

The Advent REVIEW AND Sabbath HERALD



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No. 7

The Law of God

And God spake all these words, saying,

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Publishers' Page

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Using Opportunities

INDIVIDUALS favored of heaven with a knowledge of the message for this generation, should be watching for opportunities to disseminate this knowledge through the current mediums of communication in a manner that will attract the attention of the people.

A commendable example of using opportunities offered through the daily papers is found in the following article written by Frank Lane in the *Montreal Daily Witness*:—

"To the Editor of the *Witness*.

"SIR: In last Saturday's issue of your paper a correspondent, in referring to the Scriptures, says that there are some things that Christ said and did which require further explanation, or words to that effect. He refers to various things in the life of Christ, among them being the destruction of the swine, the unjust steward, the cursing of the fig-tree, and the question of hating father and mother, etc.

The Destruction of the Swine

"First, in reference to the swine: Jesus did not cause their destruction. He permitted it, and it was in mercy to the owners that loss had been permitted to come upon them. They were absorbed in earthly things, and cared not for the great interests of spiritual life. The two demoniacs had been the terror of the country, but the people who beheld these men, clothed and in their right mind, sitting at the feet of Jesus and listening to his words, considered the loss of the swine as of greater moment than the deliverance of these captives of Satan. It was Satan that caused the destruction of the swine, and it was his purpose to turn the people away from the Saviour, and prevent the preaching of the gospel in that region. But this very occurrence roused the whole country as nothing else could have done, and directed attention to Christ.

The Unjust Steward

"Referring to the parable of the unjust steward, Christ did not commend him, but he made use of a well-known occurrence to illustrate the lesson he desired to teach. To the unfaithful steward his lord's goods had been entrusted for benevolent purposes, but he had used them for himself. So with Israel, God had chosen the seed of Abraham. With a high arm he had delivered them from bondage in Egypt. He had made them depositaries of sacred truth for the blessing of the world; light was given them that they might give it to others. But his stewards had used these gifts to enrich and exalt themselves. The Pharisees, filled with self-importance and self-righteousness, were misapplying the goods lent them of God to use for his glory. The stewardship was to be taken from them, and they were called upon to provide for their future. Only by seeking the good of others could they benefit themselves. Only by imparting God's gifts in the present life could they provide for eternity.

Hating Father and Mother

"Hating father and mother, etc. In order to accept the invitation to the gospel feast we must make our worldly interests subordinate to the one purpose of receiving Christ and his righteousness. The heart that is absorbed in earthly affection can not be given up to God. The companionship of Jesus is to be valued above the companionship of earthly friends. Matthew gives the explanation of this text as follows: 'He that loveth father or mother more than me is not worthy of me.'

Cursing the Fig-tree

"The cursing of the barren fig-tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to his disciples the cause and certainty of Israel's doom. For this purpose he invested the tree with moral qualities, and made it the expositor of divine truths. The Jews, like the barren fig-tree, spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded nothing but leaves. All the trees in the orchard were destitute of fruit; but the leafless trees raised no expectation and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as the Jews were of godliness, but they had not professed to serve God. With them the time of fruit was not yet. The Jews, who had received greater blessings from God, were held accountable for their abuse of these gifts. The privileges of which they boasted only increased their guilt.

The Desire of Ages

"In conclusion, the writer would say that he has been much helped in the study of God's Word by a book entitled 'The Desire of Ages,' from which he has largely quoted in this letter. Your troubled correspondent might be much helped by procuring the same.

FRANK LANE.

London, Ont., Jan. 24, 1905."

The daily papers afford an excellent opportunity of circulating notices of our publications, defending divine principles, and even teaching the people the special message for this time. Men and women everywhere should be watching for these opportunities, and studying and working to properly use them.

Professor Schurman in a recent lecture before the students of Cornell University said:—

"I do not think that there is a bit of history in the Bible. There may be material for history, but no history. But although we are thus recoiling from the old dogmatisms, I believe that no age since Christ's own needs the teachings of Jesus Christ so much as our own, and no place needs them so much as our seats of education."

Those who possess a knowledge of the teaching of Christ, in this time of the world's great need of it, will not be free from their obligations to Christ himself nor their debt to the starving people, until they do all in their power to impart this knowledge. There ought to be thousands of men and women, who are now following the common avocations of life devoting their best energies in the circulation of "The Desire

of Ages." When there is such a demand for the knowledge this work contains, with a proper preparation for its presentation, and the power of God sure to accompany it, to question a support in a work of this kind is to question God himself.

For the Asking

WHEN the Open Letter, "An Appeal to Clergy," appeared in the *Washington Post*, there were a number of the laymen in different parts of the country who were watching for opportunities; and they at once sent for sample copies of the *Post*, and took them to editors of city and county papers who may not have had their special attention called to this Open Letter in any other way, and asked them to reprint it in their papers, which was cheerfully done. Through this prompt watchfulness on the part of those who are carrying the love of the message continually on their hearts—

"An Appeal to Clergy"

has been printed in a large number of the best newspapers in the United States. This has not spoiled the demand for the tract containing this appeal, as is demonstrated by the growing demand for it. Though it was announced only on the nineteenth of January, 200,000 copies have been ordered, and ere the nineteenth of February, which will mark the first month of its existence, a much larger number will have been ordered.

There are many demands at the doors of the rank and file of our people at the present time, which should be an evidence to them of their acceptance of heaven as messengers of the kingdom, but the present opportunity offered in "An Appeal to Clergy" should not be neglected by a single individual who has received a commission to stand in the breach made in God's law. Individuals, churches, and conferences should literally sow this tract at this time; do it promptly and quickly, and be ready for the next, which is sure to follow through work of this kind.

The tract is cheap in price, but not in the quality of the matter it contains. The expressions of appreciation coming with repeated orders would very much emphasize this statement; but the whole of this issue of the REVIEW could not contain them.

40 cents a hundred; \$3.75 a thousand.

Picked Up Publications

RECENTLY a subscription for *Life and Health* was received from a prominent man who became interested in the journal through a copy left in a railway coach. Another subscription came from a father of a physician in Boston to whom the journal was sent for a year on account of the conviction of the father that it contained the information a live, up-to-date physician should have. The copy of *Life and Health* that interested this father was "picked up."

The principles of truth can not be hid or lost, and no one need feel that he is doing nothing, or failing to grasp a favorable opportunity, when only able to leave periodicals bearing these principles even in obscure places.

Review and Herald · Washington, D. C.

THE REVIEW AND HERALD

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

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Editorial

The Sin of This Generation

EVERY specific sin is, in its final analysis, a revelation in one form or another of the spirit of rebellion against God and his authority, and involves in principle the dethronement of God and the overthrow of the divine government. Every one who wilfully commits sin allies himself with the great rebel leader, and casts his influence in favor of the attempt to establish a rival kingdom in the earth. In the development of the great controversy between Christ and Satan there have come crises when this spirit of rebellion became so intense that there were plain manifestations of the divine displeasure, and those who had defied God so flagrantly that they had placed themselves beyond the reach of mercy were permitted to reap the fruit of their doings. Thus it was in the days of Noah, when "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Thus it was at the time of the first advent, when "sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven." In the former instance, "the flood came, and took them all away;" while in the latter, the Romans came, and took away both the place and the nation of the chosen people. We have now come to the third and final crisis in the controversy. In this generation will come the climax of the whole experience of re-

bellion against the government of God. It is the crisis of the ages. When he wept over the doomed city, "Jesus looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in heaven and earth." Our prayer now may be, "It is time for thee, Lord, to work: for they have made void thy law." This is the sin of this generation.

The Warning to This Generation

In view of its rejection of God's law, there is a decided message of warning to be borne to this generation. It is the message of "the commandments of God and the faith of Jesus." An earnest appeal must be made to the people of this generation to return to their allegiance to God, and to be obedient to his law. "Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And to-day the world is bowing before him. His power is received as the power of God. It seems that the whole human creation has wondered after the beast. . . . See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. . . . Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. . . . When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light we have received. We can not be too much in earnest." It is God's purpose that a warning shall be sounded throughout the length and breadth of the earth. "The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that

all may know why they are to be inflicted, and have opportunity to escape them." The most determined effort is being made by Satan to divert the attention of the people from God's warning message, but we must labor "with intense earnestness" to impart the truth. Let every one who believes this message have some part, directly or indirectly, in giving this warning to this generation.

Why Christians Should Oppose Religious Legislation

CHRISTIANS should oppose religious legislation in the same spirit and for the same purpose that they should teach any other phase of the gospel,—in order to implant and to preserve in the hearts of men the genuine principles of truth and righteousness.

During this reign of sin God has established civil government as a means of protecting and conserving the rights and liberties of all classes of men in their relations to one another, and of inflicting temporal punishment upon those who interfere with these God-given rights and liberties. When they exercise their powers within the proper sphere, civil rulers have authority from God to make and to enforce necessary laws. Here are the Lord's own words concerning this matter: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God." The marked deliverances which God has wrought for his servants when civil rulers have attempted to compel obedience to decrees which were in plain conflict with the commands of God clearly show that subjection to the powers that be is expected only when they exercise their authority within their legitimate sphere.

The church was established by God to represent the principles of his kingdom upon the earth. His own Son is the Head of this church. "He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body." To the church thus established God has given a well-defined authority in things spiritual. "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

Such authority can be exercised only by the church when Jesus Christ is actually given his place as Head, revealing himself through his body, the church.

When either the state or the church attempts to exercise authority outside of its own peculiar province, it results in disaster to both. It introduces disorder, and ends in a lawless state and an un-Christian church. This is not a matter of theory, but of actual historical record. It is the lesson of the fourth and fifth and the following centuries, which needs to be remembered to-day.

The following extracts from Neander's "Church History" show the consequences to the church of disregarding the divinely ordained principle of the separation of church and state:—

In the relation of the church to the state, there occurred, with the commencement of this period [the period of Constantine in the early part of the fourth century], a most important change, the consequences of which extended to all parts of the church constitution, and which had an influence, in various ways, on the whole course and shaping of the church development. In the preceding period, the church stood to the state in the relation of an independent, self-included whole, and was to the state, for the most part, an object of hostility. At all events, the utmost which she could expect from the state was bare *toleration*. The important consequence of this was that the church was left *free* to develop itself outwardly from its inward principle,—that no foreign might could introduce its disturbing influence; and that the church itself could not be exposed to the temptation of employing an alien power for the prosecution of its ends, and of thus entering into a province that did not belong to it.

But, with the commencement of this period, the church entered into an entirely different relation to the state. It did not merely become a whole, recognized as legal, and tolerated by the state,—which it had been already from the reign of Gallien down to the Dioclesian persecution,—but the state itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant state religion, though not entirely in the same sense as paganism had been before. Church and state constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction. . . . The church had now to struggle under a great disadvantage; for instead of being left *free*, as it was before, to pursue its own course of development, it was subjected to the influence of a foreign, secular power, which, in various ways, would operate to check and disturb it; and the danger, in this case, increased in the same proportion as the political life with which the church came in contact was corrupt, and a lawless, despotic

will ruled supreme,—a will which acknowledged no restraints, and which, therefore, whenever it intermeddled with the church development, was prone to act after the same arbitrary manner as it did elsewhere. So it actually happened in the East Roman empire. Without doubt, it belongs to the essential character of Christianity, that it can propagate itself even under the most depressing of earthly relations, and, by the surpassing energy of its spirit, break through every species of temporal bondage. This was seen under the empire of pagan Rome, and in the Persian empire. Despotism, arrayed in open hostility to Christianity, only served to call forth, in still greater strength, the Christian sense of freedom rising superior to all earthly constraint. But despotism in outward alliance with the church, proved a more dangerous enemy. . . . The church was now exposed to the temptation of appropriating a foreign might for the prosecution of its ends,—a temptation ever ready to assail man, the moment the spirit is no longer sovereign alone, but the flesh intermeddles with its proper work. Looking only at the holy end which he fancies himself in pursuit of, any means that can subserve it seem good to him. He does not consider that the *truth itself*, forced on man otherwise than by its own inward power, *becomes falsehood*. . . . How invariably did the wrong proceeding bring along its own punishment! In forgetting and denying its own essential character, on the simple preservation of which its true power depends,—in consenting to make use of a foreign might for the furtherance of its ends, the church succumbed to that might. Such is the lesson taught by the history of the church of the Roman empire in the East.—*Neander's "General Church History," Vol. III, Section Second, Part I, Div. I, par. 1.*

The following extracts show the consequences to the state of attempting to unite what God has put asunder:—

There is ample evidence to show how great had been the reaction from the simple genuineness of early Christian belief, and how nearly the Christian world had generally associated itself, in thought and temper, not to say in superstitious practise, with the pagan. . . . This marked decline of distinctive Christian belief was accompanied with a marked decline of Christian morality. Heathenism reasserted its empire over the carnal affections of the natural man. The pictures of abounding wickedness in the high places and the low places of the earth, which are presented to us by the witnesses of the worst pagan degradation, are repeated, in colors not less strong, in lines not less hideous, by the observers of the gross and reckless iniquity of the so-called Christian period now before us. It becomes evident that as the great mass of the careless and indifferent have assumed with the establishment of the Christian

church in authority and honor, the outward garb and profession of Christian believers, so with the decline of belief, the corruption of the visible church, the same masses, indifferent and irreligious as of old, have rejected the moral restraints which their profession should have imposed upon them.—*Merivale's "Conversion of the Northern Nations," Lecture IV, pars. 10-13.*

The criminal and frivolous pleasures of a decrepit civilization left no thought for the absorbing duties of the day or the fearful trial of the morrow. . . . The banquet, theater, and the circus exhausted what little strength and energy were left by domestic excesses. The poor aped the vices of the rich, and hideous depravity reigned supreme, and invited the vengeance of heaven.—*Lea, "History of Clerical Celibacy," chap. V, par. 20.*

The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.—*Schaff, "History of the Christian Church," Vol. III, sec. 23, par. 2.*

From these facts of history it is perfectly plain that a union of church and state is disastrous to both. In the interest of the purity of the church and the stability of the state we should therefore oppose religious legislation, which is one of the outworkings of a union of church and state.

Only those who decline to commit their consciences into the keeping of the state, and who follow the apostolic principle that "we ought to obey God rather than men," will be saved from the evil effects of religious legislation. Such legislation will result in hardship and persecution to them, and will interfere with their liberty to proclaim the pure gospel, and it is proper that they should seek to avert this condition of things until their work for God is done; but they should beware lest they should oppose this evil thing merely from the selfish standpoint of avoiding personal trouble. The true ground for opposition to religious legislation is an unselfish interest in the welfare of those who enact it, and of those who may be wrongly influenced by it. Those who put themselves in the place of God by assuming to legislate for him, and those who obey men rather than God, will meet with an infinite and an eternal loss. And this is most emphatically true in the case of Sunday laws, which, in the mind of Satan, their instigator, are always an expression of treason against God, and a rejection of the gospel of Jesus Christ.

In the closing years of the great con-

troversy between Christ and Satan the observance of the Sabbath of the Lord becomes the test of loyalty to God and of the acceptance of the gospel of Christ. Religious legislation and the enforcement of Sunday laws will mark the utter downfall of Babylon the Great, and the ruin of the world. In opposing such legislation we should present these facts, and should give the warning message which God has committed to us. Thus our work will not be merely negative,—merely opposing the efforts of others,—but we shall do a positive work in teaching the everlasting principles of the gospel of salvation from sin. This is our Christian duty. And in it all let the love of Jesus be revealed.

Common Honesty in Church Relationship

THE *Washington Post* speaks a sensible word about common honesty in church relationship, rebuking the common newspaper practise of making a hero of the man who throws over the doctrinal standards of his church, while still holding to his place in it. Referring to a recent specific case, and to comments by a leading journal, the *Post* says:—

It is certainly not tyranny or persecution for the authorities of a religious body to require common honesty in the conduct of its ministers. No secular organization permits its agents to violate its rules and impair its strength. A railroad corporation, an insurance company, or even the peanut combine, would forthwith put out of its service any agent or employee whose conduct was comparable to that which is charged against the Rev. Dr. Carter. No minister has a moral right to use the influence of his position in spreading dissension in the denomination whose commission he bears, and to whose creed he pledged fidelity as a condition precedent to his ordination. The world is wide. It has room enough for all creeds and all beliefs and their advocates. No man is compelled to belong to any church or to preach any doctrine. But an honest man, having been ordained to preach any particular doctrine, and having promised to be faithful to a particular creed, will step down and out, on his own motion, when he becomes convinced that the doctrine or creed is not true.

This standard of morality does not obtain to any great extent in the modern crusade of unbelief. There is apparently a studied purpose to sow the seeds of doubt and undermine the faith from the point of vantage within. Thus the churches are leavened, and the voice of protest smothered. It is startling to watch the sweeping progress of the new-thought ideas through the denominations. Within the last two or three years the change has amounted to a revolution. False philosophy is spreading like a plague.

W. A. S.

Seventh-day Adventists

Statement of Teaching and Work of the Denomination

UNDER this heading there appeared in the *Washington Post* of Sunday, February 5, the day of our first meeting in the Lafayette Opera House in this city, the following letter, written by the editor of the *REVIEW*:—

EDITOR *POST*: In view of the interest which has been aroused in some of the peculiar doctrines of the Seventh-day Adventists by the publication in the *Post* of their "Open Letter" to the Protestant ministers of this city upon the question of "Sabbath Observance," and the correspondence which has grown out of it, it may be proper to publish a brief statement concerning the teaching and the work of this denomination.

