

The Advent *HOLY BIBLE* *IS THE FIELD* *IS THE WORLD* And Sabbath **REVIEW HERALD**

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WASHINGTON, D. C., THURSDAY, APRIL 13, 1905

No. 15



From the "Sunset" Magazine.

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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

Effective Teaching

It costs something to be a true teacher of the people. He who administers genuine comfort to those in trial must himself pass through the furnace. He who speaks with authority must put his own life into his utterances. He who writes to move the hearts of others must dip his pen in his own heart's blood. He who preaches effectively the gospel of unselfish love must himself experience the consuming power of self-sacrificing love. This means that the teaching which really lifts people to a higher plane of thinking and living must be vivified by the very life power of the teacher, and that the wise counselor must have wrought his own counsel into experience. These principles found expression in the life and work of Jesus, the world's greatest teacher. "Never man spake like this man," because no man ever lived like this man. He healed sin-sick souls with his words because his words were the vehicle for conveying the virtue of his own sinless character. His words of love were not the mere mouthing of the phrases common to the Pharisees, mere sound and emptiness, but they were the deeds of love incarnated in verbal expressions. And this heart-to-heart language was understood by the common people, and it brought comfort to the sorrowing and hope to the hopeless, and placed the feet of the despairing upon vantage-ground. Such teaching is needed to-day. The ears of the people have been wearied with professional platitudes, and their souls are not comforted by sounding

brass and tinkling cymbals. So long have human substitutes been taught for real Christianity that many are apparently arrayed against Christianity who are really fighting the perversions of Christianity, and there is great demand to-day for teachers of truth whose garments are not borrowed in order to conceal the wolf character. Godly living and godlike teaching can not be separated.

Abiding Fellowship

THE name of Jesus is still "Immanuel," and it still means "God with us." Although "no man hath seen God at any time," yet we are assured that "the only begotten Son . . . hath declared him," and Jesus himself has said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Thus through the incarnation of the blessed Son and the gift of the Holy Spirit, provision has been made for abiding fellowship with "the King eternal, immortal, invisible, the only God." What a privilege is this! and how highly it should be prized! Day by day, amid all the strife and confusion, we may walk with God. While earthly ties are broken by the last enemy, and the most intimate spiritual association is disturbed by a departure from the faith, yet through it all "He abideth faithful," and we can maintain unbroken communion with our Father and our God. When cares press heavily, and burdens seem almost unbearable, and the tempter presses his companionship upon us, then, without attempting to answer by any course of reasoning the doubts and fears which may fill our minds, we may pierce the clouds which surround us, and by the fact of abiding fellowship with the Father and his Son we may disprove the suggestions of the enemy of our souls. This experience of fellowship with heaven and the results which flow from it constitute the best evidences of the reality of the gospel of Christ. Then "draw nigh to God, and he will draw nigh to you."

"In heavenly love abiding.

No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?"

Sound Principles

IN this third angel's message are found those sound principles which are a safe guide in every experience of life. If there are differences of opinion over any question which involves revealed truth, the light of this message will guide the humble mind to the right conclusion.

Our recent experiences in this city have impressed upon us the value of right principles and the importance of our work in making known the truth. When the ministers of Washington proposed to emphasize before the public the need of better "Sabbath observance," it was our privilege to set before all the people the principles of this message in relation to the true Sabbath. It required no profound reasoning and no labored attempt to justify our practise, or to harmonize it with the plain teaching of the Scripture. It was only necessary to state the simple truth as revealed in the Word of God, and to point out from the prophecies the explanation of the departure from the observance of the day specifically mentioned in the commandment. And after these truths had been thus stated, there was no serious or successful effort made to overthrow them. Those who are not trained in the subtleties of theological reasoning can make an impregnable argument in behalf of the doctrines of this message by presenting the plain statements of the Bible as they have been brought together to establish the truth and to correct the error.

When later a movement was set on foot to introduce the teaching of religion into the public schools of the District of Columbia, a further opportunity was offered to witness for the truth, and the soundness of the principles of this message was again demonstrated. Although those who represented these principles were almost unknown in this city, and were not backed up by the influence which is derived from numbers, wealth, or social position, yet the arguments presented have been publicly declared to be "temperate and unanswerable," and they have commanded the respect of many people who are willing to give candid consideration to sound principles.

Although we stood almost alone at the first in this contest in behalf of religious liberty, yet the tide of public sentiment has steadily turned as we have urged upon the public by every means at our command the Christian principles which

have been committed to us, and we have realized more fully than ever the benefit conferred by a knowledge of the truth for this time.

The weakness of the arguments in behalf of error have been made abundantly manifest in contrast with the convincing power of the truth, and we are confident that a favorable impression has been made upon many minds with reference to the work of Seventh-day Adventists during this recent vigorous campaign in behalf of religious liberty principles. And this experience has justified in our own minds the policy of connecting our religious liberty work directly and openly with the denomination and its work. In opposing the effort to introduce definite religious instruction into the public school we have frankly and freely taught the distinctive doctrines of this message, especially the Sabbath truth. Until the Baptists adopted their protest last week, which is printed in another part of this paper, we were the only Christian body of people who took any stand against this movement. The Jews, the freethinkers, the secularists, and the agnostics objected to the plan of teaching religion in the schools, but quite largely because they were hostile to Christianity, while we objected because we believed in Christianity, and desired to see its principles prevail. This has, of course, brought into prominence the views and teachings of Seventh-day Adventists in contrast with the views of other professedly Christian denominations, but this would not have been the case if our religious liberty work had been conducted on the platform of an undenominational association.

It has seemed clear to us that all our work should be conducted from the standpoint of this message, and that Seventh-day Adventists have a work to do in religious liberty lines which no other people can do. Thus the distinctive principles of this message for this generation would constantly be kept before the people, and every phase of aggressive work would call attention to the truth as a whole.

The time will come when even the presentation of the sound principles of this wonderful message of truth will not hold in check the efforts to secure an alliance between the church and the state in order to enforce the teachings of the church, and we certainly ought to make the very most of the time granted to us in which to give the warning message. This is the real meaning of our present situation, and we ought to be quick to realize it and to act upon it. Let every one who prizes the sound principles of this closing message join heartily in this great missionary campaign upon which we have entered, with the avowed purpose of continuing it

until the Master shall come. We shall never regret the sacrifices made, or the toil endured. Blessed work and blessed reward!

Which Policy Shall We Follow?

WE have a great work to do. The message of God to this generation is to be proclaimed "unto every nation and tribe and tongue and people" to prepare the way for the coming of the Lord. The idea that the field is the United States instead of the world has dominated our plans too much in the past, and it seems hard to break its hold upon many minds even now.

A most earnest effort has been made during the last three or four years to enlarge the vision of the denomination until it should include the whole world, and there have been many very encouraging results, but in spite of this progress in the right direction there seems to be a tendency to become absorbed in that which is near at hand, and to forget that which is afar off. In dwelling upon the great needs and the many openings for the truth at home, the greater needs and the larger openings abroad are likely to be entirely forgotten, or neglected for lack of the very men and the means absorbed in this country.

In view of these general considerations and some special indications of a disregard of world-wide interests in order to build up large interests within our own borders, we are constrained to press upon the minds and hearts of our brethren in positions of responsibility some questions the answers to which involve far-reaching consequences in this advent movement:—

1. Are we not just as responsible for the proclamation of this message in one part of the world as another?

2. Must not this warning message be given in all the world before the Lord will come?

3. Is it not in harmony with the very spirit of the gospel that we should divide our funds and our laborers with the most needy fields?

4. Will it not bring new life and a larger measure of success into our local work if we exhibit the true missionary spirit by liberally sharing our resources with the struggling conferences and mission fields where believers are few and laborers are still fewer?

5. Is it a wise and justifiable policy to undertake the establishment of so many institutions in this country that we shall be embarrassed with financial burdens and pressing obligations to such an extent as to render it practically impossible to maintain a vigorous foreign mission policy?

