for each one hundred members of such local conference." This is a regular session of the conference, for the election of officers and the transaction of such other business as may properly come before it. Delegates should be elected at once, and their credentials sent without delay to the secretary, W. H. Edwards, 267 West Main St., Battle Creek, Mich. The first meeting of the session will convene in the Assembly Building, at 7:30 P. M., May 17.

A. G. DANIELLS,
President Lake Union Conference.

Chesapeake Conference

THE fifth annual session of the Chesapeake Conference of Seventh-day Adventists will be held at Fords Store, Md., May 10-16. Brother F. E. Painter is expected to be present, and to give instruction in the canvassing work from May 8-13. On account of other appointments he is obliged to begin a little before the conference convenes. Let all in the conference who think of taking up the canvassing work note the time, and try to be present so as to get all the help possible. Help from abroad is expected to be with us through the meeting.

O. O. FARNSWORTH,
Conference President.

Notice!

THE Canadian Union Publishing House has been moved from Montreal, Quebec, to Toronto, Ontario, and the address of S. D. Hartwell, and of the Canadian Union Publishing Association is 167 Dundas St., Toronto, Ontario, Canada. The address of W. H. Thurston is Knowlton, Quebec, Canada.

Minnesota Conference and Camp-Meeting

THE forty-fourth annual session of the Minnesota Conference of Seventh-day Adventists will convene, for the transaction of its regular business, May 27, at 9 A. M., to May 31, at Stillwater, Minn. This meeting will be held in connection with the annual camp-meeting, which will close June 5.

FRED. JOHNSON,
President.

Business Notices

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

WANTED.—A good hygienic cook. Steady employment to right person. Address, at once, Iowa Sanitarium, Des Moines, Iowa.

FOR SALE.—151½ acres in mountains near Sanitarium (money to be made keeping boarders); fruit, vines, hay, spring-house, out-buildings, furniture, horse, cow, chickens, 2,000 cds. wood. Price, \$2,000. Address Box 76, St. Helena, Cal.

WANTED.—A carpenter who is a handy workman in various lines desires to locate in some town in Kentucky, Tennessee, or Alabama where he can find work and be in proximity to a church-school. Address R. J. Hyatt, Shelbyville, Ind.

FOR SALE OR RENT.—Farm of 80 A., about ten miles from Newberry, county-seat of Luce County, Mich. Oldest farming district in Upper Peninsula. Owner wishes to enter canvassing work. Correspondence solicited. Address E. C. Collard, McMillan, Mich.

FOR SALE.—Nursery stock of all kinds; first class; at most reasonable prices. More than a dozen of the best varieties of strawberry plants; also early bearing varieties of fruit trees a specialty. For further information, address Emmanuel Missionary College, Nursery Dept., Berrien Springs, Mich.

FOR SALE.—Fifty A. on the mountain, 5 miles from Graysville; healthful location, no fevers; good pure spring water, 800 apple-trees, also peach and pear; 30 A. fenced; 10,000 ft. of pine, also maple and plenty of hard wood. Church-school near. Price, \$450—\$300 down, rest on time. Address J. C. Rice, Brayton, Tenn.

Address

THE office and headquarters of the Louisiana Conference and its departments and laborers are at 2234 Magazine St., New Orleans, La. This includes my permanent address.
S. B. HORTON, President.

Obituaries

MOON.—Died at Moon, Wis., April 8, 1904, of measles and croupous pneumonia, Estella M. Moon, daughter of Mr. and Mrs. Levi Moon, aged 5 years and 4 days. The day before Estella was taken sick, she requested her mother to tell her all about Jesus, and to sing "Jesus loves the little ones." This precious little one is laid to rest until the coming of the Life-giver. Words of comfort were spoken by the writer, from Jer. 31:15, 16.
T. B. SNOW.

RESZ.—Died at Maysburg (near Craton), Mo., Feb. 12, 1904, of consumption, Mary F. Resz, aged 16 years, 9 months, and 13 days. Sister Resz gave her heart to God, and united with the church at the age of twelve years. She moved to Oklahoma with her parents, and was married to David Resz, Dec. 28, 1903, and later returned to Maysburg. Her hope in God was firm unto the end. Services were conducted by the writer.
J. H. COFFMAN.

