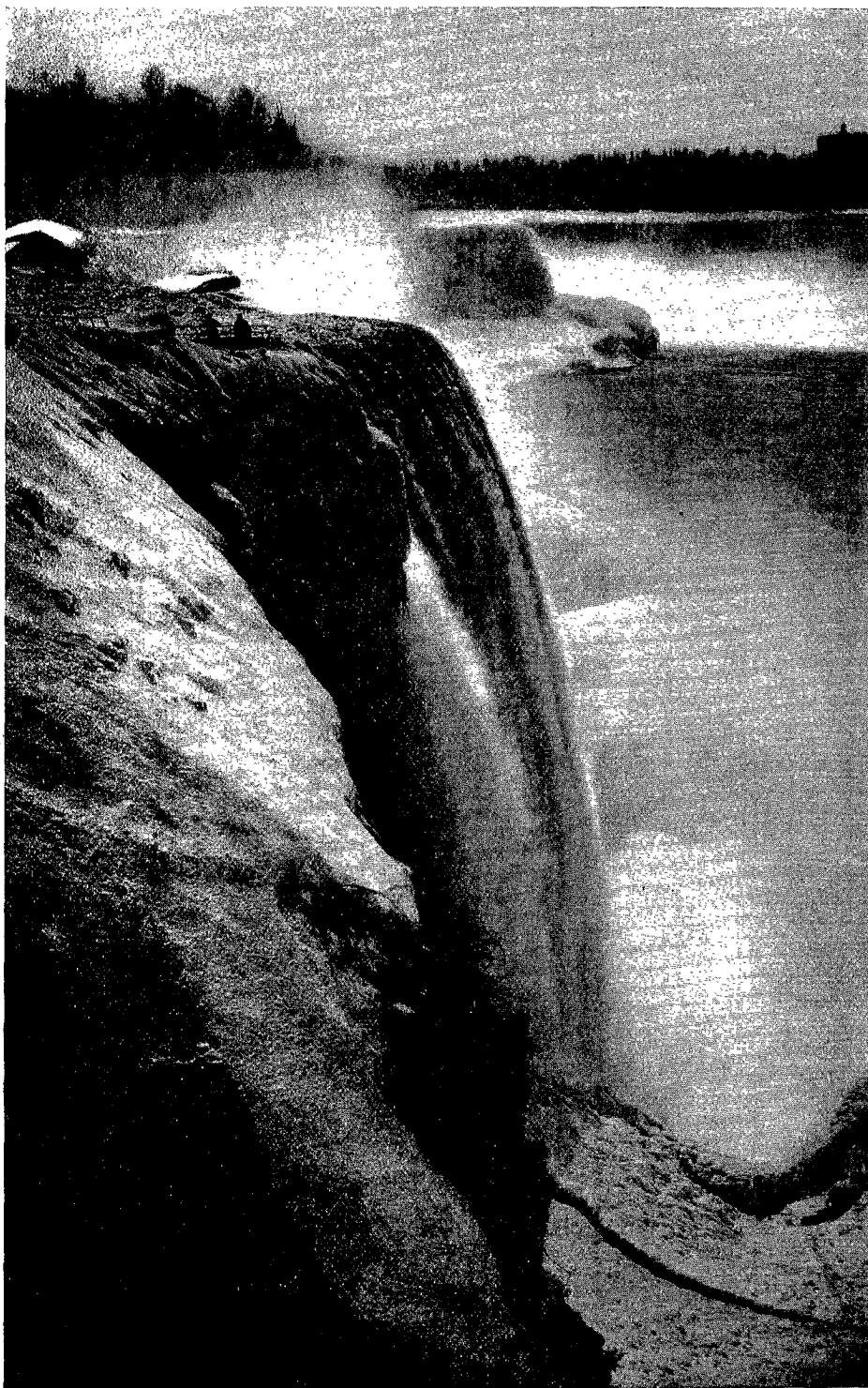


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No. 52



NIAGARA IN HER ICE ROBES

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Publishers' Page

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

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Faith which was once delivered
unto the Saints"**

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Editorial

Looking Backward

WITH the passing of the old year it is natural, and perhaps profitable, to review the record of 1904. Although we can not change the past, we may be able to draw from it encouragement and warning for the future. It ought to be clear to the observing and thoughtful that history is being made very fast in these days. Events of great significance follow each other in rapid succession, and the sensation of yesterday is overshadowed by the greater sensation of to-day. This has been true in almost every line of human experience. In this time of great light the minds of men have been stimulated to wonderful achievement, and the fruits of the intense life have been seen in the whole intellectual field. That which casts a dark shadow over the whole picture is the fact that the Bible and the God of the Bible have, with such increasing emphasis, been refused their place as the inspiration and the power for good; and as an inevitable consequence evil has become more and more rampant. That control in human affairs which is often called self-control, but which is really the restraining influence of the Spirit of God, has been in a large degree, rejected, and rapid progress has been made in that experience which will finally demonstrate to the universe the true nature of sin,—unrestrained sin,—sin in its real hideousness. The year has also been marked by significant experiences in our own work. That teaching which threat-

ened the very life of this advent movement has been openly challenged and repudiated, and there has been a seeking after the old paths, which is bringing back the old-time spirit of this message. With this revival of faith and courage there has also been an increase of missionary zeal, and a more intelligent comprehension of the world-wide nature of this work. The year has witnessed such action on the part of some of the home conferences as indicates a purpose to plan for really finishing the work in this generation. Finally, the reports thus far received seem to warrant the conclusion that the recent week of prayer was a time of revival and preparation for greater things. The backward view reveals mistakes and failures, but there are also victories and progress. Let us profit by these experiences, as we face the conflicts which are yet to come.

Looking Forward

WE are not prophets, but we have the words of the prophets. We are not stargazers and prognosticators, but we are expected to discern the signs of the times. We should not attempt to be wise above what is written, but "the things that are revealed belong unto us and to our children." In the light, therefore, which is cast upon our situation by the sure word of prophecy, and by attending to the voice of current events, we may be sure of some things in our forecast of the experiences of the coming year. We have no ground to expect an improvement in the general situation. On the contrary, we have every reason to expect that "evil men and impostors shall wax worse and worse." There are no indications that there will be a genuine revival of true religion among the great denominations of the day. The time of false revivals is at hand, and they may appear at any time; but there can be no true repentance and turning to God without a radical change in the whole attitude of Christendom toward the fundamentals in Christianity,—the Bible and the Lord's Christ. And the day of their visitation seems not to have been perceived. Those who do not wish to be partakers of her sins must now come out from a fallen church. The current in the social and political world has gained too much headway in the wrong

direction to make it easy to reverse it, and the array of facts and figures concerning the increase of lawlessness, to which we have recently called attention, constitutes a terrible indictment against public morality. There is no power in the ethics and the philosophy of "the new evangelism" to cope with this situation, and peace congresses held by nations which are steadily increasing their fighting power are not likely to convert the world. The whole drift is toward the battle of the great day. The only hope for the world is in the third angel's message. This message, we are confident, will make rapid progress during the coming year. If all the believers will heartily co-operate with God's purpose concerning his people and work at this time, the next twelve months may witness such a revelation of the power and glory of God as has not been seen since apostolic times. For this the preparation has already been made. Only our own unfaithfulness will defer or dim the glory. The time demands whole-hearted service. Let the coming year be filled with it.

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

What They Did in 1844

THERE is a paragraph in one of Sister White's articles, designated for use during the recent week of prayer, which ought not to be dismissed with a single reading. It runs as follows: "Be always ready; 'in such an hour as ye think not the Son of man cometh.' Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet him!' you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning." There is a directness and a simplicity in this instruction which make the thought of the nearness of the coming of the Lord very vivid. That event is now to be reckoned with by us just as it was by

the believers in 1844. Each day's experience must now close with the positive assurance that we are justified by faith, and that we have peace with God through our Lord Jesus Christ. This must become a settled habit with us, so that we may be always ready to meet the Lord, though he should come suddenly. As we close the day with thanksgiving and intercession, let this instruction be remembered: "Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord." Sinners whose sins have all been confessed and forgiven will be ready to hail the Bridegroom with joy.

An Obvious Conclusion Acknowledged

ONE difficulty which we have found in dealing with the scientific infidelity which has been thrusting itself upon us, with the avowed purpose of supplanting well-established truths, has been the fact that it was so often clothed in language capable of a double interpretation. The new views were often suggested rather than openly stated. By an apparently slight and plausible modification in the interpretation of familiar passages of Scripture, by abolishing any distinction between the physical and the spiritual, and by playing upon the twofold sense of some words, it has been possible to introduce among us the beginnings of a system of teaching which, when logically developed, would overthrow the very foundations of Christianity in general, and the third angel's message in particular. All this teaching would have carried with it, in large degree, its own antidote, if the conclusions involved in the first positions had been openly avowed. Here was the difficulty. The premises were stoutly maintained, but the conclusions were either denied or so carefully hidden under a veneering of truth that many were being deceived.

Some of the advocates, however, of this new philosophy are beginning to acknowledge the inevitable conclusions of their premises. One of these is Dr. Lyman Abbott, of New York. His present position and its real meaning, as well as its relation to a kind of teaching which is quite familiar to us, is so clearly presented in an editorial in a recent issue of the *New York Sun*, that we quote it entire. It is entitled "The Confession of Dr. Abbott:—"

Dr. Lyman Abbott announced in a sermon to Harvard students on Sunday [December 18] that he no longer believes in "a great first Cause." "My God," he said, "is a great and ever-present force." That is, he has become a pantheist. The confession seemed to him so startling that, after having made it, he declared his expectation that forth-

with "the newspapers will brand me as a heretic."

If any newspaper is surprised by this confession, it must be ignorant of the outgivings of Dr. Abbott, and of the school of theology to which he belongs, for a long time past, or be incapable of drawing an obvious logical conclusion. This school of theology, the "New Theology," has given up the dogmatic premises of the old theology, and according to past religious standards it is wholly heretical. Measured by those tests, it is as infidel as was Ingersoll himself, the difference between it and him being rather in form of statement than in substance of thought.

Dr. Abbott tried to save himself at Cambridge by saying, after making his formal pantheistic confession, "Yet God has a personality." He had described his divinity as the "one energy" which "has always been working," and the only possible attribute of personality he had given it was "intelligence." That simply means that the "energy" "works" through the laws of nature, and the science which knows no personality in God would agree with him entirely. Actually, there is as much personality in electricity as in Dr. Abbott's "energy."

Dr. Abbott, however, will be disappointed in his expectation of being denounced as a heretic. The Presbyterian clergyman who threw overboard the Westminster Confession is not hailed for trial as a heretic, but held tight in the embrace of his presbytery. The Union Theological Seminary constructs an indefinite creed of its own, and there is no outcry in the religious world. The miracle of the incarnation is explained away in nominally orthodox pulpits, and reduced to a merely symbolic, a purely imaginative significance, yet no trials for heresy result.

Dr. Abbott himself had classed the prophets of the Old Testament with contemporary men of genius, yet nothing was done to him and no expressions of surprise at his conclusions were heard. And now, also, when he makes bold to declare to Harvard students his square pantheism, there will be no excitement in any quarter. Everybody who knew anything about his school of religious thought knew very well already that its reasoning was pantheistic.

All the same, ought such a man to be occupying the pulpit of a Christian church founded on belief in a "great first Cause" and on belief in the fact of the incarnation and in something more than mere "energy," even if it be an "intelligent energy"? Ought he not to be on a platform wholly independent of religion as it was once conceived to be?

In this connection it seems appropriate to call attention to two brief extracts from the spirit of prophecy. The first one shows that much of the religion of the present day is heathenism in disguise. It reads as follows:—

The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia.—*Great Controversy*, page 583.

The second quotation makes it clear that this conception of God as "a divine, ever-present, all-pervading Intelligence" is emphatically anti-Christian. Here it is:—

If God is an essence pervading all nature, then he dwells in all men; and in order to attain holiness, man has only to develop the power that is within him. These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior.—*Testimonies for the Church*, Vol. VIII, page 291.

Years ago we were told that "all who value their eternal interests should be on their guard against the inroads of skepticism," and that "the very pillars of truth will be assailed." The time has surely come when we ought to give most earnest heed to this instruction. In the three messages of Revelation 14, as God gave them to this people, we shall find "a solid, immovable platform." Here we can take our stand. "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance." It is our privilege and duty to give these messages to the world as God has given them to us, without any of the interpretations of a pantheistic science.

Ready to Respond

Now and then a special appeal from the mission fields makes very hard reading for some. For instance, Elder Ketring last week told of the open door in Peru—open, even though his meetings are held behind closed and barred doors—and added this appeal:—

O that God would move upon the hearts of some faithful, God-fearing workers to come here to help give the last message of mercy to this people!

That stirring call, we know, must have been hard reading for one consecrated worker in the northwest, who has had a heavy burden for the west coast of South America, and has longed for the word to go. So it is with appeals from many a field. Hearts are stirred to respond. The Lord has been preparing recruits for the service, and while awaiting their time to go into the fields many have been learning lessons of patience which will prove valuable when their time does come.

It seems assured that the week-of-prayer season will introduce a year of deeper interest in missions than any year preceding. This will mean advance moves, and response to calls for fresh recruits. From various parts we hear of members engaged in business who are inquiring how best to get into needy fields as self-supporting missionaries. The camp is astir. The Lord is making his people willing in this day of his power.

W. A. S.

What Has Been Accomplished

A WRITER who has evidently given some careful thought to the question has prepared the following summary statement of the results of the "New Theology" in contrast with old-fashioned Christianity:—

A pantheistic god, instead of a personal God.

A human savior, instead of a divine Saviour.

Infallible scholarship, instead of an infallible Bible.

"Modern thought," instead of a "Thus saith the Lord."

A development of religious ideas from the human mind, instead of a revelation from God.

The natural in all things, the supernatural in nothing.

Reformation, instead of regeneration. Culture, instead of conversion.

A change of environment, instead of a change of heart.

The energy of the flesh, instead of prayer and faith.

Interest in the secular, instead of zeal for religion.

Nobody afraid of hell, and nobody caring much about heaven.

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.

Those who are acquainted with the situation as it exists in the religious world to-day, and have not been infatuated with these satanic sophistries, know that this summary is altogether too true. There is no compromise between these two systems of teaching. They can not stand together. The one which holds its ground must overthrow the other. For twenty years the struggle has been going on in the so-called orthodox churches, but now the "New Theology" claims to be orthodox, and is ruthlessly demolishing "the foundations of many generations."

Those who have been called out under this message are to refuse these perversions of the truth of the gospel, whether advocated without or within this denomination. "Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. . . . Let not erroneous theories receive countenance from the people who ought to be standing firmly on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority."

Those who believe in an inspired and infallible Bible, and have been kept on the straight line of truth by the warnings and instruction coming through the spirit of prophecy, have a testimony to

bear to the world which will reveal a personal God and a divine Saviour, which will teach the necessity of a thorough conversion, which will not discount prayer and faith, and which will emphasize the fact that there is a hell to shun and a heaven to win. This is the testimony of the third angel's message.

Violence in Labor Conflicts

STATISTICS prepared by Mr. Slason Thompson, and published in *The Outlook*, of violence attending labor conflicts, show a total of 198 persons killed, 1,966 persons injured, and 6,114 arrests made in the United States in connection with such conflicts for two years and nine months ending Sept. 30, 1904. These figures are the outcome of an inquiry "instituted to secure the concrete facts, if possible, and some reliable data as to the mortality through the unceasing war which labor unions have been waging in the United States during recent years." "The difficulty of obtaining anything like full statistics of the violence attending strikes," Mr. Thompson says, makes it certain that these figures greatly understate the truth. Nor do they, he adds, "begin to tell the whole harrowing tale of violence and outrage attending strikes during the period mentioned," as "may be judged from the fact that in the State of Pennsylvania alone, between May 1 and Nov. 3, 1902," in connection with a "peaceable" strike, "there were thirty occupied dwellings dynamited; forty trains obstructed or wrecked; four dams and bridges dynamited; scores of houses burned, stoned, shot into, or otherwise attacked; unnumbered riots and assaults with clubs, stones, and other weapons; cattle poisoned, doctors forbidden to attend the sick, ministers boycotted for ministering to the dying."

In this work Mr. Thompson has had in mind two questions put to him by Mr. John Mitchell, president of the United Mine Workers of America: "Can strikes be conducted without violence?" and, "Can they succeed when not accompanied by lawlessness?"—which questions Mr. Mitchell answers with a positive "Yes." Mr. Thompson, however, finds himself led to a different conclusion. "Unfortunately," he says, "stern and inexorable facts which I have gathered from every section of the Union prove that if strikes can be conducted without violence, without assaults, without lawlessness, without riots and murder, they are not, and, with rare and insignificant exceptions, they never have been." "A strike without violence of some sort is a barren idealism that exists only in the minds of self-deceived sentimentalists, professional agitators, and unsophisticated economists."