We are heartily in favor of earnest

and aggressive work in the home field, and would do nothing to hinder it, but we believe that the real success of the home work is bound up in the success of the foreign work. We fear for the prosperity of a conference when we see such obligations assumed as will call for the best efforts of its officers and will absorb the larger part of the resources of its membership in order to prevent financial distress. It would be deemed unwise for a conference already in debt to pledge twenty-five to fifty thousand dollars for the work in other fields, and is it altogether wise to involve the conference in debt for an equal amount for the local work?

We invite our brethren in the field to weigh these questions carefully when they are deciding upon their institutional policy. We do not wish to see the work restricted, but rather enlarged, and yet we can not be satisfied to see the great part of our resources devoted to building institutions in those fields which already have so much better facilities for giving the message than are found in most of the outside fields.

Furthermore, genuine zeal for a good work is commendable, but when such apparent zeal is evidently only one form of opposition to the same work in another locality, we can not feel unbounded respect for it. These are times when it is advisable to consider every unauthorized call for means in all its bearings, and not to forget some of the plain instruction which has been given through the spirit of prophecy concerning the present duty of this people in establishing the work of God according to his own plans. The counsel of the Lord concerning his own work will be fully justified, and the folly of opposition to it will yet be made manifest.

Such a Time as This

WAS ever a time like this, when everything in the universe so appealed for alertness and activity in service? It is easy to see that the intensity of the closing days of the advent warning is to make the old young again, and the young old. Those who have grown gray in the message are young in hope and strength for service as the end hastens on, and the youth are responding to the call with something of the steadiness and determination of maturity.

The other day we in Washington bade Godspeed to Brother W. H. Anderson and family, as they left us to plant the standard in a new field, farthest yet in our work toward the very heart of Africa.

During the ten years in Africa, death had come into the old home in Indiana, and Mother Anderson had been left alone. Now the question was whether

or not the children should remain to cheer her in her loneliness. It was for her to decide. She told us that she could not think of keeping them from Africa, and from the needy souls waiting in the darkness beyond the Zambesi. So she decided to leave the old home and go with them.

Though over sixty years of age, she is on her way to Barotseland, at her own charges, in order to keep the children in the field of service. God grant that it may not be, as she told us, to end her days in Africa, but to be kept in loving service until the glory of the Lord's appearing shall flood all the Dark Continent. The Mission Board should have provided a strong helper to join the Anderson party, but it was not possible to do so with the resources in the mission treasury. May Mother Anderson's spirit of service kindle a flame that shall yet send consecrated helpers to join them.

It need not take long to do this work when this spirit animates every heart, and all understand that the work is to quickly carry the sound of this message to those who have never heard it. In some of our annual camp-meetings we have seen the consecrated youth rising in scores to volunteer for service anywhere. We have seen the rank and file of fathers and mothers rise *en masse* to say that they would hold the ropes at home and stand by those who go. It is a glorious privilege to fall into line with the call of Providence when the last things are being done. Who that believes the third angel's message can help but throw all of life and strength and means into the work that is to finish it?

W. A. S.

Impending Revolution

THE following facts and conditions indicative of an early social revolution, are specified by Professor John Bascom, LL.D., in a recent contribution to *The Independent*. Professor Bascom is the author of many standard works on political economy and sociology, and is now lecturer on sociology at Williams College. His views, says the editor of *The Independent*, "are of extreme significance, coming from a man of his age and academic environment." Professor Bascom notes:—

1. The "multimillionaire can not be the member of a free State, on equal terms with his fellow citizens. This would be true under any circumstances," he observes, "but is still more true when this wealth has been acquired in abuse and in defiance of economic and civil law," and "this additional fact shows that the tyrannical temper is present, which, opportunity favoring, will disregard all rights in behalf of personal power." And he utters the prediction

that "the next generation is threatened with a still greater perversion of the conditions which belong to a free and democratic community."

2. "Equality of opportunity in business relations has suffered a sudden overthrow," because the great "captain of industry" who "can bring hundreds of millions to an undertaking, and by a little combination can carry the capital invested into the billions, has a power which in comparison with that of men of ordinary means gives him complete control of large undertakings." He can so control all conditions bearing upon the success of an enterprise as to shut out all natural liability to loss, so that gain must come to it under almost any circumstances. "The profits of a monopoly accrue to it at every stage." This overthrow of business equality between the multimillionaire and the man of ordinary means is one which "the future will easily complete."

3. Not only business equilibrium, but political equilibrium, has been destroyed by this accumulation of wealth. "Political influence is won by a contribution to the expenses which attend on gaining political power. The ruling party is so pledged to the support of a given financial policy that its chief virtue comes to be standing fast in existing relations. Even the defeated party is almost equally involved in the same interested motives."

4. The educational system is beginning to bend to the influence of wealth. "Education is now becoming an opening to an occupation. It thus drops into subordination to production, with an abatement of its own superior character." "In connection with the tendency to turn education into training there comes a growing demand for large endowments, and the college becomes a petitioner at the feet of wealth. Independence is sacrificed, commercial standards displace ethical ones, and civic principles adapt themselves as best they can to the new allegiance."

5. The impress of this growing evil is seen also upon the Christian Church. "It has been no strange spectacle with us to find one ordering his economic activity in a method utterly subversive of the kingdom of heaven, and yet cherishing some detached notion of finding his way into that kingdom. He has provided himself with a night-key so that, an opportune moment arising, he may leave his business companions in the street, and drop into this quiet home of the faithful."

All these facts and conditions can not but be, says Mr. Bascom, "an immediate and urgent cause of social changes;" and he believes it to be "quite within the range of possibilities that the Standard Oil magnates and their collaborators

shall give date to a period in which the self-assertion of a few arose once more in the face of human attainments and the hopes of the many."

Professor Bascom sees no hope of deliverance from this evil state in either of the dominant political parties. The one "is fast becoming the bondman of plutocracy;" the other "has broken midway, one extremity plutocratic, the other democratic." But "the unrest of workmen," "scattered revolt in many States," and "the number, radical character, and large vote of secondary parties at the last presidential election," are evidence that the elements of a new political force are in existence, only waiting the welding process to be ready to make a new and eventful chapter in American history and in the history of the world. "Our forecast is," says Mr. Bascom in conclusion, "that one of those sudden changes which are sure to arise in times of wide pressure, will combine these forces of resistance, and with them sweep the field for another deal in human rights, and one more approach toward the kingdom of heaven."

Referring to this forecast *The Independent* raises the query as to when and how this sweeping of the field is likely to be realized. "Is it to come 'not with observation,' as a quiet process of social evolution?" it inquires, "or is it to come with the devastating storm of a French Revolution?" "That in one way or the other it will come," says the editor, "We entertain no shadow of doubt."

The Independent sees in this present situation two conditions which are "especially disquieting" and "distinctly unfavorable" to a quiet evolution toward equality. "One of these is the disorganized, the almost chaotic, state of the social forces opposed to the superbly organized plutocracy. The other is the half-good natured, half cowardly attitude of the intellectual and spiritual forces inherent in the American people; the overpatient tolerance of tyrannical encroachments upon liberty, the unwillingness (to which we have heretofore called attention) to speak out on great issues of right and wrong." There is also "a sycophant priesthood," which in all ages "has been the most effective police power of the oppressor, the apologist for his crimes, and the soother of his conscience." *The Independent* sees a hopeful sign in the fact that "a group of influential men have been brave enough to speak their minds and record their protest" against the acceptance by the American Board of Foreign Missions of a gift of money from the head of the Standard Oil trust.

In the view of *The Independent* the question whether the coming revolution shall be peaceful or otherwise "turns

absolutely upon the vigor and fearlessness of discussion." If the people have become intellectual and moral cowards, then "the day when the sword of steel must be unsheathed is not far distant."

