

The Advent  
Review  
A Good Sabbath  
Herald

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WASHINGTON, D. C., THURSDAY, MARCH 2, 1905

No. 9



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A PICTURESQUE VIEW IN NEW ZEALAND

## Publishers' Page

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

### March Issue of *Life and Health*

Now Ready

THE March issue of *Life and Health* contains interesting, instructive, and practical information classified as follows:—

#### General Articles

Colds, General Hygiene, Revolutionary Dietetics, Cattle Feeding, The Prevention of Influenza.

#### The Medical Missionary at Work

Wahroonga Sanitarium; Leicester, England; Belfast, Ireland; Maritzburg, Natal, South Africa; Kolo, Basutoland; Fiji Islands; Tokyo, Japan; Japanese Surgery; Workers Together with Him; Mission Notes.

#### Healthful Cookery

The Mistress of a Household, Menu for March.

#### Questions and Answers

Good answers to questions on Limburger Cheese, Warts, Cause of Wrinkles on Forehead, Rancid Olive-oil, Food Value of Sweet Potatoes, Milk as a Food, Twitching of Leg, Eczema, Whooping-cough, Irregular Heart, Heart Consciousness, Indigestion, etc.

#### Editorial

Physical Basis for Crime, Extreme Positions, Microbe Maniacs, Ventilation, All Roads Lead to Rome, One Way to Cure a Cold, What Is the Motive? Quotations from Popular Health Books, News Notes, etc.

The March issue is very practical. The article on Colds is worth more than the price of the journal. The instruction on the Prevention of Influenza is especially timely, and will prove very helpful at this season of the year.

Mrs. White's article on General Hygiene contains instruction that ought to reach every home.

March is a hard month; but *Life and Health* will contain directions that will pilot people safely through the diseases prevalent during this season of the year. It will be the easiest number to sell yet published.

#### Back Numbers

The demand for *Life and Health* for the past five months has been so great that the liberal editions printed have been entirely exhausted. The November, January, and February editions are entirely out. Only a few copies of the December and September remain.

Our special offer to give the November and December numbers free with every new subscription for 1905 is, therefore, discontinued. All new subscriptions will begin with the March number until that edition is exhausted.

*Life and Health* is furnished at the following rates: 25 or more copies, one order, to one address, 2½ cents a copy, post-paid; less than 25 copies, one order, 3 cents each; 10 or more copies one year, to one address, 30 cents a copy. Regular subscription price, 50 cents a year. Forty per cent discount is given to agents. AGENTS MAKE GOOD SALARY HANDLING LIFE AND HEALTH.

## An Appeal to Clergy

320,000 Ordered February 22

IN one month and three days "An Appeal to Clergy," in tract form, has reached the 320,000 mark; and still the orders continue to come in from individuals for hundreds and thousands, and from churches, tract societies, and publishing houses for tens of thousands.

When "An Appeal to Clergy" was first printed, the *Washington Post* circulated 33,000 copies, and the *Washington Star*, 32,000. The REVIEW printed it, and sent out 16,000 copies. The Religious Liberty Bureau printed and sent out 10,000 copies, making in all, with the 320,000 in tract form, 411,000 copies of this appeal sent out from Washington since the first of the year. In addition to this, many local papers in various parts of the country have copied it, and published it to the extent of their circulation. The million mark will be reached at an early date. The people have a mind to work, and the Lord will add his blessing to this effort.

The best Sabbath sermon ever preached can be given to the people for less than ½ cent each, the cost of the tracts being 40 cents a hundred, or \$3.75 a thousand.

## The Year-Book for 1905

In Many Respects Superior to Any  
Heretofore Published

THE matter usually published in our Year-books, such as Table of Contents, Introductory Notes, Statistical Tables, Directories of the Denomination by Union and State Conferences, Public Institutions, Constitution and By-laws of various organizations and institutions, is given in better and more complete form; for instance, the addresses of all officers and ministers in each conference are given in the Conference Directory, and all lines of work carried forward in each conference, except sanitariums, educational and publishing institutions, which have special boards and separate directories, are represented in connection with the conference in which the work is done. Cable addresses are given with the directory of each organization instead of one general list of cable addresses.

In addition to these important improvements, the new Year-book will contain the fundamental principles of the belief of the church, and a clear, concise review of the rise and progress of the denomination, with the historical data pertaining to the organizations and the institutions of the same.

These fundamental principles, together with the history of the rise and progress of the denomination, will be of great service in missionary work, for there is a constant demand from honest, inquiring people not of our faith, for "a statement of the belief of Seventh-day Adventists" which could not heretofore be supplied in a condensed form, but can now be furnished in the form of the statement of the fundamental principles of the denomination, separate and apart from any semblance to a creed.

Those who secure the new Year-book, from which to obtain the belief of the church, will also have with it a history of the rise and progress of the denomination, together with a statement of its

present thorough, systematic organization in all parts of the world. These facts will cause them to consider more seriously and favorably the divine origin of the denomination and the importance of its present work.

The new book, therefore, will be a good pamphlet for missionary purposes, and the very best ever issued for our own people. Not only every worker, but every family in the denomination should have a copy for reference and study, and thousands of copies should be placed in the hands of honest, inquiring persons not of our faith.

It will be kept by every State Tract Society.

Price, 25 cents, post-paid.

## The March Number of the Sabbath School Worker

is full of mental and spiritual food for Sabbath-school workers. The information imparted in the article "How to Manage the Class," by Prof. C. C. Lewis, studied and applied in practical work, will be productive of much good in any Sabbath-school. Every teacher should study the suggestions made by the writer, who has devoted an active, consecrated life to teaching.

The articles on Sabbath-school Offerings, Practical Work in the Home Department, Spiritual Food for the Secretary, together with the excellent editorials, and other information contained in the March issue, will render this number of the *Worker* very helpful to all connected with the Sabbath-school work.

The *Sabbath School Worker* is devoted exclusively to the interest of the Sabbath-school, and it will be a great help to officers and teachers in their work. It is the denominational Sabbath-school organ, the teacher's teacher, the officer's counselor, and the superintendent's guide.

Single copy, one year, 35 cents; 2 or more copies to one address, each 25 cents.

## The Vegetarian Cook Book

THE author of the "Vegetarian Cook Book" has served an apprenticeship in scientific and hygienic cookery, and has for several years conducted one of the most successful hygienic restaurants in the country, and is eminently qualified to impart the needed rational information in hygienic cooking.

In addition to the numerous practical recipes of all kinds of palatable hygienic dishes, the author devotes considerable space to common-sense rules with reference to boiling, steaming, stewing, baking, braizing, and broiling, and the benefit to be derived therefrom when science and reason are combined. This feature of the work is alone worth the price of the book.

The "Vegetarian Cook Book" contains over 225 pages of choice recipes and valuable information. Every home should be in possession of a copy of this excellent work on hygienic cookery.

Bound in cloth; price, 75 cents.

Order of Review & Herald, Washington, D. C.; Battle Creek, Mich.; Pacific Press, Mountain View, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or your State Tract Society.

# 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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WASHINGTON, D. C., THURSDAY, MARCH 2, 1905.

No. 9.

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unto the Saints"

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## Editorial

### Tiring the Angels

HEAVENLY messengers are sent from the throne of God to co-operate with those who are engaged in the Lord's work. They harken to God's word, and they delight to carry out his plans. They are grieved by the half-heartedness and the dilly-dallying methods of those professed servants of the Master who are slow to perceive the indications of God's providence, and still slower to make decided and aggressive advances in his work. "Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position. . . . God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage. . . . The timing of things may tell much in favor of truth. Victories are frequently lost through delays. There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God. Rapid movements at the critical moment often disarm the enemy, and he is disappointed and vanquished; for he had expected time to lay plans and work by artifice." We have now come to one of those crises, and we urge our men who are in positions of responsibility to rise to the occasion with promptness and decision. Let us not tire the angels by long delays. Read "A Stirring Exhortation" in another part of this paper, and follow the definite instruction there given. The Lord is ordering the battle, and the

forces should keep step with their divine Leader. If we obey the explicit directions now given for the work, we may confidently expect glorious results. The enemy of the truth is setting plans on foot with reference to the final conflict, but we must give him no time "to lay plans and work by artifice." Let this whole people respond to God's call for action like a well drilled and disciplined army, and the adversary will be taken at a disadvantage and defeated. "Arise, shine; for thy light is come."

### "For Such a Time as This?"

It certainly ought to be more and more clear to all this people that the Head of the church, who knows the end from the beginning, and who foresaw what was coming, directed in the removal of the headquarters of this denomination to Washington, the capital of the nation. Before we are fully settled in our new location, issues have arisen and opportunities for presenting the truth have offered themselves which are of more than local significance, and which have demanded a strong representation of our work here in order to deal with them in a way befitting their importance.

In addition to the proposed Sunday laws which have been introduced into Congress, there came first the campaign by the Protestant ministers of this city in behalf of better "Sabbath observance." This opened the way for the "Open Letter," and a large amount of other correspondence which has appeared in the daily press, and also created an interest upon the Sabbath question, which warranted the holding of large public meetings to present the plain truths and warnings of this message. As a direct consequence of this movement, there have been circulated already throughout the United States over a quarter of a million copies of the "Open Letter" in tract form, and the campaign is only fairly started. We have heard nothing more of the "Sabbath observance" campaign since the real meaning of "Sabbath observance" has been so fully set before the people, and naturally the local interest in this matter has begun to wane; but just at this time comes another movement of great importance, which calls for the presentation of the principles of the truth, and which must inevitably involve

the question of the true and the false sabbath. A full report of this organized effort to introduce religious instruction into the public schools is given in another part of this paper, and it should be distinctly understood that this is more than a local issue. At the first meeting for the consideration of this question the leader of the movement distinctly stated that there was probably as little need for this agitation in Washington as in any other city in the United States, but that it was expected that the influence of this effort would be widely felt. It should also be further stated that the question of the Bible in the public schools is not a part of the issue, except as the principle is involved. The public schools of this city are now opened with reading of the Scriptures, singing of hymns, and the Lord's prayer, but it is now proposed to introduce specific religious instruction as a part of the course of study. Furthermore, it was especially emphasized in the discussion of this question that *moral* instruction would not meet the requirements of the situation, but that it must be *religious* instruction. It will therefore be plain that in opposing this movement we are not opposing the introduction of the Bible into the public schools, neither are we demanding the expulsion of the Bible from the public schools, even though the principle of the entire separation of church and state, when carried to its logical conclusion, might warrant this. This, however, is not the question in the present case, and we do not think it expedient to enter upon a campaign in regard to this matter. We are now trying to let the people see that this present effort is a long step toward the complete union of church and state, and that it is the cloud, much larger than a man's hand, which foretells the coming storm. There was the very essence of tyranny and persecution in both the manner and the matter of the speech of the leader of the movement when he called the attention of the meeting to the decision of the Supreme Court that this is "a Christian nation," and declared that adopted citizens must take this country as they find it, and not expect to overthrow Christian principles. Pains and penalties for the violation of religious observances established by law are the logical outcome of this position, and may not be far off.

As plainly indicating what will be involved in this effort to introduce religious teaching into the secular schools, we will refer to one line of argument employed in the discussion. It was urged, and the statement elicited applause, that the state had no right to punish for the violation of laws against stealing unless it first taught the commandment, "Thou shalt not steal." It logically follows at once that the state has no right to punish for the violation of Sunday laws, even if they were justifiable, unless it first teaches the commandment, "Remember the Sabbath day, to keep it holy." And then to justify Sunday laws the state must teach that this commandment now applies to the first day of the week instead of to the seventh day of the week distinctly mentioned in the commandment. Thus it will at once become necessary for the state to take sides in a religious controversy, and to decide a question concerning which there is a strong and growing difference of belief. That such a result is the inevitable consequence of this movement ought to convince all who are open to conviction that this effort to make the schools, supported by public taxation, an agency for the conveying of religious instruction is an instance of misdirected zeal in behalf of a good cause. "It is a rule, alike of common sense and Christian morality, that no end, however good in itself, should be sought by unlawful and improper means."

It is evident, however, that public sentiment is not all on one side of this question. Some have the discernment to perceive that the proposed method of reforming public morals is not a proper one. In the *Washington Post* of February 19, the day before the meeting of the ministers, there appeared an editorial in which the proposal of the clergymen was discussed at some length. We quote the following paragraph:—

Is it now seriously proposed that the public schools shall take the place of church and Sunday-school? Is it contended that the function of the public school is to be changed, and that it is to become an adjunct of the church? If so, we are approaching dangerous ground. It is difficult to see how the public school can be converted into a more active religious agency, even if the church proposes to abdicate its long-established position.

The situation demands an earnest campaign, both local and general, for the dissemination of the truth. The people at large, and possibly the leaders, do not understand the inspiration which is behind this movement, nor the intent of "the prince of this world" in shaping it. To teach God's law as *having been changed* is to belittle the law and to insult the lawgiver. Thus under the os-

tensible purpose of checking lawlessness the great enemy of God's law will inculcate the very essence of lawlessness. What ought to be done by those who have light upon this subject, and who revere God's law? We must labor "with intense earnestness" to enlighten the people and to teach the observance of God's law just as he gave it. It is now time for one united and determined effort to stir the world with the message for this generation. Awake! Arouse! Arise! Shake off this lethargy! Let us act in harmony with our profession. To the highways and the byways! Sound the warning! Hasten the coming of the King of righteousness!

### **An Important Line of Work**

RECENT events connected with the progress of the message of present truth in this part of the field, well indicate the importance of the relation sustained to that message by what has been known as the "religious liberty work."

Among some who have been cognizant of this work the opinion has prevailed that it was not an integral part of the gospel message, but was something separate and different from, though related to, that message, constituting a special line of work by itself; that it was a sort of adjunct to the gospel work, and not really essential to the knowledge and proclamation of the gospel itself. If the religious liberty work was of this nature, if it was not really identified with the gospel message, it would certainly not belong to Seventh-day Adventists as a people, to expend time, energy, and means in its promulgation.

But events have shown in the history of our denominational work, how greatly the advancement of the third angel's message may be hastened by the means which this line of work provides. For it is the very opposition of other denominations to religious liberty that provides the greatest opportunities that have ever come to us for reaching the people with the message of present truth.

Recently the Protestant clergymen in Washington came together and planned a campaign for securing Sunday observance in the District of Columbia. This gave opportunity to write and publish in the Washington papers the "Open Letter" to the Washington clergy, which, with other communications following, has aroused a wide-spread interest to hear the truth, not only here in Washington, but in many other places. The Sunday bills pending in Congress contributed much to the interest of the situation. In the *REVIEW* of February 16, in the article "What Has Been Done," facts are stated showing the vast work already accomplished through the avenue opened

up to us by this movement in the field of religious liberty.

How long would it have taken our workers here, under ordinary circumstances, however well provided with facilities, to have aroused the interest which was developed almost in a day by the results of the effort that was planned to restrict religious freedom? And what is true of the work here is true of it elsewhere. Let a movement be made to restrict religious liberty, let the enactment or enforcement of Sunday laws be sought and literature scattered among the people to that end, and how quickly an interest is aroused. Our workers have then only to step in and improve the opportunity which, without any effort or expense to them, has been created.

Connected with this line of work also are many things which should serve to arouse those who know the truth to greater activity and earnestness in seeking to accomplish quickly the task of warning the world. This was illustrated in some of the experiences reported by those circulating the petitions against Congressional Sunday legislation. Note the following from the reports printed in the *REVIEW* of February 16.

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."

Such testimonies as these ought to startle and arouse all of us, and especially those who have supposed that no particular progress was being made these past few years toward the fulfilment of the prophecy of the latter portion of Revelation 13. It is through the religious liberty work that this very important information reaches us.

Religious liberty is a true part of the gospel proclamation. It can not be left out of the third angel's message. That message can not be given without warning people against the worship of the "beast" and his "image." The "beast" is not the Catholic Church, nor



is the "image" the United States government. The "beast" came into being by a union of church and state, and without that union the persecutions of the Dark Ages would never have been. The "image" to the "beast" is likewise a union of church and state. If we can not speak to the people intelligently on this subject, how are we prepared to give the third angel's message?

We should be ready to improve the opportunities which are opened up by this department of the work. The design of this department is not to try to prevent the fulfilment of inspired prophecy concerning this nation, nor, primarily, to save Seventh-day Adventists from paying fines or going to jail. Its purpose is, first, to spread the truth, to reach the people with the last warning message; and many will be reached through this channel—judges, lawyers, and professional men—who could not be approached by a presentation of religious doctrines. Secondly, its purpose is to safeguard other departments of the work by pointing out the threatened departure from American principles of government, to statesmen and other men of influence, some of whom will, as the spirit of prophecy has declared, by their opposition hold back for a time the tide of persecution which Satan would bring upon the remnant church, until its mission in the earth can be accomplished.

Let the cause of religious liberty be revived among this people. L. A. S.

### **Most Encouraging of All The Progress Beyond Our Sight**

No one can intelligently watch the progress of this work in mission fields to-day without seeing that Providence is shaping the line of advance for a sharp and quick work at the close. Bases of operation have been established from which every continent may be quickly evangelized when once the outpouring of the Spirit supplies the means.

Cheering as may be the things we see, the most encouraging thing of all is the knowledge that away beyond the bounds of the Lord's visible work on earth, his Spirit is preparing the way specifically for this closing message. We have the evidence that the time has come when, in a special manner, the Spirit of God is being poured out on all flesh, according to the prophecy.

