

## The Law of God

*And God spake all these words, saying,*

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

*Thou shalt have no other gods before me.*

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

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

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

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

*Thou shalt not kill.*

*Thou shalt not commit adultery.*

*Thou shalt not steal.*

*Thou shalt not bear false witness against thy neighbor.*

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

## Publishers' Page

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

### 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."

Price, 40 cents a hundred; \$3.75 a thousand.

### The Year-Book for 1905

contains over two thousand interesting, important historical facts about the rise and progress of the denomination, with its fundamental principles, directories and present classified organizations in all countries, and it is meeting a demand long felt by furnishing people with a statement of the belief of the church in a condensed outline of its fundamental principles, together with a comprehensive history of the church and an impressive display of its present thorough organization, and also in supplying, in convenient form, general information constantly needed in connection with the work of the church.

The fundamental principles, together with the history of the rise and progress of the denomination, will be of great service in missionary work; for there is a constant demand for a statement of the belief of Seventh-day Adventists, which can not be supplied since the pamphlet "Our Faith and Hope," by Elder James White, has been out of print, but which can be supplied by the Year-book better than ever, on account of being associated with the history and organization of the denomination. Not only every worker, but every family in the denomination should have a copy for reference and study, and thousands of copies should be used in missionary work.

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THIS issue of *Life and Health* will not only be the same public benefactor as former numbers, but will possess attractive features and selling qualities superior to other numbers.

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for Hair Tonic, Eczema, Bad Coughs, Lung Diseases, Stomach and Liver Troubles, etc.; Editorial topics: "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.

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THE recent circulation of the petitions against Congressional legislation has revealed the result of the systematic circulation of National Reform literature begun a few years ago for the education of the public in favor of the enforcement of Sunday observance by law. Our workers are astonished to find so many who now favor enforced Sabbath observance. This is the result of the universal presence of reform literature, and the absence of religious liberty literature.

While liberty-loving people have rested, and the reformers worked, the public has lost sight of the fundamental principles of religious liberty, and has become favorable to Sunday laws and Sabbath legislation, and developed into advocates of the establishment of the civil Sabbath.

This situation demands increased efforts, and the circulation of millions of

copies of the religious liberty leaflets recently prepared under the following titles:—

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These four tracts practically cover the question of Sunday observance; and millions of copies are needed for the defense of the principles of religious liberty against the National Reform literature that has been flooding the country for the last five years.

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In the Review

THE REVIEW will contain the reports of the General Conference hitherto published in the *Bulletin*. It will be enlarged during the time the reports are published, in order to contain the reports and other important matter in connection with the conference, and on account of the additional expense of this enlargement, the *two and four months'* subscriptions will be discontinued from April 1 to June 30, and the price of the *three months'* subscriptions will be raised from 40 cents to 50 cents, except to present subscribers who may desire to renew before June 30. To these the regular three month subscription rate will be continued.

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No friend or member of the church can afford to be without the REVIEW for the coming six months.

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# THE REVIEW AND HERALD

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

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## Editorial

### Loving and Hating

RIGHTEOUSNESS is to be loved, and iniquity is to be hated. Righteousness is to be loved to such a degree that it will be revealed in the life, and iniquity is to be hated to such a degree that even the appearance of it will be avoided. "Ye that love the Lord, hate evil." The love of righteousness is to be cultivated, and the hatred of iniquity is to be stimulated. The natural man loves iniquity, and hates righteousness. Only love incarnate can work a transformation in human nature. Are we loving and hating according to the Scriptures?

### The Only Hope

THERE is no foundation in the Word of God for the expectation that the principles of righteousness will gradually permeate the world, and that thus the kingdoms of this world will become "the kingdoms of our Lord, and of his Christ." On the contrary, the times of Noah and of Lot, and the conditions prevailing in Sodom and Gomorrah, are declared to be typical of last-day experiences. The revelations of moral corruption, which are now coming so thick and fast, mark the nearness, not of a millennium of peace and righteousness on this earth, but of the sudden end of this order of things. All hopes, all plans, all schemes based upon a general reformation of society will end in disappointment. The third angel's message and the coming of the Lord constitute the only hope in this time of overwhelming wickedness. Sin is revealing itself for destruction.

### "The Commandments of Men"

THE Pharisees professed great respect for the law of God. They made much outward display of their regard for it. They repeatedly charged Jesus with either abolishing it or breaking it. They were apparently very jealous for the commandments of God, but in reality they made them void. By putting their interpretation of the law in place of the law itself, they disregarded the commandments of God, and taught "the commandments of men."

We are facing the same situation now. Many of the prominent religious teachers of this city are urging that the ten commandments should be taught in the public schools, but inasmuch as the fourth commandment states that "in six days the Lord made heaven and earth, the sea, and all that in them is," and plainly declares that "the seventh day is the Sabbath of the Lord thy God," neither of which statements are accepted as they read, and inasmuch as the Roman Catholic church differs with Protestants as to the application of the second commandment, it is proposed by the leader of this movement that a shorter form of the commandments should be taught. In a published interview he states his plan thus:—

All the "religious teaching" asked for may be put into a few lines, to wit:—

"Thou shalt have none other gods before me.

"Thou shalt not make to thyself any graven image to adore it.

"Thou shalt not take the name of the Lord thy God in vain.

"Thou shalt remember the Sabbath day to keep it holy."

This is absolutely all that is asked in the way of "religious" instruction, unless the Board sees fit to adopt a brief exposition of the meaning of these four commandments.

But these are not the commandments as God gave them. They are simply an adaptation of those commandments to conform to the teachings and practises of men. And this reveals the weakness of the whole movement, which is declared to be an effort to stay the present tide of lawlessness by teaching the principles of morality based upon the ten commandments. Instead of maintaining the authority of God's law and seeking to bring human conduct into harmony with it, the beliefs and practises of men are accepted as the standard of morality, and an amended form of the command-

ments is substituted for the original law. Thus the law of God is really set aside, and "the commandments of men" are taught with the pretended sanction of divine authority.

Although it may not be done "with malice prepense and aforethought," this is, in fact, an organized movement to make void the law of God under the appearance of honoring it. When such a misconceived and misdirected effort as this fails, as it surely will fail, to accomplish the desired result, more positive teaching will surely be demanded. In fact, one of the leading promoters of this movement, who assisted in preparing the report adopted by the conference, says in a published interview:—

The present movement does not go as far as I believe it should go. . . . This nation is not neutral or atheistic. It is a Christian nation.

Here, then, is the program; the commandments changed to suit men's ideas, the Board of Education at liberty to prescribe an exposition of those changed commandments, and a plain intimation of more to follow.

The concluding act of this program, involved in the first act, but not mentioned, will be that, under the pressure of pains and penalties, an effort will be made to compel obedience to "the commandments of men," which have been substituted for the commandments of God. This is all bound up in the proposal to have the state teach religion under the guidance of the church.

### The Greatest Experience

THE best and greatest experiences are the simplest. Not away beyond the reach of the common man or woman, but near at hand, God places the choicest gifts.

Luther had stood for God and truth before all the majesty and learning and power of earth. His work was shaking the foundations of the papal system. No man since Paul's day had been more highly honored in the call to distinguished service.

Yet, when the devil came to tempt his soul, it was not the memory of these services before councils and the great of earth that brought him comfort and release. Great deeds accomplished, high office, or brilliant gifts have no value for the hour of personal trial.

In Luther's waking vision of the temptation, he acknowledged the list of his sins which Satan held before him. The sense of unworthiness and guilt pressed hard upon his very life. But confessing his sins,—not as a reformer, but as a common sinner,—he seized the pen and wrote across the scroll the words of pardon: "The blood of Jesus Christ his Son cleanseth us from all sin." In that assurance there was rest for his heart, and the power of the tempter was broken.

No man is called to service so exalted but that the deepest, truest joy will be in the knowledge of sins forgiven and of peace with God through Jesus Christ. And this best and sweetest of all experiences on earth is open to the lowliest and simplest believer. W. A. S.

### **Loyalty to This Message**

THE belief of the Seventh-day Adventists has never been formulated into a creed which has been adopted by the body. We profess our adherence to the Protestant principle that the Bible, and the Bible alone, is a sufficient rule of faith and practise, and we regard the teaching of the Scripture, as set forth in the language of Scripture, as the only authoritative expression of our belief. It is true that this admits of considerable latitude of interpretation upon what might be termed the incidental teaching of the Bible, but under the guidance of the Spirit of truth it ought to lead to essential unity upon those doctrines which constitute the warp and woof of the gospel message for this generation.

Inasmuch as this message is designed to correct those errors which really overthrow the foundations of genuine Christianity, it is certainly clear that every teacher of this truth ought to accept without mental reservation the doctrine of a personal God in the well-established meaning of the expression, and openly to reject that nebulous and pantheistic conception of an immanent God which to such an alarming extent pervades the teaching of the present day. This means that we should determine our thought of God by the revelation which he has made of himself in his Word and in the person of his Son, rather than by the speculations of human philosophy and the discoveries of science. The Infinite Energy of science is not the God and Father of our Lord Jesus Christ. The Creator is not to be confounded with creation. The personal God revealed in the Scriptures is not properly defined as the unknowable Power of modern scientists. He is "our Father who art in heaven." Every one who is loyal to this message must have a definite and positive belief in a personal God.

Those who are familiar with the rise

of this advent movement, and all who really understand its fundamental principles, must surely know that the teaching of the Scripture concerning the priesthood of Christ and his ministry in the heavenly sanctuary is such an essential feature of this message that to discard it is the same thing as discarding this message. That which brought comfort to the advent believers who were disappointed in 1844, which renewed their confidence in that interpretation of the prophecies that showed the coming of the Saviour to be near, and which brought harmony out of confusion, was the light upon the question of the sanctuary. They saw that at his ascension Jesus entered into the holy place of the heavenly sanctuary; that the beginning of the judgment hour in 1844 marked a change in his ministry from the holy to the most holy place, and that this was the fulfilment of the prophecy concerning the cleansing of the sanctuary at the end of the twenty-three hundred days. This Scriptural view of the sanctuary and its cleansing distinguishes Seventh-day Adventists not only from the leading denominations, but also from all other Adventists. So far as we are aware, no other denomination in the world holds this view of the sanctuary, but it is an essential feature of the teaching upon which this advent movement is based.

It certainly ought to be evident to every right-minded person that one who teaches such an interpretation of the Scriptures dealing with the sanctuary and its services as in effect contradicts the position in which this message originated is really tearing down what this movement has built up. We do not claim authority over the views or the teaching of any man, neither do we attempt to force even the Biblical doctrines upon others, but we do claim that it is neither fair nor right for any one to maintain a profession of unity with this message, and then to undermine confidence in its essential doctrines by putting such a new meaning into the old forms of expression as really puts a new philosophy in the place of well-established truth. This has been the course of the higher critics from the first. Instead of openly declaring their rejection of orthodox doctrines and withdrawing from the churches, they have gradually put new interpretations into Biblical statements of beliefs until they have largely overthrown the fundamental tenets of the old faith.

We say in all frankness that when one finds himself so much out of harmony with either of these important doctrines that he can not longer honestly advocate them in a positive manner, but, on the contrary, feels impelled to teach

views which either plainly or by plain inference tend to weaken the confidence of the people in these fundamental truths, he ought to let his position be known. This is simply to follow the principle of common fairness of dealing among men. To take any other course is to sail under false colors. To say, "I believe in the inspiration of the Bible," and "I believe in the Testimonies," and "I believe in a personal God," and "I believe in the sanctuary teaching," meaning all the time, "I believe . . . according to my own interpretation," is not an honest statement of belief.

We accord to every person the fullest right to believe just as he is persuaded in his own mind, and the fullest privilege to publish his views; but when one chooses to believe and decides to publish doctrines which are a complete subversion of this third angel's message, it can hardly be expected that believers in this message would like to circulate such teaching, if they understand what they are doing. We therefore feel in duty bound to advise our brethren in the field to acquaint themselves with the literature which they are asked to place in the homes of the people. This is due both to themselves and to the people.

### **The Worship of the Flag**

IN a recent address President Woodrow Wilson, of Princeton University, expressed himself plainly concerning a custom followed more or less generally in this country. He said: "I doubt the utility of the worship of the flag now taught in the public schools." Commenting upon this utterance, the *New York Sun* says:—

Veneration for the flag, however, may be said to take the place of the religious instruction and worship in our public schools which are made impossible by the variations and conflicts of the different schools of theology and philosophy; but is not such a substitute desirable, even requisite? . . .

The flag, therefore, is for them something more than merely a patriotic symbol. It has a moral efficacy in representing the dignity and the order of the social organization and the power of the state for their preservation.

In other words, in this veneration of the flag, this desirable substitute for religious instruction and worship in the public schools, the genius of the state, represented by the flag, takes the place of Deity, and the flag "has a moral efficacy," and therefore "the national emblem of power and order should be kept before the children for reverence and passionate devotion." One can hardly read this without being reminded of the pagan idea of religion which prevailed in the days of another republic when it was held that "of all the gods of Rome there was none so great as the

genius of Rome itself." All this confusion of ideas about worshiping some representation of the dignity of the state, and the moral efficacy of such worship, grows out of a false conception of the right relation between religion and government. It indicates a decided tendency to substitute paganism for Christianity, and to accept the idea of the state as "the highest idea of ethics." We have certainly fallen upon strange times.

### "Capitalistic Greed"

IN a recent issue of *The Independent* (New York City) is printed what that journal terms "the most remarkable chapter yet written in the history of capitalistic greed, moral paralysis, and political corruption in America." It is "the story of the handing over of Rapid Transit in New York City to a private monopoly," told by John De Witt Warner, who gives the history of the transaction in full, with documentary proofs of his assertions. It is a "remarkable chapter" in the history of capitalistic greed because, for one reason, it turns "the search-light upon a supposedly moral, respectable, substantial element in the community," which is shown to be as faithless to the trust reposed in it by the people as was the "Boss Tweed" ring of old.

The men who compose the New York Chamber of Commerce, those constituting the Rapid Transit Commission, and former mayor Seth Low — men by their positions commanding honor and public confidence in the fullest degree — are the men who, says *The Independent*, "when it was absolutely within their power to give to New York City a system of rapid transit that should be successful as a means of expeditiously transporting a vast population at reasonable prices, and at the same time a source of vast revenue to the city, deliberately handed it over to private interests, and saddled upon the public an extortionate monopoly which will coin untold millions of dollars from the people's necessity, and which has already assumed the attitude of opposition to any further extension of subway traffic until the people are made to stand and deliver."

And these revelations, observes *The Independent*, are unhappily "but examples of conduct and conditions that prevail in all the great cities of this republic, and probably in most of the towns and villages." *The Independent* further describes the situation in the following emphatic language:—

A gigantic struggle is on between capitalism, bent upon the utmost extortion that can be practised, and a people that is becoming thoroughly aroused and wrathful with a sense of outraged right. In this struggle the "respectable" business men, whose duty it is to take broad

and sound views of the public welfare, and to stand firmly by the principles of justice and honor, have thus far, with comparatively few exceptions, allowed themselves through prejudice, narrow-mindedness, and selfishness to play into the hands of the most unscrupulous manipulators of economic forces that the world has ever seen.

These "conservative" individuals, "who utter words of solemn warning against agitators," "the respectable, substantial citizenship of the nation, are the men," says *The Independent*, "who are undermining the foundations of American society, endangering the republican scheme of government, and storing up for themselves wrath against the day of wrath."

A day of wrath is coming,—a day when there will be a French revolution on American soil. More and more is this hinted at by representatives of the most sober, sane, and law-abiding element of the people. On this point *The Independent* observes:—

So far as the political outcome is concerned, it matters not at all whether a story like Lawson's "Frenzied Finance" is in the main true or in the main false, if the people happen to believe that it is true. A few documents like those that Mr. Warner contributes to popular enlightenment will convince some tens of thousands of voters that, whether true in detail or not, the writings of Lawson, Miss Tarbell, Lincoln Steffens, and others have not told the half about the real greed and corruption that have been ruling with a high hand in American business and political activity. When this conviction is once established in the popular mind, no fear of free silver or of populism will deter the people from throwing in their lot with the Bryan type of democracy. They will not stop at "safe" or conservative restrictions of corporate power. They will feel that the positions taken by labor organizations, Populists, and even socialists, more freely express the real interests of the people than do the leadership and "practical judgment" of the business classes. . . . When popular revolt gets under way, it will not stop with the "governmental regulation" of corporate activity. It will proceed through schemes of taxation and otherwise to bring about a redistribution of wealth by a confiscation of property.