From any point of view it is now evident that a great change is at hand. But only from the standpoint of the third angel's message can the nature of the coming change be correctly apprehended.

L. A. S.

Plans for the General Conference

FROM the first suggestion to hold the General Conference session in Washington, it has been generally understood that we should be obliged to adopt the Chautauqua, or camp-meeting, plan of living and conducting our meetings. That is to say, we should be obliged to use tents for lodging and public meeting purposes.

The brethren in Washington to whom have been assigned the responsibilities of selecting the location, and providing for the care of delegates, etc., have given these matters the most careful and painstaking attention. Some of the questions to be decided have proved very perplexing. This is especially true regarding the location of the camp, the comfort of delegates, and the expense of living. We have desired to make this conference as great a blessing to the people of Washington as possible. With this thought in view, we have felt that our meetings must be accessible to the public. A special committee was appointed to search for a location in the city; but they were unable to find a suitable piece of ground large enough for our camp. And as we seemed compelled to go to one of the suburbs, we all agreed that Takoma Park would be the most suitable suburb of the District.

After deciding upon the location, the question of providing suitable accommodation engaged our attention. For a time it seemed that we should be able to rent a large summer hotel near the site selected for the camp, but in this we have been disappointed. From the first, we have counted on using the three school buildings which have been erected. These are located about one mile from the spot we had selected for the camp. The distance between the school buildings and the camp would make it necessary for us to operate two dining establishments—one at the school and the other at the camp. When we came to ascertain the cost of providing the necessary equipment and the expense of operating two separate boarding places, we could scarcely see how either the General Conference or the delegates could stand the expense.

While studying the proposition in its various phases, his suggestion came to

the committee to locate the entire camp on the school grounds. This would oblige us to operate but one dining-hall, and would give the delegates many privileges that could not be provided if the main camp were located a mile from the school buildings.

Another question that caused more or less concern was the possibility of rather cool weather for tenting. While the prospect is fair for pleasant weather, yet it is possible that the evenings may be cool, and the weather at times rather damp. By locating the camp at the school, all the delegates will have access to the sitting- and reading-rooms of the buildings, which can be heated during the cool part of the day.

Another great advantage in being located by the school buildings, will be the opportunities that will be afforded the delegates in economizing in the expenses of living. A good store can be operated, at which all kinds of foods, fruits, etc., can be purchased, and abundance of hot water can be provided for all. One of the greatest blessings that will come from this retired position will be the excellent opportunity that will be afforded all to retire to the beautiful groves for prayer and communion with God.

But the question will at once suggest itself to many as to how we shall be able to reach the public if we place our camp in such a retired place. The arrangement we propose is this: To hold our business meetings in the large pavilion at the camp during the day, and to hold public meetings in the evening in tents, pitched in different parts of the city. It is planned to have one pavilion erected in the center of Takoma Park, on the ground we had at first intended for the camp. This will give all the people of Takoma Park an opportunity to attend the evening services. We have also planned to erect two or three tents in different parts of the city of Washington, and conduct public services each evening during the week.

We have learned by personal observation that the people of Washington do not attend conventions to any extent during the day. There are many large and influential gatherings being held in Washington during the winter and spring. These are held in splendid buildings, and are under the auspices of leading citizens of Washington and other large cities of America. But they do not draw the people. No matter where our conference proceedings are held, we can not expect to secure an attendance from the citizens. The only hope we can have of reaching the citizens is by public services in the evening.

As we have studied the situation, we have come to the conclusion that we shall be able to reach the largest number by

conducting tent-meetings in three or four different parts of the District. It is our plan to have two or three ministers attend each one of these services. We shall arrange to have our missionaries from foreign fields speak in these different tents. We hope that by thorough advertising we shall be able to interest many people in these services. Those who conduct large religious conventions here usually arrange for the delegates to speak in the different churches on Sundays, and to some extent evenings as well. We can not occupy the churches, but we hope that by judicious and earnest efforts our tents will take the place of the church buildings.

We feel sure that our ministers and missionaries from the various States and mission fields will greatly enjoy conducting these tent services during their stay in Washington. By being located together on the school grounds, we can begin our work early in the morning, and press it advantageously until about five o'clock, when everything can close at the camp, and those appointed to attend the tent-meetings can then attend to the work of the evening. In connection with these public services in behalf of the citizens, we shall plan to supply the daily papers with good reports of our conference proceedings, and the subjects presented by the ministers and missionaries in the various tents.

This arrangement is the most satisfactory of any we have had under consideration, and meets the approval of nearly all our brethren and sisters in Washington. We trust it will commend itself to our delegates and our people everywhere, and that the special blessing of God will attend the conference, and our efforts in behalf of our fellow citizens.

A. G. DANIELLS.

Religion in the Public Schools

THERE is, perhaps, no other place in the United States which has been so deeply stirred over the question of teaching religion in the public schools as the District of Columbia during the present agitation. And it is not without its significance that this matter is being urged upon the people here in Washington. This is the capital of the nation, and what is done here has a great influence upon other sections of the United States. In some form or other this same question will come up in other places. The thing will spread, as it has in it all the essential elements of a complete union of the church and the state. The following, taken from an editorial in the April number of the *Pilgrim Teacher*, shows something of the wide-spread attention this question is receiving elsewhere:—

The most significant feature of the Sunday-school outlook at the present

time is the Religious Education Association. It is, in the first place, an organization with a great object,—to inspire the educational forces of the country with the religious ideal, and to inspire the religious forces with the educational ideal. Then, like the International Sunday-school Association, it is interdenominational and non-sectarian, and includes in its membership Protestants, Roman Catholics, and Jews. *It appointed a commission at Boston to undertake the difficult task of compiling a book of devotional readings which Protestants, Catholics, and Jews alike could approve for use in the public schools.* It is thus emphasizing the points of agreement between the different denominations and faiths, rather than their differences. There is no weakening of the definite convictions of any, but there is a joining of hands of all the best elements in the country in the interest of the *real religious education of its youth.* It is an organization led by great men. On the Boston program were thirteen presidents of American colleges, seminaries, and universities. It included scores of the leading educators and Christian workers of the country. [Italics mine.]

If the church would do her appointed work, there would be no call for religious teaching by the state. The demand for the state to do the work committed to the church, of instructing the children in religion, is an acknowledgment by the church that she has lost her power to do the work for which she is commissioned of the Lord.

We have been warned that new controversies are to arise, and that the old and the new are to commingle. We know of no way this could more quickly be brought to pass than to introduce religious instruction into the public schools. What shall be taught, how it shall be taught, and by whom, would bring in endless complications, and arouse controversies which nobody could settle. Religious animosities and sectarian strife would be kindled, and confusion would reign everywhere. That we have entered upon interesting times is very evident.

G. B. THOMPSON.

The Ten-Cent-a-Week Plan

EVERY Seventh-day Adventist whose heart is in sympathy with the third angel's message can but feel a burning desire to see the work of God prosper in the earth, and rejoice at every advance step that is made. When we hear of new fields entered, or new territory into which the standard of the Lord has been erected, our hearts leap for joy; but to establish the work in these regions beyond and to carry it steadily forward, requires a constant resource with which to sustain the workers who are in these distant fields.

The ten-cent-a-week plan has been encouraged throughout our conferences. If each individual or family can not always pay the specified amount, each

church should endeavor to make up a sum equal to what would be ten cents a week for each member. The poor sometimes have large families, and can not give this amount without great sacrifice, while there are others in the church who could easily give more, and not suffer in the least.