The Seventh-day Adventists profess to stand upon the original Protestant platform that the Bible is a sufficient rule of faith and practise, and they claim to follow its teaching as interpreted by itself. They accordingly believe in the inspiration and infallible authority of the Holy Scriptures, in the divinity and the deity of Christ, and in his atoning work as the only ground of salvation; in justification by faith as the fundamental doctrine of the gospel; in the eternal and unchangeable nature of God's law as the basis of the divine government; in conditional immortality as being in harmony with the statement that "the gift of God is eternal life through Jesus Christ our Lord;" in the complete separation of church and state, according to the instruction of the Master, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" in the personal, visible coming of Christ as the hope of the church, and that according to the prophecies this event may be expected in this generation; in the resurrection of the dead, and the translation of the righteous living at the coming of Christ. They believe in baptism by immersion, in church organization, and they observe all the ordinances of the Lord's house. They advocate the tithing system as the Scriptural plan for the support of the gospel, and they have a regularly ordained ministry.

This denomination has arisen during the last sixty years, but it now numbers about seventy-five thousand, and has adherents in almost every country in the world. It has organized conferences in nearly every civilized country, and mission stations in many of the heathen lands and the islands of the sea. It heartily believes in the evangelization of the world in this generation.

The Seventh-day Adventists maintain that there is a special work to be done in this generation to prepare for the coming of Christ, and that this involves the restoration of the primitive Christianity of the early church. For this reason they emphasize in their teaching those doctrines which were set aside in the great apostasy when paganism superseded Christianity, and which were not fully restored by Luther and his associates in the great Reformation of the sixteenth century. They attach much importance to the restoration of the original seventh-day Sabbath as the true sign of the divinity of Jesus Christ and

of his saving power. They are opposed to any religious legislation, in favor either of Sunday or of the true Sabbath, as being essentially un-Christian, and hold that in matters of faith every man should be left free to follow the dictates of his own conscience.

The Seventh-day Adventists announce three great meetings at the Lafayette Opera House on Sunday evenings, February 5, 12, and 19, at which the teaching of the Scripture concerning Sabbath observance and the significance of the remarkable development of occultism in its different phases will be considered.

W. W. PRESCOTT.

In an advertisement inserted in another issue of the *Post*, announcing the meetings at the opera house, the following paragraphs were printed:—

The recent discussion of the Sabbath question in the public press has aroused an extraordinary interest in this subject, and has awakened a spirit of inquiry which has opened the way for a public presentation of God's message to this generation concerning the real meaning of Sabbath observance.

The Sabbath issue is more than a disagreement between religious teachers about a day. To Festus the difference between Paul and the Jews seemed to be a trivial one,—a mere difference of opinion as to whether the Man Jesus of Nazareth was dead or alive,—but in this difference was involved the very life of the gospel.

In these closing years of the great controversy between Christ and Satan, Sabbath observance involves the vital issue of loyalty to God and his law as opposed to apostasy and rebellion. It brings again Elijah's message: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Thus by correspondence, by paid advertising, and by the report of the meeting reprinted in another part of this paper, an effort has been made to call the attention of the people of Washington to the Sabbath message, and to give the warning call, "Come out of her, my people." We hope our people are making the work here a subject of special prayer.

A National Sign of the Times

MANY are the omens to-day, visible to discerning minds, of coming political revolution in the United States. One of the latest spokesmen on this subject is Judge Peter S. Grosscup, of the United States Circuit Court of Appeals, who writes in the February number of *McClure's Magazine* on "How to Save the Corporation," and presents facts which show that unless the corporation in this country can be regenerated, and that speedily, the republic is doomed. From his position as judge of a federal court, this writer's view of the subject is certainly not that of a visionary. In a preface to the article the editor says:—

This article, written at a time when there is so much public discussion re-

garding the exact status of the great railroad corporations and trusts in this country, possesses a peculiar significance, force, and finality as coming from a federal judge so distinguished as Judge Grosscup. All of Judge Grosscup's decisions and public addresses have been marked not only by a breadth of knowledge of the law, but by a keen sensitiveness to all the immediate problems and conditions of American life. He is more than a judge; he is a statesman.

Judge Grosscup raises the query, "What shall it profit our country if it gain the world and lose its soul?" regarding which he says:—

The soul of republican America is not in our ambition, as a people, to be great commercially and politically; nor in our ambition for increased national territory, national power, or national wealth. The soul of republican America, as a civil government ordained to promote the welfare and happiness of its people, is individual opportunity—the opportunity and encouragement given to each individual to build up, by his own effort and for himself and those dependent upon him, some measure of dominion and independence all his own. In that one phrase—measurable individual independence, and the opportunity to measurably exercise individual dominion—is comprised the civil history of the Anglo-Saxon race. . . . The loss that republican America now confronts is the loss of individual hope and prospect. . . . This means that, as a republican political institution, America will have lost the spirit which alone promises it life. It means social and, eventually, political revolution.

The thing at which I point is no apparition. It is an approaching fact,—a fact that the people of this country have intuitively discerned.

The institution of private property, which, as Judge Grosscup says, is "the foundation of civilization," now rests upon a shifting foundation. "The proprietorship of the private property of the country, by the bulk of the people," says Judge Grosscup, "is radically narrowing."

He continues:—

A generation ago the artisans of the country lived in the country towns. In the country towns were made the shoes we wore, the wagons and carriages, the stoves, the saddlery we used—all the appliances of life; and over the door of each shop hung the sign of the proprietor within. A generation ago the farm work was done by men living on the farms.

All this is now changed. Nearly one half the population of the United States—twelve million active workers, supporting as dependents twenty-four millions more—are now connected with the mechanical trades. The men who, in the time of which I have just spoken, with their own hands did the planting and cultivating and harvesting, are now in the manufacturing centers, making the machines that plant and cultivate and harvest. The artisan proprietors in the towns have been succeeded by artisan employees in the great factories.

The whole scene of industrial activity has been shifted from town and country to the cities; from the numerous small dominions exercised by individuals, to colossal corporate dominions.

The hoards of the working people, which constitute the greater proportion of the deposits in savings-banks, show, within recent years, a marked increase, which means that the bulk of the proprietors of the "active" properties of the country are withdrawing their money from these smaller enterprises, and placing it where it goes into the hands of corporations which are absorbing the business of the lesser concerns. This is proved by the fact that while the growth of wealth per capita from 1880 to 1900 was about ten per cent, the bank deposits of wage-earners and people of ordinary means increased during this same period over five hundred per cent. The continuation of this process will, says Judge Grosscup, surely produce a nation of dependents. On this point he says:—

But the transformation strikes deeper than mere economic conditions, or the natural laws that govern monopoly and competition. The transformation of the ownership of a country's industrial property from its people generally, to a few of its people only, reaches the bed-rock of social and moral forces on which alone the whole structure of republican institutions rests; for, under such conditions, instead of depending, each on himself and his own intelligence chiefly for success, the great bulk of our people, increasingly, will become dependent upon others. Those who possess investible means will come to rely solely upon the great financial institutions, and those who possess nothing but capacity for labor, upon the great organizations of labor. That is paternalism,—paternalism in almost its final form,—the paternalism that will eventually divide the country into two hostile camps—the camp of those who have, and the camp of those who have not,—the paternalism that speedily descends into actual state socialism, or a dry-rotted citizenship as nerveless and squalid as state socialism.

Here, then, in our day, and at this early hour of the day, is the parting of the ways. Ahead lies the road to paternalism. To the left is the open road to state socialism. They now look like distinct ways, these two roads, over bogs and precipices all their own. But a little way ahead, within the distance that any clear eye can carry, the two roads meet. For let it not be forgotten by those who preach the so-called rights of "industrial liberty," that the out-and-out socialists and radical labor men are not the only influences that are pushing our country to the edge of the socialistic precipice. These have allies, and the ally on which they most rely, and justifiably rely, are just those men who, regardless of all considerations other than those of money and power greed, are launching the dishonest corporate contrivances that, under our existing corporation policy, obtain without hindrance the credit and sanction of the government's great seal.

From the standpoint of Christianity the situation possesses an additional significance, which is that the process described is bringing men more and more under the influence and domination of man, and destroying those features of environment and qualities of character which have favored the work of God for men's salvation. It is a process which is binding the souls of men in the fetters of him who stands at the head of the world's confederacies,—the devil.

But at the future point where, from the world's standpoint, men see political revolution and the break-up of republican government, to result in they know not what (unless the down grade of the nation can be stayed), the Christian student of the prophecies sees the consummation of earth's course of sin and evil, and the coming of earth's divine and rightful Sovereign, to set up his everlasting kingdom of righteousness and peace.

L. A. S.

The Report of a Great Revival

FROM an article in *The Independent*, by David Williams, we take the following statements descriptive of the great religious revival in Wales, the news of which has reached all parts of the civilized world:—

It was in the prayer-meetings that the movement began. There was a certain intensity of feeling, and then young men whose voices had never been heard in public began to pray, and young women began to sing and speak in the congregation. Dozens of members were added to the church; and when the good news spread abroad, the pastor and his young assistants were invited into other churches. During a service held by them at Blaenanarch, where the revival of 1859 began, a young man named Evan Roberts felt that the Spirit had descended upon him, as on the day of Pentecost. He rose up, went back to Casllwchwr in Glamorgan, where he was born, and began to preach. The revival began among a rural population, but the preaching of Roberts took it among an industrial population, and the blaze of Cardigan became a conflagration in Glamorgan.

At the present time all Wales is on its knees every night, and hundreds of day meetings are held. The people think and talk and dream of nothing else. Temperance and other religious meetings dated weeks before are changed by common consent into revival meetings. Lecturers come to fill engagements; but if they happen to be ministers, they are pressed to preach instead. Travelers gather at a station, but before the train arrives, a young woman begins to sing, and a prayer-meeting follows. Fairs are held to buy and sell, but the people remain to pray. The miners run out of trams in the pits, and a prayer-meeting is held in the depths. An accident occurs in the pits, making it necessary to bring the men to the top, and they hold a prayer-meeting at the shaft while waiting for the cages. Meetings are held in front of the taverns and the theaters be-

fore proceeding to the churches or halls.

Of the central figure in the movement, Evan Roberts, it is stated: "Roberts is a young man twenty-six years old and single. He is the son of a pumper, and at the age of twelve he became his father's helper in the mines." Later he became a divinity student, and "while thus engaged, he attended the meeting at Blaenanarch, and received the message which sent him to his native place at Casllwchwr. . . . He had been a great Bible student for years, taking his Bible with him daily down into the pits, to be read during any leisure minutes offered."

Of Mr. Roberts's revival methods it is said:—

When Roberts enters a hall or church where hundreds await his coming, he asks for a short prayer, and on the instant some one responds. He then asks for a song, and a young woman begins singing,—some familiar air,—and the congregation joins, repeating those old Welsh tunes that combine the sublimity of the mountains and the roar of the sea. Then Roberts speaks, without a text and without entering the pulpit. He continues sometimes for an hour, frequently interrupted by part or choral singing.

He believes the movement is fulfilling the prophecy of Joel 2:28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," etc.

The following four points are emphasized by Mr. Roberts as necessary conditions precedent to the reception of the Spirit:—

1. Wipe out the past. Confess your sins to God, and begin anew.

2. Remove everything doubtful, habit, practise, pleasure, sport, or business.

3. Obey implicitly and immediately the promptings of the Spirit.

4. Confess Christ in public, profession privately being insufficient.

It is further characteristic of this revival movement, says Mr. Williams, that there is an entire absence of any effort to excite fear. No mention is made of future punishment. "It is a revival without a hell, and the love of God for his children is the great thought presented."

The movement began last summer, and by the end of the year had added thirty-five thousand members to the churches. Of the results Mr. Williams says further:—

The movement is killing sectarianism, which has been the bane of Welsh Protestantism in the past, and all the churches are holding union meetings where necessary. . . . It is bringing an era of good feeling by healing all differences between church-members, and some of the most sensational incidents of the meetings have been the public apologies and adjustments of differences. . . . Liquor drinking has been greatly reduced in many places, and a number of

taverns are closed for want of patronage. Arrests for drunkenness have been reduced fully seventy-five per cent in some towns. The theaters have been closed in the middle of the season, and many theatrical troupes have abandoned the principality. Clubs and dancing halls have been deserted. Quarreling and profanity are heard on the streets no longer, crimes and misdemeanors are rarer, and drivers in the pits and the carters are more human. . . . Churchmen agree that the movement is the greatest visitation of benign influence in the history of the island. L. A. S.

Note and Comment

RECENTLY the Philadelphia *Record* published a scathing arraignment of that city's municipal government, charging it with complicity in the crime of traffic in vice. From statements made, it appears that the enormity of this evil in Philadelphia exceeds, if possible, its dimensions in any other American city. An investigation was started, and on February 3 the grand jury made a presentment affirming the existence in the city of a system of organized vice, and that the responsibility for the same rested on the director of public safety and other high police officials. This is but one of many indictments that have been brought at various times against Philadelphia's city government, the corrupt character of which has been a subject of comment even in European journals. Yet it was not long ago that the mayor of Philadelphia received a delegation of clergymen, who because the Sunday laws are rigidly enforced there, congratulated him on being mayor of "the most Christian city" in the land.

THE Russian autocracy are as firmly convinced that the Russian people ought not to have constitutional government, and that to grant them such government would be doing them a great injury, as were ever the kings and emperors who ruled with absolute sway over their subjects in former times. So we may judge from the following statement on the subject given to the press by Grand Duke Vladimir, uncle of the czar:—

People speak of a constitution. A constitution would mean the end of Russia, as the state would be gone, anarchy would supervene, and when it ended, the empire would be disintegrated. Finland and Poland, and perhaps other frontier provinces, would have broken away. Russia is not ripe for a constitution. Go out among the peasants, who comprise the vast bulk of the empire's population, and try to explain to them government by suffrage. The peasant knows nothing of government; he does not even know what the word means. He knows his emperor. For him the emperor is everything. Give

the peasant a vote, and all would be anarchy.

The Greek Catholic Church, which is equally concerned with the autocracy in maintaining the present system of absolutism, has issued a manifesto in which it is stated that "Russia's enemies are striving to shake down her pillars of orthodoxy and autocracy, without which Russia would come to ruin." The reasons put forth by those who govern other people without their consent, for so doing, have been essentially the same in all countries and in all times.

THERE are rumors of another great strike to take place in the anthracite coal field. A press dispatch which speaks of the national miners' convention that was held recently at Indianapolis, says:—

It is expected that precautionary preparations for another great struggle between the anthracite coal operators and the United Mine Workers will be laid. The convention will devote a part of its time to planning for a war footing for the organization, so that it will be able to meet and make demands of the anthracite operators on April 1, 1906. The miners want:—

1. Recognition of the union.

2. A joint contract such as exists in the principal bituminous districts, covering at least a year.

3. The adoption of the check-off system by the anthracite companies, by which they, as the bituminous operators now do, will collect the union dues at the mine.

By changing the southwestern district contract so that it will expire on April 1, 1906, instead of July 1, 1905, the miners' organization now has its working contracts in the districts that produce fully ninety per cent of the steam and commercial bituminous coal of the country, expiring on the same day that the anthracite strike award expires, April 1, 1906. It is now in such a position that, without breaking any working contract, it will be able to pit the bituminous operators against the anthracite, or in case of a strike bring about practically a suspension of coal mining in the United States, shutting down the anthracite and bituminous mines alike.

The anthracite strike commission appointed by President Roosevelt, and its award after long and careful study of the situation, represents the utmost that human effort can do to establish peace between these great warring factions in the industrial world, and if this effort fails, there will be no other outlook but for an indefinite continuance of strife, with its unhappy consequences. All human experience has proved, and still testifies, that where selfishness rules, there can be no guaranty of permanent peace. Not until the kingdoms and governments of men give place to the kingdom of Christ will the meek of the earth be able to "delight themselves in the abundance of peace." L. A. S.

General Articles

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

O Lord, Thou Art My Guide

O LORD, thou art my guide,
My strength and all my force,
My inspiration and my soul.
Without thee, life were loss!

Thou art my truest friend,
My only love sincere,
Small wonder that my love should trend
To one so very dear!

And none can love as thou,
Or love me as I love.
The piercing thorns upon thy brow
Make me my pain above!

My burden seemeth light
Before thy tender gaze,
But I need strength to win my fight,
And high thy standard raise!

— L. F. Deutzman.

Notes of Travel—No. 3

MRS. E. G. WHITE

(Concluded)

FROM the North Side, we drove across the city to the neighborhood of the great Chicago University, to visit Brother R. Eason and his family, who are conducting the Drexel Avenue restaurant. We were pleased to hear of the interest that some of the students who patronize the restaurant manifest in the principles and belief of those who conduct it. We had a short talk with Brother Eason's sick daughter. My heart was made sad as I saw her unable to take part in the work in which she was so much interested. She made no complaint, but put her whole trust in the Lord, saying, "Thy will be done," yet hoping that her life might be spared, that she might help in the work so greatly needing to be done.

Brother Eason is doing a good work, and I pray that he may see many souls converted as the result of his efforts. Already some of those coming to the restaurant for their meals are interested in the truth for this time.

It is certainly a great blessing to students for them to be able to take their meals at a restaurant where they can get pure, wholesome food, free from grease, condiments, and stimulants. Far more good may be accomplished by this line of work than is generally supposed. Those engaged in it are obeying the command to sow beside all waters.

In our restaurants no opportunity for presenting the truth should be left unimproved. Free reading-matter should be provided, and an occasional lecture on health topics should be given. The instruction that for years has been given me is that most earnest efforts should be put forth by believers for those outside the church. Not only should the truth be proclaimed from the pulpit; the Lord's servants are to go forth into the

highways and the byways, to seek for souls. Let our restaurant workers learn to make the best use of our periodicals, tracts, pamphlets, and books.

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways.

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meeting-house. In a prominent part of the city our brethren are conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah.

This invitation we were obliged to refuse. We had cut short our work in Battle Creek because of the sickness of Sister Marian Davis, and had to hasten home as quickly as possible on her account. Our visit with the brethren at Salt Lake was a short one, but it was cheering to hear of the progress of our work in this citadel of Mormonism.

