

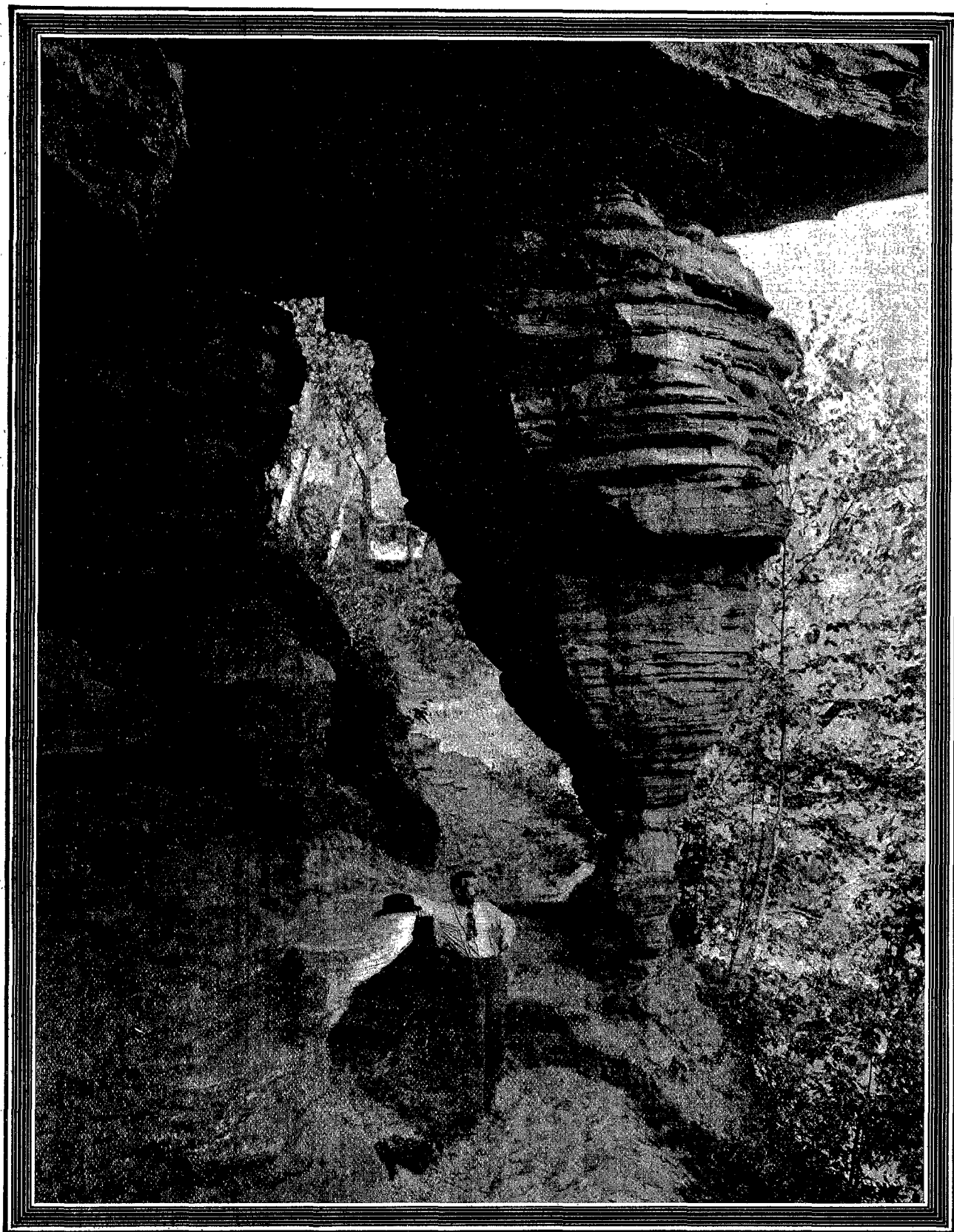
The Advent
And Sabbath
REVIEW HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD
AMERICA

Vol. 82

WASHINGTON, D. C., THURSDAY, MARCH 23, 1905

No. 12



THE HORNET'S NEST—ONE OF NATURE'S CURIOSITIES

Publishers' Page

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

The Review

will contain the full reports of the proceedings of the coming General Conference.

There will be no General Conference *Bulletin* issued this year; but the REVIEW will contain the reports usually published in the *Bulletin*. The REVIEW will be enlarged during the time the conference reports are published, in order to include the reports and other important matter in connection with the conference in addition to its usual contents.

On account of extra expense incurred by enlarging the REVIEW, the two and four months' subscriptions will be discontinued from April 1 to June 30, and the three months' subscription will be raised from 40 cents to 50 cents, except to the present subscribers who may desire to renew before June 30. To these the regular three months' subscription rate is continued.

No change is made in the twelve, eight, and six months' rates.

The General Conference Review Rates:

12 months, \$1.50; 8 months, \$1.00; 6 months, 75 cents; 3 months (April 1 to June 30), 50 cents.

Life and Health The April Issue

THE April number of *Life and Health* is now ready; and it will be found to be the same benefactor to the general public as former issues. A large edition of this number has been printed in an attempt to supply the ever-increasing demand. The January, February, and March editions were exhausted before the middle of the respective months in which they were issued, though more than double the list was printed in anticipation of a liberal increase.

Contents of April Number

Hygiene Among the Israelites, the second of a series of articles by Mrs. E. G. White, embracing practical instruction on prevention of diseases, cleanliness, diet, advantages and regulations, rejoicing, etc.

Economy in Food, by David H. Reeder, Ph. D., M. D., suggesting some kinds of foods best suited to health and economy.

Health by Hard Work, a study of the methods of President Roosevelt in attaining perfect physical health.

An Informal Talk on Dietetics, by J. E. Caldwell, M. D., citing various provisions made by nature in the animal

kingdom for food and its assimilation, and contrasting them with the natural provisions made for man.

Care of Sleeping Rooms, by O. C. Godsmark, M. D., containing practical instructions needed in thousands of homes.

How Disease Is Transmitted, furnishing instances to illustrate the various ways in which fatal diseases are transmitted, and giving practical suggestions to prevent contagion.

System for an Attack of Pneumonia, for Hair Tonic, Eczema, Bad Coughs, Lung Diseases, Stomach and Liver Troubles, etc.

Editorials on Fletcherizing Foods, Germ Diseases, Stimulants, Displacement of Stomach, Food and Salvation, Sugar as Food, After Forty, Comments on Oslerism, Distilled Water, Right Habits for Children, News Notes, etc.

The above partial outline of the contents of the April number will suggest the value of this issue.

Prices

Yearly subscription, 50 cents.

Club of 10 or more copies to one address, for one year, 30 cents a copy.

25 or more copies, in one order, to one address, 2½ cents a copy.

Liberal discounts given to agents on annual subscriptions.

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Colds, Their Causes, Prevention, and Cure

G. H. HEALD, M. D.

"ONLY a cold," may, and often does when neglected, result in serious complications. The object of our new book is to enlighten the public upon the causes of colds, to teach methods of prevention, and to outline proper treatment for their cure. It will prove a blessing to any household in preventing and relieving suffering, and will save many lives.

The chapter on the Treatment of Colds is in itself worth many times the price of the book. It contains practical directions for "breaking up" a cold by simple, rational treatments without the use of drugs. It is most valuable, however, in its suggestions for the *prevention of colds*.

It will be found to be a veritable household manual, a ready counselor, and a good physician.

Beautifully bound in cloth, 58 pages; price only 25 cents, post-paid.

An Appeal to Clergy

THOUGH over 400,000 of this "Open Letter" tract have been circulated since the first of January, still the orders are coming in for hundreds and thousands, and with these come good reports of effective work accomplished in their circulation.

Of the tract, a worker recently said: "While it is only an eight-page, costing less than one half of a cent, it is equal to an eight-inch solid shot in its results."

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Do You Know

What gave rise to the Adventist denomination and its work?

When, and by whom, the second coming of Christ and the end of the world was first preached?

Who first presented the Sabbath to Adventists?

The first English and foreign publications? The details of the rapid increase in the publishing work in all languages?

Who was our first foreign missionary? How many nations are now receiving the message?

How the third angel's message has marvelously developed along all lines?

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NEW YEAR-BOOK

For 1905

which will meet a demand long felt by furnishing honest, inquiring people with a statement of the belief of the church in a condensed outline of the fundamental principles, together with a comprehensive history of the church and a display of its present thorough organization, and in supplying the members of the church in convenient form the information they constantly need in connection with the work of the church. It

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Practical Suggestions on various topics pertaining to good housekeeping.

Prescriptions, in the form of answers to questions, for Dyspepsia, Toning the

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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Quoted in the Proclamation of "the Faith which was once delivered unto the Saints"

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Editorial

A Distinct Call

THE very circumstances of our present situation constitute an emphatic call to those who know the truth to be true to their mission, and to give the people of the whole world the saving message for this generation. What do we see?—Crime and lawlessness increasing so rapidly that sober men are becoming alarmed; a manifest weakening of the very foundations of civil and social society; a concentration of wealth and the control of the leading industries of the world in the hands of a few; a strong tendency to paternalism in government, and to the exercise of increased power by the general government; a repudiation on the part of many religious leaders of doctrines which are essential in such a Christianity as was taught by Christ and his apostles; a growing demand for religion to be recognized, taught, and enforced by the state; and with all the rest the definite expectation of a general revival of religion without recognizing the necessity of restoring the foundations of Christianity which have been either undermined or entirely overthrown. These are simply the bold outlines of the picture of the present situation in the world. Some thoughtful persons are beginning to realize to a certain extent the peril of the time, and are casting about for a remedy; but for lack of the clear light of prophecy and a positive divine leadership, they are unable to cope with the situation, and are often moved to adopt methods of reform which will only increase the troubles. We can see more and more clearly that God's mes-

sage of reform, a reform based upon the writing of his unchanged law upon the heart by the eternal Spirit, is the only remedy for the situation, and that this remedy must be applied to each individual member of society instead of to society as a whole. This calls for the proclamation of the third angel's message in the highways and in the byways,—the everlasting gospel in its purity and power,—the message which reveals the causes of the perils that confront us, and the inevitable result of the rejection of God's law, and teaches "repentance toward God, and faith toward our Lord Jesus Christ." Let us respond to the urgent demand for this message.

A Father's Love

THERE is only one explanation of the provision made for rescuing helpless but rebellious sinners from the destroying power of our adversary the devil. It is the outworking of a Father's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." That mighty love which is inseparable from the being of God did not hesitate to pour out itself in that gift which caused heavenly intelligences to marvel, and gave to them a new revelation of what love is. This is the love "which passeth knowledge." But it is not enough that this current of love should flow from the Father to his children; there ought to be a return flow from the children to the Father. And, incomprehensible as it may seem to finite minds, it is only this reciprocal love which can fully satisfy that infinite Being whose life is love. And so it is not simply for our salvation, but also for God's satisfaction that we should love him with all the heart, might, mind, and strength. Thus will the channel be kept open, and the current ever flowing in love's system of circulation. "We love, because he first loved us."

"While we walk with God in light,
God our hearts doth still unite;
Dearest fellowship we prove,
Fellowship in Jesus' love:
Hence may all our actions flow,
Love the proof that Christ we know;
Mutual love the token be,
Lord, that we belong to thee."

Reproach to Church

Religion in Public Schools a Menace to Morals

Address by W. W. Prescott

Seventh-day Adventist Editor and Member of Non-sectarian Committee Vigorously Opposes Mixing Church and State—Strife and Danger to True Religion Would Follow—A Living Issue

THE following report of the meeting which was announced in our last issue to be held at the Lafayette Opera House on Sunday evening, March 12, appeared in the *Washington Post* of March 13. The headlines at the beginning of this article, and the subheads which follow, are just as they appeared in the *Post*.

Through this medium the principles which lie at the foundation of the true relation between religion and the state have been presented to many thousands of readers, and the interest aroused by the local movement in behalf of religious instruction in the public schools will cause many to give attention to these principles now who otherwise might not take the time to read upon this subject.

Knowing the interest which our readers have in this matter, we reprint the full report of the meeting. The *Post* said:—

That much interest is being taken in the idea of introducing religious moral training in the public schools of the District of Columbia was demonstrated last night by the large audience of mothers and fathers which gathered at the Lafayette Square Opera House upon the occasion of an address bearing upon the subject by Mr. W. W. Prescott, of this city, editor of the *REVIEW AND HERALD*, the official organ of the Seventh-day Adventists. The theater was comfortably filled, and at the conclusion of the address a number of the auditors propounded questions, which Mr. Prescott answered in a manner apparently convincing to those who asked them.

The speaker said he is unalterably opposed to the plan of introducing pronounced religious principles into the curriculum of the school system, and stated that such a plan would lead to a union of the church and state, which, he declared, proved disastrous in the early history of the world. He expressed the opinion that like strife would follow the adoption of the present idea, and was apprehensive that in time one denomination would be recognized, with the result that America would witness a repetition of the conflict between the Italian government and the Catholic Church.

In the course of his remarks the speaker referred to the meeting of the general conference of clergymen and laymen, representing the various church doctrines, to be held next Wednesday, to receive the report of the subcommittee of

fifteen, which has been considering the advisability of the religious education plan. He stated to a reporter of the *Post* that he, with the representatives of the Hebrew faith, had dissented from the report of the committee, of which he is a member, for the reasons outlined. He announced last night that a meeting under the auspices of the Seventh-day Adventists will be held next Sunday night at the opera house, at which the report of the subcommittee will be discussed in all its phases.

A Great Living Issue

The address of Mr. Prescott, in substance, follows:—

"We are confronted by a vigorous movement to secure the introduction of definite religious instruction into the public schools of the District of Columbia. A large conference has been held, attended by leading clergymen and laymen. Resolutions of a sweeping character were presented to that conference. These resolutions were referred to a committee of fifteen persons representing the various religious denominations. That committee has held three meetings, and will make its report to the conference next Wednesday. It has already been stated in the daily papers that a majority of that committee will recommend religious instruction, including the teaching of the ten commandments, as a part of the regular work of the schools. We, therefore, are considering a living issue of the greatest importance to every citizen, not discussing mere academic theories.

"I speak as a Christian. I deal with this question of the introduction of religious instruction into the public schools as a Christian who loves religion, entertains the highest respect for the church, and desires the peace and prosperity of the nation. Furthermore, I believe in a Christian education, the foundation of which is the Bible as a revelation from God, a book of divine authority, and the ten commandments as the basis of any morality worthy of the name.

Declared to Be Unchristian

"I deplore the present alarming increase of crime, and would heartily cooperate with any legitimate remedy; but in the interest of a pure religion, an uncorrupted church, and the peace of the state, I must earnestly protest against a movement which adopts an un-Christian method in order to secure a desirable result.

"Seventh-day Adventists hold it as a fundamental doctrine that the law of God should be taught and practised as it was given from Sinai, and as it was interpreted and practised by Christ, the divine teacher, and they probably emphasize this more than any other religious denomination; but, with the apostle Paul, they declare: 'We know that the law is spiritual,' and they recognize it as a divine principle, attested by all history, that only loss and injury result, both to religion and to the state, when the state, ordained of God for things civil, attempts to deal with things spiritual, even though the avowed purpose should be to aid the cause of Christianity.

Teaches Morals in Church and Home

"Crime and lawlessness are increasing. The daily record indicates it. Many

sober men admit it. Reliable statistics demonstrate it. There is an emphatic demand for the authoritative inculcation of the principles of the ten commandments,—the principles of righteousness,—but where shall this instruction be given? We hold that it must be in the church, the home, and the private school supported by voluntary contribution, and not in the public schools, supported by compulsory taxation.

"The signers to the call for the original conference upon this question made this declaration: 'All of us, however, are firmly convinced that the principle of complete separation between church and state is sacred and inviolable, and would advocate nothing that could in any wise compromise it.' The leader of this movement, however, in a published sermon upon the subject, says: 'That sound principle [the separation of church and state] has been confused with another very different, that there should never be any connection between religion and the state. . . . The two should be indissolubly united.'

"The real issue may then be put in this form: Is there any actual difference in principle between the union of religion and the state and the union of church and state; and is such a union of religion and the state justifiable as will permit the state to use its machinery to propagate at public expense the principles of religion?

Christ Authority for Separation

"The divine Author of Christianity laid down the principle to be applied in the settlement of this issue, when he was asked whether a Christian should pay tribute to the state. His reply established the Christian principle not only of the entire separation of church and state, but also the equally complete separation between religion and the state. He said: 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'

"A sharp distinction is thus drawn between things spiritual and things civil—between religion and the state. When this principle is followed, religion and government will neither be in union with each other nor in opposition to each other. Both exist by divine appointment, but their spheres are entirely distinct. Neither will dominate the other. That religion will be the purest which seeks no alliance with the state, and that state will be the most stable which refuses even the unwarranted invitation to form a union with religion.

"When our divine Lord was upon the earth, he sought no aid from government in order to propagate the truth which he came to teach. He even asserted the liberty to teach religion contrary to the law of the state, and gave to his disciples a commission which required them to act in direct opposition to Rome's claim that government and religion 'should be indissolubly united.'

The Reformation a Protest

"The Reformation of the sixteenth century was a protest against the union of religion and government. Luther and his associates opposed the intrusion of the civil magistrate in matters of faith. 'Protestantism sets the power of conscience above the magistrate.'