Such evidence is supplied by the sudden bursting forth of the light in men's hearts in Korea, in the Fuhkien province of China, and in other parts. We see it in our work among native Russians. Despite the conditions, in the face of the severest possible restrictions, their numbers have nearly doubled within the year. Where human effort can do the least, there, apparently, the Lord

chooses to show us the cheering token that he has indeed set his hand to finish the work.

We know that he is speaking to hearts, and preparing witnesses, in every populous land. In "Object Lessons" this encouraging truth is set forth:—

In the depth of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

Thus it was that the impulse came to a cannibal in the New Hebrides, who had joined his fellows in a fierce attack upon John G. Paton's life. Suddenly, as spears were lifted for the fatal thrust, the savage leaped to the missionary's side, and warded off the blows.

Only a few years ago, in the great Boxer uprising in China, an edict ordering the extermination of foreigners was sent from Peking to two statesmen whose official duty it was to pass the edict on to the southern provinces. The southern provinces did not rise against the missionaries. Why?—The two statesmen, in passing on the edict, changed the wording so that it was a command to "strenuously protect" the lives of the foreigners. For this act they were literally "sawn asunder," but they had saved hundreds of lives by forfeiting their own. Over and over again in our time men have heard the voice of God saying, "Touch not mine anointed, and do my prophets no harm."

What glorious prospects are afforded by this nearness of God to all men, so that he can speak to every soul that is leaning toward the light. In the forty-second of Isaiah he cites us to the fact that he gives breath to all men on the earth, as evidence of his power to send the light of truth to all who sit in darkness. For a long time he has held his peace, he says, but now he will cry out. There can be delay no longer.

Now as the message rises to go, there will be a rising to meet it. We see the beginning of it here and there, already, among the most populous and difficult fields. The same Spirit that says to the missionary, "Go," is saying to millions, "Come," and many will listen and obey. We are seeing stirring things in these days, and by faith in God's word we may know that what we see is not by any means the compass of God's cause. He is finishing the work. He is cutting it short in righteousness. "Whoso is wise,

and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43. W. A. S.

### **A Stirring Exhortation**

WE give below some extracts from a communication from Mrs. E. G. White, dated February 15. This instruction ought to be studied by all our readers, and especially by the conference workers. Note the statement, "The Lord calls for action." It is evident that prompt and decided moves ought to be made to present this message to all the people. Every leader should plan wisely, and then command all his forces for service. Sister White writes:—

Let those who have been trained for service now take their places quickly in the Lord's work. House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of the truth. Singing and prayer and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you." Those who do this work must have a ready knowledge of the Scriptures. "It is written" is to be their weapon of defense. God has given us light on his Word that we may give it to our fellow men. The truth spoken by Christ will reach hearts. A "Thus saith the Lord" will fall upon the ear with power, and fruit will appear wherever honest service is done.

The Lord calls for action. The Sabbath question is being agitated in Washington, and while minds are stirred, there is an opportunity for our people everywhere to sow the seeds of truth. Should we neglect to take advantage of this time, we should miss a great opportunity for letting light from God's Word shine forth. The trumpet is to give a certain sound.

Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it."

Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they can not be explained. The finite mind can not fathom the mystery of godliness.

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour.

## Great Opportunities and a Call to Service

THE providence of God is surely opening the way for his message of truth and salvation to be made known to men in all stations of life. Since coming to Washington, unforeseen opportunities have arisen, one after the other, which have opened the way for us to do a very direct and effective work in this city; and from here this work has extended to all parts of the United States.

The first door for effectual service that was opened to us was the hasty passage of that unjust Sunday bill through the House of Representatives. This demanded of us immediate action in Washington. Here, we interviewed business men, lawyers, and congressmen, wrote articles for our city papers, and gave public addresses on the subject of religious liberty and the evils of religious legislation.

Our work did not stop with Washington. It extended to all the States. For months hundreds of petitions against this bill have been coming in from all parts of the country. These have been presented to Congress day after day by the Senators from most of the States. Some of these Senators have written the officers of our Religious Liberty Department that they are pleased to get our petitions and literature, and that, should this bill come before the Senate, they will do all they can to defeat it.

The second special door opened to us for proclaiming the truth was the proposed campaign for better Sunday observance, by the ministers of Washington. The Seventh-day Adventist ministers in this city felt it to be their duty to make known to the people the true Sabbath of Jehovah, and that it can only be enforced by the Spirit of God given to convict of sin, and to impart power for righteousness.

It is safe to say that the Sabbath of the Lord never before came so prominently before the leading men of this nation and the citizens of Washington as it has since this campaign was proposed. Bishops, rectors, preachers, college presidents, lawmakers, business men,—indeed, all classes have had their attention called very forcibly to the requirements of God's law. And this special effort has not been confined to Washington; it has extended to all the States. Public papers have published the Open Letter addressed to the ministers of Washington, and three hundred thousand copies in tract form have been sent out from our office.

And now another door has been opened for splendid service. The proposal by the ministers of Washington to make the public schools of the District of Columbia channels for giving distinctly religious instruction, calls us to again set

before the public the light God has given us regarding the relation between church and state. This proposal bids fair to stir the whole city. Already the *Post* has taken its stand against the measure. A committee of the leading men in Washington has been appointed to meet and decide upon measures to be recommended to the Board of Education. Our people and work have been shown some degree of courtesy and recognition by the appointment of Professor Prescott as a member of this committee. This will give him an opportunity to meet bishops, college presidents, leading ministers, and prominent laymen of Washington, and to place before them the light which God has given us on such questions. This is surely an opportunity of great importance to us; and we need special help from God to meet the situation as we should.

Just as this great issue opens before us, a stirring communication comes to us from Sister White, concerning the importance of the work in Washington, and directing that it must be extended throughout the whole land. A portion of this letter is given in this number of the *REVIEW*. It should be read by ministers, church officers, and all our people, with great care.

As will be seen, our young men and young women who have had advantages of education and training in our schools, are called to enthusiastic house-to-house labor. It is declared that God calls for decided efforts to reach those who know nothing of the truth. "Now, just now, is the time to obey the commission" to go into all the world and preach the gospel; and we are told what features are to be emphasized; namely, the divinity of Christ and the Sabbath of Jehovah.

The trumpet, we are told, is to be given a certain sound. While we are not to enter into controversy and debate, yet we are to set forth the truth of God with a clear understanding and positiveness that will carry deep conviction to the hearts of those who hear.

Dear brethren in the ministry, if I rightly understand the meaning of this communication, it is a call to the ministers of Christ to lead his people forth in earnest, united, world-wide missionary effort. It is a call to us to show greater enthusiasm than we have ever shown in this cause. It is an appeal to us to devote our time and energies as far as possible to evangelistic work. Many of us have become so engrossed in the business affairs of our conferences and institutions that we have too largely dropped the progressive, evangelistic work by which the pioneers of this cause rapidly carried this message from State to State, and from country to country.

The shape affairs are taking, and the messages that are coming to us from the servant of the Lord, renew in our hearts the hope that the closing work of the Lord in the earth is soon to be finished. For this let us all earnestly pray and unceasingly labor.

A. G. DANIELLS.

## The Joy of Service

To serve is the supreme joy of man. The heart tires of inertia. He who sacrifices, who suffers, not for self, but for others, is the embodiment of our highest ideals. Few men ever inscribed their names upon the hearts of their countrymen but by the toils and labors of sacrifice and self-abnegation.

The heroes of earth are the sufferers and toilers who have lived for others in noble thoughts and unselfish deeds. Why are Judson and Paton and Taylor and a host of other names household words wherever the name of Christ is cherished?—Ah! for the labors bestowed and the sufferings endured in behalf of the heathen millions for whom they gave their lives!

Look at Paul the apostle. Was ever a life more completely devoted to others than that of this great apostle to the Gentiles? Not to one but to many nations he journeyed, and erected the banner of the cross. Read his recital of his sufferings, and answer if he had not a full list? Yet when he had reached the goal of life, and looked backward over his years of sacrifice and suffering, he cried, "I have fought a good fight!"

We can not conceive of supreme happiness when to receive and not to impart is the sole end of existence. The miser who hoards his treasure, grudgingly parting with the smallest sum, is a long way from true happiness. Even the temporary satisfaction that may be his as he sees his wealth increasing is only a momentary, passing sensation, and not to be compared with the infinitely higher joy of those who spend and are spent for others.

Our conception of God would be degraded should we think that his sole existence was passive indifference, sitting idly on his throne, receiving the adoration of his angels and the worship of his saints while doing nothing for the beings of his creation. We know him to be the mighty Jehovah, whose love for his creatures has exhausted the resources of infinite wisdom in providing for their eternal happiness. In the gift of his only begotten Son, in the bestowal of the Holy Spirit, and in the making of his angels "ministering spirits, sent forth to minister for them who shall be heirs of salvation," God has shown his matchless love in service for man.

When Christ came to earth, he came

as a servant among men. In youth and manhood he toiled as other men; and when he had entered upon his ministry, none could be more abundant in labors for others than he. Whether in the wilderness, with the multitude, or at the well of Samaria, he was the same toiling Jesus. No prayer for healing was unheeded by the lowly Nazarene. In the press and throng of the multitude and on the lonely highway he felt the touch of faith and heard the cry for help. In his presence the burning fires of fever were quenched, the blind received their sight, the leper was cleansed. His voice awakened the dead, and sent the guilty sinner to her home in peace.

O, he seemed the burden-bearer of all the woes and sorrows of the children of men! Never ceasing to toil for others, nor staying his hand in ministering to their needs, he approaches the wrestling in the garden, still in service for the children of men. Behold him at the last supper serving his disciples. See him rise from the table, and, girding himself as a servant, wash their feet. In yon garden see him approach his sleeping disciples, and call them to prayer. Hear that heart-broken petition for his enemies as he hangs upon the cruel cross, "Father, forgive them; for they know not what they do." Listen as, with his dying breath, he speaks to John, "Behold thy mother!" Yea, at the very marriage supper of the Lamb he proposes "to gird himself, and make them sit down to meat, and will come forth and serve them."

God calls his people to service. He tells us how we shall serve him; he tells us what will please him in our service. Upon his followers he has laid the responsibility of preaching the gospel of the kingdom. One he calls to a distant field; another is invited to remain at home. But each is to serve the Master in serving his fellow men. One gives his life in personal touch with men, leading them to the "cleansing stream;" another labors by example, and contributes of his earthly store to help support the other. Each may be truly serving God. The widow with her two mites is as truly serving Christ as did Paul at Ephesus or Judson in Burma.

Perhaps some may say: "I'm tired of constantly giving. It is only money, money, all the time. There is no religion in giving continually. I wish I might never hear another call for money as long as I live." Look here! suppose this instant God should say to you: "Your day of service has ended. There is nothing henceforth that you can do for me. Your gold and silver are of no worth to my cause. Your last opportunity for service is past. I have pleaded for your help through my servants, but you 'came not to the help of the Lord.'

When there was a crying scarcity of funds in my treasury, you hoarded your means. My pleas for help were offensive to your ears. Now, nevermore is there one thing that you can do for me." Ah, brother, sister, picture how you would feel if God were so to speak to you to-day! What could you do? It were as well to hear the word of final doom as to be cut off forever from the service of giving! And why?—Because our very salvation is wrapped up in our service to God and man.

No privilege was ever offered man equal to that of service for God. Our truest joy is to do something for others. Our most precious treasure is not that invested in houses and lands, but in the souls of men. O, it is a great, a priceless privilege that we enjoy to-day—the privilege of laying up treasure for eternity! The happiness and soul-peace that service for God gives outweigh all joys that earth can bestow.

"It is in loving, not in being loved,  
The heart is blest:

It is in giving, not in seeking gifts,  
We find our quest.

"If thou art hungry, lacking heavenly bread,  
Give hope and cheer.  
If thou art sad, and wouldst be comforted,  
Stay sorrow's tear.

"Whatever be thy longing or thy need,  
That do thou give;  
So shall thy soul be fed, and thou,  
indeed,  
Shalt truly live."

I. H. EVANS.

## Note and Comment

THE following facts stated in *The Independent* show the uselessness from a temperance standpoint of state regulation of the liquor traffic:—

Liquor selling is a monopoly of the State in South Carolina. Anybody can get whisky who wants it. The State supplies dispensaries anywhere, and they are freely patronized. When the system was started, it was said it would be a temperance measure to limit sales. But the sales, which began with two or three hundred thousand dollars, have grown to \$3,374,786 last year, with a net profit to the State of \$603,998, of which sum \$304,339 was paid over to the school fund. Public vice was found an easy and profitable way to support public education. The more liquor sold, the more money for schools, etc.; so that he is the best agent who develops the most trade. It is a bad business, but the Board of Control report themselves "very much gratified to report that the business of the dispensary has been conducted with harmony and success in all its departments." They do not state the number of resulting murders.

What the liquor business needs is not regulation, but relegation.

IN a recent issue of the *Homiletic Review* Mr. F. H. Decker, a Western, R. I., pastor, inquires if it is true that "there is a falling off in the attendance of men upon the services of the Protestant church," and in answer says:—

No doubt such is the case with the Sunday evening and mid-week services, but I do not think that it is always true of the Sunday morning service. Toward the second Sunday service, the Protestant churches will have to take the attitude of the Roman Catholic Church, now that the conception of the Sabbath of that church has come to be practised by Protestants generally. No doubt this change in the idea of Sunday has affected church attendance; it has made it impossible for most Protestant churches to maintain more than a mere shadow of the second service.

Why has the conception of the Sabbath of the Roman Catholic Church now come to be practised by Protestants generally, with this (from their standpoint) deplorable result? Can it be for any other reason than that the Sabbath of Protestants generally is none other than a Roman Catholic institution? Certainly it is quite proper to pattern after Rome in the manner of observing a Catholic Church day.

RESIDENTS of the United States may congratulate themselves that they are not burdened with the expense of maintaining a large standing army, but the increased demand which has come, with the era of "expansion" and colonial possessions, for the creation of a powerful navy is bringing an ever-increasing taxation for military expenditure which will ere-long amount to no inconsiderable burden. There are now building in the United States fourteen battle-ships and ten armored cruisers, besides other smaller vessels of war, the annual cost of maintaining which, when they are in commission, with the thirteen battle-ships, thirteen protected cruisers, several armored cruisers, and other vessels already built, will be \$77,000,000. Since 1883 a round billion of dollars has been spent by the United States for national defense. Every new battle-ship or cruiser that is built requires a large complement of officers and men, with military and other stores, coal, etc., which can be provided and maintained only at great expense. The cost of building such ships, also, is now much greater than it was a few years ago, and appears likely to increase rather than diminish. Should the insular possessions of the United States be threatened by some strong naval power there would almost certainly be an irresistible demand in this country for a great navy, the mere cost of maintaining which would forever after be a heavy military burden.

L. A. S.

## General Articles

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

### At Prayer-Meeting

THERE were only two or three of us  
Who came to the place of prayer,  
Came in the teeth of a driving storm;  
But for that we did not care,  
Since after our hymns of praise had  
risen,  
And our earnest prayers were said,  
The Master himself was present there,  
And gave us the living bread.

We knew his look on our leader's face,  
So rapt and glad and free;  
We felt his touch when our heads were  
bowed;  
We heard his "Come to me."  
Nobody saw him lift the latch,  
And none unbarred the door;  
But "peace" was his token to every  
heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and  
strife,  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggling and pain and  
sin,  
But the Lord himself was there;  
He came to redeem the pledge he gave  
Wherever his loved ones be,  
To stand himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the pelting of summer  
flowers,  
And not the crash of a storm;  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought how Jesus himself had  
come

To feed us with living bread.

—Margaret E. Sangster.

### Notes of Travel—No. 5

#### Los Angeles, Cal.

MRS. E. G. WHITE

AFTER four busy days spent at Hanford, Lamore, and Armona, we resumed our journey south, and reached Los Angeles on Thursday, November 3. At the restaurant and treatment rooms we were welcomed by Elder Burden and Dr. Simpson, and there we met Elders Santee, Healey, Simpson, and Adams.

The next day several of us went out to Glendale to see the large building that our people have recently purchased for a sanitarium. We found this building well adapted to sanitarium use, and conveniently located. The new electric street-car line runs past the property.

The Glendale post-office is but two blocks away. We found that double treatment rooms were being added to the building, and painting, plumbing, and plastering were going on.

Elder W. W. Simpson had been holding tent-meetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States.

In the churches that I visited in central and southern California, I made earnest appeals in behalf of this needy work, and I hope to hear that our churches throughout the land are becoming aroused to their duty to give the work for the colored people their continual support.

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home missionary campaign, and three thousand copies of the four special numbers of *The Signs of the Times* were subscribed for.

On Sunday morning W. C. White presented some encouraging facts about the progress of our work in many lands. Then Elder Burden made a plea in behalf of the Glendale Sanitarium, presenting especially the need of furniture, that the beautiful building may soon be opened for patients. In response to this appeal, eight hundred dollars was subscribed for furniture, and one hundred dollars toward the purchase fund.

