

The Advent and Sabbath REVIEW HERALD



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No. 11

THE SABBATH OF THE LORD

The Sabbath Commandment

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. Exodus 20:8-10.

The Sabbath a Sign Forever

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Exodus 31:16, 17.

The Sabbath a Sign of God as the Sanctifier

Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20:12, 20.

The Blessing Upon Sabbath-Keepers

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isaiah 56:1, 2.

A Sabbath Reform

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isaiah 58:12-14.

The Sabbath in the New Earth

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Isaiah 66:22, 23.

For nearly six thousand years a severe conflict has been going on between the forces of good and evil. Where did it originate, what progress is being made, and what will be the outcome? The important publications described below answer these questions fully. Please read the descriptions carefully.

The Great Conflict of the Ages

As Illustrated in

Holy Men of Old

PATRIARCHS AND PROPHETS.—This book treats upon themes of Bible History—themes not in themselves new, but so presented here as to give them a new significance. Beginning with the rebellion in heaven, the author shows why sin was permitted, why Satan was not destroyed, and why man was tested; gives a thrilling description of man's temptation and fall, and rehearses the plan of salvation.

The deliverance of Israel from Egypt, the incidents of their forty years' wanderings, the building of the sanctuary, the entrance into Canaan, the subjection of the land, and the continued history of the Israelite nation down to the close of David's reign, are all related in an interesting, narrative style that charms the reader and opens up to him new beauties in the Scriptural record.

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THE DESIRE OF AGES.—It is shown how Christ, as man's representative, endured the temptations by which man is overcome, and conquered in his behalf, and that man, becoming a partaker of the divine nature, is enabled to overcome as Christ overcame. God in Christ, and Christ in his followers, can withstand all the power of Satan.

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THE GREAT CONTROVERSY.—In this book the author has selected such events in the struggle of the church as foreshadow the conflict just before it, and grouped them so that their meaning can not be misunderstood. In addition to the history thus introduced, there are several chapters devoted to history now making, and that which according to the Word of God is to be in the near future. From them we select the following:—

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Here are some of its chapter titles: "A Remarkable Century;" "The Prevalence of Crime—A Sign of Our Times;" "The Earth Is Filled with Violence;" "Ye Have Heaped Treasure for the Last Days;" "And the Nations Were Angry;" "The Voice of the Elements;" "The Testimony of the Earth;" "Our Refuge and Fortress."

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THE REVIEW AND HERALD

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

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Editorial

Battles and Victories

A VICTORY implies a conflict. A genuine triumph can only follow an earnest struggle. A conqueror is one who has met the enemy and vanquished him. There can be no victories of faith unless we fight the good fight of faith. Those who wish to sing "the song of Moses the servant of God, and the song of the Lamb" on the sea of glass, that song of final victory, must expect as good soldiers of the cross to press the battle to the gates in the closing campaign against the enemy. At the same time we must remember that "though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)." The instruction to be followed in order to gain the victory is very explicit, and insures a glorious outcome: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." The strength of the Lord and the whole armor of God mean victory for him who accepts them, but the strength of the Lord and the armor of God are provided for the battles and marches of an active campaign, and not

for "flowery beds of ease." But through all these experiences there is the certainty of victory for every loyal soldier of the cross.

"At the sign of triumph Satan's host doth flee;
On, then, Christian soldiers, on to victory!
Hell's foundations quiver at the shout of praise;
Brothers, lift your voices, loud your anthem raise."

Dangers Increasing

WITH an emphasis which is being constantly increased by terrible revelations of evil on every hand there rings in our ears the prophetic statement, "In the last days perilous times shall come." This warning also has its application to the experiences of those who profess the truth. Not only are the times perilous on account of the almost overwhelming tide of lawlessness, the open and undisguised manifestations of the spirit of rebellion against God and his law, but not less so on account of that insidious spirit of doubt and questioning, that assertion of the apparently legitimate right of investigation of all revealed truth which is in reality a spirit of rebellion against the acceptance of a revelation not to be dominated by human reason, which easily leads to the repudiation of well-established and long-accepted truths under the plea of the individual right of private judgment. There is the false idea of the authority of the church to bind the conscience and to enforce submission to a creed which the true believer will not accept, but there is the authority of the truth as a revelation from God to which the human mind must submit. There is a vast difference between the voice of divine authority and the voice of human authority. The former is in the Word of God, the latter is in the human creeds. The truth will bear the closest investigation, but the authoritative interpretation of the Scriptures through the accredited gift of the Spirit is the check and the correction upon that restless speculation which would unsettle all the foundations of truth. Beware of that professed and loudly asserted liberty which leads the mind into captivity to Satan rather than into the true freedom of Christ. There are revealed truths which are not to be established by human reasoning. There is the peril of

self-assertion in a certain kind of investigation of established truth. The enemy adapts his temptations to all classes of minds. Those who have known and believed the truth need to remember that "in the last days perilous times shall come," and they are surely here. No anchor will hold which is constantly being pulled up to examine the flukes. "These [three] messages were represented to me as an anchor to the people of God." Those who have known and yet reject these messages will drift upon the rocks of infidelity.

Country and City

THOSE who have read the history of Rome know that in the last days of the republic the people deserted the country and flocked to the city, and that consequently "Rome was crowded with a rabble of poor citizens largely fed at public expense." This was one of the conditions which made for the downfall of the republic, and opened the way for an imperial tyranny supported by a military despotism.

The same inclination to shun the country and to abandon the cultivation of the soil for the excitements of the city is exhibited in this republic to-day. Some are able to perceive the meaning of this movement. The conservative *Church Standard* says: "One of the most dangerous social tendencies of the age is the drift of population from the country to the towns." It is more than simply a dangerous social tendency. It is part of a well-planned campaign arranged by the enemy of God and man, who is making ready for the final struggle.

The corrupting influences of the cities are growing terribly strong. The revelations being made week by week prove that it is now as it was in the days of Sodom and Gomorrah. Weakened by such influences, the people more easily become a prey to Satan's temptations, and thus iniquity breeds iniquity. With the already strong tendency to the centralization of power and to paternalism in the general government in order to control those combinations of capital and influence which are robbing the people in defiance of law, this drift of population to the cities will be a strong factor in hastening the time when there may be an imperial despotism in this country, even under the forms of republicanism.

Such a thing is more than probable.

There is much significance in the fact that in the face of this situation, and just at this time, we are removing our institutions from the cities to the country. This whole country and city problem is one of the signs of the times, and it can not be argued on the basis of mere convenience and a comparison of business facilities. We are now being delivered from experiences of peril and calamity which will soon become a part of the history of these large cities. This is one of the reasons why earnest efforts should now be put forth to give the warning message in these cities. Bad as the situation is now, it will soon be worse, and a reign of terror will not make it more favorable to reach the people with the message of truth.

Every consideration of our time and its meaning emphasizes the call to this people to recognize their mission, and to throw themselves into the work to which they have been appointed. The end of all things is at hand. Do we appreciate it? In God's message to this generation is the only hope of deliverance for souls in perplexity and peril. Shall we go on in the old way, absorbed in making and spending money, planning and working for a little more perishable treasure, neglecting the warnings and entreaties sent to us, and then awake too late to the reality of the things which have been declared to us? Brother, sister, what do you say? Will you be true to God and this advent movement in this time of crisis? Your works will answer the question.

Another Movement Against "The Greatest Socialistic Corporation"

In a recent issue of *The Independent* Governor Hoch, of Kansas, states the convictions upon which is based the action of the Kansas Legislature in providing for a State oil refinery, to break the monopoly of the Standard Oil trust in that State. The following extracts from his article show that while the present move against the Standard Oil monopoly is, in his view, only a defensive one, he also sees that a continuation of present conditions will sooner or later result in a popular "upheaval" against the strongholds of capital, in which all forms of law will be disregarded. It is significant that while leading men in this country hope and expect that the antagonisms which have arisen between the people and the plutocracy will be quieted by some legal and orderly readjustment of affairs, they nevertheless see that unless the expected solution of the difficulty is found, a second French Revolution on American soil is not far off.

The Standard Oil trust declares an annual dividend to its stockholders of from forty to sixty per cent. On this point Governor Hoch says:—

Large profits in themselves are not cause for condemnation. But when these profits are secured by the throttling of competition, in a word, by the absolute monopoly of the field of business, they are not only subject to condemnation, but are a subject for immediate legislation. Taking into account all the unused properties and the endless amount and variety of expense of this great corporation, a dividend of forty to sixty per cent is simply extortion of the people. It is exploitation of the many for the benefit of the few.

The move to establish a State oil refinery is not socialistic, says Governor Hoch, and he lays emphasis upon the statement. He has no sympathy with socialism. Socialism, he says, "is a heresy of extensive literature, both ancient and modern, the fundamental tenet of which, so far as material matters are concerned, is the negation of property rights in individuals, the denial of the right of individuals to hold property. Its profoundest philosophers have all taught that personal ownership of property is a crime." The people of this nation, he says, do not object to the possession and exercise of property rights, even by the Standard Oil Company, but their objection is to the abuse of property rights. When proper business conditions are restored, the States, he says, "should not only be willing, but be glad to retire from the refining of oil, and leave that business, as well as other lines of industry, in the hands of private competition, where it legitimately belongs, but where," he adds, "it is now impossible on account of the greatest socialistic corporation now doing business on earth, the Standard Oil Company."

"No greater question confronts the American people," declares Governor Hoch, "than the control of the great aggregations of capital, all of them socialistic in character, and which are antagonistic to the essential element of all national progress, the competitive system." As an illustration of the coercive methods which these monopolies are ready to employ, he cites the recent order of the Standard Oil Company to refuse the purchase of Kansas oil. "If that order had been maintained," he says, "thousands of good people would have been homeless and bankrupt in a short time. An economic condition which makes it possible for one man with a stroke of his pen to bankrupt thousands of his fellow citizens is inherently wrong, and will not be tolerated permanently by a free and patriotic people. It is a call for the States individually and the States collectively to do some wise thing quickly for the solution of the whole trust problem."

And if this is not done, and present conditions go on a little longer, then, says Governor Hoch, "the protests of the people will constitute a cumulative force the release of which will sooner or later be an upheaval. It is for their own protection as well as for public good that moneyed interests of the Standard Oil class should submit to what is just and right."

L. A. S.

The Work Fitted the Time

NOTICE how exactly the progress of the Lord's work on earth fitted to the times as "the time of the end" came. By Daniel's prophecy the beginning of "the time of the end" was fixed at the year 1798. Before the end itself should come, Christ said the gospel was to be preached as a witness to all nations. In preparation for this work, Providence had been leading out ever since the great Reformation, it is true, but at that very "time of the end" there was a distinct move in the providence of God, looking toward the carrying of the gospel message to the world.

The beginning of "the time of the end," 1798, may well stand also for the opening of the great era of modern missions. Just at that time Carey, who had landed a few years before in India, had compassed the task of establishing his work and launching the program of world-wide Protestant missions. Carey's burning zeal, and the bright beacon kindled in Bengal, awakened the church, and lighted up what he, in 1799, described as the "inextinguishable flame in England and all the Western world." Before that time most churches had scoffed at missions, and regarded work abroad as a rival to the work at home. The missionary awakening touched all Protestant Christendom, and consecrated men and women, impelled by the inspiration of the new time, began to press into even the uttermost parts of the earth.

What Carey was to India, that Judson was to Burma, Livingstone to Africa, Morrison to China, Gardner to South America, and Williams to the island world of the Pacific. After centuries of missionary inaction, the time came when the prophecy was to be fulfilled, the knowledge of God was to be proclaimed in dark lands, many were to run to and fro, and the world was to hear the gospel message.

Just as the call of the hour and the awakening of the world led to the opening of the great missionary campaign, the providence of God was moving on hearts to found Bible societies. It was then that the little Welsh girl made that long journey to secure a Bible, which stirred men of God to begin, in 1804, the remarkable work of the British and Foreign Bible Society, the parent of

many others. As missionaries have learned new tongues and reduced unwritten languages to writing, their translations of the Scriptures have been hastened out by the various Bible-society organizations. Thus to-day the Word of God speaks in nearly four hundred languages. At Pentecost, the apostolic era opened with people of a score or two of different nationalities listening to the wonderful works of God, each man hearing in his own tongue. God's providence has prepared the facilities so that the outpouring of the Spirit in the closing days of this message shall cause all the earth to hear again the wonderful works of God.

Everything is ready for a quick work now. Once let the conviction take possession of the heart of every believer in the third angel's message that now is the time to finish the work, and the work can be done without delay. God pledges his power and grace for it, and he has prepared the way.

W. A. S.

The School Question in Canada

A PRESS dispatch from Ottawa, Canada, under date of March 3, says:—

Not only is Premier Laurier confronted with a cabinet crisis, which has already caused the resignation of one minister, and may cause others to give up their portfolios, but Canada faces an outburst of religious fury that may shatter the confederation itself.

The difficulty grows out of the incorporation into the bill for the organization of the northwest provinces, Saskatchewan and Alberta, of an alleged provision for the maintenance from the public funds of separate Catholic schools. The dispatch further says:—

The storm now brewing looks serious for Canada. Because party lines have practically been wiped out, religious animosities—always present, even though generally latent, in this country—threaten the most dangerous kind of a division both in Parliament and among the electorate.

One member of the Dominion Parliament is quoted as saying:—

Rifles will be used in the northwest if the premier does not back down. Protestants will fight to a man. A revolution is certain unless the educational clause is withdrawn from the bill.

It is further stated that "this is not the first time that the question of separate schools has agitated Canada, but the question has never been so serious as now."

A later dispatch states that the premier, Sir Wilfrid Laurier, "has advanced a view that possibly his own retirement is what the situation calls for, that he had decided to make way two years ago, when his health had been undermined, and

that should there be further resignations, his own might accompany them. . . . It is evident that Sir Wilfrid will be forced to modify the educational clauses in his bill which practically forces separate schools on the prospective new Canadian provinces."

The present experiences in France, England, and Canada, where the plan is being tried of a partnership between the state and the church in the matter of education, ought to be a warning against any step in this country looking in the same direction. It is the teaching of the Author of Christianity, as well as the experience of history, that it is for the interest both of religion and of government that the two should be kept entirely distinct from each other.

One Phase of Church Federation

ONE of the latest manifestations of the movement for religious federation in this country, is the Religious Educational Association, which was formed two years ago, and now has a membership of two thousand. Its third annual convention, held recently in Boston, is spoken of as "an event of great moral significance." Among those who participated in this convention are college presidents, Protestant bishops and clergymen, a Catholic prelate, and other men of prominence in religious affairs.

Bishop McDowell (Methodist) was elected president at the Boston convention, to succeed the Rev. Chas. Cuthbert Hall. The latter, speaking of the purpose of the association, said it was not revolutionary nor sectarian, but aimed solely "to gather together and coordinate the many religious forces in this country now working for religious interests."

In a more lengthy definition of the purpose of the organization, given by Prof. G. A. Coe, of Northwestern University, this statement is made:—

Others would declare: "Since religious instruction has been excluded from the public schools, we have found no substitute. Therefore we are organizing to see if we can not bring back into our national education the religious element." . . . Again, we would hear that "religious instruction in the home had declined in the last generation, and that it was desired to give to the child his birthright of a religious training." That answer, too, would be correct. Is it not an expression of our sense that there is something deeper and better and more commanding in life than all our commercialism, than all our materialism, than even that which we are accustomed to call culture? Is not this movement an expression of this revival of religion of which we have heard?

The real significance of religious federation can be appreciated only in the light of the fact that it is a form of

union foreign to the provisions of Christianity. Christianity dwells much upon unity,—the unity of the Spirit,—but has nothing to say about federation. Christian unity means oneness in belief as well as in action. Federation means unity of action with differences in belief; indeed, it aims at unity of purpose and action only. Christian unity means a oneness such as exists in heaven. A means which is foreign to the provisions of Christianity may quite possibly produce results which are also foreign to Christianity.

