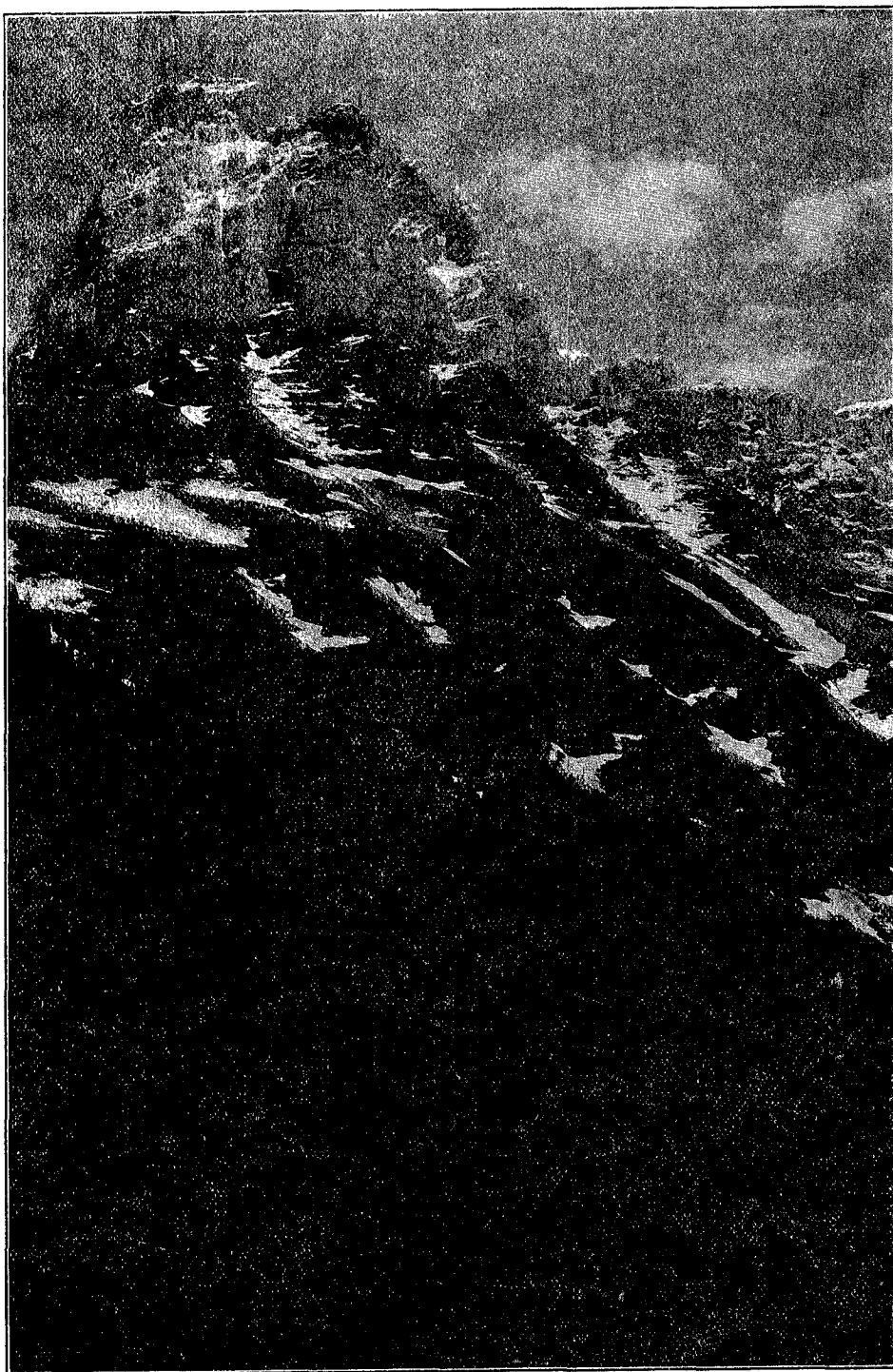


The Advent REVIEW AND Sabbath HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, JANUARY 12, 1905

No. 2



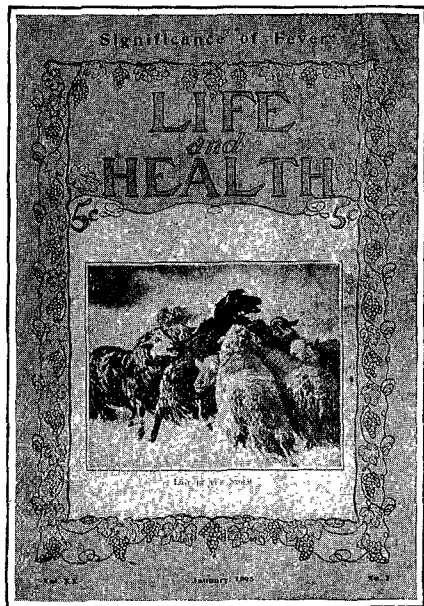
FROM "THE FOUR-TRACK NEWS"

MAJESTIC CATHEDRAL PEAK, IN THE CANADIAN ROCKIES

*"The heights of the mountains
are His also."*

Publishers' Page

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



THE January *Life and Health* contains much important information on the 'Significance of Fever, the Girl of Ten, Starving Colds, Practical Suggestions on the Treatment of Colds, Whooping-cough, Headaches, Burns, etc., Causes of Infant Mortality, Divergent Dietetics, Useful Hints on Settling Down, Dried Fruits and Their Preparation, Vegetarianism, Meat and the Poison Hunger, Theorizing, Ventilation, Tuberculous Patients, and the discussion of practical health topics in the general articles and the Editorial Department.

The illustrated article, Come Apart and Rest Awhile, by Mrs. E. G. White, contains a timely message to many weary, nerve-sick people, who would greatly appreciate the January issue of the journal if it were presented to them.

Life and Health being the A B C and the primary teacher of health principles, the people seem to be able to get much practical help from it.

Agents are wanted in every community to sell *Life and Health* and to solicit for subscriptions. The following letter illustrates how easily the journal sells:—

"DEAR FRIENDS: The two hundred copies of *Life and Health* were rather slow in reaching me, on account of the large amount of Christmas mail; but I am having splendid success. I sold eighty copies one day, and sixty the next, and could have sold more, but the weather was too cold to stay out long at a time."

One of our agents, sending in his order, says, "Enclosed find a list of subscribers for *Life and Health*. I think I can secure more soon, as every one I ask subscribes."

The regular subscription price is 50 cents a year. Single copies, 5 cents. In orders of 25 or more copies to one address, 2½ cents a copy. In clubs of 10 or more copies to one address, for one year, 30 cents a copy. Liberal discounts to agents for yearly subscriptions.

First Quarter Sabbath-School Lessons for 1905

THE Sabbath-school lessons for the first quarter of 1905 are a series of lessons upon Religious Liberty and Health and Temperance. The first six lessons will be a study of "The Bible and Liberty," "The Sabbath and Liberty," "Sunday and Slavery," "An Epoch of Freedom," "The Powers that Be," and "The Final Conflict." The remaining lessons for the quarter treat upon the principles of health and health reform.

The revival of the religious liberty work under changed conditions demands a study of the principles of true liberty, which must now be given in connection with the promulgation of the great advent message. This phase of the message, together with that of health and temperance, will constitute a timely and profitable study for the church for the first quarter of 1905.

The *Quarterlies* containing these lessons are now ready. Regular retail price, 5 cents a copy.

Our Paradise Home

As a testimony of the merits of this little book, its sale of fifty thousand copies the first year of its publication will speak. It treats in a masterly yet simple manner on the following important Bible themes: Sin Permitted, The Fall of Satan, The Purchased Kingdom, The Three Worlds, Redemption of the World Promised, The Two Kingdoms, The Two Jerusalems, The Three Heavens, Events Introducing the Restitution, The Earnest of the Holy Spirit, A Glimpse of the Future Kingdom, The Rest that Remaineth, The Events of the Millennium, The Judgment, The Two Resurrections, Description of the Kingdom of Glory, The New Jerusalem.

The great majority of people are interested in the study of these subjects; and they find in "Paradise Home" a logical and Biblical portrayal of each. The work is beautifully bound in three styles, and appropriately illustrated with new drawings made for the book. Prices, 25, 50, and 75 cents.

Good Stenographers Wanted

YES, good stenographers are always in demand, both in denominational work and outside. But many are satisfied with very ordinary skill, and do not become proficient. Such persons find it difficult to hold their positions, and after a time drift into some other kind of work.

Even with the best text-books and the most approved system the way to the top is difficult, and requires untiring perseverance.

Our denominational shorthand work is, to a large degree, technical, and can not be dealt with by any shorthand text-book intended for general use. Hence many stenographers fail to make the necessary preparation, and ultimately fail.

To assist all who really wish to excel, H. E. Rogers, the author of "Rogers' Compendium," has prepared a book of "Special Contractions," devoted especially to forms for words and phrases in frequent use in denominational work,

the majority of which are not dealt with by any shorthand text-book. In this book, these contractions are indicated in a manner perfectly clear to all writers of the Pitmanic systems, by the briefest outlines consistent with legibility. The list includes the names of conferences, States, institutions, proper names, frequent phrases, special contractions, books of the Bible, shorthand numerals, etc., of great assistance to those preparing for conference, institutional, or any denominational reporting. Explicit directions are also given regarding methods of practice that can not but prove helpful. By the use of this book, you will be able to employ the briefest "short-cuts" in doing your own special work, and thus greatly increase your efficiency.

"Special Contractions" is pocket size, and neatly bound in flexible cloth. Price, 50 cents.

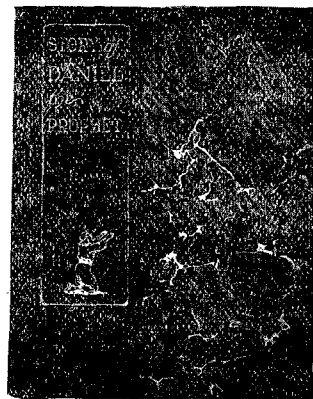
The Story of Daniel the Prophet

THIS biographical, historical, and prophetic work is extremely interesting, practical, and new in its treatment of the life of the prophet Daniel, giving in a pleasing style the experience gained in the extremes of captivity in his early life, and later of honor from the hands of earthly monarchs, illustrating the possibility of the exemplification of Christian principles and practices in all business transactions. This work reveals in the life of Daniel and his close connection with God all the vital principles of the gospel message for our times.

The rise and fall of nations, as outlined in the prophecies of Daniel, are carefully delineated, while the light contained on the sanctuary question is of great interest and value to every student of prophecy.

One of the many good features of this book is that the numerous texts of Scripture referred to are printed at the side of the subject-matter; and the entire book of Daniel is printed in italics in the margin; and the other passages referring to the same book are printed in Roman type.

The work is written in an easy and attractive manner that will interest the



old as well as the young, and bring instruction to all. Beautifully and substantially bound in half cloth. Price, \$1, postpaid.

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THE REVIEW AND HERALD

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

VOL. 82.

WASHINGTON, D. C., THURSDAY, JANUARY 12, 1905.

No. 2.

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

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Editorial

A Saving Message

THE purpose of teaching the third angel's message is not to establish a creed, but to save people from sin. Iniquity abounds. A power from beneath is taking hold of men and women, and dragging them down to destruction. Only the power of God can rescue those who are held by Satan in the bondage of sin. The only provision for reaching and saving lost humanity is through that revelation of the power of God which comes to us in the gift of his Son, Jesus Christ. Therefore "we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The Lord's Word and the Lord's Christ have been set aside by the perversion of the truth, and human speculation and "the ideal man" have been substituted for them. But in doing this the barriers against sin have been broken down, and an increasingly strong tide of evil is sweeping helpless humanity before it. In the preaching of this message of "the everlasting gospel" to this last generation the power of God to save from sin is to be restored to the people, and in it they are to find the light and the help which they need in this time of special peril. God foresaw the condition of things in these last days,—the desperate and determined effort of Satan to pervert the truth and to deceive if possible the very elect,—and he has given a message for the world which will meet the need of the hour, and prepare a people

to stand "without fault before the throne of God." This is the message of Christ and his righteousness, and it is to be given to the world in the very setting which the Lord has provided for it as the threefold message to the last generation. The keynote of this message is, "The return of Christ to our world will not be long delayed," and the cleansing of the sanctuary, in which is revealed the power of God to keep from sin, will be heard in every strain. O then let God's message be given in God's way,—always saying, "Behold, the Lamb of God, that taketh away the sin of the world."

Complete Consecration

THERE is nothing extreme or unnatural in the experience of fully yielding all the powers of our being to the service of the Lord. It simply means a life under the control of the Spirit of the Lord in all things, but the Spirit of the Lord will not lead anybody to do foolish or fanatical things. Where, then, is the danger? It is in substituting our own ideas and impressions for the leading of the Spirit of God. Here is the caution: "Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect." The guidance of the Spirit will never lead us to go contrary to the plain teaching of the Word of God or the example of Jesus. A life of complete consecration to God will be in perfect harmony with both, and will reveal those fruits of the Spirit which glorify God. There is an urgent call at this time for a new and unreserved consecration to the service of God, and that means a service in harmony with God's plan for this time. This will lead us to co-operate with our Master in doing the very thing which he desires to have done now. There are a thousand things which might seem to us very necessary to be done, and we might fully occupy ourselves with them, and yet utterly fail of meeting the mind of God as to consecrated and intelligent service for him. The special work to be done now is to prepare a people for the coming of the Lord by proclaiming God's message to this generation. A complete consecration to God on the part of this people now will be revealed in giving that message. Thus will we be laborers together with God.

Our Time and Its Meaning

A WORKER in this message writes that he has been "deeply stirred" by recent articles in the REVIEW dealing with our present situation, and asks whether the time has "fully come to sound aloud the message of Rev. 18:1-4 in connection with the first, second, and third angels' messages of Revelation 14."

An arbitrary reply to this question, a mere statement of human opinion, would be of no value to any one. Let us look again at some of those developments in recent history which will help us to understand the time.

The rejection of the first angel's message by the churches generally, the refusal to listen to the proclamation of the immediate, visible coming of our Lord, led to the giving of the second angel's message in the summer of 1844. This experience is clearly described by Elder J. N. Loughborough in his book, "Rise and Progress of Seventh-day Adventists," in the following paragraph:—

In 1844 there was connected with the proclamation of the "midnight cry" just such a message as that of the second angel of Revelation 14. By it was set forth the fact that those who were taking the mere opinions of men in place of the plain statements of God's Word, were following, thus far, in the steps of the mother church of Rome, and were in danger of placing themselves where the day of the Lord would finally overtake them "as a thief in the night." The nominal churches were told that in thus setting aside the word of the Lord to establish their own opinions and creeds, they were like the papal church in taking "the Bible as explained by tradition,"—by the customs, sayings, and practises of the fathers, popes, and cardinals,—which was a direct departure from the Protestant's rule of taking "the Bible and the Bible alone as the standard of faith."

Elder J. V. Himes, in a letter dated Aug. 29, 1844, quoted by Elder Loughborough, says:—

It was not until "divers were hardened" and "spake evil of that way" [the Lord's coming] before the multitude, that our brethren were moved to come out and separate from the churches. They could not endure this "evil speaking" of the "evil servants." And the churches that could pursue the course of oppression and "evil speaking" toward those who were looking for the "blessed hope," were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel.

The attitude assumed by the churches

toward this advent message at that time has never been changed. The warning which came to them as the word of the Lord was rejected in favor of the opinions and traditions of men. This was a deliberate setting aside of a fundamental principle of Protestantism, and by the rejection of the authority of the Scriptures the door was opened for the entrance of many and grievous errors. Here are some of the steps, as given by an advocate of the New Theology, which have led to open infidelity:—

First came geology, with its message that the world was not made in six days. The church replied, Six days does not mean six days; it means six long periods. Then came anthropology, with its message that man was not created six thousand years ago; but that he has been on the earth at least ten or fifteen or twenty thousand years. The church replied, The Bible is not authority on matters of chronology. Then came evolutionary science, with its message that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then the church replied—Nothing. Then followed literary criticism. . . . Then came the study of comparative religions. . . . Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed.

These attacks upon the foundations of Christianity were resisted with some show of earnestness for a time, but the step taken in 1844 prepared the way for all that followed, and those who had accepted human opinion in place of the word of God at that time could not successfully withstand the logical development of this course in later years. And so it has gone on step by step, until the following announcement of the overthrow of the old faith has been made, and has been allowed to pass unchallenged:—

Liberty to think and teach in the terms of the New Theology, and to interpret the Bible in the terms of the new criticism, is no longer denied in the Protestant churches.

The exercise of this "liberty" on the part of those who have already been claiming it has brought the following results:—

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.

It appears to us that the situation thus described indicates another turning-point in the history of this fall of Babylon, and calls for the giving of the message of Rev. 18:1-5, in which "the message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844." We do not say that this modern infidelity has reached its full development, but when the Bible ceases to be "an ultimate and supreme authority," and the God of the Bible is repudiated in favor of "an Inscrutable Existence," "The Infinite and Eternal Energy," and the ten commandments are declared to be entirely unsuited to the needs of modern religious life, what is left to Protestant Christianity? Is it not time that the message of the commandments of God and the faith of Jesus should do an aggressive and powerful work in calling out of the fallen churches those who tremble at the word of the Lord? The great body of the nominally Christian church will never come back, as a whole, to the original platform of Protestantism. Only those individuals who listen to the call, "Come out of her," and who accept God's final message of warning to the world will be able to stand in the crisis which is just before us. "Is the time fully come to sound aloud the message of Rev. 18:1-4 in connection with the first, second, and third angels of Revelation 14?" Let the facts answer.

Comradeship of the Fields

WHEN the word was passed to all the missions last autumn that the mission funds indicated the necessity of rigid conservatism in planning the work, cheering responses came in from workers in the fields. The little Bermuda Mission, where only Elder J. A. Morrow and his wife are fully engaged in work, made a definite effort to gain a surplus beyond its own needs in order to help in the time of shortage. In all, seventy-five dollars was sent in from the Bermuda Islands, which, of course, made no call for funds from our treasury.