HUNTER.—Died in Oakland, Cal., April 2, 1904, of heart-disease, Sister Sophia Lorena Hunter, aged 43 years and 29 days. In early life she was a Congregationalist. About twenty years ago she accepted the Sabbath, but because of opposition ceased keeping it for a time; but during the last few years she faithfully sought to do the Lord's will. She suffered greatly for years, but few ever heard her complain. She lived to serve, not to be served. She loved truth, and exemplified it in speech and act. She left a husband and five sons. Her anxiety in her last hours was for her children. She was resigned to the Master's will, however, and repeated with the writer the twenty-third psalm. May her loved ones meet her in the resurrection morn.
M. C. W.

LANCHAS.—Died at the home of her son, near Manchester, Tenn., Feb. 11, 1904, with softening of the brain, Mrs. Emma Lanchas, aged 63 years and 11 days. She accepted the Seventh-day Adventist faith about twenty-five years ago. Words of comfort were spoken

by a friend, Mr. Adam Gype, reading scriptures from Rev. 14: 12-18 and Job 14: 1-14, and we laid her to rest in the New Hope Cemetery to await the resurrection morning.
MRS. D. B. LANCHAS.

ARMSTRONG.—Died at her home in Longmont, Colo., Sept. 28, 1903, of paralysis, Mrs. Jemima Armstrong, aged 80 years, 4 months, and 6 days. Mother accepted present truth in 1843, and was a constant and faithful Christian throughout her life. The hope of meeting the Saviour was always dear to her. In 1840 she was united in marriage with Mr. Peter Maddux, and from this union were born nine children. In 1878 she married Mr. Samuel Armstrong. Her husband and five children survive her. Her many sorrowing friends and relatives hope to meet her soon at the Master's glorious appearing.
I. O. MADDUX.

STRODE.—Died at the home of his daughter, at Perry, O. T., March 10, 1904, of heart-disease, W. W. Strode, aged 81 years and 20 days. Early in life he identified himself with the First-day Adventists, but later, through the labors of Brethren Larson and Gardner, he became connected with the Seventh-day Adventists, remaining a faithful member until his death. Nine children were born to him, five of whom, together with nine grandchildren and three great-grandchildren, survive him. The funeral services were conducted by Brother Klostermyer, his text being 1 Cor. 15: 22. The remains were taken to Bedford, Iowa, and laid to rest beside those of his life companion, in the Titus Cemetery, at which place a few words were spoken by Brother Fred Wilbur. * * *

BOOTH.—Fell asleep in Jesus, at Healdsburg, Cal., Feb. 23, 1904, Bertie George Booth, aged 29 years. He was converted, and joined the Seventh-day Adventist Church in the fall of 1892. During the two years just past, he was a successful canvasser in the Western Oregon Conference, and October 28 came to Healdsburg to prepare for more efficient service in the cause. Five days before his death, he contracted lockjaw, which subjected him to excruciating pain. He bore all with patience, and spent the time in praising God. Nearly his last words were, "Tell mother, 'I am resting, sweetly resting, in the shadow of the cross.'" He leaves a young companion and babe, a mother, five brothers, and four sisters. Funeral services were conducted by Elder E. L. Sharpe.

E. M. BOOTH.

WE learn by a letter from Brother S. D. Hartwell that the Canadian Publishing Association suffered some loss in the recent large fire in Toronto. Three hundred copies of "Patriarchs and Prophets" and the signatures (unbound sheets) for five hundred copies of "Bible Readings," which were stored with the printers, were burned in the destruction of the printing plant where the work was done.

ATTENTION is called to the announcement on the second page of the special number of *The Southern Watchman*. This issue is called the "Signs number," and will be printed in two colors. It will contain illustrated articles upon the leading features of the message, especially emphasizing the signs which indicate the nearness of our Lord's return. Our brethren are putting forth every reasonable effort to prepare a paper which will carry the message to the people, and which will at the same time sell readily. Read the full particulars on the second page, and send in liberal orders.

The New General Conference Legal Corporation

ON another page of this week's REVIEW will be found the Articles of Incorporation and the By-laws of our new corporation of the General Conference. This corporation has been formed in harmony with the following action taken by the General Conference Committee, at the Washington meeting, Oct. 22, 1903:—

Voted, That the General Conference Committee create a corporation under the laws of the District of Columbia, to transact the business heretofore attended to by the Foreign Mission Board and the General Conference Association; and that so far as possible to arrange, the new corporation shall give its notes to replace the notes of the General Conference Association, and that when the Michigan corporation lapses, its affairs be wound up.

The legal Foreign Mission Board and the General Conference Association were also asked to transfer their assets and liabilities to the new corporation as soon as practicable.