About half an hour's ride west from Ogden, we came to the shore of the great Salt Lake, and instead of skirting round the north end of the lake as we used to do, our train kept straight on in its westward course on a long embankment built across the lake.

From shore to shore the distance across the lake is thirty-one miles. For more than an hour the shores seemed far away and indistinct, the mountains looming up in the distance. By one hundred and three miles of new road that has been built, the line has been shortened nearly forty-four miles, and many steep grades are avoided. Three thousand men were employed on the work for more than a year, and the cost is said to have been four and a half million dollars.

All the way from Chicago the traffic along the lines seemed heavy, and from Ogden west the number of long passenger-trains and freight-trains was surprising. Waiting for trains to pass delayed us, and Friday morning we saw that we could not reach home before the Sabbath. So we stopped off at Reno, Nev., and spent the Sabbath with my granddaughters, Ella and Mabel White, who had recently gone there for the winter. Ella was teaching the church-school, and Mabel was conducting a small kindergarten. On Sabbath I spoke to our people in their little meeting-house, and met some who were at the camp-meeting which I attended in Reno many years ago.

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada.

Death of Sister Marian Davis

Sunday evening, October 9, we reached home, after an absence of nearly six months. We found Sister Davis very sick. For twenty-five years she had been a member of my family, and a most efficient helper in my literary work. She

had been with me in Texas, California, Michigan, Europe, and Australia. A year ago last May, during the General Conference at Oakland, she caught a severe cold, which led to pneumonia. This brought her very low; but during the autumn she recovered, and carried on her work during the winter. Last summer her health began to fail rapidly, and the best care of physicians and nurses could not avail to restore her to health and strength.

On our arrival home, we found her weak and emaciated, unable to eat enough to sustain life and build up her strength. When we had been at home for about a week, she rallied a little, and for a few days we hoped for her recovery. But suddenly she failed, and on Tuesday, October 25, she closed her life-work. Her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, were with her during the last six weeks of her sickness. At the funeral Elder H. A. St. John spoke words of comfort, and we laid our faithful helper away to rest in the St. Helena Cemetery.

Of Sister Davis it can truly be said, "She hath done what she could." All the energies of her being were freely given to the work she loved. Her quick appreciation of truth, and her sympathy for the seeker after truth, enabled her to work enthusiastically in preparing for the press the matter which the Lord has given me for his people. I miss her at the fireside, at the table, and at the family altar; but we sorrow not as those who have no hope. The time is not far when the trump of the Archangel shall sound, awaking all who sleep in Jesus to a life of endless joy.

"Not Your Own"

R. A. UNDERWOOD

"YE are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Was it gold, silver, or costly diamonds that was paid for the redemption of man and his lost dominion?—No, no! It cost the life of the only begotten Son of God. The purchase price of man not only required the death of Christ, but Christ must live for man, and conquer Satan for man with all the disabilities and liabilities of a fallen race upon him. In doing this Christ jeopardized his own existence, and that of all the universe upheld by him. Heb. 1:3. Is this too strong a statement? Let us see. Christ steps into man's place, to live, conquer, and die with his divinity clothed in "sinful flesh." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of

the same; . . . wherefore in all things it behooved him to be made like unto his brethren." "For we have not an high priest which can not be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 2: 14, 17; 4: 15. Man failed when tempted; therefore Christ, standing in man's place, being tempted in all points as we are, in the likeness of sinful flesh, must have placed himself where there was a possibility of failure in meeting and conquering man's foe. Had Christ failed, he must have shared the fate of fallen man.

Comments from the writings of Mrs. E. G. White upon this point are very clear:—

"Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man, capable of yielding to temptation; and with the same aid that men may obtain, he withstood the temptations of Satan, and conquered the same as we may conquer. . . . For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man, and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours; by faith we conquer in him."

Again, from "Great Controversy," page 503: "In the Saviour's expiring cry, 'It is finished,' the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain."

Thus it is clear that had Christ failed, his world would have failed. He and all upheld by that world would have gone down in the wreck of death. The whole created universe was placed in the balance against one lost world of the creation. This is the "mystery" which "the angels desire to look into." I Peter 1: 12. This gives us a glimpse of the unfathomable love of God to man. Christ wants us to know this love, even though we can not comprehend its unmeasured limits. He asks the Father that the world may "believe that thou hast . . . loved them as thou hast loved me." John 17: 23. Eternity alone can reveal the price paid for man's redemption.

When the saved shall visit the unnumbered worlds of light and behold their glory (Ps. 19: 1; Isa. 40: 26; Rev. 14: 4), and fully realize that the price of their salvation included all of these in the sacrifice of Christ for man, then will appear in a new light the depths of the love of God to man. Language can not express its meaning. We can only repeat, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And "he that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" If man was bought at such a price, who can but say, "Ye are not your own"?

SPEAK gently! 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.

—G. W. Langford.

A Simple Solution of a Great Problem

H. W. COTTRELL

THE world has an approximate population of sixteen hundred million people, eighty-eight million of whom may be found in North America. Three fourths of one sixteenth of the entire number constitute the population of the United States of America.

Seventh-day Adventists arose in America with a world-wide mission. The Lord requires at our hand the work of delivering the everlasting gospel in the setting of the third angel's message of Revelation 14. We have been sixty years at our charge. It is a lamentable fact that nearly all our efforts to extend the light of saving truth have been among the people constituting the three quarters of the one sixteenth of earth's inhabitants.

We should have as many active missionaries to-day scattered among the world's population outside the United States as we now have adherents to the faith in those countries, though every soul who has accepted the truth for this time God calls to service. As, in the parable, Christ represents the householder going out at the eleventh hour and finding many standing idle because no man had hired them; so to-day, in this eleventh hour of probationary time, hundreds of strong, cultured and consecrated people stand ready to go into distant and difficult fields of labor, but are left idle because the funds in the treasury are not sufficient to transport them and provide for their support.

The Lord has not called every one to leave home and go into distant countries to extend the gospel light. He permits some of us to remain at home, to enjoy the association of loved ones, and to reflect him before them around our own hearthstone, performing our little tasks for him there, and thus far all share in the one great blessing of giving the closing message.

While we have missionaries in almost

every country, they should be greatly multiplied. Why, then, are they not multiplied? The treasury replies, "For the lack of funds." There is an abundance of money in the world, yes, even among Seventh-day Adventists, to carry forward this glorious work to completion; but in order that the necessary money may reach the treasury, we should educate ourselves to a system of giving regularly. A very feasible plan of systematic contributing is the ten-cent-a-week envelope plan. There are a number of churches to my knowledge that have adopted this method of giving, and their offerings to foreign missions have been multiplied.

The average Seventh-day Adventist can contribute ten cents a week without much sacrifice. Many can save this amount each week by careful thought in curtailing needless expenditures. Others, to save those poor people in heathen lands who know nothing of a divine Saviour, can give a much larger weekly amount than ten cents. It is certainly clear to every one that the eighty thousand people of this denomination can contribute weekly, by this method, an amount that would average ten cents a week for each individual. The reader may draw his own conclusion as to the amount this simple plan would place in the hands of the Mission Board, with which to do aggressive work in foreign fields.

Macedonian calls are coming to the Mission Board continually. On the other hand, persons are continually offering themselves for life service in these fields. Shall not these persons whom God is calling be permitted to go? Shall a depleted treasury compel them to remain at home?

While the Lord calls upon some to go to other lands and bear the message, he asks others to assist in their support. Seventh-day Adventists are a liberal people, but we have lacked system in our ingathering for foreign work. If each church and each individual in every church will adopt and carry out weekly the ten-cent-a-week plan, the difficult financial problem will be solved. The envelope plan is an incentive to each one to contribute weekly, and will in no way interfere with the securing of funds to carry forward local conference work, but will rather increase the spirit of liberality. Each Sabbath the envelopes, prepared for the purpose and furnished free to the churches, should be distributed. In the large congregation a good plan is to distribute them at the door as the people pass out. Some one should be appointed to receive the contribution on the following Sabbath. Care should be taken not to pass by the minister in the desk when the offering is taken up.

Giving, in the proper spirit, to the cause of God is a part of divine worship, and every individual, even the children, should be educated to share in this part of the service. "It is more blessed to give than to receive."

The One-Talent Man

He couldn't sing, and he couldn't play.
He couldn't speak, and he couldn't pray.
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents ten begun,
He started out with only one:
"With this," he said, "I'll do my best,
And trust the Lord to do the rest."
His trembling hand and tearful eye
Gave forth a world of sympathy.
When all alone with one distressed,
He whispered words that calmed that
breast,

And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright.
When illness came, he smiled at fears,
And bade his friends to dry their tears.
He said, "Good-by," and all confess
He made of life a grand success.

—Presbyterian Journal.

The Accusation of God

W. F. HASTINGS

"IF all the brethren would pay an honest tithe, there would be no lack of means in the Lord's treasury." The wicked and the worldling often accuse God's people of dishonesty. We believe in most cases the accusation is false; we wish it were always false. But here comes an accusation against God's people from a different source. All courts of law regard robbery as the worst form of dishonesty, and punish it accordingly. Yet the God of heaven declares that this people are actually robbing him. What a work of repentance, of humiliation, of restoration, awaits this people!

The tithing system is from God. If we do our best, and do not get anything, we have nothing to pay with, and nothing is required. If we make ten cents, one cent is the Lord's; if ten dollars, one dollar is the Lord's. How simple, how beautiful, how equal, how perfectly adapted to every case! Not one can say he can not pay it. Truly the stamp of divinity is written all over it.

What a mountainous load will be lifted from the hearts of those in responsible positions when the brethren—shall I say, begin to do their duty?—No; when they cease to commit this awful crime.

"But," says a brother, "I help the poor a great deal, and am doing considerable benevolent work, and I pay my tithe that way." Let us examine that position a moment. Suppose a man owes you one hundred dollars, and the success of your business depends on his making prompt payment when due. You go to him for your money, and he says, "I am giving quite a little in benevolence lately; in fact, I have given about one hundred dollars the last year, and I've concluded to turn it on what I owe you, and call that hundred dollars paid."

His inconsistent position is precisely parallel with that of the brother who pays his tithe some other way. "These

ought ye to have done, and not to leave the other undone."

What folly, nay, what presumption, to be looking and praying for the latter rain, with a record like this hanging over the church! I wish that every conference president, every minister, every laborer, would lay his hand on the diseased spot, and lift his voice and teach the people that they can not be Seventh-day Adventists and robbers at the same time.

O that the brethren, each and every one, might realize for themselves what a blessed privilege it is to become active treasureers for God!

The State Agent, and the Basic Principles of His Work*

TEXT, Joshua 1:1-9.

Kind of State Agents Needed

Men who will not talk about the work, but who will go into the work,—plain, hard-working, practical men who will go into the field and say, "Come boys," instead of, "Go, boys,"—men who know God and a few things about their books, and know them well. We do not need State agents who are great talkers. They may forever keep off the rostrum, and still make a success of their work.

Planning duties in a critical way for the conference president is no part of the State agent's work. The biggest criticism a State agent can bring upon himself is to find fault with the president.

Holding institutes is not his primary work. During the best six years of my work as a State agent, I never held a general public institute. They are right in their place, but they are not often essential.

An Ideal Plan

The experience of — is to my mind an ideal one. At the time to which I wish to refer he was the only canvasser in —. The conference had about eight hundred Sabbath-keepers. The records had been destroyed. The debt upon the tract society was three thousand five hundred dollars. He selected four boys, and went out with them. He received no salary. He began at the south end of his field, and worked thoroughly toward the other. He got his men together Sabbath and Sunday, and filled them with enthusiasm. He would not leave them, even when solicited to do so by the president, until after their first delivery; then they were ready for him to leave. Then he chose four more men. Within fourteen months he had fourteen men in the field, and had not lost a single one. During the first three years of his work he kept his number good, and at the same time twenty agents were developed and sent to another field; the debt at the tract society was paid, and they had seven hundred and fifty dollars on hand. He taught his men to discard the idea that they

could not sell a book in territory where it had been sold before. "Great Controversy" and "Bible Readings" were their chief books.

Principles

Take first for your motto, "I can do all things through Christ which strengthen me."

Take an unconquerable attitude toward God's work. As a man "thinketh in his heart, so is he." If you think that you can, you can, particularly if you know you can. There are no deserts, no Jordans, no Alps to a man when God is going before him. Do you think for a moment that the fact that a man takes up self-supporting work deprives him of the power of the gospel? Did the fact that Stephen engaged in attending to the business of the church deprive him of power? See Acts 6:5-8.

Success in Hard Times

It does not make so much difference what is on the outside if the inside is all right. "Let not your heart be troubled." Keep the citadel strong. "The gold and silver is mine," and the Lord says, "Ask, and ye shall receive."

An Experience

I had worked four days in a town called Sodom, and in some way the name of the town seemed to have got on the inside, and I was obtaining no orders. Friday morning I went to a little brook in a secluded spot, and there on my face before God I took the orders for the day. After that I went back to town, worked all day, and obtained an order in every house but one. During that hour I succeeded in getting Sodom on the outside.

Territory Is Never Worked Out

Territory that is worked six or eight times is really better than ever before. The records of our best agents are that the sixth or seventh book used sells in the largest quantities. The following is the official record of a little town in Australia, Bendago, by name: First canvass, 250 copies; second, 350; third, 500; fourth, 600; fifth, 850; sixth, 1,000. And yet, after that sixth canvass, agents said the field was no longer good. By what process of reasoning do you suppose they arrived at that conclusion?

Prejudice Will Not Hinder

Don't believe the things people tell you that are not so. Don't believe anything that is told you, and only half that you see. The Bible says, "Who is so blind as my servant?" Prejudice is not to be feared. The men who have triumphed in the ages past have been men who were not afraid of all the powers in heaven or hell.

Brethren, help us in every way you can. Talk courage. Books can be sold to-day just as well as at any time in the past. *Let us do it.*

"SUNSHINE is mightier than thunderstorms; and patience, meekness, and purity accomplish more than enthusiasm, assertiveness, and passion."

* Synopsis of talk given by E. R. Palmer at Bookmen's Convention at Mountain View, Cal., Jan. 19, 1905.

Religious Liberty Day

Sabbath, February 25, 1905

Program

"Christ in Song," No. 387.
Scripture Reading, Esther 4: 1-14.

Prayer.

"Christ in Song," No. 617.

Readings* :—

The Revival of Our Religious Liberty Work.

What Religious Liberty Embraces.

The Advantages in Having Our Headquarters in Washington.

A Call to Active Work.

"Christ in Song," No. 449.

Experiences in the Petition Work.

What Has Been Done.

Collection.

"Christ in Song," No. 454.

The Revival of Our Religious Liberty Work

A. G. DANIELLS

ONE year ago a very obnoxious Sunday bill for the District of Columbia was presented to Congress. It was quietly and quickly put through the House, and passed on to the Senate.

This aroused the officers of the Religious Liberty Department to earnest action. Elder Moon, the chairman, came to Washington and began active, consistent opposition to this Sunday bill. The committee in whose hands it was placed, failed to agree to report it to the Senate. Hence Congress adjourned without making the bill a law.

Since then, the Religious Liberty Department has been active in its protest against this proposed Sunday legislation. Most excellent work has been done by the chairman and the secretary in the District of Columbia. Petitions of protest have been prepared, circulated, and presented to Congress. Tracts covering various features of the great question of religious liberty have been written and printed. Congressmen have been interviewed, articles have been written for the Washington papers, and public meetings have been held to define our position.

In addition to the work done in the District of Columbia, correspondence has been held with union and local conference officers with reference to securing signatures to petitions of protest which have been sent to the various States. These petitions are now coming in from all parts of the country, and are being presented to Congress.

This revival of our work in behalf of religious liberty now calls for the active, earnest co-operation of all our people. The work is too great for the officers of the Religious Liberty Department

* Let different individuals, as far as possible, be asked to read the different readings.

to carry on alone. They can stand as sentinels on the towers, watching the movements of the enemy; they can sound the alarm, prepare effective literature, and suggest work to be done; but they can not do all the work. Every conference officer, minister, church officer, and believer in the third angel's message, must unite in earnest efforts to warn the people against the evils of religious legislation, which, in the end, will form the image to the beast, and give life to the beast itself. The third angel's message can not be given clearly and fully without this.

I would not forget to express deep gratitude for the interest manifested by our people in this line of work during the past year. We greatly appreciate the very hearty co-operation given the officers of the department. This has helped them much in their work in Congress.

Let all keep a close watch on present-day movements, and read the articles and tracts on this subject as they come from the press, and then respond quickly to the call for action. This will help to keep us alive as well as to warn and instruct the world. This work, done in the fear of the Lord and with a deep love for the souls of our fellow men, will bring the Master's blessing to many.

What Religious Liberty Embraces

K. C. RUSSELL

It is a fact that many honest souls regard the question of religious liberty as dry and prosy, or as a mere political issue.

There is, however, no question that is more practical than that of religious liberty. It is as practical and as essential as the gospel itself; indeed, it is the gospel, for the object of the gospel is to free men from sin. Such freedom is the highest kind of liberty. Certainly it is a religious thing to set men free from sin. Therefore this work is the work of religious liberty.

Witnesses from every age can be produced to demonstrate that religious liberty has been both a practical and a personal experience to those who have received it. The most brief and comprehensive record of such witnesses will be found in Heb. 11: 24-40. It will be observed that faith was the element that these witnesses possessed, not simply a nominal or historic faith, but a soul-living, personal faith, which is evidenced by the fact that they endured the persecution, the suffering, and even death itself, to which the record shows they were subjected.

It is easy to understand from the foregoing that none can be in possession of religious liberty unless he has been made free from sin, and has a personal faith in Christ. This liberty not only sustains us through the hour of severe trials, but it makes the home happy; for every member of the family who possesses this liberty will sacredly regard the rights of all other members, and will do what he can to promote their happiness. Is this true in your home? If so, you are in possession of the true liberty which manifests itself in the golden rule, which says, "Whatsoever ye would that men should do to you, do ye even so to them."