Brother Morrow wrote that it seemed "wonderful how the Lord has brought means into our hands." The tithe among the little company of believers there has grown, and Brother Morrow made a special effort with the literature,

so that profits on book sales have kept the work going. It is not a large field, and so strong a book effort could scarcely be maintained; but Bermuda financed itself last year, and sent in funds to help in the time of pressure at the end of the year.

It is just a little token of the solidarity of our missionary interests. The various fields are not rivals, but associates in the one work. Many a field in need has declared itself ready to see longed-for requirements denied, if necessary, in order that still larger or more neglected fields might receive help.

In this spirit the work will be done without long delay, for God will surely bless unselfishness in fields as well as in individuals. The field is the world; and, after all, the final gathering of the harvest can not begin until the whole field is ready for the angel reapers. Whatever hastens on the work in the most neglected portions, and those furthest behind on the list, will hasten the finish in the fields where the most has been done. The way to a quickly finished work lies out through the waste places of the earth, among the unwarned millions, wherever they are waiting for us.

W. A. S.

Encouraging Words

AMONG the privileges of the Christian life, a most valuable one is that of being ever "strong and of a good courage." This privilege is independent of circumstances. Men of the world are hopeful and courageous when there is a prospect before them of success, but the world has nothing to offer the one who has neither fortune nor inherent abilities to raise him above the level of his birth. Christianity takes men from the lowest planes of life, and raises them up to sit with Christ in the heavenly places, because the power, and wisdom, and glory of such exaltation are all of God, and not of men.

It is for the glory of God that he should take from the last generation of humanity, from the most degenerate period of earth's history, a class who will be honored above all others in the world to come, by being privileged to "follow the Lamb whithersoever he goeth."

The following words of cheer, spoken through the spirit of prophecy, should be kept in mind by any who, because of inherent lack or defects, may be tempted to become discouraged:—

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace.

He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient.

Are you one of those whom others have passed by as being useless material—one not gifted with natural abilities, or one whom Satan has debased through years spent in this hard service? If so, then you are one of those whom the Saviour "delights to take," and make "the subjects of his grace." And he will certainly do that in which he delights if you will but give him the opportunity to use you for his name's glory, by surrendering the hopeless, useless material of self into his hands.

The Christian life is always one of courage and of rejoicing. L. A. S.

The "Sabbath Observance" Campaign

MUCH interest in the Sabbath question has been developed in Washington as the result of the publication in the *Washington Post* of the open letter to the clergy of this city, which is printed in this issue of the REVIEW. The Bishop of Washington made a reply to this letter which was printed in the *Post* of Dec. 31, 1904. On Sunday, January 1, quite a number of the ministers of Washington preached upon some phase of the question of "Sabbath Observance," according to the plan agreed upon two or three weeks ago. In the *Post* of Monday, January 2, there appeared no less than six letters, one of them from Dr. Wilbur F. Crafts, the head of the International Reform Bureau, dealing with some of the issues raised by this campaign.

Feeling confident that our readers have a special interest in this matter, we reprint two of these letters:—

THE DANGER OF INTOLERANCE

EDITOR POST: I have read with interest the editorial in your issue of December 28 under the title "Sabbath and Sunday." Although I am not able to agree with all the positions taken in it, yet it does credit both to your research and to your candor. With your permission, I will call attention to a lesson from history, suggested by your closing statements, which are as follows: "The only danger is that those who observe it [Sunday] will become intolerant of those who regard it more as a holiday than a holy day. Against this intolerance those who appreciate the real value of Sunday must ever be upon their guard."

The steps taken in the fourth and fifth centuries to secure the better observance of Sunday led directly to the intolerance of the Dark Ages. These steps, and the reasons given for them, are briefly these: "The Emperor Constantine, as Sozomen relates, enacted a law [A. D. 314] that on Friday, as on Sunday, there should be a suspension of business at the courts and in other civil offices, so that the day might be devoted to less interruption to the purposes of de-

votion." This was followed in A. D. 321 by Constantine's celebrated Sunday law, which runs thus: "On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits, because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

The custom of consecrating Sunday "in a special manner to religious employments and of abstaining from all worldly business was established by a synodal law, the twenty-ninth canon of the council of Laodicea [A. D. 364], yet with this restriction, that all Christians should abstain from their worldly business if they were able."

"By a law of the year 386 those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."

These various enactments in favor of a stricter observance of Sunday were all passed so that it might be easy for the people to attend the religious services on that day. But note the actual result. "Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. . . . The theater was vastly more frequented than the church. . . . Moreover, by the civil relations of those times many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotions, against their will. [They were compelled by the government to work on Sunday!] Hence, the North African Church resolved, at an ecclesiastical convention held at Carthage in 401, to petition the emperor that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted, perhaps, without considerable difficulty. First, in the year 425 the exhibition of spectacles on Sunday and on the principal feast days of the Christians was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period."

But still the people cared more for amusement than for religion. They regarded Sunday, in the words of your editorial, "more as a holiday than a holy day." This did not satisfy the religious teachers, and St. Augustine then propounded his celebrated theory of compelling people to attend to religious mat-

ters, in the following statements: "It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected." "It was by Augustine, then, that a theory was proposed and founded which . . . contained the germ of that whole system of that spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." [All the quotations in this communication, except Constantine's Sunday law and the translation of Augustine's theory of compulsion, are taken verbatim from Neander's Church History, an acknowledged authority.]

The imperial decrees in favor of Sunday observance and the petition of the church that the government should not compel its members to work on Sunday, in order that the day might be more religiously observed, led logically to intolerance and persecution in order to compel people to be religious who were inclined to regard Sunday "more as a holiday than a holy day." Is not the lesson plain? The clergy and people of Washington ought to consider this history before they enter upon any campaign "aimed at the [alleged] governmental practise of making certain employees work on Sunday."

Furthermore, there are now before Congress two bills, with penalties of fines and imprisonment attached, designed to compel certain classes of people in the District of Columbia to regard Sunday as a holy day. The "danger" which you suggest as a possible one is even now a real one—the danger of intolerance. In the interest of a pure Christianity, I urge that the church should not attempt to secure governmental action in favor of Sunday, and that each one be left free to follow the dictates of his own conscience. W. W. PRESCOTT.

MAKING OF HYPOCRITES

EDITOR POST: I read with much satisfaction your able editorial in reference to the proposed desecration of the Lord's prayer by making its recital compulsory upon certain offenders. Surely all will agree with you that the compulsory use of this beautiful prayer, which has been a help and inspiration to millions of hearts when repeated voluntarily, would, indeed, be an "egregious blunder." Such a law would make that which, when done voluntarily, is a holy and righteous act, a sacrilegious farce.

Permit me to mention in this connection that a parallel of this wicked thing is found in the efforts now being made to make the observance of the so-called Lord's day compulsory. Compulsory praying is no more hypocritical or sacrilegious than compulsory Sabbath-keeping. Why enforce by law the Lord's day any more than the Lord's prayer? Why seek to enjoin the one and neglect the other? Both acts are voluntary—a thing of the heart, a duty wholly between the individual and his Creator. No law enacted by man can change the heart, and any law enacted demanding recognition of a religious precept can do no more than make a man act as though he was religious when he is not, or, in other words, such legislation is simply a machine for manufacturing hypocrites, as all must clearly see.

The words of the immortal U. S. Grant—to “keep the church and the state forever separate”—are especially applicable at this time. It is devoutly to be hoped that the promoters of Sabbath legislation will take seriously to heart the lesson on religious liberty read them by your most able editorial.

G. B. THOMPSON.

At no time in the past has the question of the true Sabbath and the real nature and logical result of Sunday laws been so prominently placed before the people of Washington, and we can but believe that it will result in bringing some honest souls to a full knowledge of the truth for this time. We invite all our people to unite with the workers here in earnest prayer that God may greatly bless the work in this city, and that the seed sown may bear fruit to his glory.

“God’s Holy Day”

THIS is the expression which Dr. J. G. Butler repeatedly applied to Sunday in his sermon on “Sabbath Observance” at the Luther Place Memorial church in this city on Sunday, January 2. Here are some extracts from the sermon:—

It is not a holiday, though greatly abused by multitudes who neglect God’s house and trample upon God’s day.

This great government of ours should always stand for God’s holy day. We can not afford to have men in the departments of the government working and deprived of their rest day.

Every man needs a day of rest, even the overworked newspaper men, and no doubt there are people to-day lounging at home and reading the Sunday paper who ought to be in the house of God.

Ancient Israel went down as a nation trampling upon God’s Sabbath. It is for the patriotic Christian citizen to emphasize God’s holy day in his life and in his home, in business and in government, that the blessing of heaven may abide upon our Christian republic.

From the whole tenor of Dr. Butler’s sermon it is perfectly evident that the sentiment which he represents would not be satisfied with laws prohibiting labor on Sunday if the people still regarded it as a holiday, and not as a holy day. It is true that he refers to the need of rest on the part of “the overworked newspaper men” and “the weary, worn breadwinner,” but those who put forward this plea in behalf of Sunday would not be satisfied unless “the overworked newspaper men” and “the weary, worn breadwinner” should take their rest on one particular day, and in one particular way. The spirit which demands a Sunday law in order to protect the day will never rest content until it has carried this demand to its logical conclusion,—the effort to compel men to regard Sunday as “God’s holy day.” This is the real issue which will shortly come to the front, and the

message of the true Sabbath and its significance is designed to prepare the people to meet the issue intelligently. It is time to give to this generation God’s message for this generation.

A Serious and Crucial Conflict

FROM the point of view of the New York *Sun*, the year 1905 seems likely to bring no diminution of the conflict between capital and labor, but may possibly, on the other hand, witness a more severe and crucial stage of the contest than has yet been seen. There are indications that the union labor forces are preparing for a decisive struggle over the question of the open shop. To establish the union or closed shop is regarded by them as vital to the success of the union movement, and for this the labor organizations will fight as they would for their own existence. The *Sun* reports that of late employers have been posting notices on their establishments that after a specified date these would be run on the open shop system; that the unions, in view of this movement, have been laying counter-plans, and that “indications multiply that a conflict, which may prove serious and crucial, is impending. Reports of both kinds,” says the *Sun*, “come from all over the Union, from Boston to San Francisco.”

Just now there is a cap makers’ strike in New York City, which followed the posting of a notice on one establishment there that after December 26 it would be run as an open shop, that employees would be engaged according to their behavior, and that the employers reserved the right to discharge employees for cause when they deemed it necessary. The strike was the union’s reply to this announcement.

“This strike,” says the *Sun*, “is a preliminary skirmish in what may become a wide-spread industrial conflict for the determination of a question which unionism has come to regard as vital to its organization.”

This, however, is not the most serious indication in the present outlook. The *Sun* says:—

Another and far more important skirmish, for it may well reach the dimensions of a battle, is indicated in the decisions reached on December 23 by the general executive board of the Carriage and Wagon Workers’ International Union. It is said by the committee that this will involve sixty thousand men, forty thousand of whom are organized unionists. The general secretary of that union has made this explanation:—

“We are necessarily on the defensive at first until we see what the employers are going to do, and how far the open shop movement is going to spread. We have arranged to spend a great

deal of money, and send a large force of organizers into the field, to get as many of the twenty thousand non-union men into the union as possible.

“When we have organized the trade as thoroughly as we can, we will demand the closed shop in all open shop factories. If this is refused, we will order strikes.”

From this the *Sun* concludes that “an extensive movement for the closed shop seems therefore to be on foot, and the issue between the open shop and the closed shop is likely to be fought out during the coming year, or, at any rate, the battle will begin sooner or later.”

The fight will be one to determine whether employers or employees shall control the industrial affairs of the nation, and with such an issue at stake the contest will necessarily be long and bitter. Thus the outlook continues to be prophetic of more and more strife among men, until the coming of Him who shall make wars to cease unto the ends of the earth.

L. A. S.

The Support of Our Mission Work

THE time has come when we as a people must settle the question regarding the extension of our mission work. We are confronted with two propositions: First, enlarging our fields of operation, opening new missions, planting the standard of truth in new territory, and at the same time strengthening the fields already entered; second, simply holding our own, if that is a possibility, sending out an occasional missionary as one dies, or is compelled to return on account of failing health, but practically to try to hold our own without expecting to enlarge our sphere of operations.

The time has come when the denomination will have to settle which proposition shall be the policy of this people. It is not possible for the General Conference Committee to decide such a great question. They may determine to prosecute the work with vigor; they may say the time is ripe for the entering of new fields yet untouched; they may say, “We can not be true to our trust as a committee, and not enlarge our work;” but they are confronted with the question of finance. Each year they are using to the very limit every available resource. For 1904 the offerings were far short of sustaining the workers already in the field for that year. With the Mission Board the question has been for several months, “What shall we do to sustain our workers and keep them from suffering?” The audit for 1903 was not remitted for nine long months after the close of the fiscal year. The remittances that were due the fields from month to month could only be sent in instalments,

thus often compelling our workers in the distant fields to live on only a part of their regular meager salaries. Under these conditions what could the General Conference Committee do? At their last meeting held at College View, Neb., Sept. 15-25, 1904, they unanimously adopted the following:—

Whereas, The opening providences of the Lord in the regions beyond are an imperative call to this denomination to rise to the great opportunity to send this message throughout these distant lands, where, in so far as our missionaries have entered, many souls are accepting the truth; and—

Whereas, It is impossible for the Mission Board to answer this call of the hour unless the means to support more workers can be produced; therefore,—

We recommend, That each conference committee make it a part of its conference work to co-operate with the officers of the various churches to establish in each church in its territory the ten-cent-a-week envelope plan of giving for the support of foreign missions, and that each conference be urged to raise for foreign missions, by means of the envelope plan, a sum equal to ten cents a week per capita.

The possibilities of this simple plan are great indeed. It does not bring a burden on any, or at least it could be a burden to but few, who are enfeebled with age and distressed for this world's goods; while many could and would do much more. Note the foregoing recommendation: "We recommend that each conference committee make it a part of its conference work to co-operate with the various churches to establish in each church in its territory the ten-cent-a-week envelope plan of giving for the support of foreign missions, and that each conference be urged to raise for foreign missions, by means of this plan, a sum equal to ten cents a week per capita."

The General Conference Committee, together with nearly half the presidents of conferences of the United States, considered these propositions at length. There was not one dissenting vote. To them it seemed the most feasible way by which our work could be enlarged, and funds supplied with which to maintain our workers.

The annual offerings can not do this, even with the aid of the Sabbath-school donations. These must be supplemented with a continual stream of gifts throughout the entire year. Now the General Conference Committee can not do all the work necessary to bring about a systematic taking hold of the ten-cent-a-week plan; therefore they ask the State conference committees to rally to the support of foreign missions by co-operating with church officers in definitely arranging for the church to take up the envelope plan of giving ten cents a week for mission work. They also ask that each

State conference endeavor to raise a sum equal to ten cents a week for each member.

Nor is this an innovation. Nearly every State conference has passed resolutions to this effect repeatedly. We believe the people are ready to take hold of this work unitedly, and almost universally; but some one must lead out. Some one must bring it before the church, and say, "Come, brethren, let us do this." The envelopes must be at hand. They have been sent to many churches, and can be had for the asking from your State tract society, or from the Mission Board. A postal card will bring them if you have none. Then let the treasurer or librarian distribute these envelopes each Sabbath, and gather up the ones distributed the previous week.

The elder can speak a kindly word for missions, calling attention to some interesting article in the REVIEW regarding some field, but regularly and systematically let the envelopes be distributed and gathered. How many churches not already thus at work will at once take hold and assist in supporting our workers abroad? We need one hundred thousand dollars more the coming year for mission work than we received for 1904. We must enlarge our borders in many fields. We must open up new fields this coming year. Many workers should be sent to various stations already opened, that the work may go on with vigor. But this can only be done by each one's taking hold and systematically helping in the financial part of the work. It is wonderful what can be accomplished in any great endeavor when each one does his part.

The call of God to this people is, "Go forward." We can not remain indifferent to the demands made upon us by these Macedonian cries, "Come over and help us." What mean all these open doors in every land if it is not God's call to action on the part of his people? Shall the church become so engrossed in the affairs of this life as to become indifferent to all these opportunities?—No, no! It can not, must not be.

Let every one who reads this article decide for himself whether he will be one with others to take up at once this method of sustaining our mission work. We know the blessing of heaven will follow those who cheerfully help in this time of need.

I. H. EVANS.

"To honor God, to benefit mankind,
To serve with lofty gifts the lowly needs
Of the poor race for which the God-man died,
And do it all for love—O, this is great!"

Note and Comment

AMONG the many significant developments which crowd upon one another in these times, one is reported from Rome which is "of obvious interest to the whole Catholic world." The Rome correspondent of a New York paper "has been informed on the highest authority that Pope Pius X and his secretary of state, Cardinal Merry del Val, have determined to introduce a radical change in the policy of the Vatican toward the civil power in Italy." This will overturn what has been a prominent feature in the diplomatic situation in Europe for more than thirty years.

The chief cause of this proposed modification of papal policy appears to be the rise and recent growth of socialism, in which the papacy and the Italian government recognize a common foe. Pope Pius has before his eyes the antagonism of this political class to the papacy in France, where it is said the Radical-Socialist party is now dominant in the government. Ever since Pius IX was deprived of his temporal power by King Victor Emmanuel, in 1870, Catholic subjects in Italy have been forbidden to take part in any parliamentary election, and the absence of the Catholic vote has finally given to the Socialists a degree of political power which has forced the Vatican to consider whether an alliance with the Quirinal is not expedient on the ground of self-preservation.

In the recent general election in Italy many Catholics participated, and to their vote is ascribed the rescue of "the party of order" in the government from possible defeat. The Rome correspondent before mentioned states that the papal injunction *non expedit*, forbidding Catholics to vote, though not formally lifted, will henceforth be suffered to become a dead letter; and the proof of this which he cites is that the permission under which Italian Catholics have voted the past year emanated directly from the papal secretary of state. It is further said that the Vatican is prepared to co-operate with the government to the extent of discouraging the formation of any clerical party in the Italian Parliament.

Such a reconciliation between the church and state in Italy could not fail to effect an important change in the status of the papacy in Europe and throughout the world. It must naturally bring a great increase of papal prestige. Thus events are moving on to the fulfillment of the part to be played by the papal power in the dramatic scenes with which earth's history will be concluded.