To contrast what ten cents a week will do with what is actually done, one of our good conference secretaries has sent in the following statistical report from his conference. There are many other conferences that could undoubtedly work out a similar statistical report:—

Church	Members	Amount	Amount per capita for nine months
A.	75	\$53.05	70 2-3 cts.
B.	11	1.64	14 1-2 cts.
C.	44	.60	1 1-3 cts.
D.	93	.85	9-10 ct.
E.	55	27.58	50 1-7 cts.
F.	14	1.80	12 6-7 cts.
G.	83	6.12	7 1-3 cts.
H.	26	.25	1 ct.
I.	69	2.62	3 3-4 cts.
J.	8		Nothing
K.	10		Nothing
L.	13		Nothing
Totals	515	\$94.51	Average 18 1-3 cts.

The average amount paid per capita for nine months was eighteen and one-third cents; the average amount paid per capita for one week, one third of a cent. Had we paid ten cents a week we should have paid, \$1,854. The amount we did pay the first nine months this year was \$94.51. According to the ten-cent-a-week plan, we withheld from the treasury \$1,759.49. Had we paid one cent a week for each member, we should have almost doubled the amount which we did pay. Does not this call for earnest effort on our part lest we have the blood of souls on our skirts?

We believe the Lord would be well pleased if we could bring ourselves to take a deeper interest in the foreign mission work. It is wonderful what a systematic plan can accomplish, when understandingly carried out. Will not our brethren and sisters throughout the field take hold of this plan, and help in carrying forward the gospel work?

There may be other plans that you think would be more advisable and workable; but we hope that every church will contribute as much as possible for the support of the foreign missions. Then if each individual will pay an honest tithe into the Lord's treasury, it seems as if there would be an abundance of funds with which to carry forward the Lord's work.

We greatly desire that our churches may cheerfully and gladly respond to the calls of the present time to assist in building up our work. I. H. EVANS.

THE Bible "has not been given to tell how the heavens go, but to show man how to go to heaven."

Note and Comment

THE following from a press dispatch dated at New York, March 27, calls to mind the prophetic words of the Saviour regarding signs of the last days in the physical world,—“the sea and the waves roaring:”—

Officers of many ocean liners of the last two weeks have told of hurricane winds the like of which they have never seen before, but it remains for the men who command the Hamburg-American liner “Pretoria,” in to-day, nearly four days overdue, to tell of a meeting with cyclonic gales that they rate higher on the seaman's wind scale than any other reported this winter.

The “Pretoria” ran into the storm on the night of March 14. Captain Schrotter says the wind was blowing one hundred and twenty miles an hour. For five hours the “Pretoria,” leviathan as she is, was rendered helpless by the terrific power of the wind. Seldom does an ocean liner of her size pour oil on the waters, but this was what was done by Captain Schrotter. Otherwise, he says, the “Pretoria” might have rolled over.

THE editor of the *Christian Statesman*, organ of the party which advocates state religion in this country, says:—

In that theater on which the gaze of the world is riveted to-day, we believe that a righteous God is smiting Russia for her sins, and is saying to other nations of the world, “Except ye repent, ye shall all likewise perish.” We believe that he has raised up Japan for this purpose, as an instrument of his will, and if she, in turn, should be lifted up with pride and refuse to acknowledge the Ruler of nations, she also will be punished.

The *Statesman* should remember that Russia does acknowledge the Ruler of nations, and is a “Christian nation” in the fullest sense in which the practise of state religion can make her such. If God is smiting Russia, it is certainly not for any failure on Russia's part to recognize him in her laws and official utterances. The *Statesman* should also remember that the greater part of the injustice and oppression of which Russia is guilty before the world to-day comes directly from the union of the state with religion in that country. For years the “procurator of the holy synod” has been the most influential man at the Russian court, and it is well known that it is the church which, more than any other agency, has inspired and directed the policy of Russian conquest. Without an alliance of these two, there could have been no religious despotism in the empire of the czar. Certainly it is not because Russia has failed to be as religious as it is possible for any civil government to be, that she is now, as the *Statesman* affirms, beneath the rod of the Almighty.

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.

Memories of Jesus

OF thoughts ye are the sweetest,

Fond mem'ries of my Lord;

In all my mind and feelings

I give thee full accord.

Nor shall my recollections

Forget the gracious love

That brought thee to my rescue,

That bought me with thy blood;

Nor all thy many sorrows,

Thy deep, atoning pain,

The cross by which thou'st entered

My heart fore'er to reign.

For all thy gracious mercies,

With freedom from my maze

Of sin and jumbled nature,

I give thee hearty praise.

And treasured in my mem'ry,

For earth and heaven above,

I'll faithfully be keeping

The tokens of thy love.

O, grant me, then, the power

To give thee all my love:

To serve thee without ceasing.

Till brought to thee above!

—Irving P. Emerick.

An Open Letter

"ELMSHAVEN," SANITARIUM, CAL.,

Jan. 11, 1905.

To the Leaders in Our Work at Takoma Park:—

I exhort all who are connected with the work at Takoma Park to bring Christ into all that they do and say. Lift him up, higher and still higher, that by beholding him, you may be changed into the same image. To you, and to all others who believe in him, he becomes an inspiring force. To all who receive him he gives power to become the sons of God. Only by obtaining this power can we gain perfection of character.

We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives. Make yourselves acquainted with every detail of the life of Christ. Strive to become like the Saviour, who was meek and lowly and self-denying. He was inspired with the purest purposes. So must you be if ever you see the King in his beauty. Pure, unselfish love was the principle that governed all that he said and did. He has power to imbue us with the faith that works by love and purifies the soul.

I thank the Lord that we have men in charge of our work at Takoma Park who have taken a firm stand that they will not be corrupted in any of their transactions with worldly men. Thus business men will be convinced that the faith of Seventh-day Adventists is not a pretense or sham, but that it leads men

to walk in the way of the Lord and to do his will.

I have been instructed that strong temptations will come to men who are connected with our institutions. The work we are called upon to do in Washington is to keep every jot and tittle of the law in surety and in strength, in might and in power. When worldly men present temptations to you, listen not to their offers, and accept not their bribes. I thank the Lord that you have not betrayed the sacred trusts committed to your hands.

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live.

The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this. Desiring to receive commendation for good deeds, yet unwilling to give all to God, they sold their possessions, and keeping back part of the price, laid the rest at the apostles' feet. They hoped to be thought liberal and self-denying, but the Holy Spirit read the deception, and sudden punishment came upon them. To-day the same Spirit condemns all underhand dealing. All selfish meanness is to be put away from the character. This is the lesson that God would have us learn from the experience of Ananias and Sapphira.

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong.

"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another.

A terrible deception has taken possession of the Christian world. There is a

high profession, but a dwarfed godliness. Let us so live that at last God can say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Our lives may show a steady spiritual growth. But I have seen that which makes me tremble—men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

This is a time for every one to deal truly with his own case. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven."

Daily, hourly, the leaders in the work are giving lessons to those with whom they are associated. My brethren, be reasonable in your every requirement, as men of intelligence, whom God has chosen. Let all that you do reveal the strictest integrity. Be true and faithful. Set an example that all may safely follow. Do not draw into the web of your character one thread of selfishness; for this would spoil the pattern.

As you advance in the work, you will find that there are many things that must receive careful consideration. Allow no shiftlessness. When a man is employed in the work of God, he is under obligation to use all his capabilities in the very best service that he can offer. He is to remember that God has hired him to work in his vineyard. Every woman is to stand in her place, helping to perfect her own character and the characters of the members of her family. Father, mother, and children are to do honor to the principles of heaven, that the influence of angels may unite with their efforts in the preparation of character for the higher life.

ELLEN G. WHITE.

A Loyal People

E. K. SLADE

THE purpose of the plan of salvation is to develop a people who will be loyal to the ways and requirements of the kingdom of God. To this end the law of God with all its requirements is ever held before us as a rule of action, loyalty to which is required on the part of every one.

It was pleasing to God when this people took a firm stand for obedience to the commandments of God. The Sabbath commandment was a test of loyalty in a special sense. For one to step out and obey the fourth commandment, and thus take a position so different from the practises of the nominally Christian world, in the face of ridicule and great

sacrifice, was a stand for loyalty that was most pleasing to God. While this position was taken at a great sacrifice, the experience was necessary in order to develop a people that would be loyal subjects for the coming kingdom. To the same end are all the requirements of God that entail a sacrifice on our part.