This same principle is true in the church; and it is only when it is disregarded that trouble arises there. It manifests itself in a variety of ways that may be briefly comprehended in heeding the injunction to esteem others better than themselves, in honor preferring one another.

We can not carry to the world this precious gospel of religious liberty until its principles actuate us personally, in the home, and in the church.

May this day mark a period in each life when he shall manifest the spirit that characterized the Author of liberty, for "if any man have not the spirit of Christ, he is none of his." It is high time that all should awake, and co-operate with the Lord in giving the light on the subject of religious liberty, and thus warn the world of the threatening danger. In "Testimonies for the Church," No. 33, page 242, is the following: "If our people continue in the listless attitude in which they have been, God can not pour upon them his Spirit. They are unprepared to co-operate with him. They are not awake to the situation, and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action."

Let this day mark a period of concerted action on the part of all in the study of these heaven-born principles, and in responding to the call to assist this work by the giving of their means.

The Advantages in Having Our Headquarters at Washington

W. A. COLCORD

THE advantages to our religious liberty work in having our headquarters located at Washington are many. Especially is this so just now when Sunday legislation is again being urged upon Congress, and when, as we all believe, measures are soon to be proposed, and laws enacted, which will result in the complete formation of the image of the beast, and in giving life to it. One can generally see better and work to better advantage at close range than at a distance.

Of all the departments of our work none, it seems, could more appropriately or more advantageously be located here than our Religious Liberty Department.

Here is where the laws are made. Here nearly five hundred senators and representatives gather from all parts of the country from year to year to make the laws. Here is where the president and his cabinet reside. Here the ambassadors from the various countries of the world come to represent their respective governments. Here is where the judges of the Supreme Court of the United States, the highest judicial tribunal of the nation, sit. All these must have their attention called to the message for this time,—the warning against the worship of the beast and his image and the reception of his mark. How can this be done so effectively as to have our headquarters located right here at the capital of the nation, and a strong aggressive work going on in their midst?

We are not here as "lobbyists," to secure legislation; but as Protestants, to sound a warning against religious legislation, and to proclaim the everlasting gospel of peace and deliverance from the bondage of sin and oppression. Here is where the iniquitous laws are being demanded. Here, therefore, let the protest be sounded, and from here let it ring out throughout the length and breadth of the land.

We are not here to court persecution, nor to escape it, but to give the message which God has commissioned us to give to every nation, kindred, tongue, and people.

From here are issued three great daily newspapers, the *Washington Post*, the *Evening Star*, and the *Washington Times*. These speak not simply for Washington, but for the nation. By having our headquarters located here, and carrying on a strong aggressive work, we are able to secure notices, articles, and reports of our work in these papers, which we could not if we were located at some other place. The fact that we have located our headquarters here, that we have a school, a sanitarium, and a publishing house established here, that we have four churches in the city, and are carrying on an aggressive work in the place, gives us a standing and influence not only with the people of the District, but with Congress, which legislates for the District as well as for the nation.

Being here, we can hold meetings, publish and distribute literature, meet and interview men of influence, and carry on our petition work in a way we could not do if we were located elsewhere.

Here also is the great Congressional Library, the largest library in the United States, where may be found and consulted not only the vast number of books which it contains, but the current and back numbers of all the leading journals of the country, as well as many foreign publications.

These are some of the advantages of having the headquarters of the denomination, and especially of the Religious Liberty Department of our work, located at Washington.

A Call for Active Work

THE following extracts from a communication from Sister White, under date of Jan. 16, 1905, addressed to some of our workers in Washington, are both instructive and encouraging:—

"Now is our time to press to the front in Washington. A decided testimony must be borne to the people in the national capital, and this work must not rest upon a few.

"A most important work is to be done in Washington, and I inquire whether you do not need the help of those who in years past have stood prominently for religious liberty.

"As we work with all our might, our trust must be in God. Sooner or later Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devisings of Satan, which have been striving to find a place in our work. We are years behind.

"God's law is to be vindicated, by the obedience of heart and mind, and by strong arguments.

"For a long time I have carried a heavy burden regarding the work to be done in Washington. Not one in a thousand of the people there knows what the Bible says about the Sabbath. The instruction given me is that the ten commandments should be printed in plain letters in a prominent place in the REVIEW. Had these commandments been obeyed, the wickedness now seen in our world would never have existed.

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church would apparently be a great victory for the side of transgressors of the Sabbath, and would cause rejoicing among evil-doers. But nothing should discourage us. God has victory for his people. Let sanctified ability be brought into the work of proclaiming the truth for this time. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work.

"When all our ministers and physicians come into line, taking their stand under the blood-stained banner of Prince Emmanuel, we shall see an army of men and women going forth to work for Christ, speaking the word with holy boldness and power.

"Remind our people often of the work that may be done by the sale of our books and the distribution of tracts. Encourage them to sell the periodicals containing the message for this time. Our large books can be sold in Washington and other cities in the East, if the canvassers will take up the work courageously.

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a

wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.

"When 'Patriarchs and Prophets' was first issued, it was neglected for a book easy to sell and more profitable to the publishers. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is to-day.

"I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church-members also should humble their hearts before God, and cry aloud, and spare not. O that the Lord would imbue the members of his church with a sense of the importance of the responsibility of being laborers together with him!"

Experiences in the Petition Work

THE experiences of our people in circulating the petitions to Congress against religious legislation have been interesting and varied.

One brother from North Dakota writes:—

"I had many interesting experiences in circulating the protest. On the first column are the names of most of the officials of the county, the lawyers, and leading business men of the town. I feel confident that this is the beginning of a new experience for the Lord's people."

A brother in Oregon says:—

"I had many good experiences with the petition."

A Kansas brother writes:—

"I have many wonderful experiences in circulating the petition, and many rebuffs. I find Rev. 12:17 fulfilled, and the people ready to fulfil Rev. 13:15, 16."

A brother, writing from a town in North Carolina, says:—

"I have done more preaching here with this petition than I ever did before."

An Ohio sister, who for some time has been an active worker in her locality, writes:—

"People sign the petition readily; but we have quite a time with some."

A brother, writing from Kansas, says:—

"I found it comparatively easy to secure the signatures after I started out. About three out of every four I presented it to signed it."

Sending a petition from Alabama, a brother says:—

"I enclose the names of most of the business men of this little place. With a few exceptions, the petition met a cordial reception."

A brother in South Dakota writes:—
 "Nearly every one I asked signed it. Some were much interested in the principles underlying each side of the question. It is surprising to see how ignorant the people are on these subjects."

A Wyoming brother writes:—

"It seems to me that the people are not so ready to sign these petitions as they were years ago."

After putting in a whole day with the petition, a brother in Illinois writes:—

"I hasten to inform you of my non-success with the petition against the Sunday bills now pending in Congress. It seems to me that the people are ripe for this event, as every one with whom I conversed is now positively in favor of such legislation. Men who in the past have stood squarely opposed to such measures seem to rejoice that that event is about to be realized. I did not obtain even one protest, although I had supposed I would succeed in obtaining the signature of almost every one."

Another brother in Illinois says:—

"I find that some of the people are most ready for the bill to pass."

A Nebraska brother writes:—

"I was astonished to find so many who would not sign the petition. I verily believe that if this question of Sunday enforcement was submitted to a popular vote, it would become a law at once. The time is surely ripe for very decisive movement on the part of God's people."

A brother, who, for over two years, has been holding meetings in his vicinity, sends in a petition with seventy-one names attached, and says:—

"Every one here is a Sunday observer, except my wife and myself. Those who have heard me preach were ready to sign the petition. They seem to remember what I said."

A sister in Pennsylvania writes:—

"I am sixty-five years old, and am living in the country; but I have had some good talks with the people while getting their names."

Speaking of his experience while circulating the petition, a church elder in Indiana says:—

"It has given me opportunity to present the true Sabbath."

A Vermont sister writes:—

"When I went out with the petition, I took copies of all our tracts on the Sabbath question, for I thought the people would have something to say about the Sabbath,—in this I was not disappointed,—so I had a tract that was adapted to each case. This gave me a chance to do two days' missionary work, and I worked hard. Most of the business men's names in — are on the petition."

An Iowa brother writes as follows:—

"Enclosed find petition. I sent in one some time ago, and could fill another if I had it. I had one hundred and eight names on the first petition, and have one hundred and four on this one. I have to paste on to your petitions. They are not long enough."

Another brother in Indiana says:—

"Many would not sign it. They said

they wanted the Sabbath better observed and protected. I presented it to the Catholic priest. He said he could not sign that because he wanted the Lord's day better protected. I asked him to show me by the Bible that Sunday is the Lord's day, and he told me that the Bible was not their rule and guide. And when I asked him what was, he said, 'The church.' And when I asked him which church, as there were many churches, he replied that there was only one church, and that one was the Catholic Church."

A sister, writing from one of the large cities in the State of New York, says:—

"I find business men here generally in favor of a Sunday law, but I also find that they have not considered the subject of religious liberty. I believe the United States should be flooded with literature upon this subject. We need brief tracts right to the point upon this question."

A brother in North Dakota writes:—

"A district judge, with whom I am well acquainted, was the first to sign my petition. He said he would also write to our senators and representatives to Congress from this State about the matter, with the view of influencing them against the bills. From the experience I have already had with the petition, I am alarmed at the ignorance of the principles of liberty even among officials. These things ought to stir our hearts to their greatest depths, and cause us to sense the fact that the crisis is just before us."

From a town in Minnesota a brother writes:—

"The general sentiment of the business men here is in favor of Sunday closing."

Sending in a petition with one hundred and fifty-six names attached, a brother from Michigan writes:—

"The business men are well represented, including several lawyers, bankers, and one minister. As you glance over the list of names, you will hardly appreciate what it means to secure them unless you have had personal experience in the same work, in a place made up largely of people who, having never heard or read anything on the subject of religious liberty, naturally believe that legislation on the matter of Sunday observance is all right. Some signed the protest readily, some required much persuasion. I am thankful to the Lord, the Author of liberty, for the truth, and for the education I obtained through reading the *Sentinel*. I am glad this matter has come up, as it gives our people an opportunity to get out and enlighten others on a subject which is not generally understood. As one meets opposition, he is made to realize something of the way one will be regarded (after the Sunday laws are passed) who holds God's law as supreme, and refuses to receive the mark of the beast and to worship his image. I trust you will do all you can through the REVIEW AND HERALD to arouse our people to immediate action."

What Has Been Done

W. A. COLCORD

UNDER the name of the Religious Liberty Bureau, the religious liberty work has become an integral part of the General Conference of Seventh-day Adventists.

The Bureau has been officered, provided with an office, and the office supplied with the necessary furniture, stationery, stenographer, etc.

Thousands of letters and communications have been sent out.

Nine thousand petition blanks, and twenty thousand copies of the leaflet "Sunday Bills Now Before Congress," have been published, and supplied, for the most part, free of cost to our people.

Numbers 1, 2, 3, and 4 of the "Religious Liberty Leaflets" series have been prepared and published.

The issuing of the "Open Letter" to the Washington clergy, which grew out of our religious liberty work, the Religious Liberty Bureau issuing and circulating the first ten thousand copies of it, and attending to its publication in the *Washington Post*, has made a stir, and is doing a great work. About a quarter of a million copies of this have now been published in one form or another.

Hundreds of thousands of signatures have been secured to our petitions to Congress against religious legislation; the petitions have been returned, and presented to Congress.

Many congressmen have been interviewed, and every one supplied with religious liberty literature.

Five public meetings, among them a mass-meeting to discuss the Sunday bills, and the results of religious legislation in general, have been held in Washington this winter under the direction of the Religious Liberty Bureau, the department bearing the expense of hall rent and advertising.

As the result of all this agitation, over twenty columns of matter on religious legislation and the Sabbath question have appeared in the Washington papers.

And all this has, under the blessing of the Lord, had its effect. One of the men who introduced one of the Sunday bills now before Congress assured us that he did not think it would be called up or reported on at all at this session. "There is opposition to it," he said. "The Seventh-day people are opposing it."

In addition to all that has been mentioned, through this means our people have had an opportunity to call the attention of their friends and neighbors to the truth for this time, and thus a widespread agitation has been created.

What has been done has required time and thought, and has entailed some expense. But what has been done is only a beginning to what we desire, plan, and expect to do. We therefore hope for a generous contribution from our liberty-loving people at this time, that the work may be carried on.

THE WORLD-WIDE FIELD

The Work in the Latin Union

L. R. CONRADI

(Concluded)

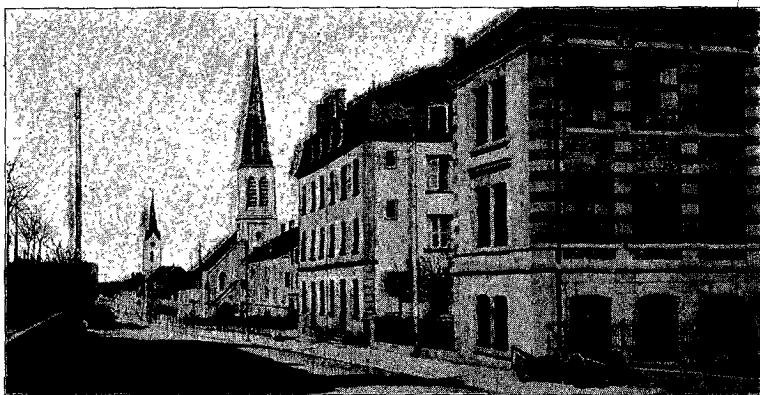
SCENERY there is, and in great abundance. Before us is the picturesque, crescent-shaped "filter of the Rhone," Lake Geneva, neatly tucked in between the world-famous hills and mountains of the Swiss republic; in the far-removed horizon to the south is that giant peak of Europe—Mt Blanc (the second highest of the continental peaks)—whose "glaciers and snow-fields cover one hundred and four square miles;" behind us is the lovely Jura mountain chain, whose uniform slopes are covered with vineyards and fields, which give place to pine woods and pasture lands as we ascend. Switzerland is the great health resort of Europe, and the shores of Lake Geneva furnish one of the chief resorts of Switzerland, so that here we see strangers by the thousand, and listen to the various languages of the East and of the West, the North and the South; it is estimated that visitors leave about twenty million dollars behind them in Switzerland every year. We hope the newly chosen location for our health work will enable us to reach some of those who spend their vacations on the shores of this lake. The reputation of Basel

is just the opposite of that of the section where our institution is to be located.

To be sure, such a move as we have begun involves considerable expense. We must transfer our machinery, furniture, and fixtures from Basel; legal expenses connected with the transfer of land generally amount to quite a sum; and there is the installation of the electric lighting and the heating apparatus, and the remodeling of the barn into the food factory, and the erection of the treatment rooms, all of which will amount to about ten thousand dollars.

So long as our treasury was full, and our people knew it, they did not see the need of self-denial as they otherwise would. But when our French-speaking brethren learned of the fact that they were finally to be supplied with a suitable institution in their own field where their young people could be trained, and their sick cared for, and where they could have their permanent headquarters, not only did they eagerly vote for this, but they demonstrated their interest by their liberality. In French Switzerland, where we have not quite four hundred and fifty members, we have raised

about two thousand dollars toward the new enterprise, and thus far have visited but three of our churches, and we hope to raise double this sum in this small conference. We do not doubt that others will also help. Had we used none of the capital for the evangelical work the past two years, we should to-day be able, without any debt whatever, to fit up this place for a sanitarium twice the size of the Basel institution, and to provide for the food factory, school, etc., in addition. Under the circumstances, we shall not be able to do this, but we feel fully warranted to go ahead, believing that whatever additional investment may be necessary in the very beginning, will be returned to us through the increased earning capacity of the new plant. In view of our favorable location, and enlarged facilities, and the help which the brethren will render, we have no doubt



SEVENTH-DAY ADVENTIST CHURCH BUILDING AT CHAUX-DE-FONDS

but that this institution will be able to carry itself. We should remember that in Basel we never could have had a successful school for the education of French workers. This is now assured; and we also have room for twice as many patients as at Basel, and for a much larger and more conveniently arranged food factory. The agreement is such that we shall be able to occupy the Basel property until May 1, 1905. Meanwhile, we shall have time to make the necessary changes in the property as it now stands, and to erect the required treatment rooms, etc. We moved onto the new place October 20; and after carefully studying the situation, we were able to let the contract for the erection of the treatment rooms, and the remodeling of the barn, November 14.

The school is already in operation. It began November 15. Brethren, Vuilleumier, S. Jaspersson, and Sister Noually help in the school. We had but seven students the opening day. Others have arrived since, and still others intend to come. If we consider that this field is a large field, that it is a difficult one, it will readily be admitted that

something ought to be done toward educating the native talent that can be found in these lands. In considering the size of the field, we should not forget that France has in her colonies of Africa, Asia, and Oceanica, a population of over forty-six million.

We had a very profitable union committee meeting, October 12-16. Brother Wilkinson was at that time relieved of his responsibilities as union president. The brethren would gladly have kept him, but they felt that in view of the urgent call from Washington, D. C., it would not be proper for them to try to hold him. During the last few years, the local fields have been more or less supplied with local help. Brother Tieche has been acting as president of the French-Swiss Conference; Brother Everson is working in Italy; Brother Robinson is engaged in Spain; Brother Curdy is leading out in French Belgium; and it has been thought best to ask Brother Nussbaum to supply Brother Wilkinson's place in the French Mission, and to invite the president of the General European Conference to act as president of the Latin Union for the time being.