L. A. S.

Reciprocity With God

Most people are familiar with reciprocity in trade. Governments make treaties between themselves granting equal privileges to each other. They do not expect to give and then not receive an equivalent. When the United States says to Great Britain, You may send into the United States, duty free, manufactured woolen goods, Great Britain must say to the United States, You may send into Great Britain manufactured cotton or iron goods duty free. This we call reciprocity in trade.

There is reciprocity between men. Here are two neighbors who are farmers. Neither has all the tools needful for doing his work. Each says to the other, you can always take any of my implements when I am not using the same.

Two men have not sufficient capital with which to do business. They agree that they will indorse each other's paper, and get it cashed by a third party. This is reciprocity between men.

The gospel provides for reciprocity between God and man. Here is a reciprocity text: "Freely ye have received, freely give." Again, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." That is reciprocity with the Lord.

The Lord has never planned that he should do all the giving. "Freely ye have received, freely give," is the divine behest. Giving is the counterpoise of receiving. He who will not give has but little reason to expect to receive. God gives not that the receiver may be blessed alone in the receiving, but that

in being blessed, he may be a blessing to others. "Freely ye have received, freely give." "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you always, even unto the end of the world."

You will note that God never asks a man to give what he has not received. It does not seem in harmony with the divine plan for a man to run in debt that he may give. "Freely give" is preceded by "freely ye have received." When nothing has been received, nothing is required. He who has no blessings from God needs not to tremble because of God's command to give. God requires gifts only from those whom he has blessed.

When any man can truthfully say, "There is no blessing that I receive from God; by my might and by my power I am what I am; God never gave me anything," then there will be a man to whom these texts do not apply.

On the other hand, he who has any blessing from God is indebted to God for that blessing. Whatever God gives places the receiver under responsibility to God for that gift.

Every promise of God is a reciprocity treaty. He tells us plainly what he will do. He tells us plainly on what conditions he will do it. God's spiritual promises are all conditional. Look at this: "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." That part of the text is a promise, but the conditions of the blessing are hinged on our doing something, "Bring ye all the tithes into the storehouse." If you will bring the tithe, says the Lord, I will pour out the blessing. This is reciprocity with God.

Now if any one says, "I will not enter into this covenant with God; I will not pay to God's cause a tithe," of course he can not count himself a party to the promised blessing.

But some one says, "I do not pay tithe. Years ago I made up my mind that tithing was a humbug, and I have been getting rich ever since, without paying a dollar." That reminds one of the saying of the old deacon who thanked God that religion was free, adding that he had been a church-member for twenty-five years, and it had cost him just twenty-five cents.

Remember every blessing of God is not temporal. The richest treasure God ever bestows upon man, is not wealth, nor honor, nor official position, but the fruits of the Spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

We can give to God only material

things and the devotion of our hearts. In turn God gives to us all the treasures of his grace. Sometimes these treasures come with poverty and affliction. Sometimes the heart-strings are keyed so high by pain and sorrow and disappointment that earth's melodies can not be played upon them, and we can only chant the choruses of the heavenly host.

And then God lifts us into the mount of transfiguration, and we behold the glory of the Lord passing before us, and we cry, "One hour with my Lord makes up for them all."

Brother, are you in covenant relationship with God, so that all his promises are yours?
I. H. EVANS.

The Next General Conference

As the time for holding the next session of the General Conference approaches, inquiries are being made concerning various matters relating to it. That all our people may be informed regarding the general arrangements for this meeting, we shall give as full statements as consistent through the columns of the REVIEW.

The Place

About a year ago we began to solicit suggestions as to the place in which the next session of our General Conference should be held. Only one place has been named, and that has been Washington, D. C. Conference officers, department committees, ministers, and our people everywhere are united in this selection. No argument has been made in behalf of Washington as the place; none has been needed, for no other place has been mentioned. It is the spontaneous choice of all who have taken interest enough in the matter to offer a suggestion. This question was considered at the College View council last fall, and it was voted "that the next session of the General Conference be appointed to be held at Washington, D. C., May 11-30, 1905."

The time appointed for the conference to convene is near. Foreign delegates are beginning to leave their fields. Committees, to whom have been referred the various features of preparation, are at work. From now, until the conference closes, the interests of this important meeting will receive a great deal of attention.

The Attendance

According to the provisions of the General Conference constitution for representation, our entire field will be entitled to about two hundred delegates. It is hardly probable that all the fields will be fully represented, although it is understood that there will be a more general attendance than we had at the Oakland (Cal.) conference two years

ago. All the North American union conferences have elected full delegations. All the foreign union conferences have elected delegates, but not a full number. The General Conference Committee has called to the conference the superintendents of the leading mission fields in all parts of the world.

Among those who are coming from abroad, are Elder G. A. Irwin, from Australasia; Elder L. R. Conradi, from the General European field; Elders O. A. Olsen and E. E. Andross, Brother W. C. Sisley, and Elder and Mrs. E. W. Farnsworth, from Great Britain; Elder P. A. Hansen and Dr. J. C. Ottosen, from Scandinavia; Prof. and Mrs. Wilkinson, from the Latin Union Mission field; Elder W. S. Hyatt, from South Africa; Elder W. H. Wakeham, from Egypt, representing the Oriental Mission field; Elder J. L. Shaw, from India; Elder J. N. Anderson, from China; Elder F. W. Field, from Japan; Elder E. H. Gates, from Polynesia; Elder J. W. Westphal and others, from South America; Elder A. J. Haysmer, from the West Indies; Elder George M. Brown, from Mexico. A number of these brethren will be accompanied by coworkers in the fields from which they come. Thus it will be seen that we shall have representatives from all parts of the world.

In selecting the delegations, efforts have been made to have the various departments of our work fairly represented. This will bring together ministers from both the home and foreign fields, and a number of the leading men connected with our Publishing, Educational, and Medical Departments. Of course the Sabbath-school work, Religious Liberty work, and Young People's work will be represented by the officers in charge of these departments.

In addition to the regular delegates, we have reason to believe that there will be quite an attendance of our brethren and sisters from different parts of the country. While we have not been active in soliciting such attendance, we have received many inquiries from our brethren and sisters who earnestly desire to attend this conference. One reason given is that they are expecting that this will be one of the best meetings ever held by our people. Our brethren and sisters all over the world believe with all their hearts that the Lord has placed the headquarters of his work at Washington, and many have a conviction that he will greatly bless his people in the coming conference. Thousands have cheerfully contributed of their means for the establishment of the work in Washington. Many of these have a desire to visit the place, and prefer to do so during the conference.

We do not wish to urge any one to

attend the conference, nor do we feel free to discourage our brethren from doing so who feel impressed to come, and are able to meet the expense. We who are located at the headquarters believe, with our brethren, that God has placed us here. We also believe that the coming conference will be a good one; we look for large blessings from the Lord. We do not wish to prevent any one from sharing in these blessings who ought to be here. We are expecting, therefore, that quite a number who have not been selected as delegates will attend a portion, if not the whole, of the conference.

Entertainment

The question of entertainment is a rather perplexing one to the committee. The conditions in Washington are quite different from those where the General Conference sessions have been held for many years. We have been here but a short time. Instead of grouping together in one large church, we have established four churches in different parts of the city. Our Sabbath-keepers are scattered over a large area. As it is thought best to have the conference located at Takoma Park, the meetings will be held from five to eight miles from the majority of our Sabbath-keeping families. This will make it necessary for us to make special arrangements to care for those who come to the conference. We shall use our school buildings, fit up family tents, and rent a limited number of rooms. All this will mean an expense that has not attended our conference sessions heretofore.

We wish that we might entertain all who come at little or no expense to them; but our conditions make it absolutely impossible to do this. We must, therefore, ask all our delegates and visitors to carefully study existing conditions, and make the very best they can of the situation. We can all see that under the present circumstances the expense to every one attending this conference will be greater than on former occasions. We must make up our minds to this, and prepare for it. The committee to which has been assigned the various features of preparation, has given the question of expense in entertainment most careful, exhaustive study. They are doing all they can to make the expense light, and yet not cheapen our plans too much, nor create a heavy loss in operating expenses.

The plan of holding our conference in camp will be a new feature in Washington. Many organizations hold their annual meetings at the nation's capital. Some of these meetings are attended by a very large number of delegates from different parts of the country. These organizations hire some, large hall for

their meetings, and the delegates take care of themselves at hotels and boarding-houses. Thus the meetings are held in the heart of the city, and the delegates spend their time in the noise and bustle of congested centers, and devote a great deal of time to pleasure-seeking. All this involves very heavy expense, but it is the popular way of doing.

We shall have our conference held in a quiet suburb with rural surroundings. Our delegates and visitors will be grouped together near our place of meeting. While, of course, it will be proper for all who come to visit the most important places of interest in the city, our first and greatest concern will be to make the conference a great blessing to the cause for which it is held. From the standpoint of expense, our plans will be in striking contrast with the plans of other organizations and societies. But while we must study economy, we must be careful not to go to extremes in this direction. We must not give the impression that we are a poverty-stricken people who can scarcely get enough to eat. We must have our camp neat, orderly, and attractive; we must plan our boarding arrangements so that we shall have good food at regular periods. We shall be together three weeks, and shall be required to apply ourselves very earnestly from early morning until late at night. We can not afford to eat cold lunches in our rooms at irregular periods. The saving in expense will be small compared with the loss we shall sustain in intellectual clearness and physical vigor.

If we make the conference what it should be in this city, we must take hold of every detail with determination and enthusiasm. We must count on sacrifice: it is either this, or to fall back on our old plans of holding our conferences in some center where we can have a large building in which to meet, and secure partial entertainment from our brethren and sisters.

We are now committed to a new departure. The weather is likely to be very pleasant during the latter part of May. Our camp will be located in the midst of a forest. The trees will be in good foliage; the atmosphere will be fresh and invigorating. We shall have good opportunities for retirement to the groves for seasons of communion with God. With these and other favorable conditions, the coming conference should be one of the best we have ever held.

A. G. DANIELLS.

"MAKE it the first morning business of your life to understand some portion of the Bible clearly, and your daily business to obey it in all you do understand."

We quite agree with the Kansas supreme court on one point of the following decision recently made by that body, sustaining the practise of Bible reading and prayer in the public schools:—

A public school teacher who, *for the purpose of quieting the pupils and preparing them for their regular studies*, repeats the Lord's prayer and the twenty-third Psalm, as a morning exercise, without comment or remarks, in which none of the pupils are required to participate, is not conducting a form of religious worship, or teaching sectarian or religious doctrines. [Italics ours.]

We agree that such an exercise, for the purpose specified, could not properly be called religious worship. This judicial pronouncement well illustrates the natural incapacity of courts or departments of the civil government to deal with matters of religion. The cause of Christianity was never advanced by court decisions.

A BILL for the abolition of the concordat, under which there has been a close union in France between church (the Roman Catholic Church) and state during the last century, is now before the French Chamber of Deputies, and all appearances indicate that it will be quickly passed without material modification of its present form. The bill provides, among other things, that no church shall be recognized or supported by the state, and that the exercise of all forms of religious worship is free, subject to the restrictions necessary for the interests of public order. It prohibits the holding of political meetings in places used for religious service. It forbids religious coercion in any form, imposing fine or imprisonment or both upon any one who by personal violence or menace, or threat of loss of employment, or exposure to public contempt, shall attempt to force an individual either to exercise or abstain from any act of worship, or to contribute or abstain from contributing to the expenses of religion. This provision also specifically applies to the celebration of religious festivities, the observance of certain days of repose, the opening or closing of shops and factories, or cessation or continuance of work. Religious associations are not to receive in any form whatsoever subventions from the state departments or communes. A pension is provided, however, for ministers of the churches hitherto supported by the state. Assemblies for religious worship must be authorized by the state. All church property arising from donations by the state is to revert to the state, and all other church property is to go to the legal representatives of the disestablished sects, at the expiration of one year from the time the concordat ceases to exist.

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.

Spring

I FEAR NO more the coming years
What they may bring;
Days will be sunless, night bereft of
stars:
Mayhap the brightest blossoms of the
spring
Shall first be bound with winter's icy
bars.
But still beyond the cloud is always
light:
The stars are in the sky all night,
And deepest snows are they which
hide the bright
Green heart of spring.

Not all of life is dreamed away
In summer skies.
Time holds a loss, a loneliness for me:
But hope is strong, and faith dare not
be weak,
And love abides, the greatest of the
three.
Enough if sweet to-morrow will repay
The disappointment of to-day:
Light follows dark: sun, rain, seas
ebb away
Again to rise.

And if the rugged road of life
Doth wind around
The mountainside where heavy clouds
hang low,
And, as I climb, the pilgrim staff be
changed
Into the cross, still onward would I go!
The peaks of only highest mountains
rise
Above the clouds of bluest skies,
And round the heaviest cross is hung
the prize,
The brightest crown.

—Giardini.

Notes of Travel—No. 6 San Diego County, California

MRS. E. G. WHITE

FROM Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium.

There are nearly three hundred Sabbath-keepers in San Diego County, settled mostly in San Diego, National City, Escondido, and San Pasqual. A general meeting was appointed to be held in the San Diego church, November 12 and 13. The brethren responded cheerfully, and the commodious meeting-house was well filled. Elders Santoe, Healey, and Burden came down from Los Angeles County to take part with us and Elder F. I. Richardson in the general meeting, and to counsel about the work of our new sanitarium.

It had been announced that I would speak on Sabbath morning, but I was unable to fill my appointment. While traveling I had caught a severe cold, and could only whisper. Sunday afternoon was pleasant, and I attempted to speak.

With great difficulty I spoke for about twenty minutes. Then Elder Healey gave a stirring discourse to the large audience that had assembled.

On Monday the attention of our brethren was given to the affairs of the Paradise Valley Sanitarium. They looked over the land and the buildings, and saw the improvements that were being made. All were surprised to find that so much had been done during the summer in preparing the building for occupancy, and with thankful hearts they entered into counsel concerning future plans and work.

A Review of Our Experiences

During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash.

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary marble wash-bowl in most of the bedrooms.

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post-office.

There are twenty acres of land. About one half of this had once been planted to fruit-trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive-trees on the terraces.

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that he will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord."

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encourage-

ment given us, and published in the "Testimonies for the Church," Vol. VII, in the following words:—

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California."

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done.

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act.

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. Whitelock wrote me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages.

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property.

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R. Palmer and his wife, who had spent the winter in Arizona, were in San Diego. Brother Palmer's bronchial trouble, which had brought him West, was being overcome, and they were willing to take charge of the work of fitting up the sanitarium building for use.

At first Brother Palmer had to work moderately and with great caution. His health would not admit of violent exertion, and our funds would not admit of hiring much help. He began the work cautiously, and the way opened for advance.

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices.

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging?

The well-diggers had gone down eighty feet, and found a little water, but they wanted much more. O how much depended upon our finding plenty of good, pure water! With an abundance of water our work could go forward, but without it, what should we do? From the beginning, I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, "Have you found water?"

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help.

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use.

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

The workers at the sanitarium are all cheerful and hard working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly.

When shall we open the place for pa-

tients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up?

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening.

One evening, just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, canned fruit, and two beautiful Jersey cows.

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need.

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's word to these workers is, "Lo, I am with you alway, even unto the end of the world." "Fear not, neither be discouraged; for I am thy God."

Christ's Ambassadors

R. A. UNDERWOOD

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Christ's commission is: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

"Go your ways: behold, I send you forth as lambs among wolves." "The laborer is worthy of his hire." Luke 10:3, 7.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

These scriptures show that the work

of the gospel minister demands his whole time and energies to be given to preaching, teaching, and laboring for souls.

An ambassador is a minister of first rank employed by a government to represent it and manage its interests at the court, or seat, of some foreign power. Such minister, or ambassador, looks to the appointing power that sent him, for his support. We should not therefore expect Christ to set apart men to preach the gospel, and leave them and their families to the mercy and charities of a cold, indifferent world. No; Christ could not do this; but in harmony with every principle of right dealing, he must provide for the support of the laborers whom he sends forth into the great harvest-field.