"Nearly all the American colonies acted upon the false principle, brought

from the practise of England, that religion and the government ought to be united; but when the American nation was founded, it accepted the divine principle of civil government. The demand for the union of religion and the state is an open violation of this principle; and the proposal to teach religion in the public schools is a return to ideas which were discarded at the foundation of this republic. This will inevitably establish a state theology, and involve the compulsory support of religion by taxation, and is a menace to religious freedom. All citizens ought to awaken to the real meaning of this movement, even though the promoters may be sincere in their purpose to do good. The very fact that it is necessary to premise these proposals with a declaration that 'the principle of complete separation between church and state is sacred and inviolable' is in itself a danger-signal, and indicates the violation of the principle. Those who are actually keeping the church and state separate feel no necessity for lulling suspicion concerning their course by protesting their belief in the principle.

"The present condition of our country is due to the neglect of the inspired instruction relating to the home and the church. The Lord has said concerning the ten commandments: 'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down; and when thou risest up.'

Reproach to the Church

"The divine Author of Christianity committed the teaching of the Christian religion to the members of his body, and not to the state or to any of the paid servants of the state. When Christian believers in the home and the church are true to the responsibilities resting upon them, there will be no suggestion of a demand upon the state to attempt to do a work entirely outside its legitimate province. This effort to lay hold upon the machinery of the state in order to propagate religion is a reproach to the church and a stumbling-block to religion. There is a better way. Let the eternal and unchangeable law of God be taught in the church and in the home. Let the Word of God be restored to its place of undisputed authority in the church and in the home. Let the family altars be erected again in the homes where prayer is neglected. Let the religious life be quickened in the home and in the church, and from these springs of influence let the restraining power of our holy religion flow out to counteract the skepticism, the irreligious teachings, and the out-breaking sins of this degenerate age. This is the proper remedy for the increase of crime, and in this lies the only hope of deliverance."

Cheering Words From the Fields

No words could be more cheering than the response of the mission fields to the call to retrench here and there and hold back a little while waiting for the funds to increase. For instance, the West Indies had asked for increased appropriations to meet the needs of their growing work. The request had to be denied for this year by the Mission Board. Elder

Haysmer, president of the East Caribbean Conference, replies:—

You know that on account of the divided condition of our territory, we have not the help that we need; but how dare we say, Give us more, and let other places that are needy go without help? I think all has been done for us that we could expect. What pains me most is to think that the work in China, Japan, Korea, and Spain has to be cut down, and so much needed help kept back.

It is in this spirit that the missionary band in all the earth is facing the common problem as to how this closing message may most quickly be carried to all the world.

W. A. S.

The Two Republics

THE inauguration at Washington on March 4 last is spoken of as "the biggest and most spectacular inaugural celebration in our history." To minds which were able to view the occasion in the light of ancient as well as of modern history, however, it was impressive for another reason than those apparent to the merely curious spectator. To such it was evident that history was being repeated; that the greatest of modern republics is following fast in the course of the greatest of ancient republics,—Rome,—a course which must naturally take it in due time, and that not far hence, to the goal and grave which that ancient republic reached.

It is a striking and significant fact, especially so to those who can view the tendencies of the times in the light of revelation as well as of history, that so many points of similarity should exist between conditions relating to the inauguration of President Roosevelt and those pertaining to an ancient triumphal procession of a Roman conqueror, as to afford material for the leading cartoon in a recent issue of that popular publication, *Puck*. The force of this fact will be seen when it is remembered that for such a portrayal to be effective, the resemblance between the two occasions must be so striking and plain as to be evident to the average person as soon as the illustration comes under his eye. So fully have conditions in this country to-day come to resemble those of the last days of the republic of Rome.

In an ancient Roman triumphal procession the one overshadowing figure was that of the conqueror, in whose train almost the entire remainder of the procession followed as the trophies of his conquests. Thus *Puck's* artist has depicted the recent inaugural. The chief executive, in the garb and pose of a Roman military hero, rides in a chariot drawn by an elephant, and behind him, bound to his chariot, follow several of his leading political opponents. Beside him walks a member of his cabinet,

carrying the "big stick," and in front of the latter another cabinet official holds aloft the old Roman standard upon which was inscribed "S. P. Q. R." (the initial letters of the Latin words meaning "The Senate and People of Rome"), which inscription is changed to "S. P. T. R.," the "Q" being crossed out. The letters "T. R.," of course, stand for Theodore Roosevelt. In the background another official bears another standard with the letters "G. O. P.," the last letter being crossed out and "T" substituted. Amid other figures which fill out the picture, an old-time Democrat stands in the foreground, his attitude and expression showing astonishment and horror at the change which has come over the nation's character since his day. The whole illustration points to the tendency so plainly seen to-day toward the centralization of power in the government, and the investiture of this power in the nation's political head, a tendency no doubt emphasized by the popularity of the present chief executive.

Another striking cartoon on the inauguration is reproduced in the same number of the *Literary Digest*, taken from *Harper's Weekly*. Under it is the title, "The Great American Durbar." The President is shown seated on an elephant, heading a procession of other elephants bearing the vice-president, "Uncle Sam," and other figures of less note. Beside and behind the leading elephant walk the members of the Supreme Court, and on either side are processions of men on foot, the one representing the trusts and the other the railroads. The figures in these processions wear shackles, a feature of doubtful appropriateness if regard is had to the truth. On either side of the presidential seat are projecting spears bearing banners on which are the words "army" and "navy." In one corner of the cartoon appears a picture showing a solitary man on horseback, with the title, "Jefferson's Inaugural Parade," and at the top the words, "Rare Old Print." Thus do the national ceremonies of this day show the departure from the old-time democratic simplicity.

Ancient Rome gave much attention to foes abroad, and very little attention to the dangers threatening the republic from within; and when the Roman legions under Julius Caesar had proved invincible in battle against every foreign foe, the republic was on the very verge of dissolution from the evil state into which it had been brought by its foes at home. Commenting on the prominence given in the President's address to the theme of the necessity of developing the nation's military strength, as though the chief danger to be apprehended were from abroad, the *New York World* says:—

Yet how trivial are all our dangers from abroad in comparison with our dangers at home! How trifling is our foreign peril in comparison with our domestic peril? How little do all the battleships of three empires count against us in comparison with the bribery of public servants and the private looting of the public's heritage! What menace is there in all the legions of Europe in comparison with the menace of corporation control of American political institutions? What peril is to be found in the military resources of all Europe which compares with that system of organized greed and cunning which, in the language of Justice David J. Brewer of the United States Supreme Court, is lifting "the corporation into a position of constant danger and menace to republican institutions"?

History is repeating itself, and will repeat itself to the point of the downfall of this republic, unless, meanwhile, that great event shall intervene to the nearness of which this and other signs of the times now so strongly point,—the coming of the kingdom of Christ to supersede all earthly government and power.

L. A. S.

The Ancient Calendar of the Week

SOME years ago the late Dr. Wm. Mead Jones, of London, got out a chart of the week, showing the style of the weekly cycle in many languages, ancient and modern. It showed very vividly that the seven-day period, the week, was known from the most ancient times; and in many languages the seventh day was designated by a title meaning rest or worship day, or some name suggesting sacredness.

The agreement among the many languages, spoken by nations widely separated, bears witness to the fact that the world never lost the regular reckoning of the days of the week. In some ancient languages the common word for week was sabbath. A given number of weeks was spoken of as so many sabbaths. And the days of the week were numbered and referred to as first, second, third, etc., of or toward the Sabbath, the Sabbath being the chief, or crowning, day with reference to which the reckoning was kept.

This was the common usage of the people of Syria in Christ's time. The New Testament writers wrote accordingly. Some Sunday-rest advocates pushed to the last resort, have tried to confuse people by saying that the New Testament calls the first day a sabbath when it uses the phrase "first day of the week," the word for week here being the word "sabbath." One of the simplest and clearest statements as to the ancient usage in this respect is that of the eminent writer Horne, in his "Introduction" to the study of the Scriptures. He gives just such a calendar of the week

as any home in Palestine would have recognized. He says of the week:—

This division of time was universally observed by the descendants of Noah. . . . This is evident from the word *Sabbat* or *Sabbata* denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar, expressed in Hebrew characters (taken from Bishop March's translation of Michaelis's Introduction to the New Testament, Vol. I, page 136):—

[We do not give the Hebrew characters.]

One of the Sabbath, or week (Sunday).

Two of the Sabbath (Monday).

Three of the Sabbath (Tuesday).

Four of the Sabbath (Wednesday).

Five of the Sabbath (Thursday).

Eve of the Sabbath (Friday).

The Sabbath (Saturday).

The high antiquity of this calendar is evinced by the use of the cardinal numbers, one, two, three, etc., instead of the ordinals, first, second, third, etc., following the Hebrew idiom, as in the account of the creation, where we read in the original, "one day—two day—three day," etc. . . . It is remarkable that all the evangelists follow the Syriac calendar, both in the word *sabbata*, used for "a week," and also in retaining the cardinal number *mia sabbaton*, "one of the week," to express the day of the resurrection. Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.—*Horne's Introduction, Vol. III, part 2, page 165.*

The Sabbath truth is enshrined from of old and for all time in the languages and calendars of the nations, there to be a witness against those who trample the Sabbath itself under foot. All the world uses the weekly cycle and no one in the world has ever been able to account for such a cycle except on the ground of the Scripture record of the creation and the making of the Sabbath. W. A. S.

Collection for the Haskell Home

I DESIRE to call attention to the fact that the time for the semiannual collection for the Haskell Memorial Home for orphans, to be taken in all our churches in this country, is the first Sabbath in April. The officers and leaders in our various churches and companies should take special pains to present this matter to the brethren and sisters in good season, that it may be understood, and the collection may be sufficient to meet the demands of the institution.

For a number of years it has been the custom to set apart the collections of two Sabbaths each year to provide for the support of the Haskell Home for orphans and the James White Memorial Home for aged. The days chosen for these collections are the first Sabbaths in April and October, and the entire donations from the Sabbath-school and the church are devoted to this special and worthy object.

Those in charge of this work find al-

most unlimited opportunities in the care of destitute, homeless, and orphan children, and in providing for the comfort of aged worthy pilgrims. We should consider it a privilege to assist in this effort, and we trust that all our people will respond heartily in the collection to be taken the first Sabbath in April. The needs are pressing, and the opportunities afforded by these institutions for doing a grand and noble work are beyond question; we trust these needs will be recognized by all our people, and the opportunity offered in the collection soon to be taken be improved in a fitting manner.

Remittances should be made promptly to the State conference treasurers, who will forward the same, through proper channels, to the General Conference treasurer, at Takoma Park Station, Washington, D. C.

A. G. DANIELLS.

"Ministers," "Men of Means," "Brethren and Sisters," Attention!

EVERY believer in the third angel's message should read Sister White's appeal in this number of the REVIEW, entitled, "An Open Letter." This letter is addressed to our brethren and sisters, and it appeals to us to promptly provide the means required to properly establish our headquarters in our new location, the capital city of this nation.

Surely those who believe that the providence of God is still directing and shaping the affairs of this cause, should take hold of this work just as this communication from the servant of the Lord directs. We should not dally; we should not permit the work to lag for want of funds. Look the situation squarely in the face.

First, it was the instruction that came through the spirit of prophecy that directed the committee on location to give Washington any consideration. The study of this place as well as of several others gave the committee personal convictions that this was the place. Thus they had double assurance that this city should be selected.

Second, from the day the vote was cast to locate here, what had before seemed to be insurmountable obstacles, were swept away. The change from the place where our headquarters had been established for half a century was made without any confusion to our work. Not a single number of either the REVIEW or the *Instructor* was omitted; our great bulk of mail of every sort changed routes like magic, and from the entire denomination there came one harmonious expression of approval of the location selected. In our new location every re-

quirement fundamental to the welfare of our work was secured.

Third, we had no more than completed the arrangement of our affairs for work, when an opportunity was presented for very practical service, by the stealthy passage through the House of Representatives of a dangerous Sunday bill. After one year of vigorous opposition, which extended from Washington to every State in the Union, this bill came to grief by the adjournment of Congress without its passage through the Senate.

While this bill was pending, the ministers of Washington brought forward a proposal for a great campaign for better Sabbath (Sunday) observance. This called forth our Open Letter, which has given a prominence to the Sabbath truth in this city which it has never had before. And like the protest against the Sunday bill, this has reached out to the uttermost parts of the country.

And now we are obliged to take our stand against another measure proposed by the ministers of the District of Columbia; namely, to introduce into the public schools specific religious instruction taught from a religious text-book to be prepared by some committee of religious leaders. Our reasons for opposing this measure are clearly set forth in the protest which appears in this issue. I wish that every believer in this message could have been present when Professor Prescott read this unanswerable remonstrance to about eighty ministers of this city. A silence that could be felt prevailed, and every eye was riveted upon the speaker. These men never listened to a document of this character before. In the discussion that followed, one of the ministers present declared that to all who believed in religion as a supernatural revelation, this protest was unanswerable. The leading minister of the Baptist denomination took an open stand against the measure, and stated that he did not know of one of the ministers of his denomination who would support it. Thirty-nine voted for the measure, and twenty-two voted against it. At the close of the meeting one of the ministers present came to us and subscribed for the REVIEW for six months. Now the question goes to the people, and now we turn to the people to arouse them to the real meaning of this movement.

We should bear in mind that each one of these measures is wholly local, applying to the District of Columbia, and that we would in all probability never have met them had we not been located here. But while the measures were started here, they were designed to mold affairs throughout the nation, and for this reason our efforts to meet them have really become national. And are not these pro-

tests the very message of warning set forth in the third angel's message of Rev. 14:9-12?

In view of all these considerations, who can doubt the wisdom of making the capital of this nation our headquarters? If this is right, who can justly withhold what God calls upon him to give to properly establish our work in this place? Please note the following statements in the "Open Letter" from Sister White: "Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation." Brethren, if there is any meaning in the cause we are carrying forward in the earth, this statement is the solemn truth.

Then it is clearly stated that the gifts to establish the work here should grow "larger and larger," that "men of means among us should bestir themselves," that our "reputation is at stake" because "unbelievers are looking on and forming their opinions by the representations made." O that our brethren of means could see and keenly sense the meaning, the weighty meaning, of these statements! One-thousand-dollar donations would come in by the score to place this work on vantage-ground.

Once more: "Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now." Brethren in the ministry, we should give diligent heed to such statements. They mean something. This is the second time a message of this kind has come to us. Now let us as one man spring into line, and do just what we are directed to do. Experience has taught us that glorious victories follow such a course.

Finally: "Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis."

"Ministers," "men of means," "brethren and sisters"! It is to these that our blessed Lord, who is ordering the battle and leading his forces, appeals for the means required to erect the necessary buildings to suitably represent and perform his work at its headquarters. Our gifts up to the present time to the Washington work amount to seventy-eight cents a member for the entire denomination. Much of this has come from foreign lands. An average of only seventy-eight cents a member is nowhere near the line of our ability.

Ministers, men of means, brethren and sisters, let us take hold of this blessed work vigorously, and meet the expectations of our Lord. Are there not twenty-

five persons who will send in one thousand dollars each? Are there not twenty-five more who will send in five hundred dollars each? We all know this can be done without distressing any one. May our divine Lord be glorified by his people at this time.

A. G. DANIELLS.

Note and Comment

A MOMENTOUS question has been sprung upon European statesmen by the Russian reverses in Manchuria, says a London, England, dispatch. A new situation in world politics has been created, Russia being now so weakened as to "release China, Turkey, Germany, and Great Britain from enormous pressure." Political revolution may set up a new government in Russia, which would certainly concentrate its energies on securing a commercial outlet in the Mediterranean, which would mean "the driving of the sultan out of Europe." Abdul Hamid, however, it is stated, will not wait for such a crisis, and "European diplomacy is anxiously occupied at the present moment with the problem of how to prevent him from seizing the opportunity of Russia's embarrassment to settle old scores in Macedonia and against Bulgaria. It will be one of the greatest of modern diplomatic achievements," says the dispatch, "if the spring passes without seeing a Turkish army marching against Sofia, or perhaps Athens."

FIGURES which have just been made public by Mr. Robert Hunter, of New York City, formerly head worker of the University Settlement, and chairman of the New York Child Labor Committee, present a picture of American life which may be put in the balance against the oft-made statements about present prosperity and the increase of wealth per capita. After exhaustive research, Mr. Hunter finds that ten million people in this country—one eighth of the entire population—are in extreme poverty; that is, are more or less dependent on charity. Regarding the meaning of this statement Mr. Hunter says:—

The fact that ten million people are in this condition now in fairly prosperous times is appalling for the future. Of these, seven million work when they can get it, but they are living on wages which will barely support them when they are at work, and any slight misfortune makes them dependent upon charity.

Children to the number of three million three hundred thousand are included in the figures. This class live in tenements which are positively dangerous to life.

The masses of the poor are getting worse in the country to-day. Special conditions have greatly changed in the past thirty years. A few men are amassing enormous wealth. The middle

class is disappearing, and the conditions in the slums are rivaling the worst in the great cities of Europe. This change in American life represents an appalling aspect. Never before in our history have we seen a large proportion of our people condemned to a life of pauperism permanently.

One of the worst features of the situation, according to the figures given by this authority, is the number of children in the great cities whose lives are hopelessly blighted at the outset. Of such children there are, Mr. Hunter says, in Boston twenty thousand, and in New York seventy thousand. Of conditions in Chicago he says:—

In the Chicago stock-yards are fifty thousand on the verge of pauperism. They are in practical slavery. I have seen children of ten years of age working all day in great vats of blood. Incurable rheumatism before the age of twenty-five is reached as a common result, and tuberculosis even among the children is extremely prevalent. They have nothing to look forward to but death.