As to the general work in the Latin Union, we are glad that we can say it is prospering. We have good churches in such leading cities of French Switzerland as Geneva, Lausanne, Chaux-de-Fonds. We are also making some headway in France. We are glad to welcome Brother H. H. Dexter, of America, to that field. Brother Everson, of Rome, reports favorably. Several native work-

ers are joining with him in his efforts to raise up a church in Italy proper. Brother Curdy is working in French Belgium, where one company has thus far been brought out. This is a hard field. We are glad that some members have been gained in Spain. However, we have been made sad that Brother Frank Bond has been stricken down with smallpox, and that Brother Robinson, who nursed him, was later taken ill of pneumonia. This misfortune has retarded the progress of the message to some extent in this ancient country. Brother Rentfro, who was kindly sent us by the Iowa Conference, has settled in Lisbon, and is now busy studying Portuguese, fitting himself for the work in Portugal.

As there are not seven hundred members in all the Latin Union, and their tithe is about four thousand dollars per annum, it does not take long to convince the average reader that the needs of this field must be great. If, in America, where there are only three fourths as many people as there are in this field, there were seven hundred believers, and only four thousand dollars for the sup-

port of about twenty-five workers, and if the population was almost wholly Catholic, do you not think there would come a call for men and means for so impoverished a field? Therefore, we trust that our friends in the United States will not think hard of us, or feel that we are doing them an injustice, when we ask that they, through the Mission Board, help the Latin Union with six thousand dollars a year for the next few years; for this would give us, with the native funds, only about ten thousand dollars annually for sending the gospel to one hundred and ten millions of people. Some of our smaller conferences in America, with only a million or so of inhabitants, probably have that much money at their disposal. So, then, we hope and pray that our brethren in other lands will respond so much the freer in giving of their means for the support of the gospel in the "regions beyond," that we may be able not only to support our present force of workers in the Latin Union, but to press forward into yet unentered parts, as other workers offer themselves for service.

And, lastly, while you pray for the fields white unto the harvest, do not forget to ask God's blessing and wisdom to attend those who must look after the evangelical and institutional work in the Latin Union Conference.

Hamburg.

A Visit to Burma

J. L. SHAW

A TRIP to Burma, across the Bay of Bengal from Calcutta to Rangoon, during the monsoon season, is not a most enjoyable one. During the season, which lasts from the middle of June to the first of October, the monsoon winds blow continually from the southeast across India and the Bay of Bengal, proving a great blessing to India by bringing an abundance of rain to cheer the millions of Indian farmers, but lashing the bay into a boisterous foam, making travel by sea hard, and often perilous.

We had a trustworthy boat, and, being a mail steamer, it made the journey of nearly eight hundred miles in less than three days. It had been over two years since we last visited Burma, and we naturally looked forward with pleasure to meeting the little company of Sabbath-keepers in this new field. There is something encouraging and inspiring about the Burmese people. They are cheerful and contented, and are remarkable in this part of the Orient for their independence of character. Aside from the several English-speaking Sabbath-keepers, we have, in Burma, six natives who are keeping the Sabbath. All of them have had more or less trouble and persecution by their fellow countrymen since accepting the truth. One brother—Maung Maung, by name—especially, gave up a lucrative position in the government, against the advice of friends and family, and has really suffered privation and hardship for the cause of

present truth. For two years he and his faithful sister, Ma Ma, have stood staunchly for the truth, and, while being condemned as heretics, have used the larger portion of their time in telling their fellow Christians of the true Sabbath and the near coming of Christ.

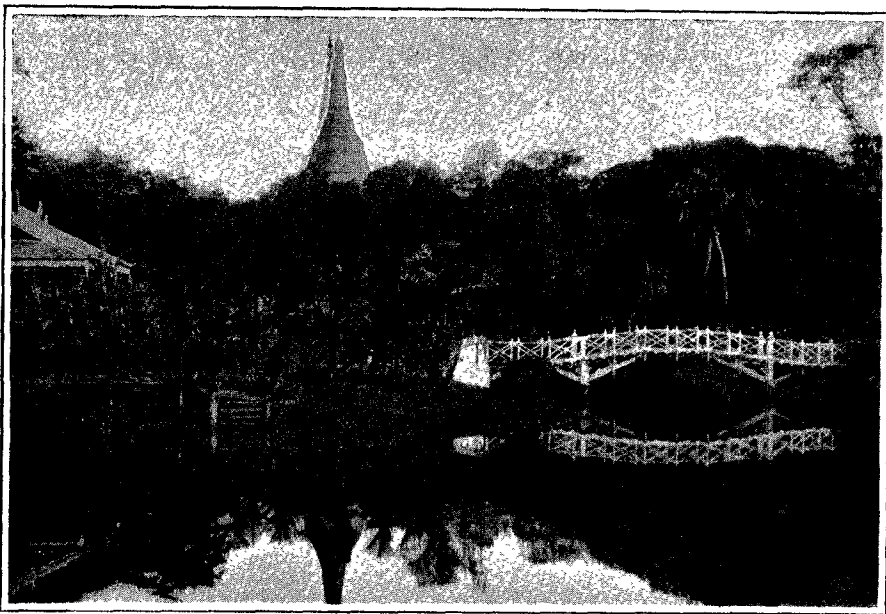
These dear friends are very anxious to get the truth before their countrymen, and again and again they have earnestly pleaded that a minister be sent to them to learn the language and join with them in laboring for the Burmese people. There certainly is an open door for such a worker, and we know of no work more interesting and encouraging. It will be joy to us and to the native brethren there when a minister goes to that field to throw his heart and soul into the work.

The people are by no means illiterate. It is their pride that all the men and women are able to read and write their own language. This being true, it is very important that we have tracts and leaflets printed in their tongue as soon

in Burma, but, living apart, it was difficult to get all our Sabbath-keepers together at one time. We managed, however, to have one such meeting. The occasion was of profit to all. Brother Maung Maung interpreted to his countrymen what was said, and at the close of the meeting, after several songs in Burmese, the company broke up.

For nearly two years Brother and Sister Meyers have been working in Burma. Through their efforts and the efforts of those who have worked with them, our literature has been having a wide circulation among the English-speaking people in various parts. The *Oriental Watchman* has a good circulation. Our health books have taken well, and many have been sold in different parts of the field. Brother Meyers has also held public meetings, and conducted many Bible studies in the homes of the people, so that a large number have heard the truth.

The Burmese, as a whole, are con-



SWAYDA GONG PAGODA, IN THE DISTANCE

as possible. Brother Maung Maung has written a tract entitled "The Law of God Written in the Heart." On the outside he has the picture of a heart, with a hand writing upon it the law of God. Brother Myat Tun has translated one of our tracts on the second coming of Christ, and has it ready for the press. These brethren have done this work so far at their own expense, and it is only now that they are asking if the mission will not share the expense of printing. There is no question about our duty to help them in this. We must lose no time in getting our literature into their language. As fast as funds are available, we should have tracts on present truth translated and published. It costs two dollars to print one thousand eight-page tracts, and one dollar to print one thousand four-page tracts. How providential it is that printing is so cheap! Even a few dollars goes a long way in publishing the message in this land.

We held a number of meetings while

tented and happy. They live in a productive country, and, not wishing to accumulate wealth, live an easy-going life. Their religion teaches them to be very hospitable, and it is said that a foreigner can go from one end of Burma to the other and never want for food. Their liberality is particularly shown in their temple service. Pagodas to the memory of Buddha are to be seen in many places. These are relic shrines which have been built as monuments wherever some of the supposed remains of Buddha or articles belonging to him are to be found. In the foundation of one, the guide will tell you, is said to be found a tooth of Buddha; in another, a lock of hair; and in still another, some article that once belonged to him.

Many of these pagodas are very high, and have their domes covered with gold-leaf, which glistens in the sunlight. Swayda Gong pagoda, whose dome can be seen in the picture, is one of the largest, and its dome is wholly covered with gold-leaf. It costs much to make this

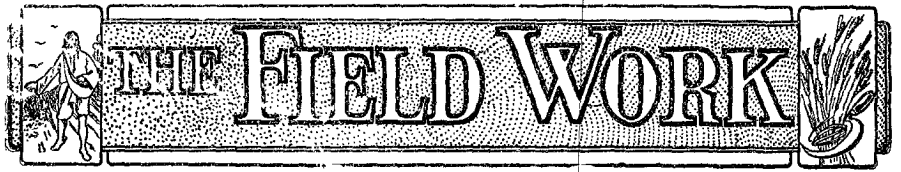
large display of gold in honor of Buddha; and putting it on as they do, in time it wears off, and has to be renewed. But the people have been taught to give in a remarkable way. One pagoda we visited had a large chest placed in a conspicuous place. The chest is covered with gold, and on one side there is an opening for contributions. Judging from the elaborate display of gold on every hand, the contributions received in this box must be enormous; and the exceptional size of it is also an evidence that large giving is expected. If the stream of wealth that pours continually into this and other heathen coffers in Burma could flow into the cause of Christian missions, what a work could be done! Though the gold is yet tenaciously held for the service of Buddha, the object-lesson remains. Every missionary who visits these shrines must wish that the same free spirit of giving might be seen in Christian lands for the propagation of the gospel of Christ.

Many are the evidences that Burma is now open for our work. The government has built railways running to many parts. Peace and quiet reign everywhere. A woman can travel alone, and be courteously and kindly treated. Education has been promoted by the government to a remarkable extent, and a spirit of inquiry prevails. Are these not evidences that God is going before us? Just now is the time to enter Burma. We know of no more encouraging field; and surely, among that many people there are loyal hearts who will respond to the warning call. The same hardships which Judson bore are not now to be met. It was with the greatest difficulty that he started the work; he labored many years under the most trying circumstances, with apparently small results. But, in time, God showed his signal blessing upon his efforts, and a work was begun which nearly a century has by no means effaced. The work of reform which he started, and which finally found for him so large a place in the hearts of the Burmese people, is to meet its completion in the proclamation of the third angel's message. Where are the men and women who will give brain and brawn for the salvation of the Burmese people?

Calcutta, India.

"THE needs of the Asiatic women are their claims upon us. They are in bondage of sin; they need a Saviour. They are in mental confusion; they need a guide."

THERE is a good Christian woman in Melbourne, Australia, who has given of her money to rescue and educate a child-widow in India. She can not pronounce the girl's name, but she prays for her all the same, saying, "Dear Lord, bless the wee widow over the seas in far-off India. Thou knowest her name if I do not!" Money given for missions is not complete in value unless the gift is followed by daily prayer.



Kansas

THE work in Kansas has been prospering recently. As a result of Bible work done by one worker in Atchison, four are keeping the Sabbath. In Kansas City, as a result of Sabbath and Sunday night meetings and Bible work, nine have taken a stand for the truth, and several have united with the church. At Hiawatha two have just accepted the message. In Clay Center last Sabbath three were converted. At Burdett three were baptized and united with the church. At Anness three have just begun to observe the Sabbath. Near Bennington, Ottawa County, four have accepted the message. At Humboldt three were received into the church, and one or two others began to keep all the commandments. At Great Bend three have accepted the truth, and are waiting for baptism. Nearly all of these results have developed within the last two months. A new church will be organized in Hepler soon. Four new churches have been built, and two more are building.

C. McREYNOLDS.

South Africa

STELLENBOSCH.—We tried in vain to get a hearing at our course of meetings, and so, after about two-weeks' preaching to empty chairs, we took our tent down. Elder Hyatt was here part of the time, and we had a good company of workers, who were able to meet the people in their own language. We sent invitation cards and hand-bills to the homes of the people; we posted notices on the bulletin-boards in the town; we gave personal invitations to many who we hoped would desire to hear, but we failed to awaken sufficient interest to warrant a continuation of the tent-meetings.

The people have been warned against our meetings and our literature, and it may be that they consider it wicked, or at least dangerous, to have anything to do with us. Some have read our books and papers, however, and a few heard more or less at the tent, so we are hoping that some seed may yet find good soil and bring forth fruit.

Brother De Beer is canvassing in the country, with fair success, and William Haupt is visiting and distributing literature as he has opportunity in the town.

I. J. HANKINS.

California

ONTARIO.—The thirteenth of last October we began a series of tent-meetings in Ontario, which has a population of about eight hundred. In some respects this was a very hard field. There are ten churches here. Our people held a series of meetings in this place about two years ago. At first the attendance at our services was very small, but by the blessing of the Lord it gradually increased till we had a fair audience. We held eighty-one evening meetings, and twenty adults accepted the truth. The twenty-sixth of December the Christian Church kindly granted us the use of

their baptistry, and six precious souls were buried with their Lord by baptism, Elder J. W. Adams officiating. Others are now ready for baptism. We gave away fifteen dollars' worth of papers and tracts, and sold fifty dollars' worth of books. The week-of-prayer meetings were held in the tent in the afternoon, and thirty-five dollars was raised for foreign missions. The expense of the tent-meetings was \$37.59. The collections were \$81.09.

We are now holding meetings at Up-land, two miles from Ontario. Four meetings have been held, and the attendance is not very large, but our courage is good, and our hope is bright; for soon, very soon, we expect to see Jesus.

E. H. ADAMS,
P. P. ADAMS.

The Work in Louisiana

THE work is onward in this State, and there is no reason for discouragement, although the laborers are few. I came to Louisiana last July, and began to take orders for "Coming King." The climate was good, the crops were good, and everybody was of good courage; so I pressed steadily along, and took, on an average, fifteen dollars' worth of orders daily. When I was ready to deliver my books, I had three hundred and fifteen dollars' worth of orders. I delivered three hundred and thirty dollars' worth of books, which was over one hundred per cent.

In all my experience in the canvassing work, I never before saw people so anxious to get their books. Many who lived some distance from the road would bring their money to the street, and leave it, for fear I would miss them.

The success of my delivery was very largely due to the way I took the orders. I was always in a hurry, but never in too much haste to be sociable, and to show that I had just as much interest in the book as I wished others to take in it. Many of our canvassers lose blessings and financial success because they are so timid, rather excusing themselves for being in the business. We have literature that is worthy of any thinking man's attention, and our cause is very important, therefore we should press forward, as wise as serpents, and as harmless as doves. I do not take orders unless the ones whom I am canvassing want the book, and then they try to have the money.

The work I speak of was in the northern part of the State. I then went to Ascension County, where I delivered three hundred and fifty dollars' worth of books, which was one hundred per cent of the orders taken. Over one hundred dollars' worth of those books was delivered to Catholics, and one hundred dollars' worth to colored people.

I am now taking orders among the gardeners of Tangipahoa County, with good success. The delivery will be in April, for that is the time when they sell their produce.

I have canvassed in a number of States, and I never saw a better State for book selling. In the spring the gardeners in the southern part of the State sell their crops; others have cane and cotton, also rice, for fall market, so delivery is good most of the year.

We all have our crosses; but "no cross, no crown." We shall be rewarded according to our works; and if we have no works, where is our reward?

I would be glad to correspond with any who wish to take up the canvassing work. My post-office address is 6057 Tchoupitoulas St., New Orleans, La.

JOHN OSBORNE,
State Agent.

The Work in Fiji

WE find a great desire on the part of many of the natives to hear the word. At a feast recently held here, we had the privilege of speaking the word to quite a large number of people, who seemed to appreciate what was told them concerning the message for these times. We have had many visitors, some of whom asked very intelligent questions. We are always glad to have the opportunity of thus presenting the truth.

Lately a native from a distance called to see us. He has been a regular subscriber for the *Rarama* for some time. He seems deeply impressed with the truth. We pray that the Lord will give him grace to obey. He is now supplied with both our native books, "Bible Readings" and "Great Controversy;" he also has our paper and a number of our tracts. He says he finds the literature very useful in preparing his sermons. I assured him that he could not do better than to take the book "Bible Readings" and get the groundwork for his sermons, and then from "Great Controversy" find what he needed by way of illustration. He said that he had already found what I advised to be true. This is not the first time we have been told that our literature is sought by the native preachers. Several ordained native preachers have told me the same thing.

Years ago when I first came to Fiji, a young native who was learning to preach came to me, asking me to help him get up a sermon on the punishment of the wicked. I cited text after text on the subject, but after a time he saw that the line of thought drawn from the Bible did not coincide with his former views of the subject. I assured him that what I had given was the truth. He saw it, and preached it before an older preacher, who reproved him for preaching heresy. But the truth was preached, and the young man who preached it is now one of our number. He has sold quite a number of our books, and assists in preaching.

Not long ago we were holding a meeting in a court-house, the use of which was granted us by the high chief, or *roko*, of that district. As this same building has been used since the last hurricane by the Wesleyans as well, it became a source of annoyance to the ordained pastor that we should preach there. He entered the building as the playing and singing was in progress just before the meeting. The lamp was lighted; we had made the mistake of supposing that it was a part of the court-house furniture, but were informed

by that preacher that it was purely a Wesleyan light, and must be extinguished. I told him to do so, and he did. I thought of the great light that the Wesleyans had been in the time of Wesley and later, but how that light was being extinguished because of their failure to receive more light. After he had extinguished the light, he had a large native drum beat so as to disturb our meeting, but when the *roko* arrived, the drum beating stopped very suddenly. Because of the attitude assumed by the preacher, the chief sent word to him to take everything belonging to the Wesleyans from the building, as they must not hold another meeting there. If Adventists wished, they might have it; or if Catholics wanted to use it, they were welcome; but the Wesleyans were no longer to occupy the premises.

We see more and more strong prejudice arising against the truth. A few days ago Brother Carr tried to buy a Bible at one of the Wesleyan missions, and was refused by a European missionary. Some very bitter articles have lately appeared in the native Wesleyan paper against us. But what has been written will not help the Wesleyan cause, and I think it will do us very little harm. God can use even this to the advancement of his message.

Word from Brother Parker's district tells that they are well, and the work moves on. Brother Pauliasi, on still another rock-bound coast, keeps the light of truth burning.

Our health and courage are good. We trust in God. Pray for us.