Yes; a "day of wrath" is coming when there will be "confiscation of property," and that not by the aid of the law or of the courts. How long can men of wealth who boldly override and defy the law in their robbery of the people, take refuge under that law from those whom they wrong? How long can this continue before the people, in their determination to get even with their oppressors, will set aside all law and legal forms, and lay their hands directly upon these men and their ill-gotten wealth? When the long-pent-up storm of public wrath breaks forth, it will, like the

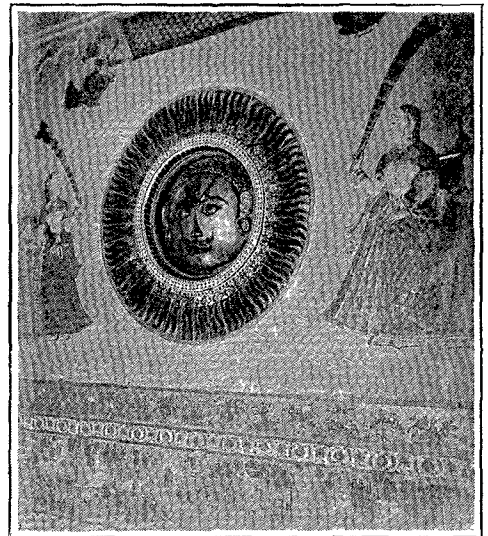
lightning, follow the path of least resistance to the objects of its fury, and that path will not be through the law or the courts. Such is the world's outlook to-day. How much better the outlook of those whose hopes and ambitions rise above this world, whose eyes are toward "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." L. A. S.

### Hindu Sunday Observance

It is doubtless in India that we find modern practises most nearly approaching the ancient pagan forms of honoring the day of the sun.

The idea of sun-worship runs all through the religion of Hindu pantheism. Old temples bear carvings of the sun-god resembling those known in ancient Greek and Roman art. The god rides forth in his chariot, drawn by seven horses, representing the seven days of the weekly cycle.

In common every-day worship one



A SUN PANEL IN UDAIPUR PALACE

may see the Hindu doing homage to the sun. Sun panels appear in decorations of temples and palaces. And the day of the sun itself is specially honored. Hunter, the great authority on modern India, refers as follows to the popular regard for the sun and the Sunday among Hindus in our own times:—

The sun-god in his golden chariot appears among the divinities which a native artist has figured as the objects of popular adoration in Orissa. Both there and in Bengal, the Brahmans daily repeat a prayer to the sun after bathing; and the stricter sort of Vishnu worshippers refrain from animal food on the first day of the week, which bears the name of Sunday alike in England and India (Robibar [sun-day]).

The common people in the plains merely bow to the orb after their morning ablutions; but in the highlands of Manbhum, to the northwest of Orissa, the low-castes do not break their fast till they catch a clear view of the deity,

and in cloudy weather have sometimes to remain a day without food.

During the whole harvest month (*Agrahayan*, falling within our November and December), each Sunday brings round weekly solemnities in honor of the bright god. Each village household prepares a tray covered with earth, into which rice seeds are dropped. Little earthenware cups containing pure water are placed upon it, and on Sundays the family priest goes through a few simple rites, pouring a libation of fresh water upon the tray, and invoking the sun.—“*Statistical Account of Bengal*,” Vol. XIX, page 84.

That writer in the *North British Review* coined a striking title for Sunday when he called it “the wild solar holiday of all pagan times.” It was never a day of rest among the pagans other than in the sense of being a festival of greater leisure than ordinary, when special honor was to be shown the gods. But from earliest times it was the rival of God’s own holy day. When the church itself went into organized apostasy, this solar holiday was set up in the place of the true Sabbath. It ought to make Christian people stop a moment and investigate when they find Hindu idol worshipers paying special regard to the first day of the week.

W. A. S.

### “We Would See Jesus”

NINETEEN hundred years ago word came to the Master’s ear that some Greeks were waiting outside who desired to “see Jesus.” They were foreigners and strangers. They dared not enter the assembly of the Jews where Jesus was, but modestly waited outside with the hope that they might receive an invitation to enter, or that Jesus would come to them.

We fancy their hearts beat fast as they reverently stood, abiding an answer to their bold request. They were not Israelites. They could claim no kinship to him whom they desired to see. They were hated by the Jews. This man whom they came to see was a Jew. They had heard of his holiness and purity, and they well knew they were greatly lacking in these graces, but still their desire was, “We would see Jesus.”

All down the ages there have been men and women who have longed to see him. Since the guardian angel kept the way of the tree of life, the cry of many a heart has been, “We would see Jesus.”

When once this passion has kindled its fires in the heart of man, its light dims all the glories of earth. Its illumination palsies the charms of riches, and in its presence wealth can but become an instrument to be used to the glory of God. Before its light the honors of earth are accounted as shadowy nothingness, and every position of social influence will be used to hasten the “day

of his coming.” At its call “to duty” the strength of manhood and womanhood is laid on his altar for service.

When once this desire, “We would see Jesus,” has entered into the life, all the atmosphere of earth is changed. What once satisfied now palls. That which once lured us on in mad pursuit has now lost its charm to attract. The dreams of earthly pleasure and honor give place to rapturous visions of “the kingdom to come.” Under the inspiration of this desire toil is no longer drudgery, and the marches of earth’s wilderness-wanderings are sweetened by the prospects of “joys to come.” Its uplifting influence despoils the disappointments of earth of their sting, and crowns e’en the agonies of the grave with the radiance of hope. Whoever has tasted the sweets of this desire to “see Jesus” will never find satisfaction at any other fountain; for the song of their hearts is, “Jesus alone can satisfy, Jesus is mine.”

This desire to “see Jesus” has transforming power. He who has this hope in him “purifieth himself, even as he is pure.” He who expects to “see Jesus” will want no stain of earth upon his character. All will be confessed and made right. Every neglected duty will be taken up. Those who have been robbing God will pour their tithes and offerings into his treasury. Hard feelings between brethren will be put away. The soul temple will be cleansed. The desire to “see Jesus” will spur the heart to make ready for his welcome.

Does not your heart cry, “O, transforming power, come into my life”? Truly we are tired and sick of wounding and grieving those we love. The blurred and blotted pages of life hold but few treasures of reward for which we can hope. We can only say,—

“The mistakes of my life have been many,

The sins of my heart have been more.”

“The wounds I might have healed,  
The human sorrow and smart!

And yet it never was in my soul

To play so ill a part;

But evil is wrought by want of thought

As well as want of heart!”

And yet who would not fain “see Jesus”? He who stilled the bosom of billowy Galilee, I fancy would look into our hearts and say, “Peace, be still.” He who sent the poor publican away with his benediction would hear even our feeble prayer for help. O, we would stretch forth our hand and touch but the hem of his garment, that the life current of sinning may be healed!

But we shall see him soon, and then we shall know him as he is. We shall see him in his glory, and in the power of his might. We shall see him beyond this sin and sinning. Death shall yield

her treasures then, and sorrow and sighing shall flee away.

“He comes, and lo, the world is glad!

The hours forget the gloom of night,  
Mirth cheers the hearts that once were sad,

The landscape lies in floods of light,  
And all is bright.

“And so I think that when, ere long,

I meet the time I sometimes fear,  
My heart will sing its joyful song,  
And gladly say, ‘Be of good cheer,  
Thy Lord is here!’”

I. H. EVANS.

### The General Conference Bulletin

It has been decided to report the coming session of the General Conference through the REVIEW AND HERALD, instead of issuing a daily *Bulletin* as we have done for a number of years. The announcement of this plan may cause some disappointment to our brethren and sisters. We believe, however, that when the reports of the conference have all been read, general satisfaction will be felt.

The committee to whom is entrusted the perfecting of the plans for reporting the proceedings of the conference, gave the matter much study before reaching a decision. It was found that it would be very difficult to produce a General Conference *Bulletin* this year. Our conference will be held five miles from the city where the printing houses are located. We have no facilities of our own in Washington for getting out a daily paper. It is a heavy task under the most favorable circumstances to produce a daily paper during the session of the conference. Other denominations do not generally undertake such a task. Finally, but few of our people read all that is printed in the dailies.

Under all the circumstances, it was decided to report the proceedings of the conference weekly through the REVIEW. The conference numbers (which will probably be five to eight) will be enlarged to thirty-two pages, and almost the entire paper will be devoted to conference affairs. The reports will be carefully edited, and only the cream of the proceedings will be published.

Instead of printing the recommendations as they are submitted by the committees, and then reporting the discussion, printing the amendments, and finally giving them as adopted, they will be printed only once, and then as adopted by the conference. This will save much space in the paper, and much valuable time of the reader. The most painstaking and perfect arrangements we are able to suggest for preparing conference business will be followed by the various committees and Boards so that we hope to make the conference numbers of the

REVIEW AND HERALD as interesting and profitable as any number of the *Bulletin* that has ever been issued. These conference numbers, taken together, will constitute the official report of the General Conference, and will be as complete as though they had been issued as a separate paper.

Another great advantage that will come to our people from this is that thousands of our brethren and sisters will secure this full report of the conference without any additional cost. Every subscriber, and there are between fifteen and twenty thousand, will have these reports as a part of the regular matter supplied them through the REVIEW. We hope that all who may feel any disappointment over the announcement that no *Bulletin* will be issued, will take pains to examine critically the reports as they will be given, and when all is over, give us their opinion of the merits of this change.

We have reason to believe that the coming conference will be an occasion of great blessing and profit to the cause of God. For this let all earnestly pray.

A. G. DANIELLS.

## Note and Comment

LITTLE is said to-day about the ravages of the plague in India, but a simple recital of the facts would present an awful picture. An exchange says:—

The deaths in India from bubonic plague were thirty-four thousand for the first week in March. Within a few years the plague in India has numbered nearly three million victims. The British government is doing all in its power to check the ravages of the plague, but it is constantly spreading, and has recently reached Burma. It is said that the deaths are ninety per cent of those infected.

THE following quotation from the *Courier-Herald*, Saginaw, Mich., shows how minds are becoming apprehensive over the outlook afforded by present conditions in this country. After enumerating a list of twenty millionaires possessing each from \$50,000,000 up, the *Herald* says:—

The tendency is for these great fortunes, and others not yet so large, to go on increasing in a greater relative ratio than the general increase of the wealth of the country. Now these twenty men own a fiftieth of the wealth of the land. Next year their holdings will be even greater actually and relatively. If this condition continues, why may we not expect these few men or their heirs and representatives to eventually own practically the whole country?

When such a time comes, as it will unless these gigantic combinations of capital are checked, there no doubt will result a period of anarchy of which the

world has never seen the like, and to which the present conditions in Russia will appear like the beginning of the millennium.

A CAMPAIGN to close the saloons on Sunday is in progress in Kansas City, Mo. The movement is being pushed by the clergy of the city, on the ground that it is not religious in character, but wholly a "civic, moral, and economical" move; but this view seems not to be shared by the lady president of the Young People's Union, who at a public meeting gave the following four reasons for Sunday closing:—

First, because God says so; second, because the fourth commandment says so; third, because the State of Missouri by statute says so; fourth, because the ordinances of the city say so.

Most people of this day have such a vague idea as to what God says, or what the fourth commandment says, that they are not prepared to dispute the assertion that there is something said in the divine prohibitions about Sunday saloons. The use of such arguments only shows the general ignorance of God's Word which prevails both among would-be teachers of the people and among those whom they would instruct. The more any candid person will study God's Word in general and the fourth commandment in particular, the less will such a person feel inclined to condemn an act simply because it is performed on Sunday.

ONLY in obedience to God is there power to stand for the truth against the influence of opposing popular custom. The Jews, who profess to keep the seventh-day Sabbath, but do not observe it according to the commandment, are showing signs of abandoning even a formal adherence to the Sabbath proclaimed at Sinai, and of conforming to the practise of the majority, who stand under the banner of the first-day institution. A Richmond, Va., paper prints the following testimony on this point from a rabbi of that city, spoken in a recent sermon to his congregation:—

Our Sabbath day has been secularized till naught is left but an attenuated shadow of its once splendid spiritual dignity, authority, and sanctity. . . . One of the most lamentable things in connection with our problem is the fact that the violation of the Sabbath is accompanied by no qualms of conscience on the part of the actor, and no reproach or loss of standing in the eyes of the community. . . .

The Sabbath is an opportunity for worship, for soul-training and development; hence its sanctified and dignified character and its religious necessity. Industrial idleness in order that there might be spiritual activity, freedom from physical labor and from purely selfish pursuits in order to give strength and thought to the spirit. . . .

Now our problem confronts us. Does our Saturday Sabbath give us this opportunity for rest and worship? for physical freedom in order for soul communion? The answer is in the negative. Is there a way in which this opportunity for rest and worship may be assured us? I believe there is, and that my position may be made plain I would say that if the decision lay in my hands, I would transfer the service and the worship to the day on which we do rest— to Sunday. . . .

True it is that Sunday has for us no sanctity, that it can not for us take the place of the time-honored and beloved Sabbath which our fathers and our fathers' fathers before us have observed and hallowed. True, it can not for us, but it may for our children. We are the martyrs of the transition period. I believe that the move is inevitable, and the sooner it is done, the better.

And this is by no means the first time that a change from the seventh-day Sabbath to first-day observance has been advocated by a Jewish rabbi in a Jewish temple of worship. . . .

THE *United Presbyterian* says, in a plea for Sunday laws:—

An open Sabbath means a demoralized nation. It means a debauched citizenship. It means that religion must go down before the mailed hand of greed. Destroy the religious conviction of any people, or that upon which conviction rests, or by which it is promoted, and you undermine the foundations of civil liberty. The blessings of the highest civilization can not be maintained without the Sabbath. It is better that the law be made stronger than to weaken it by legislation.

A great deal that is true could be uttered along this line, but the essential point as regards "Sabbath" legislation, which the *Presbyterian* overlooks, is the fact that the demoralization of a nation begins and proceeds wholly independently of any power residing in the civil government. The integrity or the demoralization of a nation is a matter of individual self-government on the part of its people. Legislation can, and should, leave the way clear for the free exercise of individual rights and for the fullest degree of individual self-development, but it can do nothing further to maintain national integrity. When the demoralizing process has set in, legislation can not stop it. Only that can stop it which can reform the individual; and unless the majority of the individual components of a nation can be set right, the down-hill course of that nation must go on. The abounding crime and lawlessness of the present time are an evidence of the existing demoralization, but are not the cause of it. They are the symptoms, but are not the disease itself. The *Presbyterian* and other papers which advocate legislation to stop irreligion, take a superficial view of the situation, and the remedies they advocate are calculated only to increase the trouble. The gospel is the only cure for moral degeneracy. The world is dying to-day because it will not apply this remedy.

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.

### My Prayer

I WOULD not ask that all my way may be  
With earthly glory bright,  
The shaded pathway may be best for me,  
But give me, Lord, thy light.

I know life's winter days will chill my  
heart,  
But as the blue above,  
And the bright sun, the life of spring  
impart,  
Give me, O Christ, thy love.

I know not where storms may sweep  
my way,  
How long ere conflicts cease;  
But when the tempest rages, this I pray,  
Give me, O God, thy peace.

I do not know how long the way may be,  
What care and toil are best,  
Only when care and toil are done, with  
thee,  
Give me, my Father, rest.

—Selected.

### Notes of Travel—No. 7

#### A Visit to Redlands and Riverside

MRS. E. G. WHITE

FROM San Diego we returned to Los Angeles, and on Tuesday, December 6, we went to Redlands for a few days' visit. A little way out from Los Angeles, the scenery became very uninteresting. We passed through much barren land. Here and there, the desert, by means of irrigation, had been converted into flourishing orange groves; but for miles and miles at a stretch the land was uncultivated. As we rode along, I remembered scenes presented to me years before, of barren land, such as that through which we were passing, being cultivated and improved, and, by irrigation, made to yield rich returns. I was instructed that this was an object-lesson of the influence that the saving grace of Christ should have upon the hearts and lives of human beings. And had those to whom God has given the riches of the water of life, realized the responsibilities resting upon them as stewards of the grace of God, and gone forth as faithful missionaries into all the barren places of the earth, the wilderness would have been made to blossom as the garden of the Lord.

The dreary, uninviting appearance of the desert over which we were passing represented only too well the spiritual condition of many cities, towns, and country places,—a condition that might have been changed had those who know the truth put forth earnest, self-sacrificing efforts to impart light to others.

Places that have not yet been worked should long ago have heard the message. Those who are familiar with the teachings of God's Word, those who understand the things that Christ has com-

manded, are required, as stewards of his grace, to perform faithfully their appointed work. The means entrusted to them they are to use in opening new fields, in teaching those who would accept the truth were it presented to them in the way that Christ presented it when on this earth. All who have received the light of truth are held responsible to do their part in enlightening others.

Of the Saviour's work we read, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

These words give an illustration of the way in which Jesus cultivated the soil of the heart. They point out clearly the work that we are to do, not in one place merely, but in every place. The light that God has graciously given us we are to communicate to many others. To every nation and kindred and tongue and people the warning message is to be given.

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to come. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and the byways.

As we neared Redlands, the aspect of the country changed entirely. Cultivation and irrigation have transformed the desert into beautiful and fertile orange groves, which, at the time of our visit, were laden with fruit. On reaching Redlands, we went to the home of Brother and Sister E. S. Ballenger, where we were entertained during our stay.

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a

great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing.

On Sabbath morning I spoke in the pretty little church building that has recently been erected by our people in Redlands. There was a good attendance, some of the brethren and sisters from San Bernardino being present. The Lord gave me strength to speak for about thirty minutes. I felt so thankful for this; for I was just recovering from a four weeks' sickness.