L. A. S.

General Articles

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

New-year's Hymn

SAVIOUR, let thy light appear,
On our pathway gleaming,
Through the portals of the year,
'Mid our darkness streaming.
Day by day,
Lord, we pray,
Keep us, lest our footsteps stray
Where false lights are beaming.

Clouds and sunbeams, smiles and tears,
Lie before us blended;
Hopes of youth, old age's fears,
Visions sad or splendid.
Day by day,
Still we pray,
Lord, be thou our strength and stay
Till our course is ended.

Cleansed and pardoned may we live,
Let not fears appal us;
Strength to do our duty give
Whatsoever befall us.
Day by day,
This we pray
Lead us Father, in thy way,
Till at last thou call us!

Thus sustained by thee alone,
Happy in thy guiding,
Bravely may we follow on,
In thy love confiding.
Day by day,
All the way,
Be thy cross our hope and stay,
Safe in thee abiding.

—Selected.

The Condition of Gaining Eternal Life

MRS. E. G. WHITE

ALL the instruction that any one needs in order to gain eternal life is found in the Word of God. This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, may become transformed to the likeness of the character of the great Medical Missionary.

The Word of God is definite and specific, pointing out plainly the path to heaven. Those who heed the teachings of this Word will not turn their feet into false paths. Not only is the right way pointed out, but man is commanded to walk in that way, lest by setting a wrong example, he shall lead others in the path that ends in ruin.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. Not long before he asked Christ this question, the mothers had brought their children to the Saviour to receive his blessing. The disciples would have kept these mothers away from their Master, but Jesus rebuked them, saying, "Suffer the little children to come unto

me, and forbid them not: for of such is the kingdom of God."

The ruler saw the love that Christ revealed for these children; he saw how tenderly he received them; and his heart kindled with love for the Saviour. He felt a desire to be his disciple. He was so deeply moved that as Christ was going on his way, he ran after him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being: "Good Master, what shall I do that I may inherit eternal life?"

"Why callest thou me good?" Christ said; "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart?

"If thou wilt enter into life," Christ continued, "keep the commandments. He saith unto him, Which?" In response Jesus quoted several of the commandments: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?"

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "and come, take up the cross, and follow me." Christ read the ruler's heart. He laid his hand upon his idol, — his earthly possessions, — which he must renounce before he could be found wanting in nothing. The possessions that he called his own were the Lord's, entrusted to him to be used for the very purpose that Christ has pointed out, — for the help of the poor and needy, for the relief of suffering humanity, to clothe the naked and feed the hungry.

Had the ruler been willing to obey Christ, great would have been the good that he might have done in following the Saviour's example. But he was not willing. The cost of eternal life seemed too great, and he went away sorrowful; for he had great possessions. The Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, which was seen, for the heavenly treasure, which was unseen, was too great a risk. He refused the offer of eternal life, and ever after the world was to receive his worship.

Christ came to this world to give men and women an example of how to do true missionary work. He came to bring to human beings physical and spiritual healing. Laying aside his royal robe and kingly crown, he stepped down from his high command in the heavenly courts, and, clothing his divinity with

humanity, came to this world to help human beings to rid themselves of selfish practises, and to give themselves to the service of God in helping others.

The healing of diseased souls and diseased bodies, — this was Christ's work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life.

To those who, like the young ruler, are in high positions of truth, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become his disciples. Nothing short of it can be accepted. Self-surrender is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life that which, if entertained, would demoralize the whole being.

The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professed Christians, are shortsighted, unable to see that the work of the gospel is to be supported by the goods that Christ has entrusted to them. Are we obeying the Saviour's instructions? Are we following his example? If we are truly converted, we shall regard ourselves as God's almoners, and will dispense for the advancement of his work the means that he has placed in our hands. Money is needed in order that the work waiting to be done all over our world may be carried forward. If Christ's words were obeyed, there would be thousands where there are hundreds willing to carry out his directions to the ruler. The Lord has entrusted to men and women an abundance of means for the carrying forward of his plan of mercy and benevolence. He bids his stewards of means to invest their money in the work of feeding the hungry, clothing the naked, and preaching the gospel to the poor. Perfection of character can not possibly be attained without self-sacrifice.

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me."

There are many in our world who are longing to hear the words of life.

But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields.

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work:—

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, . . . being enriched in everything to all bountifulness."

*An Appeal to Clergy **

Open Letter From Seventh-day Adventist Ministers

Sunday Observance Crusade

They ask Protestant ministers whether such a movement as was recently proposed is really Christian — What the Bible says on the subject of the Lord's day — Breach in God's Law

THE following open letter has been addressed to the Protestant clergy by the Seventh-day Adventist ministers of Washington:—

ESTEEMED BRETHREN: Having noticed the report of your meeting held in this city on Dec. 12, 1904, and the plan to open the new year with a campaign for the better observance of Sunday in the city of Washington, we wish, in the spirit of Christian kindness, and as brethren with you in the ministry, to present from a Bible standpoint what to us appears to be the truth respecting the Sabbath question, and why both Sunday keeping and Sunday legislation are wrong.

We, with you, love the Lord Jesus, and desire greatly to honor him. We stand firmly with you, we hope, on the solid rock of Protestant faith—"the Bible, and the Bible only," as the rule of belief and action. We, with you, believe thoroughly in the pressing need of a world-wide campaign in favor of better Sabbath observance. But let us be sure that all that we do is Christian, and done in a Christian way.

As ministers of God, our commission is to "preach the gospel." We are also commanded to "preach the word."

What does our guide, the Bible, say on the Sabbath question?

As Found in Exodus

In Rev. 1:10 John says, "I was in the Spirit on the Lord's day." As this was written in the Christian dispensation, sixty years this side of the resurrection, it was given for Christians to-day.

This verse does not tell us which day is the Lord's; so we must go to other parts of the Lord's story to find out what day he claims.

In Ex. 20:8-11 we find the only command for a weekly Sabbath in the whole Bible. In this we read, "The seventh day is the Sabbath of the Lord."

In Matt. 12:8 Jesus claims to be "Lord even of the Sabbath day." In Isa. 58:13 he calls this same day "My holy day," and entreats his people not to trample upon it.

All through the Bible the seventh day of the week is called by God "My holy day," "My Sabbaths," "The Lord's day," "The Sabbath of the Lord," etc. And God has never claimed any other day as his own.

In the second chapter of Genesis we are told how the seventh day became God's holy day. First, God rested on it; that made it God's rest day. Second, he blessed it; then it was God's blessed rest day. Third, he sanctified it. To sanctify anything is to set it apart for a sacred, holy, religious use.

So God set the seventh day "apart," from the "six working days," for sacred, holy, religious use. For whose use?—"The Sabbath was made for man." Mark 2:27.

God blessed and sanctified the seventh day *after* he had rested upon it, and *because* he had rested; so it was the seventh day of all future time that God set apart for a sacred, holy, religious use.

As the Sabbath was made for man, the rest, blessing, and sanctification are for man.

The Sabbath is a part of the spiritual law (Rom. 7:14); the rest, therefore, is a spiritual rest, the blessing a spiritual blessing, and the sanctification is also spiritual.

So in giving to man his Sabbath, Jesus gave him his own character—his rest, blessing, and sanctification.

Christ Made the Sabbath

Jesus was the active agent in creation. John 1:1-3; Col. 1:12-17; Heb. 1:1, 2. He was the One who did the work and the resting; therefore Jesus made the Sabbath. He is the One who gave to men in the seventh-day Sabbath his own rest, blessing, and holiness; and in Eze. 20:12 we are told that if we hallow the Sabbath, it is a sign that the Lord is sanctifying us. As Christ is our sanctification (1 Cor. 1:30), the Sabbath is, therefore, a sign of what Christ is to the believer.

Notice, too, that in the making of the Sabbath, it is the *day*, and not the institution only, that was honored. God blessed the *seventh day*. Gen. 2:3. He

sanctified the day, and he commands us to remember the day. Ex. 20:8.

All this was done in Eden before the fall, before there was any sin, before there was any need of a Saviour from sin, before there were any types or shadows. Hence, the Sabbath is in no sense typical or shadowy; it is wholly commemorative—a memorial of creation. Ex. 20:8-11.

It was made twenty-five hundred years before there was a Jew; so it is not the Jewish sabbath.

When nearly the whole world was in idolatry, God called Abraham, and made him many promises, because Abraham kept his laws. Gen. 26:5.

After the children of Abraham were brought out of Egypt, God gave them manna in the "six working days," but none on the Sabbath, to see if they would keep his law. Ex. 16:4. When they went to seek it on the Sabbath, God asked, "How long refuse ye to keep my commandments and my laws?" Ex. 16:27-30. This was a month before the law was given from Sinai.

Ceremonies and Moral Precepts

Later, God gave them many ceremonies as well as moral precepts, and among them were shadowy sabbaths, pointing to the work of Christ. Col. 2:16, 17. But he carefully distinguished between the two kinds of laws, and the two kinds of sabbaths. The ten commands he spoke with his own voice to the people. Deut. 4:12, 13. He wrote them with his own finger on tables of stone, and commanded them to be kept inside the sacred ark. Ex. 24:12; 31:18; 32:15, 16; Deut. 10:4, 5. All the other ceremonies, etc., were given through Moses to the people, were written by Moses in a book, which was kept in the side of the ark. Deut. 1:1-18; 33:4; 31:24-26. Thus God made a plain difference between the ten commandment law and all the other laws.

In the very center of the honored ten commands, God placed the seventh-day Sabbath, thus clearly showing the difference between it and the shadowy, ceremonial sabbaths given through Moses. God intends that everybody shall see this difference.

When his ministers put no difference between the holy and the common, and hide their eyes from his Sabbaths, he complains of it, and says he is profaned. Eze. 22:26.

God's ten commandment law is perfect, right, pure, clean, and true. By it the soul is converted, or restored. Ps. 19:7-11.

God will not alter, or change, the thing that is gone out of his lips. Ps. 89:34. All his commandments are sure, and stand fast forever and ever. Ps. 111:7, 8.

Paul writes of this same law in the Christian dispensation that it is still holy, just, and good. Rom. 7:12. What is true of the law as a whole must be true of all its parts; so the seventh-day Sabbath is perfect, holy, just, and good; it also stands fast forever and ever.

* Reprinted from the Washington Post of Dec. 26, 1904.

It was foretold of the Lord Jesus that when he came, he would magnify this law, and make it honorable. The law would be written in his heart. Isa. 42: 21; Ps. 40: 7, 8. When he did come, he kept his Father's commandments, the seventh-day Sabbath with all the rest. John 15: 10. He bids us to follow him, and walk as he walked. Matt. 16: 24; 1 John 2: 6.

He Worked on Sunday

Till Jesus was thirty years old, he was a carpenter; so we know that, according to the command, he worked at his carpenter's bench six days (Sundays included), and rested the seventh-day Sabbath. To follow Jesus we must do as he did.

Jesus magnified the law; that is, he revealed things in it that had not been seen. He taught that hatred is murder, an evil thought adultery, etc. He also magnified the Sabbath, and made it honorable, by tearing away the burdens placed upon it by the Jews, and revealing in it, by his acts, the rest and blessing originally placed there. When accused of breaking the Sabbath, he responded, "It is lawful to do well on the Sabbath;" that is, it is according to the law. Matt. 12: 12.

Jesus taught the people that not the smallest letter or part of a letter would pass from the law, though heaven and earth should fail. Matt. 5: 17-20; Luke 16: 17. See also Isa. 51: 4-8; Ps. 119: 89, 142, 172.

Jesus came not to destroy the law, but to fulfil it. To fulfil a law is to keep it, to do it. (See Webster.) Jesus did keep it. John 15: 10; Matt. 5: 17.

Jesus also magnified the law and made it honorable when he died on the cross because we had broken that law. If God could have changed his law in the slightest particular, then Jesus need not have died.

Throughout the eternal ages the cross of Christ stands as positive evidence that God can not change his law in the slightest particular, even to save his best Beloved from a shameful death.

Jesus came to save his people from their sins. Matt. 1: 21. The only Bible definition of sin is that found in 1 John 3: 4: "Sin is the transgression of the law." So Jesus came to save his people from transgressing God's law. But, as the carnal mind is not subject to the law of God, and can not be, Jesus gives us the new birth and the new heart. Rom. 8: 2; John 3: 3-5; 1 Peter 1: 23.

In Christ we are new creatures. 2 Cor. 5: 17. In him there is no sin. Whoever stays in him will not knowingly or willingly break God's law. 1 John 3: 4-9. If we claim to know him, while failing to obey his commands, he says we are liars. 1 John 2: 4. Even if we should keep the whole law, and offend in only one point, we are guilty of all. James 2: 8-12.

Written in Hearts of Christians

Under the new covenant God's law is written in the hearts of all Christians. Heb. 8: 10; Eze. 36: 26, 27. We then

delight to obey God's commands. 1 John 5: 2, 3; Ps. 40: 7, 8; 1: 1-3; 119: 97; Isa. 58: 13.

God's law is a mirror, into which we look and see our need of a Saviour. James 1: 23-25; Rom. 3: 19, 20. So the law is our schoolmaster to lead us to Christ. Gal. 3: 24, 25. The mirror can not wash us. So the law can not make us pure. But when we are clean, the mirror witnesses to the purity; and when we receive the righteousness of God as a free gift, by faith in Jesus, the law witnesses to that righteousness. Rom. 3: 21. Then we are no longer under the law; that is, under its condemnation (Gal. 3: 21-29), because Christ has redeemed us from the curse of the law. Gal. 3: 13; Rom. 6: 23. Then we are under God's grace, or favor. But are we then free to break the law?—God forbid. Rom. 6: 12; 2: 14, 15. Faith in Christ establishes the law instead of making it void. Rom. 3: 31.

If a man, under condemnation because he had broken the law of the land, should be pardoned by the president, he would then be under grace, or favor. But under this grace he would not be free to break the law again; if he did, then surely he would soon be under the law again.

As the Sabbath is a part of the law, faith in Christ writes the Sabbath in our hearts, and establishes it there.

The four gospel writers speak of the Sabbath with the same respect as the prophets of the Old Testament. The New Testament keeps up the difference that God placed between the days. The Spirit of God all through the Bible calls the Sabbath by its sacred title; and Sunday always by its secular number only.

In Matt. 28: 1 we are told that the New Testament Sabbath is the day just before the first day of the week. Luke tells us that it is the Sabbath according to the commandment (Luke 23: 56), thus identifying it with the Sabbath of creation.

Every Bible Christian, from Adam to John the Beloved, honored God's holy day; and no professed Christian ever thought of keeping any other day for the Sabbath for many, many years after Jesus went back to heaven.

Whence Came the Change?

In the face of all this evidence from the Christian's standard, the Bible, how is it that for so many years Christians have been resting upon another day, and treading under foot God's holy day?

The Bible gives a clear answer to this question. In the seventh chapter of Daniel is revealed a power that should fight against God, his people, and his law. In Dan. 7: 25 we are told that this power would "wear out the saints of the Most High, and think to change times and laws." The people and law of the Most High were to be in the hands of this power for twelve hundred and sixty years. See Rev. 12: 6; Eze. 4: 6, and Protestant commentaries.

Paul speaks of this same power, and

tells us that it would exact itself above God. 2 Thess. 2: 1-7. The only way that a power could exalt itself above God would be to change the law of God, and command all to keep the law as changed.

Paul said an apostasy was coming, a falling away. It was already working in his day. Satan is at the bottom of all rebellion against God. All who commit sin are his children. 1 John 3: 7, 8; John 8: 44. He worked little by little to lead the people away from God's law. The history of this apostasy can be read in such standard works as Neander, Mosheim, Gibbon, etc. These bear witness to the truth of the Bible prophecy concerning the apostasy. Heathen rites, forms, and ceremonies were early introduced into the Christian church.

Sunday was "the wild solar holiday of all pagan times." Little by little, as the bars were let down to accommodate the practises of the heathen, the people, though still all keeping the seventh-day Sabbath, were led to attach a certain amount of sanctity to the first day of the week, because Christ rose from the dead upon that day. Satan was thus paving the way for his contemplated change in the law of God.

In A. D. 321, Constantine, a pagan emperor, made a Sunday law. Constantine was a sun-worshiper, and in his law he calls Sunday the "venerable day of the sun."

Worldly bishops united with the pagan emperor to lead the people to honor the heathen Sunday, and trample under foot the Lord's day.

In A. D. 364, at the council of Laodicea, the fallen church anathematized all who should keep the Sabbath, and commanded every one to honor the Sunday. The Dark Ages followed, during which Sabbath-keepers were killed and banished. The true church was in the wilderness. Rev. 12: 6-14.

God reproves the fallen priests who did violence to his law. See Eze. 22: 26, margin. They tore out the Sabbath of the fourth command. This made—

A Breach in God's Law

Now God appeals to his true children, both Catholic and Protestant, to take their feet off from his holy day, and call it honorable, the holy of the Lord, and by thus honoring the true God, help to build up again the breach that was made in God's law. Isa. 58: 1, 2, 12-14.

Any law to be of force must be signed and sealed. The seal must show who gave the law, his right to give it, and the extent of his authority. The Sabbath command is the only one of the ten that does this. Take that away, and the law is of no force. This command reveals the Lawgiver as the Creator of all things, with a right to issue commands. God calls the Sabbath his sign. Eze. 20: 12, 20.

Before pouring out his anger upon a rebellious world, he sends a messenger to his people with the seal of God. Rev. 7: 1-4; Eze. 9: 1-6; Isa. 8: 16, 17.

In Revelation, chapters thirteen and

fourteen, a power is brought to view that would force all to worship the papacy under penalty of death. This we understand applies particularly to our own country. This power also enforces the mark of apostasy. The papacy claims the change of the Sabbath as the mark of its power. In the "Douay Catechism," page 58, will be found the following question and answer: Question—"How prove you that the church hath power to command feasts and holy days?" Answer—"By the very act of changing the Sabbath into Sunday." The papacy boasts of having done what God foretold it would do, and challenges Protestants to find any "Thus saith the Lord" for Sunday-keeping in their guide, the Bible.

In Rev. 14:9-12 God warns all against receiving the mark of apostasy either in hand or forehead.