J. E. FULTON.

The West Michigan Conference

THE third annual meeting of the West Michigan Conference was held at Grand Rapids, January 20-25. Although about one half of the churches in the conference were without representation, there was a large attendance of delegates and visitors, which, with the local attendance, filled the place of meeting at every service. On the Sabbath not all who desired to do so were able to find a place in the hall.

In addition to the regular delegation the following brethren were with us a part or all of the time: Elders Kauble, of the Emmanuel Missionary College; S. E. Wight, of the North Michigan Conference; E. K. Slade, of the East Michigan Conference; and Brother J. B. Blosser, general canvassing agent of the Lake Union Conference. It was a disappointment that the president of the Lake Union Conference was unable to be present.

While due attention was given to the necessary business, it was blended with spiritual interests, and these were kept prominently before the meeting throughout. A large portion of the time of the conference was spent in receiving reports from various departments and institutions embraced in our work, and from the workers, and in discussing the best methods for carrying on the work God has given us. The educational, missionary, medical missionary, and other features of gospel work were fully considered. Reports were presented by those representing the various institutions within the bounds of the conference. These were uniformly encoura-

ging and inspiring. Each report showed plainly that God is at work with his people; and as we listened and communed together, his good Spirit came into our meetings, often with power. Decisions and conclusions were reached in a united spirit.

The Sabbath forenoon discourse was given by Elder Kauble. The afternoon service was in the interests of the youth. Evening discourses were given by Elders Haughey, Van Horn, and Van Deusen. A large hall was secured near the center of the city, and four popular health lectures were given by Drs. Morse and Read, of the Battle Creek Sanitarium.

The officers of the conference remain nearly as before. Measures were adopted for securing an increased attendance for both Berrien Springs and Cedar Lake schools, and for improvements in some other directions, all of which will appear in the published minutes of the conference. A delegation of about forty persons represented the Battle Creek church and sanitarium.

The friends at Grand Rapids did nobly in entertaining their visitors and making their stay pleasant. There were many expressions of the satisfaction and enjoyment afforded by the meeting, and, altogether, it was a season of much interest and profit. G. C. TENNEY.

Not a Day, But Delty*

God's Worship Involved in the Sabbath Question

Discussed by Adventists

Speakers at Lafayette Theater Meeting Set Forth the Denomination's Claims Before Large Audience—Allegiance to the Almighty First Importance—Address by W. W. Prescott and Others

THE wide-spread agitation of the Sabbath question which has grown out of the present Sunday bills now before Congress, and the proposed campaign on the part of the Protestant clergy of Washington for "better Sabbath observance" at the capital of the nation, together with the "Open Letter" from the Seventh-day Adventist ministers of the city in response, has led to the holding of a series of Sunday night meetings by the latter in the Lafayette Opera House. The first of these was held last evening. There was a large attendance to listen to the two addresses, which were delivered by Mr. W. W. Prescott and Mr. Luther Warren, evangelists of the denomination. The contention of the Seventh-day Adventists in the matter of Sabbath-keeping is not, as might at first appear, the mere keeping of a day, but allegiance to God. There were several songs during the meeting by a quartet composed of Messrs. J. S. Washburn, R. A. Leslie, W. A. Colcord, and Harold Cobban.

God's True Sabbath

After a prayer by Mr. Warren, Mr. Prescott spoke on the subject of "God's Sabbath, the Papal Sabbath, and the

* This report is reprinted from the *Washington Post* of February 6, in which it appeared in a prominent position with the headings here given. Good reports also appeared in the *Evening Star* and the *Times*. By this means a comprehensive outline of the Sabbath question and its real significance have again been presented to the people of Washington in the daily papers.

American Sunday in History and Prophecy." He said in part:—

The word of the Lord to this generation is the message of the old prophets: "The great day of the Lord is near; it is near and hasteth greatly." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." In preparation for this event there must be a wonderful working of the creative power of God through Jesus Christ to purify from sin. This is complete redemption—the new creation. The sign of this creating and redeeming power is the original Sabbath of the Lord, the seventh day of the week, the memorial of the original creation through the eternal Word and the pledge of the new creation through the same Word made flesh.

The Sabbath was instituted at creation, recognized by a series of miracles before the giving of the law at Sinai, and mentioned in the law as a thing already known ("Remember the Sabbath day"). If Israel had observed the Sabbath, they would have been delivered from overthrow by their enemies.

Christ Kept the Seventh Day

Christ kept the seventh-day Sabbath in fulfilling the law. The apostles kept the seventh-day Sabbath, as is shown in the record of Paul's Sabbath-keeping. The Sabbath was kept during the Dark Ages by those who refused to acknowledge the supremacy of the Roman Catholic Church. A return to the original Sabbath of the Lord in the last days is a distinct subject of prophecy.

The work of the papacy in assuming to take the place of God and in thinking to change his law has been foretold in three special prophecies. Dan. 7:23-25; 2 Thess. 2:1-7; Rev. 13:1-8. Through the influence of the Roman Catholic Church, sustained by the imperial decrees, the observance of Sunday in the place of the seventh-day Sabbath was authorized by law, and enforced by a canon of the Council of Laodicea, in the fourth century. The Roman Catholic Church admits that it has changed the Sabbath from the seventh day to the first day of the week, and declares that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church." In this last generation, after the message of the true Sabbath of the Lord has been fully proclaimed, and its significance has been clearly made known to the people, the observance of Sunday at the command of the papacy, instead of the observance of the true Sabbath at the command of the Lord, will be the acceptance of the mark of the power of the papacy, "the mark of the beast," and a sign of apostasy from God.

The Protest of Spires

The foundation of Protestantism was laid by the adoption of the famous Protest of Spires, April 19, 1529. It says: "There is no sure doctrine but such as is conformable to the Word of God," and "the Lord forbids the teaching of any other doctrine." Inasmuch as it is generally admitted that there is no command of Scripture for the observance of Sunday, it is clear that those who wish to stand upon the true Protestant platform ought to repudiate this institution

of the papacy just as heartily as Luther repudiated the selling of indulgences on the same authority. The American Sunday has no place in genuine Protestantism. The attempt to enforce the observance of Sunday by law will lead to persecution in these days, just as it did in the earlier centuries. The Spanish Inquisition is the logical outcome of enforced Sunday laws.

The speaker urged all present to accept the redemption that is in Christ Jesus through the working of the mighty power of God to recreate man in the image of God, to yield obedience to God and his law, and to be prepared to meet the Lord in peace when he shall come with power and great glory.

Message From the Almighty

Mr. Warren made an address in which he spoke of the importance of the observance of the proper day as a day of rest and worship. He pointed out that the great majority of the world have always rejected the messages of God when these have been given to them, and claimed that the Adventists are now giving to the people a message from God. In this connection he spoke of how every one rejected Noah's warning of the coming flood.

The only great question, said Mr. Warren, is the obedience to God's law. He pointed out how Abel brought for sacrifice a lamb as commanded by God, but Cain brought an offering of fruit, which was not acceptable to God. He said that there are many conscientious Christians observing Sunday as the Lord's day, and that "God winks at the trampling upon his law when this is done in ignorance, but that the people will not be now winked at in their disobedience of God's law, as their disobedience is being pointed out to them."

In closing he stated that we must obey God's law whether we see the reason for it or not.

The Adventists will hold another public meeting at the Lafayette Theater next Sunday evening at half-past seven o'clock, when the subject discussed will be "The Great Controversy between Christ and Satan."

The Anniversary Meetings at Nashville, Tennessee

We have reached the close of our anniversary meetings at Graysville and at Nashville. They closed Sunday night, January 22. These first three weeks in January have been full of business cares and perplexities; yet they have been very pleasant, because of an utter lack of discord, and a blessed state of union and good feeling among the leading brethren of the cause in the Southern Union Conference.

The Graysville meetings, the first week in January, were pleasant and profitable. A kind and friendly spirit prevailed throughout.

The past two weeks in Nashville have been exceedingly busy. There was a more thorough, careful scrutiny given to the work in the conference than at any previous meeting since the writer's connection with the work in this field. We have sought to investigate carefully every department of the work to the best of our power and ability, to ascertain its condition, and to provide, as far

as possible, for its wants. Every day has been filled with careful study of the various conditions and needs of the work.

There have been many encouraging evidences of progress. To those of us connected with the work, the outlook seems more hopeful than it ever has before. A better spirit of union and love prevails.

Good progress has been made by the Publishing Association, and there are great changes for the better in its efficiency and financial condition. Whereas a year ago it was running behind at the rate of a thousand dollars a month, it is now more than paying its expenses. The volume of its work is increasing; a better class of help is employed; conditions surrounding the institution are being improved, and a general feeling of confidence is taking the place of fear and anxiety. But debts had to be incurred to secure machinery and stock, and these debts have to be paid.

We shall look for the friends of our work in the South to help us in the circulation of the *Watchman*, and largely increase its subscription list. This must be done, so that it will become self-supporting, and not be a drag on the progress of the office.

We trust that our brethren who have means will help us financially, and that those who have money to loan at a low rate of interest, or, what is much better, without interest, will stand by the work until our office becomes thoroughly organized and able to stand alone.

Our educational institutions are seeing a prosperous year, and are better supplied with students than in previous years. At Huntsville, Ala., great improvements have already been made. The work seems to be assuming a far more favorable condition.

Our sanitariums are hopeful of better days. They are greatly in need of funds to place them in an efficient condition. Our medical helpers are struggling with great energy to overcome every difficulty.

For two years preceding this the General Conference kindly granted to our field, considering our poverty, the use of the money that was raised in this field in the week-of-prayer donations. It was very kind in them to do this; but this year the union conference committee has voted that all the money that was raised for missions in the Southern Union Conference shall go into the general missionary fund of the denomination, as is done in other fields. We are not willing to forego the privilege of helping in the general missionary work of the denomination, as has been the case in the last two years. We know not at this date how much has been contributed here in the South, but we hope it will be at least one thousand dollars. Graysville raised upward of two hundred dollars, Nashville about one hundred and fifty, Bartow, Fla., about one hundred and twenty-five dollars, and doubtless other places in proportion. The accounts have not come in, and indeed will not all come in for many months yet; but the money is all devoted to the general missionary work of the denomination.

A full delegation to attend the next General Conference at Washington in May was selected.

We greatly hope to be able to secure a place for our tent-meeting in Nashville the present season.

The work is slowly but steadily increasing in the Southern Union Conference. It has been a great encouragement to us that the amount of tithe paid in the Southern Union Conference per capita is fully up to the average of the Northern conferences, though we know that our people here are much poorer, on an average, than in those rich fields.

The amount of canvassing being done is also fully up to the average per capita, compared with other fields.

While this result is at least encouraging, we are by no means satisfied with it. We want to see a far greater increase of success in all these lines.

The number of members received during the past year in the Southern Union Conference compares very favorably with the conferences of the North, when we consider the disparity of numbers in our field. Our meetings are fully as spiritual as those of any of our Northern fields, so far as we have been acquainted with them.

Altogether, our brethren left for their homes in the best of spirits, all determining in their hearts to labor with more intense interest than ever before. We believe that God is going to bless and encourage our hearts by success in this great Southland.—*Geo. I. Butler, in The Southern Watchman.*

The Huntsville School Pledges

At the Missouri, Oklahoma, Colorado, Kansas, and Nebraska camp-meetings last summer, liberal pledges were made for the Huntsville colored training-school. In most cases these pledges were due the first day of January, 1905. Before these pledges became due, we sent a personal letter to each individual, enclosing an envelope addressed to "Southern Conference Association, Graysville, Tenn." Several responded promptly by sending the amount of their pledges, and some sent more than they had pledged. This enabled the brethren in charge of the work at Huntsville to begin some greatly needed improvements, and thus accommodations were provided for many new students.

Judging from our past experience in collecting pledges, we felt free to encourage those in charge of the work at Huntsville to continue the work that seemed so imperatively necessary, expecting that the month of January would certainly see several hundred dollars added to their funds. In looking over the list of unpaid pledges, we find that (including those I took on the Iowa camp-ground last June) they aggregate over eighteen hundred dollars. In all my experience I have never had so small a proportion of pledges paid when due as in this case, and the proportion paid is about the same in one State as in another. It was confidently expected that the November collection authorized by the General Conference Committee would very materially assist us in this worthy enterprise, but in this we have so far been very greatly disappointed, as only seven hundred dollars has reached us; and as this was for the colored work in general, only a small sum for the Huntsville work was left.

I now appeal to individuals who have

made pledges to the Huntsville school to send the money without delay. I sincerely hope the presidents and State secretaries in these States will take an interest in this matter, and assist in collecting this much needed money. We shall again immediately notify each individual of the time his pledge is due. We certainly hope no one will take offense if he receives a notice, even though he has paid his pledge; for it is possible the pledge has been paid to your State secretary, and not yet reported to us. Money sent to your State secretary will reach us in due time. Money sent directly to us will be reported to your secretary, so your State will receive credit for it. I believe that if you only realized the deplorable needs of the colored school at Huntsville, you would make an unusual effort to pay your pledge. Please read Eccl. 5:4-6.

SMITH SHARP.

Graysville, Tenn.

Continuing a Good Work

"LET us not be weary in well-doing: for in due season we shall reap, if we faint not." "To them who by patient continuance in well-doing seek for glory and honor and immortality" God will give eternal life. "Ye did run well; who did hinder you?" Gal. 6:9; Rom. 2:7; Gal. 5:7.

It is certainly true that those who shall at the last be found among the ones having the patience of the saints, will have patiently continued God's work until it was completed. In our article published in last week's REVIEW in regard to the work of selling "Christ's Object Lessons," it was clearly shown that this work was to continue, not only freeing all the schools of debt, but enabling them to do aggressive educational work, "until the Lord shall come." From the same Testimony, I quote the following: "It is the duty of the managers and teachers in our colleges and schools to take an active part in the continued effort to sell 'Object Lessons.'"

From the same letter, written Aug. 9, 1903, I quote more fully, that all may see the connection in which this sentence appears:—

"Do not become weary in well-doing. In carrying forward the work of selling 'Christ's Object Lessons,' you will receive a most precious blessing. . . .

"When, in ordinary business, pioneer work is done, and preparation is made for future development, there is frequently a financial loss. And as our schools introduce manual training, they, too, may at first incur loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort.

"We must not be narrow in our plans. In industrial training there are unseen advantages, which can not be measured or estimated. Let no one begrudge the effort necessary to carry forward successfully the plan that for years has been urged upon us as of primary importance.

"I appeal to our people in behalf of all our colleges and training-schools. If the brethren and sisters in each union conference will labor with perseverance

and faith, they will be able to free their school from debt, and also to provide the necessary facilities for successful manual training.

"It is the duty of the managers and teachers in our colleges and schools to take an active part in the continued effort to sell 'Object Lessons.' Let them take the burden of this work upon their hearts. Not only are they to co-operate with the conference officers in carrying the work forward; they are to lead out in it, training the students to engage successfully in it."

In a letter dated May 18, 1903, appears the following, which is just as true today as when written:—

"Our brethren and sisters are just as surely in the service of the Lord when selling this book as when bearing testimony for him in meeting. They receive the refreshing grace of God; for they are carrying out his purpose, and he bestows on them his commendation. Their minds are freed from the malaria of selfishness and complaint and discouragement."

J. S. WASHBURN.

How the Work Was Started in Lindsay, Ontario

HAVING received several letters of inquiry, we thought it would be of interest to many of the REVIEW readers to know how we started our medical work here. We have certainly enjoyed watching its development. We have had discouragements, but it sometimes seems that where everything is the most discouraging, the Lord works out the greatest success. I began work here by first visiting the ministers, telling them about my work and my purpose here, so they could not feel toward me as a thief coming down upon their flocks to destroy and scatter. Afterward I visited doctors, setting before them the principles of true living, and told them my purpose. After they saw my purpose, they sent me patients, and later encouraged me to start treatment rooms. Afterward I visited the lawyers, leaving with them some religious liberty literature; then I visited the public-school teachers, giving them some copies of the *Training School Advocate*. In the meantime I also visited the business men, holding Bible readings with the interested ones, and giving treatments. The first patient I had was at the hospital. She was suffering from neurasthenia. She entirely recovered.

Within the two years we have organized a church of fourteen members, with four Sabbath-keepers at present who have not united with the church; and now the treatment rooms are open to receive patients. We expect soon to have a church-school. The medical work is to the church what the right arm is to the body, so we hope to see our church growing stronger right along. With this hope before us, we are of good courage. Now, in brief, this is the way the work was started, and so it grows. It pays to study the "Testimonies," where the right plans of work are laid down, then after studying them, carry them out in the fear of the Lord. A work thus conducted will surely grow, for the Lord will give his blessing.

We have rented a hall sixty-three feet by thirty-three feet, and divided it off into a bath-room and two treatment

rooms, dressing-room, reception-room, large front room, which we hope to use for a gymnasium, and a large bedroom, and a kitchen. We pay one hundred and twenty-five dollars a year rent, and the furnishings of the rooms have cost us about three hundred dollars so far. Those who had means put the money in, so we have it all paid for. We had to put in partitions, which cost us over fifty dollars, as we had rented an unfurnished hall. We are in the business part of town. We have plenty of light and air, as there are eleven windows and two skylights in the rooms. The doctors are sending us patients, and the business men have treated us with the greatest respect and courtesy. My visiting them at the first, made them feel more confidence in our work, so they let us have anything we wanted on time. It pays to follow the Lord's directions. Praise his name. I have lived out the health reform before my patients and readers, and most of them are in harmony with it.

Over a year ago we purchased a house and lot, which has been set apart as a place where we hold our services. Before buying this building we studied Exodus 35. And after studying this, the interested ones were so impressed with the plan, that they brought offerings and donations sufficient to purchase the building. Thus the Lord has blessed us, and the work has gone on as he has directed. Every member is paying tithe, for which we are thankful. We desire the prayers of all the readers of the REVIEW, that our work here may be a success.

SADIE BAKER.