The Lord blessed our meeting. In the evening another meeting was held, at which Brother Ballenger and W. C. White spoke of the Glendale Sanitarium and its needs, and invited those present to help in preparing the building for the reception of patients. The church-members in Redlands are poor, but they gave liberally in response to this call.

(To be concluded)

### The Baptism of the Holy Ghost, the Latter Rain

R. A. UNDERWOOD

ON the day of Pentecost the disciples were endued with power from on high. See Acts 2:16-20, 33-39; 4:32, 33. This wonderful refreshing and baptism of the Holy Ghost is called in the Bible the early, or former, rain. A similar outpouring of the Holy Ghost will fall upon the remnant people of God. This is called the latter rain. This latter refreshing will be as wonderful in power and results as the first on the day of Pentecost.

We are admonished to pray for it at this time. "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. Speaking of this, the prophet says, "Come, and let us return unto the Lord: . . . he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain." Hosea 6:1-3. This same work is referred to by Joel in chap. 2:1-23. In verse 1 the prophet says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." In verse 12 the Lord pleads, "Turn ye even to me with all your heart," and in verse 23 he gives the result: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for



he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Also (verse 27): "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Here is the promise and conditions: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This promise fulfilled means the outpouring of the Holy Ghost, the latter rain, the refreshing from the presence of the Lord, the ripening of the harvest, the end of the conflict. Should the promise be fulfilled now, there would many fall under its power to rise no more, as did Ananias and Sapphira. Acts 5:1-10.

Again I read: "Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his Word. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning."

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer."—*Testimonies for the Church*, Vol. III, page 389.

Eternal principles of righteousness are involved. Should God pour out upon his people the Holy Spirit while they are guilty of the high-handed crime of robbery, the principles of heaven would be compromised. Christ can only wait with long-suffering, and plead, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

How long must the Lord wait for his people to turn unto him? May the reader of these lines decide, "As for me and my house we will surrender all to God; we will ask the Lord to subdue our iniquities; to take away selfishness and the root of covetousness, and write his own law of love upon our hearts." "Our God is a consuming fire." Sin must be consumed now, and destroyed, or the sinner will be consumed with the sins in the near future. Thank God for

the precious promise, "Return unto me, and I will return unto you, saith the Lord." Let every one say, "I return." Amen.

### Thoughts Concerning the Everlasting Covenant

WM. COVERT

THERE are references in the Scriptures to an eternal or everlasting plan for the redemption of man, which are stated in such language as to show that this plan existed prior to the creation of our world.

Through the writings of Paul, the Lord thus calls the attention of Christians to the original source of their hope: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4, 5. The chosen one is in character "holy and without blame" before God, showing that the choice which the Lord makes depends upon the willingness of the chosen one to conform to the eternal purpose. To accomplish this purpose the apostle said their work was that of "admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily." Col. 1:28, 29. According to these explanations of the apostle, the eternal purpose was to prepare a holy people to inhabit our world at whatever labor and sacrifice it might require to bring it about.

Another comment relating to the council concerning the redemption of man, speaks of it as "the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16:25, 26.

Isaiah, in speaking of the sure foundation upon which the hope of God's people rested, said: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:17, 18.

In carrying out the great plan of the eternal covenant, God gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The great gift shows that the salvation of man depends upon the faith he exercises in accepting and coming into harmony with the covenant.

In speaking of how the Son of God would perform his part in the great compact, it is said: "I also will make him my first-born, the highest of the kings of the earth. My loving-kindness will I keep for him forevermore; and my

covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Ps. 89:27-29. These verses express the stability that would be seen in the Son of God. But as to the vacillating character of those who profess to follow him, it is said: "If his children forsake my law, and walk not in my judgments; then will I visit their transgression with the rod, and their iniquity with stripes." Verses 30-32. But of the Son and the covenant, the Word declares: "My loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

The attention of the reader is called to the statement of what will occur if those who enter into covenant relation with Christ should fail to obey the Father's commandments: I will "visit their transgression with the rod, and their iniquity with stripes."

Christ took up this theme in his sermon on the mountain, and strongly emphasized his attitude toward the law, saying, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil [accomplish]. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:17-19. This teaching of Christ shows that the keeping of the commandments by men has been considered, and also will in the judgment be considered by the heavenly councils. In the kingdom of heaven, men's greatness and smallness are determined by their disposition to keep or reject the commandments in the law.

In speaking of how the Lord teaches the intelligences in both heaven and earth relative to this covenant, Paul says the effort is "to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." The incarnation and sacrifice of the Son of God were essential to the revelation of this mystery. After the death, resurrection, and ascension of Christ had been accomplished, then the reception of the wonderful truth by the church, and the experience of the Lord's people under the power of the Holy Spirit, became another agency through which the principalities and powers in the heavenly places were enabled to see the great wisdom and love of God manifested.

The terms and mysteries of this covenant are revealed to those who submit

their minds to his working. Jesus said, "We know what we worship." John 4:22. And David wrote, "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14. Thus the invitation and promise, "Incline your ear, and come unto me; . . . and I will make an everlasting covenant with you, even the sure mercies of David." The "sure mercies of David," according to comments made by Paul (Acts 3:34), are those things which are assured to David and to all the redeemed through the resurrection of Christ from the dead. The blood of this everlasting or eternal covenant is the blood of the atonement shed by the Son of God in making the great sacrifice for man. God, through the working out of this blood-sealed covenant, is to make his people perfect and well pleasing to himself for eternity. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

### **Gospel Assurances Lie on the Surface**

H. W. COTTRELL

THE doctrine of the second coming of Christ and of a final day of judgment was preached by Enoch, the seventh from Adam, and, being a heaven-born message, it was echoed and re-echoed by patriarchs and prophets until the days of Christ's first advent. Jude 14, 15; Isa. 25:9; Dan. 2:44. Christ, the only begotten Son of God, the greatest Teacher the world or the church ever knew, when on earth taught the certainty of these events, and prefaced them by definite way-marks, strewn all along the way from then until now. This is clearly shown in Matthew 24.

On that memorable Thursday of Christ's ascension, two celestial evangelists renewed that thrilling gospel message in the soul-inspiring language: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This assurance was a great comfort to the sadly bewildered disciples, and it is no less comforting to the trusting Christian to-day.

The apostles took up the strain, and preached to sinners repentance and cleansing through Christ, the divine Son of God, "the way, the truth, and the life." They said, "There is none other name under heaven given among men, whereby we must be saved." "Repent ye therefore, and be converted, that your sins may be blotted out, . . . and he shall send Jesus Christ, which before was preached unto you." The ripened fruit of that day's labor was the addition of three thousand new believers. "My word . . . shall not return unto me void."

The word of the Lord to the sinner then, as now, was, Repent, forsake, receive, and then consecrate the newly received Christ life, with all its faculties, to God for eternal service. Neither Christ, the author of Christianity, nor the apostles knew of the scientific method—"science falsely so-called"—of becoming righteous by the development of a supposed germ of the God life, assumed to be inherent in every man. Then Christ, the author of all true science, said, "I am the way, the truth, and the life." Receiving the Christ life, cleanses the "spots," smooths out the "wrinkles," and "every such thing." The soul that has this experience alone with God through Christ, will welcome, joyfully welcome, the Master's royal return.

Paul did not expect either the coming of Christ or the judgment to occur in his day. He gave counsel, "Let no man deceive you . . . for that day shall not come, except there come a falling away first, and that man of sin be revealed." But he gave assurance that the mystery of iniquity had begun to work, and would develop into "the man of sin." He further reasoned of a "judgment to come." It must necessarily be in close proximity to the coming of the Lord.

John, when an exile, gave assurance that the Saviour's return would not be under cover, but would be open as the day. He said, "Every eye shall see him." Jesus compared the grandeur of his return and its prominence, to lightning in the heavens. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

There may be those who are ignorant of the gospel facts concerning the event of Christ's return, yet the plain gospel assurances lie on the surface, so that any one may know his whereabouts in this earthly drama. But whether people will learn the lesson now or not, when the event occurs, all will bow in humble submission to the situation, and to him who is and has ever been above all, and who is lovingly anxious to abide with all. "If any man hear my voice, and open the door, I will come in to him,"—a relation that can exist only where self is surrendered.

Between the years 1831 and 1844, William Miller, a man of the Baptist persuasion, who both lived and died a Baptist, was the leader, under God, who, with his associates, presented to the world anew the message of the coming of Christ and the day of judgment, fulfilling literally the message recorded in Rev. 14:6, 7, known as the first angel's message, the first of the series of three,—"The hour of his judgment is come." The time had at last come when the judgment was no longer a thing of the future.

In the summer of 1844 they preached a message in fulfilment of verse 8, setting forth the experimental decline of the professed church,—"*Babylon is fallen.*" In the autumn of 1844 the message of the third angel was due. Rev.

14:9-14. This brought in the Sabbath reform (verse 12; Rev. 11:19), which gives the everlasting gospel its threefold and last setting. Rev. 14:6-14.

The preaching of the doctrine of the second coming of Christ and the Sabbath reform, should have developed a people of just such a character as the Seventh-day Adventists, which it did, at the exact date specified by prophecy. The first church of Seventh-day Adventists was brought out in Washington, N. H., in the last three months of 1844.

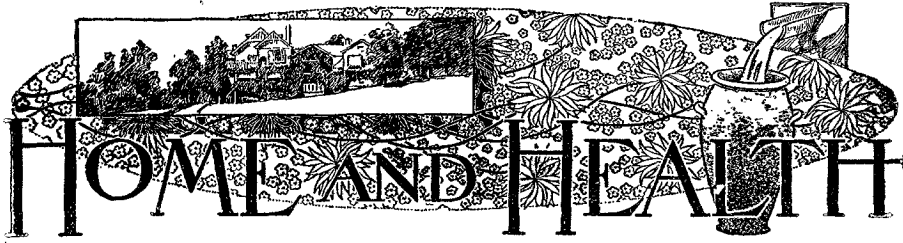
At this date the three angels' messages, formerly distinct each from the others, were blended into one message. It was the everlasting gospel. We then became a people. Our responsibilities as Seventh-day Adventists began.

The message is due to "every nation, and kindred, and tongue, and people." When it is delivered to the people, the gospel work will be finished, and the King will take control, "having on his head a golden crown, and in his hand a sharp sickle." Early in 1845 God called forth men and women of strength of character, as leaders of men under him, to take charge of his work, prominent among whom were Elder Joseph Bates, Elder James White, Ellen G. Harmon, now Mrs. E. G. White, and later Elders J. N. Andrews and Uriah Smith, and others.

The year 1844 was an eventful one, and it was no less prophetic. The longest and last symbolic prophecy of the Bible terminated in that year. It was the set time for the cleansing of the heavenly sanctuary—the judgment period. The door into the holy apartment was shut, and no man could open it. The door into the most holy place was opened, and no man could close it. The seventh trumpet began to sound in 1844. The signs of the second coming of Christ,—the darkening of the sun and the moon, and the falling of the stars, as given by Christ and recorded in Matthew 24,—having been fulfilled, were recognized by the Christian world as signs, and were seen historically by tens of thousands of Christians who had accepted the message of reformation under the great Baptist reformer, William Miller, and his associates. Jesus said of such a generation that it should not pass away until the hope of his people should be realized. We are, therefore, in the last generation.

This work with which we are entrusted must be pushed forward mightily. Every cord that binds the heart to this world must be broken before the best results of labor can be seen, and the work closed up.

The realization of the highest ideal of the Christian's hope will be to see and forever be with his Redeemer, Christ the Lord. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "Thine eyes shall see the King in his beauty." Then those redeemed from among men will "follow the Lamb whithersoever he goeth." "Even so, come, Lord Jesus."



### Little Words

It was easily said—that unkind word,  
That fell from your lips at morn,  
But you little thought as away it sped,  
It would tear some heart like a thorn.  
You did not mean it—'twas thought-  
less, yes,  
But it flew on its onward track,  
And the prayers and tears of all life's  
years  
Can nevermore call it back.

It was easily said—that kindly word  
That you spoke with a pleasant smile;  
But it cheered a soul that was lone and  
sad,  
And it braved a heart for a trial.  
The strongest monuments crumble and  
break,  
And into the dust decay;  
But a kindly word will live on and on,  
Though the speaker has passed away.

O, let us be careful of each small word  
We speak with but little thought;  
They will carry a message of love away,  
If we say the words that we ought;  
And by and by, when our lips are mute,  
And our record of life is known,  
The kindly words will shine forth like  
stars,  
In the crown that shall be our own.  
—C. Benjamin Hopkins.

### Studies in the Food Value of Fruit

At the University of California, Prof. M. E. Jaffa has carried on, in co-operation with the United States Department of Agriculture, a number of investigations which have to do with the food value of fruits and nuts, the special object of this and the earlier work which it continues being to study the value of such foods when they constitute an integral part of the diet.

Nine dietary studies and thirty-one digestion experiments were made, part of them with persons who had lived for a number of years on a strictly fruit and nut diet, and others with university students who had been accustomed to the ordinary fare. In the majority of the dietary studies, and all but one of the digestion experiments, fruits and nuts constituted all or almost all of the diet. Thus, in one series of tests the daily ration consisted of apples and bananas, alone or in combination, eaten with walnuts, almonds, Brazil nuts, or pecans. In other experiments different combinations of grapes, pears, figs, walnuts, and other fruits and nuts were eaten with small quantities of milk, cereal breakfast foods, etc., the latter articles being taken simply to give a relish to the experimental dietary combinations, some of which were rather unusual.

In connection with this work, the nutritive value of individual fruits and nuts was studied, and many data were collected and summarized regarding the composition and energy value of these materials, an interesting feature of the work being a comparison, on a pecuniary basis, of these and some common foods as sources of protein and energy. In general, it may be said that the chief nutrients in fruit consist of sugars and other carbohydrates and in nuts of protein and fat. In other words, while both fruits and nuts furnish the body with energy, nuts furnish some building material (protein) as well. Some idea of the range may be gained from the fact that at ordinary retail prices in the United States, ten cents expended for fresh grapes will supply the body with about 830 calories of energy, and in the case of dried apples or apricots will supply about 1,200 calories, as compared with 6,600 calories from ten cents' worth of wheat flour. In the case of almonds, this sum will supply .08 pound protein and about 1,100 calories of energy, and in the case of peanuts .28 pound protein and about 2,800 calories, while expended for cheese it would provide .17 pound protein and about 1,300 calories, and for flour .46 pound protein as well as the large amount of energy noted above.

Although some of the dietaries showed that it is quite possible to obtain the needed protein and energy from a fruitarian diet, the majority of those studied fell below the tentative dietary standards. It is hardly just to ascribe this entirely to the form of diet, as the same people might have consumed no larger quantities of nutrients on an ordinary mixed diet. The nutritive value of the fruitarian diet is, perhaps, most clearly shown in the case of one of these subjects, a university student, who, though entirely unaccustomed to such fare, gradually changed from an ordinary mixed diet to one of fruits and nuts, without apparent loss of strength or health. He was then able for the eight days of the experiment to carry on his usual college duties, and for a part of the time also performed heavy physical work on an exclusive fruitarian diet, without material loss of weight.

The daily cost of the fruitarian diet per capita varied from eighteen to forty-six cents, values which compare favorably with those of an ordinary mixed diet.

Although it is undoubtedly advisable to wait until more data have been gathered before making definite statements regarding the digestibility of different fruits and nuts, enough work has been

done to show that they are quite thoroughly digested, and have a much higher nutritive value than is popularly attributed to them. In view of this, it is certainly an error to consider nuts merely as an accessory to an already heavy meal, and to regard fruit merely as something of value for its pleasant flavor or for its hygienic or medicinal virtues.

As shown by their composition and digestibility, both fruit and nuts can be favorably compared with other and more common foods. As sources of carbohydrates, fruits at ordinary prices are not expensive; and as sources of protein and fat, nuts at usual prices are reasonable foods.

In the investigations at the University of California, the question of the wholesomeness of a long-continued diet of fruit and nuts is not taken up. The agreement of one food or another with any person is frequently more or less a matter of personal idiosyncrasy, but it seems fair to say that those with whom nuts and fruits agree can, if they desire, readily secure a considerable part of their nutritive material from such sources.—*Scientific American*.

WHY does snow fall in flakes? This question which puzzles so many people unfamiliar with the process of crystallization, is answered in the *American Press* in this way: "Snow falls to the earth in flakes because it is water solidified in starlike crystals, each snowflake being usually made up of several crystals, which are excessively light on account of the large quantity of air among the frozen particles. The snow crystals arise from the slow passage of the water vapor of clouds, when the temperature falls below freezing-point, into the solid condition, the fairy-like transformation taking place by the tiny independent particles of water grouping themselves with the utmost mathematical regularity around different centers. Each crystal of snow, as of anything else, is, therefore, a more or less perfect geometrical solid. The most complete snow crystals are formed in a clear atmosphere, where there is nothing to retard the gradual process of crystallization or molecule construction. Rain, on the other hand being a liquid, falls in drops."

GIVE! as the morning that flows out of  
heaven;  
Give! as the waves when their channel  
is riven;  
Give! as the free air and sunshine are  
given—  
Lavishly; thoughtfully, cheerfully give.