Is it possible that this perfect Being has never provided a system by which his own servants should have their reasonable wants supplied, but be left to the tender mercies of others upon whom God has laid no burden of duty? This class of servants devote their lives to God's cause, renounce the honors of wealth and the world, leave home and every association dear to mankind—and all for the Lord's sake.

Touching upon this principle, the apostle Paul, in 1 Cor. 9:7-10, says: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." These questions answer themselves. Who ever heard of a nation's sending an army to fight an enemy, and not providing for its wants? Is Christ less righteous than a wicked, cruel nation?—O, no! He provides, that the laboring ox shall be generously cared for. Then will he not see that his faithful ministers are supported?

Some have thought that *they* paid the ministers when they paid their tithe. In this they are greatly mistaken; for Christ commissions and sends forth his laborers. He also pays them through his own agents from the tithes and offerings devoted to that purpose by himself. Notice the language: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." Num. 18:21, 26. "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one

to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." Neh. 13: 10-12.

So we see that Christ has wisely reserved of all the income received by man—from the cultivation of the soil, from the fruit of the trees, from the minerals of the earth, from the flocks and herds, from the resource of man's physical and mental powers, and from all sources whatsoever—one tenth, as an ever-living acknowledgment (1) that Christ is the rightful owner of this world by virtue of the infinite price he paid for man on Calvary; (2) that Christ is man's personal redeemer, and proprietor of all the goods entrusted to his care; (3) that, though man failed to respect God's right of property in Eden, through the mercy of God man is given a second trial, and through the gospel of Jesus Christ he may enter his lost paradise again, tried and purified; (4) that Christ's chosen ambassadors are to be supported by the tithe thus set apart by Christ as "holy unto the Lord;" and by thus co-operating with God, man becomes a colaborer with Jesus Christ in the redemption of a lost world.

Who shall not say, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel?" "Amen!"

"Is It 1?"

E. J. HARVEY

IN Matt. 14: 14-21 and John 6: 5-12 we read the intensely interesting account of the feeding of many thousands of people with the few loaves and fishes supplied by a little lad. Truly it was wonderful how so many thousands of hungry men, women, and children could be fed, and still twelve basketfuls be gathered up of the fragments of the five barley loaves and two small fishes. What a lesson we have in this miracle! Jesus commanded his disciples, "Gather up the fragments that remain, that nothing be lost." Surely it is sinful to waste any food, even the fragments of plain food, to say nothing of the extravagant outlay on the part of many for luxuries and dainties. Shall we not follow Daniel's example, resolving in our hearts, by God's grace to carry out that purpose not to defile ourselves? "Dare to be a Daniel." Now is the time for us to "abstain from fleshly lusts, which war against the soul;" for we are pilgrims and strangers in this world.

Think, too, of the millions of starving men, women, and children who might be fed if we would deny ourselves, and would make every effort in our power to supply their need even for plain food. We are living in the last days, of which our Saviour said, "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Pride, fulness of bread, abundance of idleness, and neglect of the poor and needy, brought destruction. They were, as people are now, "lovers of pleasure more than lovers of God." God bids us awake.

What I desire especially to call the attention of our people to at this time is a matter of still greater importance. It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Are we withholding the word of God from our fellow men? In the *Pacific Union Recorder* of Sept. 29, 1904, are these words from the spirit of prophecy: "The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But, many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation."

The paper containing the words that I have just quoted had been thrown away, and I found it afterward. How many times we see papers that contain the message for this time, even the bread of life for perishing souls, torn and thrown away, wasted wantonly. Let me appeal to my dear brethren and sisters who love the truth for these last days, and the souls who are to be warned, and some of them saved, by reading and obeying the very message contained in our periodicals: O, do not waste these precious leaves, but rather, if you can not find time to experience the joy of handing them out with a pleasant word, to those within your reach, send them, post-paid, to those who are calling for them through the *REVIEW*, and share in the joy of seeing souls thus saved in the kingdom.

The Sabbath and Man

CYRUS SIMMONS

"THE Sabbath was made for man." Mark 2: 27. It was good for man, or God would not have made it for him. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. The Sabbath was made for man, and enjoined to be kept in order to preserve a knowledge of God in the world. If the Sabbath had always been kept, it is safe to say that an infidel, an atheist, or a heathen would never have been known. A knowledge of God is essential to salvation. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. The importance of keeping the Sabbath needs no further demonstration.

The Lord speaks in prophecy of a

power that would arise that would "think" to change his law. Dan. 7: 25. The papacy admits that it has changed the law of God by substituting the observance of Sunday, the first day of the week, for the Sabbath, the seventh day of the week, and it claims that it has the power to do so, declaring at the same time that no authority for the change can be found in the Bible. Since the observance of the Sabbath is a means by which we know God, and to know God is to have eternal life, should we not be exceedingly mindful that we are keeping the very day of God's appointment? If we keep a day that has been set apart by man, that nowhere in the sacred pages receives divine recognition as the Sabbath, are we not commandment-breakers, and in a position to lose eternal life? The question may naturally be propounded, "How do we know that we know God?" For our edification it is answered: "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. Can we keep the commandments acceptably to God by observing nine of them and breaking the Sabbath, or by keeping Sunday for the Sabbath? That none may be deceived on this point the Lord thus speaks: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

What language can be stronger and plainer than the following: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. There is no escape from this statement. All ten of the precepts of the decalogue are obligatory, including the seventh-day Sabbath of the Lord thy God.

Wonderful light is illuminating the world, revealing that a true knowledge of God, and eternal life, are inseparable from the observance of the true Sabbath.

Have You No Time?

HAVE you time to sit and read the newspaper for an hour or more every day, but no time to read your Bible? Have you time to attend the concert hall, the ballroom or lecture, but no time to attend the missionary meeting or the house of prayer? Have you time to talk about all the news of the day, both home and foreign, but no time to speak of Christ or his love to your fellow men? Have you time to wash and scrub, to make your house clean, but no time to pray that God may make your heart clean? Have you time to spend days, and weeks, and months, and years in a business that will soon end, but no time to give to the business of salvation that will never end? Have you time to think and plan for the preparation of daily food, but no time to give to the question of heavenly manna? Have you a whole life energy to devote to the service of self and the world, but no time to spend in the service of God? "Choose you this day whom ye will serve!"—*Selected.*



In the Looking-Glass

THIS world is like a looking-glass,
And if you want to see
People frown at you as you pass,
And use you slightly;
If you want quarrels, snubs, and foes,
Put on a fretful face—
Scowl at the world—you'll find it shows
The very same grimace.

The world is like a looking-glass,
And if you wish to be
On pleasant terms with all who pass,
Smile on them pleasantly;
Be helpful, generous, and true,
And very soon you'll find
Each face reflected back to you
An image bright and kind.

—Priscilla Leonard, in the Churchman.

How to Improve Your Personality

R. J. BRYANT

How can I best improve my appearance, and yet not become foppish or dudsish? How can I meet people who are better educated than I am? How can I bring the truth to such persons? These and many other questions are constantly recurring to every good Seventh-day Adventist. And who can say they are not very important questions? If we endeavor to obtain a hearing from some prominent and influential person, the first thing he looks at is our general appearance; the second, the way in which we address him and introduce the object of our call. If you wish to call on a lady or gentleman, and be used as one, you must have the appearance of a lady or gentleman, as this is all others have to judge you by at first. If you wish to create an interest in the minds of those upon whom you call, you must have the faculty that will enable you to do so. But how may we cultivate this faculty? And how may we improve our personal appearance? These are the questions that now come before us.

"I am too poor to have a neat appearance," is an excuse that no business man or woman will accept nowadays; for there is no man or woman, no boy or girl, too poor to be neat and clean. To have a clean face and hands, with well-combed hair; a clean collar and tie, with the tie in its proper place; clothes well brushed and pressed; polished shoes; and a special liking and use of the bath tub,—it will all cost so little that no one can make the cost of it an excuse for not having an attractive personality. And no man or woman, boy or girl, of good appearance will dare risk losing prestige by attempting to go among the people without first seeing that their personal appearance is immaculate.

No greater opportunity is offered to any one to cultivate a neat and attractive personal appearance, along with a spirit of love, kindness, and refinement, than that of soliciting for our denominational books. The meeting and conversing with people in all walks of life; the study of how to please and persuade; the business transactions in a kind and Christlike way, together with the opportunity to travel, will endow one with a power that will be felt wherever one goes.

Is your life's aim the ministry, the medical work, the Bible work, the school work, or something else that will require a great deal of personality wherever you go? If so, spend a year or two canvassing. It will do you more good than a college course, and, combined with the college course, will give you the start in life for which you are looking.

Do you want to do good all your life? Do you want to take a part in spreading this gospel of the kingdom to all the world in this generation? Do you want to do all this in a way that will improve your personal appearance and manners, besides fitting you for more good in this world and preparing you for the next? Then enter the canvassing work; study it as a science; make it a life-work and aim. It will do as much as all else, if not more, to fit and prepare you for that beautiful home in the earth made new.

Japanese Health

THE Japanese are conceded to be among the very strongest people on the earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well-balanced and keen brains consists almost wholly of rice, steamed or boiled, while the better-to-do add to this Spartan fare fish, eggs, vegetables, and fruit. For beverages they use weak tea without sugar or milk, and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed in what we should consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily in divided doses.

The Japanese recognize the beneficial effects of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

Another—and perhaps this is the usage on which the Japanese lay the greatest stress—is the deep, habitual,

forcible inhalation of fresh air as an essential for the acquisition of strength, and this method is sedulously practised until it really becomes a part of their nature.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—indeed, is perhaps more so than the meat diet of the white man. As to the water-drinking habit, which is so distinctive a custom with them, it is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet-anchors of the Japanese training regimen, and, judging from results, have been eminently satisfactory. —*Medical Record.*

Challenging Our Circumstances

WILLINGNESS to accept things as they are is a fatal stumbling-block in life. No man ever succeeded in business who let his business be regulated or limited by conditions as they were. No pastor ever built up a church by yielding to the conditions that confronted him. No mother ever blessed a home by inertly bowing before what may have looked like the inevitable. The president of a business corporation was looking for a man to fill a responsible position. One was named to him who had had some experience in the desired field. "No," was the president's comment; "I did not like his willingness to take things as they were when he was representing our interests at —, instead of jumping in and making things different." And so an opportunity passed that young man by, because he had supinely let circumstances pass him by unchallenged. Very different was the spirit of that railroad man's keen comment that so influenced the life of young Henry Clay Trumbull: "Nothing but omnipotence can stand in the way of a determined man." And circumstances are never omnipotent.—*Sunday School Times.*

A Prolific Dwarf Tomato

WM. BEEBE

MANY readers of the REVIEW would like to know the name of the dwarf tomato of which I raised six hundred and forty bushels to the acre. It is the New Dwarf Stone, originated and introduced by the Livingstone Seed Company, Columbus, Ohio. I have no seed to sell. Send your order to them, and they will send you a packet of the true blue seed, and Seed Annual if you wish.

This is the only dwarf I grow, and is an excellent tomato in every respect. It is large, free from rot, delicious in flavor, immensely prolific, and needs no trimming or stakes.

Norwalk, Ohio.

"We can not always be a hero, but we can always be a man."

THE WORLD-WIDE FIELD

The Chileans

MRS. ELVA KETRING

OUR illustration shows the typical Chileans, with *manta*. In this dress you will see the Chileans tripping to the Catholic church early Sunday morning. The *manta* is a large piece of black cloth, and may be of cotton or silk. It is used summer and winter, and is worn by some very gracefully. In this modest dress the churches present quite a different aspect from our churches in the United States, where the latest styles and heavily trimmed hats are worn.

The *manta* also serves equally as well for a street costume, especially in the morning. And the poorer class use it at all times, or go bare-headed. With a well-powdered face, it is conveniently thrown over a dirty garment to hide it, and the lady is dressed for shopping.

As they are not allowed to enter the churches in any other dress, rich and poor bow alike together. The services are mostly attended by women. If the men go at all, it is to accompany them home after service, when they meet them at the door. For a young girl to walk on the street alone is considered improper. The moral condition of the country makes it necessary to be careful in this respect. Even when accompanied by a young gentleman friend, she must also have her father, mother, or some other friend with her.

For a Chilean not to be a Catholic, is to be out of caste; and those who have been converted are made to suffer. The children are taunted as they pass, being told that one "can see the smoke rising from them;" that "the devil is just behind them," etc. This may seem to us only a light matter; but when we consider the darkness and superstition in which they have been raised, we shall see why it means more to them than it would to us. Many, even of the grown people, yes, a large portion of them, are not able to read the Bible for themselves, and can not tell their own age.

A minister who was passing the house

of an English family, being fond of children, took a little girl of twelve on his horse, and asked her if she loved Jesus. The innocent reply came that she did not know him. "Where does he live?" she asked.

It is among these that we have been holding a Sabbath-school; and the children eagerly listen to the Bible stories, and readily learn their lessons. We have all ages in the same class—from fifteen down to four years. Even the oldest are not able to read, so they must all be taught in the same way. But instead of becoming restless at the end of twenty minutes or half an hour, they



NATIVE CHILEAN HEAD-DRESS

beg for another lesson. It is rather amusing sometimes to see the larger ones singing "Little feet, be careful."

The grown men among the poorer class of the natives are indeed only "boys grown tall." But many of them are glad to learn of the One who loves them.

One of our poor neighbors asked, the other day, "How much would it cost to enter this religion?"

"Come over and help us"—the cry still comes.

Valparaiso, Chile.

"MANY seek to master the Bible, and do not regard the necessity of allowing the Bible to master them."

Good Tidings From the German Union Conference

L. R. CONRADI

WHILE thus far we have only a nine months' report for 1904, yet everything seems to indicate that this will be the best year we ever had. We see that already there have been 1,186 additions throughout the field, and our membership has risen from 5,156 at the beginning of the year, to 5,966 at the close of the third quarter. We are glad that the tithe has also increased during this time. In 1903 our German Union tithe was \$35,640; thus far during 1904 it has been \$31,699, within four thousand dollars of last year's tithe. As the tithe for last quarter was \$11,409.76, we expect there will be an increase of six or seven thousand dollars in 1904 over 1903. The same kind of growth is even more true of the Sabbath-school and other offerings. Already the Sabbath-school donations have been \$2,880 this year, against \$3,007 in 1903; and the First-day offerings for the three quarters of 1904 are \$1,137, whereas they amounted to but \$1,075 during the four quarters of 1903. This shows the deep interest the brethren in the German Union take in our recently opened German East African Mission; for the First-day offerings have been dedicated to that purpose.

We had a most excellent union meeting at Friedensau last summer, in connection with the General European Conference. Our people went forth from that meeting with new courage in the Lord's work. Since that time we have had excellent general meetings in South and North Russia, Brethren Schubert and Erzenberger attending them. The South Russian Conference has decided to pay a second tithe to the union for advancing the message in the union mission fields. Thus each of the seven conferences in the union, although they have within their combined territory about sixty millions of people, a membership of forty-five hundred, and a tithe of only thirty-six thousand dollars at their disposal, still assists in devoting the sum of seven thousand dollars out of the thirty-six thousand dollars, to the missionary purposes of the German Union, leaving them about twenty-nine thousand dollars for their own work, a sum which is spent annually by some of our larger State conferences in America, on perhaps not more than two millions of people. It is only through the noble liberality of our brethren in gifts and offerings, and their faithfulness in the payment of their tithes, that we were able to work a tremendous mission field containing two hundred millions of people (about half as many as there are in China) with only seventeen hundred dollars on appropriations from America last year; and we have been blessed of God in the results that have attended our efforts.

In Germany proper our membership is increasing, as we now have 3,235 members here. The net increase has been

two hundred and sixty-five during the nine months. We expect to see quite a number baptized during this quarter as the result of the fall campaign.