All this is but one feature of the great world-wide picture of misery which calls loudly to-day for the coming of Him who shall create new heavens and a new earth, wherein shall dwell righteousness and peace.

REVELATIONS of municipal corruption in American cities which have often of late years been the theme of newspaper and magazine writers, have accustomed the American people to startling statements on this subject; but a considerable stir has been created by the following recent statement by District Attorney Jerome, of New York City, relative to prevailing conditions there:—

There is not a place in the city of New York where street-cars run that the pickpockets are not working under distinct contract with the central office men. There is a crook in the Tombs now whom I asked about the division of the spoils, and I want to say right here that I believe what he told me. He said that the whack-up was made on a basis of fifty per cent for each side, except in some cases where the pickpocket gets an unusually fine stone, and then the officer takes it all.

The district attorney of New York City is the leading figure among several millions of people in the business of prosecuting criminals, and may properly be supposed to know fully whether such a statement is warranted by existing facts. If it is, then government in the nation's metropolis has seemingly about reached the possible limit of corruption. From almost any other source, such a statement would be considered a gross exaggeration of the truth. But coming from Mr. Jerome, and made by him, as it was, at a public meeting, there must be behind it evidence at least strongly tending to establish its correctness. It seems incumbent on the district attorney to produce the evidence.

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.

Jesus Comes!

THEODOR HANSON

Lo, the morning bright is dawning,
And the shadows pass away;
All the signs are now fulfilled,
And at hand is God's great day.

Waiting have the saints looked forward
To the day of victory,
When the sorrows and temptations
Shall forever ended be.

O what joy when death and darkness
And the cry of battle cease,
And instead there comes the kingdom
Of the glorious Prince of Peace!

Though the night was long and dreary,
Lo, the sun is on the hill!
Let us lift our heads, rejoicing,
And await a moment still!

Jesus comes as he has promised,
And our hope was not in vain.
Jesus comes! O, are you ready
When the Saviour comes again?

Jesus comes! Awake and hasten!
Lo, the dayspring from on high!
Jesus comes! Sing Hallelujah!
Our redemption now is nigh.
Gothenburg, Sweden.

An Open Letter

SANITARIUM, CAL., March 6, 1905.

DEAR BRETHREN AND SISTERS: There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation.

I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings toward the One Hundred Thousand Dollar Fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made.

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement.

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis.

The Takoma Park Sanitarium

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums.

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses.

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may

receive comfort and hope and encouragement.

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering.

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and dying.

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul.

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised.

We call upon those who have invested money in worldly interests to withdraw

it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel.

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light. ELLEN G. WHITE.

Apostasy and Reformation

R. A. UNDERWOOD

SINCE the fall of man and the promulgation of the gospel, God has reserved holy unto himself not only the seventh day, but the tithe of all man's income. Man has no more right to use the tithe or the seventh day, only as directed by God, than had Adam to use the forbidden tree in Eden. All can see that in both the Sabbath and the tithe, man is brought to the same test on which Adam failed. Hence it has been on the same line of deception and transgression that Satan has led the world away from God into apostasy in all ages.

The fall of Lucifer himself came because he coveted the position and power bestowed upon Jesus Christ. He dared to question the right of the eternal God to bestow upon whomsoever he would his own free gifts. Isa. 14:12-14. All can see that with the power to bestow there is power and right to withhold. It was this right of the Lord to do with his own what he chose, that Lucifer disputed in heaven. Therefore it is but natural that all departures from God should involve the same principles. Thus the gospel may be said to be the power of God to proclaim the sovereign right of God's ownership.

In all the reformations brought to view in the Bible, the proper observance of the Sabbath, and the acknowledgment of the tithe as being holy unto God are the leading questions under consideration. This was so in the work of God by Moses. See Ex. 9:29; Lev. 27:30; Ex. 16:28-30; 20:8-11. Nehemiah's reformation was upon these two great questions. See Neh. 8:8; 9:13, 14.

It will be noticed that when Nehemiah read the law distinctly and gave the sense, the people "confessed their sins" (Chap. 9:2), and began the proper observance of the Sabbath and the paying of tithes. See Neh. 13:10-21.

Hezekiah was led to take a similar course. The record says: "And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil,

and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadak answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." 2 Chron. 31:5, 9-12.

In apostolic times the same truths were received by those that accepted the gospel. See Acts 4:32, 33; Heb. 7:8. In the last days the Sabbath and the tithe stand out in the work of reformation, under the closing work of the gospel. See Rev. 12:17; Isa. 56:1; 58:1-13; Mal. 3:1-18. In the past, as now, the tithing system tested men's souls. In "Gospel Workers," page 269, I read: "This tithing system, I saw, would develop character, and manifest the true state of the heart."

What Is the Tithe?

The tithe is one tenth of all man's income. What is the meaning of the word "income"? Webster defines it as follows: "That gain which proceeds from labor, business, or property of any kind; the produce of a farm; the rent of houses; the proceeds of professional business; the profits of commerce or of occupation; the interest of money or stock in funds, etc.; revenue; receipts; especially the annual receipts of a private person or a corporation from property; as, a large income, a limited income."

This is a very different word from "increase," which means to "become greater in bulk, quantity, number, degree, value, intensity, authority, reputation, etc.; to grow; to augment; to advance."

The definition of income is very clear. Man's income is what *comes in* as gain from all sources,—rents, labor, business, or property, interest, proceeds of stock, salary, etc. One tenth of all that income God claims as his own, with which he proposes to sustain his ministers who give their lives to his cause, and renounce the world.

Some think it a difficult matter to determine just what is the tenth of their income. Suppose you should rent your farm for one half of all its produce, the renter to have the other half for his labor in working the farm; would you consider it a hard task to determine what your share of the proceeds of that farm were? The renter who would not think carefully enough to divide the proceeds of your farm with you, according to the contract, in every item of product from that farm, you would soon judge unworthy to act as a steward of your goods, and he would be asked to vacate. It is true that we can not enter into a single transaction or enterprise that

brings into our hands gain, but what God is to be considered in the dividends. This is one of the blessed fruits of tithing.

But many think they are paying tithes when they come far short of doing so. They freely consume from the farm, milk, butter, eggs, vegetables, fruit, and the bread they eat, and simply pay a tithe on what they sell. This is not tithing. Jacob said, "Of *all* that thou shalt give me I will surely give the tenth unto thee." Our living is to come out of the nine tenths after the tithe has been taken out for God. Not only does God ask for a tithe of the grain, cattle, horses, sheep, fruit, vegetables, but of honey, oil, etc., a tithe of *all*. See Matt. 23:23; Lev. 27:30-33; 2 Chron. 31:5, 6. But some will say it is hard to know the cash value of the garden, the fruit we consume, milk, butter, etc., that we daily eat from the farm. I have known brethren to estimate the value of their garden from ten to sixty dollars, according to its size. If the garden is worth twenty dollars in the support of the family, we can easily find what the tithe would be. I have known the sisters to test the amount of butter and milk used in the family, by weight, for a few weeks, and then pay a tithe on the same amount for each week during the year. It is such as "thought" upon the name of God and acknowledged him in *all* their ways, that will be gathered with the jewels to adorn the everlasting kingdom of God. Mal. 3:16, 17.

The Message Closed

T. E. BOWEN

A DAY is coming when the third angel's message will be finished. That angel sent out of heaven to warn earth's inhabitants of the coming destruction from the Almighty, foretold by the prophets in the Old and New Testaments, will have completed his work, and winged his way back to heaven to announce his mission accomplished. That will be the most important day for this earth—with perhaps the exception of those of the death and resurrection of the Son of God—ever experienced. The doom of every living soul will that day be sealed either for life or for death.

The mad strife among nations will no longer be held in check. The servants of God will have no further words of warning and comfort from heaven to impart. There will be no further calls for men or means for the cause of God. All the presses turning out the printed pages of truth will come to a standstill. God's work is done. This day is surely coming.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last

great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of earth, who would not receive the message."—*Early Writings*, page 140.

Notice the use of the little word "had." The power of God had rested upon his chosen ones; because of this, they had accomplished their work; the latter rain had fallen as promised, and the living testimony had been revived among the remnant; the great warning had sounded everywhere, and had stirred the world.

Some tell us the work is so mighty, the people so feeble and financially poor, that it is a question whether it will be accomplished within the limits of "this generation." But this language contains promises that the message will not only not fail, but that it will triumph most gloriously. It will accomplish its work. Had it been born on earth among men, then we might question its ultimate success.

But it will mean something to triumph with it. It is no path of luxury. It is a way of self-denial; therefore but few find it.

Some may be clinging to their earthly treasures in the hope of having them devoted to the message before it shall close. There were such persons back in 1844, even with an announced, definite date fixed for that great message to close.

Upon this point the testimony of one who saw it is given in "Rise and Progress," page 57, as follows: "There were, however, men who held onto their means, struggling all the while under the conviction that they would use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the message, urging them with tears to accept their money, but the reply was, 'You are too late! we have paid for all the printing matter we can possibly circulate before the end. We have hired several power-presses to run night and day; we do not want any more money.' An eye-witness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the *Voice of Truth*, and in anguish of spirit beg of him to take it and use it. The reply was, 'You are too late! We don't want your money now! We can't use it!' Then they asked, 'Can it not be given to the poor?' The answer was the same, 'We have made provision for the immediate wants of all such that we can reach.' In distress of mind the men took away their money, declaring that the frown of God was upon them for their lack of faith and for the covetousness which led them to withhold means from the cause of God when it was needed and would have been gladly used."

This experience should be a warning to us now. There will be no future work in which to invest our talents of intellect or means when this message is done. To be too late when it shall close, will be a terrible thing. While it

is yet going, let us consider no sacrifice too great, no task set by the Master too hard; for surely there is nothing more important in all the world than this grand, searching message of the truth of God going to the inhabitants of our world.

May the glad day hasten when the latter rain truly will fall, the living testimony indeed be revived, and God's "little flock" complete their earth work, and enter upon their heavenly reward.

Hopefulness in Trial

IN the midst of his great personal trials, and the desolation of Jerusalem, which he loved, Jeremiah exclaimed: "It is good that a man hope." There is a bright side to all trial. It is God's tool to sharpen the saints. Untilled ground goes to weeds. The prosperous Christian soon forgets God and his manifold benefits.

Edmund Burke became the chastened, softened, eloquent orator that he was through the death of his only son. There is a legend of an artist who had found the secret of the wonderful red which no other artist could imitate. The secret of his color died with him. But after his death an old wound was discovered over his heart. This revealed the source of the matchless hue in his pictures. Affliction brings out the heart's blood, which gives color and life and attractiveness and power and successful achievement in all the work of life.

The sepulcher in the garden may yet become the place of the soul's resurrection, and thus transform the whole into something more than Edenic beauty and loveliness. Expect great things to be wrought out by trial, by him who maketh all things work together for good to his people. Don't demand of God untimely deliverance, lest he grant it, and with it send leanness to the soul. Be willing to endure the thorn in the flesh continually if your suffering may be an example to others, and if "the power of Christ" may be more fully upon you, and if thus you may hear as not otherwise the inspiring words, "My grace is sufficient for thee." But be hopeful at all hazards. . . .

Also quietly wait for deliverance. "Wait on the Lord, . . . and he shall strengthen thy heart." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." A great painter in time of sore trouble went to his friend for comfort. Good advice was given, but it brought no help. He then went to another, who said, after hearing his story: "We sha'n't be disturbed, and I think I can put you in the way of the desired help you want." Then he fell upon his knees, asking his friend to do the same. When they arose, the troubled man said: "You have put me in the way of getting, yes, and obtaining, the very comfort that I stood in need of. God, bless you!"

John Brown, of Haddington, said: "No doubt I have met with trials like others, yet so kind has God been to me that I think if he would give me as many more years to live, I would not desire a single circumstance in my life changed, excepting that I wish there had been less of sin. On my coffin might be inscribed, 'Here lies one of the cares of Providence, who early lost both father and mother, and yet never wanted for the care of either.'"

A commander of a victorious army gave to each one of his soldiers a medal giving the time and place of the great battle, having underneath it the inscription, "I was there." So when we reach glory, and look back upon the battle-fields of life, if we have carried ourselves nobly and fought successfully and mastered all the trials, we shall be glad to say of every one of them, "I was there." Better still, we shall be able to say, "Jehovah Shammath, the Lord was there." Then we shall see that these "light afflictions" of earth have worked out for us "a far more exceeding and eternal weight of glory."—*The Christian and Missionary Alliance*.

How the Bible Creates Languages

THE Bible societies by no means rest contented with their present horizons of conquest. Both the London and New York societies are very much engaged upon translations and revisions, and missionaries throughout the world are busy with similar tasks. In scores of instances the Bible is the only literature of a language. Often a language is first reduced to literary form in order to produce a Bible. Often, also, the Bible actually creates a language, in the proper sense of that term. The ideas, the topics of thought, the point of view, are not in the local speech. Take, as an example, the translation just made for the Sheetswa tribe in East Africa. They had no word for Supreme Being, or home, father, heaven, house, and other ideas equally fundamental. "Our Father which art in heaven" was absolutely unintelligible to them. Yet, little by little, the missionaries persevered till they have now compiled a dictionary of eighteen thousand words, a grammar, and a translation of the New Testament that can be used by three million people.

Other recent translations have been into Mare (one of the French Loyalty Islands), Uganda, Persian, Labrador-Eskimo, Kongo Baldo, Murray Island (Torres Straits), Wedan (New Guinea), Fang, Madarese (South Malaysia), Nogogu (New Hebrides), etc. That much work still remains to be done, however, appears from the statement that in the borders of the Indian empire alone one hundred and eight languages, in use by seventy-four million souls, have as yet no version of the Scriptures. Translations and revisions are now going forward in over one hundred languages.—*The Century*.



In "The Old Armchair"

SLEEP peacefully, my mother; cares have
flown,

And transient troubles gone;
Heed no alarms, nor hear the night-
winds moan;

I'll watch, sleep sweetly on.

Could I but lift that burdened life of
thine,

Much lighter mine would be;
Could I escape with all thy care on mine,
Much fleetier could I flee.

And yet those rugged hands with weary
arms

Await thy waking dreams,
To soothe some fevered brow and bear
it ams,

And heal two sorrow's streams.

Full many a recompense to thee has come
For loss of lily hands

And tripping feet and glittering glee and
fun,

As passing pleasure strands;

For love alone is worth the strain of
years,

As love alone survives.

And thou hast gained, through tempest
and through tears,

Jehovah's greatest prize.

Who loses love has lost his life, and
found

The mummy of a man,
That wanders through the world a vaga-
bond

On Sheol's border-land.

Sleep then in peace, the strength thy rest
will give

Will in its turn be given,
To gain God's greater love with which
to live,

And gild both earth and heaven.

—Frank Barrett, in *The American
Friend*.

Open Air and Night Air

THE most interesting phase of present-day medicine is the open air treatment of respiratory diseases. From a state of mind which confined all patients suffering from diseases of the lungs to close rooms, thoroughly protected from all changes of temperature, there has come a development of medical opinion that insists on the greatest possible amount of fresh air consistent with the absence of drafts and of positive discomfort of high degree to the patient. The results obtained fully justify the practically universal medical agreement in the matter, and the death-rate from consumption has been more materially reduced thereby than by any other form of treatment ever suggested.

It is not alone in tuberculosis, but also in other respiratory diseases, that the open air, under what would be usually considered discouraging circumstances, has been found eminently beneficial. In pneumonia, which has of late come to be the worst scourge of life in large cities, it is especially salutary. One distinguished American physician has declared on several occasions that if he were a sufferer from pneumonia, he would prefer to have his bed placed under a tree in the park, even in the depth of winter, than in the best appointed hospital in the city. Once during the Civil War a snow-storm delayed the transportation of patients and tents, and a number of pneumonia cases were treated in the open field, covered only by army blankets. The mortality of that special epidemic — for nothing is clearer now than that pneumonia is sometimes mildly epidemic — was the lowest of any set of pneumonia cases that occurred during the war.

If in these serious illnesses fresh air is of so much benefit, when as a consequence of the lowered state of vitality the healthy reaction especially to cold fresh air might sometimes be missed, it is easy to understand that the same medium is of great importance for the preservation of health. This principle is becoming ever clearer in the minds of sanitarians. The old feeling of aversion to night air, especially because it is supposed to carry all sorts of miasmas with it, is now recognized as absolutely without any good foundation. As has been well said, the only fresh air at night is the night air. Instead of being more dangerous than day air, it is actually more salubrious. Night air in large cities particularly does not contain as a rule so many dust particles as day air, because there is not so much traffic, with movement of truck, carriage, and trolley, to disturb the dust. It is the dust particles to which microbes cling that make air dangerous.

The old prejudice with regard to night air was not without an apparently good foundation. Malarial diseases were acquired much more readily at night than during the day. It was almost inevitably fatal for a foreigner to be out on the Roman Campagna at night, though he might visit it with comparative impunity during the day. We now know by absolute demonstration that this was because the malaria-carrying mosquito did its stinging during the night, but especially just after sundown, and this was the time that was considered most dangerous. Properly protected against mosquitoes, however, one who has never had malaria

may venture on the Roman Campagna without any danger, and Englishmen have lived there night and day, making the demonstration. As for malaria, so for yellow fever, and it must not be forgotten that so late as but little more than half a century ago yellow fever ravaged the Northern as well as the Southern cities. The disease is mosquito borne, and night is the dangerous time. No wonder our grandfathers, and especially our observant grandmothers, dreaded the night air, and transmitted the tradition of its balefulness.