Not the waste drops of thy cup over-  
flowing;  
Not the faint sparks of thy hearth ever  
glowing;  
Not a pale bud from thy full roses blow-  
ing—  
But give as He gives thee, who gave  
thee to live.

—Selected.

# THE WORLD-WIDE FIELD

## The American Bible Society Colporteur

We all know something of the ceaseless work of the colporteurs of the American Bible Society. But we have to be reminded every now and then of the thoroughly missionary quality of this branch of the Bible enterprise all over the world.

The nature of the work of selling Bibles to those who do not care for them



COLPORTEUR'S BIVOUAC

calls out the highest types of devotion and self-sacrifice; the out-of-the-way places where colporteurs find their duty make them like skirmishers in advance of an army, pioneers who discover fields for missionaries to occupy; and their evangelistic visits constantly set in motion forces whose action does not cease when the man of the Book has gone away.

In a small town of Bolivia one of these agents of the American Bible Society is going along the main street. Some well-dressed gentlemen near by are looking at him curiously. Leaning against the wall to sun himself is a ragged, dirty, half-naked Quechua Indian. He, too, sees the man with the Bibles, and rushes toward him with extended arms. He is going to welcome him with an embrace, for it is a joy to see him. The Bible agent hesitates; all these well-dressed people are looking on. Shall he let this Indian kiss him in that public place? Why not hold him off, and make him moderate his wild affection? But no, this poor fellow's heart has been touched. Perhaps in due time his soul may be won for Jesus Christ. So the Bible agent endures, at great cost to his feelings, and solely for the sake of his Master, the embrace of the unkempt savage and the unconcealed mirth of the gentlemen of the town. It is one of the acts of knightly heroism of which many different kinds are demanded of the colporteurs.

In a little town in Mexico a blind woman is a colporteur. She is also an illustration of devoted energy. She takes a few books in a covered basket, and is

led through the streets by her little son, a bright-eyed lad of five or six years. Every day she comes home tired, but happy because she has sold some Bibles or Testaments. The whole number she had sold was one thousand seven hundred at last accounts. She expresses in one sentence the reason why colporteurs of the Bible Society are willing to endure long tramps, storms, burning heat, cold scorn, and violent attacks, in their quest after people who need the Book, and need to be taught and comforted by it. She says, "It is such a joy to be used by the Lord in his work."

The colporteurs are pioneers because the place where the Bible is most needed is the place where the Bible has not yet gone. The little book is the entering wedge that will open a way for light. The man of the Book must overcome obstacles and find a place for it. They are pioneers of our own home missions, as well as in the fields of the various

foreign missionary societies. In one of our Southern towns a colporteur reports: "I can step from porch to porch and go through the block of twenty-five or thirty houses, and I find but two or three Bibles in the block." He has to argue over almost every Bible that he sells, to convince his customer of the need of the Bible as a guide. It is a rather shocking picture of conditions in this Christian land. Yet we can see that in such a place the man is doing his characteristic work—pioneering for the missionary societies.

The beginning of missionary work in Acayucan, Mexico, was made by a colporteur of the American Bible Society. When the priest heard that the Bible had been brought to town, he preached three days against the heretic and his books, threatening his flock with the major excommunication if they bought. It was only human nature for his hearers to go straight to the colporteur, that they might see the evil of his books for themselves. He was daring; their need of the book weighed more than the danger of the priest's wrath. So it came about that the four evenings he was there, the colporteur had a Bible meeting every evening. These were the first Protestant meetings ever held in Acayucan.

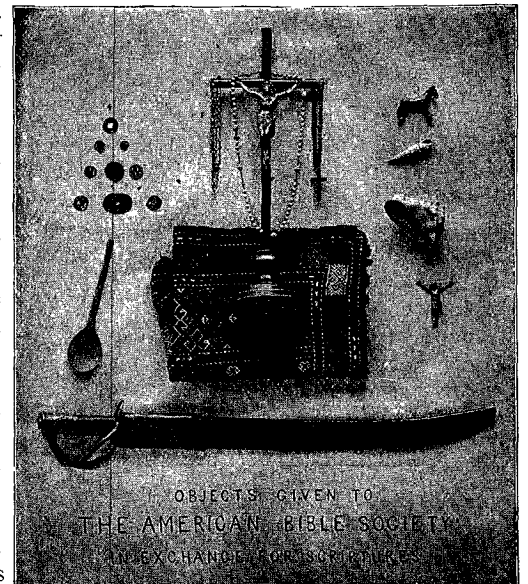
Naturally the missionary societies are planning to begin work in the canal zone of Panama. But the pioneers are already there. The Bible Society requires no large outfit for these advance guards.

As has been well said, the colporteurs go out, like David, with the simplest weapons,—the smooth pebbles from the brook,—and when the missionaries reach Panama, if God will, they shall find that the Bible is already being read and pondered by some, and thus somewhat preparing their way.

Strange experiences the colporteurs have where the Bible begins to be bought freely. The people have no money, and they pay in eggs and fowls; barter rosaries, crucifixes, idols, weapons, for the book. When things reach that stage, the colporteurs have their reward in knowing that seed sown by their instrumentality is taking root. In the Philippine Islands a colporteur at Malabon had an earnest talk, some three years ago, with a Signor Blas, whom he found in a position like that of a pool-room proprietor in New York, for the man made his living out of cockpits used for gambling. The colporteur had that one talk with Signor Blas, and the same night he died of cholera. But his work remained. The keeper of the gambling-house was converted, gave up his business, and is now a most powerful evangelist who has won many to Christ.

This feature of the unceasing labor of the men who wander abroad to scatter the Scriptures—the permanence of results—is worth enlarging upon, for we do not yet realize how far the influence of a Bible can reach when sent forth with prayer.

About the year 1859 some one's gift of money to the American Bible Society (whose gift it was God certainly knows) paid for printing the book of Genesis in Chinese. Then some other person,



OBJECTS GIVEN TO  
THE AMERICAN BIBLE SOCIETY  
IN EXCHANGE FOR SCRIPTURE

chivalrously anxious to help, comfort, and save the distressed (who it was God knows), carried some copies of the Chinese Genesis to Japan, and gave them away. As is the usage of those who do such work, he let them go in that newly opened land like arrows shot at a venture. A boy named Neesima read the first words of the book: "In the beginning God created the heavens and the earth." He grasped the meaning of that sublimely simple verse, and, being

### Finances

The Lord is still blessing us financially, so that all our wants have been supplied. However, we have not had the income our mission has before enjoyed. We are told that Rhodesia never knew before such a time for lack of money—and I believe it. This, of course, affects us. The store has brought in no more grain than we have needed in the home this season; we sold the *mealies* (corn) raised on the farm, expecting to take in an abundance through the store. And very little cash has been realized from the sale of goods. We were able to sell sixty bags of peanuts, unshelled, for ten shillings a bag. With the sale of fowls taken in trade, some sweet potatoes, and four oxen, we have been able to hold our own and meet our obligations. The home fowls have brought in quite a little, but we have had no butter for market the past three months. The stock has not done well. The grass this season has contained but little nourishment, and water has been very scarce. Rivers were never known to be so dry before. Some of the goats and sheep died. One third of our kids have also died. They are dying by the hundreds around us; and while we have lost some, we have been greatly blessed above our fellows. We praise God for his care.

### Health

To the praise of our Heavenly Father, I can say that the health of our missionaries has been very good, with little fever or colds this season. At one time sixteen of our number had mumps, and stopped a few days from work; but it was not serious. Outside of this, we have had no sickness. We are truly thankful to God. All the workers are of the best courage, and thankful for a part in the closing work.

“THE Holy Spirit always refuses to let Christians enjoy their privileges alone. Wherever Pentecost dawns—in the individual, in the family, in the church—there missions burst forth like a spring.”

Twenty people die every minute in India. As the second-hand moves around, every third second some one dies who never learned to love our Lord. Every year more than eight millions die not knowing that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

THE All Nations Missionary Union, of London, has discovered a new form of evangelistic work for Japan. It collects Christmas cards from its friends in England, sends them to Japan, has a Japanese text or hymn inserted, and then distributes the pretty cards to the wounded soldiers. It has just sent out two enormous packing-cases full of Christmas cards for this service.



### Canvassing in Ontario

I LEFT my home at Gore Bay, Ontario, Dec. 26, 1904, with a team of three dogs, and a load of two hundred pounds on my sleigh. I drove forty miles to Little Current, where I delivered some books, and then continued my journey to Blind River.

It is not possible for a horse to travel where I went with my dog team, but there are people in these lonely places who must have this last warning message. My journey occupied two and one-half days, and I scattered the printed page by the way.

I then visited the lumber camps, and sold twenty-one dollars' worth of books, and took fifteen dollars' worth of orders.



THE CANVASSER AND HIS DOG TEAM

I held two meetings, and met some honest souls who were hungering for the truth.

I then went to Cockburn Island, where I sold twenty-five dollars' worth of books, and took sixty dollars' worth of orders, in less than two weeks. I then returned to Blind River, and visited the camps again, taking a good supply of books. This time I sold books to the amount of seventy-five dollars. On this trip the picture was taken which accompanies this article. I made three trips to the camps, and sold one hundred and fifty dollars' worth of books in less than one month, nearly all of which were our larger books.

I tell you, brethren, if you who are sickly and dying spiritually will tarry in the upper room until you are endued with power from on high, and then buckle on the armor, our publishers will have to run a night force to print books fast enough to supply our canvassers this coming summer.

Canvassers should not be afraid of telling the people of Jesus, and of his coming again for those who are watching for him; for this message will melt the hardest heart. I tell the people that I know by experience that the books will do them good.

How is it with you, my brethren and

sisters? Are you standing in your lot that God has appointed for you? I am sure there are many who are quenching the Spirit, and saying, I will go after a while. Delays are dangerous. To-day is the time. Go forth now.

I must go back to Cockburn Island and deliver my books, and there are two other islands I am anxious to visit before the ice breaks up. H. D. CARR.

### The Work at Battle Creek

THE cause of truth is onward at this place, and there are many encouraging conditions. During the year 1904 there were two hundred and forty-two new members added to the church, and one hundred and seventy-two members dismissed, leaving seventy as the net gain in membership for that time. There has been quite an exodus of our people from Battle Creek, some to Washington, some to Nashville, some to College View, some to Mountain View, and to a number of other localities. The removal of burden-bearers has resulted in calling others of our members to take up their work, who, before that, were more or less inactive.

There are still others who are planning to remove to localities where they will have wider opportunities and more urgent demands for missionary effort than exist here. The desire seems to be quite general on the part of our members to go wherever the Lord wants them, and to do what they can for the advancement of the cause of present truth.

Some of the more important financial items in the work of the church for the past year are as follows: Amount of tithe paid, \$15,385.20; receipts of the tract and missionary society, \$1,719.23; church expense, \$1,358.04; relief fund, \$225.40; church-school teachers' fund, \$1,711; Sabbath-school contributions, \$1,185; Young People's Society contributions, \$560; contributions to various other denominational interests (including only a portion of the contributions to the Washington fund), \$3,000, thus making a grand total of revenues from this church of more than \$25,000 for that year. There have been many personal contributions to the Washington fund, also to some other funds, which can not be definitely tabulated, and hence are omitted from the foregoing compilation.

In the autumn of 1903 the church decided to procure a site and erect a school building suitable for the accommodation

taught by the Holy Spirit, he instantly knew that God is. We all know the result through the story of the life of Joseph H. Neesima, who went to America because the book had come to Japan through Americans, and returned to Japan moved by the Christian and chivalrous wish to free his own people from bondage to sterile beliefs, to help them to rise from ignorance and become men. We know the wonderful fruitfulness

resolved that his son Eng-ki should have a chance to wield influence for Christ in China as Neesima did in Japan.

Now we have word that young Eng-ki of Amoy became a Christian in the school of the London Society's Mission, studied well, took the regular government examination, and that in July he came out first among the whole crowd of aspirants in the great province of Fukiën. He is now in the Imperial University of Peking, preparing for the government service. The fact of a Christian's taking the first place in the great examination has become noised abroad, and men are looking into this thing, hoping to learn what led young Eng-ki to this brilliant success.

It is clear that results are yet to spring from the act of sending out the Scripture which began Neesima's life. More fruit is yet to ripen in China from the seed sown by the hand which took the book to Japan. But already we can see, by tracing this little history of a long-forgotten gift to the American Bible Society, that the work of men of prayer in the circulation of God's Word bears with it a possibility of extension such as no other enterprise can offer. For the word of truth once lodged in good soil in the heart of man must go on working — can not stop working — in wider and wider spheres of influence, even to the very end of the world. These modern Knights of the Round Table are laborers together with God.—*Henry Otis Dwight.*



THE AFFECTIONATE INDIAN

ness of his self-sacrificing life. Though dead, his deeds still wield influence, arouse aspirations, impel other Japanese to do as he did. The point to be noted here is that Neesima's life thus became worth telling in print, and has been well told.

Meantime, struggles, and wars, and upheavals wrought among the Chinese a strong willingness to learn things from Japan. This momentous change of mind toward Japan in the last ten years can not have been accidental, unplanned by Him without whom not a sparrow falls to the ground. Because of this new tendency among the Chinese to learn from Japan, some one (who it was we may be sure that God knows) paid for printing the life of Joseph Neesima in Chinese. This unknown one played the part of a relay magnet in a telegraph office. By his act the book sent out from the Bible Society so long ago, which made Neesima's life possible, extended the field of its work to China after more than forty years.

As promptly as if published for that very purpose, the life of the great Japanese Christian stirred to its depths the soul of a Chinese Christian in Amoy. The beauty and nobility of that life filled the man with regret that he was too old to prepare to use opportunities he now saw for the first time for benefiting his own nation. But the good Chinaman

### **Buluwayo Mission, South Africa** **Report for the Three Months Ending** **Sept. 30, 1904**

M. C. STURDEVANT

OUR church-membership is now fifty-eight. We thought best to drop from our number twelve who have gone back to the ways of their people. With but one exception, these were of the first of those baptized at the mission before we could understand their language sufficiently to teach them as we desired. The other members, though young in years, seem true and in earnest. Sabbath, September 24, we celebrated the ordinances. A good spirit pervaded, and I am sure all enjoyed the blessing of God.

We are still holding our Sabbath afternoon kraal meetings. Eleven or twelve kraals are visited every Sabbath, and every second Sabbath some of our teachers go out to the places where they hold their school, and preach to the people. In this way, from one hundred and seventy-five to three hundred hear the word who otherwise would not. At our Sabbath morning service at the mission, and also at the Sabbath-school, our school building is full. Some in the kraals are manifesting an interest in the Word. We still believe that some will turn to the Lord.

Our Sabbath-school opens at 10 A. M. Our building is too small to accommodate all our classes, so nearly one half must go out and sit on the ground. Yet the interest seems good. We have been studying the Psalms. At the beginning of the quarter we asked how many wished to leave the study of the Psalms and study the life of Christ in the New Testament. Very few hands were raised. They said they had learned so many precious things in the Psalms that they wanted to continue their study. Nevertheless, we took up the life of Christ again. The membership is 78; average attendance, 61; classes, 12; visitors, many. Mrs. Sturdevant has the oversight of the school, with native officers and teachers.

The Friday evening prayer-meeting is an encouraging occasion. Here the children tell of their battles and victories. Truly, they are growing in Christ. This gives us courage.

#### **School Work**

Our enrolment has been ninety, a good attendance for this people. The teaching of English has created a new interest in school work. Our studies are as follows: Zulu, primer and Bible, arithmetic, and simple English reading. Our first session begins at eight o'clock, and lasts till a quarter past ten.

At eleven o'clock Mrs. Hyatt and native teachers are in charge. From eleven till two o'clock we have the second session. This is attended by our more advanced students and those in training for teaching. Mrs. Hyatt teaches English, reading from "Christ Our Saviour" and "Steps to Christ," also arithmetic and writing. I have two classes in Zulu, and one in English. The New Testament class is drilled in English words. Special study is given to the books of Daniel and Revelation. Never did I teach the message when it shone more clear to me; nor have I ever taught a people more fully ready to receive it. This class is very interesting.

Two hours every night is spent in the study of the next day's lessons. Mrs. Sturdevant and A. H. White are in charge.

#### **Industrial Work**

Outside of the school work, all the boys and girls have their hour of labor in the home and on the farm. The girls, under Mrs. Sturdevant, care for the home, cook the food, etc. I have charge of the store, with native boys to help, and of the stock and farm. Last month Brother A. H. White joined us. He works with the boys about the farm, looks after repairs, helps in the night-school, and wherever needed.

This is our winter season, and little farm work can be done, except repairing fences. So our time has been spent in making brick. We have made about eighty thousand, hoping to put up a new church building and enlarge our mission home next dry season.

of the resident children of our people. That was accomplished, and our church-school moved into the new building in April, 1904. The amount contributed for the site, the building, and its equipment up to the present time, aggregates \$5,800.

The record thus far for the year 1905, as to membership and finances, compares favorably with last year.

The degree of harmony and union that prevails among the believers here is very encouraging, and in all departments of the work there is a determination to keep step with the advancing message. We are carefully studying the world-wide demands of the gospel of the kingdom.