Such figures impress us with the fact that war is going on in our earth not alone in far-off Manchuria or Africa, but at our very doors and under conditions of nominal peace. The spirit of selfishness which fills the world is accompanied everywhere by lawlessness and strife, which oftentimes produce results but little short of those attending a military campaign. There is a vast amount of nominal peace, but very little real peace, in the world.

As it was just prior to the first destruction of the world, in the days of Noah, when "the earth was filled with violence," so it is to-day, and we know that the earth is ready for a second visitation of the wrath of God.

L. A. S.

An Indefinite Sabbath

In an argument to prove that the first day of the week is the Christian Sabbath, Rev. R. C. Wylie, a prominent advocate of Sunday legislation, says that "the expression in the fourth commandment 'The seventh day is the Sabbath of the Lord thy God' can not refer to the seventh day of the week or Saturday, but to the seventh, after six days of labor. . . . The fourth commandment fixes nothing as to the day of the week to be observed. It is just as applicable no matter what day of the week the rest day falls upon."

Is it not strange that men who strenuously insist that there should be a definite fixed weekly Sabbath, appointed and enforced by law, for the people of this day, should contend that God left the world for thousands of years to observe the Sabbath by keeping any one day in seven after six days of work, as might suit their preference or convenience? The Bible says that "God is not the author of confusion;" but either this statement must be wrong or Dr. Wylie must be in error in charging God with the authorship of a system of Sabbath observance which would allow men to have as many different sabbaths as there are days in the week.

The fourth commandment states as the reason for keeping the Sabbath, the fact that in six days the Lord made heaven and earth, and rested the seventh day. This made the week, and the Sabbath day was and is necessarily the seventh day of the week. And so long as this division of time was observed by all, there could be but one day observed as the Sabbath. It would be necessary to violate God's law before any new weekly cycle of time could be set up. Every other weekly rest day than the seventh day of the primeval week, must rest on a foundation of disobedience to God.

Is it not strange also that any intelligent person should make this further

statement of Dr. Wylie's that "it is clear that the Jewish Sabbath was repealed, but not the fourth commandment"? If, before there was any other Sabbath day than that observed by the Jews, that Sabbath had been repealed, and if, as Dr. Wylie says, that Sabbath could be repealed without repealing the fourth commandment, then the fourth commandment could have existed without any Sabbath at all, and the Sabbath and the fourth commandment are independent of each other! Such statements are noteworthy only as illustrating the blindness into which men are led by clinging to an unscriptural doctrine.

L. A. S.

Special Divine Protection

IN view of the fact that, on an average, about twenty thousand persons are killed by snake bites every year in India alone, and thousands slain by wild beasts, the following report by a student of missionary history is worthy of special emphasis:—

It is a notable fact that though missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the seventy (in Luke 10:19) and to the disciples (in Mark 16:18) seem to have been wonderfully fulfilled.

Times without number missionaries have been in such peril from reptiles and beasts that they were conscious of the fact that only the special interposition of God could have saved them. In such times these promises have been very towers of refuge. God, from his throne in the heavens, actually sends angels to stand by and protect his servants.

W. A. S.

No, Not Too Late

AT the close of the week of prayer, letters come to our office containing donations in which the donors say, "I hope this is not too late to go into the Annual Offering to help make the eighty thousand dollars called for." Others earnestly ask, "Am I too late to have a part in making up the eighty thousand dollars?"

To all, we are glad that we can say it is not too late to take part in swelling the annual offering to the amount called for. The remittances will be coming in for several weeks, and during that time any gifts sent to the local conference treasury or to this office will be placed in the fund.

We still feel burdened to call upon our brethren and sisters to consider seriously the grave obligations that rest upon those who remain at home. It can not

be that the responsibilities created by the growth of this cause all fall upon those who go to mission fields. Those who go must cut loose from everything in this world. They must provide for the care of aged parents, young brothers and sisters, and helpless, dependent relatives. They must dispose of, or leave in the hands of others, their homes, which represent the careful savings of years of toil. They must leave a country whose people, language, and customs they understand, and go where everything is new and strange. They must leave the many comforts, advantages, and safeguards of modern, advanced civilization, and place themselves where they will be exposed to heat and cold, and disease, without proper protection, and be deprived of educational and other advantages they and their children need. They must cut themselves off from what appears to be a visible means of support, and cast themselves on the goodwill and loyalty of the believers in this message who do not go.

This is what the triumphant progress of this cause in the world means to those who go to the front. What does it mean to those who stay at home? Have they any special responsibilities? If so, what are they? Those who remain at home in possession of property and of commercial advantages, must give of their means to support those who have left all these. This is a vital, fundamental point in the great problem of foreign missions. It is immensely practical. It can not be overlooked, forgotten, nor set aside except at the peril of our comrades. Many connected with this cause, and who enjoy reading of its progress, do not realize what this means from a financial standpoint. Look at our situation to-day. We have ministers, Bible workers, writers, teachers, physicians, nurses, and canvassers in Canada, Mexico, Central and South America, The West Indies, Egypt, Africa, Palestine, Turkey, India, Ceylon, China, Japan, the islands of the Pacific, and in other lands. These laborers are our own brethren and sisters (and brothers and sisters in the flesh, too). They were once in our midst. Now they are scattered all over the world. They find perishing souls who are glad to get the light of the gospel. They are devoting every hour of their time, and all their strength, wholly to the proclamation of the truth. They are not farming, nor engaging in commercial enterprises of any kind—not because they do not like to work, nor because they are not able to make a living for themselves. When they were here engaged in worldly business, they were as industrious and successful as any of us; but their ears caught the earnest appeals for help that are coming from

these distant lands, and their hearts responded in love and self-sacrifice. They obeyed the command of the great General, "Go ye into all the world, and preach the gospel to every creature." Forgetful of their own personal interests, they have gone abroad to render service to their fellow men. The question of their support they have left with the Lord and their brethren. The Lord will surely do his part; and we brethren will do ours. Thank God for this loyalty!

A. G. DANIELLS.

A Lesson From Israel

"ALL these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The Lord had harkened unto the cries of his oppressed people. He had brought them "forth out of Egypt with a mighty hand, and with an outstretched arm." Patiently and tenderly he had led them through the wilderness. His people had sometimes murmured at trial and difficulty, but invariably their mighty Leader had wrought for them a wonderful deliverance. And had Israel believed the Lord, and faithfully followed where he desired to lead them, they would soon have entered their possession.

"If the Lord delight in us," said Caleb and Joshua, "then he will bring us into this land, and give it to us. . . . Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

What a blessing would have been theirs, what reproach and bitterness and hardship might they have escaped, had the children of Israel harkened to the words of courage and trust spoken by the faithful servants of God! But they "entered not in because of unbelief."

The heart of their Heavenly Father was grieved with the unbelief and distrust manifested by his children. He had desired them to open their mouth wide, that he might fill it. "But my people would not harken to my voice; and Israel would none of me. . . . They walked in their own counsels." How pathetically sorrowful are the words that follow: "O, that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever." Ps. 81:11-16.

To Seventh-day Adventists a definite work has been committed. Promises

have been made that will be realized if unitedly and courageously we will arise to finish this work. More than four years ago the message came to us:—

"Have faith in God. He gave me the idea of giving 'Christ's Object Lessons' for the relief of the schools. He is testing his people and institutions in this thing, to see if they will work together, and be of one mind in self-denial and self-sacrifice.

"Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Then He will tell you what to do next."

We were also told that "if all will take hold of the work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders."

Some, yes, many of our people have responded to this call. We can not estimate the great blessings that have come to individuals and to our institutions as a result of the self-sacrificing efforts that have been put forth. But have we not stopped short of the mark that has been set before us? Our schools are not yet freed from debt. Shall we as a people remain satisfied in the position of the one who put his hand to the plow, and then turned back?

We have now reached a time for another mighty effort to complete the work of "rolling back the reproach." Let us bear in mind the experience of Israel, that we may not, because of doubt, discouragement, or inactivity, fail to receive the promises of God. Let us keep the high mark before us, working earnestly and prayerfully, and it will not be long till "the jubilee song of freedom can be sung throughout our borders."

W. C. WHITE.

The Barbarities of a Christian Prince

IN a recent issue of *The Independent* reference is again made to the atrocities reported from the Kongo Free State, which come based upon evidence that can not be disregarded. This journal says:—

Notwithstanding all the efforts made to blind the public as to the atrocities committed by the Belgian authorities in the Kongo State, they seem to be proved beyond all question, and they have been of a horrible character. It is not sufficient to say that atrocities are likely to occur sporadically in a settlement of any new country. That is true, and yet there seems to be a system about this which indicates heartless management. The Kongo Free State is not a free state at all. There is absolutely no freedom in it. It is the most extreme example of government by a single man, and that man the king of the Belgians. He rules everything, makes all laws, exe-

cutes them at his own will, owns personally all the land, unless it be such as has been previously cultivated by natives, and is in possession of all its products, and has the profits of all its exports. Nothing like it is known in human government within regions familiar to civilized men. It is required that there should be a profit from this vast estate, and that profit comes from the sale of rubber. Horrible cruelties have been committed in compelling men to bring in rubber, even to the extent of mutilation, destruction of villages, and the existence of practical slavery.

But when the matter of these atrocities was under consideration by the recent Peace Congress in Boston, it was Cardinal Gibbons, the head of Roman Catholicism in this country, who came forward with a laudatory defense of King Leopold, because the latter is a "most Christian prince" of the Catholic Church. In this incident the papacy appears in its true character.

The subject is to be brought before the United States Senate by petition from various organizations, and the Senate will be asked to urge upon the powers responsible for the existence of the Kongo State such action as will at least mitigate the evils which oppress that land.

L. A. S.

Note and Comment

A MASS-MEETING to promote the cause of international peace was held in New York City, December 6, under the direction of the New York executive committee of the American Conference on International Arbitration. A number of speakers were heard, but the only speech reported was that of Archbishop Ireland, who uttered a eulogy on peace, but closed his address by saying:—

Meanwhile let us be practical. We are yet far from the ideal. America may strive for the best, but until the best is secured beyond peril, she must be ready for the worst, and so long as war is still possible, so long as it remains the sole arbitrament in defense of vital interests, so long must America put faith in her army and navy.

The thing which the nation is urged to do just now, therefore, is to provide an army and navy which can be depended on to do good service in case of war. To get ready to fight is, in spite of all the peace talk, the practical thing. The nations of the Old World started out on this pathway to peace a long time ago, but peace is still far off. They created armies and navies to be "prepared for the worst," and to-day Europe is likened to a powder-magazine which requires only a spark to produce an explosion. The equilibrium of peace in Europe is exceedingly unstable. America, it would seem, might learn from Europe the lesson that armies and armaments do not

tend to put international peace on a secure footing. They do tend, on the other hand, to make a nation feel ready for war, and therefore more likely to trust to the arbitrament of the sword.

THE following paragraph is taken from the forty-second report of the Comptroller of the Currency, just prepared for transmission to Congress:—

Statistics relating to the aggregate stock of money in the principal countries of the world at the close of the calendar year 1903 have been received and compiled by the Bureau of the Mint, from which it appears that the aggregate is \$12,313,100,000, the amount of gold being \$5,628,200,000, of which \$2,892,600,000 is held in banks and public treasuries, \$2,526,000,000 being in general circulation. The stock of silver aggregates \$3,201,400,000, of which \$2,268,700,000 is "full tender" and the remaining \$932,700,000 limited tender. Uncovered paper currency is stated as amounting to \$3,483,500,000. Of the total stock of money in the world \$2,500,200,000, or approximately one fifth, is held in this country. The stock of gold of the United States, \$1,320,400,000, is greater than that of any other country, and is nearly one fourth of the world's stock. The amount of silver is \$679,200,000.

When reading the statement that approximately one fifth of the world's stock of money is held in the United States, we should remember that a comparatively few men control the finances of this country. This is the oligarchy of wealth—almost immeasurable money power in the hands of a limited number. The possibilities of such a situation are tremendous. It is one of the signs of the times.

AN indication of the readiness of Protestants and Catholics to join hands in the cause of Sunday enforcement, appears in a recent issue of *The Defender*, organ of the New England Sabbath Protective League, which quotes from a strong "pastoral letter" against Sunday desecration, written by Archbishop Bruchesi, of Montreal. Among the reasons given by the archbishop and published by this Protestant journal against such desecration is the following:—

Do you not see that these amusements organized by greedy speculators lead hundreds of people to the desertion of the mass, the abandonment of the sacraments, to ignorance of the truths of faith, to the destruction of the family tie, and to the weakening if not extinction of good morals?

The class of Protestants for whom *The Defender* speaks are apparently ready to indorse the papal institution of the mass and the religious system centering around it, if the cause of Sunday observance is to be served thereby, and Roman Catholics are ready to cooperate with them upon this basis.

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.

"In the Time of Trouble He Shall Hide Me." Ps. 27: 5

LAY not, my soul, thy grief too much to heart;
When God doth empty thee, he doth impart
Himself, in place of earthly joys removed;
When he thy love and trust in him hath proved,
Lie still, my soul, nor dare to think him hard,
Lest thou, by murmuring, his work retard.

Think'st thou thy God can ever make mistake?
Or cause thee needless sorrow to partake?
Is this thy Father's love which once did give
His Son to die, that thou in him might'st live?
In this, and all his dealings of to-day,
He only seeks to burn thy dross away.

Return, my soul, "return unto thy rest,"
And trust thy God to order what is best;
To his kind arms thy welcome is most sure,
His heart of love hath solace firm and pure:
Therein, e'en now, thy faith can surely read
In "paths of righteousness" thy God doth lead.

And when thou knowest as thou here art known,
In deep humility thou then shalt own
That what in time was grievous unto thee
Exceeding gain hath wrought eternally.
Then rest thee in thy Father's choice to-day,
To guide thy steps in his appointed way.

—Selected.

Words to Ministers

MRS. E. G. WHITE

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life."

If the minister's lips are touched with a coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he

has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Let the teacher of the Word first talk with God. Then he can stand before the people with the Holy Spirit working upon his mind.

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light.

There are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are imbued with his Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God."

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite,

if he has a living connection with God, the Holy Spirit takes the word, and shows it to those for whom he is laboring.

Light, light from the Word of God, — this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth.

Teaching the Scriptures, praying in families, — this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.

THE man who never makes any mistakes never makes anything. Many chips, broken instruments, cuts and bruises, belong to the history of any beautiful statue. Persist in spite of everything. — *Maltbie D. Babcock, D. D.*

The Sanctuary**(Concluded)*

THE lamb offered had two lives. It was as innocent when it was before the priest as when it was gamboling upon the mountainside. But when the sinner confessed his sin upon its head, it was transferred in the type to the animal. The sinful life was imputed to the animal. So he had two lives,—the life of innocence, and the life of sin that had been transferred to him by the confession of the sinner.

So Christ had a divine life when he came to this earth. He was as sinless when he hung upon the cross as when he came to this world, and yet he bore our sins in his own body on the tree. From the cross he entered heaven with his own blood, there to appear in the presence of God for us. He died for us in our stead, that he might pay the penalty for all. By faith the sinner sees him within the veil. The sins are carried there. The life of faith transfers the sin. Christ is the Lamb of God that takes away the sin of the world. Christ is our life. He is our salvation. Ever since man fell, he has been bearing the sins of the people, but the time comes when, in the investigative judgment, he will bring out these sins. When I think of it in this light, I feel like falling, trembling, before God and lifting up a prayer that he would discover to me everything that is unlike my Saviour; because I see plainly that unless I have an interest in this work and meditate upon it, I am likely to pass over wrong traits of character that will be seen by God, but not by me. I am anxious to have my sins forgiven, every one of them. Let me give you a text in the New Testament on confession: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Matt. 5:21-25. If, when I pray, I remember that my brother has aught against me, even if I have given him no occasion to have anything against me, it is my duty to go to him and make everything right. If we do not do our part, the Lord will straighten it out. When it is left en-

tirely with the Lord, and the Lord begins to take the matter up, he will come closer and closer until there will be a crisis in that soul, and the sooner we can learn to humble ourselves before God, the sooner we shall be brought into the place where God can magnify himself through us.

When the Saviour was reviled, he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Let God manage matters; and if there is a wrong on either side, the Lord will bring it around all right, and there will be a confession. He will come closer and closer until a man will find himself cast into prison, and he can not get out until he confesses everything, and then God will forgive the sin, and bring him into favor with himself.