On Sunday afternoon I spoke again to a large congregation. At the close of my talk, W. C. White told the people of a letter that my son Edson had written me, saying that he had gathered together one hundred and sixty dollars toward the building of an orphanage for colored children, and pleading for my help in raising one hundred and forty dollars more, saying that with three hundred dollars he hoped to be able to put up one wing of the orphanage, and open it for the waiting, suffering orphans. A collection was taken, and sixty-five dollars was given for this blessed work.

#### Advancement in Los Angeles

We rejoice to see that the work is moving forward in Los Angeles. The interest aroused by the meetings that Elder Simpson has been holding is remarkable. Night after night the large

tent, holding two thousand persons, has been crowded. As a result of these meetings, a large number have taken their stand for the truth.

Elder Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of such workers in the field, proclaiming with the same earnestness and enthusiasm the last message of warning.

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city. And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. Wherever such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work.

Much depends upon the work done by the members of the church in connection with and following the tent-meetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account.

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and of untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the powers of darkness.

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that men and women, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, be-



long to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprise of saving souls.

Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.

### "Thou Triest the Heart"

R. A. UNDERWOOD

BEFORE his lost possessions are restored to man, he must be tried as a steward, and, as such, prove his faithfulness and loyalty to God. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. . . . And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12.

We now inquire, By what are we to be constantly led to a recognition of the fact that all we are and have is the Lord's, and not our own? The Lord has reserved as holy unto himself one tenth of all the products of the earth. Christ claims a tithe of all man's income, whether it is from the toil of brain or muscle, or from other sources. It is reserved by God as a test of our acknowledgment of Christ's ownership of the world and all its resources. Christ places in our hands a means of income from various sources. This he denotes as "talents." As stewards of his goods he asks every man, woman, and child to return sacredly one tenth of all to God. Those who refuse to do this he charges with the high-handed sin of robbery.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30-32. Some suppose that this plan of tithing belonged only to the Levitical priesthood, and that none but those living in that age were under obligation to pay tithe.

But the tithing system is co-existent with the gospel, and rests upon moral principles, the violation of which resulted in the fall of man. It is not confined to any one dispensation, but is of —

#### Universal Obligation

Look at a few facts which the Lord

presents concerning the tithing question: Long before the Mosaic age, Abraham, the father of the faithful, paid to the priest of God a tithe of all his income. Gen. 14:18-20; Heb. 7:2. When Jacob became a converted man, he at once recognized Christ's ownership, and vowed to pay a tithe of all unto God. Gen. 28:20-22. In the Mosaic age the tithing of all of Israel's income was sacredly observed. Lev. 27:30; Num. 18:21, 26.

God has given a commandment that those who preach the gospel shall be supported from the tithe. Heb. 7:5, 8; 1 Cor. 9:13, 14. Christ taught that the moral obligation rests upon all men to pay to God a tithe of all their income. Matt. 23:23.

The awful curse of God is pronounced against those who do not pay a faithful tithe. Mal. 3:9; Deut. 28:15-26. The blessing of God rests upon those who bring into the Lord's treasury the tithe. 2 Chron. 31:4-10; Deut. 28:1-13.

God has not changed his plan concerning the tithe; it is still a test of man's recognition of Christ's ownership of this world. Mal. 3:6; Heb. 13:7, 8.

The use of the tithe for other purposes than those prescribed by God is classed as a terrible sin. Mal. 3:7-10.

When the tithe is withheld from its appointed use, not only is God robbed, but millions of perishing souls are robbed of the light of the gospel. Mal. 3:10; Matt. 24:44-47.

The sins of robbery and Sabbath-breaking have long stood in the way of the outpouring of the Holy Spirit upon the church. Mal. 3:7-10; Isa. 58:6-13.

Why should any one longer brave the curse of God, and stand as an Achan in the camp of Israel? O, arise, arise, and wash away thy guilt by repentance and confession of sin! Why longer grieve the Lord? He will graciously forgive and heal all thy backsliding. Mal. 3:7; Isa. 1:16-19; Hosea 14:1-7.

### A Clarion Call

W. H. THURSTON

DURING the week of prayer many, if not all, either read or heard others read the earnest calls for help from regions beyond. These calls are for workers and for means to support the work and carry it on to completion.

No doubt all have made their annual offerings ere this, and feel a source of satisfaction, but the responsibility and the blessing do not end here. Like the seed, which absorbs the dew and the rain, and requires more and more in its process of development, so this work requires more men and means year by year as it develops and extends into new territory.

Men and women have responded to the commission, severing the ties that bound them to friends, relatives, and native land, and have gone to all parts of the world to carry the gospel of salvation to perishing souls. They did not

have to go, but, actuated with the spirit of the Master, and moved with compassion on the multitude of unsaved, they have gone forth to the harvest. On reaching the vast fields, north, south, east, and west, they find open doors and great opportunities. They soon find themselves taxed beyond their strength, ministering to soul and body, and they exclaim, in the language of Scripture, "The harvest truly is plenteous, but the laborers are few." "Come over . . . and help us!" is the Macedonian call. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Other men and women are moved by the same spirit that actuated those already in the mission fields, and are saying, "Here am I; send me."

"Herein is love,"—a love for souls and a desire to go to earth's remotest bounds with the gospel of the kingdom, the last message of mercy to the world. As in the days of the apostles, "The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief;" so be it in these days.

Hundreds of people are accepting the truth in the mission fields, and thousands are waiting for the opportunity—waiting for us. Why should we not as a people arise to our privilege and send forth these consecrated workers, called of God to the ministry, and provide means as well, for the advancement of the work in all lands? Money is what is needed just now, and all the time, to keep the work moving, and why shall it not be forthcoming? Many calls are being made for money, and this will continue until the work is finished, and all that we have is transferred to the city that hath foundations, whose builder and maker is God.

This question of raising means for the mission fields has been very carefully considered by the Mission Board, and it is agreed that if the ten-cent-a-week envelope plan is adopted by all our people, in addition to the annual and some special offerings from time to time, there will be sufficient funds for carrying on and enlarging the work in all lands. A systematic effort, an unceasing effort on the part of all week by week, making it a part of our regular business to see that the mission fields are supplied with men and means, is the only solution of the great problem. The call is urgent, and demands our attention. We can not pass this matter by indifferently, and remain loyal to the cause we love.

Faithful workers are ready to move on at the Master's bidding, and rich fields of toil are awaiting them. Shall we say, Go on, and annex new territory for God, pledging ourselves to provide the means each month necessary for the work? How can we do otherwise and prove ourselves true to our mission and our message?—It is impossible. We have entered the field, and we shall maintain our possession and complete

the work, under God, or miss our calling. To succeed in this undertaking, and accomplish the work committed to us, in this generation, demands the hearty co-operation of every Sabbath-keeper, spirit, soul, and body.

Ten cents a week from all will keep the financial stream flowing, and we shall soon be able to fill the world with fruit. The readers of the *REVIEW* are quite familiar with the work being done the world over, and are mindful of the calls for men and means. What shall be our answer?

### Who Were the Giants?

P. G. STANLEY

"AND there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:33.

Here we have the opposite extremes in society. Giants stand for all that is strong, effective, and heroic. There were but two of these. Grasshoppers stand for that which is small, insignificant, and helpless. There were ten of these. The estimation we put upon ourselves is the standard by which others will judge us. We never rise above our own estimation in the measurement of others. These ten felt themselves to be little, and others thought as they did.

Giants are determined not by size, but by spirit. We are told by scholars that the word translated "giant" means fallen one. These sons of Anak were large physically, but very small in the spirit of heroism. They retained their physical size, but lost the spirit of bravery and the element of manhood. Saul was a physical giant, but in bravery a mere grasshopper compared with the youthful David. Zaccheus was small of stature, but was brave enough to stand the jeers of the crowd while he ran before and climbed into a sycamore tree that he might see Jesus. A mechanic is not known by the size and number of his tools, but by the use he makes of them. A distinguished artist was once asked how he mixed his paints, and he replied, "I mix them with my brains, sir." It is the spirit, and not flesh, that makes the real giant.

Each of these spies saw a reflection of himself in reverse order. The ten were grasshoppers in mind, and saw grasshoppers that appeared like giants. The two were giants in spirit, and saw giants that appeared to them like grasshoppers. Saul's army saw nothing but that big, stalking Goliath as he defied the armies of the living God. David saw nothing but the living God, whom Goliath had defied. Caleb and Joshua, the real giants, said, Let us go up. Let us risk our all for the cause we represent.

The characters that have been worthy of remembrance have been those that risked life and property for the cause for which they stood. They did not ask about consequences, but inquired about duty. They never said, What will be

the result? but, What is right? Cowardice says, Is it safe? Expediency, Is it politic? Vanity, Is it popular? Selfishness, Will it pay? Conscience, Is it right? John the Baptist, the hero of the wilderness, said, Is it right for Herod to have his brother Philip's wife? When it was settled in his mind that it was not, then he said to the king, "It is unlawful for thee to have her;" and when John was beheaded, a giant fell worthy of the name.

Men with unfavorable surroundings have become great giants in the moral, political, and commercial world, while men who have started as giants have become the merest grasshoppers, and died without mourning or remembrance. Who can tell the strength of Samson? Great bunches of muscles and sinews of steel stood out like cords on his arms. But he laid his head in the lap of Delilah, and was shorn of his strength. He became a veritable grasshopper in the clutches of his foes. Joseph went into Egypt in chains, destitute of strength and without influence, but, by living a life of purity and association with his God, he became a giant that the whole world feared and honored.

### Are You in Trouble?

H. E. SAWYER-HOPKINS

In Ps. 88:3 we read these words spoken by King David, that mighty man of war who fought battles and gained glorious victories: "For my soul is full of troubles;" also in Psalms 107 we find many expressions like this: "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."

Why, says one, does God not deliver me when I cry for help? Let me ask, Where in Holy Writ do we find any statement that the faint-hearted shall receive help, even though they ask for assistance? Do we find a single promise that God will grant our petitions when we fail to trust?

We notice in this same psalm an account of wonderful things that the Lord did for Israel. Why do we not see as great wonders in our day? In Mal. 3:6 we read, "I am the Lord, I change not." The Lord is "the same yesterday, and to-day, and forever." If the Lord never changes, but is always the same even unto the end, is it not possible that he will perform as great things to-day as of old? "Ask, and ye shall receive," reads the same as when these words were written, and means the same.

The apostle James gives us light which should forever settle this question. He says, "Ask of God, that giveth to all men liberally, and upbraideth not," and then comes the direct promise: "It shall be given."

Although we may send up a hundred petitions to the throne of grace, we find from the next verse, that it is all in vain to expect an answer to our petitions unless we ask in faith. "He that wavereth is like a wave of the sea

driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." According to this text, no one need think for a moment that he will have any request granted when the least doubt is entertained. We may ask many times, and the failure to trust may prevent the receiving just as often. If we firmly trust Jesus to fulfil his word, then we shall not find ourselves deceived.

Let us notice the case of Jacob. His life was clouded with many sorrows, yet the Lord had a special care for him. After taking his long journey of six hundred miles, and serving Laban twenty years, still God was with him and prospered him; yet he endured many sore trials,—his mother died, his wives embittered his life, and four of his children brought grief and shame upon him, his loved Rachel and his father were removed by death, then Joseph was given up as lost, and even the youngest son came near bringing his gray hairs to the grave.

We understand that many of these trials were brought about by lack of faith in God's unfailing promises, and here he failed to learn the lesson of patient waiting.

What a lesson for us to learn! May the great Jehovah help us to remember his wonderful works. May he help us sense our weakness, and grant us wisdom and strength to trust him to lead us safely through this barren land to Canaan's fair shore.

### Showing Ourselves Friendly

I THINK it would not be unfair to say that the people who groan and complain most about the lack of social life in a church are, as a general rule, the people who have least right to complain, because they are just the people who contribute least toward it. I have known not a few good men and women who will attend the Sabbath services of a church, sit as near the door as possible, hurry out when the benediction is pronounced, exchange no word or salutation with a single soul, never show themselves at any of the less formal and more homely meetings of the church, and then, having thus done everything they could to prevent the approaches of kind hearts, speak in bitter terms about the coldness and stiffness of the people. It is too often forgotten that with what measure we mete, it is measured to us again; and even a church is a little like the echo bird, which sends back to us the tones we utter, or the chill silence which we deal out to it. If we desire friends, we must show ourselves friendly. . . . If we expect all the brethren and sisters to be effusive toward us, while we are constantly coy and distant, it is distinctly unreasonable, and the most generous Christian souls soon tire of that game. There must be a little of give and take on both sides if there is to be anything like geniality and warmth. —Rev. J. G. Greenhough.



### **The Busy Mart and Grassy Ways**

I AM tired of the city's sounds and sights,  
Tired of the glare of the noisy town;  
I long for the quiet farmhouse lights  
That shine through the trees when  
the dusk comes down.  
I long for the scent of the berry vines  
That over the hedges climb and fall;  
For the song and the breath of the wind-  
blown pines,  
And the stars and the darkness over  
all!

I am tired of the city's sin and strife,  
Of the bargain mart and the busy  
maze.

I dream of the dear old country life,  
Of the blossomed fields and the grassy  
ways;

And I yearn, like a homesick child, to  
steal

To my garret room, by the starlight's  
gleam,

In the dear old home of my youth; to  
kneel

And pray, like a child — and sleep —  
and dream!

— *Ladies' Home Journal.*

### **Invalidism and Longevity**

D. H. KRESS, M. D.

OLIVER WENDELL HOLMES said that "one of the necessary requisites for attaining to a good old age is to be rejected for life insurance by a first-class company." In studying the life history of men who have been blessed with long life, we are led to believe that Mr. Holmes is not far astray. For instance, Louis Cornaro was given up by his doctors at the age of forty. This sobered him, and led him to adopt temperate habits. He became so abstemious that his friends feared and predicted he would die of starvation; but instead of this he managed to get rid of all his ills, and live to the age of about one hundred years.

John Wesley, who at eighty-three wrote: "For twelve years I have not known what it is to be weary," at the age of forty was given up as a hopeless invalid. In 1747 John Wesley wrote to the Bishop of London: "Thanks be to God, since the time that I gave up the use of flesh-meat and wine, I have been delivered from all physical ills."

Horace Fletcher owes his present good health to the fact that ten years ago he was rejected by a first-class life insurance company. It led him to study into the causes of ill health, and put into practice what he learned. As a result Fletcher is in robust health, and has stirred the world upon the importance of proper food mastication. He has done more to bring about a reform

on mastication than any other living man. At the same time he has demonstrated its virtues in his own life by numerous severe tests of physical endurance in the presence of leading physiologists of the world, subsisting on only one half the amount of food considered necessary to sustain life.

Delicate health in middle life does not preclude the possibility of a long and useful life. On the contrary, it seems to have just the opposite effect, and offers hope for the invalid. David, the psalmist, evidently had a similar experience, for he says: "It is good for me that I have been afflicted; that I might learn Thy statutes." "Before I was afflicted I went astray." On the other hand, the strong and robust, who imagine they can endure anything, and eat anything, who say, "Nothing hurts me," do not live out half their days. When a collapse comes, it is usually too late to save life.

### **Hard Times and Longevity**

Recent investigations regarding the effect of hard times upon the general health of the community show that the demand for doctors and chemists during the time of financial depression is considerably diminished. Money being difficult to obtain, people are forced to work hard, and obtain plainer foods, to eat and drink less, and live, in general, more simply. Luxury and plenty is our great foe, and has proved the ruin of nations in the past. The impious feast given by Belshazzar to a thousand of his lords marked the downfall of Babylon. "Fullness of bread and abundance of idleness" were responsible for the ruin of Sodom and Gomorrah. Luxury and effeminacy resulted in the decline and fall of Persia, Greece, and Rome. It is a source of comfort to know that hard times, like sickness, are a blessing in disguise, and tend to prolong, rather than shorten, the life of individuals as well as of nations.

"Whom the Lord loveth he correcteth."

### **Keeping Up Appearances**

It is deplorable to think how many naturally noble young men and young women owe their downfall to the foolish idea that, unless they live in a certain style, they will be looked down upon, and will not be able to get on in the world.

Dressing or living beyond one's means is nothing less than absolute dishonesty. If you are trying to do what you can not afford to do, you are living a lie. If you are wearing clothes that you can not afford, they are perpetual witnesses against

you. They are labeled all over with falsehood. If your jewelry, your carriages, your furs, and your costly gowns tell me that you are rich, when you live in a poverty-stricken home, and when your mother is obliged to make all sorts of sacrifices to enable you to make this false display, you lie just as surely as you would if you should try to deceive me by your words.

The consciousness of being well dressed and yet owing for it, of riding in carriages which one can not afford, of wearing jewelry and tailor-made suits which are beyond one's means, or of patronizing expensive hotels and restaurants which one can not by any stretch of imagination or sophistry afford, is destructive to self-respect, to truth and honesty, and to manhood and womanhood. You can not afford to wear lies on your body or eat lies at expensive cafes any more than you can afford to tell lies with your tongue.

There is only one possible result upon character of falsehoods, whether acted or told, and that is perpetual deterioration and demoralization. No one can act a lie or live a lie without being dishonest. When a man sacrifices his honesty, he loses the mainspring of his character, and he can not be perfectly honest when he is lying by frequenting costly restaurants or hotels, by wearing expensive clothing, or by extravagant living in any of its varied expressions, when he can not afford it.

There are a thousand ways of lying, but all lead to the same end. It does not matter whether you wear lies, tell lies, act lies, or live lies, your character is ruined all the same.