The Lord has committed to us many rich blessings, all of which he would have us use in harmony with the law of heaven. In the use of these gifts we are training for a better world. This is especially true in reference to temporal things. We are made stewards of his goods. He is the owner of all, as he has ever been and will always be, and in our stewardship he would have us recognize his ownership. Until our loyalty in this respect is fully established, he can not commit to our trust the eternal riches.

Any disposition of monopoly ownership is displeasing to God, and foreign to his kingdom. It had its origin in the fall of Satan, and the same test was involved in the disobedience of Adam and Eve. The selfishness that permitted the reaching out for that which God had reserved to himself is the same as that seen in all monopoly ownership wherein God is not recognized as the owner of all. This selfishness is foreign to heaven. God in his mercy purposes to establish loyalty in his people in this respect, in order that he may commit to them these enduring things that are in store for them.

In order to bring this about, the great work in the plan of redemption is committed to humanity, and at the same time means have been placed in our hands to be devoted to that work. Appealing hands are reaching out to us from the darkness of the heathen world, asking for the message of salvation. The word of God comes to us, that all that we have is his, that he has given us the power to get wealth, and that the wealth that we have gained is his, and he is waiting to see if we will respond to these calls. He has made this provision as a rebuke to our selfishness and the spirit of monopoly ownership, in order that he may develop in us a disposition to do as it will be natural to do in the new earth.

He does not require tithes and offerings because he is short of means, and dependent upon us; he requires them because we are so needy, and because we have come so far short of the high standard of heaven in this respect. He requires the same loyalty in reference to these principles as in the obedience of the Sabbath commandment, and they become just as much a test of loyalty as the observance of the Sabbath.

The tithing system is a test to us in the same degree as was the tree of knowledge of good and evil to Adam and Eve. I can not believe that the Lord will change his mind and say to any of his people, I will withdraw this test, and ignore this principle of heaven in the development of human character. All heaven is looking upon the needy conditions of our world, and taking note

of our loyalty in responding to these conditions. Instead of saying, Well done, to those who have been unfaithful in this respect, he says, "Ye have robbed me in tithes and offerings." He would have us understand that we are not simply robbing humanity, those who have a right to look to us for the blessing that this gospel may be to them, but that we are robbing him as well, if we are not carrying out the principles he has laid down concerning that which he has committed to us. He is being robbed, not only in tithes, but in offerings. Many who are paying a faithful tithe fail to make the offerings which are also required. Others are soothing their consciences by paying indefinite amounts, which they choose to call tithe. Still others are ignoring the Lord's requirements altogether, and pay no tithe at all. To such the Lord will not say, Well done. Loyalty on the part of all will be required in these matters. If you have loyally taken your stand for the Sabbath truth, the Lord has been pleased with that; but he will not overlook this weakness of character, and he will not permit this selfishness and disloyalty to jeopardize the new earth.

He will not say, Well done, of that which he has always condemned. Can you afford to be without the blessing that will surely come to you through faithfulness in these matters? Shall we not be loyal to every requirement of God, and heartily and nobly respond to what is so evidently a test of loyalty at this time?

Lansing, Mich.

Is Our Work a Failure?

J. B. BLOSSER

As year after year goes by, and we see so few enter the canvassing work, and many of those who do soon pass on to something else, we may be inclined to think that after all our work is a failure, or of minor importance, and that these conditions must of necessity exist. Then our brethren, sharing our feelings, look upon it as a needless expense, and so, step by step, we lose our interest in it, and finally give up in despair, or watch for the first opportunity to get into something else. That the foregoing is the experience of many who have been in this work is only too true.

Now, shall we look at things in this light? Come, brethren, let us all say, *No!* Let us repeat, with more emphasis, the words spoken to us: "Where there is one canvasser in the field, there should be one hundred." "This is the very work the Lord desires his people to do at this time." "God has ordained the canvassing work as a means of presenting before the people the light contained in our books; and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual enlightenment." "And let all the people say Amen!" Let us all, then, leaders, people, or brethren in responsi-

ble positions, put away our doubts and criticisms of this work, and regard it as God would have us, as second to none, hence worthy of our best energies and financial assistance.

How shall we secure more recruits? First of all let me suggest to our canvassing leaders that we can not "preach" it into the people to enter this work. Let us present the work in simplicity and faith, believing that God will impress those who should enter the work; and when we find those who should engage in it, see to it that they get a proper preparation, and have the needed help in the field.

Our school men are in a position to render valuable aid. From our schools the youth should go out to learn to deal with minds, and to become soul winners; and in no other way can this be so successfully done as by selling books on present truth. I was greatly encouraged by the hearty response to the call for recruits from the Mount Vernon school recently. Over twenty bright, consecrated young people received special instruction at an institute held in connection with the college, and I attribute this to the efforts of the teachers who hold up this work as a successful way of saving souls.

Then we need to come close to the ministers who are guardians of the flock. Show the president of your conference how he can assist you, and you will not be disappointed. Ask him to go with you to some of the churches where there are those who should enter this work, and while he presents the missionary value of this work from the pulpit, you can come close to the individuals who are interested, and can definitely arrange for their training and help in the field.

And shall our conference men regard this work as undeserving of financial assistance because as sowers we do not seem to reap as many souls as some other workers? Shall it be valued by the dollars and cents received for books? — No; its value lies in the great truths contained in the books, and in the great number that may be reached in this way. And we as workers should rejoice in the fact that we can do so much toward spreading this truth with so little financial burden to the conference.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Berrien Springs, Mich.

Giving, the Test of Love

THE love which Christianity exemplifies is not something to talk about merely or to rhapsodize about, or to become sentimental about, but it is something which finds expression in giving. Any other thing called love is not love. When you find one who says he loves, and on the strength of that demands something, be sure that you have not the genuine thing,

but only one of its many counterfeits. What you are willing to give is the test of your love always. It is the test of God's love. "God so loved that he gave."—*Northwestern Christian Advocate*.

Heart Keeping

"Keep thy heart with all diligence; for out of it are the issues of life."

Do you keep your heart for God,
For the Saviour's holy dwelling,
Emptied quite of sin and self,
Every sinful lust expelling?

Has your pride its room surrendered
That the Spirit may abide?
Has truth's key to conscience's closet
Let the door swing open wide?

Have you memory consecrated,
Cleared its shelves of useless store
That the senses have collected
From the refuse on life's shore?

Has God's ointment box been broken?
Does sweet incense fill the room,
Like a fragrance wafted earthward
From eternal fields of bloom?

Have you windows of taste's chamber
Cleared of dirt and made to shine,
That the soul may see the landscape
And the stars by light divine?

Is your watch-tower closely guarded?
Is your sentinel awake,
Watching with the glass of promise
For the morning light to break?

Do you seek the secret closet
Where alone you talk with God,
Where you get your strength for conflict,
And your feet with peace are shod?

For this closet is the conduit
That connects us with God's throne,
And if this is seldom opened,
Satan will your heart soon own.

—*George E. Willmington, in the Watchman*.

The Christian Sabbath

O SABBATH! Needed for a world of innocence, without thee what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee would have forsaken the earth! Without thee, he had never given us the Bible, the gospel, the Spirit! We salute thee, as thou comest to us in the name of the Lord, radiant in the sunshine of that dawn which broke over creation's achieved work, marching downward in the track of time, a pillar of refreshing cloud and guiding flame, interweaving with all the light new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by the flowers of Eden, more awful than when the trumpet rang of thee in Sinai! It is a day of heaven upon earth! Life's sweetest calm, poverty's birthright, labor's only rest! Nothing has such a hoar of antiquity on it! Nothing draws along with it such glory! Nurse of virtue, seal of truth! The household's richest

patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our spiritual greatness! The harbinger of our soul's sanctified perfection! The glory of religion, the watch-tower of immortality! The ladder set up on the earth, and the top of it reacheth to heaven with the angels of God ascending and descending on it.—*Stephens*.