Now this is a thing of the past. If fresh air is good for the ill, it is quite as good, or even better, for the well. The increased incidence of disease in large cities is exactly proportional to the lack of fresh air. Cities are healthiest where population is thinnest, and where the greatest attention is paid to ventilation. There are well-grounded opinions that the recent increase of pneumonia in all our large cities is due to a great extent to the almost hermetical sealing of our houses in the winter time, and to the dryness of artificially heated air, which keeps the lungs in a constant state of irritation, thus rendering them susceptible to infection. For children is this especially true. The lowered resistive vitality of children in asylums and other charitable institutions is largely a matter of restriction of that living in the open air which is so natural and necessary for children.

Undoubtedly all the world and its relatives would be benefited in health by a leaf from the book of the modern open air treatment of consumption. The healthy occupations are those which keep people outside most of the time. The ideal occupation for a young man with incipient consumption, in the condition sometimes called threatened with consumption, would be that of motor-man on an electric car, with an open platform, if it were not for the jar and exertion of so frequently applying the brake. Just inasmuch as people can be tempted to live more in the open will the average of health improve. Cold does not cause "colds." Nansen and his men at the north pole did not suffer from respiratory affections, but several of them were down with grippy "colds" within a short time after their return. Dampness is not an active factor in the production of disease when there is adequate protection of the body by clothes, and when the food is abundant and nutritious, and there is no abuse of stimulants. Old traditions should not be allowed to have weight in the face of modern carefully collated observations. Windows should always be open in sleeping-rooms, no matter how cold or damp the weather; and if care is taken to have dry, abundant bed-clothing, and a warm room to dress in, there not only need be no fear of evil consequences, but the health will always be better, and any tendency, particularly to respiratory diseases, the most frequently fatal affections of this stage of civilization, will surely be obviated.—*The Independent*.

THE WORLD-WIDE FIELD

The Boys' School, Canton, China

E. H. WILBUR

ON Aug. 11, 1904, we opened a boys' school near our mission hall, in Canton, China. The first term of five months closed January 13. Nearly all the schools here close at about this time, as many of the pupils return to their country home to spend Chinese New-year, which this year occurred on February 4.

During the first three months, a division of the school was conducted in the Chinese language, by a native teacher. The hours for study were from seven to nine and from ten to twelve in the forenoon. The first half-hour in the morning I spent with them in singing and Bible study. Later it was thought best to discontinue this division until



SOME OF THE BOYS

after New-year, and instead the students of English were given daily lectures on physiology and hygiene, conducted in Chinese by a native preacher who is also a doctor. He was formerly an assistant in Dr. Kerr's Canton Medical Mission. He also preaches to the boys for one-half hour on Sabbath morning.

The hours for study in the English division were from one to five in the afternoon, five days in the week. The first half-hour each day and one hour on Sabbath were devoted to singing and Bible study, conducted by Elder J. N. Anderson. Afterward the school was divided into two parts, Brother A. C. Tidbury teaching the advance division, and I taking the beginners. A number of the pupils had never learned a word of English, and I found it convenient, if not necessary, to make explanations to them in their own language. I also required them to translate sentences from English into Chinese, and vice versa. The total enrolment in the English department was over forty, but the average

attendance for the term of five months was only about twenty. These students were required to pay in advance at least one month's tuition fee of two dollars, Mexican.

Brother Tidbury has also conducted two private classes in English—one in the forenoon, and one in the evening. The members of these classes did not attend the afternoon school. Next term these private classes will be discontinued, and he will teach both sections of the English school—one in the forenoon, and one in the afternoon. Already a number of pupils have applied for admission, and probably we shall have a better attendance when school reopens.

Some of our pupils manifest an interest in Christianity, and we hope that by another year we may be able to report conversions. In these days, when China

is opening wide her doors to Western education, shall we step into the opening providence and give these bright young men a knowledge of God, whom to know aright is life eternal (see John 17:3), or shall we sit idly by, and let this golden opportunity pass? Surely now is the time to work. But where are the teachers? Where is the money to carry forward this work? Our hearts have been made glad as we have seen so

many good schools established by our people in America. In them we hope young people will be quickly fitted for the world's harvest-field, and that some of them will soon come to China to work as teachers and preachers. But as it has cost much money to establish schools there, so money will be required to establish and carry forward the educational work in this land. We are endeavoring to make our English school as nearly self-supporting as possible, yet have fallen somewhat short of this thus far.

British P. O., Canton, China.

A CHRISTIAN from the London Missionary Society's college at Tientsin, China, who is now studying in the Imperial University at Peking, has started a Thursday evening prayer-meeting in the university. He thus brings together seven Christian students of the university, and we may expect to hear more of that prayer-meeting.

The Journey to the West Coast of South America

F. H. WESTPHAL

AFTER our visit among the churches near Crespo, my brother and I made a trip to the eastern part of the province, where he and Elder Maas had been working. The Lord blessed their efforts, and a church of about twenty-five members has been raised up. Some of the members had been rescued from strong drink and the use of tobacco. There was a shout of joy from such. At the close of our meeting at this place, nine precious souls were baptized. They were mostly young people. We expect to see some of these at the school the coming year, to prepare themselves for missionary work.

At the close of this visit, there were still two weeks before our general meeting would be held, and I spent the time in visiting several of the churches in the province of Santa Fe. These had accepted the truth under my work a few years before, and it did us good to meet again. Our principal efforts were now made for the young people. Four of the youth gave their hearts to the Lord, and were baptized. We were pleased to see that the interest and courage of these churches had not abated. Some of the members had suffered severe trials of their faith; but their endurance and faithfulness have made them strong.

We next met for our general meeting at Lehmann. It was indeed a blessed meeting. There were representatives from Uruguay, Paraguay, Buenos Ayres, Entre Rios, Santa Fe, Cordoba, Chile, Corrientes, and the school in Entre Rios. Others will report this meeting more fully. From the very first, there was an earnest desire on the part of all to draw near to God. God was true to his promise that if we seek him with all the heart, he will be found. The preaching was highly practical, as well as doctrinal. The evidences of Christ's soon coming were deepened in each heart. All seemed to be glad that the Saviour will soon come. Every one in attendance expressed the desire to do all that is possible to bring the knowledge of the soon coming of the Lord to the attention of the people. We were glad to see this genuine missionary spirit taking hold of our people. It means that something will be done. If all those who know the Lord were genuine missionary workers, how soon could the gospel be preached in all the world!

Several of those who had attended the school were recommended to enter the field as licensed ministers and missionaries. All who were present were glad to see these devoted young men offer themselves for service. We were glad to give them an opportunity to enter the field to improve their gift and save souls. Some of these were sent to Paraguay and Uruguay, and others to Corrientes, Buenos Ayres, Santa Fe, Entre Rios, and Cordoba. We pray daily that their work may be successful, and that the Lord may go with them and give wit-

ness that he has called them to the gospel ministry.

At the close of this meeting I started on my journey to Chile. My family remained in Argentina until the close of the school year, as my son is attending school in Entre Rios.

We were favored with pleasant weather when we left Montevideo on board the "Orita." The ship was crowded with passengers. There was a large number of nuns and monks. Some were going to Peru, Ecuador, and Bolivia, and others to Chile. These are

Ocean, as it was as calm as a lake in fair weather. It is usually very stormy. Several boats have been destroyed in the storms. The snow-capped hills were in sight for at least one hundred and forty miles from Cape Pillar. There is little to be seen on the west coast until we reach Coronel. Here we stopped to take coal. We spent the day there. Some of the passengers went ashore, but came back somewhat disappointed with their visit to the place. After a ride of about four hours, we reached Talcahuano, a place of about ten thousand

inhabitants.

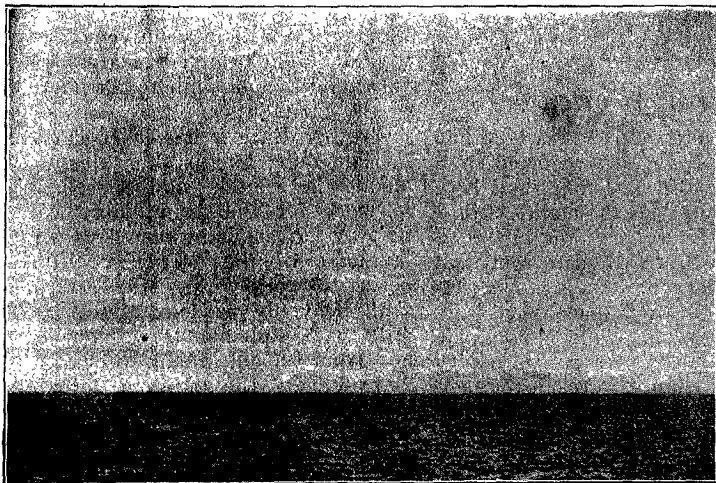
This city has a very fine harbor. Many of the Chilean navy boats are kept here. It is a good shipping port. One thousand tons of cargo were taken on board during the day.

Friday, November 4, we arrived at Valparaiso. Much of this city is built on the sides of the

was lifted, and swayed back and forth, and then trembled again. Those who were with Brother Steele and me ran to the door and opened it. I asked them why they did this, and they replied that when an earthquake occurred once before, the people failed to open the doors in some places, and the houses sank down on the doors, and they could not be opened, and thus the people were shut in to perish. What a terrible shaking of the earth there will be when Jesus comes, and the islands shall not be found, and the hills and mountains shall vanish. How good it will be to see the dead come forth out of their long resting-places, and be changed in a moment, in the twinkling of an eye.

Before that great day shall come, we need to give to all the world the warning that it is near. There are but few laborers, and the field is large. The Lord says that we should pray that more laborers may be sent into the field. We need a school to educate workers here in Chile. Some of the brethren in the States donated a little for this purpose. I turned that, with some money that was given me in Argentina for that purpose, over to the secretary here. It amounted to one hundred and twenty-one dollars and three cents, North American gold. This is three hundred and sixty-three dollars and nine cents Chilean gold. The pledges of the two brethren in the States, of one hundred dollars each, with some pledges from Argentina, I turned over to the secretary also. This money should be paid to the treasurer of the Mission Board in Washington. If there are any who wish to help in this work, they may send their money to the Mission Board, telling for what purpose it is to be used. This should be stated definitely.

To-morrow I shall go on the frontier, where we shall meet the Chilean Indians. We shall need much grace to preach the truth to them, as well as to the many thousands of Germans and



STRAITS OF MAGELLAN WEST OF PUNTA ARENAS

from France. They are all teachers and professors, and have had to leave France or give up their profession. We ought to hasten to occupy the field before it is filled with agents who are bitterly opposed to the truth.

On our way to the Falkland Islands the weather grew colder from day to day. The islands looked bare, as the winter was just passing away. These islands belong to Great Britain. The English language is spoken. There are about three thousand five hundred inhabitants. They are engaged in sheep raising. One of our workers — Brother Nowlen — visited here a few years ago, and sold a number of books. Otherwise nothing has been done for these people.

Soon we entered the Straits of Magellan. The scenery was very beautiful. The hills were all covered with snow. It was the first time that I saw snow in South America. In the early morning we passed Punta Arenas. This place, with the surrounding country, has about fifteen thousand inhabitants. There are German, English, French, and Swiss people living here. Brother Nowlen traded many books for skins of animals and birds here at one time, but I think nothing more has been done for the people. There is room for work.

The beauty of the scenery increased as we went farther along. The hills were a little more elevated, and still covered with snow. The fleecy clouds hanging about them as the sun rose made a more beautiful picture than anything I had ever seen before.

There was a happy surprise among the sailors, as well as the passengers, when we steamed into the great Pacific

hills, but the business portions are largely in the valley. Brethren Steele and Thomann met me, and helped me to the shore with my baggage. I made my home at Brother Steele's while there.

Friday evening we had a meeting. Quite a number were deeply interested in the truth. One Catholic family has lately begun to keep the Sabbath. They were driven out of the house that they had rented, because they left the Catholic Church. Brother Balada is holding meetings here now. On the Sabbath I spoke to the brethren. In the afternoon, with Brethren Thomann and Balada, we visited some of the church-members. Quite a number desire baptism, but they still have advance steps to take in order to be ready for that ordinance.

On Sunday we visited another family, whose only daughter had recently died. I could sympathize with them; for we had an experience like that ten years ago. This family is not keeping the Sabbath, but is somewhat interested. We had just entered the house when there was an earthquake. I thought of a time when, as the disciples prayed, the earth moved where they were assembled. God shook the earth at that time, and so he gave us an evidence of his power. This was my first experience in an earthquake. First the house trembled, and then it

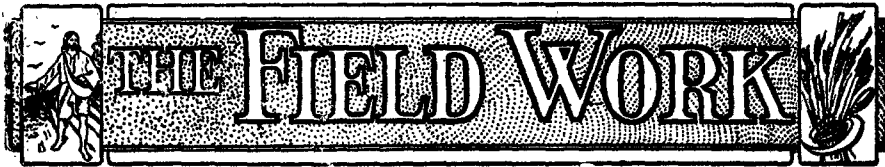


CHILEAN INDIANS

Chileans living in that part of the country. Remember the work here in your prayers, and with your donations.

Pua, Prov. Malleco, Chile.

PRAY for missions. Preach missions. Eat and drink missions. Dream and talk of missions. Wear missions; they will never wear out. Live missions. Be a missionary, and you will often see Jesus at your side.—*Selected.*



THE FIELD WORK

South Africa

GWELO.—The work is onward here. We can see a great change since we first came to Africa. There is an increasing desire on the part of the natives to hear the word of God and to learn to read. We see plainly that God is compelling them, as it were, to come and hear the words of life—not that all who hear will be converted; still many have a rich experience in the things of God.

We are of good courage. We are glad in our hearts that our people are beginning to wake up and go to work in earnest, so as to finish the work soon. We pray God to help us so to work for him that we may hasten the coming of our blessed Lord. Then we can soon be at home with him in glory.

We pray that the blessing of God may rest on the work, and that many of those who sit in darkness may be brought to his marvelous light.

F. B. AND MARY ARMITAGE.

Portugal

LISBON.—We are feeling quite at home in this needy field, as the language is becoming more familiar every day. We are short of literature on the subject of Christ's soon coming and the signs of the times, but we have quite a number of tracts on the Sabbath question. We are praying for help in developing more literature. I have distributed 1,487 pages of tracts and about fifty of the *Arauto de Verdade* (Herald of Truth), our Portuguese paper published in Brazil. There are several persons for whom we are especially working and praying. Since it was in this country and city that there was such a manifestation of the approaching time of the end, the great earthquake of 1755, we have prayed to God to manifest the soon coming of our Saviour by an outpouring of his Spirit upon this people, and the giving to us of precious souls.

There is one reminder of the earthquake is an old clock tower, once a part of a royal palace, which was ruined at that time.

Some time ago, when the king, Don Carlos, was in London, the British and Foreign Bible Society presented him with a magnificently bound Portuguese Bible, which he received with very profuse thanks. The Protestants expect to make use of this fact in seeking to get the people to read the Bible.

We are progressing slowly in the language. I can now translate a Portuguese sermon fairly well. I attend four or five meetings a week, seeking to become acquainted with the people, and handing out literature as I can. There is a slight tendency on the part of the people here to lean toward liberalism, as they are getting tired of Jesuitical rule. Not long ago, on the occasion of raising a memorial of the five hundredth anniversary of the giving of the dogma of the immaculate conception, the priests were hooted by the populace, but the

populace was put to flight by the soldiers.

We ask prayers in our behalf, as well as for this people who need light very much. We already need help—men, and means, and literature. Funds for the publication of more literature will be acceptable, if sent through the regular channels.

C. E. RENTFRO.

Central America

BELIZE, BRITISH HONDURAS.—When I see such openings as are reported from other fields, like Korea, China, and Fiji, it makes my wants seem small. Still I am sure that the results of the labors of the workers you have voted to send will prove the wisdom of sending. A letter from Brother M. Wood, West End, Ruatan, where it has seemed impossible to reach the people, says: "I believe there is a better chance to reach the people here now than ever before." Brother Green, of Coxen Hole, writes of an interest on the North Side, where they are waiting to hear. Brother Jones writes from French Harbor that prejudice is very much less, and the way is open to preach the truth there.

Here in British Honduras, too, there are several places, where we have invitations to come and preach. In Belize the Bible work is prospering, and the interest is spreading. A lady asked me to come and give a reading at her home. Two neighbors came in to the second reading. I learned that next time several others expect to be present.

I look upon my Bible work as of the greatest importance. If I could give my whole time to this work, I would have all I could do. And I believe it will prove very profitable.

We met and organized a missionary society last Monday night. I wish you could have seen the interest taken in it by some of the new converts. It was very encouraging. Two strangers were with us, and when the matter of funds came up, one man said we might take his name for fifty cents a month. The other promised twenty-five cents monthly.

I am well, and of good courage, and praise the Lord for these opportunities.

H. C. GOODRICH.

A Visit in Simultala, India

"BLESS the Lord, O my soul, and forget not all his benefits." Thus wrote the psalmist under inspiration; thus does the Holy Spirit move upon the servants of the most high God to give utterance to his praises in this our day: and shall we say, Amen, brethren?