There is no more demoralizing influence in modern life than the unnatural straining to seem other than we are. Nothing else so quickly lowers self-respect, takes the fine edge off honor, and blunts the conscience as the sense of being a sham, a gilded fraud, or an unreality. It cheapens standards, lowers ideals, saps ambition, and takes the spring and joy out of living. No man can make the most and the best of himself until he is absolutely honest with his own soul, and unflinchingly true to his highest ideals, and this is impossible while he is living a lie.

One must have a strong, level head, indeed, to live in a great city without being dazzled or led away by the glitter and show, the false display, and the flaunting of wealth on every hand. It takes a well-poised mind and a steady, well-balanced character to cling to one's aim, to keep dead in earnest through it all, to keep plodding, and to remain true to one's ideals. It takes courage to live a simple, natural life in the midst of superficiality, or to be true to one's self in the midst of unreality, but in the final balancing of accounts it is the only thing that pays.— *Success.*

"By taking revenge, a man is but even with his enemy; but in passing over, he is superior."

# THE WORLD-WIDE FIELD

## Synopsis of the Message in Jamaica

HUBERT FLETCHER

"AND the isles shall wait for his law." Isa. 42: 4. Prophecy shows us the prominent part the United States of America would act in giving the closing message to the world. God chose that nation, burning with ambition and zeal, backed by its facilities and resources, the most enterprising nation of to-day, to be the depository of this work, and gave to it, as to ancient Israel, the responsibility of bearing this work to the world.

As a great luminary, the third angel's message had its rise in the fair

land of liberty. He was an experienced canvasser, and his purpose was to place the books and literature in the homes of the people. Many never knew to what denomination he belonged; but this they did know—that he was a Christian. It was impossible for the truth to be concealed. The soil had been prepared, the seed had been sown and watered, and it burst forth. A few in Kingston began the observance of the Sabbath. In the year 1893, Sister M. Harrison, who had previously accepted the Sabbath and its kindred truths, attended the General Conference, which was held in Battle Creek in the early part of February. An earnest appeal



MANGO TREE, JAMAICA

land of liberty. From the township of Washington, New Hampshire, it began to diffuse its light; and as it rose higher and higher, its rays penetrated into other places, covering larger territories. Its advocates, burning with holy zeal, spared no sacrifice to publish the glad tidings—the truth that was so precious to them—to their neighbors, friends, and fellow men.

In the waters of the Caribbean, and nestled in her arms, are the romantic isles of the West Indies. No grander sight can greet the eye than the rays of the rising sun reflected on the waters of the sea. And as it scatters, it fills everywhere with light and glory. So it was, early in the nineties, when the rays of the third angel's message penetrated beyond the shores of America. And glorious was the dawning of that morn on the fair island of Jamaica.

The canvassing work was started by Brother Patterson, of California. He

was there made for a laborer for Jamaica, and in May of the same year Elder A. J. Haysmer and his family were appointed to this field.

Meetings were first held at the home of Sister Harrison. But soon the house became too small, as the attendance increased. It was then decided to secure a larger place, and a house at 32 High-holborn Street was rented, which served as a dwelling-house, and also as a place in which to hold meetings. Soon the apartment on the lower floor became too small, and still the number increased, until all the partitions of the upper floor were removed, and this served as a meeting-room for some time.

Faithful house-to-house work was done. Hundreds of tracts and missionary papers were addressed and distributed, as in the early days in the States, and these, blessed of God, did not fail to bring good results. The staff of workers being increased by the addition

of Elder F. I. Richardson, a tent effort was effected in August, 1894. The tent was pitched at the southwest corner of the Kingston race-course. The influence and memory of those meetings will long be retained by the writer. The tent was a forty-foot circular one, furnished with canvas stools, gasoline lamps, etc. The meetings were always crowded. The singing was inspiring. "Hymns and Tunes" was used, and the strains of those grand old hymns can still be heard ringing in the ear as they were sung then with devotion and fervency.

As the sublime truths of the prophecies and kindred subjects were presented, the hearts of the people burned within them. Little groups could be seen standing about the course, discussing the things they had heard; while many were pricked in their hearts, and were led to inquire, "Men and brethren, what shall we do?"

As a result of the tent effort, our numbers were so increased that our meeting-house became too small, and another place had to be sought. The Lord led in this matter. The way was opened for us to purchase an old Baptist church, which we had only to repair—the present building at 32 Text Lane. The love and union that existed then among the members will never be forgotten by the pioneers.

With Kingston as our center, the work began to extend to other parts of the island. Meetings were begun at Spanish Town, then at Font Hill, Devon, etc. Our force of laborers was increased from time to time, as the work assumed magnitude. As companies were raised up, buildings were erected in the respective places, which gave permanency to our work. The ministers of the different denominations did much to prevent the spread of the truth, telling the people that it was an American trick, and that the missionaries only wanted to get money from the people, and that when they had succeeded in this, they would go back to America. But as our churches were built, the people saw that our brethren had come to stay. The Lord greatly blessed the labors of the different workers, and in January, 1903, we were organized into a conference.

The Lord has truly blessed us, and now we are willing and ready to act our part in giving the message to those in other lands who have not yet had the light of the third angel's message, and thus hasten the return of our Lord to earth.

## A Woman's Meeting in China

BERTHA L. SELMON, M. D.

THE little woman who does my sewing was not well. I had not yet had a good excuse to visit her home, so I now gained her consent to go and help her take some treatment. I also wanted to see what kind of conditions she was living under. This much I knew of her history: For over two years she had supported a family of four children. She had been with me about two and



one-half months. During this time it was easier for her, because she had regular employment. She was not a convert to the gospel, but had heard a little, and seemed willing to learn. She could not read a word at first, but I taught her several hymns, and her daughter, who is nineteen years of age, also learned them.

I had done little among the women; for I lacked confidence in my ability to make them understand. The women are much more difficult to speak with than the men, for the men know the book language better. Now I found myself surrounded by a roomful of women and children. We had entered the only door in a long, narrow lane wall, and found ourselves in a very large courtyard, bordered by more than twenty houses. Into one of these my woman led me.

The floor of the two-room house, like the court outside, is bare, beaten earth. There is no ceiling in the house, but the rafters, made of material looking very much like corn-stalks, are blackened with smoke, and threads of dust and soot hang down everywhere. The walls are, like the floor, earth. The larger room has one bed, a pile of straw, an earth stove, and some narrow benches for seats. There is one window, which is open, except for sticks which cross it several inches apart. The small bedroom was darker still, with only a small opening in the wall to let in the light. Two beds and a few other crude articles of furniture nearly filled it. This is a typical Chinese home of the working class.

My errand accomplished, I began talking with the women, who seemed to understand me comparatively well. Soon the daughter came with their hymn-book, asking me to read a hymn which she was trying to learn. Then the three of us sang the child song so familiar to most of the little people in our native tongue, "Jesus loves me, this I know." Almost before I knew it, I was explaining its meaning, and telling them how Jesus said, "Suffer the little children to come unto me, and forbid them not." Then I had to tell them who Jesus is, and who God is; for the Chinese all know one name whom they acknowledge as the Ruler of heaven and the Creator of earth. They know very little about him, and less of how to worship him. I told them how Satan tempted our first parents, and how all except the little children are sinners, and how Jesus freely gave his life to save us all.

The Chinese regard it very strange and unfilial to leave one's parents' home and go far away, so I told them how my parents wanted me to come and tell them of a Saviour, and that Jesus could not take sinners to heaven; for they would make it bad, just like this earth. I tried to tell them of heaven's purity and beauty, and of the home that is clean and pure which Jesus will give us if we will repent and give up our

sins. The blessing of God came into my own heart; and while I believe some other heart was touched, in my own was born a greater inspiration to work now, and to use the language I have, while I still strive day by day to add to its store. I am thankful that God showed me that I could begin, and for the love of the dear women that grew larger in my heart as I came in touch with their need. I am glad, too, that God sent me to China's waiting women.

## Two General Meetings in Russia

H. F. SCHUBERTH

THIS year it was again my privilege to attend the general meetings in Russia. I was accompanied by Brother J. Erzenberger. On account of the unfortunate war in the far East, the Russians are prone to see in every stranger a disguised Japanese spy. They must have thought that of us; for just as we were taking the hack to drive to another depot in Warschau, a criminal officer met us, and began to talk to us in Russian. He put his hands upon our luggage, at the same time showing us some papers that he was carrying. The coachman told us this was a policeman.

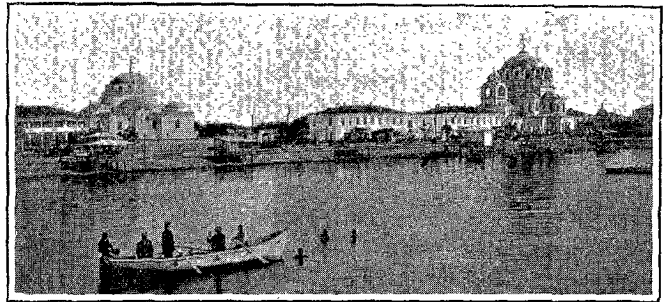
As this inquisitive officer snatched our baggage and carried it again into the custom's office, we had to follow him. Then he brought a guard, who watched us while he searched all our things more carefully than I ever saw such work done before. As he found nothing objectionable, he requested Elder Erzenberger to empty his pockets. By means of this useless manipulation, we missed our through train, and had to change cars three times on this part of our trip—a process not very pleasant in a land where one can not speak the language, nor understand what is said to him.

After four days' journey, we reached the Caucasus, where our general meeting was to be held. About two hundred and fifty of our people were present. But best of all, God met with us, so that not only good confessions were made with the lips, but the people showed their earnestness by bringing in tithe and promised offerings, which had been previously kept back. The statement of the president, Elder H. J. Loeb sack, that, after twenty years of existence as a field, the work here had actually been able to support itself for the first year, during 1903-04, thrilled all hearts with joy, and many promised that in the future they would be more faithful, bringing all their tithe into the treasury of the Lord. During 1903 there was \$827.24 more tithe than for the previous year, and the other gifts were much larger than before.

A resolution of hearty thanks to God for his prospering hand was unanimously passed; it was resolved to pay a second tithe to the German Union Conference, for missionary purposes, and to support the educational fund, and to make renewed efforts to sell "Christ's Object Lessons" for the benefit of the Friedensau Industrial School, as well as to increase the circulation of our German health paper, *Gute Gesundheit*, and our other literature in general.

For the coming year, conference papers were granted to three ministers, one licentiate, two nurses, and several colporteurs. Elder Loeb sack was again elected president.

From the gathering in the South, we took ticket over the most direct route to the meeting in the North Russian Mission; but we were compelled to stop over several times, and reached the meeting two days late. As most of our people in this section of the country live in rural districts, the meeting was eight hours by team from the railway station. One brother allowed us to use his house for the place of meeting. We all slept in straw in the attic of the house, while the barn served as our dining-room. There were about two hun-



ON THE BLACK SEA, SOUTH RUSSIA

dred who were thus quartered. As we did not have to go very far for the services, of course we could make the most of our time. There are now four hundred and eighty-eight members in the North Russian Mission, and last year's tithe was fourteen hundred and fifty dollars. Resolutions were passed with reference to working more earnestly with our tracts and other literature, the sale of "Christ's Object Lessons," the support of our educational fund; and a call was made for more canvassers.

Next year there are to be three ministers, three licentiates, two Bible workers, one missionary nurse, and about six canvassers employed in this mission. Elder D. P. Gaede was asked to act as superintendent for another year.

After four very happy and blessed days together here, Elder Erzenberger left for Germany, while I went on to visit churches in the North. In Kief, the holy city of the Russians, ten were recently added to the church, so the light of present truth is finally shining in this dark place. In Riga, Dorpat, and Reval I held well-attended meetings. In Riga there is a good interest among the Lettonians, and in Dorpat there is an awakening among the Esthonians, while in



Reval our chief hearers are Germans. In St. Petersburg, as well as in Lodz (an industrial city of four hundred thousand inhabitants, in Russian Poland), I found many earnest inquirers. This is the first year we could hold our meetings among the Germans, Esthonians, and Lettonians without fear of the police. We now have the permission of the Russian Senate to work openly among the Lutherans; but among the millions of those who belong to the real Orthodox faith, the work is just as hard and as much prohibited as before. May the Lord open the way to carry the gospel to these millions who sit in darkness, many of whom really seem anxious to receive the light for this time.

We have the following tracts translated into Russian: Bible Readings, Full Assurance of Faith, Which Day Do You Keep, and Why? Blessed Hope, Christian Temperance, Tobacco in the Light of the Bible, The Third Angel's Message, Sufferings of Christ; into Esthonian: Christian Temperance, Bible Readings, Christ and His Righteousness, The Bible, Full Assurance of Faith, Tobacco in the Light of Science; into Lettonian: Christian Temperance, Full Assurance of Faith, Importance of the Prophecies, The Bible, Blessed Hope, Search the Scriptures, Bible Readings, Tobacco in the Light of Science.

We have just begun a quarterly for the Russians. It will contain the Sabbath-school lessons, and some articles about church organization and church work. This small help is very much needed among our native Russian churches and believers. The ministers can not remain long enough with the new converts to instruct them as fully as they ought to be. If they remained too long, they might find a home in Siberia. If there is any country that needs our prayers and interest, it is Russia. If there is any field that is promising, it is Russia, with its one hundred and thirty millions of souls crying for light.

THE heathen world is as much entitled to the gospel as the more uncivilized countries, and it often awakens there a more unselfish response. A returned missionary lately told of a woman in China who received the glad tidings, but hesitated for a long time to offer herself for baptism. On being questioned, she said she greatly desired to be baptized, but felt that she was too old to obey the command of Christ, "Go ye into all the world, and preach the gospel to every creature." She was greatly rejoiced to learn that she could do her work in her own neighborhood. If all Christians were as much concerned about their obedience to this command, it would not be long before the work of the gospel would be completed. There may be souls now sitting in darkness who, when they see the light, will rise up in the spirit of the apostles, and allow God to work mightily in them. We can help to send the message to all such.

## THE FIELD WORK

### Burma

WE have much to be grateful for; the Lord has continued his mercies to us in strengthening us physically as well as spiritually, and thus helped us still to be of good courage in the conflict. We also see evidences of his blessing in the work here. During the past months there has not only been a revival in our night meetings, but we have also had some enjoyable Sabbath morning gatherings, at which the attendance both of adults and children has been larger than at any previous time. Some of our recent inquirers after the truth are now taking a deep interest in the advent message, and the present Sabbath-school studies in the book of Revelation have helped greatly to encourage the older adherents to the truth.

Our school is doing nicely. We have twenty-two pupils enrolled. We are now at the close of what has been an unusually heavy rainy season, even for Lower Burma, and wish for the advent of dry weather, when we shall be able to do more outdoor work.

Mrs. Meyers is having some good experiences in canvassing the town for the *Oriental Watchman* and *Good Health*, and the friendly greetings with which she is welcomed into most homes, and the appreciation shown for her literature, are very encouraging.

H. B. MEYERS.

### Portugal

LISBON.—We are indeed in a needy field. Surely we can not begin work for these people too soon. As we look at them rushing along in business or pleasure, our hearts cry out to God for help in learning the language. We have a good teacher.

We are considering the advisability of printing tracts here or using those sent from Brazil. There is a heavy duty on nearly everything that is imported. Several other denominations are doing work here. These have commodious quarters, and publish tracts and papers. A few colporteurs are selling Bibles from house to house, the sale of which amounts to a thousand dollars a month. A large per cent of the people can neither read nor write. In order to start a school or hold meetings, one must have a government license, and the laws are strict against proselyting.

The Brazil brethren sent us a number of their papers and tracts, and we expect soon to make an attempt to sell them. One of our needs is more literature on the subject of Christ's coming.

The city of Lisbon contains over three hundred thousand persons, about one twelfth of Portugal's population. One need not step out of the house to obtain necessities, for "hawkers" go up and down the street, selling bread, vegetables, clothing, tinware, fruit, fish, coal-oil, olive-oil, etc.; others come to the house for orders in groceries.

We are able to read the news in the

papers, and learn of drunken brawls in wine shops, in which some one is stabbed with a knife, as daily occurrences.

For a few months our weather will be about like that of the Central States in October. The climate is quite healthful.

C. E. RENTRO.

### West Michigan

THE third annual session of the West Michigan Conference was held in Grand Rapids, Mich., January 20-25. Nine business meetings were held. There were present two hundred and twenty-three delegates, representing forty-one churches. The reports presented by the various delegates from their several local fields were indicative of a good spiritual condition throughout the conference. Three new churches were admitted,—Rothbury, Bangor, and Holton,—thus making seventy-three churches and ten companies in the conference, with a membership of 4,766.

The Sabbath-school secretary's report shows an addition of seven new schools, with an increase in membership of four hundred and eighty-nine and an increase in donations to missions of \$342.11.

The educational secretary reports eighteen church-schools, with a total membership of four hundred and forty.

The medical report shows the medical institutions within the conference to be in a prosperous condition.

The treasurer's report shows the tithe received in 1904 to be \$24,600; the amount paid to laborers, \$17,220. The Tract Society Department showed a net gain of \$160, with a present worth of \$1,000. The offerings to foreign fields amounted to \$10,000.