In the sixteenth of Leviticus we have the typical work illustrating the final disposition of sin. The sinner brought two goats. One of them was the Lord's goat, and was to be slain for the people; the other was called the scapegoat. The scapegoat was to bear off the sins on the day of atonement, which was a type of the day of judgment. An individual might have served the Lord faithfully the three hundred and sixty-four days in the year, but when the tenth day of the seventh month came, he must afflict his soul, with fasting and prayer, and must examine his own heart. He must also refrain from doing any work on that day. His appetite must be brought under complete control. It must be a day of holy convocation. In the New Testament we have a warning given to us in the closing of this work when our High Priest is in the heavenly sanctuary. He urges us not to forget the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching. How is it in our churches, when our prayer-meeting comes? Do we forget the assembling of ourselves together? Has our love grown cold? I want to tell you, my brethren, our love must be revived. We are to repent and do our first works, and be more earnest as we near the approaching day.

Well, says one, what about eating? Does not the Saviour warn the people against eating and drinking as they did before the flood? In the twenty-first chapter of Luke, when he speaks of the time of the day of atonement, he says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." We are not to let the cares of life take the time we should spend in serving God. The testimony of the spirit of prophecy says that God can make twenty acres more productive than a hundred. Why not try it? Why not be in earnest in studying the Bible and in having our case presented to the Father, so that we shall take more time for the service of God than we have in the past? There needs

to be a reviving in the service of God. I can not tell you how happy we used to be when we obtained a knowledge of these things in the time that I received them. About fifty years ago, I remember one time a little boy was in a meeting that we were holding in a private house, and a report of the work of Elder Andrews, in Maine, was being read, and when about half-way through, the reader stopped. This little fellow was listening with intense interest. Finally he said, "How many Sabbath-keepers were there?" He was watching to see what had become of the pennies he had given to support the ministers, and he wanted to know the results. We want to know the results, and we want to realize the blessing of God.

This deep searching of heart must come first right home to ourselves; and when we get a fresh experience continually, and learn the art of trusting in God and hiding in him, we shall have something sweet in the third angel's message. We shall find that our great High Priest, who is ministering in the court of heaven, will regard us; for I read that he sees every soul on earth, he numbers the hairs of our head, and knows every sorrow, and every tear that is shed. May God help us, brethren and sisters, that we may get a fresh hold upon heaven.

Now, I have made up my mind that if I fail of going through to the kingdom, it will be because I lose my interest, which I never mean to do. Well, says one, what do you do when difficulties come?—Hide under the shadow of the wings of the Lord; try to get a little closer to the Lord; commit all troubles to him. Lay the cross and perplexities at his feet, and leave them there; and when I do that, I find that God takes care of it all. Most wonderful answers to prayer we have had when difficulties came, and it seemed as if every way possible was hedged up. We would take the matter to the Lord, and what appeared to us to be miraculous openings would come all at once. We have a God that is in heaven, and at his right hand is our Saviour, who ministers in holy things. He has a tender care for his people. I wish I could tell you how, at times, it seems that the love of God has been manifested to us. Of all the people on the face of the earth, we ought to be thankful. Thank the Lord for trials. You would not know whether you trusted in God or not if you did not get into straightened places where it required an infinite arm to lift you out. I need strength every moment of my life. I need a blessing continually to keep me on the way to heaven, but I know we have a High Priest in heaven.

Now let me suggest one more thought: Some of the most remarkable instances of answer to prayer that are to be found in the Bible, were when prayer was offered toward the sanctuary, as mentioned in the twentieth chapter of Second Chronicles. Why was Daniel cast into

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 24, 1904.

the lions' den?—For praying with his windows open toward the sanctuary in Jerusalem. He turned his face to the Saviour, who sits at the right hand of the Father, by recognizing the sanctuary on earth. Do you have temptations that you are not strong enough to withstand? Go with them to the Lord. Turn your face to the Saviour of the world, who sits at the right hand of the God of the universe.

Tithes Under Two Priesthoods

WM. COVERT

WHEN Abraham met Melchisedec, priest of the most high God, "he gave him tithes of all." Gen. 14:20. The Aaronic priesthood, with its theocracy and its Levitical services diverting a large share of the tithe from the direct evangelistic work, had not then been inaugurated; therefore Melchisedec, the priest, received it all.

Under the Aaronic priesthood the Levites received the tithe, and then carried a tenth part of that which they received up to the storehouse. The following scripture tells how this matter was managed under the instruction of Nehemiah: "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house." Neh. 10:38.

There was much work done by the Levites under the theocratic government and in the temple service from Moses to Christ, which did not have a parallel in the Lord's work in the days of Melchisedec; nor does it have a counterpart in the Christian age. The distinction between the two priesthoods relative to the gathering and handling of the tithe is noted in the Hebrew letter, especially in chapter seven. There attention is called to the fact that "Abraham gave a tenth part of all" to Melchisedec, who was the Lord's priest at that time. It is also shown that the Levites, through the transaction of an ancestor, *paid* tithes to Melchisedec, and yet under the terms of the Aaronic priesthood the Levites *received* the tithe from their brethren. These statements are made to show a contrast between the two priesthoods regarding the payee of the tithe. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham." Heb. 7:9.

The prophet Malachai, who wrote prophetically with reference to the financial obligations which would rest upon Christians at this time, gave definite advice relative to tithe gathering and storage. As it applies to conditions that prevail under the priesthood of Christ, it eliminates a Levitical feature of appropriations which was advised both by Moses and by Nehemiah. The advice and promises now are, "Bring ye *all the tithes* [the whole tithe, R. V.] into the storehouse, that there may be meat in mine house, and prove me now here-

with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

All can see there is a difference between bringing a tenth part of the tithe into the treasure-house, as advised by Nehemiah, and bringing all the tithes, or the whole tithe, into the storehouse, as required now by the Lord's prophet.

The missionary spirit under the Aaronic priesthood was generally allowed to run very low. During that period the priests and Levites gave much attention to building up their "state and nation," but usually excluded the Gentiles from their religious services. About a tenth part of their tithe was expended in their evangelistic work, but the other part of mankind was for the most part excluded from a share in that. Following what they evidently supposed was proper, they appropriated almost the entire tithe of the nation upon themselves. Is there not danger of Seventh-day Adventists in some measure doing the same thing now? We must guard against this by going right out among the people with the message for this time. We should seek God unceasingly until we are unified with the love of Christ in hunting for the lost. The church of Christ should bear within its bosom a mighty burden for the unsaved. Those whose minds enter within the veil to counsel with our High Priest will become imbued with the spirit of holy zeal, and will proceed to do something definite and decisive in the way of saving souls. Our Priest and Captain commands, saying, "Go ye into all the world, and preach the gospel to every creature." His priesthood, work, and method is "after the order of Melchisedec, and not . . . after the order of Aaron."

The tithe which Abraham brought to Melchisedec, besides that which was from his personal account, was practically the tithe of property by right belonging to various Gentile tribes of Palestine. The recital of the account indicates that the king of Sodom joined with Melchisedec and Abraham in a divine service wherein "bread and wine" brought by Melchisedec was used in the ceremonies of the occasion.

Since it is clear that the whole tithe of God's people should be brought into the Lord's storehouse, or treasury, it follows that no individual or church has any right to appropriate the tithe for any purpose. It must pass through the regular channels which the Lord has prescribed for it. If churches or individuals are using their tithes in paying church expenses or in paying the salary of teachers, they are out of harmony with the Lord's plan, and should correct their course without delay. It is dangerous to be found robbing God. Whoever is withholding his tithe from the treasury of the Lord is doing that which is displeasing to God, and that person will some time wish that he had been a faithful steward of the Lord's means.

History of the Early Advent Awakening in China—No. 2

The Doctrines Advocated

J. O. CORLISS

THE followers of Hung-sew-tseuen called themselves at first *Shangte-hwin*, that is, the "Society of God." So long as they retained this name, their work was wholly religious; but through an unfortunate train of circumstances, they were led to seek the government of the empire, and for two reasons: First, they gathered from the study of the prophetic scriptures that a *Tien-Kwor*, or heavenly kingdom, was soon to come, which would transform the kingdoms of this world into the kingdom of Christ. So anxious were they to see this accomplished, that they sought to assist in its realization.

In order to bring this about they believed that their first step should be to secure the expulsion of the hated Manchu tyrants, who, for two centuries, had usurped the throne of their nation. This accomplished, they believed the way would be open to subvert the idolatrous system then in vogue, and to incorporate the whole nation into one empire of "universal peace." This led them to adopt the name, or style, of *Tae-ping-teen-kwoh*, which means, "Celestial Kingdom of Universal Peace."

The second reason for their attempt to change the form of civil government, was to secure the privilege of meeting for public worship, which had been denied them shortly after the opening of their persecution, which was briefly referred to in the preceding article of this series. To secure what they believed to be their rights, an extensive organization was finally effected in 1850, and Hung-sew-tseuen was named king, with the title of *Tae-ping*, or "Grand Pacifier."

Their general organization was maintained much the same as was that of the early apostles of Christ. They had a common fund, a common table, and a common object. Their earlier movements were directed to the gathering of their scattered adherents from the mountain fastnesses of surrounding regions, and to collecting funds for their cherished object. Their moderation and courage at first brought them considerable success. At least one viceroy of great influence was induced to join them in their work.

Notwithstanding the mistake the Tae-pings made in attempting to overthrow the civil government, they tenaciously held the Bible to be supreme, and manifested a desire to follow its teachings. Indeed, they attempted to follow the very letter of the Old Testament in dealing with those whom they believed to stand in the way of their establishing a theocracy in the earth.

But for all this, those who have written concerning this people, agree that their morals were unimpeachable. Sir George Bonham relates that in a con-

versation with one of their princes, he asked the Englishman if he knew the "Heavenly Rules." Sir George, not being sure of his ground, asked if they were ten in number. An affirmative answer was given. Sir George then began to repeat some of the commandments, when the prince laid his hand on the Englishman's shoulder, exclaiming, "The same as ourselves! the same as ourselves!"

After the capture of Nankin by the Tae-pings, it was reported that the imperial troops had recaptured the city. Dr. Medhurst met a man of that region and asked him, "Is it true that the imperialists have retaken Nankin?" With a derisive smile, he answered, "No! they will never take it!" "Why?" asked the missionary. "Because," was the reply, "those who have taken Nankin are Sabbath men." "But what has that to do with it?" "Why, they worship Yesu." "Where did they learn this?" "Do you know Luslaff?" (the name by which Gutzlaff, the great missionary, was known) asked the native. "Yes, I know him." "Well, you know we used to go to his house and hear him talk; and there are many people in Quangshi and Quangtung, worshipers of Yesu, ready to join them."

"But," said the missionary, "how is it that these men are so cruel as to destroy the priests at Nankin? That is not like worshipers of Yesu." "Why should they not destroy them?" asked the other. "You know there is not such a set of vile scoundrels in the world as they are. They corrupt our women and children, and no good can come while they are allowed to live."

As to the meaning of the expression "Sabbath men," Dr. Medhurst says that they kept their Sabbath on Saturday. Mr. E. C. Bridgman, also, in writing of these peculiar people in the *North China Herald* of July 22, 1854, says: "Our Saturday we found observed by them as a Sabbath day." He refers also to their forms of worship, saying that some of the people were exceedingly reverent in their devotions.

The commandments of God and the faith of Jesus seem to have been firmly fixed in their minds, even though they made the fatal mistake of attempting to be National Reformers. But more of this in the next.

Do I Find Delight in Work?

D. H. KRESS, M. D.

CHRIST said what every child of God will say, "I delight to do thy will." So fully was his heart in his work, that on one occasion when his disciples prayed for him to take time to eat, he said, "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish his work."

The spirit of the world has in a great measure been brought into the Christian church and into Christian institutions.

Many there are who are following, not because they take delight in service, but because of the loaves and fishes. Of the redeemed it is said, "They serve him day and night in his temple." The question with them is not, "What shall we have therefore?" Their delight is in service, and their reward is the blessing found in service. They ask for no greater reward than the privilege to serve. They seek the kingdom of God, making it first; and what the world seeks for and works for God adds.

When labor is a delight, men and women will find it an act of self-denial to take a day off occasionally, even when necessary; for it is their meat to do the will of him that sent them, and to finish his work. To this class will be afforded the privilege of serving him day and night in the temple. Only those who would take delight in serving him day and night here will be given the privilege of serving him day and night there.

When labor becomes a delight, there is re-creation in it; there is health in it. Unwilling workers can never be in possession of the best of health. There is weariness and death in drudgery. Only those who do with their might what their hands find to do, and do it heartily as unto the Lord, can experience the blessing there exists in labor; for "he giveth power to the faint; and to them that have no might he increaseth strength." There exists no excuse for any Christian to be idle. There is work in abundance. Only hirelings experience difficulty to get work, because it is not work they are after.

My Experience

M. HARRISON

HAVING received much valuable assistance from time to time by reading the reports of the dear REVIEW family, I feel impressed to send a testimony of the wonderful way in which the Lord healed me in a recent illness. I trust the recital of this experience may increase the faith of many in the never-failing word of our tender, loving Lord.

In the early part of March I was traveling, when an accident occurred as the train passed through a long tunnel. The vibration caused a large boulder to be dislodged from the mountain, and it fell nearly at the mouth of the tunnel. The engine and two carriages were thrown off the track. When the carriage came to a standstill, we could see what a merciful interposition of Providence it was that we had not all been hurled over a fearful precipice. I could only praise God. Of course there was quite a shock when the train stopped; but it was in being transferred from the wrecked train to another that I received the injury to my left side.

When I arrived at the house to which I was going, I was in much pain, and was also suffering from the shock to my nervous system. I returned to my home in Kingston, Jamaica, and although I was up and about for a few days, I suffered all the time, till the fifth of

April. The pain in my side was excruciating. The part was so swollen that I could not put on my clothing. I tried hot fomentations, but consulted no doctor, as I could not afford one.

The fifth of April I seemed to be dying, and my family was sent for. The physician was called. Prayer was offered incessantly for me by our beloved Elder Tanner and by the members of our church, and I was spared at that time. For weeks I was confined to my bed. There were days when it seemed that the agony was more than I could bear. I could not sit up, nor hold up my head. It seemed as if the spine were affected; and the severe swelling, almost dropsical in appearance, did not subside.

I called in the doctor one day, and pleaded with him to help me. He told me that nothing could be done. When he left, I was depressed for a short time. Then I remembered the words of the blessed Bible, "Put not your trust in princes, nor in the son of man," and, believing that the Great Physician could heal, I cried to him.

My friends were solicitous about my suffering so much, and called another doctor. He came two days later, and examined me, but did not say much. The next day he sent medicine; but it brought no relief, and I continued to grow worse. For two days and nights the pain was incessant, and hot fomentations, poultices, and mustard plasters were of little avail.

On Thursday evening, the second of June, I thought of asking for a physician, but did not do it. It seemed impossible to stand the pain. My heart was weak, and I could scarcely speak. Elder Tanner had prayed for me in the morning. Elder Beckner came to see me. He had just returned from his journeys around the island. After a little conversation with me, he asked if I did not believe in the healing power of the Lord. I answered, that I surely did. He spoke of Peter's wife's mother, and gave these texts: Matt. 7:7; 18:19; 1 John 3:22; 5:14, 15. There were four in the room—one of our sisters, my youngest daughter, Elder Beckner, and his wife. They knelt around the bedside. I was weak and exhausted. The poultices and plasters were removed. I heard Brother Beckner's pleading prayer for me, a mother in Israel, that if it was God's will, I should be healed now. I took up the prayer in a distinct voice.

After prayer Elder Beckner said, "Sister Harrison, do you believe in the healing power of the Lord?" I answered, "Yes, I do." He then took my hand, and said, "In the name of the Father and the Son and the Holy Ghost, Sister Harrison, I desire you to show your faith by rising." It seems wonderful, but I rose to a sitting posture, and all my weakness, all the soreness, and the swelling were gone. It was indeed a miracle that the Lord had wrought for his unworthy servant, and I was healed. I have not words to express my gratitude to him. O, the wonderful power of the Lord! Shall we not trust in that

Almighty power? Shall we not walk so closely to him that in the time of need we may call upon him, and he will hear?

The first doctor who had visited me called in the evening, and I was able to tell him of my deliverance. I wrote to the other physician, and he said he joined with me in praising the Lord, for my case was hard to diagnose, and still more difficult to treat.

The day after I was healed, I read the account of Sister Pilquist's healing, as given in the REVIEW, and I felt that the Lord was mighty. The one hundred and forty-fifth psalm conveys the sentiments of my heart.