Commendable activity is manifest in the work of the Young People's Society, the district missionary and prayer-meetings, and in house-to-house missionary effort. To a marked degree there has been of late a drawing together of the church and sanitarium interests and work, and more general and hearty co-operation now exists in this respect than for a number of years—perhaps than ever before. The nurses and helpers of the sanitarium and the students of the medical college are decidedly active in missionary work, which is only a logical outgrowth of the general policy and conviction that prevail in those two institutions. In no other year of the history of the sanitarium have there been so many opportunities in connection with that institution to place the truth before those not of our faith as during 1904, and in no year have those opportunities been more diligently improved, nor with better results.

The Industrial Academy—that being the name of our church-school—has enrolled a total of two hundred and ten pupils for the current school year. The teaching force consists of the principal (Prof. B. E. Nicola) and five regular teachers, besides some cadet help. The work done in this institution is thoroughly in harmony with the principles of Christian education, and most excellent results are manifest.

The general services at the Tabernacle are well attended. Those who have the preaching services in charge are making a special study of the needs of the congregation and community with a view of having such discourses as will best meet existing conditions.

The Battle Creek church is full of courage in the good work, and has nothing but words of good cheer, encouragement, and hearty accord for the progress of the third angel's message.

BOARD OF ELDERS.

### **An Echo From the India Conference**

(Continued)

ON the morning following the one upon which Brother Barlow gave the account of the work among the Santals, Brother H. B. Meyers occupied the time in relating the leadings of God in connection with the opening of the work in Burma. Brother Meyers is really the pioneer of our work in the Burmese field. Even before he entered the ministry, he canvassed all the cities of Burma, and the Straits Settlements. (Do not be misled by this statement, and conclude that this is a small field; for Brother

Meyers was assisted by his eldest son, and they canvassed only the Europeans and the English-speaking natives, who comprise a small portion of the entire population.) During this canvassing tour, Brother Meyers was much impressed with the character of the people, and as soon as he began preaching, he went to Rangoon to work.

Immediately upon arriving, he found a young native woman who, by reading the Bible, had become convinced of the Sabbath truth, and was observing the "Sabbath according to the commandment." She had known nothing of any people who kept the seventh day, and had taken her stand, influenced only by the Spirit of God. When, however, she learned of our work, she greatly rejoiced, and has worked most diligently in behalf of the truth. After Brother Meyers began work this lady's brother, Mong Mong, became convinced, and obeyed, although it caused him to lose his position in the government offices, where he was earning about eighty dollars a month. For two years he has been most faithful, and has labored unceasingly for his people. In all this time he has received no remuneration whatever, but at this conference meeting it has been decided to give him wages. I think he has proved himself worthy.

His brother, a public-school inspector and highly educated man, is in the valley of decision, and he said recently that he could not stand much longer the pricking of conscience in regard to his Sabbath desecration. Altogether, there are about twenty Sabbath-keepers in Rangoon, besides some isolated ones in different places.

Brother Mong Mong gave an interesting account of a conversation which he had with three ministers belonging to the American Baptist Mission. They attacked him upon the Sabbath question, and one said, "Don't you know, Mong Mong, that in ancient Egypt Monday was reckoned as the first day of the week?"

Mong Mong said to each one of them personally, "Do you think that Monday is the first day of the week?" Each man replied in the affirmative. Then he said, "Did Christ rise on Monday?" They were so beaten they would not reply.

Then one of them began to quote from Canright's "Adventism Renounced." Mong Mong stopped him, and asked, "When you go into the pulpit to preach, do you use Canright's book or the Bible?" The man replied, "The Bible." "Then," said Brother Mong Mong, "take Canright away, and stick to God's Word, and don't quote Canright for proof."

Last Sabbath we held the ordinances here, and after the feet-washing Brother Mong Mong said, "When my people see such humility, they will all be Christians." This shows how impressive this service is to those who have not seen it before. I thank the Lord for giving us such services.

During the conference it has been decided that we shall go to Burma. Remember us in your prayers, thinking while you pray that I shall be the only ordained minister of our faith in the Burmese field, among a population of nine million.

H. H. VORAW.  
Calcutta, India.

### **Stirring Times in Washington The Religious Education Movement**

PUBLIC interest has been greatly aroused in the city of Washington over the question of the introduction of religious instruction into the public schools. Each day since the meeting of the conference reported in our last issue, this matter has been discussed in the daily press both by correspondence and in editorials. Interviews with some of the leading men of the city have been printed, giving all shades of opinion upon the subject. The following quotations from headings in the daily papers, from interviews, and from letters will show something of the degree of interest aroused, and the general drift of opinion:—

"Washington is stirred on religious training. Much divergence of opinion. Parents and citizens express themselves frankly and forcibly on such teaching."

"I am heartily in accord with the movement to have moral teaching in the public schools."—*Gen. H. V. Boynton, Pres. Board of Education.*

"Would it not be to add gross insult to material injury to make of every grammar school a Sunday-school annex without any regard to the wishes of the people who pay the taxes?"—*Dr. W. A. Croffutt, of the Secular League and the Agnostic Society.*

"In Russia they have religious education in the schools. I am glad I live in the United States."—*J. Edgar Smith, Attorney at Law.*

The same paper in which these expressions of opinions were printed contained about six columns of matter bearing upon this subject, introduced with the following statement:—

"Never in recent years has Washington been so stirred over a question of public interest as it is now over the proposition to introduce into the public schools moral teachings on a distinct religious foundation."

A parent writes: "The proposition to introduce religion in the public schools is absolutely contrary to the teachings of Christ, and is also unconstitutional. Surely the good people of the District have not lost their minds, and will not allow themselves to be led in a way that will end in trouble, persecution, and death."

From a letter by Dr. Wilbur F. Crafts, of the International Reform Bureau, we take the following: "Majorities have some rights that minorities are bound to respect, and one of those rights is to take such steps as will prevent the increase of vice and crime. It is idle to say parents should teach morals. The state in its own defense must see to it that common morals are taught to all future citizens."

Another correspondent gives expression to his views in the following remarkable language: "If religious morality should be taught to children by those most interested, and they will not do it, the state should do it. Admitting the advisability of such instruction, the state may not avoid its duty by the assertion that some one else has failed in his. The state can and does do what no church may do. The state collects all the children in schools by laws which may not be disobeyed. The churches can only persuade whether the effort be more or less. Many parents neglect

the morals of their children; but the state, interested in the welfare of these children, collecting them by its authority in its schools, recognizing the necessity of religious morality, is in the best position, and has, and should, exercise the power of training the children in religious morality." These statements savor so strongly of the arguments and practices of the Dark Ages that it would seem as if they would carry their own antidote.

Another heading with which the discussion of the subject was introduced was as follows:—

"Religion in schools still hotly discussed. This is the question which is uppermost in the Washington mind today, and the interest in it seems constantly on the increase."

Another instalment of interviews and letters was preceded by this heading in bold type: "Public interest grows in school question. Religious instruction topic of much discussion by citizens of Washington. Petitions circulated by Seventh-day Adventists." Then followed the petition which we have prepared, and which has been placed in a large number of stores, offices, etc., for signatures. The petition reads as follows:—

#### **A Remonstrance Against the Teaching of Religion in the Public Schools of the District of Columbia**

"Inasmuch as the recent Interdenominational Conference has adopted an action, by a majority vote, urging that religious instruction be made a part of the courses of study in the public schools of the District of Columbia, and a petition is now being circulated to make this action effective, we, the undersigned, adult residents of this District, do most respectfully petition the Honorable Board of Education not to introduce the teaching of religion into the public schools:—

"1. Because it is a violation of the Christian principle of the separation of church and state.

"2. Because it will necessarily infringe upon the rights of certain classes of citizens.

"3. Because it is a menace to religious freedom, and a departure from that generous policy which has made this nation great.

"4. Because the use of money, raised by compulsory taxation of all classes of citizens, for the purpose of teaching religion, is contrary to the just principles of civil government.

"5. Because it will necessarily establish a state theology, and make a religious test necessary for the holding of the office of public trust as a teacher, which is a violation of one of the provisions of the Constitution.

"6. Because religion, or the duty which we owe to our Creator and the manner of discharging it, is a matter of individual conscience, and can only be directed by reason and conviction.

"7. Because the teaching of religion does not come within the purview of the state, but belongs to the home, the church, and the private school supported entirely by private contribution."

On Sunday, March 19, this subject was discussed in several public meetings. Dr. F. M. Bristol (Methodist), one of the leading pastors of the city, spoke

in favor of the movement. Dr. Alexander Kent (non-sectarian), Dr. John Lee Brooks (M. E., South), and Rev. C. F. Winbigler (Baptist), spoke against it. In the evening the subject was considered at a large meeting in the Lafayette Opera House, addressed by the editor of the Review and Elder A. T. Jones. Reports of this meeting were given in the city papers the following day.

The Washington Post of Monday, March 20, in addition to reports of the meetings of the previous day, devoted two columns and a half of space to letters on this subject. One writer, with whom we have no personal acquaintance, said:—

"I would like to be one to subscribe whatever may be necessary to put the temperate and unanswerable argument against religious teaching in the public schools, by Seventh-day Adventists, published in your paper of the sixteenth, in the hands of everybody in the District. It appears to me that the gentlemen of the committee have been met on their own ground, and completely routed. . . . The Adventists are right in saying that this attempt is a menace to religious freedom, and infringes upon the rights of conscience."

The leaflet mentioned in our last issue has been prepared, and many thousands of them have been circulated. In addition to the remonstrance presented at the conference, which was printed in last week's REVIEW, the leaflet contains the following matter, which is a very brief summary of the addresses given at the opera house at the Sunday evening meeting:—

#### **The State Neither Religious Nor Irreligious**

"In the report adopted by the conference, loyalty to the principle of the separation of church and state is declared; but, says the conference: 'We do not believe that the maintenance of this principle should be interpreted as necessitating an irreligious state or an atheistic education.' The inference plainly intended to be drawn is that if the state does not teach religion, it is itself irreligious, and its education is atheistic. Such an inference is unwarranted. The state is, of right, neither religious nor irreligious, and should give neither a religious nor an atheistic education. The state should neither propagate nor oppose religion. Dr. David H. Greer, Coadjutor Bishop of New York, has well said: 'The introduction of religion into the public schools is the introduction of the church into the public schools, and is therefore a union of church and state.'

#### **The Old-time Argument**

"The report further says: '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 into its school system.' By such logic 'the old world idea' of the union of church and state was established, and it was the logic of the colonial period in America; but it was abandoned when the American nation was founded, and 'a new order of things' was established. Here is the argument of the Middle Ages, as given by the Rev. Sanford H. Cobb, in his 'Rise of Religious Liberty,' page 48: 'Religion and morality were understood

to lie at the foundation of the state, while of morality, religion was the base. Therefore it became the first duty of the princes and magistrates to take order for the support of religion and the defense of its purity.' The Washington conference has simply adopted the old-time argument for the union of church and state, and it means now, as it did then, a union of church and state.

#### **An Occasion for Religious Controversy**

"The conference recommends the teaching of the ten commandments in the public schools, with the understanding that the teacher should set before the children 'the fact that conscientious differences exist as to the day of the week to be observed as a day of rest.' That is to say, the children will be taught that the fourth commandment says that 'the seventh day is the Sabbath of the Lord thy God,' but that, in the face of this statement, many people observe another day. Reasons must naturally be given for such an anomaly. The result will inevitably be that not the Lord's commandment, but tradition and the commandment of the church will be taught as having superseded it. Will this inculcate morality, respect for God's Word, and 'obedience to the laws of God'? Will this lay the foundation for 'good citizenship'? If the children are taught that men may thus set aside the law of God, what is to hinder their applying the same principle to the laws of the land?

"This example is itself sufficient to show not only that the ten commandments, as God gave them, would not be taught in the schools, but that the introduction of religious instruction into the public schools would open the way for endless religious controversies, in which the state would become involved. The fourth commandment is not the only precept of the decalogue respecting men's relations and duties to God, concerning which there are differences of religious belief and practise.

#### **Tolerance and Intolerance**

"It is also recommended 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.' This statement shows clearly that in attempting to give such instruction the state would be dealing with matters of conscience—a field entirely outside its proper sphere. In the words of Justice Orton of the Wisconsin Supreme Court: 'The suggestion itself concedes the whole argument.' When analyzed, this conscience clause is simply the language of toleration. The right to permit a child to be absent from religious instruction implies the right to compel his attendance. Toleration is not the opposite of intolerance, but the counterfeit of it. Both are despotisms; the one assumes the right of withholding liberty of conscience, the other of granting it. The principle of toleration in religion is neither a Christian nor an American principle.

#### **A Lesson From Colonial Times**

"There is a lesson in American history which is strictly pertinent to this case. From 1778 to 1789 this very issue was fought to a finish in this country. By the fathers and founders of this gov-



ernment, the English, or Episcopalian, Church, after a fierce struggle, was disestablished in Virginia, in 1779.

"This establishment failing, a proposition, originating with the Presbyterians, was made, that the state, 'instead of selecting one denomination, as the Episcopalian, and establishing that as the religion of the state, and giving to that alone its support, should establish all the denominations—Presbyterians, Methodists, and Baptists, as well as Episcopalians—and make them all equally alike the religion of the state and to be supported by the state.'—*Howell's 'Early Baptists of Virginia,' page 165.*

"Another plan very similar to this, which was proposed, was that there should be a 'general assessment' for the support of all the churches.' This took the form of 'A Bill Establishing a Provision for Teachers of the Christian Religion.'

"But, all credit to Jefferson, Madison, and the Baptists, these measures failed; Jefferson's 'Bill for Religious Freedom' was passed; and the principles of religious freedom there wrought out were incorporated into the national government, and were expressed in the Constitution of the United States.

"The present movement violates these principles, and is a step toward undoing all this. The same churches which fought against disestablishment and the separation of church and state then, are now seeking to unite church and state and establish religion by law again. They affirm they do not intend to establish any one church, but simply the religion common to all the churches. This the state must teach, and support men and women in teaching it. There can be no difference in principle between supporting school-teachers to teach religion, and supporting ministers to do the same thing. The proposition is parallel to the 'general establishment' and the 'general assessment' of the time of Jefferson and Madison. But this done, who that has ever read history, or that knows anything of human nature, thinks the matter would stop there?

"Some declare that there is 'no danger' in this thing. 'We have had no religious persecution in this country for over a hundred years,' they say. But why has there been little or no persecution here during the past century?—Simply because religion has been disestablished in this country, and civil government has not intruded itself into religious matters. But just as surely as either the national government or the States begin to deal with religion, just so surely will religious persecution be revived. In the interests of peace, therefore, and for the welfare of religion, every citizen should oppose this unchristian, un-American movement.

#### Where and by Whom Should Religion Be Taught?

"Religion, to be effective, must be positive and explicit. A religion so broad as to be acceptable to all shades and to no shades of belief would be worthless. If taught at all, enough should be taught to save men. Manifestly, this is not within the province of civil government.

"Moreover, to teach religion successfully, the teacher must himself be religious. No unconverted person is qualified

to teach the spiritual principles of the divine Word and of a holy, spiritual law. But for the state to require its teachers to be religious is to make a religious test a qualification for a position of trust under it, which is unconstitutional.

"Who, then, should teach religion? The divine Author of religion has answered this question. To the church he has given the commission to 'go into all the world' and 'preach the gospel to every creature.' To fathers and mothers the injunction is given to bring up their children 'in the nurture and admonition of the Lord;' to teach them diligently the commandments of the Lord, 'speaking 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.'

"Therefore, for either parents or preachers to appeal to the state to perform this most important of all duties—the imparting of religious instruction to the young—is an attempt to shift untransferable responsibilities, and a confession of neglect and failure on the part or both.

"True religious educational reform must begin in the home. It can not be brought about through the state. If the evils resulting from irreligion are to be eradicated, the ax must be laid at the root of the tree; the springs of life must be purified; the family, the cradle and foundation of society, must be restored to its place, and do its appointed work.

"Parents, failing to walk in God's statutes, do not command their households to keep the way of the Lord. The law of God is not made the rule of life. The children, as they go out to make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. This is why there are so many godless families; this is why depravity is so deep and wide-spread.

"Not until parents themselves walk in the law of the Lord with perfect hearts will they be prepared to command their children after them. Not until religion is brought into the home will it spring up in the rising generation. A reformation in this respect is needed—a reformation which shall be deep and broad. If men would see a different state of things, they must bring God's Word into their families, and make it their counselor. They must teach their children that it is the voice of God addressed to them, and that it is to be implicitly obeyed. In every home the family altar should be erected. Time should be taken for morning and evening worship. If ever there was a time when every house should be a house of prayer, it is now.

"Instead of asking the state to perform this work, let a mighty movement be set on foot for the revival of religion in the home, and let the church arise and fulfil her mission, and carry religion into the homes where now it is not. Let God's Word, pure and unchanged, be given to those who are perishing for want of it. This would quickly turn the tide of evil, and bring about a better state of things."

By a systematic canvass of the whole city it is proposed to place a copy of this leaflet in every home if possible. The discussion in the daily papers is now practically closed, and no serious effort

has been made to answer our remonstrance. The people will now have an opportunity to consider the principles set forth in the leaflet.