We have this year been able to dedicate a new chapel of our own at Vohwinkel, Rhenish Prussia, where present truth was first presented about forty years ago. We also have rented a good church building in the center of the city of Berlin. It will hold about four hundred, and it costs us one thousand dollars rent annually. Naturally, our brethren in the great capital city of the German empire are beginning to think that the day must come when they will have their own chapel there, instead of paying so much money for rent. There are now two hundred and fifty Sabbath-keepers in Berlin.

Russia

By far our best increase has been in Russia, where, during the nine months, the membership has grown from 1,497 to 1,920, a gain of four hundred and twenty-three. Of this number, two hundred and seventeen have been brought in among the native Russians, while the others have been added mostly in the German-speaking fields. Just now there is quite a forward move among the Estonians and Lettonians in the Baltic provinces. We are thankful to God that we enjoy more liberty in this great empire than formerly. The other day we received the welcome news that "Steps to Christ" in the Russian language had passed the Russian censorship; and as the plates for this book are already on the press, it will not be long before we shall have this good book for the millions of Russian-speaking people throughout the world. Thus far, we have had only one other book in this language, "Christian Temperance."

To be sure, the financial condition of the Russian field is such that it still must receive financial help from without, and much needs to be done in order to develop this vast field, which includes both European and Asiatic Russia. We now have several German nurses working in Russia, and they are doing reasonably well. The Pampaian brethren, who went to Tiflis, have as yet not been able to do much as medical missionaries; but they are learning the Russian language, and we feel hopeful that such arrangements may soon be made as will enable them to render more active service in the work for which they have prepared themselves.

Austria-Hungaria

We are also thankful that the cause of God in Austria-Hungaria is onward. At the beginning of the year Hungaria had one hundred and seventy-one members, but it now has two hundred and twenty-two, a net increase of fifty-one. We had a good general meeting in Hungaria, at Budapest, the capital city, December 1-4. This place has a population of about seventy thousand. Brother Erzenberger was with me. We are glad that a good church is being developed in Budapest. At the meeting, Brother

K. Reifschneider was ordained to the ministry. We also secured an additional native worker in the Hungarian language. One Slavonian sister has gone to Friedensau to attend the school. We have quite a promising company among this nationality now, and also quite a number of Servians have recently accepted the truth. Thus the work to-day is going forward among five nationalities in this field. We have some difficulty with our canvassing work. As soon as a canvasser engages in preaching or Bible-reading work, he forfeits his government permission to canvass. To secure this permission is quite a complicated affair.

German-Switzerland

The German-Swiss Conference is also growing constantly. They had a good

The leader, Brother J. Ehlers, has suffered more or less from fever contracted during his visits to the plains below. About twelve miles from Friedensau, we have put up a school building, in Kihuiro, on the main caravan route to the Kilimanjard Mountains, and we expect to open a school there in the near future. The two young men who are attending the Oriental seminary in Berlin are doing well, and they expect to make such good headway in learning the Suaheli—the language most commonly spoken in German East Africa—that they can leave for their field of labor by next spring.

Friedensau

Our colony in Friedensau is continually advancing. Our new chapel there was dedicated November 20. A large



NEVSKE PROSPECT, THE WIDEST STREET IN ST. PETERSBURG

camp-meeting at Sissach last summer. The reports show that their membership has increased from three hundred and sixteen to three hundred and seventy-four. Brother Boettcher has lately had well-attended meetings at Bern, the capital.

Holland Mission

As to the work in Holland and Flemish Belgium, there is also some growth; for their membership has increased from seventy to ninety-nine. We hope by the end of the year that this membership will be considerably increased.

German East Africa

The work in our recently established German East African Mission is doing well. The buildings at Friedensau, the head mission station, will soon be finished. We have about twelve young people there under instruction, and the attendance at our Sabbath meetings varies from two hundred to three hundred.

number not of our faith attended. The seating capacity of the chapel is about four hundred, but five hundred can easily be seated in it, if necessary. Beneath the chapel are four schoolrooms. The ladies' new dormitory is now also being occupied. We can accommodate about one hundred and sixty students. The food factory and sanitarium have done fairly well the past three quarters. At present we are putting up a good steam laundry for the school and sanitarium, and a power plant to furnish electricity. The school building, equipped, will cost us about thirty-five thousand dollars. We have received five thousand dollars from the sale of German "Object Lessons" in America, and in this country we have sold about eight thousand dollars' worth of the book, giving us an income of thirteen thousand dollars from this source. We have still about seven thousand copies of the book on hand, so that we hope to realize at least twenty thousand dol-

lars from the sale of this work. By the time the books can be sold, we hope the school may be out of debt.

In the German field we have had some very interesting experiences with our young people who had to enter the German military service. At first it seemed impossible for any one to get the Sabbath free; but as the faith of our young men has increased, we find that, one after another, they gain the victory.

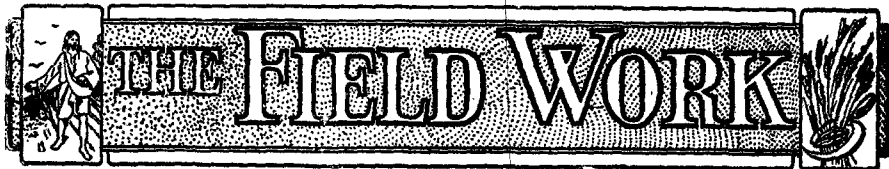
Publishing Work

The publishing work of the Hamburg house is growing. In the autumn of 1903 we added one new press, but we find that we still do not have enough press capacity to print all our periodicals and smaller publications. We therefore plan to replace an old press with a new one, soon. Our German paper has a regular edition of thirty thousand bimonthly. We lately got out a special Advent issue, printing fifty thousand; but before the paper had been off the press ten days, we had orders for seven thousand more than we had printed, and could have delivered seventy thousand had we printed that many. The German *Good Health* has a circulation of nine thousand five hundred monthly. It is our only health publication in this language. Our German *Little Friend* is also to be enlarged, and its subscription list is growing rapidly. It is the only child's paper we have in the German language. We are increasing our stock of foreign publications, and of course this calls for more workmen in the publishing house. We have sold through our canvassers nearly thirty-seven thousand dollars' worth of books the past three quarters. We hope our sales will be considerably above fifty thousand dollars for 1904. We have added to the list of our periodicals a Hungarian quarterly, which contains the Sabbath-school lessons, and good general articles on present truth. We expect to begin a Russian quarterly early in 1905. We publish literature in fifteen languages, and are continually adding to the list.

The ship mission work is prospering. Formerly, Brethren Christiansen and Fintel both worked in the Hamburg harbor. Now, Brother Christiansen is working in Stettin, on the Baltic, while Brother Fintel remains here. Both are doing well, selling hundreds of dollars' worth of our literature to the seamen. Already some fruits have been seen. Last summer a very promising mate on a ship accepted the message.

While the enemy is not asleep, and we have many difficulties to meet, yet we are thankful to God, who giveth us the victory through faith in his name, and we praise him for the bright prospects we see before us in this large field. May the brethren and sisters remember the work and the workers in the German Union Conference, with its large mission territory, and its constantly extending sphere of influence in Asia and Africa.

Hamburg, Germany.



Chile

PIRAQUA.—Besides my ministerial work, I have been taking subscriptions for our missionary paper here, and the Lord has given me success. Several times I obtained over eighty subscriptions in one week, and once I obtained one hundred, and at another time I secured sixty in two days. I have also sold several hundred single copies, and some books and Bibles. I should be glad to see a large company of volunteer canvassers here. I am sure they would do much good, and be richly blessed. Many an active colporteur could not only give his time to the Lord, but also be able to sustain himself in this field. It is a great school in which to gain an experience in caring for souls, and in reaching them and presenting the truth to them, and in teaching them, that they may help other souls who need the light of the last message of the Lord to this world. I should be very glad, indeed, if soon our people of the States would be so filled with the missionary spirit that hundreds, yes, thousands, would go all over the earth, proclaiming the truth.

E. W. THOMANN.

Japan

As we review the year now past, we can see many evidences of God's blessing upon our work in this field. The year has brought the most decided advancement that we have yet seen. Our increase in numbers has been very encouraging; forty-four have been baptized, and our net gain was thirty-three, after allowing for losses by death and apostasy. We are thankful for this steady growth; and yet we know that the Lord can do still much more for us during this present year, if we are only more fully consecrated to him.

The medical missionary work in Kobe still continues to prosper. As intimated in a previous report, it was found necessary to build an addition to the sanitarium quarters in order to provide room for the increasing number of patients. This addition contains four rooms for patients, and two for the accommodation of helpers. The patronage is steadily increasing, and the prospect for the present year is very encouraging.

The work among the Koreans continues to produce interesting developments. The brethren report that, on the whole, the little churches are in good condition, and working for souls; and one by one new members are being added. The Sondol brethren have finished their church building, are holding meetings, and have opened a school for the children.

Sometime ago Brother Kuniya heard from Brother Ryu Un Hyun, who went from Kobe to Hawaii. He was firm in the faith, and was hoping soon to return to his native country, where he desires to labor to spread the truth.

One more interesting development is worthy of notice. At the time we left

Korea, Brother Lim Ki Pan wrote to several of his friends in San Francisco, telling them his experience in learning and accepting present truth. We have been much interested in the outcome of this correspondence, and have prayed that the Lord would incline the hearts of these young men to consider and accept the truth; for we hoped that among them there might be at least one whom the Lord could use as a worker among this people. And just recently Brother Kuniya received a letter from one of these young men saying that he and his brother have accepted the truth, and are keeping the Sabbath. We rejoice to learn this, and trust that they may yet become faithful messengers to their countrymen.

F. W. FIELD.

Scotland

Good news comes to us from Brother Miller at Perth. Several have taken their stand for the message, and the clouds that have made the work there difficult are breaking away. Others are interested, and we believe that ere long a substantial company will be formed at this town.

Last Sabbath at Glasgow there were three who kept their first Sabbath. Thus we have evidence of the presence of our Leader in this large center; and there the work, though difficult, is steadily gaining ground, and we trust that the fruit may continually abound to the praise of the glory of his grace.

Brother Leadingham, who received the truth in Hongkong, writing from Paisley, tells of the way in which the Lord is blessing his efforts to spread the gospel as it is in Jesus. One evening each week is spent with the tracts in regular work, and many of the people are ready and anxious for a change of tracts, and are desirous of knowing the truth. Brother Leadingham also sends us the name of a sister who has accepted the message and is keeping the Sabbath. Another canvasser sends the glad news of one more soul whom, under God, he has been the means of leading to see the true day of rest. Again we ask, Does canvassing pay? Eternity will tell.

Good reports of strong courage come to us from Brother Ness at Inverness. Combining Bible work with his book work, he finds many who can be helped; and as they come in contact with the man, and then with the book, they want to know more. So additional orders are being given, and souls are being led nearer to their Maker.

An indirect report from the workers near Stirling tells of opposition and awakened interest. A sister has been found there who for some time has been keeping the Sabbath of the Lord as the result of Bible study.

We recently called at the Life Boat Mission, run by Brother Black in Glasgow. We were pleased to see the renewed faith and confidence of Brother

Black, and to hear him express his confidence in the message. At the dinner hour we were privileged to see about fifty hungry little urchins get a farthing dinner—no, not that, but a dinner worth several pennies for a farthing.

Monday, November 21, the paper workers in Glasgow met in the church vestry, and talked over the work in that city. Glasgow was divided into regular divisions, and each one was allotted territory in which to work.

The work in Edinburgh still shows evidences of interest, and we can not but believe that there will be more added to the number who rejoice in the truth. So far, we can report that there are, as the result of the work of the past few weeks since the latter part of the tent season, seven adults and five children who have decided to obey, and there are a number deeply exercised over the matter.

Brother Taylor has begun the work of canvassing the shops in Edinburgh for "Patriarchs and Prophets," and reports some interesting visits. Report from Kirkcaldy of another accession to the faith cheers our hearts.

As a field, we have much to be thankful for. May we continually realize the responsibilities that rest upon us, and press on to ultimate triumph.

W. A. WESTWORTH.

A Testimony From Honan

We have great reason to be thankful to God for what he has done for us. He has opened a wide door, which no one can shut. Thus the whole country lies open before us. The Spirit of God urges us to go. The believers also urge us. The poor heathen, plunged in darkness, lies bleeding in his pitiful condition, reaching out his blood-stained hands, asking for healing balm for his wounds. Happy is he who realizes the shortness of time, and really feels that it is high time for us to do the bidding of our King. The earth, with its sinful inhabitants, is whirling forward to destruction. We must hasten to save some here and some there.

We sowed the word of God as best we could by preaching, by Bible readings, by private conversation, and by distributing Bibles. The field is the world. It lies open before us. The seed is the word of God. I am the sower. When I sow the seed, I know not which will prosper best. I do not worry concerning this, but what I am anxious about is that I shall be eager to do what my hands find to do.

The friends in America have remembered us in a very practical way, in the form of donations of money to support our school work, and to buy Bibles for distribution among those that are interested in reading the Word of God. We are very thankful for these donations. We shall use them as judiciously as possible. We have already bought a large number of Bibles, which we have distributed during our journeys. We shall continue this Bible distribution as long as we are in this work. O, how precious is the Bible! No human pen, no human voice, has yet approached its perfection. The way that God expresses himself in his Word is the most simple and effective we yet have found. It would require a Bible interpreter that

is greater than the One who has given us the Bible, to furnish us with something better. We believe unreservedly in the simple doctrines of the Bible. These are the power of God unto salvation for every one that believes. Nothing else is to be depended on in this wicked and corrupt world.

All the friends who have received Bibles join with me in their sincere thanks for these gifts. May God bless you, my dear brethren and sisters.

E. PILQUIST.

South Carolina

THE sickness of some of the workers has hindered the work in Columbia for several weeks, but has not entirely stopped it. House-to-house work has been done, books and papers have been sold, and meetings held in a church furnished us free at Edgwood, a suburb of this city. Sunday morning and evening the Sabbath question was presented, and some interest was manifested. Some are deeply convicted, being convinced that we have the truth. While but few, so far, have begun to keep the Sabbath, we hope that others will do so soon.

Sister McHugh, our Bible worker whom the West Michigan Conference is supporting here, is gaining access to some of the best homes, with *The Family Bible Teacher*, and is holding Bible readings with some. A few with whom we are holding readings are much interested. The people are very cautious, and are generally much afraid of anything new in religion. But we find honest souls who are inquiring after truth, and though the work moves slowly, we expect to see it go with power at no distant day.

Several brethren and sisters in the North and West have answered our call for help, and have been sending reading-matter to, and corresponding with, those whose names we have furnished; but we have many more names we wish could be used in this way. We can not furnish papers and tracts sufficient for the work here, and eternity alone will reveal the good our people can do in this way. We wish that scores of our people would write us for names. If any have clubs of our papers, or even single copies, that they are not now using, here is an opportunity to do much good with them, and if such have not the time to send the papers, and correspond with those whose names we could send, let them give the papers to some one who can and will do it. Let us not delay the great harvest, but let us hasten it by earnest work. Many a tear have we shed over the destitution of this field, and many prayers have ascended to God for help. Here is an opportunity that almost any one can improve with little effort, and while otherwise engaged at home.

Some have inquired about the openings for canvassers here. We now have but four canvassers actively engaged, and one other doing a little. We greatly rejoice at this little beginning, but our hearts are sad as we look upon the unentered fields already white to the harvest. All these canvassers are in two counties (and but a small portion of them is yet worked), while there are thirty-nine counties, with just as good territory as can be found in any South-

ern State, where there is not a worker. Here is room for scores of faithful canvassers. We are praying the Lord to place a burden for this work upon some of our young men and women. Please remember that in all South Carolina we have only two that I can now think of whom we can depend upon as recruits, and that not at present. Who will be impressed with this destitution, and write me to learn more about the openings for this work?

I have received inquiries concerning the climate, soil, and prospects for a farmer's making a living here. I will answer but briefly here, inviting questions from any. The climate is delightful in winter, and is not, as many suppose, unendurable in summer, especially in the northern part of the State. There is some malaria in summer near the coast and in the marshes, but, though it may be a surprise to many, it is nevertheless a fact that South Carolina has one of the best and most even climates to be found in the United States. It is a health resort for many invalids, including consumptives. Its climate is recommended for such.