Hegged In

GEORGE MULLER says, "God's way leads always into trial so far as sight and sense are concerned. Nature always will be tried in God's ways." Again he tells us, "We love the easy days, the pleasant days, but trials are what faith feeds upon." So we see the divine necessity of our close places. They are a needful discipline for the development of a faith that can walk before the unseen God in steadfast confidence and obedience, no matter what that may involve. But we naturally think quite the opposite, and expect an unobstructed path in the way of God's leading. We forget that when the Master constrained the disciples to get into the boat and go across the lake after the feeding of the five thousand, he led them right into the teeth of a tempest. "It was now dark, and Jesus was not come to them," is the first graphic stroke of the picture. Then they are toiling in mid-sea, making no headway, the winds contrary unto them, until the fourth watch of the night—and still Jesus has not come. They could not see him, but he saw them, and let the trial of baffling winds and waves continue until flesh and heart were ready to fail. Then he came walking over that storm-tossed sea, giving relief, and revealing his presence. They never had had anything quite like that, and out of it there came a new and never-to-be-forgotten manifestation of Christ's power and love.

For Israel in the wilderness every foot of the way was divinely chosen, but their journey was one series of testings, with here and there a respite, as at Elim. Their provings were never fancied difficulties. It was the continued story of man's extremity and God's opportunity. We read it, and say to ourselves, O, if they had but trusted in the dark every time and never murmured, what a grand record they would have made! How faith would have grown with each added proving, until at Kadesh-barnea they would boldly have crossed over to take walled cities, overcome giants, and possess the land!

Hegged in at Pi-hahiroth and pursued, there really was no way. They had yet to learn that God can make a way where there is none, and that with him there are no providential impossibilities. Their straits were seldom, if ever, precisely duplicated. There was always with them, as there is with us, some new feature, so that they could say, in memory of past deliverances, "But this is dif-

ferent; we have not passed this way before." Well would it have been for them, and well would it be for us, to remember our Father can not be surprised by circumstances. He is as equal to the altered conditions as to the previous trial.

If you walk in providential darkness, stand still, as George Muller again would say, and wait to see what God is doing for you behind the clouds. He has not forsaken them that seek him. Ps. 9:10. If you have come to Marah, and the waters are so bitter that you can not drink, don't question his goodness, but trust; and Marah, with its sweetened waters, will be a memorable spot in your pilgrimage.

"Say not, my soul, From whence
Can God relieve my care?
Remember that Omnipotence
Hath servants everywhere.
His methods are sublime,
His heart profoundly kind.
God never is before his time,
And never is behind."

—*Esther Tuttle Priehard, in The American Friend*.

An Alphabet of Christian Duties

Attend divine service every Lord's day. Heb. 10:25.

Bless them which persecute you. Rom. 12:14.

Cleave to that which is good. Rom. 12:9.

Distribute to the necessity of saints. Rom. 12:13.

Endeavor to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

Follow peace with all men and holiness. Heb. 12:14.

Give, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9:7.

Hunger and thirst after righteousness. Matt. 5:6.

Increase in the knowledge of God. Col. 1:10.

Judge not one another. Matt. 7:1.

Keep yourselves unspotted from the world. James 1:27.

Lay up for yourselves treasures in heaven. Matt. 6:20.

Meekness insures an inheritance. Matt. 5:5.

Not to be weary in well doing assures a time of reaping. Gal. 6:9.

Occupy till Christ comes. Luke 19:13.

Pray without ceasing. 1 Thess. 5:17.

Quench not the Spirit. 1 Thess. 5:19.

Rejoice in the Lord always. Phil. 4:4.

Search the Scriptures. John 5:39.

Take up your cross and follow after Christ. Matt. 16:24.

Use this world as not abusing it. 1 Cor. 7:31.

Vigilance is necessary if the devil is not to control. 1 Peter 5:8.

Work out your own salvation with fear and trembling. Phil. 2:12.

Yield your members servants to righteousness unto holiness. Rom. 6:19.

Zealous of spiritual gifts, seek to excel to the edifying of the church. 1 Cor. 14:12.—*Selected*.



Good Night

Good night. Good night. Ah, good the night
That wraps thee in its silver light.
Good night. No night is good for me
That does not hold a thought of thee.
Good night.

Good night. Be every night as sweet
As that which made our love complete,
Till that last night when death shall be
One brief "good night" for thee and me.
Good night.

—S. Weir Mitchell.

That Spare Bed

EDITH E. BRUCE

I BELIEVE that if there is any one thing more than another that is heartily appreciated by those of our laborers who are constantly called away from their own home and fireside, it is a good, comfortable place to sleep after a hard day of mental and physical labor.

We sometimes conceive the idea that it is a very easy thing for our ministers, canvassers, and other laborers to travel from place to place, laboring in the cause, and some even imagine they are receiving a rich remuneration for their services, but this, my friend, is a mistaken idea. Just stop and think what it would mean to us to be away from home and those we hold most dear, week after week, sleeping and eating wherever we chance to be. This, I am sure, they do most cheerfully, but not without a sacrifice.

I believe, if we should stop to take these facts into consideration, we should be more careful in providing for those who come to us a good, comfortable place in which to sleep. Can you imagine anything more uncomfortable than to get into a cold, damp bed with scant clothing in a cold room? The bed has been made up for days, possibly for weeks and months, and the room closed to fresh air and sunlight. Such conditions have caused many a serious illness, and even death.

In view of these facts, we would like to offer a few suggestions. First of all, keep the room clean, and free from dust. No matter how plain and simple the furnishings, they may be kept clean. Air the room every day, and then leave the curtains up, and let the sunshine in. If there is no means of warming the room, leave the door open leading into the other rooms a part of the day.

And then that bed. I know of but one thing more repulsive than to get into a cold, damp, musty-smelling bed on a cold winter night, and that is to get

into a soiled bed in the hot summer where there are bugs. This is very plain language, but it is something that one is often obliged to meet in traveling from place to place. Such a condition should never exist among our people. Bedding is very cheap. Soap and water are cheap, and there is no excuse for offering any one a soiled bed.

Then we would emphasize—have the bed clean. The top sheet should be long enough to turn well down over the covers, and thus protect them from getting soiled. Another very good way of protecting the comfortables and quilts is to have a strip of cloth about one-half yard wide tucked on either side of the top covers. This can be removed from time to time, and laundered, and thus the covers may be kept clean and fresh.

Be sure that there is enough clothing on the bed, and that it is well aired before putting it on. It is an easy matter to throw off a cover, but it is very disagreeable, to say the least, to be chilly all night for want of sufficient covers. Besides having plenty of covers, the bed should be warmed by means of hot water bags if you have them, if not, place two hot bricks wrapped with cloth (not a soiled towel or old apron, but some clean old cloth) in the bed in the early evening; and when the occupant is ready to retire, he will find a nice warm bed. Such little attentions will be gratefully appreciated by our workers, and they are truly missionary work. A pitcher of drinking water and a glass should be provided at night, and warm and cold water in the morning, with plenty of clean towels. And thus our workers will be made to feel more at home, their burdens lightened, and the cause we love will be better promoted.

Alcoholism

In epidemics the excessive use of alcohol is almost identical with a death-warrant. Of one hundred hard drinkers attacked by the cholera ninety-one die, of moderate drinkers only nineteen. A wounded man who has poisoned his blood with alcohol is always in greater danger than an abstainer. According to English statistics the abstainers live on an average fourteen years longer than drinkers. Insanity, idiocy, moral depravity, hysteria, and epilepsy are only too frequently the lot of the offspring of a drunken father. A Swiss physician closely watched twenty families. Ten were moderate drinkers or abstainers, ten were used to excess for some generations. The former had, altogether,

sixty-one children. Five of these died young, two were malformed, two were slow of development, two suffered of St. Vitus's dance. In the families of the heavy drinkers were seventy-five children. Twelve died young, and only nine were healthy. The rest were idiots, misshapen, deaf and dumb, or epileptic. Of eighty-three epileptic children at the Salpetriere, sixty had drunken parents.