Thirty-seven persons were granted licenses: fourteen, ministerial credentials; one was recommended for ordination; six received ministerial license; and sixteen, missionary license.

Progress has been made in every department of the work of the conference. Truly the Lord has blessed the work in West Michigan.

A. G. HAUGHEY, *President*.  
E. A. MERRIAM, *Secretary*.

### The Panama Mission Field

WITH grateful hearts we acknowledge the prospering hand of God in this field. There has been a steady, healthful growth throughout the field. We have increased our force of workers, so that at times we have had six paid laborers; and with their combined efforts we have, as a result, the addition of seventy to our number, fifty-seven having been baptized. This increases our constituency to one hundred and fifty-three.

Toward the latter part of the year my wife and I were obliged to withdraw from the work for a short time, on account of failing health. Still there were others on the way—Brother and Sister Peckover, from the Kansas Conference; Brother Stuyvesant and family came to the field in October, and are now in the

school and general missionary work on St. Andrews Island.

There has been a gain in all lines. Two chapels have been erected and paid for, and a third one is being built. A tent has just been secured for the field work. The total amount raised in the field during 1904 from various sources showed a gain of \$859.78 over that raised in 1903.

I. G. KNIGHT.

### Chile

TRAIGUEN, PROVINCIA MALLECO.—Brother Carlos Krieghoff and I pitched our tent in Chanco, near Traiguen, the twenty-third of November, and immediately began our meetings. The Lord blessed the word spoken, and the thirty-first of December we baptized five willing souls in the name of our Master. It was good to see these dear souls leave the old man in the old year and begin the new year in a new life.

The attendance has not been large at any time, but it has been regular. Some who were not baptized are still deeply interested, and we hope that they will obey the truth. The people have supplied us with food, and have shown us great kindness, and we know that the truth is precious to them.

Other places are opening up before us. Yesterday a man who lives about twenty miles from here, called on us. He wishes us to hold meetings in his neighborhood in March. We promised to do this if possible. There is much to do, and we are glad this is the case. The man who has much to do is the man who is of good courage. I met a man on the steamer from England who seemed to be very happy while on the boat, but when I met him a few days after we landed in Buenos Ayres, he was discouraged. I asked why he was so gloomy. He answered that he could find no work. On the way he had not studied the language, and now he could not speak a word, neither could he find work. We must have much to do if we desire to be of good courage; and the Lord knew this better than we did, and so he gave us a world to save and a message to proclaim. Therefore, brethren, let us be up and doing while the day lasts, in order that we may be of good courage in the Lord. Send your money to the Mission Board to be used in spreading the truth, and give yourselves to the work, and you will be of good courage.

F. H. WESTPHAL.

### Ceylon

COLOMBO.—The Lord is blessing us in opening up the way and bringing us in touch with a good class of people, and we are indeed thankful for these evidences of divine favor. Each month during the light of the moon we have a special week of meetings in our bungalow, and the attendance and interest are steadily growing. Several are now deeply interested, and we are very hopeful for the future of the work.

We find, however, that it is much slower work here in the East than in our home land. The public meetings are much more difficult to arrange for, owing first to the climate, and then to the customs of the people. And then when one is confined to the European

or burgher element, the difficulties present themselves, such as government appointments, etc. These things, however, do not in any way deter us from pushing on in the work. I understand that we are here to find the difficulties and solve them, to surmount all the stumbling-blocks, and to make of them stepping-stones on our heavenward journey.

We are anxiously waiting upon God to strengthen our hands with more means and more workers. We are sorry that, owing to the depleted condition of our treasury, we can not have means for the opening up of the work in a more public way. If only we had sufficient means to begin a public effort, we should be so thankful. Halls are very costly here, and contributions are generally small. I can not think of anything that would answer our need so fully as a good, large tent, perhaps sixty by forty feet. I think we could secure a full attendance all through the season. And what a glorious thing it would be to preach these grand truths to the multitude! [Funds for a tent have since been donated, and the tent is now in preparation.—Ed.]

This evening I intend to speak in the heart of the town, in the open air. I feel that I can not rest while so many are without the knowledge of these truths which have made us the remnant people of God! The Lord has given and is giving us his divine approval, and we are enjoying perfect health. We never loved the message more than we do now, and our hearts burn with the love of the truth.

We do ask you to kindly remember our situation here, and "as much as lieth in you" send relief, so that the work may make speedy advancement. Burma, India, and Ceylon are needy fields. They are white and ready to harvest, but the laborers are few. Our prayers ascend for the work now in progress in Washington.

HARRY ARMSTRONG.

### Natal-Transvaal

THE work in this field goes steadily onward. At Durban Elder Altman has closed his tent-meetings, and has held meetings in a hall, with a slightly increasing interest. But the interest there has been disappointing throughout the series. We were very sorry we could not give Elder Altman a stronger force of workers; but having neither the men nor the means, we were obliged to let him labor with only one helper, Brother Spearing. A few have taken their stand, and we rejoice in this manifestation of the Lord's blessing.

The work at Durban has recently been strengthened by Brethren H. Schmidt, F. Spearing, and C. Robinson, who formed a canvassing company and worked the city and the surrounding country, with a fair measure of success. The canvassing work goes rather hard just now, on account of the great depression of trade throughout our conference.

In Johannesburg Elder Kuehl and his wife, with Misses Webster and Keet, have just closed a series of tent-meetings. This was the third series, and they report that a few have also taken their stand for the truth. The church there is planning to erect a church building on the site so kindly donated

by Brother John Wessels, and the Lord is blessing their effort.

In Vryheid Brother and Sister Ernst have had a very hard time. They found the times so depressing there that they decided to discontinue canvassing, and to devote their time to Bible work. There are five new Sabbath-keepers there, and their decision to obey the Lord has enraged the ministers, who have spared no means to warn their flocks against Brother Ernst's work. Yet he is of good courage, and we watch his work with deep interest.

In Maritzburg we are having a fair attendance at our public meetings, and the work of building a church proceeds encouragingly. We sold the old church at a fair price, and are building in a more central position. An architect prepared the plans for us free of cost, and will superintend the erection of the building for a nominal price. We rejoice in the addition of a few more members, who, we expect, will be ready for baptism when the new church is ready for the service.

In many respects this year has been one of great trial and great conflict. But while "all this is come upon us; yet have we not forgotten Thee. . . . Our heart is not turned back, neither have our steps declined from thy way." We will earnestly press the battle to the gates. May the prayers of God's people follow our work day by day.

HERBERT J. EDMED.

### Basutoland

KOLO.—We are glad to learn from week to week, through the dear REVIEW, the progress of the work of the Lord in Washington, D. C. The Lord is certainly with his people, and is leading them on to the promised land.

The sifting time has surely come, and O, how necessary it is to seek the Lord now as never before, and to "pray without ceasing"! Satan is working with great wrath to overthrow the children of God, and is stopping the ears of those in his ranks that they may not hear. We have noticed this so much in our work here in Basutoland. The indifference of the people is painful. They seem quite content with ignorance, and, in some instances, clearly choose it. Pray for us, that we may have wisdom from on high, and the power of the Spirit to awaken them out of sleep.

Basutoland is quite filled with missions and schools, and it is a popular thing to belong to the church. But the sad part is that people are taken into the church without knowing God, and are free to continue in drunkenness and sin, with apparently no conscience. And those thus indulging in sin are quick to testify with their lips and to pray in public, and, on being asked regarding their spiritual welfare, will almost invariably say that God is with them, and that they are progressing nicely in the Christian life. "They that be whole need not a physician, but they that are sick." May the dear Saviour show these people that they have a sickness, even unto death, and lead them to call upon the Great Physician.

We are so glad for the assistance of our fellow worker, Murray Kalaka. We have learned to love him, and believe that he is an earnest child of God. We

believe there are others here, also, who love the Lord, and we are endeavoring, with the help of God, to lead them on in the way of life.

We have been deeply interested in reading of the progress of the work in other fields, especially in Russia, where so many have decided for the Lord, and have been so faithful amid severe persecution; and in Korea, whence came a call for help and for the baptism of those who accepted the truth through the one who received it on the sea. How wonderfully the Saviour is working for the perishing, and how faithfully he sends the message to the honest in heart! Then there is Ceylon. We have been deeply interested in that place, where the third angel's message has not heretofore been proclaimed, and where there is a population so well suited to reach many different people. Our attention was drawn there first by the fact that so many of the Boers were taken there as prisoners during the late war. Then just recently the reports came from Brother Armstrong, telling of the opening there. How good it is to give the message to those who are longing for truth and ready to heed the message.

MINNIE A. CHANEY.

### The Jamaica Conference

THE third annual session of the Jamaica Conference assembled in Kingston, January 1, and lasted for four days. The churches in the island were not so well represented as last year, owing to extreme hard times. This also is the cause of the low ebb of the conference finances, which are never very good at the best. However, with strict economy and the assistance of the appropriation allowed us by the General Conference, together with the tithes and offerings collected in Jamaica, we were enabled to close the conference year with all debts paid.

It has been our hope and aim that the work in Jamaica should eventually be sufficiently prosperous to be self-supporting, but at the present moment such prospects are not very bright. Still there are indications of better times if only the island is spared from great calamities the next few years.

During the year 1904 the efforts of our laborers have been attended with a fair amount of success. In all, one hundred and fifty-nine have been baptized.

While the conference, during its session, disposed of a large amount of important work, yet by far the most important feature of the meetings was the evangelical services held in the town hall. Our church, which can accommodate about three hundred, we found to be too small for evening meetings during conference; and, hoping to reach a new class of people, we secured the use of the town hall. These meetings were well attended. Elder J. A. Strickland took the burden of the speaking, and the Lord abundantly blessed.

At the evening service in our church on January 5, Brother S. M. Jones was ordained to the gospel ministry. This is the first native Jamaican that the Lord has indicated as fully ready for the sacred office, and in the service of ordination the Holy Spirit was abundantly present to attest to the step. Elder J. B. Beckner was elected president of our

little conference, and Brother Norman Johnson secretary. The latter, however, much to his regret and our sorrow, was taken down with fever in the midst of the session, and is still (January 17) unable to be about his work. Otherwise the workers in Jamaica are blessed with good health, as well as with good courage in the Lord.

W. J. TANNER.

### Religion in the Public Schools of Washington

A SHORT time ago there was sent to the writer the following letter, addressed to him as editor of the REVIEW:—

"WASHINGTON, D. C., Feb. 14, 1905.

"DEAR SIR: The undersigned earnestly invite you to attend a conference to be held at the New Willard, tenth floor (north entrance, F and 14th St.), on Monday, February 20, at 9:30 A. M., for the purpose of considering the question of moral and religious instruction in our public schools.

"We are moved to make this effort by considering the ominous and alarming increase of crime in our beloved country, and by the conviction that among the causes leading to this condition of things must be reckoned the absence of definite moral instruction in the schools of the country, both public and private.

"All of us, however, are firmly convinced that the principle of complete separation between church and state is sacred and inviolable, and would advocate nothing that could in any wise compromise it, or interfere with the right of a parent to control the religious education of his child."

The signatures to this letter included, in addition to the names of clergymen and laymen well known in this city, the following men of influence: Henry Y. Satterlee, bishop of the Protestant Episcopal Church; Earl Cranston, bishop of the Methodist Church; Dr. Randolph H. McKim, who preached the sermon, mentioned in last week's paper, favoring religious teaching in the public schools; Melville W. Fuller, chief justice of the United States Supreme Court; David J. Brewer, a justice of the Supreme Court; John W. Foster, ex-Secretary of State; Hilary A. Herbert, ex-Secretary of the Navy; and H. B. F. Macfarland, chairman of the Board of Commissioners for the District of Columbia. These names show the strong backing with which this movement started.

The meeting was held at the appointed time and place, and was attended by about seventy-five persons representing all, or nearly all, the religious denominations in the city, including Jewish rabbis, Roman Catholic priests, and Seventh-day Adventist ministers. Ex-Secretary-of-the-Navy Hilary A. Herbert presided.

Dr. McKim, who was the prime mover in arranging the meeting, stated its object, dwelling with much emphasis upon the increase of lawlessness in this country, and urging religious teaching in the public schools as one means of stemming this tide of evil. He said they did not want a union of church and state, but a union of religion and the state, which he claimed was a very different thing. He said that the religious teaching in

the schools should include three things; viz., the ten commandments, morals and religion from text-books especially prepared for this purpose, and selected portions from the Scriptures, such as the sermon on the mount, the parable of the prodigal son, etc. At the close of his remarks he introduced the following resolutions:—

"Resolved, That a careful study of the moral life of our people reveals symptoms of decay, which seriously threaten the soundness and stability of the body politic. When we consider the abnormal increase of crime in the last twenty-five years,—it has grown four times as fast as the population,—we can not but feel that we are face to face with a national peril of a most serious character.

"Resolved, That one of the obvious and potent causes of this ominous and alarming increase of crime is to be found in the too frequent neglect of moral and religious instruction in our schools—public and private.

"Resolved, That though firmly convinced that the principle of complete separation between church and state is sacred and inviolable, we yet believe that to divorce the state from religion would be a fatal error, and a betrayal of the trust we have received from our fathers.

"Resolved, That the practical exclusion of the teaching of morals and religion from our state-supported schools is contrary to sound public policy, is a reversal of the principle on which our fathers founded the republic, and is fraught with grave peril to the future of the American people.

"Resolved, That as our fathers incorporated into our statute law the principles of religion, as in the laws against blasphemy and polygamy and perjury, so it is our duty to incorporate those same principles into our system of education, so that every child in our schools may be taught the first principles of morality upon the basis of belief in an almighty and righteous Ruler and Judge of the universe.

"Resolved, That if the state may justly retain laws and customs which are rooted in religion, in obedience to the will of the overwhelming majority of the people, then there exists an equal right to provide for the teaching in her schools of theistic ethics. If the former is not a violation of religious liberty, neither would the latter be.

"Resolved, That inasmuch as the overwhelming majority of our people desire their children to be instructed in the first principles of morals and religion, it is a violation of the broad democratic principle on which our government rests, that the will of this great majority should be defeated, or the plea of not offending the views and convictions of the very small minority who would object to such teaching—especially when, by means of a Conscience Clause, any parent could be guaranteed the right to withdraw his child from any moral or religious teaching distasteful to him.

"Resolved, That in the judgment of this conference, composed of ministers and laymen of all the various religious communions in the city of Washington, the code of precepts known as the ten commandments forms incomparably the

best basis for the teaching of morality, and for enforcing the duties of the citizen to the state and to his fellow citizens.

"*Resolved*, That without distinction of creed, we recommend and petition the Board of Education of our city, to introduce the study of these ten commandments into our schools, believing that all the diverse religious elements among us, Jew and Christian, Protestant and Roman Catholic, might find common ground in the inculcation of those sublime utterances of the divine will, and in the beautiful summary of them in the law of love—love to God, and love to our neighbor. Such a regulation would be but the carrying into effect of Rule 46 of the Board which requires that each teacher 'should endeavor to inculcate obedience to the laws of God.'

"*Resolved*, That we favor the use of text-books on morals and manners, as a valuable and necessary element in true education.

"*Resolved*, That, believing it entirely possible to make such a selection of readings from both the Old and New Testaments as would be acceptable alike to Protestants and Roman Catholics and Hebrews, we urge that steps be taken to provide such a lectionary, with a view to its being carefully studied in our schools, with the double purpose of familiarizing the children with the finest literature in the world, and instilling into their minds the principles of the most exalted morality together with reverence and love for Almighty God.

"*Resolved*, That while we respect the convictions of all our fellow citizens, and would restrict no man's religious liberty, or infringe upon the right of every parent to control the religious education of his child, we believe the time has come for the people of this land to insist that in the education of their children shall be included the instruction in the fundamental principles of morality and religion."

The discussion which followed the introduction of these resolutions occupied about two hours, and was both earnest and interesting. Their adoption was strongly urged by men of influence, including Edward Everett Hale, the chaplain of the United States Senate, and they were as earnestly opposed by several Jewish rabbis and by the editor of the *Review*, who spoke of the system of education established among Seventh-day Adventists, and took strong ground against the proposal of the majority to override the minority in matters of conscience, calling attention to the fact that Protestantism had its birth in the protest of the evangelical princes, a mere minority, at the famous Diet of Spire.

From the general atmosphere of the meeting and the confident air of the leaders it seemed evident that they expected the resolutions to be adopted in spite of the opposition; and toward the close of the discussion Dr. McKim urged that a vote be taken, stating that the only opposition was from the Hebrews, who were adopted citizens of this country, while his own ancestors fought in the Revolution to establish this nation. This called out a personal explanation from the editor of the *Review*, who stated that he was not a Hebrew, and declared that he was descended from a

Revolutionary ancestry. Those who were watching the progress of the discussion with some sense of the real significance of this movement recognized that there was an influence present with which these leaders had not reckoned. A divine power stayed their purpose, and after motions and counter-motions had been made, it was finally agreed that a committee of fifteen, representing all shades of religious belief, should be appointed, to which the resolutions were referred for further consideration, and the meeting adjourned to the call of the chair, with the understanding that the second session would be held as soon as the committee was ready to report.

The nature of this movement and the influence of the names connected with it, commanded public attention, and the three daily papers of the city printed quite full reports of the meeting, and letters on both sides of the question appeared in the *Post* on the day of the meeting. A letter from Hon. W. H. Taft, the Secretary of War, was read to the meeting, in which he stated his regret that he could not be present, and expressed his hearty approval of the resolutions to be presented. A letter of similar import was read from Hon. W. T. Harris, the Commissioner of Education.