This new corporation is to take the place of the old General Conference Association. The following are some of the reasons for making this change:—

The old association is a Michigan corporation. All its legal meetings must be held in the State of Michigan. As the headquarters of the General Conference has been removed to Washington, it will be an inconvenience and an expense to operate through the old association.

The board of trustees of the old association numbers twenty-one. This makes it necessary to have the business of the association transacted by a very small minority of the trustees, or to incur great expense in getting the trustees together.

The corporate life of the association will terminate in a few years. Should time continue until then, it would be necessary to form a new corporation.

Only brief reference can be made in this note to the principal features of the articles and by-laws of this new corporation.

Its name: "General Conference Corporation of Seventh-day Adventists."

Duration: Its existence is to be perpetual. No limit is placed upon its life. It may be terminated at any time the members choose, or it may continue perpetually.

Number of trustees: Seven. As the quorum of the trustees for transacting business is fixed at four, the business must always be done by a majority of the trustees, and one at least of these must be an officer of the Board.

Membership: The members of the General Conference Committee and all other accredited delegates to the General Conference. This places the affairs of the corporation as entirely in the hands of the whole denomination as it is possible.

Place for holding the legal meetings: Anywhere in the United States. The act under which the corporation is formed makes this excellent provision. This is one of the greatest advantages of the corporation. Wherever the General Conference may be held, all the business transacted by the members of the corporation will be legal without having to meet in Washington to confirm or repeat it.

The trustees of the new corporation are H. W. Cottrell, W. W. Prescott, W. T. Bland, S. N. Curtiss, J. N. Nelson, A. P. Needham, and A. G. Daniells. The officers of the Board are as follows: President, A. G. Daniells; Secretary, W. A. Spicer; Treasurer, J. N. Nelson. The present trustees are to hold office until the next session of the General Conference. Then the delegates will elect the Board for the next biennial period.

Hereafter all wills, legacies, gifts, annuity agreements, loans, etc., intended for the General Conference will be made in the name of the "General Conference Corporation," instead of the "General Conference Association." The affairs of the old association will be transferred to the new corporation as fast as conditions will permit. Those holding notes against the association will be asked to transfer them to the corporation.

A. G. DANIELLS.

Petition Against Religious Legislation

THE following petition has been prepared, and is being sent out for circulation throughout the different States embraced in the Central Union Conference, protesting against the passage by the Senate of the United States of any bill for the enforcement of Sunday observance in the District of Columbia:—

Petition Against Religious Legislation

To the Honorable the Senate of the United States:

We the undersigned adult residents of — respectfully but earnestly protest against the passage by your Honorable Body of any bill looking toward the enforcement of the observance of the first day of the week by law, in the District of Columbia, believing that such legislation is not only subversive of one of the fundamental principles of our government,—that of religious freedom,—but that it would be taken as a precedent for further legislation of the same character, and, in the end, lead to religious intolerance and persecution.

We hope that all our people who have an opportunity to do so will not only sign this petition, but help to circulate it as well, and this without delay, as we have no time to lose. The present session of Congress will soon close, and the bill is liable to come up any day and be passed. Get everybody to sign who will.

W. A. COLCORD.



WASHINGTON, D. C., APRIL 28, 1904

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

OUR first-page picture is a view "in the heart of the Rockies," near the head of Boulder Canon in Colorado.

SOME special matter, for which there was not room on the last page, will be found on the twenty-third page.

THE *Washington Post* of April 17 contained an article on Takoma Park, in which particular mention was made of the plans concerning our various institutions which are to be located there. The article was friendly in tone, and gave a substantially correct statement of the facts in the case.

A CAREFUL reading of "Testimonies for the Church," Vol. VIII, ought to convince every thoughtful Seventh-day Adventist of the incalculable value of the spirit of prophecy in its relation to the prosperity of this advent movement. In this latest volume of the Testimonies a clear light is thrown upon our present situation, and such instruction is given as will greatly aid in solving some of the difficulties which have been recently encountered in the work. Orders for this book can now be filled promptly. Do not delay. Secure a copy at once.