To-day nearly all the States of our Union contain laws honoring the Sunday, while the Lord's day is constantly trampled under foot, and made the busiest day of all the week. At the present moment two Sunday bills are pending before the lawmakers here at the seat of government. There is also a widespread movement among nearly all religious bodies in favor of a universal Sunday law.

Dear brethren, may God help us to listen to his appeal, turn away from man-made institutions, and honor the Creator and Redeemer. To our mind we have reached the time foretold by the apostle Paul, when many are turned away from the truth and are turned unto fables. 2 Tim. 4:1-4. Let us be careful that we do nothing to encourage this condition.

If any position here set forth in not in harmony with the truth, we shall be glad to have it pointed out from the Scriptures. We desire only the truth.

Trusting you will not be offended by these plain words, we are, with love and respect,

Your brethren in the Lord,

A. G. DANIELLS,
W. A. SPICER,
J. S. WASHBURN,
K. C. RUSSELL,
W. A. COLCORD,
B. G. WILKINSON,
V. H. LUCAS,
W. W. PRESCOTT,
I. H. EVANS,
LUTHER WARREN,
G. B. THOMPSON,
LEWIS C. SHEAFE,
O. O. FARNSWORTH,
F. W. MACE,

Resident Seventh-day Adventist Ministers of Washington, D. C.

"Look on the Fields"

W. H. ANDERSON

It must be evident to all that we have reached a crisis in our work. Will it advance by leaps and bounds? or must it drag along? Shall we make a grand charge all along the line? or shall most

of our energies be spent at the base of supplies? Must the men in the field be crushed by the burdens that are pressing upon them? or shall we all uphold their hands?

Is it in harmony with the message, "There shall be delay no longer," to inform our workers all over the world that they must make no advances? How can we rest until the work is finished? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "How shall they hear without a preacher?" "And how shall they preach, except they be sent?"

Let us look at one of the missionaries in the field. He sees many openings to be filled. He hears many calls. Can he pass all by unheeded?

A native chief asks for a school at his village. It is an important center. It is a highway of travel. Many people would be taught the gospel if a school were opened. The missionary can not afford it. He is told that he must incur no additional expense.

A young man comes to him to be trained for the Lord's work. He wants to be associated with the missionary that he may learn how to labor. He has nothing to invest in the most inexpensive food and clothing, and must also be clothed. The missionary must say, I can not educate you. The treasury is empty.

Young converts are cut off from employment because of the Sabbath. How can they live? In America, we would say, "Go to canvassing." Alas! we have no literature in the vernacular to sell. That most potent factor for the spread of the gospel, the printed page, does not exist.

He sees his brother hungry for the truth, but he can not feed him; he is naked, but can not be clothed. Like the priest and the Levite, the missionary is compelled to pass by on the other side. He turns a deaf ear to their entreaties. He already has more than he can do. He must be blind to their need; for he is neither omnipotent nor omnipresent. There is no one to assist him.

He sees his wife and child contracting fever in a malarious climate. His own strength is failing. They need a change to a more congenial atmosphere. It will require the salaries of three native teachers for one year for them to have a rest. Can he afford it? Can he deny the light of life to the heathen, that he may prolong his own? He decides that he can not. He will struggle on until death claims him a victim.

When his strength is almost gone, when his wife is prostrate with grief because the little light of home has gone out forever, he opens the "Dear Old Review," and sees that the annual offerings for missions are doubled this year. What joy! What renewed strength! What encouragement! His brethren have not forgotten him. God has answered his earnest prayers? *Shall it be so?*

Great Danger

T. E. BOWEN

WHEN passing along the street, did you ever see red lights ahead of you? What were they there for?—O, to warn you of danger. Some excavation had been made, and the workmen, on leaving the night before, had carefully posted danger-signals, that no one should be harmed.

Along the Christian pathway are signal lights set. The traveler will do well to heed them carefully.

Just before the end we are told that some will be putting off the day of the Lord too far. Befogged with the cares of this life, they lose their reckoning, and count on years that never will come.

In our "Duty in View of the Time of Trouble," in "Early Writings," pages 48, 49, are these words: "The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a *few years longer than they expected*, therefore they think it *may* continue a few years more, and in this way their minds are being led *from present truth*, out after the world. In these things I *saw great danger*; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God."

It matters not to the enemy what it is that eclipses present truth in the minds of the remnant, whether it be a fine house, farms, merchandise, housework, studies, story-books, just anything,—things in and of themselves proper when used aright. The danger lies in letting our minds become so filled with these things as to *shut out* present truth. And if present truth is shut out, there will be found no place for the seal of God.

The great danger is (and if ever that danger has been, it is now) that the "brethren"—that class who are not in darkness—will reason like this: "We expected the end to have come before now, and possibly it is not quite so near, even now, as we have been wont to think, so we will invest in this enterprise and that, and try to make some money." It is very possible that day will come upon such unawares.

My brother, beware! Take heed to the words of thy Master, and "watch." Somebody who professes now to love this present truth will be heard to say, with mourning: "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven."

If all humbly seek God for guidance, he will so direct each one in all his business enterprises that none need be deceived by losing sight of present truth.



The Guest of Every Day

Homely work is mine to-day,—
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend,—
Work which never seems to end;

Yet I pray,
Jesus, be my Guest to-day.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,

Thus I pray,
Lord, be thou my Guest to-day!

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work he does not ask;

My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!

Christ, I pray,
Be the Guest of every day!"

— *Selected.*

The Free Use of Sugar

G. H. HEALD, M. D.

"The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease."—*E. G. W.*

PRACTICALLY all the heat and energy of the body is developed from the oxidation, or burning, of a form of sugar. This form of sugar is found in ripe fruits and in honey. It is produced from starch and from other forms of sugar by the processes of digestion; and may be produced artificially from starch, though in the artificial process the work is usually incomplete. By the process of heating with a dilute mineral acid, starch is turned into commercial glucose, a mixture of dextrose (sugar ready for absorption into the blood), maltose or malt sugar, and dextrin. Digestion must finish the process of converting the maltose and dextrin into dextrose.

By the process of malting, starch is largely converted into maltose, which must be converted by the digestive ferments into dextrose.

Cane-sugar, in order to be absorbed, must first be converted into a simpler form, but in this case two sugars are formed, dextrose and levulose.

Levulose, or fruit sugar, is generally believed to be superior to dextrose, for the reason that diabetic patients can use levulose when dextrose would produce unfavorable results. For this reason it would seem that cane-sugar might be somewhat superior to malt

sugar. It has the disadvantage, however, that in concentration it is more irritant to the stomach than other forms of sugar. But in the process of canning fruit, or of heating sugar with a fruit acid, the cane-sugar is partly turned to dextrose and levulose.

This mixture, known as "invert sugar," is less irritant to the stomach than cane-sugar, and it is not so sweet; but its food value is as great as the cane-sugar, and it is ready for immediate absorption, being practically the same as the fruit sugar.

As a rule, the cane-sugar is not completely converted into invert sugar in the cooking or canning process.

Why, it may be asked, is it, if sugar is the great fuel supply of the body, that its free use is harmful? Why would it not be better to use sugar than starch, and save a lot of digestive energy?

There are several important reasons:—

1. Sugar in concentration is an irritant. Though nature furnishes sugar ready made, it nearly always does so in diluted form.

2. Sugar in concentration may be absorbed more rapidly than the liver can take care of it. When starch is eaten, the process of digestion is slow enough to permit the liver to take care of it.

3. Sugar in large quantity favors fermentation.

4. The use of sugar nearly always leads to excessive eating; for when food is sweetened, more is apt to be eaten, when, by rights, less ought to be eaten, as the sugar is itself a food.

5. Desserts are nearly always eaten after a full meal, and nine times out of ten are an out-and-out injury.

Cane-sugar is more often used than other sugars for this purpose. In concentration it is more irritant than other sugars, but aside from this it remains to be proved that cane-sugar is more harmful than other sugars.

In the language at the head of this article, which to me seems significant and well chosen, "The free use of sugar in any form tends to clog the system, and is not infrequently a cause of disease."

Training That Crushes Individuality

Dog trainers tell us that they get their best results by training a dog to do a thing because he wants to do it; that is, they give him a motive for doing it, until he does it spontaneously, without being forced. A noted trainer says: "My dogs work for me more because they want to

please me than because they are afraid of a whipping if they don't obey. If, before a dog comes to me, he has been bullied for every little failure, it is next to impossible to make anything of him."

If an animal trainer can not get the best results by forcing an animal to do a thing against its will, how can a parent or teacher expect to get the best results from a child by the employment of fear or force? A normal boy and girl, if properly trained, will not need to be forced to do things. A young mind longs for activity and expression, but if spontaneity is crushed out of the life by slave-driving methods, ambition may be ruined, and the natural power of self-expression entirely destroyed. Many sensitive children have been ruined by being nagged and bullied for every little fault. Their natures became warped and twisted by being compelled to do things, instead of being so led that they were not only willing, but also anxious to do them.

Just as a dog trainer, by proper training, gets the best results from a highly organized, intelligent dog, but finds that the animal is all the more easily spoiled because of his very intelligence and sensitive organization; so finely organized, sensitive children, while capable of the highest degree of development, are on that very account more likely to be ruined by harsh, compulsory methods.

Spontaneity is absolutely necessary to originality, and unless a child is allowed to develop along the lines nature has marked out for him, it is impossible for him to be original and to preserve his individuality.

Parents should stop and think when a child does not show enthusiasm in his studies or in his work. There is something wrong; for enthusiasm is as natural to child life as song is to a bobolink, or as play is to a young puppy.

Encouragement, praise, and sympathy will do more to develop naturalness and self-expression in a boy or girl than any amount of threats, compulsion, or restraint.

Some parents try to fit a boy to a certain pattern, and to mold him into such a shape as they desire. They leave no room for the expression of his individuality, but try to conform him to some fixed and old-fashioned idea of their own.

The way to develop a child properly is to study him from the standpoint of what he is, not of what you think he ought to be. He may not at all fit into your conception of what a boy should be, but he may be much better and larger in every way. Find out what is in him, and help to draw it out. Encourage him every time he does well, lead him to free, untrammelled development of all that is best in him, and you will find the result will be far more satisfactory than if you had tried to cast him in your particular mold.—*Success.*

CHRISTIANITY shows us individuality in its highest form.

The Art of "Mothering"

"How's your mother, Carrie?" asked a friend of a twelve-year-old city girl whose mother was a well-known worker in various organizations for social betterment.

"I haven't seen mother for ten days," replied Carrie. "She isn't up when I go to school, and she doesn't come home till after I'm in bed at night; but I guess she's all right."

Evidently there is something wrong in that household. Miss McCracken, in her recent article on "The Woman on the Farm," puts her finger on the evil. She points out an important advantage which the country child has over the city child. Schools may not be so long or so good in the country, and opportunities for books and music and pictures may be few and far between. But mothers in the country are mothers indeed.

"You see," says the little girl from the farm, "I've seen my mother almost the whole time ever since I was born. I almost always could do everything that she did, and go everywhere she went. It was so unusual when I couldn't that I always heard afterward every word about what happened. Now, my cousin, who lives in the city, doesn't do that way with her mother. They couldn't! Her mother goes to too many places and does too many things that, she says, aren't for children, and it takes her so much time to do them that she wouldn't have time to tell about them, even if her daughter wanted to hear, which she doesn't much."

There is the problem sharply stated. Its solution is not so easy; but it is certain that there is no public service which a woman can render so vitally important to the future of the race as just this very "mothering." Only in the sort of love which penetrates the whole life of the family, and makes it sweet and sound and loyal, can be found the remedy for the social and domestic unrest which is more dangerous to our country than foreign fleets or political dissensions.—*Youth's Companion*.

"Her Husband Also, and He Praiseth Her"

ONE OF THEM

THE words at the head of this article are found in the Bible, and refer to what the true husband says about his faithful wife. The children also catch the spirit. "Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31:28.

What a beautiful description of the true home is found in this last chapter of Proverbs. It ought often to be read by every member of the family. The virtuous wife and mother seems to be the central figure in the home. She is industrious. She interests herself in all that is of interest to her loved ones. She becomes a safe counselor both for her husband and for the children. "The heart of her husband doth safely trust

in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." This settles at one stroke the pocketbook question. There is no spoil of the family. "The heart of her husband doth safely trust in her."

Because of these admirable sterling qualities, praise is her due; and the true husband—not so silly as to be filled with petty jealousies—will be first in speaking to her praise. Is this a sign of weakness on his part?—Far from it; it is a sign of nobility of soul. It is true manliness, and every time such heart-felt commendation is given her, he is helped in becoming a better man, a better husband.

How often we see, instead of the manifestation of this noble spirit, a spirit of nagging at little offenses, until the spirit is well-nigh crushed, and life becomes a drudgery, whereas it might be a round of real pleasure, all for the lack of a little commendation and praise.

Praise and flattery are two very distinct and separate terms. Praise is simply the acknowledgment on the part of others of real merit and worth. Flattery passes real merit, and seeks to make those flattered think they are of real worth when they are not.

Appreciation brings out the best qualities. Under censure they are dwarfed. For fear of making some mistake, the wife or children refrain from doing many things they otherwise would, consequently the result is sure to follow—a withering of the powers through lack of exercise.

If you appreciate the one who is seeking to do you good, tell her so. Her casket covered with costly garlands can not atone for their omission now.

Husbands, fathers, when things seem to go wrong, and you hardly know what to do or say, try a little praise, and see what that will do. It works well. Try it.

"God hath not promised
Skies ever blue,
Flower-strewn pathways,
Always for you.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength from above,
Unfailing sympathy,
Undying love."

A Word to Youth

SHAKE off your listless, shuffling ways, boys; gather up your God-implanted energies, and set about making all there is to be made of yourselves. Now is your springtime—your budding, growing, improving time; make the most of it, and fill each day to the very brim with sturdy activity and manly action. Throw back your shoulders; straighten up; look with a keen, straight glance out upon the great work field of the world,

and see what it can teach you. The world has little need of you as yet, but you have great need of the world. It is full of experiences, and object-lessons, and hints, and suggestions, for the days coming to you. Use your tongues little, but your eyes constantly. If young people would only use well their keen, quick eyes, and be governed by what they see, they would be spared many a tumble into pitfalls that those in advance are just drawing themselves away from.—*Selected*.

When Are Bananas Ripe?

THIS subject gains great importance in view of the enormous consumption of this tropical fruit in the United States.

In their native countries bananas are seldom eaten before the skin is discolored, and the pulp of so soft a consistency that it can be scooped out with a spoon. Under the artificial conditions in which they are placed in these climes, they undergo somewhat rapid changes, and the times at which they are best suited for consumption may be short and difficult to predict with any degree of precision. Authorities, however, claim that they are habitually eaten here before they have reached their most suitable stage. Before they are thoroughly matured, moreover, they are apt to be insipid in flavor, and to cause dyspepsia and other forms of intestinal disturbance. They should not be eaten before the skin is blackened in places, or when there is any reluctance in the skin to separate from the pulp.

Housekeepers know how bananas will change in the course of a single night from a manifestly sound condition to one in which the skin is blackened and the pulp soft and slightly discolored. Now, children infinitely prefer these last bananas to those that are apparently sounder, although their elders may hesitate to gratify their taste in this respect from a fear as to the wholesomeness of such fruit. Attacks of gastric or intestinal disturbance from the use of unsound bananas are far from common, and it may well be that in this instance the natural inclination of the child covers more wisdom than the caution of its elders; in fact, experts say that the banana, like the medlar, can hardly be in too ripe a condition for eating. With the rapid changes the fruit undergoes, it is hardly surprising that cases of friction between the sanitary authorities and the vendors should be of frequent occurrence as regards the fitness of the fruit for sale or consumption. . . . It would seem to us that in many such cases the importers and retail dealers have a possible grievance, and their contention that sanitary inspectors require a more thorough knowledge of the different phases bananas undergo is a valid one. The general public, too, would seem to need convincing that at present they habitually eat their bananas in far too hard and immature a condition.—*British Medical Journal*.

THE WORLD-WIDE FIELD

Malaysia

R. W. MUNSON

SOME people have an idea that this is a howling wilderness, but no greater mistake has been made. It is a well-organized and well-governed country.

The astronomers who came here two years ago to witness the sun eclipse, brought with them from America tents, cooking utensils, food, and all the paraphernalia necessary to campers in a wilderness. Their astonishment when they arrived here and found well-equipped and well-managed hotels, perfectly appointed houses, and an up-to-date society,

the more noticeable are the rainy and dry, or hot seasons.

Here in Padang the rainfall is very heavy, taking the whole year together. Because of this heavy rainfall the climate is the coolest and most enjoyable of any seacoast town in the Indies. A wide plain, composed, particularly along the sea, of sand, forms a great filter bed from which we get the finest water in the world. It is as clear as crystal and absolutely tasteless, as good water always is. Malaria is rarely met with, the nights are cool, and the air pure and fresh, coming, as it does, from either the mountains or the sea. For those

separate building, near the well as a rule, and supplied with a cement floor, and a large tank that will hold from one hundred to five hundred gallons. This tank is kept filled by a servant, one of whose duties it is to either pump or bail the tank full every day. Here the bather stands and pours the water over his body with a large bath cup, and by the application of soap and water, or water alone, as need requires, he is able to obtain both pleasure and profit at slight expense of either time or money. I have tried many ways of bathing, but none of them compare with that in vogue here in the tropics.