The next day Chairman Herbert announced the committee of fifteen as follows: Dr. Merrill E. Gates (secretary of the board of Indian Commissioners), Chairman; Rev. Wallace Radcliffe (Presbyterian), Dr. James E. Gilbert (secretary of the American Society of Religious Education), Bishop Earl Cranston (Methodist), Dr. Charles W. Needham (president of George Washington University), Rev. Frederick D. Power (Christian), Hon. Wayne MacVeagh (ex-Attorney-General), Rev. J. G. Butler (Lutheran), Rev. Edward Everett Hale (Unitarian and chaplain of the United States Senate), Mr. John Joy Edson, Rabbi Louis Stern, Bishop Henry Y. Satterlee (Episcopal), W. W. Prescott (Seventh-day Adventist), Right Rev. Dennis O'Connell (rector of the Catholic University of America), Rev. Randolph H. McKim (Episcopal).

The committee will meet when called by the chairman, and will consider the advisability of establishing a system of religious instruction in the District public schools, and also whether Dr. McKim's resolutions meet with their sanction. When the committee has arrived at its conclusions, Hon. Hilary A. Herbert will be so informed, and he will call another general public meeting.

The further developments of this movement will be reported in succeeding issues of the *Review*. W. W. P.

### Colombia

ST. ANDREWS ISLAND.—Doubtless many of our friends will be glad to learn of our safe arrival on St. Andrews Island, to take up the work which Brother Smith and his wife were obliged to leave about a year ago.

The Lord's hand was manifest throughout our journey, protecting and helping us. When every way was so hedged up as to make it seem impossible for us to go, he enabled us, in a most unexpected manner, to dispose of our

little home, and provided us with the funds for transportation, and then led us safely past many difficulties and dangers, to our destination.

We left Lamar, Mo., at 10 P. M., October 3, arriving at Tupelo, Miss., about noon the next day. Here we had to wait about eleven hours for our train to Mobile. But, expecting this delay, we had brought with us about two hundred packages of tracts, each package containing several tracts treating upon some of the most important truths for the time, and while we waited, little May and Paul helped me place them in the homes of the people. We reached Mobile the next morning, and after an exceedingly hot day and restless night there, bade adieu to our native land, about 10 A. M., October 6, on the steamship "Fort Gains." We very unexpectedly met an old friend in Mobile, who accompanied us to our steamer, and there prayed with us, which did us much good.

The sea and weather were very calm,—so we were told,—but there was sufficient pitch and roll to rob the voyage of most of its pleasure, after we had enjoyed the fresh air and beautiful water for a few hours. After one good meal at the table, all of us except Paul abandoned it until the last day out, and spent most of our time trying to nurse one another.

We were all glad when we reached Bocas del Toro, Panama, early Tuesday, the eleventh. Elder and Mrs. Knight met us in their little launch, and took us to the mission, where we stayed almost three weeks, waiting for a vessel to carry us the rest of our way, a journey of about two hundred miles north and a trifle east.

While waiting there, we had the privilege of visiting the Bellevue church, which is built out in the water in the lagoon, and which is reached principally by boat, though there is also a path bridged out from the shore.

Here we found a fine company of earnest, happy brethren and sisters, who gave us a most hearty welcome. It was grand to hear them sing. We enjoyed several good meetings with the Bocas church, and visited a number of our dear people on the various keys, by means of the launch. That is the only means of conveyance there, as it is water everywhere. One end of many of the houses in Bocas is built over the water. The warm welcome we received did us good. We were glad to notice that our brethren here possessed the real Advent spirit and love of the truth.

When we had to wait so long for a boat to St. Andrews, we were inclined to regret that we had not started a week earlier, and so have caught one of two little schooners that had sailed a few days before our arrival at Bocas; but when we arrived here, after another five days of seasickness, and learned that those vessels were both becalmed and drifted about fourteen days, part of the time without either food or water, we were certain that the Lord had helped us decide the day of our departure.

The next vessel after the one we came on was also becalmed, and part of the time without water, requiring twenty-one days for her trip. We had to come in the most unseaworthy of them all, but were becalmed only one day, and arrived in five days.



The dear ones here, who have been so long without help, were delighted to see us come. The little company was nearly discouraged, and some have left the Lord's service. But we have had the joy of seeing some fruit gathered in, for which we are truly thankful. During the week of prayer, five of the students took a stand for the Lord, and one backslider returned to the fold.

Our school is small, but is doing excellent work, under Mrs. Stuyvesant's guidance, and we trust will be a means of salvation to others.

I have canvassed some, with fair success, but it is almost impossible to get the people to attend any meeting but their own.

A Baptist preacher first introduced the gospel into this island when most of the people were slaves. During his lifetime he had, and his successor now has, almost as full control of the people here as the pope ever had in Rome, and many who would like to attend our services are afraid of the church officers. A few are coming quite regularly, however, to our Sunday night meetings, and are interested in the studies in Daniel and on the signs, and our own little company is being strengthened, and seems anxious to hear and obey the whole truth for this time.

Elder Knight accompanied us here, but could not remain. We expect another visit from him on his return from the States, and hope to be able to organize a small church at that time. We are glad to be here. We like the people and the place, and are certain that we are just where the Lord wants us, and so feel confident of victory in him. Remember us before the throne.

J. B. AND CARRIE STUYVESANT.

### Strengthen Ye the Weak Hands

ONE of the marked signs that the coming of the Lord is near is thus described in Luke 21:26: "Men's hearts failing them for fear." Trembling, discouragement, fear of dangers present and future, the reaction from the terrible nerve, mind, and heart strain under which humanity is laboring to-day,—this is one of the marked signs that the day of the Lord is at hand. If Satan can discourage God's people in the work given them to do, they will accomplish nothing. How comforting, then, are the words found in Isa. 35:3, 4: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

To our loyal brethren and sisters in every part of the world, whose eyes are turned toward Washington at the present time, I am thankful to say that the largest, and in many respects the most encouraging meeting ever held by Seventh-day Adventists in Washington, D. C., was the meeting at Lafayette Opera House, Sunday evening, February 19. A large number of people of a most excellent class filled the main auditorium and the first gallery. There were also quite a number in the gallery above. Elder Luther Warren spoke on the subject of the power and working of Satan as contrasted with the power and working of Christ in the last days.

Let us take up any work that God gives us with courage. The end is in sight. Let us be strong to do his work. Now, dear brethren, there is one special work which is not finished. Let us finish it while the day lasts, for the night will soon come, when no man can work. I refer to the work of selling "Christ's Object Lessons." In future I shall give a few statements from those who have had interesting experiences. In this article I can quote only one statement, and that is from Brother W. C. Sisley, with whom nearly all our people are acquainted:—

"I have had a very precious experience in selling 'Christ's Object Lessons,' both in the States and in England. I have sold over three hundred copies without interfering in the least with my regular work. Most of the books were sold to business men, and I have been surprised to find how many of these men are interested in spiritual things. One notable case: A keen business man, when approached, I found to be a Sunday-school superintendent. We were both melted to tears while I showed him the pictures illustrating the prodigal son. I could see nothing but the amazing love of Christ in these pictures. He bought thirteen copies—one for each of his twelve teachers, and one for himself. The blessings received while selling these books are still invaluable to me."

J. S. WASHBURN.

### To Our Brethren in the North Who Are Sending Funds for Our Southern Work

THERE has seemed to be some misunderstanding and confusion among our brethren and sisters in sending funds to this Southern field. Those of us who have to deal with such matters feel very grateful to them for taking an interest in the work here. They have shown a deep regard for the Southern cause; and we believe the Lord will reward their faithfulness in helping in a difficult field. The object of this article is to remove, as far as possible, all misunderstandings, and avoid all confusion.

The Southern Union Conference is very peculiar because of the fact that its population is divided into two classes, white and colored. Once it was a free population and a slave population. Since the great Civil War the dominant white race and what was once the enslaved race present two conditions so different that many complications necessarily have arisen.

In short, there has to be two sets of laborers,—one for the white and one for the colored race. Thus the objects for which funds need to be raised are doubled, and complications more easily arise in keeping the accounts. Most of the difficulty has arisen because of two different organizations in the same territory, doing business near each other.

The Southern Missionary Society is a legal society organized in the State of Mississippi eight or ten years ago. Elder J. E. White and his fellow laborers conceived the plan of coming South and laboring for the colored people, using their own steamer to go from place to place, and as a home to live in, and a place in which to hold meetings, teach the people, etc. They raised up com-

panies, established churches, built meeting-houses, had schools, and really did a grand work.

Vicksburg and Yazoo City and the country round about constituted the territory they occupied. They established six or eight schools, and about the same number of churches have grown up in connection with their efforts. It is a fact to-day that nearly two thirds of the members of the Mississippi Conference are of the colored race, and they pay about half the tithe of the whole State conference. Several colored ministers have been constantly under the pay of this society. The keeping up of the schools and other objects has necessitated quite a heavy outlay of means.

It may be truthfully said that about as much has been accomplished under the auspices of the Southern Missionary Society in the Southern Union Conference in missionary efforts for the colored race and in gaining numbers of that race to the cause of truth as by all other agencies put together.

The Southern Union Conference was organized three or four years ago, and is composed of nine large States,—Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Tennessee, and Kentucky. All these States but South Carolina are organized into State conferences. This remains as a mission field. The union conference, or rather the States composing it, have laborers for the colored race who are not connected with the Southern Missionary Society. In all of these there are some six or eight colored churches, and some colored church-schools.

The Southern Union Conference embraces, of course, all the State conference sanitariums, schools, etc., within its bounds, as departments of itself, including the Southern Missionary Society. The headquarters of the Southern Union Conference is in Nashville, Tenn.,—a city of about one hundred thousand people,—in connection with the Southern Publishing Association, 1025 Jefferson Street, where our Southern paper, the *Watchman*, is printed. Here are the offices of the president, the secretary, and the treasurer of the conference.

The headquarters of the Southern Missionary Society has for a few months past been located at Edgefield, Tenn., about nine miles distant from Nashville. Elder J. E. White, the president of that society, and the other officers, reside there.

It will thus be seen at a glance that all business connected with the union conference or the publishing association should be sent to 1025 Jefferson St., Nashville, Tenn., and nowhere else.

Let all notice carefully that all business with the Southern Missionary Society should be sent to Edgefield, Tenn., and never to Nashville. To forget these directions involves confusion, extra labor, and liability to loss. To illustrate: there are certain classes of business done by the missionary society which should always be sent to Edgefield, never to Nashville. We speak of the subscriptions for the *Gospel Herald*, a monthly paper (price, ten cents) published by the society at Edgefield. That is the organ of that society. We speak also of business connected with the little book "Story of Joseph." That should



*always* be sent to Edgefield. We also speak of the business connected with the little "missionary boxes," which have recently been scattered widely. Never send this business to Nashville, but *always* send it to Edgefield, Tenn., to the Southern Missionary Society. And, in short, let all business of any kind, subscriptions, pledges, money, clothes, or gifts of any sort designed for the Southern Missionary Society, be sent to its headquarters, at Edgefield, Tenn.

On the other hand, all subscriptions for the *Watchman*, all business with the Southern Publishing Association or the Southern Union Conference of any kind whatever, should be sent to 1025 Jefferson St., Nashville, Tenn.

But we now notice another class of gifts, donations, etc., concerning which there has been considerable confusion, which we wish, if possible, to guard against in the future. Gifts have come to our office in Nashville, "for the Southern cause," "for the Southern work," or "for the Southern field." They come from our dear brethren and sisters in the North who greatly desire to assist the cause of God in this difficult field, and really do not know what branch needs these gifts the most. They naturally suppose that those of us on the grounds will know just where that greatest need is, and so use the money where it will do the most good.

Now, no one person is authorized to appropriate these funds, unless, as is sometimes the case, the money is sent to one person, and that person is requested to place it according to his personal judgment. In that case he can justly dispose of it according to the direction of the donor. But in most cases when these funds come to our offices, they are placed in a fund by themselves till the next meeting of the conference executive committee, when they are distributed by the vote of the committee. Really there is no other proper authority which is authorized to make this distribution.

But it has been thought by some that some interests have not received the share that justly belonged to them. It has been said that certain calls have been sent out by certain parties, and afterward, when money was paid in by persons here and there, it was concluded that this money came because of those calls for special objects, and hence all of it should have been applied to the objects for which those calls were made.

The trouble is that money, when sent South, is sent in too general terms. Those sending it must be more particular in their directions if they wish to have it appropriated to any special work. They should clearly state whether they wish their money to go to the Southern Missionary Society and its work, and therefore send it to the headquarters of that society. Or, on the other hand, send it to the publishing association or the Southern Union Conference. None of us can tell where the donor wants his money to go unless he tells us beforehand. If money is sent to Nashville "for the Southern cause," "the Southern work," "the Southern field," and no other direction given, it will simply be placed in the fund for that purpose, and be appropriated when the executive committee meets. There is no other way to properly dispose of it.

So let all understand this once for all.

There is nothing that we feel more determined to do at the headquarters of the Southern Union Conference than to see that the money sent is used precisely as the donors desire to have it used. Please therefore be explicit in your directions, so we may know your wishes.

The Southern Missionary Society is doing a good work. We wish it the most abundant success. All who wish to contribute to it should send their funds directly to Edgefield, Tenn. Their work is mainly for the colored race.

The union conference also has a very large field in its territory outside of the sphere where the Southern Missionary Society carries on its work, where colored (or in some cases white) laborers are working for the colored race. These laborers are in the employ of the various State conferences, and because of the poverty of these conferences in some instances, help from our Northern friends is greatly prized. Colored churches are greatly needed. Poverty stands in the way in many instances. The union conference seeks to watch over and assist these schools as far as possible, and will make appropriations in needy cases if they have means with which to do it.

The Huntsville Training-school for the colored people is a department of the union conference, and is under the special watch-care of that conference. So is the proposed orphanage for colored children. It is to be located on the training-school farm. Money designed for these two institutions should be sent to Nashville, Tenn., the headquarters of the union conference, with a careful statement of the object for which the money is designed.

We have sought, in writing this article, to be very explicit, so that our people can tell just what to do. It would be well to lay this article aside for reference, so that when you wish to help either of these interests, you will understand just how to send your gifts.

In closing, we wish to say to all interested, that the interests of the Southern Missionary Society and these of the conference are in no sense antagonistic. We are all working together for the same grand work as brethren and sisters in the cause of present truth. The Southern Missionary Society has taken a deep interest in the Huntsville school, also in the orphanage about to be erected, and has raised quite a sum to help in establishing it. Its worthy president, Elder J. E. White, is a valued member of the Huntsville Training-school Board. Elder F. R. Rogers, the president of the training-school, has for many years been an ardent laborer in the Southern Missionary Society; and it was through the kind interest of that society that his labors were secured for his present position.

The executive committee of the union conference are united in their desire to see the Southern Missionary Society prosper in its work as a department of the union conference. They would not for a moment do aught to cripple its usefulness.

This article, already too long, is written as carefully and as explicitly as the writer is capable of writing it, to avoid, if possible, all misunderstanding, confusion, or friction. It is written in

the interest of peace, good-will, and brotherly love, to further, as far as possible, the precious cause of present truth in this great and difficult field.

GEO. I. BUTLER,  
Pres. Southern Union Conf.

### In Answer to Inquiries

WE who are in the South note with rejoicing the interest recently awakened among our people in the North with regard to moving South to engage in the different lines of missionary effort. Many letters have been received of late from brethren in the North, in which the principal burden is, "Can I make a living in the South? Is it possible to have good neighbors? What are the openings for practical missionary work?" also inquiring concerning the canvassing work, and last, but not least, in regard to the education of their children in our church-schools.

Why should there be a question in the mind of any individual who loves this blessed truth about the living part? The promise is that the righteous shall not be forsaken, neither shall his seed beg bread. The Lord, through his servant, has said that a special blessing is in store for those who move South, and live out the truth while studying the needs of the field.

Many of the sons and daughters of the South are well educated and have very courteous manners, which put to shame the cold and abrupt manners of the Northern people. We find many of this class, even in the country districts. The middle classes are usually well behaved and law abiding. The poorer classes are, as a rule, clever, and will divide to the very last with one in need. For the most part, these, we find, make good neighbors.

The Sequatchie Valley, in southeastern Tennessee, with its fertile soil, its thousands of people who have never heard of this truth, and its healthful location, and the many like localities in northern Georgia, western North Carolina, and eastern Kentucky, are waiting—waiting with outstretched arms the arrival of those of our own dear people in the North who long to enter just such a field to do practical missionary work.

The canvasser here in the South is daily surprised at the eagerness of the people to listen to the truths of the Word. The only regret of the writer is that he did not come to this needy field years ago, and devote his whole time and energy to this "most blessed" branch of the Lord's closing work in the earth. You ask the question, "Don't you long sometimes to be back North?"—No; I do not, unless it would be to plead with my brethren there to come to this needy field, and labor for souls.

The canvasser has a double advantage over any other class of workers in the South. People here look upon the work of the canvasser as merely a business proposition. He can enter the homes of white and colored alike just so long as he does not eat or sleep in the homes of the colored people.