There was a snow and sleet this winter of two or three inches in the northern part near the mountains, "the worst storm for eleven years." Droughts are almost unknown. On Christmas day doors and windows were open, and children were playing barefooted in the yards and streets; and for two weeks since the storm we have seen those unmistakable evidences of spring—barefoot boys and singing frogs.

Some of the soil is very poor, having been partly washed away through neglect, or worn out by improper cultivation. Planting cotton and corn, corn and cotton, year after year for generations on the same ground has drained it. At the same time it has been injured, burned out, by excessive use of chemical fertilizers. But there are good farms to be had at reasonable prices, which, with proper cultivation, would make good homes. What is needed is a little Northern thrift and experience. The people here recognize and welcome this. I will gladly furnish any information I can. Consecrated farmers can not help the work in any better way than by locating in South Carolina. Pray for the work here. Address me at 2117 Gervais St., Columbia, S. C.

E. W. WEBSTER.

A Revival in the Kansas City Church

ELDER R. D. QUINN has just closed a four weeks' meeting in the Kansas City church. This church numbers nearly three hundred members, and, like many of our large churches, had settled down the past few years into a state of indifference. Doubts as to the authenticity of the Testimonies and other cardinal truths of the Bible had entered the minds of many, causing great discouragement. The church was apparently on the eve of a wholesale apostasy. A number had given up, declaring they would walk no more with us.

The change that has come the last four weeks is most remarkable. Never before in my experience have I seen the power of God so wonderfully displayed. The desire to get right with God per-

meated the entire church. Discouragement has been banished, and doubts removed. There was nothing in the preaching to cause excitement. It was simply a setting forth of the message with the old-time spirit. God stamped his approval on the work, and set his hand to deliver the people. Men and women, many of whom had not attended the church for years, came to the meeting, and testified how the Lord had been working with them. God pointed out their sins, and delivered them out of bondage. Twenty-five or thirty of those who had been much in the background, and some who had been disfellowshipped for Sabbath-breaking and other reasons, were reclaimed. Eight began to observe all of God's commandments for the first time. A spirit of consecration and a burning desire to help close this work speedily has come into the church. God has set his hand to work for the people. May a work similar to this done in Kansas City be accomplished in all our churches.

JAS. COCHRAN.

Self-Supporting Missionary Work in Louisiana

BATON ROUGE.—When I first came to Louisiana, it was by appointment of the Ohio Conference. Having had several years' experience in the South, I knew something of the work before me, and with the financial support of the Ohio brethren, I was in a position to prosecute my work without much embarrassment. At the close of the year, however, the brethren felt that they could not longer carry the financial burden. Being unwilling to give up the good work begun, I decided to seek some means of self-support, and remain in this place.

Soon after this I accepted a position as Bible teacher and assistant instructor in one of the oldest and largest mission schools in the South. This school was established by the Methodists about eighteen years ago. I have full charge of the Bible teaching in the chapel every morning, and also of a course of Bible lectures on Sunday afternoon, to which the public is invited. There are in attendance about three hundred students from different parts of the State, seventy of whom are in the intermediate grade, to which I also give instruction.

Through my connection with this school, I have received invitations to preach in several churches in the city. Educational meetings are now being held each month in the different churches. I have been invited to take part in these meetings, and have spoken freely three times on Christian education.

The school also has a well-equipped printing-office, to which I am given free access for the publication of any literature I desire. I am taking instruction in printing, and am preparing special works for the people for whom I labor.

The clothing and provisions sent us last winter did much good. We are now in a position to use many times as much with even greater results. If any can send us, prepaid, clothing, bedding, dried fruits, or even potatoes or beans, we will use them in our personal work among destitute families. This is the coldest winter we have had for several years, and there is much suffering. We also need money to buy paper and other material for publishing small leaflets,

Bible studies, etc. My salary is small, but every dollar that can be spared is put into this work. I ask the prayers of the brethren for divine guidance. During my twenty years in the ministry, this is my first experience in self-supporting work, but I am of good courage.

C. A. WATKINS.

Box 109, Baton Rouge, La.

An Echo From the India Conference

ALL who have accepted this truth will remember the first feeling that animated them, the desire to share these good things with others. It is with a feeling very akin to this that we are now writing.

During our blessed week of prayer we felt that God was richly blessing us; and truly we were refreshed; but since the conference has been in session, we have seen that the best of the feast was reserved until the last.

What to us has seemed the most choice of all the good things has been the reports from the laborers. Words can give no adequate conception of the impression made by these reports, for words seem lifeless things; but we pray that the same Spirit which was so manifestly present in the meetings may use these words to impress upon every heart the burden of the work.

Brother W. A. Barlow reported the work being done among the Santals, one of the peoples of the plains country. In the first part of his talk he thanked the Lord with great fervency for having shown him this message. I never saw a man who seemed to appreciate the distinctive features of our faith more. Brother I. D. Richardson, of Ohio, was the instrument used by God to reach Brother Barlow. As I heard him even bless the day on which the light came to him, I thought, "If Brother Richardson could but hear this, he would ever look with pleasure upon the time spent in India."

Brother Barlow was for ten years in the employ of the English Church. For the last five years he has been seeking to give the everlasting gospel as enjoined in Rev. 14:6-12.

When he began his work at Simultala, he had no money and no land. For the first three months he lived in a tent. Sometimes during storms this would be blown down; but God always protected the lives of the family. After a time he built a hut. This was covered with thatched roof, and had a mud floor; but, said he, "It was a holy place to me, because God was there." He was stricken with Asiatic cholera, but his life was precious, and he was spared.

Seeing that "the people were so many," he started a school to educate helpers. For months he taught two boys. Now he has twenty. On Sabbath he takes the boys and goes among the villages. The people are fond of singing, so he has taught gospel songs to the students. In every village there is a platform where all disputes are settled, where marriages are celebrated, etc. After the singing, one of the boys reads, and gives a testimony of God's love. Some of the boys have come a distance of sixty miles to find a school. They are so anxious to learn that they walk long distances.

God has so blessed that now there is a goodly tract of land under cultivation. Brother Barlow has one line of fruit-trees five miles long. You see this is a large number.

There is especial need of a girls' school at Simultala. To teach the boys is not sufficient; for if they should become Christians and should marry heathen wives, their work would be much handicapped, or perhaps no woman could be found who would marry them at all. One boy has met this experience. He was engaged, but the engagement has been broken. The divorce ceremony, as the engagement-breaking is termed, is interesting. The parties come to the public platform, and are asked a number of times if they desire to disannul their pledges. If they answer in the affirmative, a leaf of the banyan tree, which is sacred among the Santals, is torn in two, and a piece given each party.

Brother Barlow brought one of the boys down to the meeting, and we were impressed by seeing this boy sit right down at his feet; nor could he be persuaded to sit upon a chair. Whenever Brother Barlow arose, he did so, too. These two sang a song in the Santal language. Never in our lives were we so touched before. This boy stood in native simplicity, and sang, "When he cometh, when he cometh to make up his jewels." He sang with evident pleasure, and as the chorus was sung, "Like the stars of the morning his bright crown adorning," etc., many a tear of joy was shed. O brethren and sisters, if you could but see! If the field as it is could but be portrayed; if the darkness could be felt at home as here, more would come. Pray for us.

H. H. VOTAW.
MRS. H. H. VOTAW.

The Lord's-day Case in Ontario

THE Supreme Court rendered judgment this morning [Feb. 27, 1905] upon the reference which had been submitted to it by the Governor-in-Council to ascertain the extent of the provincial jurisdiction in the matter of what is commonly known as "Sabbath observance legislation." The first question was framed to ascertain whether a provincial legislature had authority to enact a statute in the terms of the draft bill laid before the court. Was the bill *ultra vires* in part only? What sections were within their right to enact? The members of the court, Mr. Justice Indington alone dissenting, answered these three questions by a simple negative. In other words, the bill was *ultra vires* [beyond the power] of the provinces from first to last. The terms of the reference went on to ask whether a province were within its powers in legislating so as to prevent any work from being performed within the province on the first day of the week, except works of mercy and necessity. The fifth question asked whether a province had the right to restrict the operations of companies of its own creation to six days in the week. The sixth question asked whether banks, insurance and loan companies, works declared to be for the general advantage of Canada, but authorized to operate within one province only, and other specified undertakings, are subject to provincial legislation re-

garding Sabbath observance. The seventh question inquired whether the Ontario Legislature was within its rights in enacting its prohibition against Sunday games, hunting, controlling the operations of barber and bake shops on Sunday, ordering that parks and pleasure-grounds be closed on Sunday, and controlling the Sunday running of electric cars.

The members of the court, Justices Sedgewick and Indington dissenting, declined to answer these latter questions at all. The effect of the court's ruling, however, agrees with the recent judgment of the privy council, which declared a large portion of the provincial Sabbath observance legislation *ultra vires*. The extent of the federal jurisdiction was not before the court. To-day's judgment of the Supreme Court, therefore, has no bearing upon the Dominion rights in this matter.—*Toronto Mail and Empire, Feb. 28, 1905.*

Now that the Supreme Court of the Dominion of Canada has handed down the decision already quoted, the way is clear for the Lord's Day Alliance to go to the Dominion Parliament for new Sunday laws. We may be sure that they will at once improve their opportunities. While this case was pending, they could not go to the lawmaking power to enact more Sunday laws.

We, as a liberty-loving people, ought to send in thousands of names on our petitions to Ottawa, opposing this work of the Lord's Day Alliance. The editor of the *Toronto Globe*, in an editorial in the issue of February 28, is extolling the work that the field secretary of the American Sabbath Union, S. W. Gamble, has been doing of late in this province.

I am quite sure that we who have the light of the prophecy, and from that can see what is coming, have a responsibility to inform the people of this Dominion what this Lord's Day Alliance work means. The Lorndale Academy press is reprinting four tracts that were circulated last year for the campaign against the persecuting power that is coming forth to deprive the people of God of their liberty. These tracts can be secured by addressing S. D. Hartwell, 167 Dundas St., Toronto, Ontario, or B. B. Noftzger, 151 Hunter St. W., Hamilton, Ontario. The price is forty cents a hundred, post-paid.

A. O. BURRILL.

Soul Winning by Canvassing

THE canvassing work was ordained by our Saviour to be an effective means of winning souls to him, and of reaching many who would not otherwise hear the gospel message.

While it has been instrumental in bringing quite a number to a saving knowledge of the truth, it certainly seems as if the results have been small in comparison with the labor expended.

Just how to make it more effective has been a matter of earnest thought and solicitous consideration on the part of many devoted men. The writer does not assume to offer "new light" upon this question, but will lay before our people the fruits of actual experience on the part of himself and others.

It is a generally recognized fact that a crop must be thoroughly cultivated in

order to yield its fulness of grain or fruit. The ground must be gone over again and again to conserve the moisture, keep down the weeds, and stimulate the plant's growth. Every intelligent farmer recognizes this principle.

What is true in farming is equally true in business. The attention of the people must be frequently drawn to the value of one's wares by judicious advertising. But especially is the principle recognized by the itinerant merchant. He knows that the more often he travels over his territory, the more his business will increase, as the people recognize his integrity and the good quality of his merchandise.

It is on precisely this plan that the writer is convinced that the prosperity and effectiveness of our canvassing work are to be built up. The old plan has been for an agent to spin rapidly over a given territory, take all the orders possible, deliver the books, pocket the cash, and never return to follow up his seed sowing. As well might the farmer expect a yield of corn when he paid no attention to the crop between sowing and harvesting, as the canvasser who sows the seed but does not follow up his work.

If every canvasser had gone over his territory time and again, each time with a different book, far different results would have been seen. By this method the canvasser would soon become acquainted with the people, would become practically the pastor of his field, and able to minister to their spiritual needs.

On the other hand, the people would have their confidence in him materially strengthened on seeing that he was not afraid to come back and meet his work. They would learn to look for him at regular intervals, and would save their orders for him. By this method a substantial business would be built up that would yield profitable results, both financial and spiritual. The canvasser would see souls brought into the truth every year as the result of his labors, and thus have a practical realization of the fact that he is what God intended he should be—a canvassing evangelist.

M. N. CAMPBELL.

An Appeal and a Report

THAT we may more rapidly advance the work of the third angel's message in the maritime provinces of Canada, we are straining every nerve in an endeavor to start a small school for the training of young men and women. We have secured the services of Elder and Mrs. E. E. Gardner, of Iowa, as teachers. We have also secured the co-operation of the General Conference in the raising of two thousand dollars for the erection of a building that will accommodate about thirty students. A part of this has already been raised, but we are in pressing need of six hundred dollars more at once, to meet the expense of material. We must build this year, but as we must not run in debt, we can not build till we have the money.

Brother, sister, have you done anything for this needy field? Could you welcome those saved from this field as those for whom you had given toil and earthly treasure? May I lead them to you, in the new earth, as the reward for the travail of your soul—your crown of rejoicing?

"We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past."—*"Testimonies," Vol. VII, page 15; also read Vol. VIII, pages 32, 33.*

Send your offerings to the treasurer of the General Conference, Takoma Park Station, Washington, D. C., stating that they are for the Maritime School Fund.

The following is a list of the offerings by churches thus far:—

	CASH	PLEDGES
Iowa		
Albia C. M.	\$14 88	\$50 25
Bladensbury	13 55	
Libertyville	6 00	
Ruthven	23 65	12 00
Hartley	26 50	
Algona		5 00
Beaver	20 05	15 00
Parkersbury	9 94	21 00
Winthrop	12 52	
Marshalltown	9 60	7 00
Nevada	5 60	3 00
Pilot Mound	9 75	15 00
Ames	5 26	11 00
Winterset	7 25	8 00
Fontanelle	2 20	5 00
Atlantic	1 96	19 00
Exira	1 65	5 00
Elkhorn	1 00	5 00
Stuart	30 12	14 00
Harlan		12 50
Des Moines	18 35	12 00
Davis City	23 20	8 50
Osceola and Woodburn ..	19 00	60 00
Afton	1 00	25 00
Missouri		
Enyart	20 37	5 00
Clearmont	14 17	10 00
Utica	4 27	2 00
Hamilton	8 20	12 25
St. Joseph	12 70	24 50
Kansas City	13 17	32 00
Pleasant Hill	2 00	
Windsor	6 25	33 00
Nevada	1 50	17 00
Joplin	1 58	15 50
Carthage	4 93	9 00
Goldsberry	46 40	5 00
Palmyra	2 50	21 00
St. Louis	5 65	41 00
Michigan		
Battle Creek, Mich.	3 50	
Berrien Springs	5 00	

\$415 82 \$540 50

Total\$956 32

WM. GUTHRIE.

Williamsdale E, Cumberland Co., Nova Scotia.

How the Light Came

BROTHER GEORGE W. PETTIT, missionary secretary of the Western Oregon Conference, told me a little incident recently which is too good to keep:—

At the close of the service at a little church of thirty-two members, he asked those who had received the light of this message through reading *The Signs of the Times* to hold up their hands. Four responded. He then asked a similar question concerning our books, and five held up their hands. In response to a like question concerning tracts, three arose, and gave their experience.

It is such experiences as these, dear fellow workers, that encourage me to go forward with renewed zeal in the circulation of the *Signs*, our good books, and our small tracts.

H. H. HALL.

Religious Liberty Notes

FRIDAY, the 24th ult., a Sunday bill was defeated in the Missouri State Legislature. This defeat undoubtedly was due to the earnest efforts put forth by our brethren there in the distribution of religious liberty literature, and in interviewing the legislators.

A president of a conference writes as follows: "I am glad to see so much interest manifested in the religious liberty cause throughout the field. I am sure that this work will meet with a still more hearty response as we proceed. It takes time to get it started again. Let us not be weary in well-doing, for in due season we shall reap if we faint not."

Another president writes: "While we have been asleep, people have been educated to look with much more favor upon Sunday laws than ever before, and had we slumbered on much longer, but few petitions would have been signed. Now I hope we shall not go to sleep since the bill has passed by."