Spreading the Message

S. H. LANE

THE ordained method of carrying the gospel to the world is by the living messenger, whom our Saviour commissions to preach the good news of salvation to all nations. All should become messengers, and in our work we should employ every lawful means to aid us in the dissemination of the truth.

All can not stand in the pulpit and proclaim the truth publicly, but nearly all can dispose of our reading-matter. We have reached the period of the year when the evenings are long, and people have leisure time in which to read; and as we are living in a reading age, people will read, and we should improve every opportunity to spread our good literature.

We should not depend on any one season of the year to sell our books, but should press their sale at all times; yet, should any one period be more favorable than another, we should be on the alert to take advantage of the circumstance, and press the sale of our books with a commendable zeal. Our books are not especially designed as holiday books, but they sell just as well for that purpose as other attractive books. The books, "Steps to Christ," "Christ our Saviour," "Mount of Blessing," "Paradise Home," "Glorious Appearing," "Best Stories," and "Little Folk's Bible Nature" are excellent ones, and should be in the hands of the people. They sell readily. If these books have not been sold in your neighborhood, take one or more of them, and begin to sell them. The presentation editions of "Steps to Christ," "Paradise Home," and "Best Stories," are attractive books, and sell almost at sight.

Write to your State agent or tract society about the matter, and obtain some suggestions as to how to begin the work, if you do not already know. Select your own book, and become fully familiar with the subject of which it treats, so you may explain the nature of the book intelligently and eloquently. We are in hopes that before the close of the winter thousands upon thousands of our books may be placed in the hands of the people. Who will aid in this good work?

THE REV. ANDREW M. MILNE, the La Plata agent of the American Bible So-

ciety, whose work covers the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles.—*Exchange*.

— THE — MISSIONARY CAMPAIGN

From Our Circulation Department

FROM the many encouraging words received in every mail in behalf of the REVIEW we quote the following:—

"We have a small church; but every member has access to the REVIEW."

"We are working to place the REVIEW in every Sabbath-keeping home."

"To us the REVIEW is the very heart of all means of communication open to the children of God in our onward march to the everlasting kingdom. Each week it brings personal letters to us from those we know and love. We read with much interest all the plans for work, and co-operate as fully as we can, and adapt subscriptions to our resources and field of operation."

"I don't recall that the REVIEW has ever missed its weekly visit to our home for over forty years. Our prayers are that it may visit every Seventh-day Adventist home in the land, as no child of God can do without it."

To illustrate the readiness with which *Life and Health* sells, we quote the following from a Colorado worker:—

"I received the sixty copies day before yesterday, and have sold them all except two,—sold most of them the first day. I could easily have sold the other two, and many more yesterday, but in the afternoon I could not work, as my health is poor. It is a splendid little journal, and is much appreciated."

"AMY RAWLINSON."

A New Paper

THROUGH Brother G. Dail, secretary of the General European Conference, our Hungarian brethren ask our people in America to make their new paper known among the many Hungarians in this country. Brother Dail writes:—

"I ask you to call attention to the small thirty-two-page Hungarian paper, which we issue quarterly, and which con-

tains the Sabbath-school lessons, and a great deal of other good literature in the Hungarian language. As there are many Hungarians in America, we feel that this little quarterly would be of great interest to these people, and that it would be possible to get quite a good list for this paper there. In the missionary campaign that you are beginning, why not think once in a while of the Hungarians you have in America? The price of the paper is only two kroner (Austrian kronen) per year, or about forty-one cents. The money-order should be made out for two Austrian kronen, payable to 'Huenergardt, Janos F., Hungary, Budapest, VII, ker., Rottenbiller-utca 4. b, II. em., 14. ajto. The name of the paper is *As Arato* (The Reaper). I hope you will do what you can for it."

If any find it more convenient to do so, orders may be placed with the Treasurer of the General Conference, at forty-five cents per year. The ac-



companying cut is a reduction of the title-head of this new paper. There is an encouraging work going on in Hungary, scores accepting the truth; and no doubt many of this nationality who have come to America would be thankful indeed for religious literature from their home land.

W. A. S.

Is It a New Thing?

In a letter just received from one of our brethren who has been helping the young people in their missionary effort, he says: "Many people wonder what new thing it is that makes young people so enthusiastic."

These questioners probably forgot the young man Jonathan, who, with one helper, attacked the Philistine hordes and put them to rout; the young man David, who slew a lion and a bear when they threatened his father's flock, and Goliath when he threatened the armies of Israel. They forgot the spirit manifested by the young man Joseph in a corrupt king's court, and the enthusiasm for God's cause and house shown by the sixteen-year-old King Josiah.

No, the spirit of enthusiasm shown by our young people and others in this missionary campaign is not a new thing. It is as old as the gospel. Has it taken possession of you? H. H. HALL.

THE WORLD-WIDE FIELD

A Canvasser's Experiences in New Zealand

D. A. OWEN

Soon after going to New Zealand, where the sanitarium was being started, I engaged in selling *Herald of Health*, and was enabled, with God's help, to obtain over two thousand yearly subscriptions, besides selling several thousand single copies, and over one hundred copies of "Christ's Object Lessons." Some will remember me as one of the pioneer canvassers in Canada. I am now past sixty years of age, and am glad to say that I have never lost interest in the work, nor regretted that I sold my farm when I did, leaving all for Christ's sake.

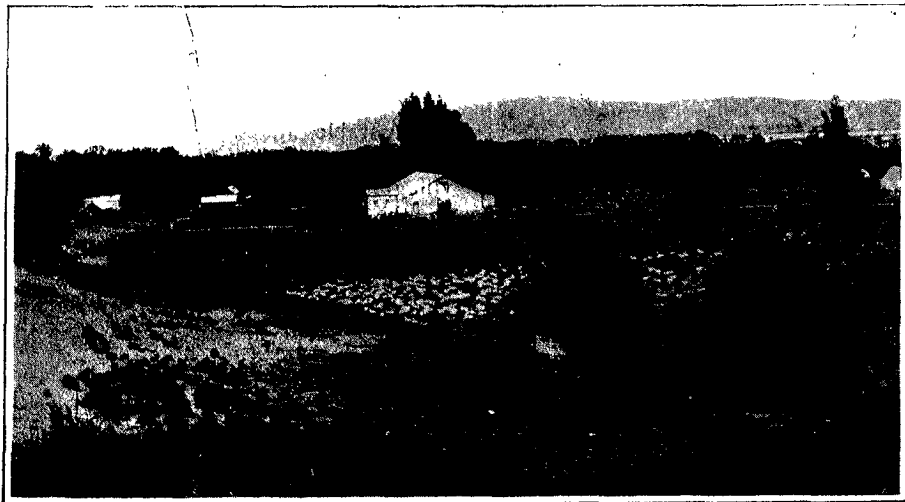
On one occasion after completing a

Record, and read: "Satan uses every means in his power to lead the canvasser to take up some other line of work. But this order of things must be changed. God calls the canvasser back to his work. He calls for volunteers who will put all their energy and enlightenment into the work, who will go forth with love of Christ for those far and near, who will sacrifice ease and pleasure. The promise is, The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power."

As for difficulties by the way, when overcome they are like green oases strewn with roses. I will relate an incident. One day, cold and muddy, darkness coming on, I wished to find lodging,

dry, but soon found the water filling my boots. I met a poor tramp on the road. He was carrying his bed on his back, and a billy in his hand—the way tramps travel in this country. I tried to cheer him with a kind word, but could get no response. His highest motive seemed to be to seek a little comfort and shelter from the storm; while joy was filling my heart as I thought of the glorious future when the faithful ones will be gathered home. I made three calls on my way to the train, receiving four orders. Although wet and shivering during the ride of fifty miles, I had a warm heart. A hot bath at the sanitarium set me all right.

I know our little trials by the way are scarcely worth mentioning: the Lord is so gracious and kind, far better than we deserve. Those who engage in canvassing for our health literature may not see immediate results, yet they are doing the work of John the Baptist in getting this reading-matter before the people, preparing the way for the gospel message, and eternity will reveal the results.



A NEW ZEALAND FARM

canvassing tour along the foot of the southern Alps, I took the homeward-bound train. A freight-train, loaded with sheep, stood on the side-track, bound for the freezing works, where as many as five thousand are killed and frozen in a day. As the train moved along the Snow Cap mountain range, at my right as far as the eye could reach, were stretched out the Canterbury plains. Sparkling streams of cool water from the hills were conducted through the paddock, where thousands of sheep were grazing; the line fences of hedge full of yellow bloom appeared like threads of gold. Separated by a mile or two were clumps of eucalyptus, and pine-trees, showing where farmhouses were located. I was reminded of the time when Lot, lifting up his eyes, beheld all the plains of Jordan so well watered. But what gladdened my heart the most as I rode along was the thought that from farm to farm and from village to village, for fifty miles homeward, I had faithfully canvassed nearly every house.

I had a copy of the *Conference*

and was told that the only place in the neighborhood was the public house. I looked in. The strong odor of beer and tobacco seemed too revolting. So plodding on, I was made welcome with a kind Christian family. A rainy day followed, and I remained the third night, being treated as an honored guest. But, strange as it may seem, the third night the old gambling hotel was burned to the ground.

At another time I was working on an elevated section between the hills, near the village of Waikari. The houses being some distance apart, I crossed paddocks, lifting my wheel over the wire and hedge fences. One morning at a farmhouse, sausage, bread, and tea seemed about all they had to offer me; and at noon the kind-hearted woman had nothing more to offer than a plate of rabbit and potatoes, and tea. Eating a few potatoes, I found it was time to start for the train. This meant ten miles' ride on the bicycle, facing the rain, and wading one stream, carrying my wheel. I had hoped to keep my feet

The Situation in Korea

F. W. FIELD

My previous report from Korea was written the day after I arrived at Chinampo. The next day we started to make the tour of the places where the truth had been presented. Brethren Lim Ki Pan and Kang Chang O accompanied us, as they had been with Brother Kuniya from the first. We remained over Sabbath at the village of Sondol, and organized a church of thirty-two members. Of these, eighteen had already received baptism, seven were baptized at the time, and the remaining seven were received subject to baptism. The organization was completed by the selection of a full complement of officers. Brother Lim Ki Pan was chosen as one of the elders.

The believers at Sondol were formerly members of the M. E. Church; but when present truth was brought to their village, nearly the whole church accepted the light, and began the observance of the true Sabbath. A few rejected the light; and the American missionary in charge declined to allow the Sabbath-keepers to use the little chapel for their meetings, although they had furnished about nine tenths of the means with which to build it. So our members peaceably relinquished all claim upon the church building. Then they selected a building committee, and started a building fund. We regarded it as a privilege to aid them in this effort; for, although the estimated cost was only seventy-five dollars gold, or one hundred and fifty Japanese *yen*, equal to three hundred Korean *on*; yet this amount in the depreciated currency of Korea would doubtless mean as much to these people in their poverty as three hundred dollars would to people in America. The little native chapels are

built much like their houses, with earth floor, mud walls, and thatch roof. In the little church at Sondol, a white curtain divides the room into two unequal parts; the larger, for the men, contains the pulpit, and the smaller is occupied by the women.

From Sondol we went to Kangdemuro, a small village on the Tadong River, about fifteen miles from Chinampo. Here we met with the believers, and the next day went up the river to Pyeng Yang, the former capital. We saw many interesting sights in this ancient city; also observed the dwellings, churches, schools, and hospitals belonging to the missions that have work centered there. We were informed that the native believers in Pyeng Yang number over four thousand. Our brethren met with a number of their

plement of officers was chosen, a church building committee selected, and a fund started. Rondon is considerably larger than the other villages mentioned, and is a promising field of labor.

From Rondon we returned to Chinampo, where we had appointed a general meeting for Tuesday, September 27. We planned to celebrate the ordinances, to give further instruction, and to lay plans for the future of the work. Representatives were present from each of the three churches, also a number who had not yet been included in any organization. At 4 p. m. we held an ordinance meeting, at which over twenty were present. Our communion table was a foot square and five inches high. We made the wine from grapes brought all the way from Pyeng Yang. At the evening meeting over thirty were present.

village or vicinity; numbering over thirty persons, had learned about the true Sabbath and kindred truths; and then they put in an urgent request that we visit their village, instruct the people, and organize a church. We learned that these people had received their first knowledge of the truth from the believers at Kangdemuro, and from a young man living near, who had heard the truth near Chinampo. Thus the truth spreads.

Our boat was to leave Friday, and it was now Wednesday; but we decided to go. We started about noon, and it was after dark when we reached the village after a tramp of about fifteen miles. We held an inquiry meeting that evening in the little church, and it was midnight when the last had departed, and we lay down to rest. Very early next morning the people came again. As the truths of the message were presented, some were not so anxious to identify themselves with us as at first, though no opposition was shown. Eleven were accepted and baptized. The young brother who had brought the truth to them united with them to form a little church. The usual officers were elected. Then the names of twenty-five other persons were presented. These persons were members of the same church, and had all learned somewhat of present truth, were all favorable, and wished to learn more. But as they lived in neighboring villages, we had not time to see them; so the work had to be left to be finished up later by the native workers. We returned to Chinampo that afternoon; and the next day we bade farewell to the believers there, and took the boat for Kobe.

The preceding is a recital of the barest facts, many interesting experiences being left out for the sake of brevity. A summary of the apparent results may be of interest here. The whole number baptized from the time Brother Kuniya began the work was seventy-one; of these, sixty-three are included in the churches here mentioned; the remaining eight will probably unite at Chinampo when a church is formed there. Nine were received by the churches subject to baptism. And the names of fifty-five others were reported as having begun the observance of the Sabbath. Of these, at least five made their decision at Chinampo about the time of our general meeting. And since we left, the brethren have written that two more have decided to obey. From all this it appears that nearly one hundred and forty souls have accepted the light in Korea, as far as they understand it.

"The most needy fields" is a common phrase among our people. What do we really mean by it? I submit the following definition: The most needy field imaginable is one in which the opening providence of God has introduced present truth, leading people freely to accept it, but for which no provision of workers or of means has been made; and by way of illustration I may add,—Korea. The facts here given are more eloquent than



A GROUP OF KOREAN BELIEVERS

The brother standing at the extreme right in the back row is Brother Kuniya. Elder F. W. Field stands directly in front of him. At the extreme left in the back row is Brother Lim Ki Pan. Next to him stands Brother Kang Chang O. The next three in the same row are the elders of the Kangdemuro, Rondon, and Sondol churches, in the order named. Directly in front of the Kangdemuro elder, but in the second row from the front, is the elder of the Pamegi church. This brother wears a mourning cap.

friends, and presented the truth to them. Some opposed, but several became deeply interested.

We remained at Pyeng Yang but one full day, and then returned to Kangdemuro. While here, we organized the little company of believers at this place. Two were baptized, and one other was received subject to baptism. This little church of twelve members chose an elder, a clerk, and a treasurer. The names of twelve others who have begun to observe the Sabbath were considered; but as all these live at some distance, no action was taken till their standing can be better known.

From Kangdemuro we returned toward Chinampo, and stayed over Sabbath at Rondon, which is not far from Sondol. At Rondon we organized a church of fourteen members, with one subject to baptism. Three others have begun to observe the Sabbath, and may be received later, when they have learned the truth more perfectly. A full com-

We laid before them our plans for the work, all of which received their hearty approval. Brother Lim Ki Pan was left in charge of the work, the Japan Mission being responsible for his support until some other provision can be made. Brother Kang Chang O was chosen to act as a general treasurer, that the tithe from the churches may be brought together. He will also act as general secretary or clerk, and keep us informed concerning the progress of the work.

Next morning we held another ordinance meeting for the sake of the Sondol brethren who had been detained the day before. Then all assembled in front of the house where we were staying, and the picture accompanying this report was taken.

Among those who attended this general meeting were two men from the village of Pamegi, near Kangdemuro, but on the opposite side of the Tadong River. They brought word that the entire company of Christians in their

any rhetorical appeal I might write, and we have full confidence that Korea's need will not long be left unsupplied. We have communicated full particulars to the Mission Board, and any desiring further information may address the secretary at Washington. We are hoping that laborers may be sent by the close of this coming winter, so as to reach their field by the opening of spring.

Mission Notes

THE work is one—to show Jesus Christ to men. The field is one—the world for which Jesus Christ died. The glory is one—His who teaches our hands to work for him.