Eggs subjected to alcoholic vapors give misshapen, sickly chickens. Dogs treated to doses of alcohol have epileptic young, or fail to produce live young at all. No wonder that terror seizes the heart of nations. Unless there is a change for the better, the majority of people in future generations will be unfit to live. Nor has all been told. We have statistics of those who die or are locked up as the result of alcoholism; but the many who go about free, who manage to do some kind of work, to marry and beget children, are not counted. They give the nation its death wound, from which it can not well recover.—*The Literary Digest*.

The Romance of Achievement

THERE is nothing else so fascinating in American history as the romance of achievement under difficulties—the story of how men and women who have brought great things to pass got their start, and of their obscure beginnings and triumphant ends, their struggles, their long waitings amid want and woe, the obstacles overcome, the final victories; the stories of men and women who have seized common situations and made them great, or of those of average ability who have succeeded by dint of indomitable will and inflexible purpose.

What grander sight is there than that of a stalwart man made irresistible by the things which have tried to down him,—a man who stands without wavering or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

No fate or destiny can stop such a man,—a man who is dominated by a mighty purpose. Thousands of young men of this stalwart type every year burst the bonds which are holding down the weakling, the vacillator, and the apologist.

That which dominates the life, which is ever uppermost in the mind, generally comes somewhere near realization; but there is a great difference between a lukewarm desire and a red-hot purpose. It takes steam to drive the piston in the engine; warm water will never turn the wheels. The longings that fail of realization are usually just below the boiling-point.—*Orison Swett Marden, in Success*.

THE greatest of all faults is to be conscious of none.—*Carlyle*.

THE WORLD-WIDE FIELD

The Influence Wielded in Rome by the Catholic Church

CHAS. T. EVERSON

SEVERAL months ago we decided to enlarge our work at Rome by renting a larger and more centrally located hall. With this object in view, we began to search for a suitable location; but it was several months before we were able to find a person who was willing to rent his building for church purposes. In the first place, it would take many days of diligent searching to find a building that was suitable for meeting purposes. And when we were fortunate enough to find a desirable place, we were generally met with a refusal on the part of the proprietor when he learned for what purpose we wished to rent the building.

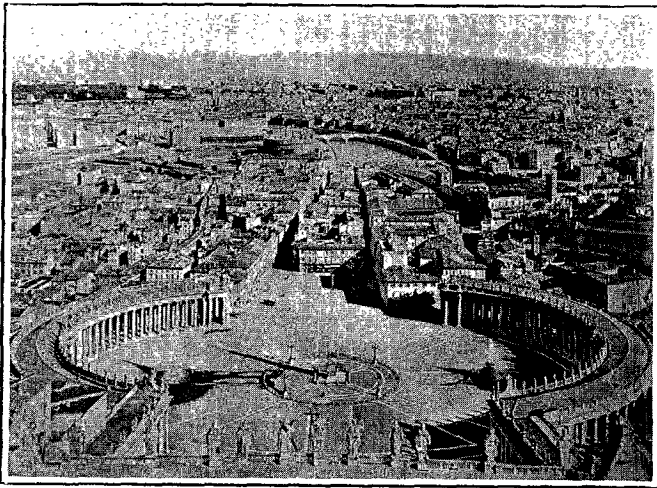
In the early part of our search we found a very favorable location, and it seemed quite certain that we should obtain the place; but when the proprietor, a widow, learned that it was for a Protestant church, nothing could induce her to let us have the hall. She said that for her own part she was not so strongly opposed to granting us the store, although her

husband had been an official in the Vatican, but she was afraid on account of her neighbors; for on the one side was a convent of friars, and on the other a convent of monks. Her mother, who lived with her, told us that she was afraid that the monks might break through the wall and do them some bodily harm if they should do anything to displease them. And the lady herself said that the monks would take advantage of her, when she was out, to injure her if she did not concede to their wishes. Then they both said that we could not imagine the terrible things that they had suffered at the hands of the priests. Now these were intelligent people and strong Catholics, and yet they were held in this bondage of fear and subjected to such abuses. This only illustrates the bitter persecuting spirit that permeates the Catholic Church. There are many convents in Rome, and in the block where this lady lives there are five of them.

After looking around for some time, we again found a favorable location for our meetings, only to discover that it belonged to a nephew of Cardinal An-

tonelli, the famous papal secretary of state under Pius IX. Sister Chiellini called upon Count Antonelli, the cardinal's nephew, to see if she could induce him to let us have the place. But a life-sized painting of the cardinal in the richly adorned parlor did not inspire her with much hope, and, as might be expected, the count refused to let us have the hall.

The next place we found seemed well adapted in many ways for giving the message, and we had great hopes of obtaining it. But on inquiry we found that the house belonged to a colonel of the Swiss guard. Now the Swiss guard is the private body-guard of the pope, and consequently we could not expect to rent the hall.



ROME FROM THE CUPOLA OF ST. PETER'S

We might mention many more experiences that we had in searching for a hall, but this will suffice to show how thoroughly impregnated Rome is with clericalism.

A great majority of the people are bound to the Church of Rome by the strongest ties. Some have relatives in the priesthood, others are employed in the Vatican, still others are pensioned by the papal power, and a great many are bound to the church by commercial ties.

We finally succeeded in obtaining a good hall, large and well located, near one of the chief memorable spots in Rome. In fact, we see every night on our way to meeting the mighty Colosseum where so many thousands of Christians were cast to the wild beasts or crucified during the time of pagan Rome. And so the last great message of time is being proclaimed on the very ground where Christianity in its infancy won so many mighty victories by the sacrifice of an army of martyrs.

Rome, Italy.

“OVERCOME evil with good.”

Ecuador

THOS. H. DAVIS

WE are now in the middle of the rainy season. While the people go about with a long face, all nature seems to be in her best spirits. The grass grows very spontaneously, and even the frogs show their delight by croaking. There is one kind of frog that sings almost like a bird.

In Guayaquil, during the muddy, or wet, season, all luggage must be carried on men's backs. A few donkeys are still used, but they get stuck in the mire very easily.

While the older people pick their way through the streets, the little boys delight themselves by wading the ditches, and sailing small wooden boats on the pools.

It is very interesting to a newcomer to notice the different customs of the people here. The lower class all eat their food sitting on the floor, the children using only nature's knives and forks. The hammock is considered by rich and poor as one of the most necessary articles of household furniture. It is always hung in the front room, and is used almost night and day. When it is very warm, the squeak of the hammock can be heard on all sides.

Alligators are very numerous, and occasionally some one falls prey to them. Coal is brought to Guayaquil down the river in rafts. One man went to sleep on his raft of coal, and an alligator climbed up and killed him.

The presidential election is just in the past. They take three days for their election—about the length of time taken for any great holiday. I was told several times that one candidate gave to all his voters a revolver and a knife, which seemed to be true. Several persons were shot, among them a woman, who was shot through the breast by a stray ball. Senor Lecardo Garcia, the Liberal candidate, was elected by an overwhelming majority.

The Roman yoke having been broken only a short time, Catholicism has yet a strong hold on the people. They think that all Protestants are masons, and say that the masons whip the image of Christ.

Congress has issued a decree that all convents shall be opened to public inspection. This decree went into effect very recently, causing opposition on the part of the priests.