A Personal Experience

WHEN I accepted the third angel's message, I was very happy in knowing that my sins were all gone. I wanted all the world to know how much God through Jesus had done for me. I was overflowing with gratitude for the love of Jesus, which was filling my soul. I walked the streets and sang hymns, because I could not keep still for joy. I was scarcely conscious of my surroundings until I would see some one stop and look my way. I was constantly planning what I could do for Jesus, who had done so much for me. He was all in all to me. I loved every one because I knew my Saviour did. I also found much more to do than I was able to do.

One day one of our ministers said, "I hope you will always be so, but I am afraid you may have different views later." I looked up in surprise. I wanted to know why; so he explained as best he could. It grieved me, but I said, "I never will grow cold or indifferent." For about four years I walked with my Saviour. I knew his voice and heeded it. O how happy I was!

I am grieved to say it, but a change came, so slowly, so quietly, I hardly noticed it until I saw myself drifting away from my Saviour. I went to church, prayed regularly, but Jesus seemed so far away. The last year my life was one of misery. But, thank God, that blessed Holy Spirit always spoke to me. It would plead so earnestly when I heard sermons that just fitted my case. And with tears, I would say, "Yes, Lord, I will give up all;" then Satan would say, "It is too small a matter for

you to think it a sin. Never mind, you are just imagining things, that is all." But at times it seemed to me all I did was but mockery. No one knew of my condition but God and myself. O how I longed for that first love, that freedom in Jesus that I used to have! But pride held me—love for dress, a desire to look like the world, a love of praise, a desire to have people say what a good woman I was. O how terrible was my condition! I see it now. I was almost lost.

Some of our people moved to Waldron, Ill., and began to hold cottage meetings. The Spirit of God worked upon honest hearts, and that town is now being awakened. We heard the good news, and our hearts were thrilled with joy. We were told of our lukewarm condition. I heard that pleading voice again, saying, "Give up all, and you too can rejoice." An opportunity was given to tell of Jesus' love. With my head bent and tears streaming down my face, I told all. My heart was melted, my pride was gone, I gave up all once more. My will is now at my Master's command. Once more I am facing home. Once more I love Jesus above all else. Now I rejoice. Now I am filled. I am free in Jesus.

I write this that it may help some poor soul who has lost his first love; and may God bless these few lines that many may find rest again.

MRS. JOHN BARLAND.

Kankakee, Ill.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported..	\$55,567 23
E. J. and R. H. Gregory	300 00
A friend (through Battle Creek Tract Society)	270 00
Mr. and Mrs. J. R. Chapell . . .	100 00
J. H. Tarr (South Africa) . . .	48 70
F. Borlesch and H. Krause . .	25 00
P. Davids	25 00
Lon Somers	25 00
W. S. Cruzan	25 00
H. E. Meyer	25 00
R. C. Honey (South Africa)	24 35
Lake Union Conference	23 75
Member of Missouri Conf. . . .	20 00
T. F. Champion	15 00
Mrs. A. C. Pugsley	12 00
G. W. Shone (South Africa)	11 57
W. J. Smith	10 96
Mrs. Annie McAllister	10 00
Hattie House	10 00
Mr. and Mrs. C. L. Gough . . .	10 00
A friend in Nebraska	10 00
J. H. Harris	10 00
H. M. Stewart	10 00
D. E. Scoles	10 00
Mr. and Mrs. J. Kloss	10 00
George Wolfe	10 00
G. F. Haffner	10 00
Samuel Sedore	10 00
Byron (Cal.) Sabbath-school	6 25
Helen W. Martin	6 00
G. L. Edgerton	6 00
J. E. Lovell	6 00
F. Dittes	6 00
D. C. Theunissen (South Africa)	5 01
A. Tickton (South Africa) . .	5 01

FIVE DOLLARS EACH

Mr. and Mrs. R. V. Ashley, William Tatro, Mrs. O. W. Bundy, W. J. Paden, Mrs. Hattie Bowen, A. E. Comstock,

Mrs. Ida Peak, Eva Wick, Mrs. Hightower, A. J. Scott, L. H. Devoir, W. H. Armstrong, E. H. Rees, Mr. and Mrs. E. N. Cady, Robert Cowan, Mrs. A. D. Parker, Edward Maxted, N. Roseboom, Mrs. A. S. Addington.

Mr. and Mrs. B. Edwards, \$4; a friend, \$3; S. C. Charles, \$2.50; Mrs. A. D. Aycock, \$2.50; Decatur (Ill.) church, \$2.25; J. G. Cooks (South Africa), \$2.44; Mrs. J. Barrow (South Africa), \$2.44; Capt. J. L. Johnson, \$1.25; Mrs. Sarah W. Richmond, \$1.25; cash, \$75; Olvin Ossman, \$75; Laura L. Wikoff, \$63; Mrs. Dora Baker, \$30; Annie Ream Turman, \$10; Louis Boudinot Turman, \$10.

TWO DOLLARS EACH

Joseph Batesel, L. D. Crooke, Mrs. J. F. Martin, a friend, J. A. Hardy.

\$1.50 EACH

C. J. Belloh, Mrs. C. G. Belloh, J. H. Charles.

ONE DOLLAR EACH

M. J. Camp, Charles Woempner, Earl H. Edwards, a friend, Margaret S. Clemens, Mrs. Henry Russell, Maggie McGibbon, Mrs. Bertha M. Ray, Harold Behner, Frankie Marsh, Mrs. William Huggins, O. D. Teeter, Mrs. O. D. Teeter, Sue Tanner, Mrs. S. A. Ivers, Mrs. Kinch, Willie Holbrook, J. F. Brown, Mrs. Goble, A. B. Campbell, Hulda M. Belloh, Nancy Belloh, H. B. R., Mrs. S. Garner, H. C. Balsbaugh, a friend, Mrs. Mary Saylor, P. W. Gray, Mary E. Gunn, Mrs. J. S. Miller, W. H. Allison, M. V. Taggart, a friend, Ellet H. Scoles, H. M. Cole, L. N. Turman.

FIFTY CENTS EACH

Marie Teeter, Alberta Teeter, S. S. Lane, Della Bolton, Sister Nelson, H. A. Rotermund, H. L. Tevoix, H. Briere, F. L. Greikig, H. Horning, Charles Ewing, Williams Brothers, W. W. Walker, C. L. Clevenger, Mrs. Green, Mrs. Louisa Cassor, Belle R. Flesher.

TWENTY-FIVE CENTS EACH

O. A. Thomas, C. Schmidt, R. S. Wilson, R. K. Hackett, H. L. A., E. J. Sims, C. Ida Weston, J. H. Ahlp, G. Karner, Grant's Pass Hardware Co., Red Star, Mrs. Benson, Mrs. Shafer, Mrs. Frank Dagett.
 Maggie Worster \$ 10 00
 Ole P. Norderhus 20 00
 Elder and Mrs. R. C. Porter . . 25 00
 E. Rankin 50 00

Total reported \$56,965 59

A further list will follow.

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

Field Notes

Two families in Baroda, Neb., have recently begun keeping the Sabbath, under the labors of Elder R. F. Andrews.

ELDER A. R. SANDBORN reports four converts to the truth at St. Charles, Mich., as a result of recent work which he has been doing there.

BROTHER U. S. ANDERSON reports from Hartford City, Ind.: "The work is onward here. There has been another addition to the church, making a total of

twenty-two since our meetings began, and several others are interested. We expect more will soon unite with the church."

THE Nebraska Reporter of January 30 says: "Brother C. H. Miller, in a recent letter reports three more new Sabbath-keepers in Omaha."

ELDER H. E. RICKARD reports the recent organization of a church of ten members at Knowlton, Quebec, composed of nurses and other helpers at the sanitarium there.

REPORTING from Locksburg, Ark., Brother W. W. Stoner says: "The message for this time is taking deep root in good soil here. There are now twenty-three Sabbath-keepers in this community, and others are much interested."

A SERIES of meetings with the Norfolk, Neb., church was recently held by Elder J. J. Graf. He reports the organization of a church in that place, with a charter membership of sixteen, and five more ready to unite on being baptized.

BROTHER J. K. HUMPHREY says in a report of work in New York City: "Since the close of the summer's effort, thirteen souls have been buried in baptism, renouncing the world and its allurements, and purposing to follow their Saviour whithersoever he leads."

ELDER G. H. SMITH, who is conducting meetings near Beaver City, Neb., reports: "I feel more confident of a good company of Sabbath-keepers here than in any other place I have been for years. The seats are all full every night, and last night the house was crowded, and the very best of attention was given to the word spoken."

THE following report of work at Enid, Okla., is given by L. P. and Minnie Syp: "We came back to Enid, December 8, and began meetings. We enjoyed much of the blessing of God during the week of prayer. After the week of prayer closed, the meetings continued at night, until the fifteenth of January. We held as many as four meetings on the Sabbath; we also held meetings on the street and in the jail, and prayer-meetings in private homes. A number joined the church, eighteen as the result of this meeting; still others are interested."

BROTHER AND SISTER P. G. GAEDE say of their work at Marysville, Ohio: "Some of the people are beginning to give up pork. One family that keeps a grocery store asked me about health reform, and I gave them my reasons. To my surprise, the next time I met them, the whole family had given up pork, and are asking me what to use in place of lard. They are teaching their friends to do likewise. Others asked me even in Sunday-school about it. We have more calls to visit and hold readings than we can possibly fill. We have sold four hundred of the special number of the Signs, and two hundred

of the German special number of the *Hausfreund*, and fifty copies of special number *Life and Health*, besides a number of *The Family Bible Teacher*, and tracts. I have also delivered every one of my books. The people were delighted with them. I did not lose an order."

THE Kansas Worker of February 1 reports these items of progress in that State: "In Atchison four of Sister Minnie Wheeler's readers have become Seventh-day Adventists. Since Christmas four of Sister Mary Edwards' readers in Kansas City have accepted the truth. Within the last two weeks two of Brother Fred Clark's readers in Hiawatha have accepted the message by obedience. An encouraging report has just been received from Kansas City, Kan., that eleven have begun to keep the Sabbath, during the last eight weeks, under the labors of Elder J. W. Norwood and other workers."

BROTHER W. M. CUBLEY says in a recent letter from Texas: "I am just closing a ten days' meeting at Madge, where we have had a foretaste of the latter rain. The church has been wonderfully revived. Four precious souls were converted and united with the church here. Many confessions were made, and a general desire was manifested to do something to send this message at once to the utmost parts of the earth. After a study of the tithing question, one brother came forward who had never before paid his tithe, and issued a check for one hundred dollars. This is a demonstration of the fact that the truth makes men free. God is blessing here, and the work is onward."

A COUNCIL of the ministers in the East Michigan Conference was held at St. Charles, Mich., January 2-5, which was attended by Brethren J. D. Gowell, C. N. Sanders, Wm. Ostrander, M. Shepard, O. Soule, O. F. Butcher, B. F. Stureman, Frank Hiner, N. B. McConnell, and J. L. Edgar, besides the conference committee. The subjects considered at the council were: The ministry, the Bible work, the educational work, Sabbath-school work, young people's work, missionary work, canvassing work, medical work, city work, director's work, church officers, tithes, teachers' fund, and the academy fund. It was unanimously voted to organize a medical department, and this work was placed in the hands of the conference committee. With reference to the establishment of the new academy at Holly, Professor J. G. Lamson reported that the first payment of five hundred dollars had been made, and contract drawn for the property; that one thousand dollars more would be needed the first of March on the place; that the rest could run for a longer time; that he would need in the neighborhood of three hundred dollars for necessary equipment to start in a very small way. All felt to lend their earnest and hearty support to the work of the academy, and the brethren showed their personal interest in the matter by making up in cash and pledges one hundred and eighty dollars. This academy was opened January 16, the school family at first numbering eight, but others were expected to arrive the first week in February.

Christian Education

Conducted by the Department of Education of the General Conference.

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

A Request

WE desire, in the report of our educational work which will be given at the next General Conference, to be able to state the number of our people who are teaching in the public schools. It does not follow that because a Seventh-day Adventist is teaching in the public schools, he is to be considered as having no part or interest in the educational movement of the denomination. The Department of Education wishes to be in touch with all our people who are engaged in teaching, whether in our denominational or in other schools. We have means of direct communication with teachers in the denominational schools which we do not have with those of our people who are teaching in other schools. So will not all such teachers send their names and addresses to Frederick Griggs, South Lancaster, Mass.?

Emmanuel Missionary College

A NUMBER of the students who were in Emmanuel Missionary College last year went to Washington, D. C., to assist in erecting buildings for our institutions there. Others went to Madison, Tenn., to connect with the school which is being established in that place. The departure of these students and the moving away of the majority of the former members of the faculty, made a large shrinkage in the school. These changes gave the board and the management of the college no small amount of burden and anxiety; but we are glad to know that the Lord has a care for this institution, and that his blessing is resting upon the work which is being done by it.

It was my privilege recently to spend a week with this school, giving lessons with reference to our cause and its needs. It was very encouraging to observe the thorough, earnest work which is being done by the faculty for the students, about threescore and ten, who are in attendance there. Another source of encouragement was the heartiness with which the students took hold of the work in the classes, as well as the manner in which they enjoyed the very practical business connected with the large farm, the offices, the shops, and the domestic arts belonging to the institution. All these things pertain to a complete school, and this is what those in charge of Emmanuel Missionary College desire it to be.

There is a decided effort on the part of the teachers to be thorough in their work, and the students are certainly endeavoring to do their part well. But we need more students, and very many more of our young people need the blessings this good school provides for them. May we not see a largely increased attendance from the young people of the Lake Union Conference?

The facilities are some better than they were one year ago, and other comforts and conveniences will in time be provided. Indeed, an excellent opportunity for an education will be afforded

our young people in completing that which yet remains to be done in perfecting facilities.

We should not fail to mention the strong desire on the part of all connected with the school to have the people and conferences in this educational union sell the remnant of "Christ's Object Lessons" which they have on hand, and apply the funds thus raised in behalf of the finances of the school.

WM. COVERT.

Current Mention

—The Birmingham, Ala., powder mills exploded in the early morning of February 10, and several lives are reported lost by the disaster.

—Assassination has found another prominent victim in Europe, in the person of the procurator-general of Finland, Soisalon Soininen, who was shot February 6 by a young man who called at his residence in the guise of an officer of the Russian army.

—The military revolt in Argentina has been suppressed, according to news from Buenos Ayres, which states that the government has the situation well in hand. Order has been restored in that city, and troops have been sent to suppress disturbances in Mendoza and Cardoba.

—The Sunday law is to be rigorously enforced in Valparaiso, Ind. A press telegram dated February 3 says: "Mayor Spooner has issued a proclamation, duly attested by the signature of the chief of police, calling for the cessation of all secular work within the limits of this city the coming Sunday. The mayor has ordered saloons, drug stores, hotels, bakeries, milk depots, news stands, railway ticket offices, telephone offices, hack offices, and every other business establishment to cease business. The only exception to the sweeping order are works of charity and necessity."

—It is probable that two new States will soon be added to the Union, the statehood bill having now passed the Senate in this form, and needing only the approval of the House to become law. Oklahoma and Indian Territory combined will be one of the new States, and New Mexico will be the other. An effort to combine New Mexico and Arizona into one State failed by a narrow margin of votes. The bill which now goes to the House is one formerly passed in the latter body, but amended in the Senate, one of the amendments imposing prohibition in the new State of Oklahoma. In connection with the discussion of this bill the proposition for a division of Texas into several smaller States was declaimed against by Senator Bailey, and the opinion now seems to be that the long-expected division of the gigantic Lone Star State will never occur.

—Affairs in the Russian empire continue to be in a state of great perturbation. The disturbances in Russian Poland increased until three more provinces in that country were placed under martial law. The strikes there extended to the great coal-mines and

sugar factories. At Warsaw seven of a riotous body of strikers were shot by the troops. The situation at Lodz became very critical, and there were fresh strikes in St. Petersburg. Riotous strikers in several cities of Poland were fired on by the troops, and great loss of life is reported, including 150 near Modrzeff, 50 at Sosnovice, and 15 at Radom. Meanwhile rumors of movements to end the war have become frequent, one influence of this character coming from the Russian nobility, who are reported to have urged the czar to make terms with Japan. It is reported that Emperor William also gave the czar similar advice. Much interest has attached also to conferences of foreign diplomats in Washington with Secretary Hay, and it is surmised that England and the United States are preparing to act in unison to prevent too great disturbance of China's territorial integrity and to maintain the "open door" to trade in that country when terms of peace are drawn up between the belligerents. News from the seat of war reports the resignation and retirement of General Gripenberg, who recently came to the front and was defeated in a severe battle with the Japanese, owing to which he became involved in a quarrel with the Russian commander-in-chief.

—The work of separating church and state in France goes steadily forward. A Paris dispatch dated February 9 says: "The Rouvier ministry to-day presented in the Chamber of Deputies the draft of a new bill for the separation of church and state. This measure has been anxiously awaited, owing to doubt raised by friends of former Premier Combes concerning the sincerity of the new ministry in carrying forward the policy of separation. When, therefore, Minister-of-Public-Instruction Bienvenu Martin presented the bill in the Chamber of Deputies, it was greeted with long applause. The text of the new measure makes the separation of church and state definite and conclusive, but omits a number of details of the Combes bill which has aroused antagonism. The essential points of the new measure are: First, abolition of the concordat, whereby the relations of church and state were established. Second, termination of all government aid and subsidies to religious sects or functionaries. Third, formation of church associations into civil corporations, amenable to the same laws as other organizations. The bill comprises thirty-two articles, and the text of Article 1 as follows: 'The state henceforth neither recognizes nor contributes to any religious denomination. Public establishments of religion now existing are suppressed. All religious budgets of appropriations of government departments or communes are suppressed. The exercise of religion is hereafter free, under the sole restriction that that exercise must accord with public order.' The article abolishing the concordat says: 'All laws and orders relative to the public organization or recognition of a religious denomination are abrogated, particularly the law ratifying the convention made between the pope and the French government.' . . . It is expected that the bill will be discussed and voted upon before the end of July."