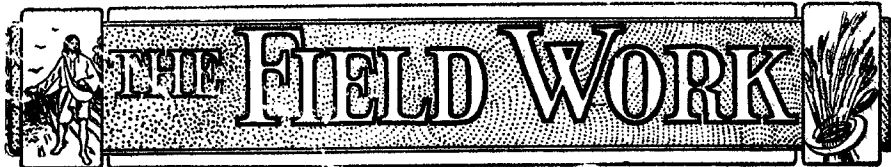
A LADY writing from Uganda says: "One can tell the Christian women almost at once in visiting a place, by their looks. They are much quieter in their manners, less quarrelsome, and have a superior look about them."

IN a village near Hotsin, Shan-si, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two heathen temples in order to build a Christian church out of the materials.

IN the Hankow district (China) the American Episcopal Mission has lately opened a training class for Bible women. One gets a sidelight on antipodal customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will not have time."

THE warden of the prison at Siaoshi in Szechwan, China, is a Christian. So he holds morning and evening worship for such of the prisoners as wish to attend. Eighteen of the prisoners, some of them under sentence of death, attend these services regularly, and have and use Bibles and hymn-books. Whenever a native convert begins aggressive evangelistic work in this fashion, the deep and permanent quality of the change produced by the gospel is thrown into relief.

FRANCOIS WILLARD, the heroic missionary to whom the work of the mission on the Zambesi had been the one absorbing interest, naturally inserted a clause in his last testament to the following effect: "On the threshold of eternity and in the presence of my God, I solemnly bequeath to the Evangelical Church of France, my native land, the care of the work of the Lord in Barotse-land; and in his holy name I adjure them never to abandon it—and thus to despise and renounce the rich harvest that is to be expected as the fruition of seed sown in suffering and tears." These words from the heart of a great missionary, will not be unheeded, for the Paris Missionary Society has already announced its intention of vigorously continuing the work.—*Selected.*



Sault Ste. Marie, Michigan

A NEAT and substantial church building has been erected in Alpena, with a wing attached, designed for church-school purposes. The dedication took place November 12, 13. The meetings were well attended, and the Spirit of the Lord was present. The church company there is of good courage.

My family and I are now located at Sault Ste. Marie. But few of our people are left here, as a number have recently moved away. The famous locks of the Soo canal are located here, and during the season of lake navigation, large vessels are constantly passing to and fro. The largest tonnage of any canal in the world is carried through annually, thirty-one million tons having passed through this year. Thus there is a good opportunity to do missionary work both in the city and on passing vessels.

The week of prayer has been a blessed season to the church here. We have faith to believe that other precious souls will accept this glorious message in this place. Our courage is good. Pray for the work here.

M. C. GUILD.

Panama

BOCAS DEL TORO.—We are glad to know that laborers have come to this field, and that others are on the way. Brother and Sister Peckover, from Kansas, are expected daily. I accompanied Brother Stuyvesant and family to St. Andrews Island. I remained only a short time on the island, but held some meetings with a growing interest. The second night the building was full. There are a few faithful ones longing to see us, as Brother S. P. Smith had been away some time, and they had been without help. They were glad to know that the school work is to be revived. Brother Stuyvesant was nicely located, and expected to open school the next week after my departure. We are planning to visit this place again, after Brother Stuyvesant has had a chance to labor there a while. We intend to spend two or three months there and at Old Providence Island, which is not a great way from St. Andrews. The brethren think the prospects there are good. There are also a few believers at Corn Island.

I returned to Bocas, as there were five young people preparing to leave for the States, to enter our schools,—three young men going to the Huntsville (Ala.) Training School, and two young ladies to the Medical Missionary Training School at Nashville, Tenn. A very pleasant parting meeting was held. Not, however, without the shedding of some tears did parents dedicate sons and daughters to the Master's cause. The Methodist church-school teacher was present, and took part in the meeting, offering some very good advice on Christian education. We trust that these young people may become sharp tools

in the Lord's hand in gathering in the sheaves. "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." Eccl. 10: 10.

Mrs. Knight accompanied them to the States, and I have planned to follow them next week. On account of our somewhat failing health, we thought the best medicine for us would be a rest for about two months. Remember us at the throne of grace.

I. G. KNIGHT.

Iceland

REYKJAVIK.—Since I returned home to Reykjavik from the tour to the Scandinavian and German yearly meetings last summer, I have worked mostly in Reykjavik. The people here are willing to listen to the proclamation of the truth. If we had a suitable hall, we could have a good attendance at our meetings. We hired two dwelling-rooms for our meetings, but of course that is not what is needed, but no hall can be had.

Our paper is still being published. Its edition is now three thousand copies. Next year we shall have to print three thousand five hundred, or perhaps more. The Lutheran theologians and priests here seem to be awake to what the distribution of our paper means. They have begun to talk and write against the truth that the paper sets forth, and warn the people against buying the paper. But I am sure they will not prosper in that work. The people here are not fanatical. It seems very hard to create an opposition against the truth. Many priests buy our paper.

A few days ago I made a trip to two villages, where I had the privilege of preaching in the Lutheran state churches. The attendance was good in both places. As a rule, I can speak in the churches on my journeys in Iceland wherever I wish, except in Reykjavik; here the priests and the bishop will not allow it.

One by one we see some begin to obey the Lord. We are very glad that his Spirit is working with us, in spite of all our unworthiness.

DAVID OSTLUND.

India

SIMLA.—The Lord is blessing the work here in Simla. Day by day we can see his guiding hand in all that concerns us. We can also see that a power goes with his word which carries conviction to the honest in heart, and causes them to see their need of a closer walk with God.

Since our last report, three have numbered themselves with those who are keeping the commandments of God. One of those mentioned in my last report has been working for the Lord, and telling this precious truth to her friends; and as a result, another honest heart has begun keeping the Sabbath,

and is rejoicing in the truth. Each week she attends the Bible study, and her countenance reveals how precious this message is to her.

Another, after receiving the light on the Sabbath question, says, "I thank God for the light; let us kneel and thank him together."

Mr. James has been having a good experience in his work, and we hope to see many brought to a knowledge of the truth through the printed page.

Altogether, two hundred and seventy-six subscriptions have been taken here for the paper, and we know the Lord can cause these silent messengers to do a great work for him, even though we may never see any results.

Recently while canvassing, Mr. James met another Sabbath-keeper who really thought that she was the only one in Simla. She seems very zealous in the truth, and was delighted to find others in the same faith.

MRS. W. O. JAMES.

SIMULTALA.—Since our last report God has been helping and blessing us in the work at Simultala and the district, and we are full of faith and courage to go forward in his name. During Elder Shaw's last visit, he had the pleasure of baptizing three Santals, the first-fruits among the Santals, as far as we know, as Sabbath-keepers. Two were school students, and one a young woman, the wife of our school assistant, and, thank God, they are doing well and studying the message. The young woman will soon be able to read her Bible, although she could not read until lately.

The two newly baptized students lead the other students on Sabbath days into the villages to sing and preach the gospel and circulate tracts and papers. We also have the Sabbath-school lessons translated into Santali, and by the aid of our prophetic chart we spend a very profitable hour together.

We hope soon to have a visit from Brother Shaw, when he will, God willing, dedicate our New Village church and schoolhouse, which has been built by God's help during the past few months, and which is situated about nine miles from the Simultala Mission on the northeast side and right among the Santals. The fifteen Santal students from the training-school will go with us to open up the village school work, and we hope to locate a newly baptized Sabbath-keeper there after we have started the school. There have been two inquirers, both Bengalis, requesting baptism during the month, and we hope to see them coming out on the Lord's side.

We have had nearly one hundred sick cases during the past three months, and a few cholera cases, of which four have already recovered, for which we thank God. May God bless all our fellow workers.—*W. A. Barlow, in Eastern Tidings.*

West Virginia

FROM the "Thirty-ninth Annual Report of the Executive Board of the Baptist General Association of West Virginia," we glean the following facts concerning the attitude of the people of West Virginia toward religion:—

"Only a little over one fourth the

population of the State are members of any Christian church. Allowing nearly one fourth more for children under church age, we have left more than one half our entire population outside the pale of the Christian church. This is appalling to think of. And this number is on the increase; for while we are making progress in Christian work, we are not keeping pace with the increase of population. One well posted recently said, 'There is four times more need for mission work in West Virginia than when our Board was organized thirty-nine years ago.' Another one, equally well posted, added, 'Yes, ten times more need.' . . . We think there are at least forty towns in the State with over two hundred and fifty people in each without any kind of religious service by any one. Many of these places would welcome a missionary sent by any denomination. There are also large sections of thickly settled country districts without any religious privileges worthy of the name."

West Virginia has an area of 24,780 square miles, with a population of over 1,000,000 people. According to the preceding report only 250,000 of these are members of any church, thus leaving 500,000, not counting the 258,000 children that make no profession of any religion whatever, while only a very few of all combined know anything about the third angel's message.

Manifestly this is a needy field in every sense of the word. At present there are but a small handful of Seventh-day Adventists in the State. These are doing all they can to spread the truth, but much remains to be done. Missionaries in deed and in truth—men and women who are not looking for salaries, but souls—can find opportunity to work here. The canvasser in this State finds all the new territory he wants. Books sell readily in these new fields. Beginners do well, while some of our old canvassers take orders to the amount of fifty or seventy-five dollars a week. These workers have given themselves over fully to this line of work; hence are greatly blessed of the Lord. It is the consecrated worker that succeeds. The people are kind and hospitable, and when the truth is presented to them in the proper way, they are susceptible to it. Seemingly this is one, at least, of those fields where we ought to have "one hundred workers where we now have but one." There is not an Adventist physician or graduated nurse in the State and yet it affords the grandest opportunity for both.

Our Baptist friends assert that there is from "four" to "ten" times more need of mission work in West Virginia than there was "thirty-nine years ago." A most wonderful confession for a people who believe and teach that the world is getting better, indeed! Nevertheless, as every Seventh-day Adventist knows, it is the truth just as the Scriptures teach. But what do all these things mean? What do they suggest to us?—That probation is fast drawing to a close, and that there is a great work yet to be done by the people of God, and only a short time in which to do it, in giving the last message of mercy to the world before the Lord comes. We are, indeed, in solemn times. May the Lord keep us faithful.

S. G. HUNTINGTON.

The Work of the Nyassa Mission for the First Six Months of 1904

Evangelical

WE have no organized church, but at present we have nine baptized native believers at the station. Six of these were baptized during the time covered by this report. They receive instruction daily in the Bible, and from what we are able to judge, seem to be faithful, earnest believers, and manifest a desire for a more thorough knowledge of the truth of God. They take an active part in all the services, and we are hoping soon to be able to use them as teachers. Regular services are held each week at the church, also prayer and social meetings at the beginning and close of the Sabbath.

Every Sabbath afternoon the boys and I visit the different villages to hold services with the people. In this way quite a large number are reached; and we are praying that the Spirit of God will convict many of these souls of their need of a Saviour. Our Sabbath-school is one of our most interesting meetings. Our average attendance is about sixty. Mrs. Branch, with the help of four native teachers, has charge of this department.

School

In our school we have an enrolment of forty-five. Of this number, fifteen live at the mission home, and the remainder come in from the native villages about us. In the forenoon, from ten to twelve o'clock, we hold the school for the beginners, and in the afternoon, from two to half-past four, the school for the more advanced. We are teaching Bible, arithmetic, English, and Mangani. We are teaching English with the hope that our boys will soon be able to read our good books, which can not be translated into their language for a long time. We expect to do some translating next year, as we are greatly in need of literature.

Industrial Work

Under my supervision, the boys have their hours of labor on the farm, outside of their school work. At present there are only three girls living at the mission. They are under the care of Mrs. Branch, who is teaching them to sew and to do house work. This year we have cultivated, in all, about ninety acres. Eighty acres of this was in corn and garden, and ten acres in cotton. This is not a large amount; but when we consider that all our work has to be done by the native with his hoe, we see that ninety acres is a large piece of ground to dig and cultivate. During the early part of the year we employed from twenty-five to thirty men. These, with the aid of the schoolboys, did the work. At present we employ very few except carriers, who are delivering the maize we have sold.

In our garden we have grown some peanuts, potatoes, sweet potatoes, corn, pumpkins, beans, and other vegetables. These do very well at the mission, and we have an abundance of them. We are selling a few vegetables, but our market is fifty miles away, and our only means of conveyance is a basket on the head of a native. In this way we are able to receive a few shillings. Our maize crop did not turn out well, on account

of an overabundance of rain, yet we gathered about thirty-five tons. Owing to the high altitude and frosts, our cotton crop is a failure. Yet we praise the Lord that we have been able to raise enough food to supply our boys and have several tons to sell.

Finances

We have been able to make the proceeds of the farm support the school thus far, and believe they will continue to do so, with economy. The profits on our maize this year are about half those of last year. If we had a good market near the farm, it would also support the workers in part. We greatly need more stock, as we have a good place for them, and they would bring good returns.

Health

The health of all at the mission has been very good. While we have had many attacks of fever, and some of us have been prostrated, yet we have had no fatal results. I have had the most serious attacks, being unconscious for days; but by the mercy of God and his loving care for his creatures, and good treatment, I have been able to rise above it each time. My wife and children have had many attacks, but are able, after short intervals, to attend to their duties. For all these things we are indeed grateful to our kind Heavenly Father, who has spared to us the lives of all who are at the mission. Our courage is good, and we are determined to do all we can to help fallen humanity to see Jesus the Saviour of the world.

We hope that our brethren will remember the work in Nyassaland, and with us seek our Heavenly Father's blessing upon the work here. We need wisdom from him to know how to do the work in that way that it may accomplish the most in the shortest time, and the "everlasting gospel of the kingdom" be preached in all the world, and Jesus come to take his faithful workers home. Our confidence is that "this generation" will not pass till all be accomplished.

T. H. BRANCH.

Word From Tonga

NUKUALOFA.—We have published two tracts which we are scattering broadcast here, and which have created quite an interest. One on the use of tobacco has opened up new thoughts to the natives, and the testimony everywhere among them is, "*Mahuega aubito*" (very precious indeed). Many said they were going to give up the use of tobacco, but they did not know what a hold it had upon them. We told them that they must seek the help of the Lord, or they would not succeed. Some gave it up for one day, others for a week or two, and then gave up the struggle; while a few have apparently overcome the habit.

The use of tobacco is begun in infancy by both sexes, and with kava drinking is a part of their social fabric. On entering a house, if they have no kava or do not care to go to the trouble of making it, the first word following the greeting is to apologize for not having any kava, and the next thing is for the girls or women to prepare cigarettes by rolling up the tobacco in a dry banana leaf. To neglect this is an insult. I will mention a case in point. A man took the tract home, and he and

his mother decided to give up the filthy body-and-soul-destroying habit, and succeeded after a long hard struggle. But, alas! a few weeks later he was seen with a piece of tobacco behind his ear, where the natives regularly carry a piece, as a scribe does his pen. On being asked about it, he replied, "*Mooni*" (quite true); "but I had to prepare cigarettes for visitors at the kava party, and could not refuse smoking." Three months ago I had the privilege of baptizing the first native man, who had struggled over a year to overcome the tobacco habit. A great change is to be seen in the man since he left off the use of tobacco, kava, and pork—trinity of filth.

The latter part of last year I visited some outlying islands of this kingdom, and distributed literature in all the villages. In one village I handed a quantity of tracts to a native minister, asking him to distribute them there. A week later he told Brother Tindall and me that half a dozen of the people there had come to him for more tracts, saying that they had formed a "union" to stop the use of tobacco. He answered them, "I brought this good thing to you, and you get the benefit of it, for it has led you to stop smoking; but I get no good from it, for I continue to smoke." In talking with him, he did not seem to think that he needed to give it up.

I talked with an apparently nice old man, one of the oldest native ministers here; in fact, I took passage in his boat for ninety miles. He said, "True, it is bad to smoke," and "the tract is very, very good," but kept on smoking all the time. We stopped for the night at a little island. They wanted to prepare a pig and fowl for me, but I told them I wanted only a *kumala* (sweet potato), with which I satisfied my hunger.

As I had been seasick, I lay down on a mat in one corner of the native house, and tried to sleep; but the islanders came in with kava and tobacco to honor the old minister. Soon the air was thick and foul with tobacco fumes. The kava ring was formed by the natives, sitting in a circle, cross-legged, on the floor mat. The program consisted of a speech from the presiding orator, responded to by the speaker of our party, and then a bowl (the half shell of a large cocoanut) of kava each, and cigarette smoking, sometimes passing a cigarette around, each man taking a puff from the same one. This program was faithfully carried out until a late hour, while I lay in the corner, my head almost bursting from the poison in the air. (It was raining outside, so I had to stay there.)

The next morning our minister held a religious service with the flock who had regaled him the night before, and we came to Tonga over a high, stormy sea, glad to get home. I had planned on a four or five weeks' trip, but was away ten before I could get a passage home.