I am very truly thankful to our loving Father in heaven for the opportunity of spending a few days with Brother Barlow and his family in Simultala. After a year spent in a great city such as Calcutta, without so much as setting foot out of the city limits, the freedom and quietness of the country are much

appreciated, where every object in nature seems to bask in the sunshine of the Creator's love, and to say, "God is love," while we quickly respond "Amen."

I had the opportunity of accompanying Brother Barlow to Babool Mohal, a village nine or ten miles distant by road from Simultala station, at which place a building has been erected by this brother, for a schoolhouse and church for the villagers near by. Half the boys in the school at Simultala went there to encourage other boys to join them in the study of the message. May the Spirit of the Lord raise up boys from these two schools to preach and teach the truth to their countrymen. When we left, eight or ten had already begun to attend school, chiefly shepherd boys of the Santal race.

Brother Barlow has learned the Santal language, and is thus able to work among the Santals; and, it seems to me, to work for India's millions, we must, first of all, acquaint ourselves with the language of the particular people we desire to work with. May God help us with heavenly wisdom.

It was inspiring, as we journeyed to and from Babool Mohal, to hear Brother Barlow give the message verbally, besides distributing the literature, to all whom we met on the wayside; and as afterward I followed his example, the Lord granted me a blessing.

A. G. WATSON.

Scotland

IN reading Brother Spicer's article "The Sabbath in Ancient Scotland," REVIEW AND HERALD, No. 6, page 5, and noting the conditions that prevailed at that time, we could not help comparing those times with the present time, and drawing a parallel with things as we find them to-day.

The ardor of Queen Margaret in turning the Scottish people from the simplicity of their former religion, and in introducing Roman rites and ceremonies, together with the observance of the first day as the Sabbath, was successful to a very great extent, so much so that the whole country yielded, and, till the time of the Scottish reformation, Rome held full sway. But the light of the gospel was too bright for the darkness of papal superstition, and Scotland produced a noble array of martyrs, whose blood gave strength to the growth of the glorious seed of faith. Then from the labors of men like Knox the liberty of the gospel filled the heart of Scotland, and history shows how boldly she cut herself from the intrigues of Rome. But now, alas! again the scene is changed; no longer can we proudly call her "Protestant Scotland." As we reach the time when the message of the third angel is to sound with its mighty shout, we find that again Rome, with bold front, is forcing her way with masterly cunning into the heart of Scotland.

True it is that there is a British law, unrepealed, which forbids a Jesuit to set foot on British soil, and yet here, in the capital of Scotland, each Sunday we find the Jesuits on the prominent corners of the streets, holding forth in open air services, the year round, and loudly proclaiming the infallibility of the Romish church and doctrine.

And more than this, it is no strange sight to see here, within one-half mile of Knox's home and church, a procession, headed by the priests and acolytes, bearing aloft the "host," while in the gutters kneel the blinded worshipers, humbly crossing themselves, and muttering their *Ave Marias*, etc.

Thus, as in the time of Margaret, when she set her influence against the Sabbath of the Lord, we now find, as the message is entering this country, Rome zealous for her claims and her counterfeit institutions.

And still we praise the Master that in spite of it all the work is going. The glorious message is finding a place in honest hearts. Fifty more were added to the small beginning during the past year.

The prospects for the coming season are brighter than ever before. By earnest endeavor on the part of all and the kindness of the brethren in America, we have now a fair equipment for summer work, and go forward with hearts full of courage, expecting nothing but victory. Scotch reserve is notorious, and this, together with their reliance on the experiences of their ancestors, makes it a difficult field to work, but still we know our Leader is with us, and our only sorrow is that there are not many workers where there is but one. The calls for help are legion, and how sad it is to have to say "Wait" to any hungry soul. But it is all in the hands of the Lord, and we know he is caring for his own work. We thank him for the evidences of his love in the past, and press forward with greater zeal as we see the advances of the enemy. Pray for the work in Scotland, brethren and sisters, that this land, which in the past has stood so nobly for God and his truth, may yet send forth a mighty witness for the closing message.

W. A. WESTWORTH.

Cumberland Industrial School

OUR school was opened February 1. The enrolment has reached thirty; and the students are mostly not of our faith; for, as I have stated before, there are not many of our people here. We do not wish to form a colony, and have earnestly asked the Lord not to permit any to come except those who will be a help to the work, and will themselves be benefited by coming.

A short time ago I received a letter from one who had sent to borrow money to help the work here, who said, "I do not know why my heart has been drawn that way."

A little later another letter came saying, "Mrs. —, the boys, and I will each send you \$2.50—ten dollars in all—to help buy seats; wish we could pay for all of them." And March 1 two envelopes came from one whom we have never seen, containing fifty dollars, with the message, "I send you this money for seats in the schoolhouse or church. It is God's money. I want no thanks. Thank the dear Father. I wish I could do more." The message and the offering were welcomed with tears of thankfulness, not only because of the good that would be accomplished, but because the dear Father has so large a care for so small a work. I am sure that what he has undertaken he is able

to perform, and am deeply thankful to be used of him for the accomplishment of any part of his work.

All my advanced pupils are in a class in that wonderful book "Education;" and it is my sincere prayer that some of its holy truths will find a place in the hearts of these young people. Aid us by your prayers.

CLIFFORD G. HOWELL.

Earleyville, Warren Co., Tenn.

Uniting Church and State

Religious Instruction Recommended for the Public Schools of Washington

THE second and closing session of the conference of clergymen and laymen of this city, called together to consider the introduction of religious instruction into the public schools of the District of Columbia, was held at the New Willard Hotel Wednesday afternoon, March 15. There was quite a full attendance, the number present probably being seventy-five to one hundred.

The committee of fifteen, appointed at the previous meeting to consider the resolutions submitted by Dr. R. H. McKim favoring religious instruction in the schools, submitted the following report:—

Report of Committee

"Your committee appointed to consider the resolutions offered to the Citizens' Conference at the New Willard Hotel by the Rev. Dr. R. H. McKim, and to report upon the question what further measures, if any, should be taken by this conference looking toward the attainment of the general object expressed in the call for the meeting, wish to state that they have considered carefully and have discussed freely the matters referred to them, in the most amicable spirit, and with the earnest desire to make recommendations in which all should heartily concur. Your committee have spent three full afternoons in conference. At the first meeting of the committee, fourteen of the fifteen members were present, Bishop Cranston alone being absent and out of town. After attending the first meeting, Dr. Edward Everett Hale resigned from the committee because the committee's work was concerned with the affairs of the District of Columbia, and since he is not a resident of the District, he wrote that he must withdraw from the committee.

"While one member of the committee is connected with a religious body which maintains a system of schools for the children of its own families, and therefore does not feel at liberty to promise the active co-operation of those whom he in a sense represents, he is still heartily in favor of the general purpose of this movement. It is declared to be the wish of every member of this committee to have the utterances of the committee understood as made in a spirit which would absolutely prohibit any teaching or interpretation of the ten commandments which should fail to recognize, and to set before the children of our schools, in the most liberal spirit, the fact that conscientious differences exist as to the day of the week to be observed as a day of rest. The wish of your committee is for action in the most truly catholic spirit, to secure in the public schools the recognition and the inculcation of that morality based upon a

common religious belief, which we hold to be the strength and the hope of the American people.

"Of the fourteen who continued members of the committee, eleven have signed the report. Two members of the committee refrained from signing the report for reasons which each wishes to state briefly to the conference.

"Your committee respectfully report that we are heartily in accord with the purpose of the resolutions offered by the Rev. Dr. McKim; and we submit the following:—

"1. The American principle of the entire separation of church and state, we believe to be right. It should be carefully maintained. We advocate nothing that will in any wise compromise it, and nothing which shall interfere with the right of parents to control the religious education of their children. But we do not believe that the maintenance of this principle should be interpreted as necessitating an irreligious state or an atheistic education. We rejoice in the good work already doing in our public schools. We believe that our schools inculcate morality, and we hope to see them teaching it still more effectively. We have no revolutionary changes to suggest; but we do believe that a further development of the work of the schools under the admirable regulations for their government already formulated by the Board of Education of the District of Columbia, would contribute materially to the strengthening of character and the development of good citizenship through our public schools. We heartily commend the regulation long in force which provides for the reading of the Bible and the use of the Lord's prayer in opening the sessions of our schools. To exclude the teaching of theistic morals and Biblical righteousness from our public schools, would be not simply to ignore the principles on which our fathers founded the republic, but utterly to reverse those principles. Our fathers rightfully incorporated into our statute law the recognition of certain principles of religion and morality, as in the laws against blasphemy, polygamy, and perjury. The state justly retains laws and customs which are rooted in principles of religion common to all civilized nations, and retains them in obedience to the will of the overwhelming majority of our people; and we hold that it is right and fitting for the state, in the public schools which the state maintains, to make provision for the teaching of these common principles of morality and religion.

"2. As residents of the District of Columbia, we heartily commend that recognition of a common basis of religious belief underlying our common American citizenship, which led to the adoption of Rule 46 for the government of the public schools of the District, which requires each teacher to 'endeavor to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, . . . and obedience to the laws of God.' We bear witness to the efficiency and faithfulness of the great body of our public-school teachers in their efforts to inculcate morality in the school life of the young. But we feel that the alarming increase of certain crimes in our country within the past twenty-five years, clearly indicates the

need of more thorough and more definite education in ethics applied to conduct — in that true morality which has characterized those peoples in the history of the world who have been believers in an almighty, righteous Ruler and Judge of the universe. While we believe that moral and religious training should first of all and chiefly be given in the family and the church, and that the doctrinal teaching which is peculiar to each church or religious body, should be given in that church or in the home, and should be excluded from the public school, we are nevertheless entirely convinced that the first principles of morality, based on the belief in Almighty God, should be carefully and systematically taught in our public schools. We believe that our people generally favor the instruction of their children in the first principles of morality and religion. In our American system, the state has undertaken the maintenance of public schools for the children of all, and has based the right of the state to educate the young on the duty of the state to fit the young to become good citizens. We hold that the only foundation for good citizenship is in morality based upon belief in Almighty God. Therefore it is the duty of the state to incorporate such teaching in its school system.

“3. We believe that it is entirely practicable to make such a selection of readings from the Old Testament as will prove acceptable alike to Protestants, Roman Catholics, and Hebrews. We urge the taking of steps to provide such a lectionary that by its use the children of our schools may have instilled into their minds the principles of the most exalted morality, together with reverence and love for Almighty God; provided that such a lectionary should be of optional use by the individual teacher, in place of the present method.

“4. We recommend to the conference that it petition the Board of Education of our city to introduce into our schools the systematic study of morals, by making use of those ten commandments which have served as the basis of morals and law for all modern civilized nations, and of the beautiful summary of those commandments in the Law of Love of God and of our Neighbor, and also by the introduction and use of carefully prepared text-books upon morals as applied to conduct. We ask this not only in behalf of the children from homes and churches where moral and religious training is systematically given, but still more earnestly do we ask it for the sake of that great multitude of children in our public schools who have no such training at home or in any church. And of course we ask that from such special moral and religious training in the school, any parent who may conscientiously wish to do so shall have the right to have his child excused.

(Signed)

“MERRILL E. GATES, *Chairman*,

“WALLACE H. RADCLIFFE,

“RANDOLPH H. MCKIM,

“FREDERICK D. POWER,

“HENRY Y. SATTERLEE,

“J. G. BUTLER,

“D. J. O'CONNELL,

“JOHN JOY EDSON,

“CHARLES W. NEEDHAM,

“WAYNE MACVEAGH,

“JAMES E. GILBERT,

“*Washington, D. C., March 8.*”

Before reading this report Dr. Merrill E. Gates, the chairman of the committee of fifteen, stated that two members of the committee had declined to sign the report, and that it was understood that these dissenting members should have the privilege of stating to the conference their reasons for not joining in this movement. The chairman of the conference accordingly stated, at the conclusion of the reading of the report, that there was opportunity for those who had dissented to state their position.

Rabbi Louis Stern, in behalf of the Jews of Washington, spoke at considerable length. Among other things he said: “I oppose the proposition to make the ten commandments a basis for moral instruction; even as an Israelite, one of the race through which the decalogue became the heritage of the world. I do not favor it, because the decalogue sets forth plain religious teachings, and definite religious instruction has not, and should not have, a place in our public schools. The public school is a part of the machinery of the state; use it for religious propaganda, and you establish a union of church and state.”

The editor of the REVIEW then read the following remonstrance:—

Remonstrance of Seventh-day Adventists

“Having been invited by this conference to represent in its deliberations that body of Christian believers known as Seventh-day Adventists, I herewith submit, as an expression of their attitude toward this movement to secure the introduction of religious instruction into the public schools, the following remonstrance:—

“We respectfully represent that we earnestly love the religion of Jesus Christ, entertain the highest respect for his true church, and sincerely desire the peace and prosperity of the nation; that we believe in the Bible as the Word of God, a book of divine authority, and in the ten commandments as the basis of all genuine morality; that we recognize the present alarming increase of crime, and that we are heartily in favor of any legitimate effort to lessen all forms of wrong-doing; that we believe in a Christian education, the only true basis of which is the Bible as the divine revelation of the principles of righteousness in character and conduct; but in the interest of a pure religion, an uncorrupted church, and the peace of the state, we are compelled to protest most earnestly against any movement which we are convinced violates the principles of Christianity, even though it grows out of a sincere desire to advance the interests of the kingdom of Christ upon the earth.

“We make this remonstrance against the demand for the introduction of religious instruction into the public schools:—

Separation of Church and State

“1. Because we are convinced that it is contrary to the Christian principle of the complete separation of church and state. And we further maintain that there is no difference in principle between a union of *religion* and the state and a union of *church* and state. This movement is declared to be an effort to bring to bear upon the Board of Education the influence of the church as represented in a conference composed of representatives of all the various religious denominations. Other citizens equally inter-

ested in the public schools, but who do not belong to the church, are not invited to be present or to take part in the deliberations of this conference. This is plainly a church movement. It should not be forgotten, as stated in the United States Senate report adopted Jan. 19, 1829, that ‘all religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.’

A Church Movement

“If this movement is successful, it will devolve upon the representatives of the church to direct in the preparation of the required books and the necessary instruction for the use of the teachers in the schools. The state will then, at the demand of the church and under the guidance of the church, teach such principles of such a religion as the majority of the church may agree upon. This can be nothing else than a union both of religion and the state and of the church and the state. The very fact that it is thought necessary to introduce into this recommendation for religious instruction in the public schools a conscience clause, permitting the withdrawal of a certain class of children while the paid servants of the state are giving religious instruction to another class of pupils, demonstrates most clearly that the proposed plan both enters the realm of conscience and violates the true principles of religious liberty. Christian liberty recognizes the right not to believe, as well as the right to believe; and in a public school the children of unbelievers ought not to be exposed to contempt by any exercise which separates them into a distinct class. Furthermore, the right on the part of the state to introduce religious instruction *with* a conscience clause involves the right to do it *without* a conscience clause. We avoid all the consequences involved in the wrong principle by denying the principle. We hold to the principle enunciated by the divine Author of Christianity, ‘Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.’

A State Theology

“2. Because religious instruction in the public schools necessarily establishes a state theology. The state, at the demand of the church, must decide what religion, and what tenets of that religion, shall be taught. It must settle differences of opinion not only between religionists and non-religionists, but also between the different sects of the favored religion. ‘Have those who make this demand well considered the fact that they logically ally themselves with all the religious despotisms that have ever existed among men? They in effect accept and advocate a principle which has in all ages been the enemy of religious liberty, against which heroes have fought, on whose cruel altars martyrs have bled, and whose historic enormities are sufficient to startle the world.’

Compulsory Support

“3. Because religious instruction in the public schools involves the compulsory support of a state theology. All classes of citizens are taxed to support the pub-

lic schools. All have equal rights in them. The teaching of religion will necessarily interfere with these rights. The only object, purpose, or use for taxation by law in a free country must be exclusively secular. Any other course will inevitably end in religious tyranny.

A Menace to Religious Freedom

"4. Because this movement to introduce religious instruction into the public schools is a menace to religious freedom. In the words of James Madison: 'It is proper to take alarm at the first experiment upon our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects? that the same authority which can force a citizen to contribute *three-pence* only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?' Madison was a Christian patriot, and he spoke in the interests of good government, of true Christianity, and of genuine religious liberty.

"5. Because the introduction of religious instruction into the public schools will infringe upon the sacred rights of conscience, and involves a disregard of the consciences of the minority on the part of the majority. 'The rights of conscience are individual and personal, and are not to be settled by the arithmetic of putting many consciences on the one side, against a few on the other.' It has been well said: 'True Christianity never shields itself behind majorities.'

Protestant Principles

"6. Because this demand for religious instruction to be given by the state is contrary to the principles of Protestantism as established by the Reformers. They opposed the intrusion of the civil magistrate in matters of faith. 'Protestantism sets the power of conscience above the magistrate.' They also declared that 'in matters of conscience the majority has no power.' These lessons of the Reformation ought never to be forgotten, and these principles ought never to be violated.

An Ineffective Measure

"7. Because we believe that the effort to lessen crime and lawlessness by introducing religious instruction into the public schools, being itself wrong in principle, will not be effective in securing the desired result. We are convinced that the perils which now beset both the church and the state call loudly for the authoritative inculcation of the principles of righteousness,—the principles of the ten commandments,—but we are as firmly convinced that the proper place for giving this instruction is in the home, the church, and the private school supported by voluntary contribution, and not in the public school supported by compulsory taxation.