Here is what another president says: "I have been watching the progress of the religious liberty work a long time with very great interest. The work of getting petitions was, I think, quite successful. Nearly all, if not every one, of our brethren who wrote special letters to senators and members of the house received encouraging replies to their communications."

A minister in a Southern State reports: "I find that it is not so easy to get signatures here as in New England. There I secured several hundred signatures from the leading men in the city of ——. Here there is quite a sentiment in favor of strict Sunday observance, and if it was put to a vote, I believe that ninety-five per cent of the people would vote for it. The people must be educated on this question."

Another brother writes concerning the religious liberty work as follows: "I am so glad it is being revived, as I used to take part in the religious liberty work; and when the *Sentinel* was dropped, and no active work was being done, I was heart sick; but now you are located in Washington, where you can see how the enemy is seeking to curtail the liberty of God's people by the enactment of Sunday laws, it will fill you with greater enthusiasm and energy to push forward the work."

A president of a union conference writes with reference to the agitation now in progress here concerning the question of religious teaching in the public schools: "I have no thought that we shall have any rest from this time on in such movements, nor do I suppose the time will be long delayed when we shall witness the execution of some of the plans that are in the minds of these men. I find that throughout the country a great many of the leading people sympathize with these movements. The only thing I see before us is to continue to labor and pray; and when the time comes for the establishment of the work of the National Reformers, we can have the consciousness of having done what we could."

A brother who circulated a petition in California writes: "Several liberal-minded Catholics have signed; one of them, who is a prominent Republican politician, volunteered to speak person-

ally to Senator — in regard to the pending bills, and to solicit his aid in the preservation of religious liberty."

A brother in Oregon writes concerning his experience in circulating a petition: "I had no success in my effort to get men holding any public office to sign it. I went to a lawyer who defended twenty-two business men and saloon men in a noted Sunday-law trial which took place here some time ago, and since then has been elected mayor. He refused. This work has opened the way for individual missionary work, to present the message for to-day as never before in my experience. But many of our people are asleep, unconscious of a God-given opportunity."

Here is another encouraging word from a Western conference president: "I do not believe that there is anything that has been tried that will create more interest in present truth than to distribute this literature, and secure petitions against religious legislation."

K. C. RUSSELL.

The Movement for Religious Instruction

The Report Ready to Be Submitted

THE following article, taken from the *Washington Post* of March 9, will give the present status of the effort to secure the introduction of religious instruction into the public schools of the District of Columbia:—

"The committee of fifteen appointed by the recent conference of ministers and others, held for the purpose of considering a set of resolutions prepared by Rev. Dr. Randolph H. McKim, proposing the establishment of a system of religious moral training in the public schools, held its final meeting yesterday afternoon at the Shoreham. An agreement was reached by the majority of the committee, which has been transmitted to Hon. Hilary A. Herbert, chairman of the conference, who will call the conference together at an early date to receive and pass upon the report of the committee of fifteen.

"The greatest secrecy has been preserved by the committee as to the terms of the agreement which has finally been reached by the majority of its members. However, it is said there is little doubt that the committee will report to the general conference in favor of some such innovation as the proposed introduction into the schools of a system of religious moral training.

"One of the most prominent members of the committee and a member also of the subcommittee which drew up the report that was passed upon yesterday by the full committee, stated after the adjournment that there were not more than two dissenting votes to the adoption of the report of the subcommittee by the committee of fifteen. He declined to state who the dissenting members were, but it is understood they were Rabbi Louis Stern and William W. Prescott, the respective representatives of the Jews and the Seventh-day Adventists on the committee.

"While neither of these two gentlemen will say whether or not it is their intention to unite in a minority report to the next conference, to be called by Chairman Herbert, one of them stated yesterday that he will express his views

on the subject to the conference. This same member also intimated that he, and perhaps others, were being overridden by the majority rule that enabled other denominations, combined together, and believing to a great extent in the same things, to make their views upon the subject prevail."

It is expected that the conference will be called to meet this week, and in our next issue we hope to give the full text of the recommendations submitted, and a report of the meeting. W. W. P.

Important Announcement

The Report of the General Conference Will Be Printed in the Review—No General Conference Bulletin Will Be Published

FOR a number of years the reports of the General Conference sessions have been issued in a special publication, the *General Conference Bulletin*. This year it has been decided that all these reports shall appear in the *REVIEW*, and that no *Bulletin* be published.

In order to have room for the insertion of this extra matter, the number of pages of the *REVIEW* will be increased to thirty-two during the conference and for a few weeks following.

In view of the extra cost of producing a thirty-two page paper, no two months' subscriptions covering the time of the conference will be accepted, and *the price for three months will be fifty cents*. On six months', eight months', and yearly subscriptions there will be no increase in price, but for less than six months, there will be only the one rate of fifty cents for three months. This change of price does not in any way affect old subscribers whose names are now on our list, and their short-time renewals will be accepted at the old rate.

Will not our tract society secretaries, our ministers, our church elders and librarians begin at once a vigorous effort to secure subscriptions from all Sabbath-keepers who are not now subscribers? Certainly every Seventh-day Adventist will want the reports of the next General Conference, and so they must have the *REVIEW*.

An earnest endeavor should be made now to show our people what a loss they will sustain in not having the reports of the coming conference. This next session will without question be the most important ever held. Missionaries will be here from all parts of the world, and their reports of the progress of the message in the regions beyond will do much to encourage and stimulate all our people.

No Seventh-day Adventist can afford to deprive himself of the *REVIEW* now, anyway. Think of the important matter which it has contained since it has been printed in Washington; of the reports of the establishment and development of the work here at the nation's capital; the important articles from the pen of Sister White; the plans for the missionary campaign, the readings and programs for the conventions, together with the reports of the work accomplished by the week-of-prayer readings for 1904, and the many stirring articles in connection therewith; and besides all this, the intimate touch into which every reader is brought with the plans of the

General Conference Committee and with the progress of the work in all the world.

It is no idle boast to say that in no other publication, nor in any combination of publications, can all the important matter be found which the REVIEW contains.

All of the eight or ten thousand persons who have heretofore ordered the *Bulletin*, and who are not now subscribers to the REVIEW, should send in their subscription for the coming year, without delay.

Orders can be sent through any State tract society or publishing house. Any orders sent direct to this office should be accompanied by the cash.

Our Annual Offerings

WE are sure our people will be encouraged to know that already more than thirty thousand dollars has been received as a result of the annual offering made in December for conducting the work in our needy mission fields. This is about five thousand dollars more than had been received at the same time last year.

Many will remember that a year ago the call was made for fifty thousand dollars as the annual offering for our mission work. These funds kept coming in during much of the year, and more than forty-two thousand dollars was realized. We believe that the fund this year will reach fifty thousand dollars; we hope it will reach much more.

As many have made pledges to this fund, and others desired that the time might be extended, we will say that the fund is still open, and every one is invited to take part in this great work of sending the gospel to every nation. Where possible, send money to State tract societies.

W. T. BLAND,
Assistant Treasurer.

Canvassing in the West Indies

IF there is anything that my soul delights in, it is the canvassing work. After accepting the third angel's message, I read, in one of our papers, a call for young men to volunteer to carry the truth to others, and I said, "Lord, here am I, send me;" and from that time I have had the opportunity of being a coworker with God. It is a number of years since I accepted the third angel's message, and not once since that time have I ever regretted casting my lot on the Lord's side and among the remnant people of God.

In the Lord's strength I entered the canvassing work, first in my native land, and then by the hand of providence the way was opened for me to go to another field. In faith I started out for St. Kitts, in company with three others. We all had a wonderful experience, which could not have been obtained in any other way, and which fitted me for another field, Antigua, where our labors were again successful. From Antigua I returned to my native land, leaving behind in the two places eighty-seven copies of "Patriarchs and Prophets" and over three hundred small books.

I next went to Grenada with one of the white canvassers from the United States. Having heard that Grenada was a Catholic community, I had no faith

in our going, but I found that I had made a great mistake. The Lord opened the way, and success was the result. I delivered one hundred and forty copies of "Coming King" and over two hundred small books. On my second trip I sold forty-eight copies of "Coming King," forty of "Patriarchs and Prophets," over one hundred and five Bibles and Testaments, and two hundred small books. During my third visit, I sold almost two hundred small books, one hundred and five Bibles and Testaments, fourteen copies of "Bible Readings," one "Home Hand Book," seventeen "Coming King," one "Prophecies of Jesus," sixty-four "Christ Our Saviour," and three "Great Controversy." Just at the time of my delivery I was taken sick, and had to return home for a short time. Before I could get out again, the smallpox broke out, and so I am again working at home.

There is a desire to read, which I believe will give an impetus to the canvassing work. I am full of courage in the Lord, and am doing all I can by the help of God to give the message, hoping thus to hasten the coming of the Lord. Souls are stirred as never before.

Canvassers ought to take courage. Success is ahead. Then let us consecrate ourselves afresh to the Lord and be courageous, doing faithful service for the Master in behalf of those for whom he died. Let us lift; for lifting makes the burden lighter. Then let us, by God's help, sow the seed beside all waters, so that a mighty work will be done in a short time, and so hasten the coming of the King, who is even now at the door.

R. V. A. BATSON.

Book Work at Union College

By request of Elder E. T. Russell, president of the Central Union Conference, and James Cochran, manager of the Pacific Press Publishing Co., Kansas City, Mo., I went to College View, Neb., February 17, and remained till February 28, in the interest of the canvassing work in the Central Union Conference.

I was glad for the privilege of meeting with the college students, and for the interest manifested by them in this work. Surely God is moving upon the hearts of these dear young people to follow the instruction found in "Testimonies for the Church," Vol. VII, page 331, which is as follows: "Let those who have been in school go out into the field, and put to practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their talents will increase with exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education."

The president kindly gave us the chapel hour each morning while here, and the Lord blessed us in laying before the young people the importance of this work, and our relation to it, and the call of God for those who had given up the work to return to it. To this call there were twenty-seven who responded. We

had two meetings each day, preparing them for practical work in the field, which all seemed to enjoy; and we verily believe they will be able to go out and do efficient work for the Master. In the chapel each morning as we looked over the congregation composed of intelligent young men and women, our hearts were stirred within us as we thought what a mighty work this company would do if each one were consecrated to God, and would go forth in the strength of his might with our publications. Our minds were called to a statement made by the spirit of prophecy: "God calls for you, young men; he calls for whole armies of young men who are large hearted and large minded, and who have a deep love for Christ and the truth."

What we need at this time is not so much money, as consecrated, God-fearing, truth-loving men and women, who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed and every obstacle removed,—men and women who are well educated,—men and women who will condemn wrong in friend or foe, in themselves as well as others,—men and women who will neither flag nor flinch, brag nor run,—men and women who will stand at their post though the heavens totter or the earth reel,—men and women who are not too proud to be poor, nor too lazy to work,—men and women who will look the world and the devil squarely in the eye, and stand bravely for the right,—men and women who will gladly respond to the gracious call of the Master and work without murmuring or complaining,—men and women who will be as "calm as a summer evening and as firm as the everlasting hills."

And we surely see many young men and women in this college who are now, and others who can be, in this class of workers; and the president and faculty of this institution are faithfully and earnestly working to this end, and God is greatly blessing their efforts. We are told in "Testimonies," Vol. VI, page 330, that we should educate young men and women to sell the books which the Lord by his Holy Spirit caused his servants to write. And these faithful teachers in this college are certainly doing this work.

G. PHILLIPS.

Another "Home" for Children

BELIEVING it will be of general interest to our brethren and sisters in the Lord, I will tell them about a work we have recently begun. For a number of years I had a great burden for the friendless orphans of other denominations, a greater burden for them than for the orphans among our own people. Why?—Because the Haskell Home was open to our own little orphans. We all know that a great work is soon to be done by the children,—a work which we older ones shall not be able to do. Can we have too many of these young workers?—No, indeed! Again: it is much easier to train a child in the way the Lord wants it to live, than it is to convert a man or a woman whose heart is hardened, and whose whole life has been spent in the service of Satan. I had prayed for years that the Lord would open the way for me to do more for the world's little outcasts. I felt

that, as the work was for the world's little ones, the money to sustain it should also come from the world. But how? That was always the question.

A little over a year ago I was feeling unusually burdened over it, when, almost unconsciously, I said aloud, "Lord, what can I do?" and it seemed as if the Lord answered audibly, "Make an appeal for help through the *St. Louis Globe-Democrat*." That was an entirely new idea, so, with fear and trembling, I wrote the appeal, knowing but very little about the paper, as I had never seen a dozen copies of it. After I had finished writing the article, I said, "Now, Lord, if this is the work you want me to do, make it plain to me by giving it favor with the editor; if not, then let me hear never so much as a word from it." In a few days a letter came from the editor, saying that if I would give him satisfactory evidence that I was a responsible person, he would gladly help me in any way he could. I gave him several references, and since that he has been untiring in his efforts for the work so dear to my heart.

The result has been that last July a forty-acre farm was donated to us at Mountain Grove, Mo., by an aged gentleman and his wife, Mr. and Mrs. M. S. Depue, the only conditions being that we pay five per cent of the valuation of the land during the remainder of their natural lives. Their ages are seventy-one and seventy respectively.

This farm is well located, about a mile and a half from the pretty little town of Mountain Grove, adjoining the State Fruit Experiment Station, and is valued at one hundred dollars an acre. This we consider an ideal place for our children's home, as it is entirely away from the large cities and towns, is in a most healthful location, being on the crest of the Ozark Mountains, which, in reality, are only large hills. The climate is fine, the water first class, and the land is especially adapted to the production of fruit and vegetables. This will furnish employment for our older boys and girls, and will also be a great help toward maintaining the living expenses of the Home.

We will also have our own school, in which will be taught all the common branches, as well as the Bible truths that we hold so dear. In short, it will be the aim of the Emmanuel Children's Home to give the world's most needy ones, the little, helpless, friendless children, a chance to be what God meant them to be, and to prepare them for the work that will fall on the children when our work is done.

Over two thousand dollars has been sent in small donations, from all parts of the United States and from foreign lands, for building purposes, as a result of letters and reports published in the *Globe-Democrat*. We are building now, and shall soon be able to care for a much larger number of children; in our present cramped quarters we can care for but few. We have seven small children, and a crippled young lady, who is an orphan, and unable to walk a step; and by the time these lines are in print, there will probably be several other children, as arrangements have been made for them.

We intend to begin the publication of a monthly eight-page paper about the

last of March or first of April, the title of which will be the *Emmanuel Children's Home Advocate*.

This is a good field for missionary work, as the truth is almost unknown here. We have met but two persons of our faith since coming here the last of September, and while we often feel homesick for an hour with them, and long for a word of encouragement, yet we know God wants us to be as "a light in dark places;" so we try to be content and do faithfully the work the Lord has given us to do. Pray for us, brethren.

MRS. A. C. AMES.

The One Hundred Thousand Dollar Fund

IN the REVIEW of February 9 A. J. Turville was credited with a donation of one dollar for the Washington building fund. This was an error in confusing two names with donations to different funds. It should have been, Mrs. E. A. Culberhouse, \$.75. This reduces the amount previously reported twenty-five cents.

Amount previously reported..\$59,551 13

Mr. and Mrs. Timothy B. Stewart	100 00
A. Korle	50 00
Mrs. O. G. Burnett	27 00
James and Letta Rice	25 00
Henry Toyne	20 00
Mrs. Anna M. Monk	10 00
James A. Dye	10 00
Mrs. Josephine and Miss M. E. House	10 00
Wesley Squier	10 00
R. I. Francis	10 00
Mrs. Lucinda Sayre	10 00
Edward and Reba Detlefs ..	10 00
F. C. Ernst (South Africa)	9 68
Byron (Cal.) Sabbath-school	6 25

FIVE DOLLARS EACH

G. B. Jenkins, Mrs. M. A. Clark, Roy W. Day, W. Yates, Mrs. Kenney, F. H. Hicks, Mrs. N. L. Bolinger, Anna Fryer, a friend, Mrs. W. E. Groomer, H. G. Lucas, Mr. and Mrs. W. A. Brace, Mrs. A. M. Davis, A. C. Clawges, W. W. Stebbins, Mrs. E. Loch, Emily David, M. Howell, W. H. Rothwell, Marion J. Gabby, Mrs. C. A. Smith, E. W. Hampton.