This minister told me that he remembers when the ministers did not use tobacco. He was at the meeting when a vote was taken as to whether or not they would use it, and he voted against its use. But the flesh prevailed over the spirit, and all use it now.

Not long ago I was told by our native brother that the leading white missionary asked his wife where her husband attended church. On being told that he worshipped with us, he replied, "*Aho*

Titu" ("Seventh Day," as we are called) is "*lotu tabutabu*" (a holy religion), but he thought that the natives never could live up to it, as it is too holy for them.

Since returning home, I have been very busy building a small schoolhouse, painting and repairing the house, and staining and varnishing the chapel seats and pulpit. We hope to have a teacher from Sydney before many months. We had no money to hire the work done, so the children—Alma, our little daughter, and three half-caste children we have living with us—and Mrs. Butz helped me build the schoolhouse, all but putting up the rafters. Mrs. Butz also helped to paint the mission house outside and in; in fact, she did most of the painting while hearing the children's lessons.

Prejudice is gradually wearing away, as is illustrated by the following fact: When we came to Tonga, the Wesleyan minister would not recognize us in any way, but wrote a bitter article against us in the native paper. The last two weeks Mrs. Butz nursed the wife of one of the Wesleyan European missionaries through a serious illness in the mission house, at their earnest solicitation. At the close they thanked her most heartily, and said they did not know how they could have gotten on without her.

Many of the natives recognize that we have "the truth," are the "true church," etc., but they are bound by custom, habits, and the church. Their social life makes it almost impossible for them to take their stand—impossible, but for the grace of God. They lack a sense of right, and have not the courage of what little conviction they have. I think one of the worst effects of tobacco and kava is to deaden moral sense, and cause them to be satisfied with themselves. The enervating climate also tends to make people indifferent. Pray that God will give us wisdom, and that his Holy Spirit will arouse the people from this state of lethargy. They are all members of the churches, and seem to think that is all that is necessary. In a most literal sense they "take no thought for the morrow."

E. S. BUTZ.

Sunday Bills Now Before Congress

Proposed Religious Legislation for the District of Columbia

Two Sunday bills, H. R. 11819 and H. R. 4859, prohibiting certain trade and labor in the District of Columbia on Sunday, are now before Congress. The first passed the House, April 6, 1904, was introduced in the Senate the following day, and is now in the hands of the Senate Committee on the District of Columbia. The text of this bill is as follows:—

H. R. 11819.

AN ACT

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

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provisions on Sunday, except that from the first day of June until the

first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock on the morning of that day. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.

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

The second bill has passed neither body, and is in the House Committee on the District. It reads as follows:—

H. R. 4859.

A BILL

to further protect the first day of the week as a day of rest in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain any stand for the sale of any article or articles for profit during Sunday, excepting vendors of books or newsdealers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football, or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day. And for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2.—That it shall be sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments, other than malt and spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

Sunday observance originated in religion; hence all Sunday laws are, in their original intent and purpose, religious. The proposed measures now before Congress, like all Sunday laws from the days of Constantine down, are therefore religious.

Through Sunday legislation church and state were united in the fourth century. Sunday legislation will result in the same evil now.

A District Law an Entering Wedge

From almost the earliest history of this nation, contrary to one of its fundamental principles, misguided men have sought to fasten religious legislation onto the government of the United States. The chief means by which they have sought to do this has been through Sunday legislation. As early as 1829 and 1830 petitions and memorials were sent to Congress praying for legislation pro-

hibiting the carrying and handling of mails on Sunday. In 1888 Senator Blair introduced a bill for a very stringent Sunday law, openly based on grounds directly religious. This applied to the whole nation, and provided a fine of one thousand dollars for its violation. It was rejected in committee largely because of its religious character. Since that time certain religious organizations have been urging Congress to pass a District Sunday law, it being evident that the people were not yet ready for a national Sunday law. In response to this demand, various District Sunday bills have been placed before Congress from time to time. The idea has been that if a precedent could be established, if Congress could be led to commit itself to the principle of religious legislation through a law requiring Sunday observance in the District of Columbia, it would be comparatively easy to secure a national Sunday law. A District Sunday law is desired as an entering wedge for a national Sunday law.

But all these proposed measures have failed because of their religious character. All have been met on the ground that, in this government, church and state are separate, the First Amendment to the Constitution declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Bills Examined

The first bill is urged because certain dealers, it is said, are "compelled to keep open their places of business on Sunday to compete with those dealers who do not respect that holy day." (*Evening Star*, April 18, 1904.) This at once shows the character and object of the bill. It is religious, and aims to stop all Sunday competition by compelling non-Sunday-observing dealers to respect the "holy day."

We submit that no one in the District of Columbia is compelled now to labor or keep open any place of business on Sunday. All are free to rest and observe Sunday as a "holy day" if they desire to do so. But if this bill becomes a law, freedom is gone. Then all embraced in its provisions will be compelled to cease from honest business and trade on Sunday, and to observe the day, whether they desire to do so or not, or be subjected to heavy fines and imprisonment.

If a man is religious from principle, he will do that which he regards as right, even if he loses financially by so doing. The religion which is a matter of so little conscience that it needs a governmental prop to support it can not benefit its possessor, and would certainly be a dangerous thing to embody in congressional law.

If those who observe Sunday need a law compelling all others to observe the day, then, by parity of reasoning, those who observe any other day need a law requiring all others to observe that day. And the state can not grant such a law to one class and deny it to another, without enacting class legislation, and making an unjust distinction between its citizens. But the truth is, no class needs such a law. Every such law is a selfish, unjust, un-Christian thing.

To supply a loaf of bread to satisfy hunger on Sunday this bill would make a crime. In this is revealed that pharisee-

ism which condemned Christ for permitting his disciples to pluck corn on the Sabbath day. It penalizes the sale of bread on Sunday, while the second bill expressly permits the sale of tobacco on that day. A strange inconsistency!

Must the right of men to choose their own religion and their own time to rest and labor, be treated as a crime, in order that those who observe Sunday shall have no Sunday competition? A religious monopoly is the most dangerous, the most unreasonable, and the most oppressive of all monopolies.

The religious character of the second bill is still more marked than that of the first. Its declared object is to "protect the first day of the week as a day of rest," or Sabbath; to protect the day, not the people; to protect a religious institution, not the rights of citizens. It embraces all that is covered in the first bill, and more. Hence the first is unnecessary if the second is passed.

This bill exempts those who religiously observe another day. Why should not the first bill do the same? And if it is right to exempt one class who do not believe in keeping Sunday, why not exempt all classes who do not respect the day? This, of course, would nullify the law.

It is evident, therefore, that the passage of these measures would be—

Needless and Unjust Legislation

Now all are free; hence this legislation is unnecessary. And if it should bring suffering or religious oppression to a single individual, even though demanded by every other person in the District, it would be unjust.

Shall the people of the District of Columbia be allowed to remain free, or must they be compelled to accept this yoke? No citizen of the District of Columbia has any vote or voice in making the laws by which the District is governed. This, then, is a field most favorable for the beginning of a religious despotism. And right here the International Reform Bureau has been working for years, seeking to persuade Congress to commit itself in some way to the principle of religious legislation. After these local and apparently insignificant bills are passed, a multitude of others increasingly oppressive, not only for the District, but for the whole nation, will inevitably follow.

These bills apply to a certain class only. The first Sunday law, that promulgated by Constantine, March 7, 321 A. D., was only for a certain class. But after the union of church and state thus formed, religious tests and religious persecution followed. Liberty was in chains. Then came the world's midnight—the Dark Ages—a time of physical, intellectual, and spiritual bondage, and finally the Inquisition.

Religious Liberty Has Made This Nation Great

This nation is great for one reason more than for any other, and that is, its founders stood for religious liberty. Note the following:—

George Washington: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

Thomas Jefferson: "Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do."

James Madison: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution."

"Keep the State and the Church Forever Separate"

The historian, John Clark Ridpath, has well said: "Proscription has no part or lot in the modern government of the world. The stake, the gibbet, and the rack, thumbscrews, swords, and pillory have no place among the machinery of civilization. Nature is diversified. So are human faculties, beliefs, and practises. Essential freedom is the right to differ, and that right must be sacredly respected."

The following quotation from a Senate report on a proposed Sunday law in 1829 is eminently pertinent just now: "The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious tolerance we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

Furthermore, Sunday legislation is not only contrary to the Constitution and principles of this government, but both the legislation and the keeping of the day itself as the Sabbath are in direct conflict with that law which is above all law, the law of God, which plainly declares that "the seventh day [not the first] is the Sabbath of the Lord thy God." Ex. 20:8-11. From every standpoint, therefore, from which the question may be viewed, Sunday legislation is wrong.

Jesus, the author of Christianity, taught the separation of church and state. He said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Sabbath belongs to God, and therefore is not to be rendered to Cæsar. When on trial before Pontius Pilate, Jesus declared:—

"My Kingdom Is Not of This World"

Christ taught liberty. "Whosoever will, let him come." "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

We therefore hold that no religious day should be enforced by law, whether the first or the seventh; that any

measure tending directly or indirectly to enforce religion will work injury not only to the state, but, most of all, to religion itself. Liberty, absolute and eternal, is the gift of God. In the name of those noble men who sought to build this nation free, who risked their lives, their fortunes, and their sacred honor to give liberty to the people of this country; in the name of Christianity itself; in the name of Jesus Christ, who died to set us free now and eternally, we protest against this and all other religious legislation by Congress. And we invite all Christians and all liberty-loving people everywhere to join us in this protest.

K. C. RUSSELL,

Chairman Religious Liberty Bureau;

W. A. COLCORD,

*Secretary Religious Liberty Bureau.
Takoma Park, Washington, D. C.,*

Alabama

HUNTSVILLE.—To-day [December 13] has been a blessed day for us at Oakwood; not that we have not had other good days when the Lord has visited us, but to-day he visited us in a special manner.

The teachers and several students have been seeking the Lord for a blessing ever since the week of prayer began, but this morning at our early class period hearts were touched, and there seemed to be a drawing near to the Lord.

When the fifteen-minute period for song and prayer at nine o'clock came, hearts were so filled with the Spirit of the Lord that one after another continued to praise God, both by prayer and by testimony, until every soul in the house confessed Christ and determined to follow him. Two class periods were taken up in this way. All were moved to tears,—tears of joy for the presence of Jesus, whose Spirit was there. Many who before were indifferent yielded to the Spirit, claimed the promise by faith, and were free. When all had so surrendered to God, we pressed together at the front, and earnestly asked God to keep us firm and steadfast till Jesus should come. Truly we felt that we had a shower of the "latter rain."

The same good spirit prevailed throughout the day, and at the evening service when we had the regular week-of-prayer reading, all were more eager to grasp the good things than ever before. In the social meeting that followed, testimonies having the true ring were borne, and many who were not in school in the morning service (work students) caught the spirit, and some were added to the list of those who had decided to follow Jesus.

We want this work to continue; we want more of Jesus. Pray for us that we may continue faithful, and be saved when Jesus comes.

F. R. ROGERS.

The Week of Prayer

Reports From the Field

THE week of prayer season was a precious one, as far as I have learned, in the New York Conference, and generally observed.

S. H. LANE.

OUR week-of-prayer work is moving

well in most places. Nearly all our forces are this week with the churches, and some real revivals are being experienced. I look for a greater offering than ever before. Surely it must be so.

C. McREYNOLDS.

I HASTEN to send words of joy and encouragement regarding the week of prayer. God has greatly blessed in the meetings where I have been. The readings have brought a new confidence in the speedy triumph of the message. New vows of consecration have been taken, confessions of sin made, and a general resolve to honor God in tithes and offerings has been formed.

Personally, the week has been one of refreshing to me.

O. O. FARNSWORTH.

THE week of prayer has been a blessed season to the St. Joseph [Mo.] church. On account of our scattered condition, not all were able to attend all the meetings, but nearly all have the REVIEW, and we believe the Holy Spirit visited the homes, as well as the public meetings, when the good readings were read. Yesterday was an especially good day. The people caught the spirit of the message, and "rejoiced, for that they offered willingly."

The collection, which was counted and reported before adjournment, amounted to \$71.36. When the report was given, tears of joy were shed, and all united in prayer that God's blessing might attend the offering, and be with those to whom it will come. Next Sabbath the children will follow the program in the REVIEW of December 1, when we expect the collection for the same purpose to swell our collection to twice what it was last year.

Our people are generally poor, as to worldly goods, and we still have a debt on our schoolroom, but we expect this donation not to hinder, but to help in paying this debt.

A. P. HEACOCK.

THE meetings in South Lancaster during the week of prayer have been excellent and well attended. The readings were given each week-day evening at the church, and to the students each morning at the chapel hour. The deepest interest has been manifested in the readings. A number who had been much discouraged were reclaimed. There was no excitement, but the Spirit of the Lord moved upon every heart. The donations were more than twice as large as the annual offering of last year.

Our meeting the last Sabbath was an especially good one. The students met with the church, and nearly the entire congregation publicly signified their intention to surrender all to God, and consecrate anew their lives to active service for him. In reply to the question how many there were in the vigor of youth or middle life who were prepared to consecrate themselves to the Lord to go anywhere in the wide world that he might call them in his service, not less than one hundred arose.

I am free to say that I have enjoyed the meetings more than any week-of-prayer meetings I ever attended.

H. W. COTTRELL.

The Work With "Christ's Object Lessons"

THERE is one of our denominational schools which has never gone into debt. The Washington Training College was opened November 30 without the burden of one cent of indebtedness. Surely this is encouraging, and we believe that all our people would be glad to see every educational institution in our denomination enjoying the same liberty.

The spirit of prophecy, which led in the establishing of our headquarters in this city, and has thus far moved upon the hearts of our people to provide funds to build up the work here free of debt, has ordained the means by which all our educational institutions may be set free. Those who obeyed God in the removal of our headquarters from Battle Creek, Mich., to Washington, D. C., have proved that he is able, ready, and willing to provide funds to do his work.

Many times we have been told by the spirit of prophecy that our people should continue the work of selling "Christ's Object Lessons," not only to pay the debts of all our schools, but to provide means for aggressive educational work. Wonderful has been the blessing received by those who have taken part in this work. Now, at the beginning of the new year, will not all our conference presidents, our laborers and church elders, and especially the officers and teachers in our schools, unite to revive and push forward this blessed work?

We shall be glad to hear from every one who is interested in the sale of "Christ's Object Lessons." In order to facilitate this work, the General Conference Committee has requested Prof. M. E. Cady, of Healdsburg, Cal., to act as assistant secretary of the Relief of the Schools Committee. He will be in close touch with Elder W. C. White, the chairman of this committee. We believe that all our people will unite most earnestly with Brother Cady as he takes up this work; and we, in Washington, will co-operate in every way possible in the revival and in the continuation of this work so well begun.

We earnestly call upon all who have had any experience in selling "Christ's Object Lessons" to take up the work again with renewed hope and faith; and are there not many others who will find a new and a blessed experience this winter in this missionary campaign? Read the book yourselves once more, and you will decide that there is no more important department of our present missionary campaign than the selling of "Christ's Object Lessons." Order at once through your tract society.

J. S. WASHBURN.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported	\$50,011 81
S. H. Amyes (New Zealand)	100 00
Mrs. Delia Briggs	35 00
R. W. Good	25 00
Hawkeye (Iowa) friends	20 00
Mr. and Mrs. C. W. Irwin (Australia)	14 61
E. Bowhey, collector (Australia)	10 63
Mr. and Mrs. John Bergquest	10 00
A. W. Herr, M. D.	10 00

A. E. Devereaux	10 00
K. V. Bjork	6 00

FIVE DOLLARS EACH

An Oregon sister, Stephen Haylock (Bay Islands), David Haylock, (Bay Islands), Mr. and Mrs. R. M. Frink, W. S. Butterbaugh, B. A. Maker, J. E. Dunlap and family, M. P. Cady, Myrtle G. Cady.

Elizabeth Codling (New Zealand), \$4.96; G. Wordsworth (Australia), \$4.87; Mr. and Mrs. F. L. Chaney (Australia), \$4.87; Sister Obrist (Switzerland), \$4.65; a friend, \$4.50; Mrs. Ester Johnson, \$4; W. A. Gibson and family, \$4.

THREE DOLLARS EACH

Charles L. Briggs, Mrs. A. Glockner, Mrs. J. E. Morgan, C. B. Smith, Miss M. L. Howlett.