"For these reasons we enter our most solemn and emphatic protest against this demand for the introduction of religious instruction into the public schools, and in the spirit of love do earnestly ask the members of this conference not to urge their demand any further."

The conference gave the most earnest attention during the presentation of this

remonstrance, and it was plain that it made a decided impression upon the minds of many present.

The General Discussion

Dr. Alexander Kent, pastor of the People's Church, who opened the discussion which followed, said: "To those who accept religion as a supernatural revelation, the propositions presented by Mr. Prescott, are unanswerable."

Dr. Kent then moved that the report of the committee be given to the press, and that the matter be left open for public discussion before any action should be taken upon it. This motion was voted down.

W. F. Crafts, the head of the National Reform Bureau, spoke in favor of the report, emphasizing the fact that according to the decision of the Supreme Court of the United States "this is a Christian nation."

Several others argued in favor of the report, and then Dr. J. J. Muir, a leading Baptist pastor of this city, spoke strongly against it. He said that the Baptists were a people who had a record in favor of religious liberty; that he was opposed to any step which had the least semblance of an appearance of the union of church and state. He declared that in his opinion not one Baptist minister in the city would agree to the report, and that he should take his stand with the minority.

Dr. R. H. McKim, the promoter of the movement, was the last speaker, and devoted five minutes to a severe arraignment of the Seventh-day Adventists, and then, after a brief argument in favor of the report, he moved the previous question, thus cutting off further debate. His motion prevailed in spite of earnest protest and the raising of several points of order.

To many of those present this course seemed manifestly unfair, and perhaps did more to reveal the real spirit of this movement than anything else connected with the conference. A rising vote was then taken, and the report was adopted by a vote of thirty-nine to twenty-two.

A petition was then presented to the meeting, urging the Board of Education to take action in harmony with the vote of the conference, and an invitation was extended to those present who were willing to do so to sign the petition. The conference then adjourned *sine die*.

A Church Movement

It will be observed that in the report of the committee of fifteen the conference is referred to as "the citizen's conference." This, however, is not a correct representation of the movement. As evidence of this we will state the following facts: Previous to the second meeting of the conference the editor of the REVIEW called upon the chairman, Ex-Secretary of the Navy Hilary A. Herbert, and submitted in writing the proposition that he would be responsible for all expense incurred if the next meeting of the conference would be called in some public hall or theater, with the opportunity for any citizens to attend the meeting and listen to the discussion. In declining to act upon this suggestion the chairman stated that this was distinctly a religious movement, designed simply to give expression to the sentiment of the religious portion of the community, and that if others desired to give expression

to their views, they had the same privilege of calling another conference of a different character.

Furthermore, the promoter of the movement, Dr. R. H. McKim, has plainly stated that it would not be expected that members of the conference would invite to its meetings those who were not connected with some of the religious bodies of the city, as this movement was designed to give expression to the religious sentiment of the community. It is thus clear that in no proper sense can this be spoken of as "the citizen's conference." It is wholly a church movement.

The Press Report

The Washington *Post* of Thursday, March 16, contained a full report of this meeting, occupying nearly two and one-half columns of space in a prominent position. From the headings given to this report, and the general treatment of the subject, it is perfectly clear that the *Post* is not in favor of the movement. In reporting the discussion of the recommendations submitted by the committee of fifteen, it gave over four inches of space to the protest of Rabbi Stern; printed the remonstrance of the Seventh-day Adventists in full, which occupied about three quarters of a column; and gave less than four inches of space to all the rest of the discussion.

The *Evening Star* of the same date contained a good report of the meeting, including our remonstrance in full. The *Times* of the same date gave special prominence to this matter. In quite a complete report, with large headings, on the first page of the paper, it gave a fair abstract of our remonstrance. It also printed an editorial upon the subject, inviting a full discussion by the people in its columns, and on the same page there appeared four letters dealing with the question. One writer said, "I am not so sure but that religious instruction in the public schools is an important element in the approach toward a condition inimical to every tradition of our system of government." Thus this movement and the reasons for our attitude toward it were brought before all the people of this city by the daily papers.

Plans for the Future

A leaflet will be prepared at once, which will contain our remonstrance presented to this conference, and other proper matter, and will be systematically circulated throughout the District of Columbia. A counterpetition has already been prepared, protesting against the introduction of religious instruction into the public schools, to which as many signatures as possible will be obtained, and which will then be presented to the Board of Education.

Further public meetings will be held, and an earnest effort will be made to arouse a right public sentiment upon this question by setting forth the real significance of this un-American and un-Christian movement. W. W. P.

My Experience

ABOUT eight years ago Elder Davis visited Evansville, Ind., taking subscriptions for *The Signs of the Times*. We subscribed for the paper, and became interested in its teachings. Later, when the elder asked permission to hold Bible readings at our home, we consented. The

Bible truths were made very clear to us, and it was not long before my wife began to observe the seventh-day Sabbath.

I was convicted, but was slow in obeying, as it meant to me the loss of my position in one of the city banks. I called on several ministers of different denominations, and asked their opinion of several texts of scripture found in the book of Revelation. One of them said to me, "Brother, you are getting into deep water when you study the book of Revelation." Afterward my wife remarked to me that the Lord would take my position away from me if I did not live up to the light he gave me. This prediction proved true in a few weeks, as the bank decided to suspend business. I immediately began the observance of God's holy day, and he has blessed me wonderfully. I have learned to love him, and delight in obeying his statutes.

JNO. H. NIEHAUS.

Report From the Southern Union Conference

I WAS asked by the editor of the REVIEW to furnish reports from time to time, from this part of the Southern field. One or two have been written in the past, and I have purposed, for some time, to write another, but have been greatly hindered by a pressure of various cares.

It seems to be generally admitted, by those most conversant with matters in this conference, that a steady, encouraging growth has been seen since the organization of this field into a union conference. The progress has been more perceptible during the last year than during any of the two or three preceding years; indeed, so far as the writer knows, throughout this union conference courage and hope prevail, and better days are expected.

The servant of the Lord has written the encouraging words that "the cloud is lifting," and that the work is moving onward. A greater degree of union exists at the present time than has been seen previously.

Our anniversary meetings in January were most hopeful. All seemed of good courage. The week-of-prayer seasons were marked, in many instances, with the special evidences of God's helpful presence. In Nashville fourteen were baptized as a result of the meetings, and admissions into the church have been more than ordinary; indeed, the condition of the Nashville church seems to the writer far more encouraging than at any past time since I have been in this field. A spirit of love and of union seems to prevail, with a growing desire to increase the missionary efforts of the church, to circulate our literature, and to spread abroad the light of the message.

The condition of our office employees has greatly improved during the last year or two, and a good religious influence prevails. About seventy workers keep very busy, and many of them seem happy and devoted to the blessed work in which they are engaged.

The work in the office began under great difficulties, the locality here being one where there were comparatively few of the old, experienced workers in the

printing business, and an efficient force had to be created. For a time, quite a proportion of the helpers were not of our faith, and came in with their worldly habits, but this has changed. We think our corps of helpers will compare favorably with those of our older offices, and yet we still need some experienced workers. The office has greatly improved in efficiency and quality of work, and we have plenty to keep the employees busy. The great proportion of our work is for the cause of God, but little commercial work, comparatively, passing through the office. The prospects before us are excellent.

Since the connection of this field with the Southwestern Union Conference, our territory in which to expand and find readers for our publications has largely increased. The branch office sends in very encouraging reports. It has been established in Fort Worth, Tex., as the central point for the Southwestern Union Conference, and we have bright hopes that before this conference year shall close, we shall see a large volume of our literature spread abroad all through this great field.

There is a great work to be done in this Southern field. Probably not one tenth as much has been accomplished in the Southern States as in the Northern States. Various difficulties have to be met that do not exist in the North. Our poverty is one of the most difficult features of our work. There is so much to be done, but we have not the means with which to carry it forward. This condition meets us at almost every turn.

The Building of Sanitariums in the South

Light came to us, over two years ago, that we ought to have small sanitariums in connection with all the large cities of the South. We know, from our own knowledge and experience, that this is a very important and essential thing to be accomplished. Our experience has not been bright, by any means, and yet we are steadily making some progress.

One of our sanitariums was consumed by fire, the one in Hildebran, N. C. As there was no insurance, it was a total loss. It was very discouraging to our dear brethren and sisters of North Carolina. They have not yet been able to rebuild.

Graysville Sanitarium

Our Graysville sanitarium has come the nearest to completion of any. Quite a commodious building has been erected, and nearly finished. Several outbuildings—a laundry, engine-house, etc.—are greatly needed. We are somewhat in debt, but the institution will soon be ready to take in patients.

This sanitarium has a beautiful spring of water, flowing out of the mountain, which supplies all the water needed, and many are charmed with its romantic situation. It has a quiet, retired locality, and a most charming, beautiful view, being situated on the mountainside. We all hope that there is a useful future for the Graysville Sanitarium, and that it may do much good to the many afflicted ones in the surrounding country.

Little Sanitarium at Atlanta, Georgia

Our small sanitarium in Atlanta has been receiving patients for months in the past. The building and premises

once occupied by the branch office of the Review and Herald Publishing Co., which were left unsold for a few years after the retirement of the branch office from that locality, when the work was established at Nashville, were presented to the cause in Atlanta and Georgia, to be used for sanitarium purposes.

The house was somewhat out of repair when it came into the hands of the conference. Several hundred dollars was expended in making repairs and fitting it up for use. It has a very fine bathroom, but the money being all spent, this was left unfinished.

Brother C. F. Curtis, who has long devoted himself to nursing in the city, has charge of the premises as superintendent. He advanced quite a sum of money, without interest, and some other persons also loaned money to carry on the work of repairing, and yet a few hundred dollars is needed to fully prepare it for occupancy, though a few patients have been treated there during the past few months.

A loan of a few hundred dollars to the institution would be a great help. The property is not in debt except for the money used in making the repairs of which we have already spoken. It would be a perfectly safe investment. As it is, we are greatly embarrassed, and hardly feel that it would be proper to advertise an institution that was not really fitted for occupancy.

If any of the benevolent readers of the REVIEW could loan, without interest, or at a reasonable rate of interest, enough to fully equip this institution, it would be a blessing to the cause in that locality. We have no doubt that, were it in proper condition, it might be constantly filled with patients. It need take but a short time, if we had the means, to have everything in proper order, so that we could advertise for patients, and I doubt not there would be a response.

The Sanitarium in Nashville, Tennessee

And what shall I say in regard to our Nashville Sanitarium? Light came to us, years ago, that there must be a sanitarium in Nashville. Brother L. A. Hansen, for a number of years, has been bringing before the citizens of Nashville our health principles, giving some treatments, selling health foods, etc. He has most certainly gained the respect and confidence of leading citizens of the place.

More recently Dr. O. M. Hayward has united with him, and a sanitarium Board has been elected, of which Elder Haskell, Elder Allee, and the writer are members.

Two houses, one in the central part of the city, and one in the outskirts, have been rented, and probably more patients have been treated at the latter than at Graysville, though under very unfavorable circumstances.

The lack of funds has seemed to make it impossible to carry on the work as it ought to be in such a city as this, the headquarters of our work in the Southern Union Conference.

Yet, through the sacrificing efforts of those who have labored, in some instances almost without pay, the work has been made self-supporting since the conference purchased the work that Brother Hansen had developed. The sanitarium is now being organized into

a corporation under the laws of the State.

It is greatly hoped that we shall secure, by rent, quarters that will be far more favorable than anything we have had up to the present time, so that the work can be enlarged. We have no doubt but there will be a large patronage, if we can secure buildings that will properly represent our work, and make the patients comfortable.

Dr. Hayward has earned, already, a most favorable reputation as a skilful and successful physician; and the work is well started.

We feel certain that the South is one of the most needy fields for the introduction of health principles of any in the United States, not that they have not excellent and famous medical institutions, but the light of truth on health principles, which God has in mercy given us as a people, ought to be presented in all parts of the South. Everything is hopeful, except the lack of money to establish these important institutions in the large cities of the South.

Many Southern people have gone to Battle Creek, to visit the great sanitarium there, and have come back with most encouraging words for it; but they do not like the Northern winters. Institutions are needed throughout the South, and they would be patronized, too.

Those of us laboring here have sought to do our very best to push forward the work, but it can not be done without means. We have no criticisms to make about anybody, neither do we murmur or complain, but it is only reasonable that our people should know how we are situated.

Geo. I. Butler,
President of Southern Union Conf.
(To be concluded)

Religious Liberty Notes

THE St. Louis (Mo.) newspapers report that "the matter of Sunday closing" is being given attention by the retail grocers' association of that city.

It was reported from Indianapolis, Ind., on February 24, that "the Indiana House of Representatives to-day defeated the bill to allow Sunday baseball games, by a vote of forty-eight to forty-four." A similar measure was defeated at the former Indiana session.

Brother Connerly writes from the Porto Rican field as follows: "After a long absence we are home again. I have made two trips to San Juan, one to oppose the plans of a confederation of the churches of the island. In this I had splendid success and a good experience. The other trip was made to do what I could against a Sunday bill that has just passed the House of Delegates."

It will be remembered by many that Elder Baharian and others of our brethren in Turkey were arrested and imprisoned by the Turkish government in August, 1904, for the crime (?) of preaching the gospel. Word has recently been received that they have already had two hearings, and ere this have doubtless had their trial. It is feared that unless the Lord interposes, they may have to forfeit their lives, to meet the demands of that intolerant government.

Elder Geo. I. Butler said in a recent communication: "I was president of the General Conference when those per-

secutions first began in Arkansas, and we bestirred ourselves as well as we could, and the law was changed so that we have never been troubled any more. I have always kept posted on those subjects. We often hear it said that the question of Sunday observance is a live question of late years, more so, perhaps, than ever before. Of course, as a people we have been expecting this; but we have, from time to time, taken measures that have seemed to put off the persecution a little longer. I greatly rejoice at every effort of this kind. You who are at Washington most certainly have the best opportunity to work of anybody, and I wish you the heartiest success. We used to have troubles here in Tennessee, but of late years they have seemed to dry up, though the people are a little particular here yet."

Elder Allen Moon writes in a recent communication concerning the present issue in Washington: "I have been following with interest the movement for teaching religion in the public schools in Washington, and I think this is one of the strongest indications of the times in which we live that I have noted in many a day. I have been very sure in my own mind for the last four or five years that something of this character would be sprung upon us in Washington, and for this reason, this does not come so much as a surprise, except that I had looked for it to come in a somewhat different form. The author and promoter in Congress of the only national Sunday measure that has ever been forced upon the attention of the country, the 'Blair Sunday Rest bill,' which was pending seventeen or eighteen years ago, and over which there was considerable agitation at the time by those classes of citizens who are in favor of, and those who are opposed to, such legislation, Ex-Senator Henry W. Blair, of New Hampshire, is still active. He was in Washington early in March in attendance upon a conference for the discussion of the race question, at which he was one of the principal speakers. He is interesting himself in the improvement of the condition of the negro race."

We glean the following from the Wisconsin Reporter, under date of March 8, in which a most interesting account is given of a brother who has been engaged in the petition work against Sunday legislation: "We were subjected to many abuses and hard speeches from them, but in spite of all their opposition I secured the names of nearly all the business men and county officials, from the judge down. Many became really interested in the principles underlying Sunday legislation, and men congregated in stores, and followed me from place to place, to discuss the question. In the post-office there were about thirty men present. Many of them took part as we read and discussed the Sunday bills for the District of Columbia. While church-members railed on us, non-professors took the arguments out of my mouth, and defended the true principles of religious liberty. An evangelist who is here said I would get a few fools to sign it, whereupon a member of the M. E. Church, who has for some time been interested in the truth, said, 'I will sign it, whatever they call me.' I found that many did not understand the principles involved, and at first refused to sign, but

after I had talked with them from ten to thirty minutes, most of them signed. It gave me the privilege of reading to them from the Bible the claims of the true Sabbath, and we distributed a number of the new tract, 'An Appeal to Clergy.'" K. C. RUSSELL.

Resting and Praying

It is nearly one year since, on account of nervous breakdown, I was obliged to cease from public labor, and it is several months since I went to my little farm to rest. While my health is slowly improving, yet it is very hard for me to content myself with not laboring to advance the cause that lies so near to my heart.

One day while looking over some things in the cellar, I found an old copy of the REVIEW, and in looking it through I saw an article entitled "An Answered Prayer," which related how an old man who had always been very active in church work had a long spell of sickness. When he recovered, he had dropped out of the procession, and all looked upon his breakdown as a sign that his days of work were over. It looked to him as if all he could do was to stay at home and pray; he could do nothing to answer his prayers. One morning after breakfast the aged couple read a chapter and knelt down according to their custom, and prayed. A carpenter who had come to repair the roof ascended a few rounds on a ladder, and heard the old man pray for the scattered members of his family, and for God's blessing on the work which others were doing, and in which he no longer had a part. The carpenter retired a little way, and reflected over the past, how he once had praying parents, and how they never failed, while they lived, to pray for an absent son. A few months after, the carpenter came and told the aged couple how that prayer followed him until he gave himself to the Lord.

As I read that article, tears came to my eyes, and I felt that while I am not able to go out in active work, yet I can pray for God's blessing to rest upon those who are actively engaged in the proclamation of the message. I know that this message will gather out a people for the coming of the Lord. While for a time I am not able to preach the message, yet I thank the Lord I feel a deep interest in the advancement of the work, and can pray for God's blessing upon its various branches.