THREE DOLLARS EACH

S. A. Crichlow (Trinidad), John Le-land, Ontario Tract Society.

TWO DOLLARS EACH

Mr. and Mrs. D. E. Brown, Mrs. Charles Woodley, Katie Weibrecht, Mr. and Mrs. Fred Phillips, Mr. and Mrs. W. W. Wheeler, Mrs. Mary Roberts, Fritz Horner (Germany), E. Haynes, D. Voth, E. W. Stone, Mr. and Mrs. A. M. Davis, L. S. Lauritsen, Theodore Doty, Mrs. M. L. Latta, Enos Rishel, Mrs. Walter Baker, O. L. Nash. Arapaho (O. T.) Home Dept. Sabbath-school, \$2.50; Mrs. A. D. Aycock, \$2.50; Mrs. Matilda Wareham, \$1.25; Lena Keeler, \$1.25; S. J. Nathie, \$1.10.

\$1.50 EACH

J. A. Roser, J. W. H. Geiss, Dora E. Reed.

ONE DOLLAR EACH

Mrs. Clara McDonald, C. R. Oliver, Mr. and Mrs. J. E. Price, Mrs. A. M. Wheeler, Janett Lowell, Emmie Mead, Hannah Tough, Mrs. Ellen Hopkins, R. F. Hopkins, Mrs. Rachel Endicott, J. D. Andrews, a friend, Cliff Kaser, Frank

Clark, Mrs. Sarah Ketchum, Lida B. Moore, Mrs. E. M. Parks, C. E. Upchurch, Mrs. C. H. Mullins, Mrs. V. O. Wallace, W. A. Young, C. R. Beeler, O. C. Jones, Brother Chase, Mrs. N. E. Moore, Nella Heath, Mrs. J. A. Clayton, William C. Corus.

FIFTY CENTS EACH

Floyd Jones, Glen Swingle, Forest Griffith, Mrs. J. S. Goodman, Mira Wheaton, Almond Moch, a brother, W. W. Sitton, Eunice Adkins.

TWENTY-FIVE CENTS EACH

Bessie Doty, J. W. Burden, a brother, Charles R. Jones, M. L. James.

TEN CENTS EACH

Edgar Nelton, a friend, W. P. Jones, J. J. Chastin, J. F. Whitworth.

J. H. and Irene Roberts	\$	10 00
Burrough (Cal.) church		20 00
J. A.		25 00

Total reported\$60,114 41

A further list will follow. Send all donations to W. T. Bland, Takoma Park Station, Washington, D. C.

Field Notes

BROTHER D. H. LEWIS reports six new adherents to the truth in Westphalia, Mich.

SUNDAY night meetings have been opened with a promising interest in Berkeley Hall, Boston, Mass.

THE Minnesota *Worker* announces a canvassers' institute to be held at Maplewood School, Maple Plain, April 4-18.

A COURSE of meetings which was begun in Flint, Mich., and continued four weeks, resulted in adding five to the number of Sabbath-keepers there.

A SABBATH-SCHOOL of about thirty members has been organized at Viborg, S. D., where meetings have been held recently by John W. and Tillie Christian.

THE Nebraska *Reporter* says: "The conference committee is planning for a workers' council in March or April, to arrange for the most vigorous summer's campaign ever entered upon in Nebraska."

ELDER C. McREYNOLDS reports the dedication of a new church building at El Dorado, Kan., which was erected at a cost of \$1,263. Citizens of the place donated a fine bell. There is no debt upon the building.

ELDER W. J. STONE reports that the church at Hartford City, Ind., "is greatly encouraged by the additions during the recent series of meetings." A Sabbath-school of nineteen members was organized February 11 in the vicinity of Hartford City, which has since grown to about double this number.

SISTER MARY I. STEELE reports from Preston, Kan.: "I now have forty-eight families reading *The Family Bible Teacher*. Elders Thorn and Johnson have been holding a series of meetings here, with a good interest. My readers crowded the house every evening. Some have taken their stand for the truth, and there are others who will do so soon."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Relation of Church-Schools to Sabbath-Schools

THE terms "Sabbath-school" and "church-school" have become so familiar to us that we use them without thinking of their significance. But let us notice: A school "is a place for acquiring knowledge and mental training." Knowledge is "clear and certain perception of truth and duty." Therefore a school is a place for acquiring a clear and certain perception of truth and duty.

The Saviour says, "Thy word is truth." Thus we see that a school is or should be a place for acquiring a clear and certain perception of the Word of God, and our duty not only to God, but to our fellow men and ourselves as well. What, then, could be more fitting than such a school on the Sabbath, the day the Lord has given us in which to think and to learn of him—a school which none are too young, and none too old, to enter, but all can be studying a clearer perception of truth and duty, the rays of truth becoming brighter and more distinct in the minds of the older ones as they endeavor to present them to less mature minds, the younger members of the flock?

Our Sabbath-schools are schools on the Sabbath for the church; our church-schools are schools on the week-days for the church—both having the same grand principles, both the same great object; namely, the preparation of the children and youth to be messengers for God, to carry this last message of truth to a lost world.

Even in the earliest days of the history of God's people there was felt a need for such schools. I say *schools*; for the instruction received on one day not being considered sufficient to counteract the growing evils in the world, consecrated ministers (the reformers of that time) began to provide teachers whereby each child might receive daily such instruction and training as were necessary to carry forward his work. Men and women gave their lives to this work of saving the children and youth, and God greatly blessed their efforts.

To-day our children are in even greater danger than were the children in those days; and are not the souls of our children as precious as were theirs? Then is not the need of schools *now* even greater than then? The Lord himself directed the education of Israel, and the Lord himself has given directions concerning our education.

In the very nature of the terms, Sabbath-school and church-school are inseparable, one working, planning, praying, hand in hand with the other, even as sisters.

"Can the church-school be a help to the Sabbath-school?" I hear you ask. I answer, Yes, emphatically yes, in many ways, some of which may be suggested. The church-school may develop an interest in the Sabbath-school by studying the lesson for the following Sabbath during the week. One of the most in-

teresting Sabbath-schools ever brought to my notice was one where the children, having studied the lessons each day in school, looking up all geographical and historical facts of interest, memorizing the most important truths and where found, were eager and anxious to tell the lessons they had learned during the week, in fact, they almost became the teachers, in their enthusiasm, while the teachers were put to shame, realizing how short a time they themselves had spent on the lesson. Are lessons thus learned by the children easily forgotten?

You say, "Parents can do this in their own homes." That is true; but do they? Ask the majority of the teachers, and they will tell you that very few children come with the lesson learned; their parents were too busy, and a casual reading of the lesson in the Scriptures, or a hurried going through the lesson (simply answering questions) once or twice, is not sufficient to impress deeply the minds of the children.

I quote: "And even greater care should be taken by the parents to see that their children have their Scripture lessons than is taken to see that their day-school lessons are prepared. Their Scripture lessons should be learned more perfectly than their lessons in the day-school. If parents and children see no necessity for this, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them."

Again: the teacher in Sabbath-school urges the children to learn the memory verse. All know how few respond. Let us enter a church-school. The teacher has carefully written on the blackboard: "Memory verse: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Zech. 4:6." It is plain, where all the children may read, and after having called their attention to it, she reads it with them. The children, although so young, soon learn not only the words of this verse, but lessons from it by having it constantly before them. The interest they manifest in this is surprising; the first of each week they ask for the new verse, and are eager to learn it. These children are anxious to attend the Sabbath-school, and give new life and inspiration to the teacher there.

Weary parent or teacher, is there some boy or girl with whom you are almost discouraged? Do you wonder how the child can ever be reached? You know that the physical activity of one often disturbs a whole class, and yet the teacher in Sabbath-school has not the opportunity to discipline that the teacher in the day-school has; consequently the close of the Sabbath-school finds his nerves tired out, his energies exhausted. Be not discouraged, O teacher! You would do anything to win the children. You would like to understand them better, but you have so little time with them that it seems impossible. Have you ever thought of this? The teacher in the day-school is intimately associated with the pupils for five days of the week, five hours each day, and perhaps has learned many things that would be a help to you. She is equally interested in the pupil. Can you not talk this matter over together, and then with the Lord? Here, also, in a chance for the parent. The co-operation of the three—parent, Sabbath-school teacher, and church-

school teacher—will mean much. In unity there is strength, and the united efforts of all those who have the largest part to act in a child's life can not fail to bring forth results—fruit for the kingdom.

Now, in what way may the Sabbath-school be a help to the church-school?—By each member's showing an active interest in the church-school, not by criticizing and tearing down, but by helpful words and suggestions; by each parent's sending his children, by giving his means, by co-operating with the teachers in their work. The work is not easy. The path is not always strewn with flowers, and yet it would help the church-school teacher, O, so much! to know that each member of the Sabbath-school of her church was praying for the church-school work, was praying for its success, that it would bring forth a bounteous harvest—children ready for the kingdom.

We often hear the question, "Well, why are there not greater results seen from these schools?" Why not? You who feel inclined to ask this question, please ask yourselves this, "What have I ever done to help bring forth greater results? What do I intend to do?" When each one realizes his responsibility in this, we feel that we can truthfully say, "The Lord will do great things for us" in this work. In fact, he has already done great things, greater than we can ask or think. Since the Lord has said that the children are his heritage, is any price too great for us to pay for their eternal salvation? And will not any sacrifice look small if we—parents and teachers—can come bringing our sheaves, the children, with us, and can say, "Thine they were, and thou gavest them me; and they have kept thy word;" and then listen to the sweet welcome words, "Enter thou into the joy of thy Lord"?
PEARL HALLOCK.

Current Mention

—Twenty-nine persons were injured in a collision between trains in the new subway in New York City, March 7. The accident constitutes one feature of a strike of subway employees which began a few days before, new men being required as engineers.

—President Roosevelt will recommission all the members of his former cabinet, with the exception of Postmaster-general Wynne, whose position is now filled by Hon. George B. Cortelyou, late chairman of the Republican national committee and formerly private secretary to President McKinley.

—The Standard Oil trust has retaliated against the State of Kansas for its action against the trust, by an order through the Prairie Oil and Gas Company, the Kansas branch of the Standard Oil monopoly, to the effect that hereafter no Kansas oil testing below thirty degrees gravity will be bought by the company. This affects nearly two thirds of the Kansas production, the average of Kansas oil in degrees of gravity being only twenty-eight. The grand jury at Cynthia, Ky., brought in two hundred indictments against the Standard Oil trust March 8.

— Serious rioting in Spain was reported by telegrams from Barcelona, dated March 8. It is stated that 40,000 unemployed workmen in Spain are starving, and meetings of the unemployed are held to protest against the holding of carnivals at such a time. At the meetings the cry is frequently raised, 'Long live anarchy!' There have been numerous conflicts between striking workmen and the police.

— In a "rescript" issued March 3 the czar has promised the people the right of petition for a redress of grievances, which is considered in Russia a long step toward representative government, and has caused great rejoicing among the people generally, though there are some who are skeptical as to the realization of any greater measure of the long-sought blessings of liberty. In central Russia there is an uprising of the peasants against the land-owners, and the former are pillaging the villages and destroying property. The strike still continues in St. Petersburg, with little signs of improvement.

— President-elect Roosevelt and Vice-President-elect Fairbanks took the oath of office March 4, as the central figures of a display which in magnitude and magnificence eclipsed all like demonstrations in American history. As pertinent to the occasion the *Literary Digest* observes: "The biggest and most spectacular inaugural celebration in our history leads the newspapers again to remark upon the President's tremendous popularity, and to voice the apprehension, plainly expressed in some editorials and hinted in others, that his alleged tendency to overstep his powers during his term as an 'accidental' president may develop to an even greater degree now that he is president by election to that office." The number of visitors at the capital was far greater than has marked any previous inauguration.

— Governor Joseph W. Folk, of Missouri, who has risen to prominence as the opponent of "boodlers" and corruptionists in St. Louis, finds himself opposed by the race-track ring in Missouri, which boasts that it controls legislation in that State. A Jefferson City, Mo., telegram says: "The race-track gambling ring is boasting to-day [March 8] that it has control of the Missouri Senate. Not only this, but the ring has defied the governor, and served notice that unless he yields to the demand for a compromise racing bill to permit book making and pool selling, the anti-bribery and other bills which the administration favors will not be passed. One of the combine said to the governor to-day: 'If you will agree to meet us half-way, we are willing to make your anti-bribery bill a law.' Mr. Folk informed the senate missionary that he would not yield an inch, that compromise would neither be tolerated nor considered."

— A determined effort is in progress, in Philadelphia, backed by a combination of the religious forces of the city, to deliver that municipality from the vice and corruption which have long been notoriously prevalent in Pennsylvania's metropolis. A feature of this effort was the observance of a special day of prayer, February 28, by the clergy of the city, the W. C. T. U., and others, to the end that the city officials, particularly

the mayor and the director of public safety, might be influenced to take a proper attitude toward the existing evils. Two hundred ministers met for prayer in Holy Trinity church, and about three hundred more observed the occasion in their respective churches, while at the same time about 1,000 women met for a like purpose in one of the Methodist churches. The religious leaders have appointed a committee to study the situation, collect evidence, and take such steps as will force the responsible officials to take such action as is possible under the law.

— In the greatest battle of the war thus far, and perhaps the greatest and most sanguinary in modern times, Field-Marshal Oyama, the Japanese commander-in-chief, has completely defeated the Russian General Kuropatkin, the Russian forces being put to utter rout, with tremendous loss of men, guns, stores and munitions in general. The Japanese forces occupy Mukden, the ancient Chinese capital, which has been the Russian base throughout the winter. To win this victory it was necessary for the Japanese to assault and carry positions which the Russians have been fortifying for months, and these assaults were made with a fanatical bravery and utter disregard of life which probably has never been surpassed in the annals of warfare. The line of battle extended twenty miles, and the effort of the Japanese commander was to outflank and encircle the Russian forces, and cut off their retreat northward from Mukden, in which aim he was largely successful, though Kuropatkin and a portion of his shattered army are said to have escaped to Tie Pass. The total number of men in the two armies is believed to have been about 700,000, and of these more than 150,000 are believed to have been killed or disabled. Meanwhile it is reported from St. Petersburg that General Kuropatkin has been recalled, and that he will be court-martialed for his defeat. The Russian government declares that it is unshaken in its intention to prosecute the war to a successful issue.

— Secretary Garfield, of the Department of Commerce and Labor, recently submitted to the President a report of his investigation of the beef trust, in which he stated that he found nothing to justify legal action against it as a violator of the law. This report being made public, the Kansas Legislature adopted a resolution, March 6, which challenges the correctness of its conclusions, citing in evidence (1) that there is an "enormous disparity between the price of beef on the hoof and beef on the block;" (2) that "the cattle industry of Kansas has been steadily declining for the past seven years, the price of cattle going lower;" (3) that "under the operations of this trust there is no longer any fixed relation between the price of beef and the price of corn;" (4) that the price of cattle in Kansas is now so low that "there is no longer any profit in feeding cattle for the market;" (5) that "at the same time the price of beef on the block is being constantly advanced to the consumer;" (6) that "the purchaser knows that there is but one market in which he can buy one of the necessaries of life, and that he must buy of the beef trust at whatsoever price it may fix;" in view

of which the resolution characterizes the report as being "entitled to no credit, faith, or confidence, and made without sufficient care," and proceeds: "Therefore be it resolved by the senate, the house concurring therein, That we request the President of the United States to reject this report, and appoint some man with experience, independence, and nerve that will qualify him for the task of investigating this gang of commercial highwaymen known as the beef trust, to the end that the public may be fully informed as to the sources of their enormous profits, the foundations of their colossal fortunes, and the means, instruments, and agreements by which for a generation they have robbed both the purchaser and the consumer, to the end that legislation protecting both may be intelligently devised, and that the light of publicity, that light that is destructive of all trusts and combinations, may be thrown upon the operations of this vicious and iniquitous conspiracy." At Chicago, meanwhile, witnesses are being subpoenaed to appear before the federal grand jury, March 20, when an investigation of the beef trust will be begun by that body.