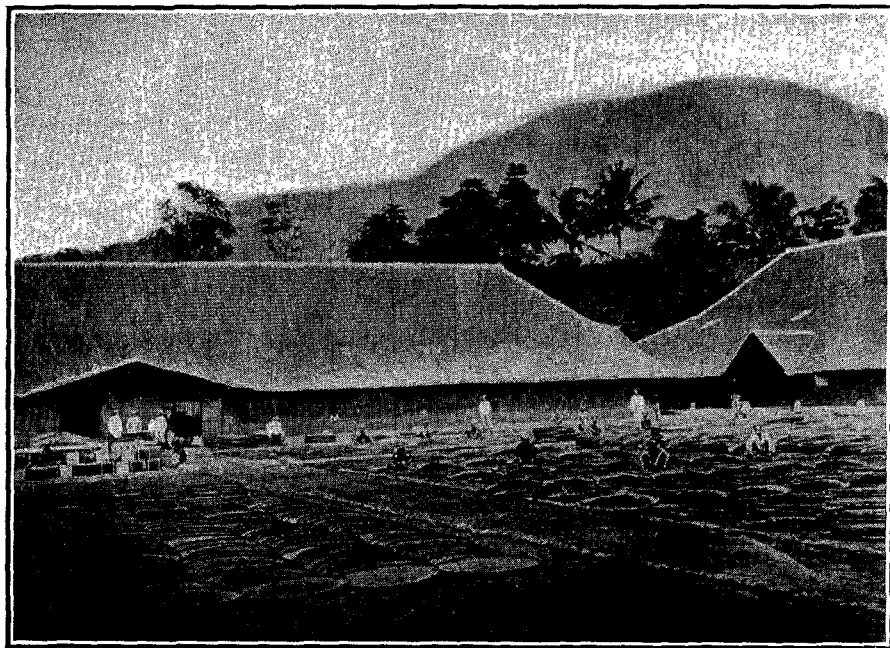
Of course in such a climate, fires are required only for cooking the food. This work is done in a separate building upon a raised platform of bricks and mortar, with openings in the ledge for pots and kettles, supported upon iron cross-bars. The smoke finds its way out of the top of the ventilators made in the roof for the purpose of letting out the smoke and the odors from the cooking food.

The races of the archipelago are all Malayan, but each possesses a type of its own. The Malays proper inhabit the Malay peninsula, the greater part of Sumatra, the northern coast of Java, and the western and northern coasts of Borneo. In north Sumatra are found the Battaks; in the island of Nias the race which gives its name to the island; in Java the Javanese; in Borneo the Dyaks; in the Celebes the Bougis (pronounced Bougeez); in the lesser islands to the west varying types resembling in general, the Malay. The Filipino differs in no important particular from the prevailing type. In New Guinea the Papuan races begin to show themselves, and they present a marked contrast to the Malay character.

The Malay is short and stocky, with straight hair, flat features, and broad, flat nose. The Papuan is tall and rather lank, with long crinkly hair that stands straight out from the scalp, forming a head which, in its full outline, is entirely out of proportion with the rest of the body, suggesting to the mind the ball of thistle-down, which is so familiar to Western eyes.

Just as they are in complete contrast to each other in physique, so are they in natures. The Malay is reticent, unemonstrative, and self-contained, while the Papuan manifests the effervescence of character that is peculiar to negro races. What would call forth no manifestation of emotion from the Malay would throw the Papuan into the most violent expression of merriment or grief. The Malayan uses his powers of speech to hide his real thoughts, while the Papuan tells all he knows.

Although these two types, found in the same latitude and within the same region, differ so widely in many ways, yet they are strikingly alike in one respect. They are both sinners; they are both selfish, as sinners always are; and they are both sadly in need of the gospel



(COFFEE DRYING, JAVA)

can be imagined. They found also a well-equipped railway, which transported them and their instruments to the town in the interior where they intended to make their observations.

I speak of these things to show what erroneous ideas foreigners have of this old colony of the Dutch. For centuries they have been improving and ruling this land, greatly to its advantage in many ways, and life is just as secure here as in the lands of the West, and in many ways more comfortable.

You will be interested to know something about the climate and its peculiarities. In the mid-tropics it is, of course, warm from January to December, with varying degrees of heat and rain. It is a humid climate, and in some parts the rainfall is excessive, while in others it is light. In one island there will be distinct hot and wet seasons, while in another these different seasons are not very pronounced. The farther one goes from the line, either north or south,

who require a cooler atmosphere a few hours' ride on the railway will bring them to Fort de Kock, which is three thousand feet above the sea-level. The mean temperature of Padang approximates eighty degrees Fahrenheit. In some places it is a little higher, but I think nowhere will it exceed eighty-two or eighty-three. The days are warm, and the nights cool. Here in Padang we always sleep under a woolen blanket the greater part of the night. During the rainy months, we have to dress and sleep much as we would in America in the cold season.

The dwellings are all built for the heat, having wide verandas, extending eaves, large windows and doors, and plenty of shade. In this part of the country the houses are built of planks, and have palm-leaf thatch, although many have corrugated iron roofs. The bath is a most important and essential feature of the daily routine, and a most delightful one it is. The bath room is a

of Jesus Christ. The tokens of Satan's power over them are abundantly evident. They are both alike susceptible to kindness, and are capable of loving those who love them. Both alike are within the range of the gospel, and both have yielded to the power of the truth. Christ died for both, and his command, "Go ye into all the world, and preach the gospel to every creature," includes both these races; therefore I trust that all who read these words will remember that they too have a responsibility to discharge to these unfortunate people in this highly favored land.

Although the Malay is quiet, he becomes, under certain circumstances, a perfect fiend incarnate, and then he "runs amuck," killing indiscriminately all who come in his way. It is a form of madness apparently, in which despair is usually the operating cause.

Besides the Malays and Papuans, there are many negritos in the archipelago. They are unlike the Papuans, and their origin is a mystery. They number twenty-five thousand, more or less. They are dwarfs in stature, thin, spindle legged, and have a head like a negro's, with flattish nose, full lips, and thick frizzly black hair. They are a low type of humanity, but are far superior to the dominant races in one important particular, and that is sexual morality. They are monogamists, allow no divorce, and inflict severe penalties for unfaithfulness.

Many Chinese have long found this fertile region a rich pasturage for their energy and frugality. There are two classes of Chinamen,—the babas and the pure-blooded Mongolians. The former are a mixture of Chinese and Malay blood, and they all speak Malay as their mother tongue.

Not a few Tamils, or "Klings," as they are locally termed, Japanese, Arabs, and even a few Turks and Asiatic Jews must be added to complete the list.

Of course the European is taken for granted; for he is the ruling power here. It is his genius and ability that have developed the trade and industries of the entire region. Whatever his vices, and however bad his influence in the realm of morals, it is due to him that we can preach the gospel in security here. The absence of cannibalism, family and tribal feuds, and savage warfare testify, to some extent at least, to the spiritual character of the missionaries' labors.

There is much more that might be said, and we hope to give further information concerning this important region at some other time.

Padang, Sumatra.

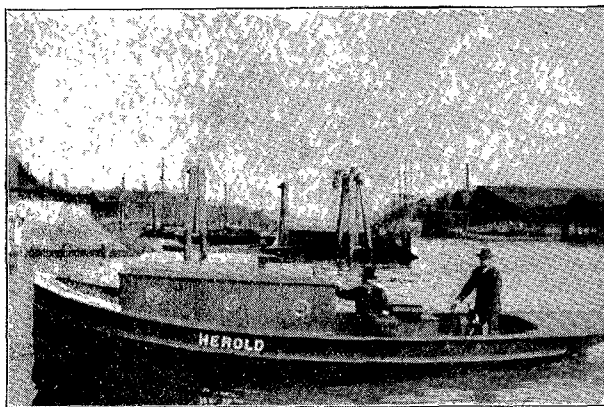
THE China Inland Mission had, on Jan. 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides fifteen still engaged in study, and twenty-five engaged in home work, or not yet assigned to stations. Four hundred and sixty-five of its missionaries are women. The receipts of the society for 1903 were \$225,458.30. It reports the number of

conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the kingdom when they sought to barricade it by that terrible outburst of 1900.

An Appeal for the Seamen

J. CHRISTIANSEN

WHETHER we acknowledge it or not, the advancement of science during the past century is only an echo from the bell of liberty and progress that started to ring in the United States a century and a quarter ago. In the United States prophecy was fulfilled. But just as we have the United States to thank for the religious and civil liberty that now blesses the world, so we have that country to thank for the third angel's message. From there it is to go to all the nations, kindreds, tongues, and peoples. Does not this also include the millions



THE BOAT "HEROLD"

of seamen, carrying the world's commerce on the mighty deep? A long time ago I read from Sister White's pen that we have paid too little attention to the sea-faring people.

I am an interested and careful reader of the REVIEW AND HERALD, and notice especially how the several conferences are planning for the advancement of the cause in the different parts of the earth. I see with gladness the great plans and willing responses of our American brethren. I read how Elder Daniells and others stirred the camps in various places, and how the brethren in several of the States responded to the Macedonian call. But why is it that the sea-faring men are never considered?

Our workers sometimes speak of their experiences by sea—the high waves, the stormy weather, and the thankfulness with which they again set foot on terra firma. Perhaps they may have seen or heard the captain; but did they think of those who kept the ship in motion? Do they ever see those coming up from below, all covered with coal dust, or the others busily at work here and there in different parts of the ship? In passing a sailing vessel, do they think of the seamen there?—It would seem not. I am tempted to think of Mark

7:27 in this connection. But some would say, "This neglect is not intentional; it is only thoughtlessness." Has the Lord forgotten?—O, no! And neither has Satan. He takes great interest in the sailors, and his agents are wide-awake in their calling.

I know from experience that sailors never lack opportunities tending toward destruction. But our people are as silent as if such a class of human beings had no existence, and did not belong to those who have a part in the plan of salvation. If one here and there accepts the truth, he turns his back on his former associates; for he could hardly do otherwise if he desired to.

So far as I know, the boat "Herold" is the only one of its kind in Europe, and how long it will be running is a question. Oresund, between Denmark and Sweden, is the most important place in the world for a mission boat, and for seven years I have been laboring to get one for that place, but thus far it has been of no avail. It is interesting to

stand on the shore and see a large fleet of ships get under way, but who asks if these ships have any of our literature aboard? My heart bleeds to think of this. Are we to be silent forever about this? Then why do we read in Rev. 14:6, "to every nation, and kindred, and tongue, and people"? Where do we find them more frequently than on the ships that traverse the sea? Why do we read in Rev. 14:9, "If any

man worship the beast," and in Rev. 17:2, "and the inhabitants of the earth have been made drunk"? Does this not include sailors? In Rev. 12:12 I read, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you." We certainly have much to do on land. But remember that among the seamen are those as dear to our Saviour as any on land. These are included among those he came to save. Through the missionary boats we gain access to these. Our literature is always welcome. A boat in Oresund would be a great help. Donations for this boat can be sent to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

Hamburg, Germany.

LESS than thirty years ago (1875) Stanley gave King Mtesa, of Uganda, his first lesson in Christian doctrine. At that time there was not a Christian in all Central Africa. This year the London Times, in the regular course of its news, publishes an account of the consecration of the great Christian cathedral, built by the Uganda church, at Mengo, which was formerly King Mtesa's capital. Ten thousand native Christian Ugandans attended the consecration services.

THE FIELD WORK

Indiana

HARTFORD CITY.—I came to this place November 25, and began meetings the same evening. The Spirit of the Lord has been present, and his blessing has attended the work. Differences have been put away, and brotherly love has come in instead. Twenty persons have been added to the church, and several others are interested. People of other denominations have come in to worship with us, and a good influence has gone out from our meetings, prejudice being to a great extent removed. The church has been strengthened, and the brethren are all rejoicing in a new life and power. Pray for the success of the work at this place.

U. S. ANDERSON.

Iowa

DES MOINES.—The Des Moines church enjoyed a refreshing season in the meetings held by Elders Daniells and Starr, December 29-31. Quite a number of isolated members were in attendance and greatly appreciated the privilege, and all were very much encouraged. Elder Daniell's review of the lines of prophecy and their fulfillment, and his recounting of the early experiences in this message—which constitute the evidences of our faith—led us to a greater appreciation of the truths which make us a peculiar people. The warnings and admonitions given, the accounts of interesting openings in other lands, and the appeals for help in maintaining the work of God in the earth, filled us with a desire to be more faithful in the service of the Lord, to consecrate ourselves and our means more fully to the advancement of his work.

J. W. DORCAS.

Argentina

BUENOS AYRES.—The work seems to be onward in our several South American fields. In the State of Parana, at Castro, several have lately begun to keep the Sabbath, under the labors of Brother Emil Hoelsle. This is a new field, he having moved to this place to be more centrally located for the whole State. Elder Graf reports that more than fifty have accepted the truth in one place in the State of Rio Grande do Sul, where he and Elder E. Schwantes have been laboring.

Several have begun to keep the Sabbath at Lehmann, Argentina, where our recent conference was held. This is an Italian Catholic town, and those who have accepted the truth were Catholics. The interest still continues, and the work is being carried forward by Brother Santiago Mangold, one of our licentiate.

Others have received the message in Valparaiso, Chile, and a few weeks ago seven were baptized. While the enemy is working, the Lord is lifting up a standard against him.

J. W. WESTPHAL.

South Africa

JOHANNESBURG.—Our work is moving along nicely in Johannesburg. A few are deciding for the truth; six have taken their stand definitely. Others are wavering and we can not yet tell which way the balance will turn.

Sister Webster is doing good work as a medical missionary, and is also giving quite a number of Bible readings. Sister Keet is progressing in the work nicely, and has several Bible readers. Brother Robinson is looking after the tent, and spending what time he can in canvassing.

We have a children's meeting each Sunday afternoon, with an average attendance of over sixty. My wife is very grateful to those who have been kind enough to send us back numbers of the *Little Friend* and the *Youth's Instructor*, and would like to have as many more as we can get. The children appreciate the papers very much. All papers may be sent to 20 Jacoba St., Troyville, Johannesburg, South Africa.

Our Sabbath-school also is increasing in numbers and interest. A kindergarten department has just been opened. The little children are much pleased.

A. W. KUEHL.

Mississippi

We do enjoy the visits of the *REVIEW* every week. It brings letters of encouragement from all parts of the field, and shows that the third angel's message is going to all the world, and soon the work will be done, Jesus will come, and we shall be gathered home. How careful we ought to be of our words, thoughts, and deeds!

The work in this great and needy State is onward. Three have begun to keep the Sabbath at Moselle. I expect to visit them during the week between Christmas and New-year's.

During the week of prayer I visited the little companies at Hattiesburg, Ellisville, and Laurel, and found them all of good courage. The Lord came near at each place, and we enjoyed the many blessings that he gave. At our last meeting with the few at Ellisville, we took up the annual offering. We are but few and poor, yet we gave with the earnest desire to see the truth go to every nation, kindred, tongue, and people, and thus hasten the glad day when Jesus will come. After the offering was taken, we all bowed down and consecrated the offering, ourselves, our children, and all that we have and are to the Lord's service. The Lord came very near, and we felt strengthened to press forward and work harder than ever before.

Our church-school is progressing well, and it does our hearts good to see the children take such an interest in the things of God. We are sure that the church-school was ordained of God, and that it will be the means of doing much good. We are thankful for the way the parents have co-operated with the

teacher. God's hand is leading in this great and important branch of his cause. One little boy has been in the habit of blowing the bellows in the blacksmith shop for his father on the Sabbath; but since he began going to our school, he tells his father that he can not blow the bellows for him on that day because it is his Sabbath. He and his little sister come to Sabbath-school and prayer-meeting regularly. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." God will use the children in these last days to proclaim his message. May the Lord's richest blessings be granted to parents and church-school teachers, for great responsibility rests upon them in training the lambs of the fold. Pray for the work and workers in this needy field. We are of good courage.

JAMES AND CARRIE BELLENGER.

The Work in Northeastern Jamaica

THIS field comprises the parish of Portland, with an area of about two hundred and eighty-eight square miles, and a population of thirty-two thousand. This is the chief banana-producing parish of the island. It is also the headquarters of the United Fruit Company, the largest fruit-trading company in the island, as well as of other smaller companies.

Its capital, Port Antonio, the next shipping port to Kingston, is a town of growing importance, and could well be styled an "American town," as one sees more of the American customs there than elsewhere on the island. There is a great future for Port Antonio. Besides the great improvement being made to the town through the United Fruit Company, an American company has undertaken the construction of hotel buildings, which, when completed, are to be the best in the island. The streets are expected soon to be lighted with electricity. They are being reconstructed, and a park has been recently added, while the town is extending more and more. During the tourist season, which begins about the first of the year, the town does its best business, being visited by hundreds of Americans; in fact, throughout the entire year it is visited by Americans and others. During the banana season, called the "long days," which begins also with the tourist season, money is freely circulated. The planters receive 2s. 6d. a bunch for their fruit, which is a profitable return. We would add, too, that in this parish are to be found people from every parish of the island, who have come to earn money.

In this interesting parish we have the third angel's message permanently established. In Port Antonio we have a neat and attractive church building, which is a credit to the cause. It is thirty-six feet by twenty-four feet, with a frontage of eight feet by seven feet. This was dedicated November 13. Thus in this capital there is a memorial of the great truths for these last days.

Seven miles to the south (with Port Antonio as a center) is situated the John's Hall Church, on the top of a mountain which overlooks the harbor, as a beacon light, indeed, pointing out the

reefs of danger, and guiding souls into the quiet haven of rest. About nine miles to the east is the Sherwood Forest church. Thirteen and one-half miles west, and three and one-half miles from Hope Bay, is the Swift River church, situated in a beautiful valley, and watered by the river from which it takes its name. Seven miles across the mountains, and eight miles from Orange Bay, is the Moore Park church. And a pleasant walk of two miles from Buff Bay brings us to the Hart Hill church. Thus we have six strongly built church buildings in the parish. Of these four are organized churches and two are companies, with a total membership of one hundred and seventy.

These brethren have labored hard to erect these buildings, and now that they are completed, there is a great work for the brethren to do. Each company has been raised up by God to form a nucleus, with its apportioned territory assigned it. By faithfully living out the truth, and giving it to those around them, these brethren and sisters can work. Filled with the missionary spirit, they can say to the ministers, Go to those places where the truth has not been proclaimed, and establish the work. We will carry on the work here. Thus the whole parish will be worked. There are several small interests at present; but these can be looked after by the brethren in the different churches.

The writer has spent three years and nine months of interesting labor in this field; and as he leaves for his new field of labor, his prayer is that the grace of God may abound richly to all, and, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

HUBERT FLETCHER.

The Eastern Polynesian Mission

THE second annual conference of this mission was held at Avera, Raiatea, July 7-18, 1904. The workers in attendance were Elder E. H. Gates, general superintendent of the island field, from Australia; Brother and Sister G. F. Jones and Miss Gooding, from Rarotonga; L. A. Roth, Paul J. Deane, and Mrs. Beckner, from Tahiti; and Brother and Sister B. J. Cady and Miss Nelson, of Raiatea. We hoped to have some of our people from Pitcairn with us, and several had planned to come, but it was thought unsafe for their cutter to make such a long trip again.