I know that God is leading this people, and I am praying that the coming General Conference will mark a new era in the advancement of the work, and that plans may be laid which will result in speeding that glad day when this truth shall enlighten the whole earth. I have firmly believed this truth for over fifty years, and although at the first we believed the Lord would come long before this, yet I have not lost confidence in the final triumph of the work. One hundred and forty-four thousand are to stand upon the sea of glass. Brethren, I have faith to believe that I shall yet have a part in swelling the loud cry of the message.

In "Early Writings," page 10, we have an account of the Lord's people in traveling to the city, and they are represented as high above the world.

"Some grew weary, and said the city was a great way off, and they expected to have entered it before." I have felt sad to learn of some who have known this truth for many years losing their interest in the message. The Lord has given this people great light, and it is only by earnest prayer, study of the Word, and of the Testimonies which God has placed in this church from the very beginning of the message, that we shall be kept from losing our hold upon God. My brethren, let us take courage in the Lord; for soon this message will triumph, and we with it if we remain faithful.

GEO. O. STATES.

The One Hundred Thousand Dollar Fund

THE donation of \$7.25 credited to "Alice," Broken Bow, Neb., in the REVIEW of February 23, was intended for another fund. The same is true of five dollars of the twenty-five dollars credited to J. N. Loughborough in the same issue. For these two items, we subtract \$12.25 from the total reported last week.

Amount previously reported.	\$60,102 16
Mrs. R. J. Carson	100 00
Wahroonga Sanitarium (Australia)	53 67
Sarah Stem	50 00
Elisher Godfrey	50 00
T. M. Clark	40 00
Annie Larson	30 00
Mr. and Mrs. R. T. Cornell	25 00
Newark (Ohio) church	17 50
South Dakota Conference	14 70
Jessie M. Deming	12 50
Palisade (Colo.) church	12 23
Western Slope Academy students	10 17
Redding (Cal.) company	9 05
J. T. and M. J. W.	8 57
Southern New England Conference	8 00
Litchfield (Minn.) church	8 00
L. Butler (Australia)	7 31
Central New England Conference	6 33

FIVE DOLLARS EACH

Mount Vernon (Ohio) church, Geneva Lickey, John K. Lane, W. W. Vyle, Margaret Meays, Mrs. R. E. J. Keck, a laborer, a friend, Mina Hildreth, Daniel P. and Mary E. Hayes, a friend, George H. Boyd, F. Routheaux, D. J. and Mrs. M. J. McCall Sutton, Mary Roseberry, T. C. Thornhill (Canada), W. T. Marshall.

\$4.87 EACH

Mrs. Merrick (Fiji), Mrs. Brown (Fiji), S. W. Carr (Fiji). Mrs. L. L. Peck, \$3.05; Mrs. Gunda Serns, \$3; Thomson (Ill.) church, \$2.75; Miss T. Belden (Australia), \$.97; R. Judge (Australia), \$.97; friends, \$.80; Hazel M. Coon, \$.30; Taveta (Fiji), \$.24; Denver M. Coon, \$.20; Thomas Swain, \$.05.

TWO DOLLARS EACH

Guy Hallen, Mrs. W. D. Bowen, Mrs. Lovina Howard, Mrs. Lucy Conely, Lena Nichols, H. S. and A. C. Chase, Mr. and Mrs. W. M. Cox, Mrs. George O. Fox, Mrs. E. S. Over.

ONE DOLLAR EACH

Clara Grindle, Delaware, Mr. and Mrs. Samuel McGee, Mrs. Eva Anxier, Justina Maxson, a friend, Mrs. Mary Grove, Mrs. J. Weaver, Brainerd (Minn.) church, F. Kennedy, F. C. Morse, Daisy

Morse, Mrs. Sophia Hansen, Mrs. C. M. Bussing, Children's Missionary Band (Pomona, Cal.), Miss S. Adams Burk, Arnold Rossell, Emma Stout, W. L. Pitcher, Julia Seibert, Agnes Beal, Mrs. E. Hughey, Mrs. W. H. Cheeseman, T. R. Rubush, M. D., Mrs. J. H. Titus.

FIFTY CENTS EACH

Mrs. M. J. Walton, Mrs. Louisa Bower, Luella Rossell, S. A. Murray.

TWENTY-FIVE CENTS EACH

Mrs. David Dake, C. T. Bordendecker, Retta McLane, Charlie Johnson.

TEN CENTS EACH

A friend, M. S. Brown, Harrison Rogers, Nellie Kline, Eva Weymer, Esther Weymer, Lizzie Weymer, Ruby Edwards, John Perkins.
 N. C. Rogers\$ 8 00
 Acie Martin 20 00
 L. W. Baylies 50 00

Total reported\$60,802 03

A further list will follow.

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

Field Notes

A SABBATH-SCHOOL of sixteen members, several of whom are recent converts to the truth, has been organized at Thornton, Tex.

MEMBERS of the Keene, Tex., church are considering the matter of erecting a church building there. A committee has been appointed to select a suitable lot for the building.

BROTHER W. C. F. WARD says of the result of a recent meeting at Olympia, Wash.: "Four honest souls decided to obey the Lord, and took their stand for the truth in the face of opposition."

ELDER J. R. BAGBY says of the result of a three weeks' course of meetings at Altona, O. T.: "Five more took their stand on all the commandments of God and the testimony of Jesus. Three more were added to the Altona church last Sabbath, and two others will be in a few days."

AT the annual meeting of the Upper Columbia Medical Missionary and Benevolent Association, held in connection with the recent conference session at Spokane, the following-named persons were chosen as trustees for the ensuing year: Silas Yarnell, M. D., S. A. Anderson, W. R. Simmons, J. W. Posey, I. A. Dunlap, M. D., C. M. Christiansen, J. L. Kay.

BROTHER B. E. FULMER says, in a report of progress on the Sanitarium building at Wichita, Kan.: "Two stories are flooded, another partially, and the cement floors in the basement are nearly all laid. The doors were snow-bound for some time, but are now here, and are being hung. One set of treatment rooms will soon be ready for operation, and by that time we hope to have some rooms furnished, so we can receive such patients as can endure the noise and confusion incident to the work on the building. We are now receiving numerous applications for treatment and care, which must be refused until we are more fully prepared to receive."

WEDNESDAY noon meetings are conducted in the Park Street Congregational church, Boston, by Elder L. S. Wheeler. Brother Wheeler says of them: "They are a real success, nearly self-sustaining in offerings, and widening continually the sphere of influence for the truth." Sunday night meetings are also continued in Berkeley Hall, with a good attendance and interest.

ELDER HENRY SHULTZ sends this word from Lockeford, Cal.: "I have spent two Sabbaths at Lodi with Elder T. H. Watson, where I organized an American church of about twelve members. We now have a German church and an American church at Lodi. These were nearly all members of churches in Dakota, Minnesota, Oklahoma, Kansas, Missouri, and Nebraska, who have moved here the past year. Some who had backslidden took a new hold of the truth."—Pacific Union Recorder.

OFFICERS were recently elected for the Upper Columbia Conference, as follows: President, A. J. Breed; vice-president, F. D. Starr; secretary, J. L. Kay; treasurer, T. L. Copeland; missionary secretary and treasurer, T. L. Copeland; general agent, T. G. Johnson; educational superintendent, J. M. Willoughby; educational secretary (including Sabbath-school and young people's work), Mrs. J. L. Kay; executive committee, A. J. Breed, F. D. Starr, H. J. Schnepper, C. E. Ford, J. M. Willoughby, Silas Yarnell, C. M. Christiansen.

RECENT meetings at Buckeye, Ariz., near Phoenix, have been followed by good results, though not to the extent that had been hoped, heavy rains having greatly interfered with the work. In a recent report Brother C. E. Knight says: "Several adults have begun to keep the Sabbath, thus strengthening the little company of believers here. February 16 two persons, a brother and his wife, were baptized by Elder Bond, and sometime during March we expect that four or five others will go forward in this ordinance, after which, the Lord willing, a church will be organized, numbering about fourteen, all adults, with perhaps one exception. It is hoped that this organization will be effected before the conference in April."

FROM the Union Conference Record of February 1 we take the following items relating to the progress of the work in the Australian field:—

Eight persons are keeping the Sabbath at Forbes as a result of the tent effort in that place.

At Quorn, South Australia, where Brethren Craddock and Rogers are laboring, nine have decided to keep the Sabbath.

As a result of the New South Wales camp-meeting, held at Mosman, fourteen persons have thus far expressed their willingness to obey the commandments of God.

The glad tidings of Christ's soon coming are now being proclaimed in Northam and Geraldton, West Australia. At the latter place, the large tent was blown down and badly torn, but each letter brings news of increased congregations at both places.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Worth Having

MANUAL training is of primary importance in true education. If parents recognized this fact as they should, the mistaken idea in the minds of many young people as to what constitutes an education, would be removed. From a lack of proper training, the majority of the youth of to-day look upon manual work as being low and degrading. They think that education is a mental development for some professional work which requires no physical labor. But true education is directly the opposite of this view. It is the harmonious development of the physical, the mental, and the moral powers.

The proper place for an education of this kind to begin is in the home. The training of a child's hands to do little domestic duties skilfully and well should be regarded by the parents as of equal importance with the teaching of his letters. He should not be allowed to perform any duty in a hurried, slipshod fashion that he may be at play. This kind of service causes him to dislike work, and it soon becomes a drudgery. On the other hand, if he is taught to take an interest in his work and do it thoroughly, no matter how menial it may be, he will soon see the true dignity of the task, and take a pleasure in doing it; for thoroughness makes all work a pleasure.

A child brought up in this way, with the proper estimate placed on the value of work, will have little difficulty in making his way through the world. His health will be better, and his morals stronger; for he will be guarded against many of the evils which tempt the idler. He also has the advantage in the pursuit of any course of study, if thrown upon his own resources; for his knowledge of practical work becomes a means to an end, the means of accomplishing this purpose. The acquiring of facts becomes easier as his experience has already developed his judgment beyond one who has not had this training, and the lessons learned, instead of becoming mere theories, are compared with past experiences, and put in practise, and thus made practical. Instead of having a fictitious view of life, he will see it as it really is, for experience has taught him some of its sterner realities; and when obstacles and perplexities come, he will be better able to grapple with them and make them stepping-stones to his final goal.

Looking at manual training from these view-points, it will occupy a position of equal importance with the mental or spiritual training in any system which aims at true education. The student, graduated from a school of this character, carries with him into life an insurance policy of inestimable value. Should he meet with failures in a professional line, he still has something to rely upon for a livelihood, and with confidence in his ability to work, he starts with renewed courage to reach the top of the ladder of success.

HARVEY SHOUP.

The Rarotongan Church-School

OUR school is doing well in many ways. An excellent spirit prevails among the children and parents. One interesting feature is the gardening class. A large portion of the front yard was divided equally between the boys and girls. When the boys had finished their digging, they were taught that it would be kind, as well as proper, for them to help the girls, which they willingly did. When all was well dug, we made a path between the boys' and the girls' gardens, and also around the same, using a line and a ruler in order to have the edges straight and the width uniform.

While making the path, we talked of the text which says, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The children were so anxious to sow their peas, beans, turnips, etc., that it was hard for them to wait till all was ready for planting. Here was a lesson in patience. The seeds were sown in straight lines at equal distances apart, and then the Lord sent a rain to water them, for which the children thanked him.

After a day or two of waiting and watching, the leaves came peeping out of the ground, and soon the children were able to distinguish the different kinds. The parable of the sower was studied in connection with this class, and its beautiful lessons were easily impressed upon the hearts of the children. We are watching our gardens daily with much interest. The children are planning to tithe the vegetables when they are ready for gathering. They are expecting to learn how both to cook and to eat them; for to the Maori, the legumes are as yet unknown.

Another good feature in our school is the willingness and good spirit with which the children enter into the manual work connected with the schoolroom and grounds, also the teacher's private grounds and the housework.

These are our plans: Every Tuesday after school hours, the boys have the privilege of working in my garden half an hour to earn a penny each for the missionary box, which is passed around in missionary meeting each Sabbath afternoon. The girls have this same privilege each Thursday, their work being chiefly in and about the house, washing, etc. When I made this offer to the boys and girls, I am afraid that I misjudged their missionary zeal; for I now find that I have to give out a good many pennies each week. But it gives me great joy when, on Sabbath, I see them joyously dropped into the money box of the Children's Missionary Society. This money is to be used in helping to send a native worker to some of these islands. On each Friday all the children work a quarter of an hour cleaning up the school grounds for the Sabbath. Every day one child remains after school to sweep the room and tidy it for the next day, each child in his turn. When it is necessary, we choose a day for all to bring their working clothes, and we scrub, and clean the floor, furniture, windows, etc. All these things are lessons of industry, cleanliness, thoroughness, etc., with their respective spiritual lessons.

I think that the children are progressing well with their studies, perhaps even

better than might be expected of Maori children. But this is due to the influence of Bible study.

Each Sabbath the children say their memory verse in English and Maori, and sing an English hymn in Sabbath-school. For what has been accomplished in our Rarotongan church-school, may the Lord have all the praise; for to him alone the praise is due.

EVELYN GOODING.

Parents' Meetings

FROM the very foundation principles of education, aside from the many statements in the Testimonies in regard to co-operation of parents and teacher, it would seem a foregone conclusion that every progressive teacher in our church-schools would take advantage of parents' meetings, or something equivalent, for the purpose of coming in heart-to-heart touch with her patrons. Recently one who has been a regular and active attendant expressed the thought that they were "the best thing that ever happened." This at least shows that they have been enjoyed.

The general plan followed here has been to meet once every two weeks at the home of some patron of the school. Evening after the Sabbath has been the time selected. The discussions on various topics have been led by the parents, the topic for the evening being assigned a few weeks in advance to the person who is to lead in its discussion. Our meetings have not been formal, though always opened with a season of prayer, in which every one joins. Some scripture bearing on the topic of the evening is read by the teacher, then follows the reading of a paper on the subject, or extracts from the Testimonies, by the leader for the evening, then free discussion.

An effort is made to apply our study, research, and discussion to the practical needs of our children. Many experiences in the control and correction of children are exchanged. Subjects for the future meeting are suggested, and a pleasant, cheery evening passes all too quickly.

The Discussion on "How to Teach Independence" brought out thoughts on the teaching of independence in money matters, and also on the proper dependence of children upon their parents and others. "How to Teach Firmness" was considered by one who needs much of that element of character, and who found much help in her search through the Testimonies preparatory to the evening's discussion.

"Reverence in the Home, Church, and School" was dwelt upon for two evenings with profit to all. The fact that our conduct in little things day by day has much to do with our teaching this important element of character was clearly brought out. "How to Avoid saying 'Don't'" "Proper Recreation and Amusement," "Our Children and the Sabbath," and "How to Use and Train the Child's Curiosity" are some of the subjects yet to be discussed. No attempt is made to make the discussion of any subject exhaustive.

The meetings, as a whole, have broadened our knowledge of the Testimonies, deepened our devotion to God-given responsibilities, and united us more firmly in our work for God.

F. A. PAGE.

Current Mention

—A great storm of hurricane violence swept over England, March 13 and 14, causing great damage to property on land and sea. The largest individual disaster was the wreck of the British ship "Khyber" off Lands End, resulting in the loss of twenty-three lives.

—By vote of a strongly Republican legislature in Colorado, before which body the contest for the governorship of that State had been brought for settlement, Governor-elect Adams was ousted from his seat and Ex-Governor Peabody, his political opponent, was installed as governor. The latter, according to previous agreement, resigned one day later, and his place was given to Lieutenant-Governor Macdonald.

—President Castro of Venezuela has assumed a defiant attitude toward the United States and European powers, refusing to discuss matters in dispute with diplomats, and even hinting at a projected invasion of America with a Venezuelan army. The majority of the people of Venezuela, it is said, would welcome foreign interference.

—Dispatches from Valparaiso, South America, bring word of the prevalence of bubonic plague in portions of Chile. The population of the seaport town of Pisagua has been thrown into a state of panic by an epidemic of the scourge that is raging there. Hundreds of persons have died from the disease.

—Fighting is still going on between Turks and Bulgarians. A dispatch dated at Salonica, March 15, says: "The report that Apostol, the notorious Bulgarian leader, has been killed is confirmed. A sharp engagement took place yesterday between 500 Turkish infantry and cavalry, and a strong band of Bulgarians at the village of Smola, near Ghevveli. The Bulgarians were defeated with the loss of forty-two killed, including Apostol."

—The Russian forces under Kuropatkin which survived the great battle at Mukden have continued to retreat northward, making a brief stand at Tie Pass, which had been strongly fortified, the Japanese following in pursuit with the evident purpose of enveloping and capturing the Russian army if possible. General Kuropatkin has been succeeded as commander-in-chief by General Linevitch. It is announced that Russia will raise a new army of 400,000 men. At St. Petersburg hope is now staked upon a victory by the Russian Baltic fleet for a turning of the tide of disaster, and a naval battle now seems probable. It is further reported that the Japanese fleet under Admiral Togo is in the vicinity of Singapore at the entrance to the Straits of Malacca.

—The question of charging tuition in the theological school at Yale University is under discussion at that educational institution, and is making considerable stir in religious circles. The sentiment in favor of tuition is strong among some, having started, it is said, with President Hadley himself, the argument advanced being that an education that was worth anything was worth paying for. It has been decided, however,

that for the present theological instruction will continue to be free. It is believed that if Yale should initiate the practise of charging tuition in this department of its educational system, other divinity schools in the country would soon imitate the example, and the ministerial profession would be placed in this respect on the same basis as that of law and medicine.