A committee of our brethren has waited upon the superintendent of schools (the chairman and secretary of the Board of Education both being ill and unable to meet them), and has received from him the assurance that plenty of time will be given to us for circulating our petition before the subject is considered by the Board of Education. His attitude was very friendly, although he did not openly commit himself on the subject.

Earnest work is now being done in circulating the leaflet, and in securing signatures to the petition. Those who are engaged in this work report that they find among all classes of people a woful ignorance of the principles involved in this movement, while the local situation creates an interest to discuss the subject. The way is thus open for a splendid campaign of education in the presentation of right principles. The free thinkers, the agnostics, and the secularists oppose this movement, generally speaking, because they are opposed to the Christian religion, but we have made it very clear, both in our published arguments and in our public addresses, that we oppose this demand for religious instruction by the state because we believe in, and desire to practise, the principles of Christianity as revealed in the Scriptures. This has made our attitude entirely distinct, and our arguments wholly different from the position and reasons of others. This has necessarily made the name of the denomination, "The Seventh-day Adventists," a common expression in the papers and in the public discussions of this question, and the very name suggests the Sabbath truth. This fact and the questions involved in the attempt to teach the fourth commandment in the public schools have repeatedly called attention to the message in behalf of God's down-trodden law. We hope this will cause many people to think and to investigate.

In our next issue we shall report the further progress of this effort to unite church and state by introducing religious instruction into the public schools.

W. W. P.

### Report From the Southern Union Conference

#### The Educational Work in the South

(Concluded)

OUR educational work is more prosperous the present season than ever before. Our school at Graysville, Tenn., the Southern Training-school, under the management of the Board elected by the union conference, and presided over by Prof. J. E. Tenney and a competent faculty, has a larger attendance this year than it has had for years, and I think the largest it has ever had. At any rate, it is with difficulty that all can find seats in the school chapel.

Any one conversant with such institutions knows very well that it takes the closest economy and the most careful calculation and a wise arrangement of plans to keep this kind of school running without going into debt. Thus far this has been done, and that is all the most

careful management could do financially.

But a deterioration is bound to be seen in all things in this world, unless they are properly kept up. At our recent Board meetings, of many hours' duration, we wrestled with the problem of making some much-needed improvements, those, indeed, which are absolutely necessary. The roof of the academy building has become leaky, and must be repaired and reshingled. The laundry facilities are utterly inadequate, and liable to endanger the health of the young women doing the washing. Other outbuildings require, and absolutely demand, improvements. The heating arrangements are not only defective, but really dangerous. The bathing facilities are entirely inadequate for such an institution as this.

Our leading men here in the South, because of the peculiar difficulties of our situation, almost fear they will be considered beggars, but we can say to the readers of the REVIEW that none of us have ever begged for a dollar ourselves, and we hope never to be obliged to. Some of us have learned to become beggars for the cause of God. I do not know how we could do our duty otherwise.

After wrestling with these problems, the Board finally saw no way but to endeavor, by some means, to raise several thousand dollars to make the necessary improvements, and put our training-school for this whole Southern field into a proper condition, that it may be an honor, instead of a disgrace, to the cause of God. We shall seek to raise this money, first of all, by appeals to our brethren here in the South. Every man on the Board was decidedly of the opinion that this must be done.

There are many encouraging features in connection with our Southern Training-school at Graysville. Arrangements are being made to make this more emphatically an industrial school than ever before, and more, perhaps, than are most of our Seventh-day Adventist educational institutions. One of the finest farms in that part of the country is now owned by the conference association, and has been rented to the school. Quite a large acreage is put out in strawberries, peaches, pears, and other fruits. They have also quite a dairy, besides stock, etc.

The Board feels that the light the Lord has given us concerning industrial schools must be carried into effect in connection with our Southern work.

#### **Our Colored Training-school at Huntsville, Alabama**

Our colored training-school at Huntsville has made great improvement the present year. Things look far more homelike. The school building itself has been much improved; also the outbuildings, the upper portion of the dormitory, and the other buildings used for dormitories. Good crops were raised last year, including some twenty-two bales of cotton. Machinery and wagons, harness, etc., show an improvement.

The attendance has increased fully one third, so that scarcely any more can be accommodated. Other buildings must be erected. The work centered at Huntsville ought not to be neglected. Much has been written concerning this branch of the work, which greatly needs encouragement.

#### **The Colored Orphanage About to Be Erected**

Some money has already been raised for an orphanage for those unfortunates whose parents have died in the truth. Such an institution can be built on the ample grounds of the farm of three hundred and sixty acres, so that these fatherless or motherless children may be cared for until of proper age to enter the training-school, and thus be trained for work in the cause of God.

The friends of that branch of the work feel exceedingly grateful for the improvements already made, and greatly desire to see them carried forward until the school is what it ought to be, with an attendance of two or three hundred pupils, to go out and labor, and bring their people into the light of truth for this time.

#### **The Madison (Tenn.) Industrial School**

We should not forget to speak of another interesting enterprise, already assuming some proportions in the South. A band of faithful workers well known in the denomination have come here to cast in their lot with those of us laboring in the South. Professors Sutherland and Magan, Mrs. N. Druillard, and Miss Bessie DeGraw have been helped, by friends, to purchase a large farm, nine or ten miles from Nashville. They are already occupying the premises, putting up modest, moderate-sized buildings, to start a school. This school is not like the training-school at Graysville. It is, perhaps, different from any we have in the denomination elsewhere.

These workers have fully declared to us that they do not expect any pecuniary assistance from the conference, but have come to do a self-supporting work,—to put up their own buildings, cultivate the land, go out and canvass for books, and thus pay their way; to take in those of more or less experience as assistants, to go through the preliminary work of education, and become self-supporting laborers to go out in various localities in the South, where poor educational facilities exist, procure land, start schools, invite in pupils, teach these how to raise crops, fruit, etc., and do work on intelligent plans. These teachers are to be thoroughly instructed in the work, and are to establish churches in these various localities, exerting an influence in behalf of morality, agricultural training, self-supporting industry, and the blessed truth of our Lord Jesus Christ, being true missionaries in this great Southern field.

At a recent meeting of the executive committee, it was voted to sustain the building of a small sanitarium in connection with that school, as the spirit of prophecy had counseled should be done.

These dear friends expect great difficulties; but if they can make this work a success, we know of nothing that would better recommend our blessed cause of truth to the people of this Southern field. There is one thing certain: They have received a hearty, friendly greeting from those of us in the South who understand the objects and motives which have brought them here.

There are many dark corners in this great Southland that need just such a work done, and we do hope, with the help of God, that these dear friends who have come here will be able to carry on

this work successfully. We hope that our brethren in all parts of the country will pray that they may have glorious success.

#### **Other Items of Interest**

We know of nothing discouraging or calculated to dishearten any of the workers in this field, except the difficulty of securing means with which to carry on the work.

I may be pardoned for saying a few words in regard to the work in Florida. My home is in that State. I spent more than twelve years there, caring for my wife, and working with my hands. I regained my health in that State, after breaking down with nervous prostration.

After the death of my wife I was elected president of the conference, and expected to continue to labor there, but at the meeting of the union conference, three years ago, I was placed in the northern portion of the union conference, much against my own wishes, to act as president of this union conference, but still retained my connection with the Florida Conference until last fall, when I felt that it was my duty to step out, and a dear young brother was put in my place.

Through the sickness of my two predecessors in office, and their peculiar circumstances, there was a great dearth of laborers; in fact, at that time I was the only minister laboring in that conference, but the Lord has greatly blessed the work. Several young men have engaged in it. The present conference president, Brother Claiborne B. Stephenson, went out as a licentiate, with other young brethren, and several churches were raised up.

I think fully one hundred converts have come into the truth, in a little over two years, and several churches have joined the conference. I expect that five or six churches will unite with the conference at the next camp-meeting. Indeed, the president has just written me that already five new churches have been organized since the last camp-meeting.

The canvassing work had come almost to a stop, but through the blessing of God the small conference of Florida sold nearly as many books as any other conference in the Southern Union.

The colored work was left without a laborer, but a valuable helper was secured, and that work is advancing encouragingly. Quite a number of church-schools have been in progress.

The church of Bartow, raised up by my labors some years ago, had been, through death, removals, and defections, reduced to ten or twelve members, who attended Sabbath meetings in a private house. With the camp-meetings held there, and other labors, we have a church of forty members, and a good meeting-house. This church paid over two thousand dollars into the treasury last year. The work is in a very encouraging condition. A good band of laborers has been organized, and the work is quite encouraging. I take no honor to myself for the accomplishment of these results; indeed, I was absent most of the time, attending to the business of the union conference; but God blessed the work.

Florida is a Southern State, and these results demonstrate that, under proper influences, as good results may be seen in the South as in the North; indeed,

there has been a greater increase of converts in that small State than in some larger States during the last two or three years. The conference has been increased by one third, and more than that, when the agencies now at work to advance it are considered.

There are many omens of good, which those of us who are observing closely can see in all directions, for which we thank God and take courage. We want our brethren all over the field to keep watch, and see if we do not give evidences in the near future that God is blessing the work in the South.

We have much to learn, and are far from attaining perfection, but we are pressing forward the best we know how. The Lord is good to us. His Spirit is here. We know that it is working upon hearts, and we hope, if we can secure a proper location for our tent, to do a grand work in Nashville this summer.

GEO. I. BUTLER,

President Southern Union Conf.

### Religious Liberty Notes

ELDER G. M. BROWN, of Mexico, writes: "Already there is agitation for Sunday rest, closing stores, etc., and the Roman church is constantly increasing her hold on affairs."

It is reported from New Jersey that "the Melville churches will wage a united warfare against the Sunday sellers of confectionery."

A "Sunday closing bill" was recently pending in the legislature of Idaho. Just what it proposes to close on Sunday the reports have not made clear.

The chief of police of Battle Creek, Mich., recently "issued an order to his men to see that all the saloons obey the law to the letter," and that "particular attention be paid to the Sunday-closing law." One saloonman was arrested immediately on the charge of Sunday selling.

A brother in West Virginia has succeeded in securing the publication of some of our late religious liberty leaflets by sections in a daily paper of his city. Why should others not profit from this brother's experience, by selecting choice matter from our abundant fund of literature, and having it printed in the public press? What can be done in one place may be done in another.

Prof. I. C. Colcord, reporting from Honolulu, says: "Legislature has convened. A bill to repeal the Sunday law has been introduced by Senator Achi. A committee from the church has been appointed to distribute the religious liberty leaflets among the legislators. The ministerial union has given its approval and signed indorsement in favor of Sunday enforcement. Public sentiment has not yet arbitrated on the Sunday question."

The following just rebuke was administered recently by a magistrate in New York City to detectives who caused the arrest of several small grocery dealers: "I shall have to fine these men, as they have violated the law, but I do not approve of this kind of thing. Instead of you men hunting out poor grocery keepers, it would be more manly, and much more like a detective, to round up some of the crooks which are about the neighborhood. Your captain shows poor judgment."

The following news item in a Washington paper, announcing that "Catholics and Y. M. C. A. will co-operate in work among the laborers on the Isthmus," is significant: "Archbishop Ireland had a conference with Secretary Taft yesterday on the subject of the religious welfare of the men employed in the construction of the Panama Canal, especially in connection with the plan for the establishment of branches of the Young Men's Christian Association in the Canal zone. It was made clear that there was no antagonism between the Catholic Church and the Young Men's Christian Association, and it is said that an effort will be made to have the two bodies co-operate in the work of extending the Christian spirit among the workmen."

The Boston *Traveler* of March 8 reported: "The Rev. M. D. Kneeland, secretary of the New England Sabbath Protective League, addressed the members of the Boston Central Labor Union against the passage of the bill in the legislature which allows picking of cranberries on Sunday, and in favor of the passage of the bills for the stopping of Sunday shows in the theaters, which are run under the guise of concerts for the benefit of charitable institutions."

The Toronto (Ontario) *News* of February 24, reported that "Rev. S. W. Gamble, D. D., of Kansas City, has been in Ontario for several weeks, lecturing under the auspices of the Lord's Day Alliance." The *News* ended its item with the statement that "Mr. Gamble is the author of 'Sunday, the true Sabbath.'" This is a work in which Mr. Gamble claims to have proved that the day of the week for the observance of which the Lord's Day Alliance and other organizations are employing the civil law to-day, is the identical day of the week that the Israelites observed as the Sabbath in the days of Moses.

K. C. RUSSELL.

### Sunday Law Agitation in Missouri

ELDER R. C. PORTER gives in the *Workers' Record* an account of a recent effort to pass a Sunday bill through the Missouri Legislature, of which the following is a condensed report:—

"A Sunday bill was introduced into the House of Representatives of our State by Hon. W. F. Blair. This bill seemed to be very harmless. It only provided for Sunday closing of theaters, beer gardens, football and baseball. It had in it, however, in principle all the iniquity of religious legislation. We determined therefore to give it battle in the name of the Lord. I wrote to Representative Blair to secure a hearing for those opposed to the measure.

"After waiting seventeen days from the time I had written to secure a hearing, the reply came from Hon. W. Blair that the bill had been engrossed and placed on the calendar for its third reading and final passage. I felt that I had been the victim of an intentional delay in the reply to my request for a hearing until the opportunity had passed.

"I decided, however, to give the promoter of the measure some reasons for our opposition to Sunday laws. Accordingly I wrote him quite a vigorous

epistle defining our opposition to Sunday laws.

"I then took the train for the capital, thinking the Lord might open some way yet to meet the members of the legislature and set before them the principles of religious liberty.

"Upon reaching Jefferson City I secured an audience with Representative Blair. I found him a cordial, genteel, and apparently very fair-minded man. It was too late for a hearing in the House, so after my interview, in which we plunged straight through the arguments in favor of Sunday laws, we proceeded to place the four tracts by Elder Colcord and 'An Appeal to the Clergy' in the hands of the governor and each member of the House and Senate.

"We then placed a copy of the letter which we had written to Mr. Blair in the hands of the editor of the Jefferson City *Tribune*, which is the official journal of the legislature, and appears each morning on the desk of each member.

"The next morning, the very day the bill was to come up, the pith of my letter came into the hands of the legislators. We could but see the Lord's hand in all this. Excitement ran high while the bill was under discussion. It was finally voted to reconsider the engrossment, and give opportunity for further amendments. While one of these amendments was pending, a motion was made to table the amendment. This motion carried, and it was found it carried the bill with it upon the table, and it could not be taken from the table without a two-thirds vote. This could not be secured, so the bill was declared defeated by a sharp turn in parliamentary practise.

"Wild excitement prevailed when it was learned that the bill had been defeated. The Sunday Rest League called a public meeting in the court-house, and secured prominent speakers to try to recover, as far as possible, from the results of the defeat of the measure.

"We had further correspondence with Mr. Blair of a very interesting character, and we feel sure the Lord overruled in the matter."

### Field Notes

BROTHER T. G. LEWIS reports two conversions to the truth as a result of his labors at Wildwood, north Michigan.

BROTHER W. H. SEBASTIAN reports that five persons at Greenwood, Miss., have promised to obey the Sabbath truth; also one (a school-teacher) in McComb, one in Magnolia, and a school-teacher at Bentonia. A Sabbath-school of seven members was organized February 25 at a Sabbath-keeper's home near Logtown, and four persons in that vicinity desire baptism.

A CHURCH of twelve members was organized Sabbath, March 18, in Rock Falls, Ill. The weather was inclement, and four or five who are in harmony with us were absent, but will doubtless unite soon. Officers were elected, and all desire by an active campaign to increase their numbers. Cottage meetings are held during the week. Sabbath and Sunday afternoon services are held in the Woodmen's Hall. The collections more than meet the expenses. The work is being conducted by Elder L. D. Santee.

A NEW church building at Eldorado, Kan., was dedicated February 26, practically free from debt.

MEETINGS were begun in Clay Center, Kan., January 15, by Brother B. W. Brown, who reports that thus far fifteen have signified an intention to obey the truths presented. Elder McReynolds and other laborers gave occasional assistance at the meetings.

THE last quarterly meeting of the Ligonier, Ind., church was a very profitable occasion for that company. Eleven persons were received into the church, six of these by letter, two were re-instated; and a Young People's Society of eleven members was organized.

THE second Seventh-day Adventist church of Kansas City, Kan. (colored), was dedicated Sunday, March 5, preliminary services having been held the previous Friday evening and Sabbath. Elder C. McReynolds reports: "The services were impressive all through. I believe all felt that the Spirit of God was especially manifested in the sermon and in all the exercises."

BROTHER O. E. JOHANSEN says of the Scandinavian work in Omaha, Neb.: "Since the work was taken up after camp-meeting, a church of twenty-four members has been organized, and six more added later. About half of this number has joined by letter. The other half is composed of new members, and such as have renewed their covenant with the Lord, and are now determined to fight the battle to the end."

BROTHER G. W. SPIES writes from Harrisburg, Pa.: "The church at this place held its quarterly meeting on March 18. Five were added to the church by baptism, four of whom are heads of families. We enjoyed much of the Lord's Spirit. Eight copies of 'Christ's Object Lessons' were recently sold. Brother Lukens, of Philadelphia, was with us. The church here is agitating the erection of a place of worship, and collecting means for the same."