He can labor for their souls, and give them instruction in various lines. If he does this work with tact, he will not be debarred from working among even the best class of the white people. As a rule

the Southern people are very hospitable to our canvassers, even going to much trouble and inconvenience to supply their wants and make them comfortable. And the canvassing work in the South is a financial success.

Will there not many of our young people as well as older ones come South in the near future to engage in the canvassing work? All may be assured that there will be an ample blessing in store for them as they enter this work. Those who desire to engage in this work should address their communications to A. F. Harrison, Graysville, Tenn. Those who desire to come where there is a permanent church-school should address, with stamp, L. Jacobs, Graysville, Tenn.

There is a permanent church-school at Alpharetta, Ga. It can be recommended. There is also a permanent church-school here at Brayton, Tenn., situated on a high ridge, where it is exceptionally healthful. Union and harmony exist in the little church, and the blessing of the Lord abides with them. There is also a good church-school at Ogden, Tenn., conducted by Dr. Caldwell; good reports of work done are received from this school.

We who are in the Southern field are praying daily that the Lord of the harvest will send forth more laborers into this part of the great harvest-field.

JAMES C. RICE.

### Field Notes

ELDER BYRON HAGLE reports three new Sabbath-keepers at Bass Lake, Ind.

ELDER C. A. WASHBURN reports a family of new Sabbath-keepers at New Virginia, Iowa.

A DANISH church of thirteen members has been organized at Ute, Iowa. Nine others are keeping the Sabbath in that vicinity.

THE Nebraska Reporter of February 15 says: "Brother G. H. Smith reports ten new Sabbath-keepers at Spring Green, and a good interest on the part of others."

In a report of recent meetings at Half Rock, Mo., Brother C. H. Chaffe states that, "three are keeping the Sabbath as the result, and backsliders are returning to the work."

THE Worker's Bulletin (Iowa) of February 21 reports: "After several months of earnest work, Elder G. R. Hawkins and Brother John Spriggs expect to organize a church soon at Oakland."

A REPORT from Vermont by Elder J. W. Watt says: "At Athens, where Brother Daniel Wilcox lives, we have four new Sabbath-keepers who have very recently taken a stand to obey God."

THE Indiana Reporter of February 15 says: "Brother U. S. Anderson writes that several have already begun the observance of the Sabbath where he is holding meetings in the country near Hartford City, and that the interest is still good."

### The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$57,976 72
Pacific Union Conference . . .	113 75
Dr. B. A. Capehart . . . . .	50 00
Mrs. M. H. Dunmead . . . . .	50 00
East Michigan Tract Society . .	43 00
Central Union Conference . . .	38 10
Southern New England Conference . . . . .	18 75
Mr. and Mrs. R. V. Cheney . .	13 95
Mt. Vernon (Ohio) church . .	11 00
P. F. Howell . . . . .	10 00
C. A. Frederick . . . . .	10 00
E. C. Boylan . . . . .	10 00
Mr. and Mrs. I. E. Moore . . .	10 00
J. A. Reavis . . . . .	10 00
C. D. Wilson . . . . .	10 00
Mr. and Mrs. William Janney . .	8 00
Vermont Conference . . . . .	6 00

#### FIVE DOLLARS EACH

S. A. Mason, John Do, Mr. and Mrs. J. E. Collins, Joseph Drechsler, David E. Bell, Mrs. A. M. Eaton, R. H. Snyder, Mr. and Mrs. T. J. Eagle, Mr. and Mrs. Thomas Harrison, C. H. Lansing, Mr. and Mrs. Thomas S. Stegall, Mrs. J. Arnold, Mrs. J. D. W., David Dodge, G. W. Copeley, Mrs. Mary Norton, N. P. Burdick, R. H. Brock, Mr. and Mrs. Roe Robison.

Walla Walla (Wash.) church, \$4; Mary C. Arnett, \$3.50; C. C. McCatty (Bermuda), \$2.92; J. Ernest Bond, \$2.75; Lydia A. Bodey, \$2.75; Davis Barton, \$2.73; John E. Kingsbury, \$2.50; H. S. McKyes, \$2.50; Friday Harbor (Wash.) church, \$2.25; J. E. Powery (West Indies), \$1.65; Conway church, \$.66; Mrs. Grant Sherman, \$.56; a friend, \$.45; Elva Cheney, \$.05.

#### THREE DOLLARS EACH

Mr. and Mrs. C. E. Rosenberger, George and Ethel Luce, Robert Forsythe, J. T. Nelson.

#### TWO DOLLARS EACH

F. A. Luce, Mrs. F. M. Brown, Mr. and Mrs. Horace Miller, J. E. Cameron, Mrs. Frank Peck, "Sunshine Band" (Santiago, Cal.), Mr. and Mrs. G. W. Winniford, Grant Sherman, Charles French, Mrs. Linda German.

#### \$1.25 EACH

Elder T. H. Watson, Mrs. M. E. Watson, G. J. Campbell, Mrs. Rosa Campbell.

#### ONE DOLLAR EACH

Mrs. Bertha Cooper, Mrs. C. E. Garner, Nellie Kroupa, Mrs. A. E. Courville, Fairfield (Ohio) church, B. H. Avery, Mrs. O. L. Dart, Mrs. Alice Howell, Pearl Cheney, Sarah Stokes, Mrs. L. E. Bowen, Mrs. W. A. Hoover, Julius Creal, D. M. Van Valkenburg, Nellie Saxton, Annie Saxton, Mary Saxton, Ralph Saxton, C. H. Dailey, W. M. Doering, H. B., F. S. Porter, E. H. Wallar, Effa Wallar, T. D. Wallar, Mary N. Wallar, E. W. Alsberge, Lotta Alsberge, J. T. Williamson, J. S. Yates, Mamie Pier, Alfred Anderson, Hattie E. Purvis.

#### FIFTY CENTS EACH

Martha Hansen, Mrs. Carrie Hungerford, Erwin Kloss, Mrs. Irene MacDonald, Ivy C. Tibbets.  
Jacob Reimer . . . . . \$ 10 00  
W. P. and Annie Gould . . . . 25 00

Total reported . . . . . \$58,621 04

A further list will follow.

Send all donations to W. T. Bland, Takoma Park Station, Washington, D. C.

### Christian Education

Conducted by the Department of Education of the General Conference.

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

#### Discipline in Our Schools

OBEEDIENCE is the first law of liberty, and he is in the deepest bondage who is the furthest from obeying. A cardinal principle of Froebel's teaching was that children were to be taught to obey because of the righteousness of obedience. Children should be taught this in the home and in the school. This teaching is to be given, not alone when the child is inclined to be disobedient, but just as much or more so when he feels obedient and is obeying. A parent or teacher does not have to seek far for illustrations of the benefits of obedience and the ills resulting from disobedience. Even nature in all its various forms teaches this very lesson of obedience. Every flower, shrub, and tree, and even the great earth itself, obey the law of God. From nearly everything taught the child this lesson may be drawn, and it may be taught effectively if it is wisely and aptly presented.

If our Bible work should be made to teach any one lesson of worth more than another, it is this one of obedience. Abraham became the father of the faithful because he required obedience on the part of his children. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." But Abraham could successfully teach obedience to his children only because he himself had first learned obedience. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

The results of the lessons of obedience which Abraham received and taught to his children were seen in Isaac, and how fully they were learned is revealed by the following words:—

"At the appointed place they built the altar, and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate; but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar."

Now God is no respecter of persons,

and he will do for any who obey him as faithfully as did Abraham, all that he did for him. It is the privilege of parents and teachers to see the children whom God has given them possessed of a cheerful, obedient spirit in all matters, both to God and man.

F. G.

### Trained Teachers

THE people of the United States have been slow to recognize the value of special training for those who were to teach. All assistant teachers in the common schools of Austria-Hungary must obtain from a teachers' seminary a certificate of their qualification as teachers. In nearly all European countries similar laws prevail; but in the United States, where more money is yearly expended for education than in several of these European monarchies put together, thousands of teachers are permitted to teach without any higher certificate than that of a town or county commissioner. Such officials are often unqualified to decide in regard to a person's qualifications for teaching. I have heard that the first normal school in the State of Wisconsin was founded by a well-educated lady from New England, who was denied by the town examiner a certificate to teach in the district schools of Wisconsin because she was unable to answer correctly his first question in geography. His question demanded the color of her native State, Massachusetts, as shown on the map which he held in his hand. I personally know of a school commissioner of a town in Michigan, who, after giving a fifteen-minute oral examination to a lady having only a very ordinary education, and trying for a third-grade certificate, gave her one of a first grade because he did not happen to have a third-grade blank with him when he examined the applicant. Such facts seem almost incredible when we consider that "it is the nicest work ever assumed by men and women to deal with youthful minds." If careful, accurate preparation is needed for any work, it is for that of teaching. If this be true in a general sense, it is doubly so in the special sense in which our teaching work is to be considered.

The illustrations which I have given of carelessness concerning the educational qualifications of teachers were those of years ago. Since that time all our States have taken advanced steps in the requirements made of their teachers. But they furnish an illustration of what in recent times has been more or less true in a few of our schools, where teachers have been employed who were unqualified for their work. Of course, it must be recognized that persons who are not fitted either by nature or by education for school work will sometimes undertake to teach, and will be engaged, by those in charge of schools, for that work. And on the other hand, not every one who appreciates the principles of Christian education and is well educated is fitted to teach. But it is also true that if one who desires to teach never begins, it will not be known whether he can teach. Experienced teachers are, of course, preferred to those who lack experience. But experienced teachers become so only by teaching. Much of their early teaching is, however, little

more than experimenting, which is very likely to be costly work, when we consider the good of the pupils.

Much harm has been done to the cause of the church-schools by inexperienced and incompetent teachers. Much of this might have been avoided if a thorough training had been required of those who engaged in teaching. It is not simply that we are to have church-schools, but these schools should be manned by competent and well-qualified teachers. There will be more of this class when a standard of attainments is required of all our church-school teachers—and I may reasonably add of *all* our teachers. But if such a standard is to be erected and maintained, a thorough course of normal training, which shall be in no sense inferior to that given by the best normal schools of the country, though, of course, of an essentially different character, will have to be given by all our union conference training-schools or by certain ones in the different portions of the country, which may especially plan for this line of work. We should not do a grade of work which is inferior to that of the world in any sense whatever. It should, indeed, be superior, though it be radically different.

F. G.

### Submission to Authority

Obedience, or submission to authority, is one of the first and most important things in education; and unless the child is taught, when young, to curb its desires, and to yield its will to that of another, it will be much more difficult, if not impossible, for it to submit to lawful authority, to reason and conscience, when it is older. He who has never been taught to submit to authority, who has never been trained to obey another, can be but little able to obey himself, to yield the lower to the higher principles of his nature, to exercise self-command and self-control. It is not by self-will or self-assertion, or any form of self-development—development from within,—that any one has ever become great, but only by being a humble and submissive learner at the feet of others and in the great school of the world. Further, it is a leading principle of our nature that our powers are called forth by opposition, our faculties developed by antagonism; and hence, when the motive powers within are deprived of those checks and restraints from without that serve to regulate and to strengthen them, they become weak and languid, or act irregularly, and the individual becomes dull and stupid, or impulsive and passionate.

When those who have been over-indulged in childhood and early years come out into the world, they find that they can not get circumstances to bend to them as before; and as they have never learned how, when adverse they are to be met and overcome, they are at a loss how to deal with them, and are readily brought to a standstill by opposition, or to have recourse to unsuitable or unworthy means to overcome them. A man can never have the full power of his faculties unless he has them well under control, as there would be no force in steam if it were unrestrained and allowed to blow off spontaneously.—*Selected.*

### The Relation of the Home School to Christian Education

THIS denomination has so far failed in the past in carrying out the instruction given in the Bible and the Testimonies, that our system of education may be compared to an inverted pyramid. We had, first, the college, reaching only a small number of our young people. Then academies and preparatory schools were started in many of our conferences, and thus more of the young people were reached.

When our people began to see the importance of saving the children, then, beginning a step nearer the source in recruiting the ranks of workers, church-schools were started; with the result that in a few years the circle of influence of our educational work was greatly widened.

But at the church-school age it is often too late to save the children, unless the work has had a thorough foundation in the home school. The home training should be the foundation of all our educational work. If that were the condition now, we should not see such a small percentage of our Sabbath-school children in the church-school, nor so large a percentage of the church-school children there under protest.

The Jewish mothers are so often cited as examples to those who have the care of children to-day that little heed is given to it; but as a matter of fact, our whole educational system, not only theoretically, but practically, depends upon the training the child receives before he is of church-school age.

All the children of the denomination have been in home schools of some sort, and to the extent that the work has been done which God intended should be done there,—to that extent, largely, are the church-schools a success; and starting on that basis, we can build an educational pyramid right side up.

The child of eight years, if he has neighbors or playmates in the public school, would naturally choose to go with them when he enters school, unless he has been trained otherwise. The teacher's work is a delicate and difficult one at best, as all admit, but if the children come as unwilling victims, only a miracle can bring benefit to any concerned.

Educational work can not be a success until there is more whole-hearted co-operation between parents and teachers, in order that no effort of one may be nullified by the other. In every grade of school work there should be the closest connection in the work, and the closest sympathy between the workers, with those of the grade above and the grade below; and while, of late, much attention has been given to church-schools, not enough attention has been given by the majority of our people to the home schools, which prepare the students for the church-schools.

If we go to the root of the matter, we must see that failure in the home training, and a lack of active interest in the grades that follow, mean an increase of difficulties and failures throughout the course. Each part of our educational system should be not only not a hindrance, but a positive help.

LAURA C. FOSTER.

## Current Mention

—The wholesale district of Indianapolis, Ind., was damaged to the extent of \$1,500,000 by fire, February 19.

—Railway wrecks have been reported the past week at Fairlawn, N. J.; Wiota, Iowa; Columbia, Ala.; and Tyrone, Pa., at all of which, except the latter, there was some loss of life.

—One of the greatest disasters in the history of coal mining in this country took place at Virginia City, Ala., February 20, due to an explosion in the mine, the cause of which has not yet been definitely ascertained. About one hundred and twenty men were in the mine when the disaster occurred, and not one of the entire number survived.

—President William R. Harper, of Chicago University, is a victim of cancer, and is not expected to survive to the end of the present year. Dr. Harper recently underwent an operation, which was successful in removing a part of the cancer, which is an internal one, but no hope is held out that a cure of the disease will be effected.

—The great "beef trust," the existence of which is denied by the beef packers, is feeling the heavy hand of the United States government. A press telegram from Chicago gives this statement of the situation: "United States officials began one of the most exhaustive inquiries ever started under the Sherman anti-trust act to-day [February 21] by issuing subpoenas for 185 witnesses, calling for a federal grand jury to sit March 20, and making full arrangements for producing complete evidence regarding the operations of the packers in Chicago and other packing centers in minute detail. One hundred and thirty witnesses are to be from the Chicago packing-houses and offices, and fifty-five are heads of departments and agents in fifteen other large cities of the country. . . . Both the President and Attorney-General Moody believe that the proof of the packers' guilt is absolutely conclusive, and amply sufficient to insure convictions in the most important cases, if not in all. The penalty for each violation of the Sherman law is two years in the penitentiary, or \$5,000 fine, or both."

—Very strong governmental forces are being arrayed against the Standard Oil trust, and that organization is said to have become seriously alarmed for the preservation of its inordinate powers. President Roosevelt has instituted an investigation of the trust through the commissioner of corporations, and promises to exercise all his power in bringing to light the facts pertinent to the inquiry: while the States of Kansas, Missouri, Wisconsin, Texas, and Colorado, and the Territory of Oklahoma are either providing for an investigation of the Standard Oil monopoly or for the establishment of State oil refineries. A projected renewal by Congress of a "blanket lease" of 680,000 acres of oil and gas lands belonging to the Osage Indian tribe in Indian Territory, to Mr. H. V. Foster, has been a subject of controversy between parties who favored the lease and others who opposed it on

the ground that the lease was really in the interests of the Standard Oil trust, among the protests received in Congress being one from the Kansas Legislature. Independent oil producers in West Virginia have pledged aid to President Roosevelt in conducting the investigation which he has set on foot. The Standard Oil Company announces that it will resist the proposed investigation of its affairs to the utmost.

—A state of affairs bordering on anarchy still continues in many parts of Russia, the most serious recent disturbances being at Baku, Riga, and Batoum. Labor agitations, political revolution, and racial antipathies figure as causes of the disorders, which have now assumed the gravest character. According to a St. Petersburg dispatch, actual revolution, accompanied by the setting up of a new provisional government, was accomplished in some districts on the eastern border of the Black Sea. The situation in northern Russia and Poland is reported to be hardly less serious. At Baku hundreds of Armenians were slaughtered in the streets by Tartars who were turned loose upon them, while the authorities refused to interfere. Many people were killed also at Batoum, Riga, and Poti. The strike at Warsaw still continues, and the strikers are resorting to violence. Alarming reports are in circulation regarding the intentions of the revolutionary party. Railway traffic has been stopped in many places. It is stated that the whole educational system of Russia is involved in the revolutionary movement.