The meetings were held in the home on the Hillsdale plantation, and most of the visitors were entertained there. No better time could have been chosen for holding the meeting in this place, as we have but little rain at this season of the year, and also have our coolest weather.

I believe that all enjoyed their short sojourn in this quiet spot among the verdant hills, where God seems to come especially near. In leading us to this place, it is as if the Lord said to us, as to his disciples of old, "Come ye yourselves apart . . . and rest awhile." And I trust that all found just the rest needed, and that they now go out to labor with new energy and courage.

Part of the time during the meetings, the people of the island were in the settlement, celebrating the chief holiday

of the French nation. The custom is to celebrate three days, July 13-15, but the natives try to lengthen it out all the way from one week to a month. The natives of the island were all compelled to attend this celebration, and help in the singing, or else pay a fine of \$1 each. This is in accordance with an old native law which is still in vogue, and is quite in harmony with the tastes of these people, who love to attend such gatherings, and who are highly entertained for days at a time in watching the trials at the fortune wheels and listening to the singing. They call it *arearea* (pleasure); but while nearly the whole island were gathered in the village, vainly seeking their pleasure in this way, a few of us met day by day in our retreat at Avora, and found *real* joy in considering our relation to God and to his work.

From the ninth to the eighteenth the time was quite well filled with meetings. Our week-day services were held each day from eleven to twelve o'clock in the forenoon, from one to about half-past three in the afternoon, and again in the evening. Considering the time it occupied, I think that what brought in the most light and blessing was a series of Bible studies, showing the importance of the spirit of prophecy and its relation to the church. These were conducted by Brother Gates, and were heartily appreciated by all. Our conference meetings occupied the larger part of the time. Though our delegates were few in number, most important matters were thoroughly discussed and decided. Quite a number of good resolutions were adopted. In the discussion of these resolutions, important matters of church discipline were carefully considered, and the truth was made plain to all present. At times, these meetings took the form of a brief social service, as in the consideration of the resolution urging all to be faithful in tithe paying, when many testified to the blessing received as a result of faithfulness in this respect, while some who had not been in the habit of following out this plan expressed a determination to do so in the future.

As most of our brethren in Raiatea are English-speaking people, and usually all present understood the English our services were conducted in that language.

One interesting feature of our meetings was the reports from the various laborers in regard to their work during the past year. Though Rarotonga is about seven hundred miles from Tahiti, it is a part of our mission field, and we listened with much interest to the reports given by Brother and Sister Jones and Sister Evelyn Gooding of the work there. Sister Gooding came from Australia a little over two years ago to take up school work in that island. This work was first conducted in the form of a boarding-school at Arorangi, but has since been removed to Titikaveka, where it is carried on more successfully as a church-school. Brother and Sister Jones went to Rarotonga last August, and have since labored hard to build up and establish the work in that island. A church building has been erected at Titikaveka, and was dedicated last May.

Brother Deane has spent the past year in Tahiti. He never before attended a meeting of quite such a nature as this, and it has brought a great blessing to

him, and through him we trust that it may be a great help to our native people, for whom he is to labor.

As Mr. Cady was away so long on his visit to Pitcairn Island, he has not been able to get out into an entirely new field, but his remaining time has been fully occupied in labor in connection with our churches, and looking after our industrial institutions. A sugar-mill has been started in connection with the Hillsdale plantation, which will help to furnish work for those receiving training, and also be a financial help to the place.

Since our last meeting, Brother Roth has been laboring especially for the French people of these islands, principally through the distribution of literature. Brother and Sister Beckner moved to Tahiti a few months ago, and now have charge of the bakery in Papeete. Brother Leonard Christian has taken Brother Beckner's place at Hillsdale as overseer of the outdoor work.

Sister Nelson has been busy the past year instructing the youth who have been under her watch-care, and training them as best she could. Her efforts have not been in vain, as four of them have decided to take their stand on the Lord's side. We rarely see children here take upon themselves the name of Christians and unite with the church, but we are glad to see these little ones take this step; for we know that the lambs are safer in the fold than they would be outside.

The principal work of the writer during the past year has been in behalf of our Sabbath-schools. The work of translating and copying our Sabbath-school lessons in the Tahitian has been continued, and readings have also been prepared in that tongue for use in the Sabbath-school and church services. One result of this is seen in the development of a better missionary spirit among our members, which is manifest by a large increase in our Sabbath-school donations.

I am sure that the efforts put forth to help our own people have not been in vain. Although they make very slow progress, we can see some encouraging results, and we have learned to rejoice over every apparent victory, though it may be very small. We are told that we must "educate, educate, educate;" and that is especially applicable to this field, where past education and hereditary influences have all been so very detrimental to all that is good and pure and true.

The prevailing opinion in these islands is that the young people can not be Christians until after they are married, and native parents do not usually expect their children to keep themselves pure. As a result, the youth almost invariably give themselves up to licentiousness and revelry, which necessarily brings on physical, mental, and moral weakness, and an early death. The sad effects of such living is everywhere apparent in the diseased condition of the people, and in the many deaths. For instance, among the few Sabbath-keepers in the two islands of Raiatea and Tahiti, I can now bring to mind eighteen who have died in the past eleven years since we came here, and this does not include the small children, but only those grown to maturity. The death-rate is just as

great outside of our ranks. The native people are rapidly degenerating in every way. Excess in eating and drinking is one cause of this, and the free use of tobacco by both men and women is another. They are taught from childhood to indulge the appetite, and it seems almost impossible for them to see that it is their duty to deny the appetite, and not partake of such things as will weaken the body. They are trained to think that the more they eat, the better it is for them, and that it is a great mistake to urge one to refrain from eating everything in case of sickness. The fact is that when one touches a native's appetite, it is as if he touched the apple of his eye. In spite of all this, many have gained the victory over tobacco and alcoholic drinks, and some have gone still farther; for the Lord is able to do for them what man can not do.

The last Sabbath of our meetings will long be remembered. We had the pleasure of receiving into the church through baptism one young woman and four children. One of the children is a boy from the island of Aitutaki, who has spent the past year with our workers in Rarotonga. For the present, he is to remain here at Hillsdale under the care of Sister Nelson.

The officers chosen for this coming year were as follows: Chairman, B. J. Cady; Secretary, Mrs. Cady; Executive Committee, B. J. Cady, G. F. Jones, and G. T. Beckner.

Nearly all expressed themselves as having enjoyed these meetings as much as any they ever attended, though some have been in attendance at our large General Conferences. Probably one reason for this is that the burden of the work for this field rests heavily upon the few of us who are here, and we feel intensely interested in planning and working for its development. Then, too, the Spirit of the Lord has been with us in a special measure to soften and subdue hearts, and to help us to see eye to eye. The Lord has been true to his promise that where only a few are gathered together in his name, there he will be in their midst.

On the whole, it has been a season of refreshing to the workers, and although we may not be able to do any *more* work during this coming year than in the past, we hope to do *better* work. We start out anew with a strong determination to co-operate with Christ, that his will regarding us may be fulfilled to the salvation of precious souls.

MRS. B. J. CADY.

Papeete, Tahiti.

A Letter From the South

MEMPHIS, TENN.

DEAR REVIEW AND HERALD: It is a great pleasure to me to express my unbounded interest in our much beloved REVIEW AND HERALD. And as I have watched closely the advancement and progress of the message at Washington, and the prospering hand of the Lord in it, my soul has been caused to rejoice. And although I am not able to contribute means as I used to, to its financial interest, my heart is in the work. I expect soon to remit a small donation to the One Hundred Thousand Dollar Fund, as an expression of my continued interest in the good old REVIEW AND HERALD.

F. T. WALES.

Week-of-Prayer Notes

From the Southern Illinois Conference

I ENJOYED some good meetings during the week of prayer. At Noble the Lord blessed us greatly. Three of the young people united with the church, one backslider was reclaimed, and four are awaiting baptism.

I am now near Danville assisting Elder Stanley in a series of meetings. We are having a good interest. Two families have taken a stand for the truth, and others are much interested.

CHAS. THOMPSON.

THE week of prayer was a season long to be remembered by the New York Conference. The readings were highly appreciated, and the social meetings were soul-stirring, plainly indicating that hearts had been moved by the spirit breathed forth in the readings. In some instances confessions were made, estranged hearts united, and the churches revived.

Our annual offerings in the conference in 1903 exceeded those of 1902, and according to present indications the offerings of 1904 will greatly exceed 1903.

We trust the eighty thousand dollar point will be reached, from the fact that the greater the amount of means raised and properly expended, the more rapid will be the advancement of the message, which is certainly destined to ripen up earth's harvest, and garner precious souls into the soon-coming kingdom.

S. H. LANE.

THE *Southern Watchman* says of the week of prayer at Nashville, Tenn.:—

"The week of prayer was a great blessing to the Nashville church. The Spirit of the Lord was present in all our meetings. Sinners were converted, and believers strengthened and encouraged. The offering for foreign missions at the close of the week was generous, when it is considered that the church is not large, and that it has no wealthy members. The whole amount was about one hundred and fifty dollars, half in cash and half in pledges. May our offerings accomplish great good in the Master's service."

A Noble Work

THE Keene (Tex.) Orphanage has been remarkably blessed during the past summer. The founders of the institution took two of their children to assist in the work of selling *The Bible Training School*. They were out about five months, and sold thirteen hundred and forty dollars' worth of double numbers of *The Bible Training School* under one cover, at ten cents a copy. Who can fail to see the hand of God in this?

They worked in eleven States and one Territory, and also in about twelve large cities and scores of smaller towns. The truth was scattered by them like the leaves of autumn. The profit on this work is about one thousand dollars, which has gone to the support of the Keene Orphanage.

Space will not permit a narrative of the numerous and valuable experiences of these workers. The proprietor of the orphanage has traveled in the interest of the Lord's work for nearly forty

years, but never had such an enjoyable and profitable trip before. He gives the praise all to his Heavenly Father.

He also labored with many churches, including two of the colored churches in Mississippi. This was a rare privilege to him, and one long to be remembered. The Lord has blessed the work in the South for this unfortunate race.

* * *

The Sabbath Agitation in Washington

THROUGH the efforts to secure Sunday laws for the District of Columbia, and the agitation for better Sunday observance in Washington, the Sabbath question is coming to the front at the nation's capital.

December 12 seventy-five Protestant ministers of Washington met and decided that "the first Sunday in the coming year should be devoted to the discussion of the question of 'Sabbath Observance' in the city of Washington." The sermons to be preached then were to be expressly aimed at the governmental practise of making certain employees work on Sunday. A systematic campaign, therefore, it was reported, was to be inaugurated "to remedy this state of things."

To us this seemed a providential opening to present the claims of the true Sabbath in contrast with the false, and the evil involved in the movement to exalt the Sunday, and enforce its observance by law. We therefore decided to address an "Open Letter" to the Protestant clergy of the city on the Sabbath question. This we did, giving in it the plain Bible argument on the Sabbath, the perpetuity of the law of God, the change of the Sabbath, and the final warning against false worship in the matter of Sabbath observance. The letter, which appears in another part of this paper, was published in two of the leading daily papers of the city, which have a combined circulation of something like sixty-five thousand copies. We also published ten thousand copies of the letter in tract form, which were circulated in the city in connection with an announcement for a mass-meeting to be held December 28 in one of the large halls of the city, to discuss the question, thus giving a total circulation to the document of seventy-five thousand copies, which would mean a reading audience of three hundred thousand or more.

Two days after the publication of the "Open Letter," the *Washington Post* came out with a leading editorial on "Sabbath and Sunday," in which it was pointed out that beyond all question Sunday is not the ancient Bible Sabbath, that the Seventh-day Adventists are consistent in their keeping of the seventh day, and that the great danger in connection with the Sunday movement is that the friends of Sunday observance will become intolerant.

The mass-meeting was held in Pythian Temple, December 28, as announced, in which Elders K. C. Russell, W. W. Prescott, G. B. Thompson, J. S. Washburn, Luther Warren, Prof. B. G. Wilkinson, and the writer took part in the speaking, each dealing with a different phase of the question. Good reports of the meeting appeared in all three of the

daily papers of the city the following day.

A few days later there appeared in two of the papers a reply to our "Open Letter," written by Bishop Satterlee, of the Episcopal church of Washington, and in one paper a very weak and brief attempt at a reply by Mr. W. F. Crafts. The bishop took the position that because the Supreme Court of the United States has decided in favor of Sunday laws as utilitarian in character, therefore whatever our personal preferences or convictions may be in the matter, these should be laid aside, and as loyal patriots, all should heartily support the Sunday laws of the country. On the religious side of the question, while admitting that the Sunday Sabbath has been established by no divine command, he held that the "universal Christian consciousness of the church" is the real authority in the church, and as this approves of Sunday observance, the practice is warranted,—positions plainly at variance with the fundamental principles of Protestantism, which assert that the rights of conscience are above the state, and the authority of the Holy Scriptures is above the visible church. A reply to the bishop's letter was prepared by Professor Prescott, and appeared in the *Washington Post* of January 7, occupying over a column.

Thus the agitation is broadening, and the attention of many is being called to God's downtrodden Sabbath here at the capital of the nation. Within a week ten columns of matter on the subject have appeared in the daily papers of Washington. And to speak through the Washington papers means much; for they are widely circulated, and speak for the nation.

W. A. COLCORD.

"The King's Business Requires Haste"

WE take this opportunity to urge upon all the importance of making haste in the circulation of the petition remonstrating against the Sunday bills that are now before Congress; for the present session will be a short one, as it must close by the fourth of March. There will be only about six weeks at most after the receipt of this issue of the *REVIEW* before our opportunities to present the petition against these present bills will be over; it will therefore require special haste to secure the signatures to these petitions and to return the petitions in time for us to use them before Congress adjourns.

The following was said in substance to one of our brethren the other day, in a Western State, who was circulating the petition: "We will not sign your petition, for this concerns only the District of Columbia; but when Congress does anything to interfere with our State laws, then we will sign a petition." A good answer to such an argument will be found in the leaflet that accompanies the petition blanks, entitled "Sunday Bills Now Before Congress," under the sub-heading "A District Law an Entering Wedge." The facts are that the city of Washington is unlike all other cities in the United States in that it is not a self-governing city; that is, Congress legislates for it. With this thought in view, it will be readily seen

that every citizen in this country is directly concerned in any action the government may take on a question of this character for the District of Columbia; for the national legislators are representatives of the people from the respective States from which they come, and are pledged to carry out the will of the people in harmony with the Constitution of the United States. Let it ever be remembered, therefore, that when once Congress commits itself to Sunday legislation in the District of Columbia, it then would, without doubt, take its stand for a national Sunday law.

Those circulating the petition should be careful to fill in the name of the place where it is circulated, in the blank space at the head of the petition, and see that each person signing, signs both petitions, the one addressed to the House, and the one addressed to the Senate.

K. C. RUSSELL.

The Burning of the New England Sanitarium

FROM press dispatches we learn of the burning of the New England Sanitarium, located at Melrose, Mass., which occurred on the night of January 1. We take the following report from the *Boston Journal* of January 2:—

"While the New England Sanitarium was enveloped in flames at half-past nine o'clock to-night, the women nurses fought the fire with buckets, hand grenades, and a small hose, as the male attendants carried to safety the forty inmates.

"All but the stone wing of the institution was destroyed, but throughout the excitement not a life was lost, no one was injured, and no sign of a panic appeared.

"There were many thrilling rescues of the helpless patients, the women acting with equal bravery and heroism with the men, and it was due to the splendid fire drill maintained at the sanitarium, and to the coolness and heroism of the seventy-five employees, that the patients were rescued.

"The fire started soon after nine o'clock in the room of Miss Etta Albee, a nurse, who overturned a lighted kerosene lamp. With splendid presence of mind, she ran into the corridor, and instead of growing hysterical she sounded the fire gong, then went to the office of Dr. C. C. Nicola, head of the corporation and head physician, where telephone messages were sent to the Stoneham and Melrose Fire Departments for assistance.

"Then the employees of the institution carried out their drill, the women, with few exceptions, fighting the fire, while the men, because of their superior strength, carried out the helpless patients and assisted the others.

"Long before the firemen arrived, all the inmates had been taken to the numerous cottages connected with the sanitarium and occupied by the physicians, and with the exception of a score of the nurses detailed to care for the patients, the employees returned to fight the fire.

"It was due solely to the fact that the women were able to keep the flames from spreading rapidly that the inmates were given time to escape.

"After all were out, men and women employees in the sanitarium made trip

after trip through the halls and rooms to see if any by chance had been overlooked, until it became impossible to live for a moment in any part of the building except the stone wing where the offices are located.

"All the inmates were made comfortable in the cottages, and there is ample accommodation for the employees also in the many new cottages that have been erected in connection with the sanitarium.

"The loss to furnishings, instruments, and other equipment will be heavy, how heavy, I can not estimate now," Dr. Nicola told a *Journal* reporter, "but the loss on the buildings will not be much more than twenty-five thousand dollars, I believe.

"It is too early to talk of plans, but I believe we shall go about rebuilding. We can care for a good many patients in our large cottages, and the site is too healthful to give up. I believe we shall rebuild at once, although, being a corporation, this can not be an authoritative statement."

"The sanitarium was on the site of the old Langwood Hotel, burned about three years ago. Wings had been added until it was a very large building.

"Half the firemen, from both Stoneham and Melrose, were ordered to remain on duty all night as they had by no means finished fighting the flames at midnight."

Our Church Paper

The Review and Herald

WE should never lose sight of the fact that the *REVIEW* and *HERALD* is our church paper, and no other periodical printed by the denomination can take its place.

How I wish every Seventh-day Adventist in the world appreciated the value of the *REVIEW* enough to subscribe for it, and to read carefully its contents each week. But some will say, "We are not able to take the *REVIEW*. We have not the money to spare to pay for it." Is this really true? Do not all our brethren and sisters get the necessities of life, or those things which they feel that they need most?—Certainly they do. And if they felt that the *REVIEW* was one of the most important necessities, it would be among the first procured.