—Conditions of life which prevail in the crowded tenement districts of New York City gave rise to a terrible tragedy there on March 14, when a tenement building full of people was destroyed in the early morning by a fire supposed to be of incendiary origin. Nineteen persons lost their lives, and forty others were injured. The fire started in the basement, and spread with such rapidity that in a few minutes the exits and fire-escapes were impassable. Like most buildings of the kind, the tenement proved to be a veritable fire-trap for its inmates.

—The committee of the French Chamber of Deputies having in charge the bill providing for separation of church and state, has made a report stating that it is useless to put off the separation until after the popular election, as such a delay would be advantageous to Rome, and dangerous to France. Moreover, a popular election upon the subject would stir up a clerical agitation. The report also says: "We maintain that the sole possible solution for the interior difficulties growing out of the regime of the concordat is a loyal and complete separation of church and state, particularly under the democracy wherein the existing universal suffrage and sovereignty of the people make the continuation of an official religion such a defiance of logic and good sense that it seems astonishing that the French republic continued such an equivocal regime during the last thirty-four years."

—Russia has floated a new war loan of \$120,000,000 in France, but upon terms which include a commission of four and one-half per cent, a commercial treaty encouraging the importation of French wines into Russia, and the deposit of a large sum in France to pay for warships ordered there. Russia's difficulty in obtaining this loan is regarded in some quarters as an augury of an early peace with Japan, though the autocracy strongly assert that no peace will be made until Russia has been victorious. Berlin newspapers state that government officials in Russia are fomenting systematic violence against the Jews throughout the empire for the purpose of diverting attention from the revolutionary movement now in progress there. A mob consisting of three thousand persons has burned the houses and plundered the shops of Jews in Minsk. The outrages lasted three days, and the casualties from beatings and stabbings were numerous. The survivors are destitute. Similar atrocities have occurred at Duenaburg, where nearly two hundred Jews were injured. It is reported that anti-Semite riots, systematically incited by state-paid agitators, have occurred in forty-eight places in south Russia, the casualties exceeding 700. The orthodox priests support the agitation from their pulpits. St. Petersburg dispatches state that the destruction of gov-

ernment property by rioters in central and south Russia is extending. Another sugar refinery in Kieff Province has been burned. Refineries and distilleries are chiefly marked for destruction, because both industries, even when nominally private, are controlled by the government. Refugee landowners and agents who have reached the towns state that hordes of peasants visit estates, and say to the owners: "We have come to take back our land." If the owner does not resist, he is sent to the nearest town in a cart. If he hides or resists, his property is wrecked. There is no sign of troops to check the lawless element.

NOTICES AND APPOINTMENTS

Western Pennsylvania Conference Association Meeting

THE first annual meeting of the Western Pennsylvania Conference Association will be held in Wilksburg, Pa. (Lohr's Hall), April 21, at 9 A. M., for the election of officers, and the transaction of such other business as may come before the association.

E. J. DRYER,
Pres. Western Pa. Conf. Assn.

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.

Announcement of Special Rates to the General Conference

THE reduced rate of a fare and one third, on the certificate plan, has been secured for those attending the General Conference to be held May 11-30, at Takoma Park, Washington, D. C.

Full-fare tickets must be purchased by those going to the meeting. Dates of purchase may be any time from May 8 to May 13. Secure a regular certificate from the agent where ticket is purchased (a receipt will not answer). All certificates, together with a fee of 25 cents each, must be deposited in our office before May 18, when they will be signed and returned. Tickets can then be purchased for the return trip for one third the regular fare at any time up to June 2.

All persons expecting to attend this meeting should notify their ticket agents in sufficient time for them to secure certificate blanks for this meeting, in case they do not

have them on hand. In case any agent can not sell a through ticket to Washington, make arrangements with the nearest agent who can do so.

Next week more complete information will be given. Those planning to attend should read the suggestions carefully and carry them out fully in order to avoid mistakes and consequent loss.

W. T. BLAND,
Transportation Agent for the General Conference.

Western Pennsylvania Conference Meeting

THE second annual session of the Western Pennsylvania Conference of Seventh-day Adventists will be held at Pittsburg, April 19-23, in Lohr's Hall, Wilkinsburg, a suburb of Pittsburg. The time is not far away, so let every church see to the appointment of its delegates. We trust that each church will plan to send at least one delegate.

We have secured excursion rates on all the railroads east of Pittsburg, and all those who expect to attend the meeting are requested to write to A. V. Williams for cards, which, on presentation to the ticket agent where the ticket is bought, will entitle the purchaser to the rates. There will be no rates on the roads west of Pittsburg and Erie, as their rules require one hundred delegates traveling their roads, which makes it impossible for us to get rates over those lines.

Later we will give definite instructions about reaching the place of meeting, and also concerning the accommodations for the delegates. Let all those expecting to attend this meeting write to Brother A. V. Williams, so we can ascertain the number to be accommodated.

E. J. DRYER,
Pres. Western Pa. Conf.

Change of Address

THE Kansas City Branch of the Pacific Press Publishing Co. has been removed from 18 West 5th Street, where it has been located since it was established in 1893, to 1109 East 12th St., Kansas City, Mo. The condition of the building on Fifth Street and the general surroundings necessitated making the change. We are now located in a nice new building near one of the best corners in the city. Hereafter all communications should be addressed to the number as given above.

JAS. COCHRAN,
Manager Pacific Press Publishing Co.

Notice to Tract Societies and Canvassers

WANTED.—Spanish "Patriarchs and Prophets." State number, style binding, prices, etc. Also Spanish "Steps" and "Christ Our Saviour." Write at once to Walter Harper, Bisbee, Ariz.

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.—An industrious, healthy Seventh-day Adventist young lady as helper about housework. Excellent opportunity for learning hygienic cookery, and if proficient, treat-

ment work later on. Fair wages from start. Address Mrs. T. O. McCutchan, 3356 Fifth Ave., Pittsburg, Pa.

WANTED.—A girl to do general housework in a small family. Address Mrs. P. E. Gros, 272 Champion St., Battle Creek, Mich.

WANTED AT ONCE.—A capable, active man to work on stock farm for nine months. No harvesting or threshing. Address, stating wages expected, Jewett Brothers, Geddes, S. D.

NOTICE.—We wish to say to those who have not yet sent for a steam cooker, do so at once, as you take no risk. They are fully warranted. Enclose stamp for leaflet. Address G. Stricker, Laura, Ohio.

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. Goddard, Mission Ridge, Chattanooga, Tenn.

WANTED.—Work on the farm by the month, or the privilege of working a farm on shares. Would like to be with Sabbath-keepers. West Pennsylvania, West Virginia, or Ohio preferred. Family consists of wife and two children. Address E. E. Peters, 154 Wirick Ave., Washington, Pa.

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.

claimed by Elders Waggoner and Sperry. Later, after hearing a course of lectures by M. E. Cornell at Otsego, Mich., he fully accepted that faith. His companion, one daughter, and an only sister survive him. Words of comfort were spoken by the writer; Text, Num. 23:10. FRED BRINK.

COON.—Died at Palouse, Wash., Jan. 3, 1905, Denver Mead Coon, aged 6 years, 4 months, and 9 days. Although so young, he enjoyed a remarkable Christian experience; and the words that were so dear to him, "Though I walk through the valley of the shadow of death, I will fear no evil," were a reality to him. Father, mother, and one sister mourn the loss of their darling. Diphtheria being the cause of his death, no public service could be held, but a service of prayer was held in the home.

MEAD C. AND ADA M. COON.

McLANE.—Died in Fall River, Mass., Feb. 27, 1905, after an illness of only six days, Sarah Alden, wife of William McLane. Sister McLane was born in Needham in 1841, and was the daughter of Francis and Mary Alden, being a direct descendant of John Alden of the "Mayflower." She went to New Bedford in 1868, where she resided till the time of her death. In early life Sister McLane became a member of the Methodist Church. Twelve years ago, through reading and correspondence chiefly, she was led to accept the Sabbath and kindred truths, and ever after the third angel's message was dear and precious to her heart. She leaves a husband, a son, a brother, and a large circle of friends to mourn their loss. She was a sincere Christian, a devoted wife, an affectionate mother, a true and loving friend. I hope to meet this dear sister, with all the redeemed, on the resurrection morn.

AUGUSTA W. HEALD.

Obituaries

GRANT.—Died at the home of her son, Paul Sweet, of Hallowell, Kan., Jan. 2, 1905, Margaret Sweet Grant, aged about 79 years. Funeral sermon was preached by Elder King (Christian) to a large audience of relatives and friends. M. W. NEAL.

SAIN.—Died Feb. 17, 1905, Sister Mary Jane Smith Sain, aged 74 years, 10 months, and 15 days. In 1881 she and her husband became Seventh-day Adventists. At the time of her death she was a member of the Grangeville (Cal.) church. She died in the full assurance of the Saviour's soon return. The funeral service was conducted by the writer, in the Hanford house of worship. J. W. BAGBY.

THAYER.—Fell asleep in Jesus, at the home of her daughter, Mrs. Edgar Baldwin, of Wilson, N. Y., Feb. 11, 1905, Mrs. Elizabeth Thayer. About thirty years ago the deceased united with the Seventh-day Adventist church of Arbel, Mich. Her belief in the doctrines of that denomination continued firm, although for the last twelve years she lived where there was no church of that faith. Three daughters and many friends are left to mourn the loss of a wise and loving mother and counselor. E. J. THOMPSON.

MABLEY.—Died at his home in West Roseburg, Ore., Feb. 9, 1905, John T. Mabley, aged 69 years, 5 months, and 25 days. Brother Mabley accepted the truth six years ago under the labors of Elder and Mrs. B. C. Tabor. He was faithful to the truths he held so dear, and his courage was good till the last. He leaves a wife, three children, a father and a mother, two sisters, and two brothers to mourn their loss. Words of comfort were spoken by Elder Westrup, from 1 Thess. 4:13-18; 5:14-25. MRS. MINNIE MABLEY.

RICH.—Died at his home in Wyman, Mich., Feb. 8, 1905, Brother Hiram J. Rich. The deceased was born June 14, 1831, in Potsdam, N. Y. At the age of twenty-two he went to Wisconsin, where he first heard the views held by Seventh-day Adventists pro-

HAUGHEY.—John Andrew Haughey peacefully departed this life at the home of his son, Elder A. G. Haughey, in Otsego, Mich., Jan. 15, 1905, aged 81 years, 10 months, and 18 days. He was born in Clinton County, Ohio, Feb. 28, 1823. Oct. 24, 1850, he was married to Christianna E. Thorp. In a few years this Christian wife and mother, was taken by death from her husband and two sons. In 1859 he was married to Ann Bentley, and enjoyed a happy home for more than forty years. In early life Brother Haughey started in the Christian life, and joined the Christian Church. He remained a faithful member many years. In 1867 he heard the third angel's message presented by Elders J. H. Waggoner and I. D. VanHorn at a tent-meeting held in Bowersville, Green Co., Ohio. This led him to a diligent study of the Bible, which, in a short time, caused him and his companion to begin keeping the Sabbath of the Lord, and soon to unite with the Seventh-day Adventist Church. Some years after, the family moved to Mt. Vernon, Ohio, in order to better educate their younger children and consecrate them to the Lord's service. The Saviour blessed them in this move, and they were permitted to see the object they desired. By the loss of this wife in 1904, his home in Ohio was broken up, and he went to Michigan, to the home of his son. Here he gained a new experience, which fully ripened him to that Christian standard that enabled him to say, "I am ready to be offered." His earnest prayer the last few days of his life was that the Saviour would let him fall peacefully asleep in Christ. With his confidence in the Christian's hope, he exclaimed in the language of the psalmist, "I shall be satisfied, when I awake, with thy likeness." His mind was clear to the last, and he quietly went to sleep. His remains were taken to Mt. Vernon, Ohio, where funeral services were conducted in the Mt. Vernon Academy chapel. Five, out of eight children, who survive him, accompanied by many friends, followed him to his last resting-place by the side of their mother, who was laid in the tomb ten months before. The sons and daughters mourn, "yet not without hope." Thoughts of comfort were drawn from Isa. 61:1-3. N. W. LAWRENCE.



WASHINGTON, D. C., MARCH 23, 1905

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

AN important notice concerning railway rates to the General Conference is printed on the twenty-second page. Further information will be given later. All who have any expectation of attending the conference should give this matter careful attention.

THE regular semiannual collection for the benefit of the Haskell Home for Orphans and the James White Memorial Home will be taken on Sabbath, April 1. Attention is called to this matter in an article by Elder A. G. Daniells, which appears in another part of this paper.

LET every reader of the REVIEW whose subscription expires soon, be sure to renew it, so that he may not miss the complete reports of the coming General Conference. Just now is a most excellent time to push with vigor the campaign to place the REVIEW in every Sabbath-keeping family in this country.

THE "Seventh Annual Announcement of Bethel Industrial Academy," of Bethel, Wis., has just been issued. This school is in session throughout the whole year, the first term beginning April 5, 1905, and the last term closing March 27, 1906, without any vacations. A copy of the announcement can be obtained by addressing the Principal, A. W. Hallock.

FROM the International Publishing Association, College View, Neb., there comes the encouraging news that there has been such a demand for the foreign papers containing the "Appeal to Clergy" that it will doubtless be necessary to reprint this letter in all three of the foreign papers. We are glad to note the practical interest thus manifested to bring the Sabbath truth to the different nationalities among us.

AN interesting little paper is *The Missionary Enterprise*, published at Hector, Minn., by Rex Strom, a boy fifteen years of age, of a Sabbath-keeping family. This little journal is "devoted to the interests of home missionary work," and is now entering upon its second volume. We extend our congratulations to the young editor, and encourage him to continue his good work. His paper is more worthy of a good circulation than is many a more pretentious sheet.

THE publishers of *The Southern Watchman* have decided to omit the word "Southern" from the name of the paper, thus giving it the more general name of *The Watchman*.

IN the Montrose (Colo.) *Press* of February 24, there appeared an article written by Brother E. R. Hartman, which gives quite a full account of the establishment of the sanitarium at that place, and their experience in developing the work and clearing the institution of debt. The article closes as follows: "Whatever success has attended the efforts of the sanitarium, it is not due to any man's capability, but to the simple following of right principle. The praise thereof is not man's, but God's, who is the author of life and its laws."

CONSIDERABLE space is occupied in this issue with the question of the introduction of religious instruction into the public schools of the District of Columbia. While in a certain sense this is a local matter, yet to those who know what is involved in it, it becomes a question of national interest. While reading the matter pertaining to this movement, which emphasizes the wisdom of the counsel which guided in the establishment of the headquarters in Washington, we invite our brethren and sisters to consider very seriously the appeal made by Sister White, which will be found on the eighth page. A united effort on the part of all would render it possible for us to make a proper representation of our work here without further delay.

WE learn from Elder A. J. Breed, president of the Upper Columbia Conference, that five hundred and sixty copies of the REVIEW are taken in that conference of fourteen hundred Sabbath-keepers. This is a most excellent showing, and we judge from it that the REVIEW visits almost every family within the limits of the conference. It is plain that some good missionary work has been done in that field by those who believe that the reading of the REVIEW will be a means of strengthening and encouraging believers in this message.

Of his own experience Brother Breed writes as follows:—

I have taken the REVIEW ever since I was a Sabbath-keeper, and that has been about thirty years; and if I am where I can not get it to read every week, it seems to me that I have sustained a great loss. I wish all our people could realize the worth of the REVIEW in the family and in the church.

Such a testimony as this—the result of an experience of thirty years—ought to have weight with the younger workers in this cause.

THE publishers of the *Australasian Signs of the Times* are making an earnest effort to increase the circulation of that paper to twenty thousand copies a week. We are glad to see that from month to month they are able to report encouraging progress in this direction. The *Australasian Signs* is filled from week to week with articles which ought to reach a wide circle of readers. We hope our fellow-workers in that field may soon realize their desires concerning the circulation of their paper.

THE March issue of the *Caribbean Watchman*, published at Port-of-Spain, Trinidad, is a most interesting number. It is the first of a series of special numbers which will be devoted to the different phases of this gospel message. The general theme of this number is Christ Our Saviour. It also contains the first part of the leaflet recently issued by the General Conference on "The Worldwide Progress of the Advent Message, and the Finishing of the Work." We are glad to note a steady improvement both in the quality and in the appearance of the *Watchman*.

Washington, D. C.

THE address by Elder W. W. Prescott on the subject of religion in the public schools, given in Lafayette Opera House on Sunday evening, March 12, was listened to by a large congregation with manifest interest. Some of the religious leaders, and men of prominence and experience in public work, were present. Nearly all present accepted, apparently with pleasure, the strong arguments made and the unanswerable conclusions that were drawn by the speaker.

The writer was present by invitation at the last conference of the religious leaders on this question. This was a remarkable experience. Several Baptist ministers were present, and other gentlemen, who opposed the evil principle of enforced religious teaching in the public schools very strongly. Wonderful power accompanied the presentation of the truth at this meeting. See complete reports on other pages of this paper.

As will be seen by the list on page 20, we have received on the Washington building fund up to date, \$60,802.03. I call attention to a few words taken from an article recently written by Sister White, which will be found in full on the eighth page:—

"Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised.

"We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel."

J. S. WASHBURN.