Mrs. Eva Bodden (Bay Islands), \$2.90; Mansfield (Ohio) church, \$2.70; D. C. Burch, \$2.50; E. J. Burch, \$2.50; Johanna Grubb, (New Zealand), \$2.48; M. S. Goodhart (Australia), \$2.44; Mary Jacques (England), \$2.44; Mrs. A. D. King, \$2.15; R. A. Caldwell (Singapore), \$1.83; donors (England), \$1.70; Lucy Bush, librarian, \$1.45; Inez (Pennsylvania) Sabbath-school, \$1.05.

TWO DOLLARS EACH

Leona M. King, Mrs. Jane E. Kirkconnell (Bay Islands), R. Wood (Bay Islands), Cullie Taylor, Mrs. L. M. Payne, Mrs. Mariam Pinnace, Mr. and Mrs. E. P. Adams, Mrs. William Dail, Mrs. E. M. Wintemute.

\$1.50 EACH

A. D. Aycock, Mrs. H. L. Harkins, C. J. Smith and family.

\$1.22 EACH

Charlotte Creeper, (England), Miss Hughes (Australia), H. R. and P. E. Martin (Australia), T. Escreet (Australia).

\$1.20 EACH

Mrs. Estella Haylock (Bay Islands), Walter Codling (New Zealand), A. Rouse (New Zealand).

ONE DOLLAR EACH

E. E. Adams, Herman E. Briggs, Mrs. Herman E. Briggs, Mrs. Eliza M. Ervay, Mrs. S. E. Harrison Mrs. R. F. Gregory, F. V. Glockner, Mr. and Mrs. H. H. Johnson, Edwin Kirkconnell (Bay Islands), Mr. and Mrs. W. A. Webb, Marion (Ohio) church, Anna C. Rice, J. C. Rouse (New Zealand), Lizzie G. Redding, Urania Johnson, H. Munn, Mrs. C. E. Smith, A. C. Morton.

Agnes Daniel (Australia), \$.97; Mrs. Lizzie James, \$.85; L. Pickett (Australia), \$.85; Hazel Jordan, \$.80; Mrs. Jane Bridges, \$.75; L. Brooking (England), \$.48; La Grange (Ohio) church, \$.45; A. H. K. Smith (Australia), \$.37; John P. Clarke (Australia), \$.37; Herschel Bridges, \$.20; Edna Watson, \$.20; Frank Townsend, \$.10; Francis Kirkconnell (Bay Islands), \$.10.

SIXTY-ONE CENTS EACH

A. A. E. Goodhart (Australia), L. Brown (Australia), Irissie Hare (Australia), T. Hollingsworth (Australia), T. N. G. Lister (Australia), W. E. Prees (Australia).

FIFTY CENTS EACH

Mrs. L. A. Wade, Clara T. Proctor, Alva S. True, Jennie B. Johnston, Rosamond Schwartz, Mrs. Christ Olson, Dr. J. R. Lockhart, Mrs. M. E. Burch, Mrs. A. E. L., D. M. L., Mabel Skelton, Katie Cashin, C. Manske.

Forty-nine cents each

Alice Scheffler (Australia), Ernest W. Ward (Australia), E. J. Giblett (Australia), H. Butler (Australia).

Forty cents each

A friend, William Powery (Bay Islands), Matilda Haylock (Bay Islands).

Twenty-five cents each

Mrs. L. J. Ginther, Mrs. C. M. Cowdry, Nellie Tribbey, R. D. C. Cressey.

Twenty-four cents each

J. R. Howard (Australia), I. C. and M. G. Stewart (Australia), K. E. Giblett (Australia), Eva A. Clarke (Australia), Winifred Reeves (Australia), L. Bailey, (Australia), A. Stewart (Australia), Charles O. Berg, (Australia).

Twelve cents each

R. Claydon (Australia), M. T. Stephen (Australia), L. and A. Clarke (Australia), M. Rigley (Australia), A. A. Parkin, (Australia), F. Parkin, (Australia), Violet T. Branford (Australia), J. and G. Stephen (Australia).

Six cents each

M. F. Johnson (Australia), C. E. Rogers (Australia), B. Voss (Australia), M. Pontey, (Australia), R. Deering (Australia).

Hattie Andre (Australia) . . . 9 74

W. A. McCutchen, wife, and daughter 25 00

Leila and W. W. Roper 100 00

Total reported \$50,578 75

A further list will follow.

Send all donations to W. T. Bland, 222 North Capitol St., Washington, D. C.

Field Notes

Four residents of Culleoka, Tex., have recently accepted the truth, and it is hoped a church may soon be organized there.

NINE persons have recently received baptism at Myrtle Point, western Oregon, where a local camp-meeting was held last fall.

As a result of tent-meetings and other labor at Morrow, Ohio, and vicinity, eight persons are now keeping the Sabbath there.

BROTHER H. J. DIRKSEN, who has been laboring at Ashland, Ore., and vicinity, reports the baptism of eight persons, November 19.

A COURSE of meetings at Locust Point, Ohio, was closed December 3, three persons having accepted the truths presented, and others being reported as on the point of obeying.

THE *Southern Illinois Herald* reports: "Elder Taggart is holding a series of meetings in the country near Marion. He reports a good interest. Four have already begun to observe the Sabbath."

A MEETING of missionary secretaries and general agents in the Pacific Union Conference has been called to convene at Mountain View, Cal., about the middle of January, for the study of such methods of labor as will best advance the message.

AN important council to consider some questions concerning the educational work in California, was held in Oakland, December 20, 21.

At Gilford, Mich., where there were four persons keeping the Sabbath, six others have lately taken a stand for the truth, making a company of ten. A Sabbath-school has been organized, and regular Sabbath services will be held.

THE *East Michigan Banner* reports: "Brother E. R. Lauda has organized a Sabbath-school where he has been holding meetings at Sanilac Center. The work continues to go forward there."

As a result of meetings which have been continued through the fall at Redding, Cal., eleven persons have been won to the truth there, though it is stated that "for years the churches and missions have not been able to accomplish anything in Redding."

ELDER F. D. STARR says, in a recent report from Colville, Wash.: "A neat house of worship is being erected here, and will soon be ready for dedication. October 22 we organized a church of seventeen members. Brother L. R. Foos was chosen elder."

REPORTING a recent visit to his home town, Escudido, Cal., Brother A. J. Howard says: "Thus far since my home stay, nine persons are rejoicing in new-found light and obeying God's requirements as to the Sabbath. Fourteen have been added to our Sabbath-school."

BROTHER C. E. KNIGHT says, in a report from Arizona: "The number of Sabbath-keepers in the companies at Prescott and Buckeye was rather a surprise to me, and I expect these will soon be strengthened in membership and confirmed in the faith, and organized into churches. I have just come to the last-named place with my family, to hold a series of meetings."

EIGHT new converts to the cause of Sabbath reform were recently gained at Burt, Iowa, and a Sabbath-school of about twenty members was also organized. Brother Archer Cotton, who is working in that vicinity, reports that "men who have never been known to attend church are manifesting a deep interest, and the prospects for further additions are very favorable."

A CANVASSERS' institute is to be held in Nebraska City, Neb., January 6-29. It is the plan to make this an occasion of thoroughly working the city. The program is being so arranged that two hours each afternoon will be spent by all who attend the institute, in working among the people with our books and papers. A course of public lectures will be given evenings during the time.

IN a recent report of work at Dowling, Ohio, Brother J. O. Young says: "After continuing our efforts for seven weeks, twelve persons took their stand to keep the commandments of God and the faith of Jesus. On Sabbath, September 24,

eight of the twelve went forward in a baptismal service, and eleven were united in the sacred bonds of church fellowship, one of the original number having moved away."

A RECENT course of tent-meetings in Ukiah, Cal., resulted in the addition of five to the number of Sabbath-keepers there, and a movement to erect a house of worship, which is now nearly completed. Brother A. L. Lingle, reporting from Ukiah, says: "The building is now up and enclosed, and almost ready for use. A nice bell was donated by interested persons. The church is twenty-four feet wide, thirty-four feet long, sixteen feet to ceiling. A belfry six feet square finishes the building. The building is located right in the center of the resident portion of the city, which contains three thousand inhabitants. This is the first Seventh-day Adventist church building in Mendocino and Lake Counties, and will stand as a monument, and a center from which the truth will radiate. The company of Sabbath-keepers numbers about twenty-five."

Correction

IN the report of receipts and disbursements of the New Jersey Tract Society, printed December 15, an error in copying represented profit on merchandise sales as \$61.36. It should have been \$61.39. In disbursements, for the same cause, there was omitted the item of loss on periodicals, \$19.93. The corrected total is \$703.21.

ANNA E. RAMBO, *Treasurer*.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Strength in Unity

THE high standard necessary in our school work can be reached only by a united effort on the part of all. We may have a perfect organization, well-educated and competent teachers, perfect appointments for our schoolrooms, and yet be weak and ineffective in our work as a whole. This weakness may be caused by lack of the hearty support which is demanded from all our people. God's work ever demands from each believer the same spirit which Moses had at the time when the Lord, in his righteous wrath, threatened to destroy Israel and make of Moses a great nation. But Moses so loved the people and the work of God that he exclaimed: "O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." When we have this spirit, we shall not withdraw from any feature of the work which the Lord would perform in the earth because of any failures in that work, even though the failures, as is generally the case, are due directly to those in charge of the work; but, on the other hand, we shall prove true,—the truer as the Lord's work is in the greater danger. It may be necessary to make changes

both in managers and in plans, but never should the work be deserted.

These general principles apply to no feature of the Lord's work more strongly than they do to our school work at this time, when from weakness it is endeavoring to rise to strength. It will pass without saying that many of our teachers are not so strong as they should be, but criticizing their mistakes will never make them stronger. These weaknesses, most certainly, should be pointed out, but in the tenderest and most careful manner, and personally to the teacher. They never should be mentioned to fellow patrons of the school or members of the church who can not help the situation.

A teacher has intrusted to him a most delicate and precious work. God has placed his work in the church: "And God hath set some in the church, first apostles, secondarily prophets, *thirdly teachers*, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus, it will be seen, that the teacher should be respected for his very work's sake. The manner in which a teacher's work is sometimes esteemed is illustrated by an incident which occurred in New York City recently. A wealthy man gave a very elaborate dinner in honor of the designer of a new yacht which he had built. Many chosen guests were at his table, but the teacher of his children was at a table with the servants in the kitchen,—the designer of his yacht—a lifeless plaything—sumptuously dined and honored; the designer of the character of his children ignored, and perhaps forgotten!

By what I am saying I would not wish to attach an undue importance to the work of the teacher; but unless the sacredness and far-reaching consequences of his work are properly appreciated, and he justly esteemed for them, it is impossible to extend the hearty sympathy and support due him in his work, which is often exceedingly arduous. Let us, then, unite to make the education of our children a perfect success. Our advance lies along no other line than one of unity. F. G.

The Fall Term at Union College

THE fall term at Union College was a successful one, marked by quiet, earnest work on the part of the students. The enrolment was two hundred and seventy-nine. The health of students and teachers has been generally good. There have been a few cases among the students of a mild fever, but all have returned to their work, except one, who is now recovering. The sickness has been mild and short, and there are no new cases.

The faculty have bestowed a great deal of thought upon the religious work of the school. An effort has been made to organize the Christian workers into small bands for service, in harmony with the recommendation of the Young People's convention held last spring. Bands have been formed among the German and the Scandinavian students, three bands for periodical work, one each for Dorcas work, branch Sabbath-school, Young People's work, ministerial work, Bible and tract work, and work for other schools. A lively interest has been manifested in the periodical campaign, 35

sets of the *Signs* being taken, 355 copies of the Infidel number of the *Life Boat*, and 160 sets of the *Southern Watchman*. November 14 several companies of students went to the city and into the surrounding country, and sold many copies of the papers. The Sabbath-school band has organized four family schools in neglected portions of the city, and they report a remarkable interest.

The meetings are so arranged as to accomplish the most good, and yet not interfere with the studies. Sabbath forenoon we have Sabbath-school and public service. In the afternoon the missionary bands meet. Wednesday, just after chapel, about ten prayer-meetings are held for a half-hour. These are attended by a majority of the students and teachers. Friday evenings, meetings are held in the college for the German, the Scandinavian, and the outside students. In the homes, services, including frequent social meetings, are held at the going down of the sun, and later the Sabbath-school lesson is studied in small companies. The organization seems to be good. We are praying, and we invite all to join us in praying, that the Spirit of the Lord may breathe upon it, and make it a living and powerful means for the salvation of souls and the training of workers for the harvest-field.

C. C. LEWIS.

A School in the Country

THE school was in the country. The house was small, but grand old trees grew on all sides of it, and the ground was covered with soft green grass.

Not far away was a beautiful stream of water, where the teacher and the children would go to study nature. There they studied water in its liquid and solid conditions. Springs were found along its banks, and these were studied in connection with Ps. 104:10.

In the dark, cool, shady places of the stream, little minnows were watched, and an old frog was occasionally seen to go "plunk" into the water. Another time some crawfish were caught and brought to the house, where they were carefully observed for a few days, and then taken back to their home in the stream.

After this, in their Bible study, the children came to the story of the flood and the building of the ark. That they might get some idea of the size of the ark, they first found its dimensions in feet, then trees were climbed until they reached the height of the ark. The next thing they did was to measure and lay out a rectangle just the size of the ark. This took them outside the school ground into the woods, where at another time they had wandered along a little ravine, studying the roots and vines they found there.

In the latter part of the spring some low swampy land had been cleared, and planted to cucumbers. When these were being gathered, one day the teacher brought a leaf to the drawing class, and before it was drawn, guesses were made as to what kind of leaf it was. Finally some one announced that it was a cucumber leaf. However, such a close study was made of the leaf, while drawing it, that they were sure of that leaf ever after.

MRS. EUNICE BRIGGS.

Current Mention

—A serious uprising in the island of Samar, one of the Philippine Group, is reported by General Corbin.

—Seven men were suffocated in a soft clay mine near Bolivar, Pa., December 22. The victims were Austrians.

—Ten men of the crews of some push boats on Beaver River, Kentucky, lost their lives by drinking wood-alcohol, a jug of which was among some freight that was being taken down the river.

—Nine persons were killed in a hotel in Minneapolis, Minn., by the falling of a wall of an adjoining building which had been partially destroyed by fire a few days before. The falling brick crashed through the roof of the hotel.

—Dispatches from Panama report a severe earthquake, December 20, at David, a town 180 miles from Panama. Houses were demolished, and the people were panic stricken. The first shock was followed by nine others. The inhabitants whose homes were destroyed are living in the streets. No lives were lost.

—News received from Port Arthur, December 25, reported the capture of Kekwan fort by the Japanese forces, after stubborn fighting, the defenders mostly dying at their posts. Two Russian generals in Port Arthur are reported to have been killed and one wounded in the fighting for the possession of 203 meter hill.

—A dispatch from St. Johns, Newfoundland, says, under date of December 19: "Several schooners belonging on this island, and which were driven off by the gale of December 11, are still unreported. Their crews total sixty men. It is feared they have been lost." Disasters are reported all along the New England coast.

—The worst period of fogs known in many years is reported from England. A dispatch from London says, under date of December 22: "A dismal pall is spread over the greater part of the kingdom, causing enormous business losses, and threatening to deprive thousands of their Christmas parcels. Statisticians estimate that the losses in a single day of such a fog in London alone amount to fully \$3,000,000."

—The Atlantic liner "Kroonland," which arrived at New York from Antwerp, December 21, reports being struck by a tidal wave December 12, which brought her to a standstill, and deluged her decks with water. Officers of the "Kroonland" say that when the wave struck the vessel, the water dashed higher than her funnels, and swept the hurricane-deck. Several persons were injured. The voyage is described as the worst the vessel ever experienced.

—A "Bureau of American Republics" has been established at Washington, and a report of work for the year ending June 30, 1904, has just been made by Secretary Hay. Among other things the Bureau has made an effort to establish an international sanitary bureau, and Chile, Cuba, Honduras, Mexico, Salyador, Venezuela, and the United

States have contributed their first annual quotas to this end. Costa Rica and Nicaragua have signified their intention to participate. Hayti and the Argentine Republic will not become parties to it.

—Another uprising is threatened in Santo Domingo, and there is friction between that country and Hayti, owing to the failure of the former to expel some Haytian revolutionists who had taken refuge in Santo Domingo. Diplomatic relations between the two countries have been suspended.

—Evidence compiled by the New York Child Labor Committee, and recently laid before Governor-Elect Higgins, shows that the evil of child labor is astonishingly prevalent in that State. In Syracuse, for example, children of only four years were found working in factories beside their mothers, from 9 A. M. to 9 P. M. In one factory three hundred children under fourteen years of age were found at work.