Now, is it not one of the most important necessities in our lives that we meet the mind of God in his great plan and work for this time? Is it not our first duty to seek the kingdom of God and his righteousness? Is not the matter of our spiritual life and growth of the first and greatest importance? Should not that come before our temporal necessities? Listen to the words of Christ: "The life is more than meat, and the body is more than raiment." Luke 12:23. Then the things that pertain to our spiritual good are of first importance; and, could we all realize this, the *REVIEW* would be in every home; for it is the best medium in the denomination to assist in encouraging and building up and establishing its readers in the faith.

I believe it to be a truth, that those who take the *REVIEW* and read its contents weekly, will never apostatize from the faith. It brings to them from week to week the news of the advancement

of the work in all parts of the world. It gives the latest fulfilment of prophecy in the development of the message. It gives the trumpet a certain sound in exposing the many heresies that are arising on every hand, and points us to the sure word which is to be our guide and safety. No one can be an up-to-date Adventist, and well informed in the progress of the message, unless he is located at the headquarters of the work, or is a reader of the REVIEW.

Will not those who are readers of our good church paper, and who know its value, become active workers for it, and assist in placing it in the home of every Seventh-day Adventist in the United States within the next few weeks? Why should we not do this, and thereby do a good work by saving many who otherwise might apostatize?

W. J. STONE.

A Letter From an Aged Believer "Who Will Come Over and Help Us?"

I HAVE recently read in the REVIEW the articles by Elders Daniells and Spicer upon the outlook and the review of the great harvest-field, and these have carried my mind back to the advent movement of 1840-44. I was then living in Dansville, N. Y., and I well remember the enthusiasm that was manifested. Meetings were held far into the night, and the people were so thoroughly convinced that the Saviour was at the doors that converts were baptized in the canal as late as ten and twelve o'clock at night. They did not wish to lose any opportunity in the service of Jesus. After their baptism they began singing and praising God for their deliverance from sin, and for the hope that Jesus was soon coming.

My heart is filled with joy and gratitude to think that we are erelong to witness a scene of far greater interest than that; for soon Jesus is to come, with all the holy angels with him, and he will then gather the faithful home, there to live eternally. All who have washed their robes and made them white in the blood of the Lamb will be there; the holy and blessed of all ages will be there, and Jesus himself will be there. Blessed, happy throng, eternally free from sorrow and sin!

As I read from week to week the calls from the ripening, neglected fields abroad, earnestly pleading for help to be sent them, my heart is stirred. These people do not know the full meaning of these things. They have caught a glimpse of the blessed light of the third angel's message, and the fact that Jesus is soon to come again; and yet, with only the faint ray of light which they have, they are pleading for messengers to be sent to them, that they may learn of this blessed truth. It makes my heart and soul burn within me, and the tears roll down my face, as I read these things, and I retire to my closet and earnestly pray for the Lord to raise up laborers to go into all the world and preach the gospel of Jesus Christ to every nation, that a people may be prepared for his soon coming.

Are there not those among our ranks who will respond to these calls, and help to save these perishing, lost souls from the certain ruin to which they are going, and from which they are plead-

ing for salvation? I am made to feel that these calls mean me, and if there is no one in the ranks of our people who will make the proper response to the urgent calls now before us, I will myself respond, and will say, Lord, send me. I am now fourscore and two years old, yet hale and hearty. I have never been sick a day in my life. Surely the promises contained in Ps. 91:15, 16, have been fulfilled to me.

I have been connected with this message for thirty-six years, being one of the pioneers in proclaiming the gospel message in California in 1868. I helped pitch the first tent in Petaluma, Cal., and assisted to build the first Seventh-day Adventist church in Santa Rosa, in 1869. Time has rolled swiftly on, and we are now brought to the last generation, and Jesus is even at the doors.

Who among our young men and women will respond to the pleading calls now coming for help? Who will go forth to save perishing souls? Who will let their lights burn brightly in the dark places where souls are groping for light, longing for the precious truth which sets men and women free from bondage? Who will go in answer to these calls?

WM. FENNER.

My Confession

As one directly interested in the advancement of our school work, I have naturally had a deep interest in the sale of "Christ's Object Lessons." Every year since the book was published, I have had something to do in its sale, but never until this year have I taken this work up in a thorough and earnest manner.

For some time preceding the week of prayer instruction was given to the students of the South Lancaster Academy concerning this book. During part of the week of prayer our school was closed, and the majority of the students and teachers went out into the surrounding towns and country to dispose of the book. For my own part, I determined to take up the sale of this book in just as energetic a way as possible, and the days when I was canvassing for it from house to house were among the very brightest of all my Christian experience. I had many pleasant and profitable talks with people concerning religious themes.

I have always disliked canvassing, not but that I felt it was one of God's special means of reaching the people with truth, but I have felt that I was perfectly willing that others should engage in this line of work while I pursued some other. I do not now feel that it is my duty to change my line of work; but I have found something in the canvassing work that I had never found before, which has shown me that there is a blessing for those who engage in it, which is of inestimable value. I have now determined to take a more active part in carrying the light of truth to people in their own homes than I have in the past.

As I have thought these matters over, I have exclaimed to myself more than once, Why are we so slow to believe what the Lord has said concerning the blessings and benefits in the work with "Christ's Object Lessons," and, indeed, in all forms of personal work for souls?

I believe that I have learned some valuable lessons from this experience, which others of our people may learn, and this is the only motive prompting me to speak of the experience. "O taste and see that the Lord is good."

FREDERICK GRIGGS.

How I Was Healed

I FEEL under obligation to make known to my brethren, sisters, and readers of the REVIEW how wonderfully the dear Lord healed me, and to ask them to praise the Lord with me.

My health had been failing for a year and six months, when, last June, I again had to take to my bed. I was getting weaker every day, and the doctors were of no avail to me. About two weeks before my healing, James 5:14-16 became very dear to my heart, and these verses stayed with me. I read them again and again, and they became dearer every time I read them. July 17 we sent for an elder. I was then so weak that I could speak but a few words at a time, and could not lift my hands from my sides. Monday night, the eighteenth, I bade all my loved ones good-by. It seemed as if my heart would break when I saw my dear husband and children, sister, and friends stand by my bedside weeping. O, the trial no one knows but those who have gone through the same experience!

Tuesday, July 19, Elder W. J. Boynton came to see me. He read James 5:14-16, and then prayer was offered, and I was anointed with oil in the name of the Lord; and after prayer, praise God, I sat up in bed and sang two stanzas of the hymn, "Nearer, my God, to thee." At six o'clock I stood up on my feet, something I had not been able to do for six weeks, and was assured of his blessed promise, and that the heavy burden of disease under which I had struggled so long was all gone. I ate supper with my family, the first nourishment I had taken for over six weeks. I slept all night, something I had not been able to do for months.

The Lord is wonderfully blessing me daily, and strengthening my faith in him, for which I praise him; and I hope that this may be the means in the Lord's hands of increasing our faith in his precious promises of healing. Why should we doubt his promises?

May each one who reads this have his faith increased, and may we all be enabled to take hold of his strength, is the prayer of your sister in the blessed hope.

EMILY J. SCHAFER.

Tobacco and Newsboys

Nor long ago some friends donated a little money for the "more liberal distribution" of the anti-tobacco literature, *Save the Boys*. For some time the writer had felt a strong desire to place some of this literature in the hands of these boys. So, preparing as for mailing, a copy each of the journal and booklet, I visited the alley where some of these boys get the daily papers of this city. I handed them out with a request that they put them in their pockets to be read later. They were received with a "Thank you." The question, "What are these?" was soon answered by some who had discovered their nature: "Thou

shalt not smoke!" "Thou shalt not smoke the cigarette!"

"Say, mister," asked a boy who was evidently looking at the business part of the matter, "Who publishes these?"

"Well, I do. But some kind friends donated a little means, and so I thought I would visit the boys."

"And so you are here giving them away! Well, this is very kind of you, truly. We appreciate it, and we'll read them, too." And suiting the action to the word, he folded his paper into his breast pocket.

Numerous questions were asked by the boys as to the effects of tobacco. Altogether, I was glad of the visit, and the desire to help them was greatly strengthened. All over this land—yes, all over the world—the cities are filled with these boys, bright, shrewd, and full of business. But with many of them, all this talent is being sacrificed to the idol, tobacco, and the cigarette at that, —tobacco in its worst form.

We may save some of them. Shall we make the effort? The price of the booklet is \$1 for 100, 60 cents for 50, postpaid. The journal is 30 cents a year. You can have back numbers while they last, for these boys, at \$1 for 100. Donations are acceptable. Every order helps, as every penny is devoted to this work. Address Save the Boys, 118 W. Minnehaha Boul., Minneapolis, Minn.

H. F. PHELPS.

Field Notes

EIGHT members were added to the Buffalo Gap church, Tex., December 17.

A CHURCH of thirty members was organized at Long Beach, Cal., November 26.

A CANVASSERS' institute for western Oregon is to be held in Portland, Ore., February 1-15.

THREE persons were received into the church at Harlan, Iowa, subject to baptism, during the week of prayer.

New Sabbath-schools have recently been organized at Tower Hill, Pontoon-suc, and Carmi, in southern Illinois.

THE North Michigan Conference reports fourteen church-schools in progress, with a membership of one hundred and fifty.

ELDER CLARENCE SANTEE reports the baptism of four students during the week-of-prayer services at Fernando, Cal., December 10.

IN the North Michigan Conference paper Elder S. E. Wight says: "By recent reports from the field we learn of seven people who have lately taken their stand for the truth without the aid of a minister."

SISTER J. WILSON, reporting work done by her in Nashville, Tenn., says: "Nine or ten of my readers are keeping the Sabbath, and some of them have asked for baptism. Several who are rejoicing in the new-found light of truth are interesting their neighbors and holding Bible readings with them."

REPORTING from Marion, Ill., Brother C. L. Taggart states that after a four weeks' course of meetings in a hall at that place, ten persons began the observance of the Sabbath, and the surrounding country was deeply stirred by the truth.

A CONVENTION in the interests of the book work in the Pacific Union Conference has been called to meet at Mountain View, Cal., January 15, to continue until January 23. At the same time and place there will be a session of the union conference executive board, at which plans will be considered for advancing the work in the Hawaiian Islands, in Alaska, and at the Lewis and Clark Exposition to be held in Portland, Ore., this year; for developing the medical missionary work on the Pacific Coast, and for the establishment of intermediate schools and training-schools.

THE graduating exercises of the Iowa Sanitarium Training School for Missionary Nurses were held Thursday evening, December 29, 1904, in the Des Moines Seventh-day Adventist church, which was decorated for the occasion with the class colors, blue and white. The principal feature of the exercises was an address by Elder A. G. Daniels, although short addresses were also made by Elder L. F. Starr and Dr. J. Edgar Colloran. The program was interspersed with several musical selections. There was a good attendance, many friends of the seven graduates coming to Des Moines especially for the occasion.—*Iowa Workers' Bulletin*.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$51,775 65
S. L. Strickler	50 00
I. T. Reynolds	40 15
Mrs. W. J. Wilson	13 00
S. D. A. company, Mahoon Valley, Miss.	12 00
E. D. Calkin	10 00
Hannah Binning	10 00
Valentine Leer	10 00
J. F. Christy	10 00
Henry and Jennie Workhof-fen	8 00
Lizzie W. Grainger	6 25

FIVE DOLLARS EACH

Mrs. O. H. Kistler, F. H. Hicks, Mrs. D. E. Walker, B. V. Finn, E. G. Nelson, Charles J. Anderson, Mary Booth, Mrs. M. Suilflow, Wasioja (Minn.) Sabbath-school, Mr. and Mrs. J. H. Rhodes, Mrs. Anna Hess, Mr. and Mrs. R. G. Harrison, Mr. and Mrs. F. E. Andriss, C. J. Smith, Lottie Smith, Charles S. Smith, a friend, H. Paeschke, Ida Wangerin, Mrs. C. D. Spencer, Mrs. Edith Rusher, Mr. and Mrs. A. W. Lane, Elder and Mrs. G. B. Thompson, E. D. VanRensselaer, John Sedorf, Mrs. M. Lenker, Mrs. Eva Cash, Mrs. Martha C. Whitney, Mrs. E. H. Pierce, Ora M. Peoples, Mrs. F. A. Porgensen, Mrs. S. H. Pettis, Charley Grubbs, A. H. Snyder, Naomi Wells.

Mrs. M. Krepps, \$4; Mrs. S. F. Coffin, \$4; Mrs. C. R. King, \$3.50; Mrs. Rose June, \$2.65; Mr. and Mrs. W. W. Wheeler, \$2.25; C. K. Drury (collector), \$1.81; a friend, \$1.30; Dr. and Mrs. A. I. Kelsey, \$1.25.

THREE DOLLARS EACH

William Frantz, Mrs. Jennie Anderson, Mrs. Aloa Long, E. G. Malone and family.

\$2.50 EACH

Charles Harrison, Addie Harrison, D. S. Ranz.

TWO DOLLARS EACH

William D. Kimble, James Abegg, B. A. Taylor, Mr. and Mrs. C. W. Keniston, Mrs. Fannie J. Gue and children, Mrs. Ellen Bolser, Mrs. Ida Boist, J. M. Watson, Mr. and Mrs. R. W. Robertson, Matilda Reno, W. A. Blanchard, Mrs. E. Chapin, Mrs. A. M. Keinhoff, Mrs. L. J. Chase, David and Laura Pickering, Mrs. M. T. Gilson, a friend.

\$1.50 EACH

Milton Lyon, Matilda Lyon, Mora and Rocinda Park, Margery Work.

ONE DOLLAR EACH

L. A. Ferris, W. H. Schenck, Mrs. E. A. Cox, C. F. Dart, W. F. Burdine, August Anderson, Regina Kreuger, Mr. and Mrs. S. F. Brace, Mrs. L. A. Roberts, W. C. Rogers, O. L. Means, L. H. Hogan, C. H. Hinchey, Mrs. C. H. Hinchey, Gertrude Grainger, Mrs. Lingle, E. J. Allen, Mrs. M. L. B. Sedore, Marlin Graves (per J. A. W.), G. W. Knapp, Mrs. S. E. Harrold, S. D. Neal, James Potts, Minnie Brewer, M. C. Williams, Mr. and Mrs. A. M. Brock, J. E. Dent, Mrs. E. A. Rose, G. W. Harkin, G. W. Keinhoff, Amanda J. Moore, Mrs. Sarah A. Perkins, Mrs. A. J. Symonds, Ezra Pennington, Mrs. Anna M. Hansen, J. A. Schlotthauer, Oxford (N. Y.) church-school, T. M. Newton, Helen Newton, Mrs. W. J. Pettis, Elder J. G. Saunder, Mrs. S. J. Morris, Mrs. H. M. Benson, Mrs. Gertrude Maxson.

W. C. Miller, \$.75; Alice Grace Bute, \$.75; Elmer C. Pinchon, \$.45; a friend, \$.35; Alva Hogan, \$.30; Walter Hogan, \$.30; J. P. Larsen, \$.20; Miss Fisher, \$.05.

FIFTY CENTS EACH

Mrs. L. Graves, Norman Kimble, W. B. Gruver, Mary Gruver, A. Fortner, A. Wenzel, Alice Smith, Mrs. W. E. Wood, Mrs. E. A. Wheeler, Mrs. Priscilla Schultz, Mrs. Laura Conrad, a friend, Sarah M. Moore, Mrs. L. R. Chapman, Mrs. S. King, Pallas Tye.

TWENTY-FIVE CENTS EACH

F. M. Thayer, W. L. Porter, Antuine Jerome, Sedgwick Preston, John James, Mrs. Higgins, Emily Fogarty, A. W. Alice, Mary Graham, G. W. Ensminger, Clarence Plunkett, Hollis Anderson, Willamett Hemstred, J. Trounson, Mrs. W. Walters, Myrtle Lashier, L. Davidson, W. A. Johns, Emma Davidson, Sarah Davidson, Francis Johns, Mrs. Cora Olson, Ida E. Hansen, Laura Willard, Isaiah Hartless, Jennie Brookling, Elizabeth Christian.

TEN CENTS EACH

Gussy Hogan, Miss Higgins, Miss Leonard.
Christian L. Hornung \$10 00
Emma R. Hillborn 10 00
Columbus (Ohio) church ... 24 03
Albert Hedgecock 50 00

Total reported \$52,356 54

A further list will follow.

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

Christian Education

Conducted by the Department of Education of the General Conference.

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

Bible Teaching — No. 2

Classification

To make some suggestions for our work in Bible I would say:—

1. Students should be properly classified according to their ability to work. How often has it been the case that, in our frantic efforts to adjust the conflicts of students in the daily program, we have advised dropping the Bible class and going into another class. And the student frequently feels that he has dropped and been dropped; for perhaps he finds the Bible class into which he is taken composed of students all the way from the eighth grade to the junior or senior years of the college. A teacher would have to possess wonderful powers of adaptability to adapt himself to such a class. We have often, too, allowed students to take work in a class to which they were not adapted. Baldwin truly says, "We think of a class as a company of fellow workers interested in the same subject, and capable of moving forward together." Surely this can not be said of a "Daniel and the Revelation" class where some of the pupils are eighth grade students who have not studied the books, and know nothing of the world's history, and others who have come in from the field to go more deeply into the inexhaustible mine of these prophecies. While we could not be as definite in requirements as in some other studies, I would be in favor of requiring for the regular students certain prerequisites to the different classes in Bible.

Instruction Adapted to Class

When we have been able to classify our students as far as possible with reference to their ability, I would suggest that—

2. "The instruction in both matter and method must be adapted to the capabilities of the learner." This is a very important axiom in teaching. We should ever keep in mind that the instruction is provided for the student, and not the student for the instruction. The teacher who does not study his pupils, and endeavor to adapt his instruction to their needs, will fall far short of success; as it is not what we eat, but what we digest that produces brain, bone, and muscle, so it is not what the teacher tries to pour in, but what the students comprehend and assimilate that develops the mind, and gives the knowledge necessary to eternal life.

The teacher may enjoy his work very much, and feel that he is presenting to his class just what they need, and the students may feel the same way about it, but if they are not required to think and reproduce for themselves the thoughts which the teacher is presenting, it will be found that they have fallen far short of what they should obtain.