NOTICES AND APPOINTMENTS

Southern California Conference of the Seventh-day Adventists

This conference will be held at Fernando, Cal., April 11-16, 1905. Fernando is a small town twenty-one miles north of Los Angeles, on the Southern Pacific Railroad.

This is not a camp-meeting, but a conference for the election of officers and the transaction of all conference business.

Delegates will be elected as follows: One delegate for each church, without regard to numbers, and an additional delegate for every twenty-five members. Officers of churches will please see that the delegates are elected, and the names sent to Edward Treganza, Fernando, Cal.

CLARENCE SANTEE,
Pres. So. Cal. Conf.

Information Concerning the Coming General Conference

THE members of the General Conference Committee have had under consideration the plans for entertainment at the coming General Conference. It was decided that the price of board for breakfast and dinner would be fifty cents a day, and that evening lunch would be served on the European plan.

The rates for tents have been established as follows:

Tent, 12 x 14, one bed, with furnishings \$ 9.00
Tent, with two beds, and furnishings 11.00
These rates cover the entire meeting.

Baggage will be delivered to and from depots at the following rates:—

Trunks, one way, to or from Washington \$.50
Hand-bags, one way, to or from Washington .25
Trunks, one way, to or from Takoma Park Station .15
Hand-bags, one way, to or from Takoma Park Station .10

There is no reason why passengers can not bring their hand-bags on the street-cars.

Full instructions for reaching the grounds will be given later, so that all will have the necessary information for their guidance.

It is hoped that the brethren and sisters coming to the conference will not try to board themselves. The committee feels that

it would be far better for the interests of the meeting if all persons would take their meals at the dining-room.

In behalf of the 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.—Single man to work on farm. Good wages will be paid. Address E. H. Diamond, 69 Grant St., Battle Creek, Mich.

WANTED.—A married or single man to work by month or year on a farm in Niagara County, N. Y. Will pay good wages. Address H. M. Fleming, Burt, Niagara Co., N. Y.

FOR SALE.—Seventeen packages of flower seeds, all different varieties, 25 cents; five collections, \$1; postage paid. Fresh seeds from our own garden, liberal packages, all named. Address Mrs. H. F. Lamb, Blencoe, Iowa.

WANTED.—Your name and address, provided you would like to use the very best vegetable shortening America affords. Olive-oil is the hygienic shortening of to-day. Send stamp for circulars to Dr. O. C. Godsmark, Mission Ridge, Chattanooga, Tenn.

FOR SALE OR RENT.—Will sell or rent my bath and massage parlor equipment and trade very cheap, as it becomes necessary for me to have a change. Good location and opening for the right party. For information, address H. Gillis, 414 Ferry St., Lafayette, Ind.

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.

FOR SALE.—At Urandale, Mich., fifteen-minute electric-car ride from Battle Creek, 4 acres, new cottage, barn, workshop, poultry house and parks, all kinds fruit and berries; two blocks to Seventh-day Adventist church and Sabbath-school. Also small house and ½ acre. Also 45 acres, orchard, no buildings. Address A. H. Perkins, R. F. D. 4, Battle Creek, 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. L. J. McCutchen, Midland, Va., REVIEW, Signs, Watchman, Instructor.

A. C. Handley, Clay City, Ind., Signs, Watchman, Life Boat, and tracts.

Mrs. C. E. Burgeson, Star Lake, Minn., REVIEW, Signs, Watchman, Instructor, Little Friend, and tracts.

Mrs. Lizzie Warren, R. F. D. 2, Piedmont, Ala., periodicals; could also use a large number of "Appeal to Clergy."

Mrs. E. A. Himebaugh, 15 Clinton Ave., Predonia, N. Y., copies of the REVIEW of January, February, and March, 1904.

Obituaries

In loving memory of our dear daughter Gladys, who died in South Haven, Mich., March 16, 1904, aged 19 years and 1 month. "Asleep in Jesus, blessed sleep."

C. D. AND C. L. HALL.

THOMPSON.—Died at the James White Memorial Home, Feb. 16, 1905, William Thompson, aged 80 years. He accepted the advent message and was converted in 1889, at Wichita, Kan. He and his wife have resided at the James White Home for five years. He was a faithful, humble, devoted Christian.

L. McCoy.

BRUSH.—Died in Fresno, Cal., Jan. 9, 1905, Brother Leander Brush, aged 66 years. December 23 his right leg was broken by a fall from a wagon, and amputation became necessary. He fell asleep with the blessed assurance of a part in the first resurrection. Words of comfort were spoken by Brethren Dart and Thurston, from Rev. 14:13.

Mrs. M. E. BRUSH.

MEEK.—Died at Ellsworth, Kan., Jan. 22, 1905, of heart failure, Sister Elizabeth Meek, aged 60 years and 9 days. For about eight years she has been a valued member of the Seventh-day Adventist Church. Her death came very suddenly; but her parting words were an expression of trust in the Lord. A husband, one son, and three daughters survive her.

B. E. FULLMER.

BEAMAN.—Died at the home of her son, at Sedalia, Mo., Feb. 9, 1905, of pneumonia, our dear mother, Mrs. S. A. Beaman. Mother accepted present truth about twenty years ago. During the last few years her time was devoted to spreading the message. She leaves a husband and four children to mourn her death. Words of comfort were spoken by Elder H. K. Willis.

Mrs. MAUD KIVET.

LACKEY.—Died at the home of her son, at Traverse City, Mich., Mrs. Deborah Lackey, aged 66 years, 5 months, and 7 days. For forty-five years the truths of the third angel's message have been precious to her. Although it has been her lot for several years to be an invalid, she bore her sufferings patiently. Two sons are left to mourn their loss. Funeral service was conducted by the writer.

J. J. IRWIN.

BARTLETT.—Died at his home, near Willis, Mich., Jan. 18, 1905, after suffering for years with cancer of the eye, George W. Bartlett, aged 78 years. Brother Bartlett was one of the first members of the Willis church. He leaves an only daughter. Brief services were held at the Congregational church near his home; and he was laid to rest till the Master "shall come to be glorified in his saints, and to be admired in all them that believe."

M. SHEPARD.

BRINTNALL.—Died at Dresden, Kan., Jan. 23, 1905 of cancer of the stomach, Mrs. Laura L. Brintnall, nee Odgers, aged 42 years, 7 months, and 1 day. She united with the Greenleaf Seventh-day Adventist church in 1887, and lived a consistent Christian life, falling asleep with perfect faith in the risen Saviour. A husband and nine children are left to mourn. The funeral service was conducted by Rev. W. L. Andrews (Baptist); text, 1 Thess. 4:14.

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FERGUSON.—Died at Olympia, Wash., Feb. 14, 1905, Henry Ferguson. Brother Ferguson was born in Illinois, Nov. 8, 1836. He accepted present truth eight years ago under the labors of Elder J. L. Wilson. About three months ago he suffered a stroke of paralysis, and la grippe set in, causing his death. He leaves a wife and seven children. By his request the funeral text was John 11:25. Services were conducted by the writer.

W. F. MARTIN.

YOUMANS.—Fell asleep in Jesus, at Mainard, Mo, Jan. 30, 1905, my dear father, John T. Youmans, aged 69 years, 8 months, and 9 days. He united with the Willow Springs (Mo.) church in 1895, and until death remained a faithful observer of the Bible Sabbath. He leaves a wife, two sons, and numerous friends and relatives to mourn their loss. Words of comfort were spoken at the funeral by Mr. John Brown (Baptist).

FRANK YOUMANS.

MORIS.—Died at her home, near Severy, Kan., Jan. 18, 1905, of consumption, Mrs. Nellie Moris, aged 26 years and 29 days. When about eight years of age, Sister Nellie was converted, and united with the Seventh-day Adventist church of Severy. She was faithful till the day of her death. She leaves a companion, two stepchildren, an aged father, four brothers, three sisters, and a large number of friends to mourn their loss. Words of comfort were spoken from 1 Thess. 4:18.

G. A. VANCE.

HUGULEY.—Died in Battle Creek, Mich., Feb. 20, 1905, three days after returning from Colorado, Daniel Huguley, aged 38 years. For two years he had been suffering with lung trouble, but the immediate cause of his death was heart weakness. He was a graduate nurse from the sanitarium training-school, and was held in the highest esteem by all who knew him. A devoted Christian who lived to serve others, he was greatly beloved and lamented by all. He accepted the Seventh-day Adventist faith in his youth, and his consistent, godly life attested his loyalty to its sacred principles.

L. McCoy.

FISHER.—Died at the home of his father, Brother Rudolph Fisher, near Deshler, Ohio, Feb. 6, 1905, Lawrence Marion Fisher, aged 41 years, 4 months, and 15 days. About four years ago he suffered a severe attack of la grippe, which was followed by pulmonary trouble. He left the comforting assurance that all was right between him and his God. A father, mother, three brothers, and four sisters—one of whom is the wife of Elder H. H. Burkholder—are left to mourn their loss. Words of comfort were spoken by the writer, from Job 14:14 and Rom. 8:28.

R. G. PATTERSON.

COY.—Died at the home of his daughter, Mrs E. C. Cushman, on the school farm two miles southeast of Hemingford, Neb., Jan. 22, 1905, of pneumonia, John Coy, aged 76 years, 11 months, and 20 days. He was converted under the labors of Elders Snook and Brinkerhoof and also a faithful brother-in-law. He united with the Seventh-day Adventist Church, and remained a faithful member till death. He loved present truth, and looked forward to the time when God's people will be gathered home. Words of comfort were spoken by G. A. Kirkle, from Rev. 14:13.

E. C. CUSHMAN.

MADDOCK.—Died at the home of her daughter, Mrs. Daniel Marrs, near Arrington, Kan., Feb. 6, 1905, Mrs. Susan Maddock, aged 88 years, 8 months, and 8 days. At the age of sixteen she united with the Baptist Church; for the last thirty years, however, she was a member of the Seventh-day Adventist Church. For many years she was a constant sufferer, but was very patient, resigning all to the will of her Heavenly Father, in whom she had the utmost confidence. Her walk in life was such that commanded the most profound respect of all with whom she came in contact. The funeral service was held at the home. The remains were taken to Nebraska for interment.

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WASHINGTON, D. C., MARCH 16, 1905

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

A LETTER from Petaluma, Cal., says: "Our young people distributed about four hundred of the tract, 'An Appeal to Clergy.'"

ELDER I. G. KNIGHT and his wife, of the Panama Mission, who have been spending a few months in Kansas to regain their health, sailed early in the month from Mobile, returning to Bocas del Toro.

SOME gratifying information concerning the amount received thus far on the annual offering will be found in a statement by the assistant treasurer of the General Conference which is printed on the nineteenth page.

BROTHER PAUL CURTIS and his wife, of Iowa, who have been helping in the evangelistic work in Washington, have left for Calgary, in the Canadian northwest, where they will labor under the direction of the Northern Union Conference, Iowa sending them to the field, and continuing their support.

BRETHREN S. N. CURTISS, the manager of the Review and Herald Publishing Association, and I. H. Evans, the receiver of the Seventh-day Adventist Publishing Association, are in Battle Creek, Mich., this week, adjusting matters incident to the transfer of the publishing work from the old to the new corporation.

ON account of the continued demand for the tract "Appeal to Clergy," it has been necessary to order the ninth edition of sixty thousand copies. The total number thus far printed in this form is three hundred and ninety thousand copies, and they are nearly all in the hands of the people. This good work ought to be continued until the message of the Lord's Sabbath has been made known in every community in this country. Let each one act his part faithfully.

It has been decided that the REVIEW will be the medium through which the complete report of the coming session of the General Conference shall be given to the people. The size of the paper will be increased, and the usual departments will either be cut down or omitted entirely, as occasion may require, in order

to give room for this special matter. The regular subscribers to the REVIEW will thus receive without additional charge the only complete reports printed of this important meeting. A more complete statement of the plans is made in "An Important Announcement," which will be found on the eighteenth page.

IN view of the great significance of the present movement in the District of Columbia in behalf of religion in the public schools, it has been decided to hold another meeting at the Lafayette Opera House on Sunday evening, March 19, at which the proposals submitted by the committee of fifteen to the conference of clergymen and laymen will be fully considered. An invitation has been extended to Elder A. T. Jones to unite with the workers in Washington in order that the fullest advantage may be taken of this present opportunity to present the principles of true Christianity and the special truths of this message to the people of Washington. Brother Jones has accepted the invitation, and will be one of the speakers at the meeting next Sunday evening.

WE could fill a good-sized department in the REVIEW each week with the words of commendation and encouragement which come to our office from our readers, and while we forbear to use the space for this purpose, we are glad to acknowledge our appreciation of these kind messages. One brother writes, under date of March 5: "This last REVIEW rejoices me more than any issue that I have read since accepting the message in 1892." The events with which we are dealing, and the situation which we are plainly facing, are certainly most stirring, and we can hardly see how it is possible for any believer in this message to follow the present developments without being greatly aroused and stimulated to earnest service. Those experiences to which we have looked forward for many years are now becoming a part of history. It is a time for loyalty and devotion to this message.

THE first edition of the Helen Miller Gould prize essays on the comparative merits of the Roman Catholic and American Revised Versions of the Bible, edited by Melancthon Williams Jacobus, of Hartford Theological Seminary, is now ready for distribution.

These essays are the result of prizes offered by Miss Gould for the best essays on the double topic: first, "The Origin and History of the Bible Approved by the Roman Catholic Church;" second, "The Origin and History of the American Revised Version of the English Bible."

The price of the book is 50 cents, and 50 cents postage should be added to

foreign orders. Address Dr. Wilbert W. White, 541 Lexington Ave., New York, N. Y.

The Thirty-sixth Session of the General Conference

THE thirty-sixth regular session of the General Conference (ninth biennial) will convene in Washington, D. C., May 11-30, 1905, for the election of officers, and the transaction of such other business as may properly come before the body.

The constitution of the General Conference makes provision for the election of delegates in the following manner:—

"Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each one thousand of its membership. Each local conference not included in any union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each one thousand members."

The officers of the various union and local conferences are hereby requested to send the credentials or a certified list of their delegates at once to the secretary of the General Conference, Elder W. A. Spicer, Takoma Park Station, Washington, D. C.

By order of the committee,
A. G. DANIELLS,
Pres. of the Gen. Conf.

Washington, D. C.

THERE was a very large attendance at the meeting held in the Lafayette Opera House on Sunday evening, March 5. The collection more than covered the rent of the house. As far as my knowledge goes, it was by far the largest ever taken at any public meeting held by our people in Washington, D. C. A number of inauguration visitors were present, and seemed much interested in the discourse by Elder Luther Warren on the subject of the inauguration of the King of kings. Some of these visitors remained after the meeting to ask questions about the new truth and the new people whom they had seen and heard for the first time.

The question of the enforcement of the teaching of religion in the public schools is now coming directly to the front. The editor of the REVIEW spoke in Lafayette Opera House Sunday night, March 12, on this subject. The great battle is on. The Lord calls upon his people to come up to the help of the Lord, to the help of the Lord against the mighty.

We are glad to report that we have now passed another way-mark in the work of raising the One Hundred Thousand Dollar Fund. The list, as published on page 20, now stands at \$60,114.41. Will not some of our brethren of means come to our help, that the remaining \$39,885.59 may be raised before the next General Conference, which opens May 11? It is evident that, while our brethren and sisters of limited means will give constantly, unless those who can make donations of from one to five thousand dollars come forward immediately with help, the work which should be done in Washington will be retarded. Now is our opportunity. J. S. WASHBURN.