NOTICES AND APPOINTMENTS

Personal Notice

I REGRET to say to my friends, and to all who are writing me for copies of my little booklet, "True Greatness," or asking for price, etc., that the edition is entirely exhausted. Being an "author's edition," they were sent out free to all who asked for them, and to many who did not, till the last one was mailed. I have the names of those who have ordered copies, and if the calls are sufficient to warrant another edition, I shall be pleased to have it reprinted and properly announced. The price would doubtless be about twenty-five cents a copy.

A. E. PLACE.

South Lancaster, Mass.

South Lancaster Academy Corporation

NOTICE is hereby given that the twenty-second annual session of the South Lancaster Academy Corporation will be held at the Seventh-day Adventist church at South Lancaster, Mass., beginning Wednesday, March 15, 1905, at 10 A. M., for the purpose of electing officers and a board of trustees for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

It will be remembered that a recess was taken, at the last annual meeting of the corporation, until Oct. 1, 1904, for the purpose of securing the transfer of stock, looking toward the closing out of the stock corporation and the organization and incorporation of a new educational corporation to carry on the educational work of the Atlantic Union Conference; and that a further recess was taken for the same purpose from Oct. 11, 1904, until March 14, 1905.

[Signed] HAMPTON W. COTTRELL,
WILLIAM A. WILCOX,
ALBERT E. PLACE,
JOHN W. WATT,
PRESTON F. BICKNELL,
CHARLES H. EDWARDS,
GEORGE E. LANGDON,
J. EDWARD JAYNE,
EDWARD J. DRYER,
WILLIAM J. FITZGERALD,
SANDS H. LANE,
ORVILLE O. FARNSWORTH,
Trustees.

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.—Good man, S. D. A., to work on farm. For further information, address W. L. Cady, Mason City, Neb.

WANTED.—A young S. D. A. brother wishes work on farm or as teamster. Address, stating work and wages, E. G. Rawls, Cherry Valley, Wash.

WANTED.—Consecrated S. D. A. painter and paper-hanger, as partner. Good town in good location. Plenty of work of best kind; good wages, \$3 a day. References required. Address A. A. Haskill, Elgin, Ore.

FOR SALE.—53 a. 4½ mi. from Paw Paw, in fruit belt of southern Michigan. Good 7-room house, good water, plenty of timber, both fruit and garden land. Church and church-school at Paw Paw. Would take land in northern Michigan for part pay. Address J. M. Colburn, R. F. D. 3, Paw Paw, Mich.

WANTED.—At once, No. 1, S. D. A. farm-hand, who is reliable and will take an interest; 8 months' work, top wages to right man. No boys wanted. Come, or address E. E. or J. J. Nichols, R. F. D. 5, Pleasant Hill, Mo.

FOR SALE.—5½ a. near S. D. A. College, Berrien Springs, Mich. Church and church-school privileges. 31 bearing apple-trees, few peaches and cherries; 18 young pear-trees, 4 bearing; ¼ a. strawberries; some grapes set out last year. One a. timber. A spring. Address C. J. Buhalts, Martinsville, Ind.

FOR SALE.—First-class 30-a. farm, 2 mi. from Petoskey, on State road; 7 a. timber, rest improved. First-class buildings; 2 wells, filtered cistern, brook running through farm. Carriage, ice, and hen houses. Barn 100 ft. long. Orchard; 2 a. small fruit. Splendid market. Address immediately J. L. Howe, Petoskey, Mich.

FOR SALE.—Well-equipped bakery, brick oven, horse and wagon, the trade. Price, \$300. Only bakery in city of 2,000 people, in the beautiful Escondido Valley. Outfit can remain on property one year free of rent. Too much work for my age. References: Escondido Treatment Rooms or Elder A. J. Howard. Address J. W. Landes, Escondido, Cal.

TO RENT.—Farm of 80 a., in good condition; plenty of fruit. Must be furnished by renter. Good, roomy house, plenty of out-buildings. Two old people to board with renter in part payment of rent. They room by themselves. S. D. A. church on northwest corner of farm. Reference required. For further particulars, address O. B. Sevy, R. F. D. 11, St. Johns, Mich.

Address

The address of Elder John F. Jones is now 16 Seymore St., Cumberland, Md.

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, post-paid:—

Sophronia Hurd, Lupton, Mich., *Signs, Life Boat, Instructor, Little Friend*.

Birdie Cruzan, 1213 W. 9th St., Joplin Mo., *Signs, REVIEW, Watchman*, and tracts.

R. E. X. Haughey, Box 154, Snyder, Okla., *Signs, Instructor, Little Friend*, etc.

J. W. Buckland, Box 218, Great Bend, Kan., *REVIEW, Signs, Life Boat, Instructor, Little Friend*, tracts.

Mrs. Fannie Kattman, New Seamen's Bethel, cor. Josephine and Levee, New Orleans, La., books, periodicals, and tracts.

Miss Ammy W. Welsh, 724 Eleventh St., Bowling Green, Ky., periodicals and tracts, including health and temperance and religious liberty literature. Can use large quantities.

W. B. Walters, 736 W. Chapel St., Columbus, Ohio, *REVIEW, Signs, Watchman, Life Boat, Life and Health*, to be used at U. S. barracks.

Obituaries

FENNER.—Died at Evart, Mich., Mrs. F. M. Fenner, aged 52 years, 11 months, and 6 days. Nearly thirty years ago Sister Fenner accepted the truths of the third angel's message and united with the Seventh-day Adventist Church. During her illness of one week, which was one of intense suffering, she gave evidence that the Lord accepted her. She leaves a husband, a mother, and two children to mourn their loss. Funeral service was conducted by the writer.

J. J. IRWIN.

THOMPSON.—Fell asleep in Jesus, at Battle Creek, Mich., Jan. 21, 1905, Margaret Thompson, *nee* McCahan, aged 73 years and 8 months. The remains were brought to Johnstown, Pa., her former home, where, on January 24, we laid her to rest in Grand View Cemetery by the side of her husband, Dr. J. P. Thompson, who died nearly four years ago. Both Dr. and Sister Thompson were large-hearted, devoted Christians. Their lives were consistent with their profession.

S. S. SHROCK.

ROWE.—Died at Sterling, Neb., Jan. 1, 1905, Brother Rowe, aged 72 years, 6 months, and 8 days. Brother and Sister Rowe accepted the third angel's message many years ago, and were baptized by Brother Bates, the first Seventh-day Adventist minister. A wife, five sons, three daughters, and twenty-six grandchildren are left to mourn their loss. Funeral service was held in the Baptist church, by the writer, assisted by the Baptist minister; text, Ps. 116:15.

C. R. KITE.

CHRISTINSEN.—Died at Tacoma, Wash., Dec. 18, 1904, Mrs. Ragnhild Christinsen, wife of Jens Christinsen. The deceased was born in Norway, March 22, 1857, and came to America at the age of eighteen. Eight years ago she accepted present truth, and joined the Seventh-day Adventist Church, of which she was a faithful member till her death. She leaves a husband and six children to mourn their loss. Words of comfort were spoken by the writer, from Isa. 61:1-3.

W. F. MARTIN.

LARRABEE.—Died at her home in Moscow, Idaho, Jan. 5, 1905, of pneumonia, Mrs. Louisa M. Larrabee, wife of P. D. Larrabee, aged 61 years, 5 months, and 5 days. She was an earnest Christian, a devoted wife and mother, and was loved by all who knew her. She joined the Methodist Church at an early age, but later united with the Seventh-day Adventist Church. Her aged father, loving husband, and seven children survive her. Words of comfort were spoken from Rev. 14:13.

J. L. KAY.

MIXTER.—Died at the home of her daughter, Mrs. Tillie Porter, at Williams-ton, Mich., Jan. 25, 1905, Sister Kiram Mixter, aged 73 years, 8 months, and 25 days. Sister Mixter has been an ardent believer in the soon coming of the Saviour for twenty-five years. Her faith was strong to the last. During her life she was an active but quiet Christian worker. Of her ten children, seven are still living. Twenty-six grandchildren and two great grandchildren also survive her. Assisted by the Wesleyan pastor, the funeral service was conducted by the writer, remarks being based upon 2 Sam. 14:14.

E. K. SLADE.

WALTERS.—Died at Battle Creek, Mich., Jan. 30, 1905, Mrs. Elizabeth L. Walters, aged 63 years, 6 months, and 13 days. From early childhood Sister Walters lived a Christian life, her father being a Baptist minister. She was a member of that church until about 1872, when she heard and accepted the faith of the Seventh-day Adventists, under the labors of Elder A. O. Burrill. She was firm and devoted in the present truth and the service of God. A husband and six children

are left to mourn. The funeral was held at the home; and the next morning the remains, attended by the relatives, were taken to Holly, Mich., where a short service was conducted by Elder J. G. Lamson. I. D. VAN HORN.

ELDRIDGE.—Died in Omaha, Neb., Dec. 17, 1904, Joseph Whipple Eldridge. He was born at Logan, Ohio, Sept. 5, 1827. More than fifty years ago Brother Eldridge embraced the First-day Adventist faith. Later he moved to Omaha, Neb., where he embraced the third angel's message through the labors of Elder Luther Warren. He has been a faithful worker for the Master. His last illness was brief, but he was ready to meet the end. Thus another witness of the falling of the stars in 1833 has passed away. Funeral service was held at the Seventh-day Adventist church in Omaha, where words of comfort were spoken by the writer.

C. R. KITE.

BOOTH.—Died at the home of Brother Frank Potterton, in St. Helena, Cal., Jan. 19, 1905, of consumption, Louis D. Booth, aged 23 years, 3 months, and 25 days. Feb. 19, 1900, in company with Elder F. J. Hutchins, he started for the Bay Islands, where he rendered faithful service for over two years. He then went to Battle Creek, Mich., to better fit himself for the Lord's work. While there, in May, 1903, his health failed. He went to Arizona, thence to California, constantly failing in health. He died with a bright hope of immortality when Jesus comes. Funeral service was conducted by the writer.

H. A. ST. JOHN.

GODSMARK.—Died at our home, in Louisville, Ky., Sabbath morning, Jan. 14, 1905, of old age, Richard Godsmark, in the eighty-third year of his life. Father was born of Quaker parentage, near London, England, April 29, 1822. At the age of seventeen he came to this country with the other members of his family, that they might find a respite from the persecutions that were being heaped upon the adherents of the Quaker religion. In 1844 he moved to southern Michigan, and began to hew him out a home in the forests near the site where Battle Creek now stands. In 1852 he was married to the widow of Harvey Lane, the mother of Elders E. B. and S. H. Lane and of Mrs. J. W. Batcheller and Mrs. H. M. Hops. As the result of the second marriage, two children were born,—my sister Clara, the former wife of J. B. Sperry, and the writer. In the spring of 1853 he heard, for the first time, the special truths held by the Adventist people, and in the fall of that year began the observance of the seventh-day Sabbath. From this time on his whole life was wrapped up in the message, and he did all within his power to help the three sons to become public laborers in advancing the interests of their cause. He felled the trees and hauled the timbers for the first publishing office owned by our people in Battle Creek, and when the first power press was bought, gave half of the little he owned to help buy it. Father and mother gave liberally of their means to start the work in that early day, and gladly sacrificed to have a part in the erection of the buildings and the starting of the various departments of this message. Like a shock of corn fully ripe for its harvest, he went to his final rest, Sabbath morning, without a pain or a struggle, he peacefully passed away while sitting in his comfortable arm-chair. For the three days preceding his demise he simply slept more than usual, and took less nourishment. He knew the end was coming, and expressed himself as ready and willing to go, knowing it would be but a short time until the Life-giver would come and call forth his sleeping saints. We brought his remains home to the old burying-ground at Bedford, seven miles from Battle Creek. Words of comfort were spoken by Elder I. D. Van Horn. We laid him to rest by the side of our mother, and gladly look forward to the time when the trump shall sound, and we, if faithful, shall again meet the ones we have laid to rest.

OTHO C. GODSMARK.



WASHINGTON, D. C., FEBRUARY 16, 1905

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

DURING the last two years or more the Young People's Society of Battle Creek has contributed over a thousand dollars for Dr. Keichline's support in Egypt.

By postal card from the shores of the Black Sea, Elder H. J. Loesack sends the greetings of the South Russian Conference to the believers "in all the world." Their message to us is that of Heb. 10:35-39: "Cast not away therefore your confidence, . . . for yet a little while, and he that shall come will come, and will not tarry." Our Russian brethren are of abounding courage.

On February 3 Brother G. Sabeff, a printer, sailed from New York for Rio de Janeiro. He goes to operate the little printing outfit for which Brother Lipke solicited funds at some of the western camp-meetings last year. A press that was donated by the Emmanuel Missionary College has just been shipped. Thus Brazil is to have an outfit for publishing the truth among its many millions. It will help the enterprise greatly if any who have not yet paid pledges taken by Brother Lipke will do so as early as possible, sending the same to the local conference treasury.

THE readings for Sabbath, February 25, the day set apart for the consideration of the general subject of religious liberty, are printed in this paper, beginning on the eleventh page. A suggestive program has also been prepared, and is presented in connection with the readings. We hope our church officers will enter heartily into the plans for this special day, and prepare beforehand for successful meetings. In some cases it may be profitable for two or more churches to hold union services on this day. Suitable announcement should be made on Sabbath, February 18, and let all remember that a collection is to be taken for the benefit of the religious liberty work. Those intimately connected with this phase of our work recognize the timeliness of the revival of interest and effort in this direction, and we hope that the donation will be a liberal one.

FROM a report in the *Caterham Weekly Press and County Post*, we note that the children of the town were remembered at Christmas time by the nurses and workers at the Caterham

(England) Sanitarium, the "tips" from patients having been put into a common fund and devoted to this purpose. The *Post* says:—

A large Christmas tree was erected in one of the biggest rooms of the establishment, and there on Christmas eve the children gathered, being welcomed by Dr. Olsen, who talked to them, and asked questions concerning Palestine and the birth of Christ. In all cases the answers showed good training and understanding of the subject. A "good health tea" was served, and the children found it possible to satisfy hunger without animal food. Music also came into the program, and afterward Messrs. Priddie gave a lantern exhibition, consisting of the story of "Little Minnie," one of Grimm's fairy tales, and some humorous slides. At the close each child received a hamper containing fruit and nuts, and a parcel of garments, containing two, three, four, or five articles, according to their needs.

We hope that all our people will note carefully the following expressions from the reading by Sister White in our Religious Liberty Department in this week's issue: "The time has come when the liberty of the church of Christ is endangered." "The oppression of Christ's church would apparently be a great victory for the side of the transgressors of the Sabbath, and would cause rejoicing among evil-doers." "If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work." The last expression particularly is worthy of careful consideration. When there is opposition to measures of the kind now before Congress, there is always the danger that action on them will be deferred until the very last, when they will be called up and rushed through without consideration. Congress does not close until March 4, inauguration day. Let earnest prayers continue to ascend that evil may not be allowed thus to triumph.

We have received from Dr. W. R. Simmons, the president of the Pacific Medical Association, the following brief report of the recent meeting of the executive committee of the association, which was held at Mountain View, Cal.:—

Our meetings were held in connection with the Bookmen's Convention and the Union Conference Committee meetings, but time was given for our medical meetings. Not so many of our physicians were present as we had hoped, but during the meeting quite a number came in. There were also several nurses and business men representing the food and vegetarian restaurant work.

The meeting at half-past four was devoted to the medical missionary work. Different subjects pertaining to our medical, food, and restaurant work were discussed. One important theme was, "What can be done to forward the interests of the medical missionary work on

the Pacific Coast, and the relation of that work to the Pacific Union Conference." This subject was taken up with interest, and discussed by a number of the brethren present. Brethren Haynes and Fulton gave reports of the food and restaurant work, and also brought out some new ideas in regard to carrying on this branch of the work. One afternoon of the session was devoted to the report of the different sanitarium interests on the Pacific Coast, reports being made from southern California by Brother E. R. Palmer; from Seattle and Tacoma by Elder E. L. Stewart, and from Los Angeles by Elder C. Santee. While our meetings were not largely attended by the medical men, yet we feel that they were of interest, and profitable to all.

Washington, D. C.

THE first meeting in Lafayette Opera House was held on Sunday evening, February 5. The evening was very stormy, but a large number were present, and, as far as I remember, the largest general collection ever taken by our people here in Washington was received for the expense of the meetings.

We are glad to report a large increase in the donations to the Washington building fund. The amount, as will be seen on page 20, stands at \$56,965.59, leaving \$43,034.41 to be supplied, if possible, before May 11. This means now that \$3,238.37 must be supplied each week until that date. This would be a very large increase on the donations of this week, which are \$1,398.36. At this rate, the whole amount would not be supplied before the tenth of September, 1905. Will not every reader of this article help at once by liberal donations to lighten the hearts of those bearing the responsibilities at the head of the work? A united, cheerful effort will quickly supply the rest of the one hundred thousand dollars still needed here in Washington.

You will be interested in the following:—

FORT WORTH, TEX., Jan. 18, 1905.

DEAR BROTHERS: It is with great joy I send you this post-office order (\$3.50) as a contribution to our Washington work. The only sad part is, it is so small a gift, but the Lord will bless the small gifts if they are all we can give, and cause them to bring much good to his cause in the earth. . . . My whole soul is in the cause, and my prayers are with the workers at headquarters; for we see every day more and more how precious the Lord led in moving the work to Washington, D. C. . . . Twenty-five cents is given by my four little children. . . . I can not understand how those who have means at their disposal can withhold giving abundantly to the cause at this time. If there ever was a time to work quickly and earnestly, it is now.

Your sister in the faith,

J. S. WASHBURN.