—A revolutionary outbreak of serious dimensions took place at Moscow, Russia, lasting several hours. About 5,000 persons participated in the rioting, and many persons were injured in the fighting which resulted from the efforts of the police to disperse the mob. A prominent feature of the demonstration was the distribution of a violent proclamation of the Social Democratic Labor Party, describing the whole country as being in a state of mourning and tears for the sacrifice of life in the far East for the aggrandizement of the Romanoffs, picturing the government as driving the people to starvation, and calling upon workmen to enter ceaselessly upon a war for overthrowing the tyrants.

—The effort to modify the autocratic government of Russia, represented in the recent memorial of the zemstvos to the czar, seems likely to be unproductive of any immediate gain in the direction of liberal government, though the reports on this point are conflicting. A St. Petersburg dispatch states that the czar has prepared a reply antagonistic to the memorial on every essential point. "It begins with the declaration that the czar is immovably resolved to hand his full powers over to his son, unimpaired. The source of all laws, he says, must remain with him. The war has disclosed defects in the administration which he will seek to rectify. Subsequent declarations in the manifesto bear upon the internal government of the empire, upon which subject the czar says his only aim is the happiness of his people. He expresses the hope that exceptional administrative measures will be unnecessary. It is anticipated that the discontent that will arise upon the issue of the manifesto will end in the withdrawal of Prince Mirsky from the ministry of the interior, and the return of M. de Witte to the place he held before he was ousted by the machinations of his enemies." It is announced from St. Petersburg by the Associated Press that Russia is on the eve of abolishing the passport system, though the abolition will apply at first only to the Russian people, and not to foreigners. Under the present system no peasant can leave a commune without an indorsed passport.

NOTICES AND APPOINTMENTS

Notice

Notice is hereby given that the fourth annual meeting of the stockholders of the Southern Publishing Association will be held at the offices of the association, Nashville, Tenn., on Tuesday, Jan. 10, 1905, at 10 A. M., to elect a board of directors for the ensuing year, and for the transaction of such other business as is connected with the association.
CHAS. S. PORTS, Secretary.

Wanted

Four young ladies between the ages of twenty-four and thirty-five, weighing not less than 125 lbs., to take up the medical Missionary Nurses' Class at the Iowa Sanitarium. An unusual opportunity for the right persons. Applicants must be in good health, and members of the S. D. A. Church. Class begins Jan. 10, 1905, and extends over a graded course of two years. Write at once for application blank. Address the Iowa Sanitarium, Des Moines, Iowa.

Business Notices

BAKER 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.—Two good coat makers and dressmakers. Must be Adventists. Address G. F. Ruch, 204 Fourth St., Portland, Ore.

THE enormous capacity of our improved machinery and the big demand enable us to furnish absolutely pure, first-class, fresh-made peanut butter at 10 cts. per lb. in 5-lb. cans, or 11 cts. per lb. in 10-lb. cans; nut butter made from steamed nuts at 12 cts. and 13 cts. per lb., respectively. Cash with order. We pay freight on all orders of \$10 or over to all points east of the Rockies. Address J. N. Schindler, Bay City, Mich.

Obituaries

GAVETT.—Died at St. Charles Hospital, Aurora, Ill., Nov. 25, 1904. Mrs. Sarah Gavett, aged 51 years and 8 days. Sister Gavett united with the Pine (Ill.) Seventh-day Adventist church in 1891, and remained faithful to the end. She leaves four sons and one daughter. Words of exhortation were spoken by the writer, from Amos 4:12.

G. A. WHEELER.

HILLS.—Died at Nelson, Mont., Sept. 28, 1904, of a gripe, Elmer Hills, aged 78 years and 11 months. His mind was remarkably clear until the last, and he expressed his hope of rising at the call of Christ, in the first resurrection. His wife, Sister M. J. Hills, with whom he had traveled life's journey for forty years, survives him. Many friends were present at the funeral service.
C. J. RAUSCH.

SHANE.—Died in Toronto, Ontario, Nov. 23, 1904, of a complication of diseases, my mother, Mrs. R. A. Shane, aged 71 years. Early in life she united with the Presbyterian Church. I think it was about 1878 when she accepted Bible truth as taught by Seventh-day Adventists. She was one of the first members of the church at Dunkirk, Ontario, and was a faithful and zealous worker for the cause of Christ, and a firm believer in his soon coming. It was my privilege to have

mother with me the last five months of her life. The blessed hope was her support in her last sickness.
M. J. CRAWFORD.

MORFORD.—Died at her home in Port Orange, Fla., Nov. 15, 1904, after a short illness. Jane Morford, wife of Joseph Morford, aged 55 years, 4 months, and 20 days. Sister Morford accepted present truth about seventeen years ago. She was quiet and unassuming, a kind, devoted wife and mother, a good neighbor, and was ever ready to lend a helping hand. A husband, two sons, and two daughters mourn their loss.

WILSON.—Died at the home of his parents, William S. and Caddie E. Wilson, at Dimondale, Mich., Oct. 16, 1904, of epilepsy, resulting from an attack of spinal meningitis. Vern W. Wilson, aged 12 years, 3 months, and 21 days. Since two years of age Vern has been an invalid and a great sufferer. While Brother and Sister Wilson mourn the loss of their first-born, yet they sorrow not as others who have no hope. Funeral services were conducted by the writer.
W. D. PARKHURST.

TEATER.—Died in Seattle, Wash., Nov. 17, 1904. Jane Elizabeth Teater, aged 74 years and 6 months. Twenty years ago she united with the Seventh-day Adventists, and since that time lived a life of unswerving fidelity to the cause of God. She was ever ministering in the necessities of others, and will be sadly missed by all who knew her. Her children survive her, and two have been laid to rest. The writer gave a short funeral discourse from these precious words of 1 Cor. 13: 4.
H. C. J. WALLERAN.

KISSON.—Died at the home of her son, in Northfield, Vt., Oct. 5, 1904, my beloved mother, Nancy G. Kisson, aged 63 years and 11 months. She suffered for several years from valvular heart-disease, and September 19 a stroke of paralysis deprived her of speech and the use of one side. She lingered for seventeen days, at times suffering greatly. Mother was a sincere Christian. She was a member of the Seventh-day Adventist church for over thirty years. A husband, two daughters, and one son are left to mourn their loss, yet we know it is well with her. Funeral services were conducted by Elder T. H. Purdon, from her home in Northfield.
H. R. KISSON.

TRAIN.—Died at Montaville, Ore., Nov. 21, 1904, of cancer of the stomach, Sister Elvira C. Train, aged 70 years, 8 months, and 25 days. Sister Train was a native of New York. Her parents were strict members of the Methodist church, and she, with them, affiliated with that denomination until about twenty-five years ago, when she accepted the truths for this time, living a consistent and devoted life as a member of the Seventh-day Adventist church till she fell asleep to await the consummation of the hope she cherished so long. Of five children, three, a son and two daughters, together with her husband, survive her. Her sweet influence will live after her, as an incentive to a life of service for God. Words of comfort were spoken at the funeral by the writer.
F. M. BUND.

NELSON.—Died at the home of his son, Dr. C. P. Nelson, of Westbrook, Minn., Oct. 21, 1904. Brother C. Nelson, aged 55 years, 6 months, and 17 days. Brother Nelson will be remembered as one of the early pioneers of the message in this State. He was for a number of years a minister in the Scandinavian work. The immediate cause of his death were complications that set in shortly after a surgical operation performed by Dr. Mayo at Rochester. Brother Nelson was a faithful Adventist in his last moments. His faith and trust in the Lord were firm to the end. Two sons and five daughters, with his faithful companion, are left to mourn his death. They sorrow not as those without comfort; for they have faith in God. The funeral services were held at the Baptist church in Westbrook, Sabbath afternoon, October 22. Words of comfort were drawn from 2 Tim. 4:7. The writer was as-

sisted in the services by the resident Baptist pastor, and also by the pastor of the Swedish Baptist church, which is near Westbrook. We laid Brother Nelson to rest with confidence in his having a part in the first resurrection.
M. B. VAN KIRK.

DATES.—Died at his home in Rush Township, Daviess Co., Ill., Nov. 28, 1904, of pneumonia, John Holbrook Bates, aged 70 years, 9 months, and 6 days. He was ten years old at the time of the '44 movement. His father, being in the message at that time, helped to proclaim it. At thirteen years of age he, with his parents, moved to this State, where he has since lived. A little later they received the third angel's message. For thirty-eight years his home has been a home for ministers, and for aged and infirm persons and orphans. At the time of his death he was elder of the church and teacher in the Sabbath-school, which position he had held for many years. He leaves a devoted companion, two foster sons and their families, one brother, one sister, and many friends to mourn the loss of a useful and precious life. Not being able to obtain a minister of our faith, Rev. J. B. Rife officiated at the funeral, taking for his text Job 19:25, 26, and 1 Cor. 13:12, reading for a lesson the twenty-third Psalm.
A. FAIRMAN.

QUANTEE.—Died in Boulder, Colo., Dec. 3, 1904. Brother W. W. Quantock, in the thirtieth year of his age. He was born in Grundy County, Ill., Nov. 7, 1875, and was united in marriage, in Clinton, India, to Miss Martha May Taylor, formerly of New York, Aug. 24, 1896. He was converted at an early age, and joined the Baptist Church. Later he accepted the faith of the third angel's message, and spent three years and a half in Basic Creek College. From this school he went to India, where he spent six years in faithful labor. On account of failing health he returned to America, and went to Boulder, Colo., with the hope of regaining his health. He died with a bright hope. He leaves a wife and daughter, a stepmother, three brothers, and two sisters to mourn their loss. Another faithful laborer has fallen. Volunteers will close up the ranks, and the work will go forward. The friends who part from him in sadness will mourn but a little while until He who shall come will come, and the sleeping saints will awake to immortality. The remains were removed to his home in Fayette, Mo., for interment. The funeral was conducted by the writer in the Baptist church in Fayette, and was well attended.
R. C. PORTER.

MITCHELL.—Our beloved brother, Elder H. M. Mitchell, after suffering for several months with a complication of diseases, died at his home in Academia, Ohio, Dec. 6, 1904. Brother Mitchell was born near Corsica, Ohio, March 26, 1828. He joined the M. E. Church in his youth, and under the labors of Elders Burrill and Mann, embraced the truths of the third angel's message in the winter of 1878. For years Brother Mitchell was closely associated with the work of the message, as minister, and treasurer of the General Conference. He leaves a son and a daughter to mourn his death, but not as those who have no hope. His death occurred during the session of the Young People's convention, and the funeral was held in the academy chapel. His brethren in the ministry were his pall-bearers, and a number of other Ohio workers were present. A quartet sang appropriate hymns, and the writer, assisted by Elders Burkholder and Thompson, and others, conducted the funeral services. It was a solemn time, and a stirring call was given to the young to fill the ranks as comrades fall in their places. One brother, D. K. Mitchell, and two sisters are left of a family of ten children to mourn the brother's death. These sad occurrences only stimulate us to more energetic and persevering effort, and cause us more earnestly to pray, "Come, Lord Jesus, come quickly." Words of comfort were spoken from Rom. 8:32, 33, and Rev. 14:13.
D. F. LINDBRY.



WASHINGTON, D. C., DECEMBER 29, 1904

W. W. FRESCOTT . . . Editor
L. A. SMITH . . . Associate Editor
W. A. EPICER . . . Associate Editor

A HAPPY New Year to all our readers. "Happy is that people whose God is the Lord."

THE permanent address of Prof. J. G. Lamson is now Holly, Mich. The new academy to be established at that place will be known as the Adelpian Academy, of which Brother Lamson is to be the principal.

ELDER A. G. DANIELS left Washington last Sunday for an absence of two or three weeks. After delivering the address before the graduating nurses of the Iowa Sanitarium he will attend several general meetings in that conference, and then spend a few days with the workers of the Southern Union Conference in their meetings at Nashville, Tenn.,

THE present effort to revive the interest in the principles of religious liberty and the plan for an aggressive campaign for the dissemination of these principles will be forwarded by the study of the Sabbath-school lessons for the early part of next year. The subjects of the first six lessons of the next quarter are as follows: "The Bible and Liberty," "The Sabbath and Liberty," "Sunday and Slavery," "An Epoch of Freedom," "The Powers That Be," "The Final Conflict." The remaining lessons of the quarter are upon health and temperance. It has been some time since we have had a series of Sabbath-school lessons devoted to these phases of the third angel's message, and they ought to awaken special interest.

Still Selling Well

THE December number of *Life and Health* is selling finely. Those who have sold out their first supply can still get more.

Please remember that the price to agents on twenty-five or more copies is only two and one-half cents a copy. We would be glad if a thousand more of our people would take up the sale of this little health magazine, and would sell regularly each month from twenty-five to one hundred copies.

We have concluded to continue during 1905 the same liberal rates to agents which have been given during November and December. So there is a liberal commission to those who secure yearly subscriptions, and a hundred per

cent profit to those who sell from house to house.

New yearly subscribers for 1905 will still receive free the November and December numbers of this year. Subscription price, 30 cents a year.

Subscribe for *Life and Health* when you renew for your *Review*. Both orders can be enclosed in same envelope.

Don't forget to order twenty-five or more of the December number if you have any time to devote to its sale.

Address *Life and Health*, 222 North Capitol St., Washington, D. C.

The Review for 1905

THE mere change of figures in the calendar does not in itself make any change in our circumstances and surroundings, or in our ability to deal with the situation in which we find ourselves. We can not therefore promise that there will be any radical difference between the first issue of the *Review* for 1905 and the last issues of the old year. We can only say that it is our sincere desire to make the paper a worthy exponent of the truths of the third angel's message, uncompromisingly opposed to those deceptions and perversions of the truth which are now flooding the world. We hope to justify the standing announcement at the head of our editorial columns: "Devoted to the Proclamation of 'the Faith which was once delivered unto the Saints.'" We have been cheered by the many words of encouragement which have come to us during the past year, and by the hearty efforts which have been put forth in behalf of the circulation of the paper. We enter upon the new year with the largest permanent list of subscribers which the *Review* has ever had, and with the reasonable prospect of a steady increase.

The year closes with such a combination of significant occurrences in the various developments of human history that we can readily see that the coming year will be a stirring one. It will certainly bring many interesting experiences in the spread of this message. It will also witness rapid progress in the fulfillment of prophecy concerning the closing days of this earth's history. We shall hope to give in the *Review* a faithful record and interpretation of these things, and we make bold to say that we are confident that every believer in this message will be encouraged and strengthened by being a regular reader of this paper.

We sincerely thank our contributors and other fellow workers for their valued help in the past, and look confidently for their co-operation in the future in our efforts to make the *Review* what it ought to be, and to place it in the homes of all our Sabbath-keeping families.

Watch Your Wrapper

At this time of the year a large number of subscriptions expire, and we do not want a single member of the *Review* family to drop out.

There has been a good increase in our circle of readers during the last three months. We cordially welcome all these, but we are very desirous of retaining all our old subscribers.

Renewal blanks are sent to every subscriber two weeks previous to expiration of subscription, but do not wait for these. Watch the date on your wrapper, and send in your renewal early.

We feel sure that you can not afford to deprive yourself of the *Review* during 1905.

It is safest to send remittance by post-office or express money-order, bank draft, or registered letter. Address *Review and Herald*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

UP to the present time there has been received \$30,578.75 on the One Hundred Thousand Dollar Fund. See list on page 20. This leaves \$49,421.25 yet to be supplied. We have set our hopes on May 11, the date of the beginning of the General Conference, for the closing up of this work. This can be done. It would be an inspiration to our work throughout all the world, if at the time when our brethren who represent every part of the great harvest field, the world, are assembled here in the capital city of the last great nation of this world's history, it could be said that funds had been supplied to establish our headquarters in this city absolutely free to do the work which the Lord has declared should be done here. This can be easily done.

Are there not twenty-five of our people in whose hearts the Lord has placed the desire to give at least one thousand dollars, and whom he has by his providence enabled to do so? Shall not the first list of the new year be headed with donation of one thousand dollars or more? In order to supply the amount yet needed before the General Conference, at least two thousand five hundred dollars must be given each week. Now that the annual offering has been taken,—and as far as we are able to discern, it will be by far the largest in the history of our denomination,—shall we not take hold of this work with fresh courage and inspiration to finish it?

We are absolutely certain that there will be at the beginning of the new year a great revival in the interest in this work, which is now the most important thing before us until it is completed. "Our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried on in different places, but our first interest just now is our work at the capital of our nation." This quotation is from a Testimony published in the leaflet, "I Will Guide Thee." J. S. WATSON.