BRETHREN E. M. CHAPMAN and Geo. L. Budd report from Senjen, Minn.: "The work in this part of the State is prospering nicely. We are holding meetings in two new places, and have presented the Sabbath question. As a result one family of six are keeping the Sabbath, and we are hopeful of others. These new ones, with the others that started, will make a nice company. We are planning to build a church eighteen by twenty-eight feet, and have begun to get the material."

WRITING from Viborg, S. D., under date of March 16, Brother J. W. Christian says: "For six weeks it has been my privilege to present the truths of the Bible to the people of this town, and from the very first we have had a good interest, and so far twelve persons have accepted the truth and signed the covenant, and others are much interested. We organized a Sabbath-school with over twenty members, which has steadily grown until last Sabbath there were

over sixty present. I am so glad this work belongs to God; to him is all the credit due for the results seen."

BROTHER CHAS. G. BELLAH, who is having good success in the canvassing work, sends in this report from Mingo, Mo.: "This is my first experience in canvassing with the thermometer ten below zero. I enjoy it. I find the people nearly all at home. Several times, on reaching the door the people wanted to know what forced me out such a bitterly cold day. Then I had a good opportunity to impress them with the great importance of the literature I was handling. Thus the Lord turned difficulties into victories. I have gained in health and strength every day."

**The One Hundred Thousand Dollar Fund**

AMOUNT previously reported ..	\$60,802 03
P. J. Wolfsen .....	250 00
Central Union Conference ...	40 00
R. L. Simpson .....	20 00
Mr. and Mrs. J. S. Hughs ...	15 00
A. E. Devereaux .....	10 00
John Aitkin .....	10 00
W. ....	10 00
Reader <i>Signs of the Times</i> ...	10 00
Mr. and Mrs. C. E. Robishaw	10 00
Mr. and Mrs. James Fewell ..	10 00
C. E. Ford .....	10 00
George Parker .....	10 00
Mrs. Jocie Wallace .....	7 15
Mr. and Mrs. C. W. Keniston	7 00
F. J. Coon .....	5 75
Samuel J. Abegg .....	5 50
A friend .....	5 15

FIVE DOLLARS EACH

A friend, a well-wisher (Nashville, Tenn.), Mrs. C. L. Haskins, Urania Johnson, Mr. and Mrs. S. T. Crosbie, Pamela S. Treat, J. B. Cosens, Samuel Booth, T. J. and Mattie Railsback, A. H. Snyder, Mary Moore, Mary Yarger, Mrs. Emma Y. Smith, Mr. and Mrs. William B. Downs, Mr. and Mrs. G. Clark, C. H. Lindley, Moses Hunt, Mr. and Mrs. Frank L. Smith, E. McNish.

Mrs. P. J. Striplin, \$4.10; Alice J. Carman, \$4; Mrs. Ann Quantock, \$3.32; Mr. and Mrs. C. M. Atwood, \$2.25; Franklin Hess, \$2.25; David Pickering, \$1.50; Laura Pickering, \$1.50; Cash, \$95; Mr. and Mrs. A. L. Fowler, \$75; Winston (N. C.) church, \$75; John Wilson, \$75; G. W. Amiss, \$15.

THREE DOLLARS EACH

A friend, Mrs. S. E. Brisbane, Herman Rust, L. C. Jarnigan, Mrs. Clara A. Fisk, Otto E. Christensen, B. H. Tally.

TWO DOLLARS EACH

Willie McCabe, R. Crawford, W. A. Waters, F. G. Bernard, Mrs. Lettie Brock, L. E. Davis, M. M. Olsen (Denmark), Jennie Graham, Mrs. M. S. Foster, J. J. Nichols, Mrs. Clara J. Lewis, a friend, Mrs. I. H. Layman, Joe Self, Eugene A. Brown.

ONE DOLLAR EACH

E. S., Frank Barndt, J. S. Cressman, Lola L. Strom, William Desing, M. E. Carman, Mrs. Laura E. Jernigan, Mary Stratton, Mrs. Marie Carston, K. O. Nelson, O. P. Nelson, Mrs. M. H. Wilson, A. J. King, a friend, Alice Pickering, Joe Pickering, Maggie Rasmussen, Adaline Ohmstead, Mrs. Lucy J. Mescoll, Mrs. Willie Sayers, Mrs. Luly Hake, Mrs. Kirk, May S. Engelbert, Mr.

and Mrs. H. C. Haslam, F. H. Bostwick, Mrs. W. E. Bender.

FIFTY CENTS EACH

Addie Hicks, S. R. Barndt, Harvey A. S. Moyer, Mrs. C. L. Simmons, Mrs. A. L. Woodard, Ole Tronson.

TWENTY-FIVE CENTS EACH

G. Hoffman, J. H. Clark, F. C. Hoffman, Mrs. Mettie Lent, J. W. Kefly, W. P. Dunanon, I. W. Dick, T. J. Strangs, H. E. Carson, E. H. Judson, Jennie Beck, Tom C. Hege, a brother and family.

TEN CENTS EACH

William J. Arey, W. E. Shepperd, R. T. Collins, J. F. McDonald, A. F. Jones, William Gupleuf, B. F. Cameron, E. P. Mettins, H. C. Kline, C. A. Brown, W. M. Rightstine, S. G. Allen, E. E. Collins, I. H. Thompson.

E. F. Greer .....	\$ 10 00
Oscar Reinke .....	10 00
Alonzo Butler .....	25 00

Total reported .....\$61,484 50

A further list will follow.

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

**To the Review Family**

WE wish to assure the large number of our brethren and sisters who are constantly favoring us with commendatory statements relative to the REVIEW, and to whom we can not personally respond, that their communications are many times read and heartily appreciated. They are, in fact, messages of strength and courage; for they reveal the results sought in publishing the REVIEW. Citing only one instance to illustrate the nature of these many communications and the good accomplished through the REVIEW, we quote the following from a letter just received:—

"I have had the REVIEW since 1872; and I love its visits dearly, and should miss it as much as a very dear relative. I received the knowledge of this message through its columns; and for nearly thirty years have had no other minister except the Testimonies and the Bible itself; and my abiding in the present truth all these years is due more to the REVIEW than to the preaching of our ministers, of whom I have seen but little since I embraced the message."

How grateful we are to know that the REVIEW not only brings people to the knowledge of the message for this time, but has the power to keep them in the love of it for thirty years, in the absence of other literature and the living minister.

Every family in every church should have the benefits of the REVIEW at all times, but more especially at this particular time when the important reports of the soon-coming General Conference are to be fully presented through its columns. To encourage all to subscribe for it, the rates of subscription for the twelve, eight, and six months have not been increased, though the paper will be enlarged at much additional expense to the publishers.

The hearty support of the REVIEW at this time in the form of long-time subscriptions will enable it to serve the people with the reports of the General Conference without their incurring the extra expense of the *Bulletin*.

PUBLISHERS.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### The Educational Report

WE heartily desire at the next meeting of the General Conference to have a complete report of our educational work from all parts of the world. We have sent out blanks to all educational secretaries, and in this country to all heads of our training and intermediate schools, and to church-school teachers.

The time is rapidly drawing near for the General Conference. We desire to have this report in a complete form at the beginning of the conference. If this is to be done, it will be quite necessary for all who have these blanks to give this matter early attention. If any of our teachers who are thus called upon to report have not received blanks, we shall be glad to forward them on application.

FREDERICK GRIGGS.

South Lancaster, Mass.

### Are You Building an Ark?

"As were the days of Noah, so shall be the coming of the Son of man." Matt. 24: 37, A. R. V. "Now that which happened in Noah's time will also happen at the coming of the Son of man."—*Campbell's translation*. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

In many respects Noah and his family were like those who will be prepared to escape the destruction that will engulf the wicked when our Saviour comes again. Hence the life of Noah and his family, as we know from the scriptures already quoted, must teach some principles vital to our welfare. Let us draw a brief comparison: The wicked were about to be destroyed, the righteous saved; so it is now. An earnest invitation was sent, and directions given whereby all could be saved who desired to be; so it is now. Those accepting the call went about preaching the message they had received—more, they lived it; so will it be with those who are finally saved from this generation. They had a work to do in order to save themselves and families—an ark to build. Specific directions were given for its construction. Think you that they could have hoped for salvation if they had slighted or neglected it, or even been unfaithful in it after it was begun?

This building of the ark formed an ideal basis for the industrial school which it really was. Working, teaching, and preaching, alternating with one another, gave God's message to the world, and prepared the pupils for salvation from the universal destruction imminent.

From the study of this crisis and the history of God's people in later crises alone, we might discern the Lord's desire, and receive an inspiration to do our duty in this time of terrible pollution in the world, which even permeates the children in the public schools to an alarming extent. But God has not left us to our own ideas or research; he has spoken definitely:—

"The church has a special work to do in educating and *training* [italics mine] its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits." "To parents he [the Lord] sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. . . . Establish church-schools." "Work as if you were *working for your life* to save the children from being drowned in the polluting, corrupting influences of the world."—*Testimonies for the Church, Vol. VI, pages 193, 195, 199.*

We all believe that we are in the last days of this earth's history. Christ's prophecy in regard to the similarity of Noah's time and ours, we believe is now applicable; that is, our *lips* say we believe it. Something more is needed. Brethren and sisters, we shall never find the ark to save us and our children, until we go to work with our might to build it according to God's directions and this building involves in part the proper organization and carrying forward of our church-schools.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. 11: 7. "How shall we escape, if we neglect so great salvation?" Are you building an ark?

FRANK A. PAGE.

### The Message of Elijah for To-day

THE last warning message is now being given to a dying world. The end is soon to come; but a work of preparation, not yet fully accomplished, is to take place before that event, which is to be the culmination of our hope, can take place. Do you desire to know what this work is? Read carefully Mal. 4: 5, 6. Is the message of Elijah due to-day? Who can doubt that it is?

Does the message of Elijah turn *only* the hearts of the children to the fathers?—No; it is *first* to turn the hearts of the fathers to the children. Does not this language indicate that the hearts of the fathers have been absorbed too much with things other than the interests of their children?

When the affections of the fathers have been reclaimed, or brought back to their children, let us see what will be the result. The disobedient children will be turned to the wisdom of the just; and this work is to make ready a people for the Lord. Luke 1: 17. Does this indicate any change in the children's education? Fathers and mothers, have we been so much engrossed with various things that we have actually failed to provide for the spiritual needs of our children?

But in order better to understand the full significance of Elijah's message, let us study the work of the literal Elijah. We find that then, as now, there were two classes of people brought to view,—the followers of Jehovah and the worshippers of Baal. Of the latter class it is said by the psalmist, "They sacrificed their sons and their daughters unto devils." Ps. 106: 37. Parents, have you been guilty to-day of sacrificing your sons and your daughters upon the altar of worldly ambition? If you have, the

message of Elijah is to you, as to Israel of old, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Now, who had led Israel into their great evil?—It was that wicked woman, Jezebel. Again, in Rev. 2: 20-23, our attention is called to a system of education so similar to that against which Elijah bore such a positive testimony in his day that it is presented under the figure of the woman Jezebel. Indeed, it is the selfsame system, though perhaps in a new guise.

Dear parents, would you win your children back again to the path of obedience, to the wisdom from above, which is *first pure*? Then provide for them a system of education which has for its foundation the clean, sweet truths of God's holy Word.

BLANCHE GRUBB.

THE last number of the *Apples of Gold Library*, published by the Pacific Press Publishing Co., deals with the subject of immortality, and includes articles by the late Elder Uriah Smith, Brother G. W. Amadon, and Elder M. C. Wilcox, the editor of *The Signs of the Times*. It presents in a condensed form the essential truths upon this subject.

THE January issue of the *Bible Students' Library* considers the general subject of future probation, and is designed to answer the questions: Will there be a future probation? Will man have another opportunity beyond this life of being saved? Will the heathen be granted a more favorable time in the future to repent of sin and turn to Christ for pardon and salvation? The subject is treated under several different headings, and the pamphlet closes with a Bible reading upon the third angel's message.

THE Sabbath-school lessons for the second quarter of 1905, now ready as the April issue of the Sabbath-school *Quarterly*, renew the special topical studies which were interrupted by the lessons for the present quarter. The topics embrace studies on the nature of man, the resurrection, the destiny of the wicked, the work of good and bad angels, spiritualism, spiritual gifts, and the ordinances of the Lord's house. The *Lesson Quarterly* can be obtained through the usual channels, or of any of the publishing houses.

## Current Mention

—The cyclone season has begun in the South, Randolph County, Alabama, being visited by a storm of this character on March 20. Nine persons were killed, and a large amount of property was destroyed.

—A terrible calamity fell upon the city of Brockton, Mass., the shoe-manufacturing center, Monday, March 20, by the explosion of a boiler in a large four-story shoe factory of the R. B. Grover Company, which at the time was filled with employees. The explosion demol-

ished a part of the building, and the rest of the structure was almost immediately enveloped in flames. Fifty-four bodies were recovered from the ruins, and forty-four other persons are missing, many bodies being cremated in the fire.

— Two explosions of "black damp" in a coal-mine near Thurmond, W. Va., March 18, caused the death of thirteen men who were in the mine, and the following morning fifteen of a rescue party were killed by a third explosion.

— The United States Senate having postponed action on the pending treaty with Santo Domingo, it is reported that a serious state of affairs prevails in the island as the result, and an internal uprising seems probable. Large sums are due from Santo Domingo to European nations, and it is thought that Dominican ports will be seized by those powers unless the United States will become responsible for the payment of the debts. This brings up again the question whether such action by European powers would be regarded by the United States government as a violation of the Monroe doctrine.

— Four flat and apartment buildings in New York City which were in process of erection and nearing completion, collapsed on March 19, and one other has fallen since. The buildings were begun in December, and hurried toward completion by the usual "contract" methods of work, and during the cold weather the mortar used froze instead of hardening in the natural way, the collapse resulting when the frozen mortar thawed out. All these buildings, says the *New York Sun*, had been repeatedly inspected by a city official inspector, and pronounced "O. K." Borough President Ahern after this occurrence ordered an examination of all the buildings that had been erected during the cold weather, and it was found that sixteen of them were unsafe.

— The Russian army defeated at Mukden, and now under the command of General Linevitch, has retreated toward Harbin, and now occupies Kirin and Changshun, Kirin being one of the richest provinces in Manchuria. The Japanese forces followed, and if the Russian commander, who is daily receiving re-enforcements from Harbin, decides to make a stand in his present position, another battle will occur soon, though it is believed the great danger of his position, the Japanese being not only in front, but on both flanks of his army, will induce the Russian general to continue his retreat. On the other hand, a retreat to Harbin would involve the loss of all Manchuria, which, being one of the greatest grain-growing countries in the world, would provide support for the Japanese, while the Russians would have to depend upon the railway for supplies. According to a correspondent of the *Paris Petit Journal*, five thousand wounded and sick Russians at Harbin died recently in a single week. The wounded are left on side-tracks uncared for. A late Tokyo estimate of the losses in the great battle of Mukden places the number of Japanese killed and wounded at 50,000, and of Russian killed, wounded, and prisoners, up to and including the fighting at Tie Pass, at 175,000. It is reported that the peace party is gaining in influence at St. Petersburg, and that

actual peace negotiations have been begun, though the terms offered by Japan are not yet known. Meanwhile the peasant disorders in South Russia continue to spread, according to reports from St. Petersburg. "Provincial journals," it is stated, "bring alarming reports showing that an actual reign of terror already exists in some districts. Not only are estates plundered and buildings burned, but landlords are brutally murdered. In some places bands of armed mujiks have taken to the forests, and actual battles have occurred between them and estate guardians. Millions of copies of two documents called 'The Golden Soil' and 'Division of Lands' have been circulated by agitators. Both tell the peasants that the emperor has decreed a division of land. The provincial newspapers are urgently demanding that the government take energetic measures to check the movement before it is too late."

## NOTICES AND APPOINTMENTS

### Suggestions for Securing Rates to the General Conference

A RATE of a fare and one third on the certificate plan has been secured for all attending the General Conference to be held at Washington, D. C., May 11-30.

The following directions are submitted:—

1. Tickets at full fare for the going journey may be secured within three days prior to, and during the first three days of, the meeting. Consequently tickets may be purchased not earlier than *May 8*, nor later than *May 13*. Be sure that, when purchasing your going ticket, you request a certificate. *Do not make the mistake of asking for a receipt.*

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station, you will find out whether certificates and *through tickets* to Washington can be obtained. If not, the agent will inform you at what station they may be procured. You should then purchase local ticket to nearest station where certificate and through ticket can be obtained. By applying early, your agent may be able to secure ticket and certificate for you. It will be well to make early arrangements with your agent, that there may be no disappointment at the last moment.

4. On your arrival at the meeting, deposit your certificate with the writer at the office of the General Conference.

5. A special agent representing the railroads will be in attendance to validate certificates *May 18*. *A fee of 25 cents will be collected for each certificate validated.* If you arrive at the meeting and leave for home prior to *May 18*, or if you arrive later than that date, you can not have your certificate validated, and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. It is understood that the reduction on return journey is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agents at starting-points, showing payment of full first-class fare of not less than seventy-five cents on going journey.