—The movement for church federation in this country is assuming very definite shape. A New York City telegram says: "Definite plans are taking shape for the great Inter-Church Conference on Federation to be held here next fall, and to which official delegates have already been named by religious bodies, with an aggregate membership of nearly twenty million. The Federation Conference will have its sessions in Carnegie Hall, where the Ecumenical Mission Conference met five years ago, extending over five days, from November 15 to 20. The conference is looked forward to in all bodies as the most important religious gathering this country has ever seen, since it will represent a co-operation of religious bodies which would have been impossible a few years ago. Details of the plan are in charge of a general committee on arrangements, of which the Rev. Dr. William H. Roberts, secretary of the Alliance of Reformed Churches holding the Presbyterian system, is chairman, and the Rev. Dr. E. B. Sanford, secretary of the National Federation of Churches, is secretary. At a meeting of this committee, just held, it was reported that official delegates are already assured from nearly all the larger bodies of the United States, and from most of the smaller ones. The purpose of the federation conference, as stated in the letter sent to the religious bodies asking the appointment of delegates, is as follows: 'We believe that the great Christian bodies in our country should stand together, and lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like that of the sa-

loon, marriage, and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the condition of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.'"

## NOTICES AND APPOINTMENTS

### Important Notice

THE committee of arrangements for the General Conference to be held at Takoma Park, Washington, D. C., May 11-30, 1905, desires to secure at once the following information from those who plan to attend this meeting:—

1. Give your full name and address. If you are a delegate, state the fact.
2. Do you wish the committee to provide you with a tent? or must you have a room?
3. If you wish to tent or to room with any particular person, please state your choice.
4. Do you prefer to board yourself? or will you expect the committee to arrange for your board?

Accommodations will be provided for all those who reply to these inquiries prior to March 15, but it is necessary for the committee to receive the information by that time in order to be able to make the necessary arrangements. Tents will have to be secured from distant conferences, and it is therefore necessary to learn as early as possible the number who will require accommodations.

Address all communications concerning this matter to J. S. Washburn, Takoma Park Station, Washington, D. C.

In behalf of committee,

I. H. EVANS.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—At once, a competent lady stenographer; must be a good penman, and able to take dictation rapidly. This is a good opportunity for the right person. Address, stating experience, the Iowa Sanitarium, Des Moines, Iowa.

FOR SALE.—First-class 80-acre farm, 2 mi. from Petoskey, on State road; 7 acres 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 acres small fruit. Splendid market. Address immediately J. L. Howe, Petoskey, Mich.

WANTED.—Work on farm, by young man, in Michigan or Iowa. Address, stating wages and length of term, Herman Johnson, 210 Fourth St., Sioux City, Iowa.

WANTED.—Seventh-day Adventist man for gardening and wood cutting, by month. Would prefer one who is willing to help in house if necessary. State wages. References given and required. Address Thos. Olds, Sturgis, Mich.

WANTED.—A married man with no children, who is a florist and gardener and understands fruit culture and general farm work. Must be a Seventh-day Adventist, and well recommended. Address L. A. C., Haskell Home, Battle Creek, Mich.

WANTED.—You, dear reader, to sell 5 dozen mottoes, and give the profits to the Washington building fund. 5 dozen will sell for \$12 to \$15. I will send them, by prepaid express, for \$3. You can thus forward the work in Washington. Address Mrs. O. E. Cummings, College View, Neb.

FOR SALE AT A BARGAIN.—A 160-acre ranch; productive; 80 acres under ditch; good water; healthful climate; plenty of wood; ranch fenced. Good place for stock. Post-office, school, and Seventh-day Adventist company near. Suitable outbuildings. Will trade for stock, or California or other property. Address S. B. Sheldon, Sheldon, Wyo.

FOR SALE.—Health food store and vegetarian restaurant combined, in Salt Lake City, Utah. Splendid chance for right persons with about \$3,000 to invest. Ample opportunity for missionary work. Present management and half owner must leave, owing to failing health. For particulars, address Sanitarium Food Company, Sanitarium, Cal.

WANTED.—At once, two young men to take the medical missionary training course for nurses. We have a graded course covering a period of two years, at the completion of which a diploma is granted. A liberal allowance for clothing, shoes, and books is granted during the first year, besides board and room. The second year we pay a salary. This is a good opportunity for the right persons. Do not reply unless it is your intention to be a missionary. Write at once, addressing the Iowa Sanitarium, Des Moines, Iowa.

### Address

The address of Elder H. S. Guilford is West Branch, Mich.

### Publications Wanted

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

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

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

Mrs. Lyons, New Paltz, N. Y., tracts.

John Reid, Tacoma, Wash., *Signs, Instructor*, and tracts.

Eva E. Satterlee, Deansboro, N. Y., *Signs, Life Boat*, and tracts.

J. A. Bartow, 2814 3d Ave., Seattle, Wash., periodicals for ship mission work.

Frank Peabody, Jennings, La., *Review, Signs, Watchman*, health journals, and tracts.

David A. Fisher, 606 S. Cochran Ave., Brunswick, Ga., *Signs, Watchman, Life Boat, Little Friend*, and tracts.

Mrs. W. H. H. Ingle, Ladysmith, Wis., *Review, Signs, Instructor, Life and Health, Little Friend*, and tracts.

R. W. Logan, Orlando, Fla., *Review, Signs, Watchman, Life and Health, Life Boat*.

Miss B. Shryock, 309 2d Ave. N., Seattle, Wash., literature for boat and prison work.

J. L. Lewis, R. F. D. No. 27, De Witt, Mich., *Review, Signs, Instructor, Little Friend*, health literature, and tracts.

W. C. Wales, 210 Caswell St., Knoxville, Tenn., *Review, Signs, Life Boat, Life and Health*, all numbers of the *Watchman* later than Nov. 1, 1904, also "Appeal to Clergy."

Miss Belle Young, R. F. D. No. 3, Paducah, Ky., *Signs, Watchman, Life and Health, Instructor, Life Boat, Little Friend*, also tracts on the following subjects: Sabbath and Sunday, religious liberty, and tobacco.

## Obituaries

COLLINS.—Died near Tell City, Ind., Jan. 25, 1905, of valvular disease of the heart, Sister Harriet E. Collins, mother of Brother J. E. Collins, aged 64 years, 1 month, and 3 days. Sister Collins accepted God's message for to-day ten years ago, and had a bright hope as an anchor that kept her near to her Lord at all times since. The funeral service was conducted by the writer.

AARON TERRY.

WELCH.—Died at Red Bluff, Cal., Nov. 6, 1904, of pneumonia, my sister, Mrs. R. C. Welch, aged 52 years, 1 month, and 12 days. She had kept the Sabbath for several years, and was a member of the Berkeley (Cal.) church. Her trust in the Saviour was firm until the last. The funeral service was conducted by Brother A. J. Morton, his remarks being based principally upon 1 Thess. 4:18. Interment took place at Millville, Cal.

WM. E. WHITMORE.

ESTES.—Died at his home near Reform, Mo., Jan. 2, 1905, Thomas Estes, in his sixty-fifth year. While the writer was canvassing in the neighborhood five years ago, Brother Estes became much interested in present truth. Although an invalid, unable to walk, he "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." He died with a bright hope of meeting his soon-coming Saviour. A pious mother eighty years of age is left to mourn her loss.

A. J. SCOTT.

BLODGETT.—Died at Marcellus, Mich., Jan. 3, 1905, Mrs. Armetia Blodgett, aged 87 years, 7 months, and 22 days. She united with the Methodist Church at an early age, and accepted the truths of the third angel's message about thirty years ago, remaining a conscientious Christian till the day of her death. Six children,—three sons and three daughters,—also thirty-three grandchildren and twenty great grandchildren, remain to mourn their loss. The funeral service was conducted by Rev. Helmbolt (Methodist).

MRS. ADA AVERY.

RUSH.—Died at College Place, Wash., Hester M. Pair, wife of J. S. Rush, aged 38 years, 1 month, and 4 days. At the age of twelve she was converted and united with the church, ever after living a faithful, consistent Christian life. By her kind and pleasant ways she won the confidence of all her neighbors and friends. During the months of her long sickness, and while suffering intensely at times, no murmur escaped her lips. A devoted husband and an only daughter expect to meet her where parting will be no more.

A. J. BREED.

WHITING.—Malinda Whiting, nee Woodworth, was born in Buffalo, N. Y., Sept. 16, 1834, and died near Capitola, Cal., Dec. 9, 1904, of heart-disease and pneumonia. Fifteen years ago she united with the Seventh-day Adventist church at Grand Meadow, Minn. Twelve years ago she came with her family to California, and united with the Soquel church. She leaves two sons and two

daughters to mourn their loss. Her funeral service was conducted by the writer at Soquel, on Sabbath, December 10.

J. N. LOUGHBOROUGH.

McKIBBON.—Died at her home near Adel, Iowa, Dec. 28, 1904, Mrs. Ruhamy McKibbon, aged 58 years, 11 months, and 23 days. Sister McKibbon was converted at the age of eighteen years, under the work of the Methodist Church. Later she united with the Seventh-day Adventist Church, to which she remained faithful until death. A husband and two adopted sons, two brothers, and one sister, and a large circle of friends mourn her death. The funeral was held in the Christian church, the choir very kindly furnishing the music, and the pastor assisting in the services.

W. E. PERRIN.

WEST.—Died at Hollidaysburg, Pa., Feb. 3, 1905, of apoplexy, Sister Rachel West, aged 79 years, 8 months, and 3 days. Sister West was a lover of this cause and people. She was the mother of thirteen children, and had seventy-two grandchildren and sixty-seven great-grandchildren. Five sons and five daughters are still living. One son could not be present at the funeral; the other four sons carried their mother to her last resting-place, and it was a touching scene to all present. Words of comfort were spoken by the writer, from Rev. 14:13.

W. F. SCHWARTZ.

KING.—Ormond A. King died Feb. 3, 1905, aged 18 years, 9 months, and 18 days. For some time he was a student in the Boggs-town (Ind.) Manual Training Academy. In the spring of 1904 he went to California. When informed of his mother's illness, he hastened across the continent, to her bedside. There he rendered loving, faithful service until prostrated by typhoid fever. He bore his sickness without a murmur. A father, mother, two brothers, and a sister are left to mourn their loss. Words of comfort were spoken at the funeral from Rev. 14:13.

A. W. BARTLETT.

B. F. MACHLAN.

CHINNOCK.—William Chinnock was born in Ditchat, Somersetshire, England, Aug. 2, 1824, and died of old age in Oakland, Cal., Jan. 23, 1905. In early life he was converted, and united with the Methodist Church, and while he remained in England, he was active in missionary work, distributing tracts in his appointed locality. In his twentieth year he left England and came to America, settling in Ohio. In 1850 he was united in marriage to Alice S. Green, and to them were born ten children, of whom seven are now living, and were present at the funeral. In 1864 Brother Chinnock's attention was called to the Sabbath of the Lord, and the truths of the third angel's message. As he had taken the Bible for his rule of faith and practise, he was ever ready to accept advanced light. So he heartily received the message, and held his membership with this people till the close of his life. Our people in Ohio will remember his connection with the cause there in the sixties, when he served as elder of the North Bloomfield church. In 1896 he removed from Ohio to California. Here he renewed his early experience in missionary work, which he faithfully followed until failing health compelled him to leave the work to others. His demise was due to no particular sickness. It was purely a result of old age. On the twenty-second he was about the house, but complained of trouble in his stomach. During the night following he seemed restless, and in some pain. He was cared for during the night by his companion and others, but in an early hour of the morning of the twenty-third he quietly ceased to breathe. It was the privilege of the writer to speak words of comfort to the mourning relatives and friends at his funeral, in his own home, on the afternoon of January 25, and we laid him away to rest a little while in the beautiful Mountain View Cemetery of Oakland, where so many of our people have been placed to await the coming of the Life-giver.

J. N. LOUGHBOROUGH.





WASHINGTON, D. C., MARCH 2, 1905

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

THE second Sabbath reading for March 11 has just been sent to church elders and workers. Each month these missionary news-letters should be read in every church.

THE officers of the General Conference, including the departments whose headquarters are here, have now been removed to Takoma Park. The full address is Takoma Park Station, Washington, D. C.

AN address on "The Eastern Question," by Brother J. S. Wightman, of the New York Conference, was fully reported in the *Morning Times* of Hornellsville, N. Y., occupying nearly three full columns.

BROTHER GEORGE SKINNER and his wife have left Washington for Montreal, which will be their field of labor. The Iowa Conference, which has been maintaining them in evangelistic work in this city, sends them to Canada, and continues their support.

WE can make no use of anonymous communications. The editor must know the name and address of each contributor, even if they are not printed with the article. Furthermore, an anonymous letter is not the Scriptural method of administering reproof.

SPECIAL significance was added to the observance of last Sabbath in Washington as Religious Liberty Day by the effort now being made to secure religious instruction in the public schools of this city. Full particulars of this movement are given in other parts of this issue.

ELDER J. H. KRUM, who returned from Jerusalem about a year ago on account of illness, has located in the pine belt of South Carolina, where he will canvass, and seek to regain health. He is rejoicing at finding a place with not a representative of this message within a hundred miles of it, where he may spread the light of present truth.

DR. F. E. BRAUCHT and family are leaving for Spanish Honduras, to engage in self-supporting medical work. Dr. Braucht goes to the field under recommendation of the Mission Board, but at his own charges. Brother H. A. Owen,

and his sister, Miss Lura Owen, a dentist, are already doing self-supporting work in the same field.

SOME time ago the *Union College Messenger*, published at College View, Neb., was excluded from the mails, on the ground that it was published primarily in the interests of Union College. In its stead, the *Educational Messenger* has now appeared, and will be devoted to the interests of education in general, including the work of home schools, Sabbath-schools, church-schools, intermediate schools, and training-schools, and the young people's work.

MANY people are thinking about, and planning for, the inauguration of Theodore Roosevelt as president of the United States. It is probable that few of these same persons are getting ready for the greater inauguration soon to take place. The appropriate subject of Elder Luther Warren's address at the Lafayette Opera House in this city, next Sunday evening, will be "The Inauguration of the King of Kings." We hope the minds of many inauguration visitors may thus be turned to the coming of the Lord.

LATELY our petitions against religious legislation have been rolling in upon Congress at a rapid rate. According to the *Congressional Record* of February 22, George Washington's birthday, forty-nine separate entries of these were made in Congress on that day, from over seventy different places, by various congressmen, eight in the Senate and forty-one in the House of Representatives. Out of a total of eighty petitions relating to various matters presented in the House on that day, forty-one, or over one half of all, were our petitions against Sunday legislation. None were presented for Sunday laws.

THE announcement for the fourteenth year of Union College, Kenilworth, Cape Colony, South Africa, has been received. The trustees make the following statement concerning the aim of the institution: "This school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's Word, and in the practical duties of every-day life. To this end opportunities are here given whereby students can be fitted for a useful life, and at the same time receive the proper education of the mind and heart." The work of the institution is classified under four heads: Literary, Music, Industrial, and Home. Full information is given concerning the work offered in each department and the plan of conducting the same. Four members of the faculty are from America: C. H. Hayton, the principal; Mrs. Ruth Haskell Hayton, the matron; Miss Pearl West, the preceptress; and Mrs. Cora M. (Blodgett) Fortner, in charge of the

Intermediate Department. A feature of the announcement is the prominence given to some appropriate quotations from the Scripture.

ANOTHER instance of the use of the public press in disseminating the truth has just come to our attention. In the *Mexican Herald* of Feb. 3, 1905, a daily paper published in Mexico City, there was printed an article written by Brother Frank C. Kelley, which occupies over a column and a half of space, and treats the Sabbath question quite fully, including a brief review of the usual arguments for Sunday observance and the admissions of various writers that there is no Bible authority for Sunday-keeping. The *Herald* claims to be read "by everybody who reads English in Mexico," and the truth is thus presented to a large number. Brother Kelley and his wife are engaged in self-supporting missionary work in Mexico, and we hope that they may be permitted to see much fruit of their labors.

### Washington, D. C.

THE meeting held on Sunday night, February 19, at the Lafayette Opera House was in some respects the most encouraging ever held by our people in the city of Washington. I was connected with the work in Washington for one year—from June 24, 1890, to July 6, 1891,—and have been continuously in Washington since May 8, 1902, and from my own knowledge, and from what I am able to learn of the meetings held by other workers in Washington, this meeting was the largest ever held by our people. As stated in a previous number of the *REVIEW*, the situation could scarcely be better. An intelligent class of people was in attendance, and seemed much interested. Elder Warren spoke on the subject of Spiritualism.

As will be seen in the editorial columns, a great issue has just been raised here in Washington over the question of teaching religion in the public schools. This is a question in which the people are deeply interested. A Methodist minister of Washington spoke on Wednesday evening, February 22, at Takoma Park, very strongly against Sunday legislation, against the teaching of religion in the public schools, and stood boldly for religious liberty. His address was most refreshing. The issues are being more closely joined, and the Lord has honest souls in the legislature and in the church who will come out of the darkness into the light, and stand for the truth in the last conflict.

The One Hundred Thousand Dollar Fund has now reached the amount of \$58,621.04, as will be seen by the list on page 20. In order that the remainder, \$41,378.96, shall be raised before May 11, the date of the opening of the General Conference, it will be necessary that \$3,666.46 shall be given each week. This can easily be done, but there must be a large and immediate increase to make this possible; for if the donations come in at the rate of last week, the whole amount will not be provided until May 16, 1906. But we know there are many who are waiting to make large donations, and will help us close up this work very soon.

J. S. WASHBURN.