THE series of Sunday evening meetings which has been maintained continuously in the Masonic Temple in this city, beginning on Sunday evening, Dec. 13, 1903, was brought to a close last Sunday evening. At these services Brethren A. G. Daniells, W. A. Spicer, J. S. Washburn, and W. W. Prescott have presented an outline study of the leading features of this gospel message, giving special prominence to those prophecies which set forth the experiences of the last generation and the nearness of the coming of our Lord. When the weather has been reasonably favorable, the audiences have numbered from three hundred and fifty to seven hundred, including a large proportion of earnest, thinking men. Ten to fifteen thousand copies of a four-page outline of each discourse have been distributed in the city every week. Many have made a careful study of these outlines who have not attended the meetings. Some of the leading people of the city, including ambassadors from foreign countries, have been furnished with these outlines. Thus the truth has been called to the attention of a large number to whom

this message was entirely new. Some definite fruit of the efforts put forth has already appeared, and our Bible workers are fully occupied in conducting personal and family studies with those who are seriously searching the Scriptures to see whether these things are so. We are confident that there will be a good number of additions to the company of believers in this city as the result of this first winter's work. Sunday evening services will now be conducted in the M Street church, beginning next Sunday evening. Brother L. C. Sheafe still continues his Sunday evening meetings in the True Reformers Hall, twelfth and U Streets, with a good interest.

It has been clearly shown that our people generally were in hearty sympathy with the removal of our work from Battle Creek, Mich., to Washington, D. C. This sympathy has been manifested both in many letters received at this office and in substantial donations to meet the expenses involved in the removal. Besides this, a very large number of those who held stock in the S. D. A. Publishing Association of Battle Creek have freely assigned their stock to the trustee appointed by the General Conference Committee, that they might cooperate with the plan to remove the publishing work to this city. For all this we have felt exceedingly thankful, and our courage has been strengthened. There are, however, some who have not yet responded to the request to assign their stock, and to these we make another appeal to do so without further delay. There may be some who have decided not to dispose of their stock in this way. With such we have no controversy. We simply leave the responsibility of this decision with them. It is likely, however, that there are others who intend to respond to the appeals in this matter, but have simply neglected to act. To them we desire to say that a prompt assignment of their stock will help the proposed removal much more than to do the same thing two or three months later. Will not those who feel friendly to the intended change fill out the blank on the back side of their certificates of stock, as directed by Brother Evans last week, and forward to him at once? Here is certainly a case where it is advisable to follow that well-known motto, "Do it now."

The Lake Union Conference

THE brethren in charge of the school at Berrien Springs, Mich., desire that those attending the session of the Lake Union Conference to be held there May 17-27, should conform to the arrangements noted below, in order that they may be able to provide accommodations for all who may come. The delegates will be provided with free room rent, as

also visitors as far as possible. All who come should bring bedding, etc. Meals will be served on the European plan, the expense of which is from \$1 to \$1.75 a week. In case the wife of any delegate or visitor wishes to attend with him, notice should be given of this fact. Information regarding the attendance of delegates and others should be sent without delay to Prof. P. T. Magan, Berrien Springs, Mich.

Washington, D. C.

THE readers of the REVIEW will remember that on Friday, April 15, the Senate Committee for the District of Columbia voted on the District Sunday law. We were much encouraged to know that that vote was a tie. We felt that this was a great victory, for it had been thought that the sentiment of the committee was overwhelmingly in favor of the measure. We have been securing signatures to a petition against this measure during the week, and have been very successful. It was reported in the papers that the grocers were unanimous in their approval of this bill, but we have found this to be a great mistake. Many grocers have signed the petition against this bill, and several have written letters to the senators, requesting them not to pass this measure. A lawyer of influence, who is deeply interested in the meetings, and has not missed one Sunday night service, has written a strong protest against the measure.

The three principal papers of Washington have all opposed the bill, two of them very decidedly. Over five hundred personal signatures of residents of the District of Columbia have been sent to the chairman of the Senate Committee, protesting against the measure. Among the signers to this petition have been many men of note and influence in Washington,—attorneys, lawyers, and others of the same class. Among these may be mentioned the names of Gen. William Birney and ex-Senator John P. Jones, of Nevada.

It was officially announced that the measure would be considered by the committee on Friday, April 22. At that time the bill was postponed until the committee could have time for more careful consideration of the measure. We feel very hopeful that this means that the measure is dead for the present session. Congress will adjourn probably as early as April 28, and every day will bring less time for "careful consideration" of this bill or any other; and yet there is always a danger that such measures will be rushed through at the last moment. We earnestly request all our people to send in letters and telegrams of protest, and to secure as many names as signers to the petition against the passage of this law as possible. A formal petition will be found in this number of the REVIEW.

We publish on page 20 the first list of donations for the \$100,000 fund for the sanitarium, training-school, and General Conference offices in Washington, D. C. We are glad to be able to begin this list with a donation of \$1,000, and to close it with a donation of \$100 from another brother. We earnestly plead with all the friends of the work in this time of crisis and opportunity to send in large donations at once. A complete list of all donations will be published in the REVIEW.
J. S. WASHBURN.