7. If the necessary number is in attendance, and your certificate is duly validated, you will be entitled, up to *June 2*, to a continuous passage ticket to your home at one third the limited fare.

8. The foregoing regulations and benefits

have been provided for those desiring to attend the meeting of the General Conference from points in the United States east of Cheyenne, Wyo., including all points in Colorado, and that portion of Canada lying within the Central Passenger Association territory.

9. Those living at distances too great to make the trip in three days, may be given the opportunity to purchase tickets at such time as will enable them to reach Washington at the opening of the meeting. Such arrangements should be attended to beforehand with local agent.

#### SPECIAL TO MINISTERS

Trip permits are not issued for clergy tickets on roads east of Chicago and St. Louis or north of the Ohio River. Annual clergy permits are issued only to ordained ministers living within the territory of the association. The clergy rate granted by the roads south of the Ohio River is two cents a mile. Those holding clergy permits who reside in the Western States could use such for the purchase of tickets to Chicago or St. Louis, and repurchase on the certificate plan from those points to Washington.

Those holding clergy permits who reside in the Central Passenger Association territory, may repurchase tickets at Buffalo, Pittsburg, or the usual Ohio River points to Washington.

The writer will be glad to furnish any further information that may be needed. However, it would be well to preserve these suggestions for reference. By carefully complying with the same, no one should have any trouble in securing the desired rates.

W. T. BLAND,

*Transportation Agent for Gen. Conf.  
Takoma Park, Washington, D. C.*

#### Have You the New Year-Book?

THE denominational Year-book is always valuable, always a publication which our people appreciate, and always a necessity to many.

But the Year-book for 1905 is by far the best one yet issued. It is different in many respects from former issues. It not only contains the official directories prepared by the statistical secretary of the General Conference, but it also gives the most valuable compilation of historical data ever published with reference to the rise and progress of this denomination and the institutions and organizations connected therewith. Most of the various questions which arise in your mind as to when this or that denominational event occurred are answered in this chronological summary.

There is appended a list of the sessions of the General Conference, giving date held and place of meeting; also a list of the presidents and secretaries of the General Conference, and their terms of service.

And last, but not least, is a very brief statement of the "Fundamental Principles of Seventh-day Adventists." This is not given as a *creed*, but is simply a condensed presentation of the principal features of our faith.

The historical facts alone are worth the price of the Year-book to every one of our people who desires to be posted on these matters.

An edition of five thousand copies of this book has been published, and a good brother, whose judgment we greatly respect, says, "I can hardly understand why my safe, sane friend could publish five thousand Year-books. . . . We will do what we can, but it seems to me that you will have about four thousand to throw at the birds."

Inasmuch as we have sold, within the first month, almost two thousand copies, it will be seen that there will not be four thousand "to throw at the birds."

Now what do our eighty thousand Sabbath-keepers say about the remaining three thousand copies? Do you want them? I think you do, and will order every copy.

S. N. CURTISS.

**Address**

THE address of Dr. H. B. Farnsworth is Missoula, Mont.

**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.—Good blacksmith. Steady work and good pay to right person. Must be able to take the lead in horseshoeing department. Address Geo. E. Henton, Mountain View, Cal.

FOR SALE.—House and lot in Utica, Mo.,—two main rooms, two shed rooms, cellar, out kitchen, shop. Fine well of living water. Seventh-day Adventist church two hundred feet from house. Address Wm. Griffith, Box A, Dawn, Mo.

WANTED.—Man for general farm work. Steady employment, with good home and best of wages, for competent person; none other need apply. Can give references, and require same. Address Lyman Middaugh, R. F. D. No. 1, Ames, Neb.

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

WANTED.—A sister recently bereft of her husband, and left with three children, aged 10, 8, and 5, would like to secure a position as housekeeper where she can also care for her own children. Good references given and required. Address Mrs. Arthur P. Guptill, 587½ W. A. St., Marshfield, Wis.

FOR SALE.—Party having 30 acres more than wanted, only four miles from Washington, valued at \$250 an acre, will sell to Adventists in plots of 2 or more acres for only \$125 an acre. Chance to help in Virginia Conference and enjoy Washington privileges. Address L. J. Sanders, Hall's Hill, Alexandria Co., Va.

**Publications Wanted**

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

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

Susan S. Ward, Claremore, I. T., periodicals and tracts.

E. C. Stopp, R. F. D. 1, Monclova, Ohio, tracts for reading rack.

Mrs. Lottie Briggs, Los Catos, Cal., *Signs, Life Boat*, and health journals.

Mrs. Geo. W. Wiese, 509 East King St., Winona, Minn., periodicals and tracts.

Mrs. D. A. Fitch, 744 Bush St., San Francisco, Cal., literature for general distribution.

Mr. Orno Follett, Great Bend, Kan., *Life and Health, Good Health, Life Boat*, and tracts.

Mrs. M. J. Hanlon, St. Petersburg, Fla., *Signs, Watchman, Life Boat, Life and Health, Bible Training School, Little Friend*, and tracts.

**Obituaries**

ROBINS.—Died in Salem, Ore., Feb. 24, 1905, of bronchitis, Sarah Ann Alway Robins, aged 70 years, 5 months, and 4 days. She joined the Baptist Church while young, and in 1891 united with the Seventh-day Adventist Church, remaining a faithful member till the last. Three children are left to mourn. Words of comfort were spoken by the writer, from Jer. 22:10.

G. A. LARSON.

DUNN.—Died at Talala, I. T., Jan. 9, 1905, Harley Dunn. While saddling his horse on the morning of January 4, which was his twentieth birthday, he was kicked on the head by a colt. He lived until the ninth, but was unconscious. He never spoke an unkind word to either of his parents, and was always obedient. His parents, six sisters, and one brother are left to mourn, but not without hope.

LOUISA DUNN.

BENNETT.—Died at his home in Springdale, Ark., Feb. 28, 1905, of pneumonia, Brother James L. Bennett, aged 62 years, 1 month, and 7 days. In early life he was converted, and united with the Presbyterian Church. In April 1892 he heard and accepted the third angel's message under the labors of Elder W. T. Martin, and joined the Seventh-day Adventist Church, and was a faithful Christian until the day of his death. The funeral service was conducted by the writer.

WM. MARTIN.

PYKE.—Jan. 19, 1905, the Lord saw fit to remove from us, by the hand of death, Mrs. Thos. Pyke, of Gaylord, Mich. About seven years ago she accepted the message, and joined the Gaylord church, of which she was a member at the time of her death. She leaves a companion, two small children, her parents, and brothers to mourn their loss, but her loved ones can rest in the blessed assurance that she sleeps in Jesus. Funeral service was conducted by the writer.

E. A. BRISTOL.

SANDERSON.—Died in Leadville, Colo., Feb. 27, 1905, Mrs. Mary Sanderson, in the eighty-fifth year of her life. Sister Sanderson was converted at the age of thirty-five under the work of the Baptist Church. She was a faithful, consistent Christian while associated with that people. Six years ago she accepted present truth, and her trust in the soon-coming Saviour was firm until the last. Words of comfort were spoken by the writer, from 2 Tim. 4:6-8.

WM. KENNEDY.

GUPTILL.—Died at Marshfield, Wis., Feb. 28, 1905, of pneumonia, Brother A. P. Guptill, aged 33 years, 10 months, and 10 days. Brother Guptill accepted the truth through Bible readings held with the family by some of our Bible workers. He leaves a wife and three children to mourn the loss of a loving husband and kind father. He was laid to rest until the Life-giver shall set him free in the morning of the first resurrection. Words of comfort were spoken by the writer, from Rev. 14:13.

T. B. SNOW.

CHENEY.—Died at the home of her daughter, Mrs. Geo. W. Bowen, at Sioux Falls, S. D., Feb. 15, 1905, of pneumonia, Mrs. Sarah Smith Cheney, nee Murphy, aged 80 years, 3 months, and 23 days. The deceased accepted present truth in 1899, and united with the Seventh-day Adventist church at Sioux Falls. Three sons, one daughter, and fourteen grandchildren are left to mourn their loss. Words of comfort were spoken by Elder F. L. Perry. Interment was made at Parker, S. D.

GEO. W. BOWEN.

GOFF.—Died at the home of his daughter, Mrs. J. L. Barkhurst, at Velta, Colo., Feb. 10, 1905, Brother W. H. Goff, aged 79 years, 6 months, and 10 days. For a quarter of a century he believed and lived present truth. Two weeks before he died he took orders for the *Life Boat*. He loved the good old

REVIEW, and one of his last questions was, "Has the REVIEW come?" He leaves four sons and three daughters. The funeral sermon was preached by the writer; text, 1 Thess. 4:18.

C. A. FREDERICK.

HULL.—Died at his home, in Lovington, Ill., Feb. 23, 1905, of paralysis, Brother William Hull, aged 77 years, 3 months, and 10 days. Brother Hull accepted present truth under the labors of Elders Colcord and Bliss in 1874. He leaves an aged companion and two children. A large congregation listened attentively to a discourse by the writer on the resurrection of the dead.

C. H. BLISS.

TREECE.—Died at Sebawa, Mich., Feb. 24, 1905, Brother Hiram Treece, aged 72 years, 4 months, and 2 days. About thirteen years ago, under the labors of Dr. Lay, he accepted present truth, in which he rejoiced till the day of his death. He passed quietly away with an assurance that he would come up in the first resurrection. He leaves a wife and four children to mourn their loss. Funeral service was held in the Wesleyan Methodist church, words of comfort being spoken by the writer, from Heb. 9:27, 28.

A. R. SANDBORN.

GRAYBILL.—Died at her home in Denver, Colo., Feb. 16, 1905, of consumption, Mrs. Luella Virginia Graybill. Mrs. Graybill was born in Rappahannock County, Va., May 8, 1868. When fourteen years of age, she united with the Methodist Church. Eleven years ago she accepted present truth, and united with the Seventh-day Adventist church in Washington, D. C. She had a firm hold on the truth, which illuminated the dark hours of her sufferings. She leaves a loving husband, three children, three brothers, and three sisters to mourn their loss. Assisted by Elder Anglebarger, the funeral service was conducted by the writer, at the West Side Seventh-day Adventist church, words of comfort being based on John 11:11.

S. F. SVENSSON.

MARTIN.—Departed this life at Rome, N. Y., Feb. 22, 1905, Sister Rhoda Martin, aged 79 years. Death was the result of a general breaking down incident to age. She was confined to her room but a few days. Sister Martin was born on Floyd Hill, N. Y., in 1826. In 1845 she was married to Henry C. Martin. She had lived in Rome for the last twenty-five years, and had belonged to the Seventh-day Adventist church of Rome for many years. She leaves three sons and two daughters. Her death will be greatly mourned not only by her children, but by a large circle of friends and relatives. Words of comfort were spoken at the funeral by the writer. She sleeps in time only, to awake in eternity among the righteous.

S. H. LANE.

LEWIS.—Died at the home of her daughter, at College View, Neb., Dec. 11, 1904, Mrs. Rebecca Lewis, aged 75 years. Mother was born in Mathews County, Virginia, in 1829. In the early part of her married life, father and mother moved from Virginia to Iowa, and settled in Marion County, about five miles north of Knoxville, where they heard, for the first time, the sound of the third angel's message, in the early days of the advent movement in that State. They both accepted the Sabbath, and a hope of the soon-coming Saviour. They lived the truth, and taught it to their children. Father died in 1864; but mother lived to see all her children and many of her grandchildren converted to the truth. She leaves three sons, one daughter, and many other relatives and friends to mourn the loss of a patient, faithful, and loving mother. Encouraging, comforting, and timely words were spoken by Elder J. H. Morrison, from Rev. 14:13. We take consolation in the thought that our loss is her gain, as she often expressed a desire to be laid away to rest till the Life-giver should come. We have reason to believe that she sleeps in Jesus, and will come forth in the first resurrection.

M. W. LEWIS.



WASHINGTON, D. C., MARCH 30, 1905

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

FULL and definite information concerning reduced rates to the coming General Conference will be found on the twenty-second page.

BROTHER WILLIAM ARNOLD, who has had such a successful experience in the sale of our literature in various parts of the world, has been spending a few days in Washington.

LET it be remembered that all correspondence pertaining to the REVIEW AND HERALD, *Youth's Instructor*, *Sabbath School Worker*, and *Life and Health* should be addressed to 222 North Capitol Street, and not to Takoma Park. Attention to this announcement will save delay and confusion.

IN response to repeated and urgent requests from the officers of the Northern Illinois Conference, Elder Luther Warren was released from his work in Washington, and went to Chicago last week to conduct meetings in that city. Brother Warren has labored earnestly and faithfully here, and his efforts have been blessed to the good of many.

ACTING upon a pressing invitation from the brethren in Wisconsin, Elder A. T. Jones attended a hearing before the legislature of that State last week in opposition to a proposed Sunday law. Two interesting sessions were held, and the principles involved in such legislation were clearly presented. A strong sentiment was created against the bill, and it is confidently believed that it will be impossible to secure its passage.

BROTHER W. C. HANKINS and his wife, of Iowa, have arranged to sail from Vancouver, April 10, for China. They have assisted in the work in Washington during the last summer and winter, and now the Iowa Conference supplies transportation to China, and continues their support. They will likely fill the call for workers in Amoy, where believers have been appealing for a missionary to lead them in service.

THE superintendent of our Central American Mission, Brother H. C. Goodrich, reports that Brother Marcus Bellinger, of Minnesota, has been visiting in British and Spanish Honduras,

in behalf of a number of brethren in the northwest who have desired to get into needy fields where they can earn a support, and yet be living the truth in regions that have little light. The success of such an effort is greatly to be desired.

IN another part of this paper a full report is given of the more recent developments of the effort to secure the introduction of religious instruction into the public schools of Washington. It is too early to predict what the result of this movement will be, but this city has perhaps never been more deeply stirred over any religious question, and it has furnished a remarkable opportunity for bringing to the attention of the people of all classes some of the fundamental principles of the third angel's message. There have been many interesting incidents and experiences connected with this movement, which we would be glad to report in full, but our space will not permit us to do this. We have endeavored to give as complete a view of the situation as our circumstances would warrant. From letters received at this office we are sure that our people are following this whole matter with the deepest interest.

It is now nearly a year since Brother W. H. Anderson returned to America for a well-deserved furlough, after spending nine years in exacting missionary labor in British Central Africa. During these months Brother Anderson has attended a large number of meetings in this country, and has done much to stimulate an interest in, and to raise funds for, the missionary work in Africa. He is now returning to his former field of labor with definite plans approved by the Mission Board for opening up a new mission station in Barotseiland, north of the Zambesi River. A large tract of land has already been secured for this purpose. Brother Anderson and family spent last Sabbath and Sunday in Washington, and on Sabbath he spoke to two of our churches. Donations were received for his work to the amount of about fifty dollars. The party, which includes Brother Anderson's mother, will sail from New York, April 1. Our prayers and best wishes go with them that they may have a safe journey to their distant field and continued success in their work.

### For Sabbath, April 8

THE regular second Sabbath reading, for April 8, is just being sent from the General Conference office. These readings are sent each month to church elders and workers, and we hope will not be forgotten. The readings will take but a few moments of any service, or may be made the basis of a general missionary meeting. The latest news from workers in the fields is given in these readings month by month. Half of the reading just sent out for April 8 is devoted to a letter to the churches from the Treasury Department, speaking specifically of the missionary offerings.

MISSION BOARD.

### What Is the Date

on the wrapper of your REVIEW? Look at the one you took off of this paper. If it is "Apr. 1, '05" or "Apr. 15, '05," please send in your renewal at once.

Even if it is "May 1, '05" or "May 15, '05," it would be well to renew immediately while your attention is called to the matter.

During May the REVIEW will be enlarged to thirty-two pages, and will contain the only complete reports of the thirty-sixth session of the General Conference. You will not want to miss a single number of this paper during the next few months.

Try to secure a six months' subscription from some other brother or sister who is not now a subscriber, and send in with your own.

### Washington, D. C.

ON Sunday evening, March 19, Elders W. W. Prescott and A. T. Jones spoke in Lafayette Opera House to a large congregation on the report of the interdenominational conference on the subject of the teaching of religion in the public schools.

Many men of age, and evidently of large experience, were present, and listened to the presentation of the truth with the most marked indications of approval. The meeting was longer than usual, but nearly all remained to hear the answering of questions at the close. This, it would seem to me, was the most enthusiastic meeting ever held by our people in Washington, D. C. We can but believe that the result of this meeting and of the agitation in the newspapers will be far-reaching.

As will be seen by the list on page 20, we have received up to the present time, \$61,484.50 on the Washington building fund. At the rate of the receipts for last week, the whole amount would not be completed until April 15, 1906; and yet if our brethren of means will realize the situation, and rise to the occasion, and all others will help as they are able, the whole amount can be easily supplied before the opening of the General Conference, May 11.

We call attention also to a few words from the open letter from Sister White published in last week's REVIEW:—

"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."

J. S. WASHBURN.