Some ministers seem to have their sermons stereotyped, and give them always in the same way to young, old,

educated, and uneducated. But such work is of little value. Unless a preacher has a message adapted to the conditions of his hearers, he is not true to his calling; for God deals with us in a very definite way. And unless a teacher has his subject-matter adapted to the mental capabilities and experiences of the pupils, he will fail to accomplish what he should. One of the greatest beauties of the Bible is that it has matter adapted to all grades of children as well as to men and women. That we have not always been wise in our selection of material for our children to study I think we shall all agree.

M. E. KERN.

Manual Training

WORK is one of the greatest blessings which the Creator has given to the human family, it being a means of development not only to the body, but also to the mind; for a sound body is necessary in order to have a sound mind. To a certain extent manual labor takes the place of exercise, and helps to accomplish something more for us than can be accomplished by mere exercise; and lessons can be learned from it which will greatly aid in mental and spiritual development.

To Adam and Eve was given as noble a work as any to which man in his present sphere can attain,—the cultivation of the soil and the training of vegetation, all phases of which could be done in the open air. Much of a child's time should be spent out of doors, learning to look to Him who made all things, and in doing light work, remaining in the home school until eight or nine years of age. In this way a good foundation for future health is laid. Then when he goes to school, he will advance rapidly, and will make up for any time which may appear to have been lost.

It is an old Tuscan proverb: "Work as if thou hadst to live for aye; worship as if thou wert to die to-day." God himself is not idle. When Christ came to this earth, he did a carpenter's work. Every young person should follow his example, and learn to do some kind of manual work; it will be a help, even if the person does not intend to follow it. This is proved in the fact that nearly all successful business men have been helped to attain to and hold their present position by doing work with their hands.

By taking charge of some small things, and doing them well, one is enabled to bear greater responsibilities. Elisha was the son of a wealthy farmer who honored God, yet toiled. It was with the plow that Elisha gained the preparation which enabled him to minister to Elijah, and, when called, to take up his unfinished duties. The spirit of prophecy says that if either the physical or the mental have to be neglected, let it be the mental.

NORMA COBB.

"It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practise the lessons you have learned in the School of Christ."

Current Mention

—Theodore Thomas, the famous orchestra leader, died of pneumonia, in Chicago, January 4.

—Seven deaths from exposure and accidents were caused in New York City by the blizzard which swept over the northern Atlantic coast, January 3, 4.

—At Huntington, W. Va., January 3, eight men were killed and three seriously injured by a boiler explosion and fire, which destroyed the towboat "Defender."

—One of the most important measures now before the United States Senate is the "Statehood bill," which provides for the admission of Indian Territory and Oklahoma as the State of Oklahoma, and for the admission of Arizona and New Mexico as the State of Arizona. The capital of the former State, it is provided, shall be located at Guthrie until the year 1910, after which time it is provided that the capital may remain permanently at that city, or at some other city, as determined by the voters at an election to be provided for by the legislature. Until the year 1910 it is provided that the capital of Arizona shall be located at Santa Fe, in the present Territory of New Mexico, the permanent capital to be selected at an election similar to that provided for in Oklahoma. Religious toleration is guaranteed in Oklahoma, polygamy is prohibited, and, according to a Senate amendment, it is provided that in that portion of the new State now known as Indian Territory intoxicating liquors shall not be sold or exchanged for a period of ten years. It is also stipulated in the bill that no law shall be passed restricting the right of suffrage on account of race, color, or previous condition of servitude.

—The military situation in the far East has been materially altered by the surrender of Port Arthur, which took place January 2. The decision to surrender was reached by General Stoessel after the resisting power of the garrison had ceased to be effective in stopping the advance of the Japanese, only a few thousand able-bodied men remaining in the forts, these being worn out with incessant hardships. Previous to surrender the Russian general blew up or set on fire all but a few small ships in the harbor and all buildings and property in the city that might be of use to the Japanese. Six torpedo-boats escaped from the harbor, and reached Chefoo. By the terms of the surrender the Russian officers were sent to their homes on parole, while the soldiers, to the number of about 48,000, of whom about 16,000 were sick or wounded, were held as prisoners of war. The Japanese investing army is reported to have numbered about 100,000 men. The Russian garrison is reported to have lost 11,000 men killed during the siege, and it is believed the killed and wounded of the Japanese totaled about 80,000. The surrender of the fortress releases a large part of the investing army for duty with the forces under General Oyama, who is opposing the Russian commander-in-chief, Kourapatkin, near Mukden. Following the news of the surrender come

renewed reports that the Russian Baltic squadron on its way to the Chinese coast has been recalled. A rumor has also been received that the Russian admiral's flagship has been lost by striking a rock. The effect of the news from Port Arthur in Russia has been to accentuate the demand for a reform in the government, and the latest reports from St. Petersburg state that the czar is facing a crisis, and that actual revolution is now seriously threatened. It is believed by some that the Russian government may be forced to conclude peace with Japan in order to be free to deal with the threatening situation at home.

NOTICES AND APPOINTMENTS

Notice!

ANY one having a copy of the *third edition* of "Facts for the Times" which he is willing to sell to a worker, will confer a favor by addressing Elder F. M. Roberts, Montpelier, Ind.

Notice!

THE annual meeting of the members of the International Medical Missionary and Benevolent Association will be held at Battle Creek, Mich., in the chapel of the college building on North Washington Avenue, Feb. 2, 1905, at 10 A. M., the time designated by the board of trustees for such meetings, for the transaction of such business as may be brought before said meeting.

By order of the board of trustees.

JOHN F. MORSE, *Secretary*.

Business Notices!

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

WANTED.—Six young ladies, strong and with good Christian experience, to wait table in the Los Angeles Vegetarian Cafe. Address Vegetarian Restaurant, 315 W. 3d St., Los Angeles, Cal.

WANTED.—Seventh-day Adventist to work at general farm work, by the month. One desired who can milk cows. Address at once, stating wages, E. I. Beebe, Ovid, Mich.

FOR SALE.—At Cedar Lake, Mich., 26 acres (10 improved, 10 in woodland, 6 in stump land), fine new modern house with large porch, bath room, toilet, furnace heat, and fine basement; house, frame, ten rooms; basement barn; chicken house and park; over two hundred fruit trees, mostly peaches; fine water and windmill; house adjoins academy property, and acreage joins two sides of academy farm; one block from station; two blocks from post-office. Price, \$3,000, \$1,000 down. Address Captain P. Thomson, Cedar Lake, Mich.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

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

Mrs. Almon Alderman, Youngstown, Ohio, *Signs, Watchman, Instructor, Save the Boys*, etc., and tracts.

John Riley, Box 177, Campbellsville, Ky., *Review, Watchman, Instructor, Little Friend, Life and Health, and Life Boat*.

Jennie Spangenberg, 1219 Division St., Scranton, Pa., *Review, Signs, Watchman, and Instructor*. Can use fifty or more a week for prison work.

J. H. Montgomery, 4 Ferris St., Sandyhill, N. Y., papers and tracts for free distribution and for reading racks. Thanks returned for those already received.

G. W. Baldwin, Independence, Kan., *Review, Signs, Watchman, Life and Health, Little Friend, Instructor, Family Bible Teacher*, tracts on Sabbath and law of God.

Change of Addresses

THE address of the Greater New York Conference and Tract Society is changed from 39 Union Square to 535 West 110th St., in the Beacon Light Gospel Tabernacle, between Broadway and Amsterdam Ave., New York City, N. Y.

The headquarters of the Tennessee River Conference are now removed to Hazel, Ky. Will all who are concerned please note this, as it is the permanent address of the conference president and the secretary and treasurer? N. W. ALLEE, *Pres.*.

MRS. E. C. SPIRE, *Sec. and Treas.*

Obituaries

BRIGGS.—Died at his home, at Wilsey, Kan., Nov. 13, 1904, Brother Briggs, aged 80 years. He was an aged soldier of the cross, and loved the blessed truth. His first thought was of his dear Saviour.

JENNIE VORSE.

BEHM.—Died Dec. 13, 1904, Alice Marie Behm, daughter of Stephen and Sadie Behm, aged 3 months and 14 days. Funeral service was held at Bunker Hill, December 15. Words of comfort were spoken by the writer, from 1 Cor. 15: 21.

J. O. STOW.

SCHULTZ.—Died near Mark West Spring, Cal., Nov. 21, 1904, little Frieda, daughter of Brother and Sister Schultz, aged 2 years and 5 months. A severe nervous shock from scalding caused her death. Words of comfort were spoken to the sorrowing parents and friends by the writer, from Matt. 18: 3-5, and 1 Thess. 4: 13. We sorrow not as those who have no hope. T. C. COLTRIN.

ROBINSON.—Died at his home, near Hastings, O. T., Dec. 3, 1904, of a complication of diseases, Brother J. H. Robinson, aged 48 years, 6 months, and 29 days. He accepted present truth about sixteen years ago under the labors of Elder W. S. Greer, while living near Savoy, Tex. Shortly after his conversion, he entered the canvassing work. For several years he was a successful canvasser. He was a close student of the Bible. During his last illness, although suffering excruciating pain, he manifested the patience that characterizes the people who "keep the commandments of God, and the faith of Jesus." Funeral services were conducted by Elder Starr (Christian). The deceased leaves a wife and six children, besides many friends, to mourn their loss. EZRA FILLMAN.

WHITAKER.—Died at the home of her son, Miner Hulin, in Nunda, N. Y., Oct. 22, 1904, Mrs. Mary Whitaker, aged 86 years, 6 months, and 12 days. She was converted at the age

of thirteen, and had lived a Christian life for seventy-three years, her faith growing brighter as the years passed by. She first united with the Baptist Church; and later with the Wesleyan Methodist. About fourteen years ago she became a member of the Seventh-day Adventist Church. Although helpless from disease, she never complained, but praised the Lord as long as her tongue could give utterance to her thoughts. Her beautiful Christian character endeared her to all. Funeral services were conducted by Rev. E. G. W. Hall, pastor of the M. E. church of Nunda and L. C. Roberts, elder of the Nunda Seventh-day Adventist church. Burial took place at Belfast, her home. * * *

BURG.—My father died at Fortuna, Cal., Nov. 2, 1904, of heart-failure. He had passed his sixty-sixth year, had always been a man of unusual strength, until the last year of his life, when he began to fail. For the last few months he suffered a great deal through shortness of breath. He accepted present truth about eighteen years ago. He lived with his family until a year ago when he with his family moved to Fortuna. While he suffered much the past few weeks of his life yet he bore it all without a murmur. His last words were that he was happy in the Lord. He has left a companion and seven children, besides a number of grandchildren, to mourn, but we sorrow not as others who have no hope. The remains were taken to Arcata, where Elder D. T. Fero spoke words of comfort, and we laid father to rest till the Life-giver shall call him forth.

C. C. BURG.

FIELD.—Died at his home in Sand Lake, Mich., Nov. 30, 1904, of tuberculosis of the hip, Samuel Howard Field, aged 52 years, 2 months, and 7 days. About twenty-four years ago Brother Field accepted the message of the third angel, and was an earnest Christian the rest of his days. For about twenty years he was a missionary canvasser, and sold a large number of our denominational books in Michigan and the Southern States. Five years ago he caught a severe cold while attending a canvassers' institute at Cedar Lake, Mich., and never recovered from its effects. For nearly three years he was confined to his bed, suffering intense pain, yet in all his suffering his mind was active, always planning to help others. For seventeen years he acted as elder of the Sand Lake church. He was respected and loved by all who knew him. He leaves a wife, two daughters, one son, and three brothers to mourn their loss; but in their sorrow they are comforted by the assurance that he sleeps in Jesus. Words of comfort were spoken from Rev. 14: 13, by the writer.

W. D. PARKHURST.

HUNTER.—Died at the residence of Dr. Joel Blake, of Checotah, I. T., Oct. 4, 1904, after a lingering illness, Col. DeWitt Clinton Hunter, aged 74 years, 2 months, and 1 day. He was a Seventh-day Adventist for more than thirty years, and while still engaged in the practise of law, did much to advance the cause of present truth in Missouri. Later he labored for years in the ministry in California, until the infirmities of age debarred him from active service. He then did all he could in house-to-house tract and Bible reading work, and was very successful in winning souls for Christ. He had cherished the hope of living till the coming of Christ, but of late life became such a struggle that he was glad to rest. His faith, hope, and courage at the last were an inspiration to all who had the privilege of being with him. We took him to our old home at Nevada, Mo., where appropriate services were conducted by Elder Edwards, of the Christian Church, who spoke from Rev. 14: 13, and Elder Virgne, who gave a biographical sketch of Brother Hunter's life, particularly his connection with the civic and military affairs of that section of the State. He was laid to rest by the ex-Confederate Veterans, many of whom served in his regiment in the army. We mourn not as those who have no hope.

MARY P. HUNTER, M. D.



WASHINGTON, D. C., JANUARY 12, 1905

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

THE quarterly reports of the European field show seventeen hundred additions to our ranks in Europe during the first nine months of 1904. The net increase was, of course, somewhat less.

THE announcements concerning our literature which are made from week to week on the second page of the REVIEW ought not to be overlooked. We invite special attention this week to what is said about our health magazine, *Life and Health*.

THE news of the burning of the New England Sanitarium, which is reported on page 19, came as a shock to us here in Washington, and we extend hearty sympathy to those who are most directly affected by this disaster. We have not learned yet what plans the management have made for the future.

THE South African Union Conference has called Miss Ida Thomason, a nurse, to Cape Town, to join Dr. Thomason and others in the medical work. She sailed from New York, January 7. Our South African brethren are planning to make Cape Town and the colonial fields strong training centers for the vast regions beyond them.

ELDER G. A. IRWIN wrote from Australia, under date of Nov. 27, 1904, that he was planning to sail December 1 for America, to attend the General Conference, coming via Batavia, Singapore, the Philippines, Hongkong, Yokohama, and Honolulu to San Francisco. He says that Elder E. H. Gates will come via Fiji and Samoa, and adds: "We hope to bring a full report from our mission fields."

THE *Missionary Review of the World* for January opens the new year with strong and readable articles. The statistical tables for the year show at a glance the comparative forces and results of work by the leading societies in all lands. It also shows the comparative totals between this year and 1903. "The Old Watchword for the New Year" strikes a powerful keynote, and is followed by a review of the past year. Published monthly by Funk & Wagnalls Company, 44-60 East 23d St., New York. \$2.50 a year.

BROTHER W. W. PRESCOTT, and Brother S. N. Curtiss, the president and business manager of the Review and Herald Publishing Association, left Washington last Sunday for Battle Creek, Mich., to attend the receiver's sale of the Seventh-day Adventist Publishing Association, which was advertised for Tuesday, January 10. Brethren A. G. Daniells and I. H. Evans were expected in Battle Creek at the same time. Brother Curtiss expects to spend about two weeks in California before his return.

WE still have a supply of the booklet by Elder Daniells, "World-wide Progress of the Advent Message," which was sent out during the week of prayer. If any desire copies, we will gladly supply them. This is a good document to place in the hands of those who are interested in our work, but who scarcely realize the remarkable growth of this warning message. The booklet will be sent without charge to those who will specify the number they can use effectively. Address Secretary General Conference, 222 North Capitol St., Washington, D. C.

THE Southern Publishing Association is getting out a souvenir, giving a short history of the growth of the institution, and many facts that will be of interest to every Seventh-day Adventist. It will contain illustrations of the factory and the different departments, showing work in progress. It also contains a brief description of the work that is being done. The illustrations are half-tones, and the souvenir is printed on an extra quality of supercalendered paper, with neat and attractive binding. The price of it will be only ten cents, postpaid. Order of the Southern Publishing Association, Nashville, Tenn.

Can Not Get Along Without It

A SISTER writes, enclosing her renewal to the REVIEW for one year, and says:—

I have been reading the REVIEW for one year, sent to me by one of the dear sisters, and I think I can not get along without it.

There are surely many others who would appreciate the REVIEW as much as this sister does, and who are not now subscribers.

Perhaps you can not afford to pay for their paper, but if not, can you not at least tell them of the good things which you find in it? Tell them of the wonderful progress of the message in China, in Korea, in Russia, and other so-called difficult fields, and then encourage them to take the REVIEW, and thus secure these good reports themselves.

Those who read the REVIEW know best of its helpfulness, and we ask all our readers, as we are about to begin a new year, to lend a hand in helping to largely extend its sphere of usefulness.

Do you not think that your friends and neighbors would be interested in reading the "Open letter" which appears in this issue of the REVIEW, beginning on page 9? It has seemed to us that they would read the truth in this form when they would not pay any attention to the usual presentation of it. It has seemed this way to some of our brethren in the field. We have accordingly put this letter into an eight-page tract, with a suitable note of explanation concerning the circumstances which called it out. Elder C. McReynolds, the president of the Kansas Conference writes that he thinks "a million of them would be used by our people in a few weeks." Price, ½ cent each, 40 cents per hundred, \$3.75 per thousand, postpaid. The usual discount to tract societies. Order through the usual channels.

Washington, D. C.

SINCE the last report of the situation in Washington, the interest in the Sabbath question has increased. Sunday, January 1, quite a number of the ministers of this city preached directly on the Sabbath question. In Monday's issue of the *Washington Post* were several articles on this question from those favoring Sunday observance. Among these were a letter from W. F. Crafts, and the report of a sermon by Dr. J. G. Butler, at one time chaplain of the United States Senate, who is a radical National Reformer. There were also letters from Elders W. W. Prescott and George B. Thompson. Washington is stirred over the Sabbath truth as never before. We know that this is the time to build up our work in this city.

Up to the present time, we have received \$52,356.54. See list on page 21. We are hoping that several donations of one thousand dollars will soon be sent in.

The following letter shows the deep interest manifested by our people in foreign lands in this work:—

ROKEBY PARK, SOUTH AFRICA, Nov. 16, 1904.

DEAR BROTHER: Please find enclosed the sum of two pounds, ten shillings, for the One Hundred Thousand Dollar Fund, sent by our family and other friends here. It is indeed not only a duty, but a privilege, to donate what we can to such a worthy call. We are glad to see the amount increased by every mail, and no doubt the Lord is testing his people with this appeal. The establishment of our denominational headquarters in Washington is one of the chief sign-boards for the remnant in this generation. If all would come to the help of the Lord, the needed amount would soon be raised. Some will be sorry they have not given anything after the amount is made up. The Lord bless his work at Washington.

Your brother in the blessed hope,

J. S. WASHBURN.