Now is the opportune time to get our literature before the people. During the last few days I have taken a good list of orders for “Patriarchs.” This is the only large book we have in Spanish. Among quite a number of prominent men are several lawyers, on my list. If others of our large books were in Spanish, they could be sold readily. “Great Controversy” could be sold easily with “Patriarchs.” One man, the owner of the largest cigar factory here, who speaks a little English, bought two large books in English, and gave me an order for “Patriarchs” in Spanish. This goes to show that if our books

were in Spanish, thousands could be sold. I long for the time when our books in general will be in the Spanish language. That would put the Spanish book business on a paying basis. As it is now, it does not pay financially. Thank God for the few books we have to work with.

There is a scattering of English-speaking people here, and a club of eight or ten *Signs of the Times* could be used to good advantage, perhaps bringing some into the truth. If some one will send them, I will do the rest.

There is a young man, a printer, in Guayaquil, who is much interested in our work. He has subscribed lately for *Life and Health*. Now if some one of our young people could send him *The Youth's Instructor*, accompanied with a letter, it might be the means of bringing him into the truth. His address is as follows: Juan O. Amat, Imprenta El Comercio, Guayaquil, Ecuador.

I am glad to have the privilege of being here in this country, where darkness reigns. The almost innumerable inconveniences we have experienced are nothing to be compared with the blessing that comes from the Lord while we work.

Guayaquil, Ecuador.

The Rhenish and West German Conferences

GUY DAIL

It was in the local assembly hall of our church in Dusseldorf on the Rhine that two hundred and thirty or more of our brethren living in various parts of Rhenish Prussia met for their third annual midwinter conference, December 28 to January 1. Dusseldorf contains about two hundred and forty-one thousand inhabitants. It is noted for its art and artists, and it boasts that no two of its many well-built houses are alike. The territory of the Rhenish Conference is composed of the one province, Rhenish Prussia. This province is about as large as New Hampshire, and contains five million seven hundred thousand people, as many inhabitants as are in Pennsylvania.

The meeting was the best the Rhenish Conference ever had. The visiting brethren (Elders Conradi, Erzenberger, and Schuberth) were made welcome; good attention was given to the instruction they presented from the Word. Friday night the second largest hall in the city was secured for us, and between three and four hundred persons were present. Elder Conradi clearly set forth the signs of the times, especially as seen in the world's preparations for war, notwithstanding the peace and safety cry that one may hear from many a pulpit.

A spirit of union characterized the business meetings. The group of believers at Remscheid, and the church at Duisburg, were received into the conference. Some perplexing difficulties that had existed between brethren were carefully considered, and the Spirit of

God united hearts. Confessions were made, forgiveness was granted, and sin was put away. One item will be of special interest, perhaps, as it expresses the feelings of the brethren here toward the Washington enterprise. It was voted that a collection be taken up in the Rhenish churches the third Sabbath in April, for the One Hundred Thousand Dollar Fund.

The same officers were chosen as for the previous year, with one or two exceptions. One minister, five licentiates, and three Bible workers received conference papers to engage in the work the coming year.

As to statistics: The tithe for 1904 was \$4,148, an increase of \$1,234 over the previous year; offerings, \$564, or \$195 more than in 1903; 130 persons were received by baptism and vote, a net gain of forty, making the present membership 373. After paying a second tithe, the conference was able to settle with its workers, without debt.

For the year to come, the outlook is hopeful, and the workers and brethren of the Rhenish Conference go forth to their respective fields full of hope and with renewed courage.

January 4-8 the West German Conference was held in Cassel, on the Fulda River, a city containing about one hundred and fifteen thousand inhabitants. This is a beautiful place, especially the famous Wilhelmshöhe, where Napoleon III was prisoner after the battle of Sedan, Sept. 1, 1870.

The territory of the West German Conference comprises all the States and principalities and duchies and Prussian provinces north of the Main and west of Brandenburg and Pomerania, except Rhenish Prussia. Delegates were present from the various parts of this field. The outside attendance was good. The evening meetings were held in two different halls, one of the halls being large and commodious. On an average, about one hundred not of our faith were present. One hundred and fifty to two hundred of our own people were at the conference. A hearty welcome was given Brother Isaac, from America, who remains to labor in this field. Harmony prevailed in the business meetings. One important resolution brought about the separation of Hamburg and Friedensau from the West German Conference. Here are our two union institutions; therefore the West German tithe is much larger than the tithe of the other conferences. That each conference might stand practically on the same financial footing after Jan. 1, 1905, Hamburg, where we have our publishing house, and Friedensau, the home of our school, food factory, and sanitarium, will be under the direct control of the German Union Committee, lessening the population in the West German field by about one million. That the West German Conference may have no loss through the sudden operation of this resolution, the German Union assures it as large a surplus at the end of 1905

as was in the West German treasury at the close of 1903. The West German Conference pays a second tithe to the German Union, as heretofore.

During the year the laborers in this conference baptized 171, took in fifteen by vote, and raised its membership from 1,111 to 1,167. The tithe was \$11,881, while for 1903 it was \$10,646; donations, \$2,087, or \$359 more than the previous year. The following-named persons were elected as members of the conference committee: J. Pieper (president), J. Lippertz, Fr. Goetting, H. Freyboth, D. Isaac.

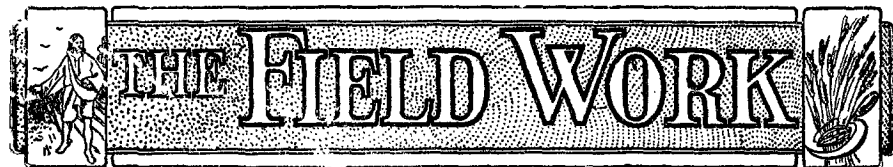
On Sabbath eight brethren and two sisters were baptized. This was especially a good day. Brother H. Behr was ordained to the ministry, making four ordained ministers in this field. To each of these men has been assigned a certain district where he is to have sort of local charge, and in a certain sense will be held accountable for the progress of the work in his territory. This will give the president more liberty to hold lectures in the larger cities, and develop the younger laborers with whom he is surrounded. Five received licenses to preach, and fifteen go out as Bible workers, while over fifty were granted permission to canvass.

The union workers were able to render much appreciated help by their presence, Bible studies, and counsels. The meeting closed with a good spirit, and there was present among the delegates and workers a determination to go forward with renewed vigor to work for the nineteen million in the West German Conference the coming year.

Hamburg.

MISSIONARIES of the Basel Society in Kamerun, West Africa, write of urgent calls upon them for teachers. "I can hardly believe," says one of the missionaries, "that this is truly the man-killing, blood-drinking, darkest Africa of other days." The same thing is reported from the Kongo, from the outlying regions near Uganda, and from Portuguese East Africa.

We have a profound realization of the fact that the first link in the golden chain of earth's redemption is a Spirit-baptized ministry, with the inspiring promise of the Lord in their hearts: "Lo, I am with you alway, even unto the end of the world." Let us kneel about our altars and pray for forgiveness—none of us have done so well that we do not need it—until the heavens open, and Pentecost comes once more into our souls. Let us go forth, through the best sources of information within our reach, to keep step with the front line of the Lord's advancing and conquering army. Let us register a holy vow that to the utmost of our ability, and to the last moment of our lives, we will be a God-anointed factor in the evangelization of the world in this generation.—*W. W. Wadsworth, in Review of Missions.*



THE FIELD WORK

British Honduras

BELIZE.—The week of prayer was a time of refreshing to the little company here. The Lord came near to us, and we all felt a desire to reconsecrate our lives to the Lord's work. God has a faithful few who are trying to be a light in this dark land. Catholicism is in power to a large degree, still our little company is growing stronger in faith as well as in numbers. Duty called Elder Goodrich to the Bay Islands. We regretted his absence from us, but we all realized the presence of the Lord, and received largely of his richest blessings.

The brethren here are poor, but they are earnest and faithful with the little they have in making their annual offerings. The offerings for the week of prayer amount to \$11.93. We desire an interest in the prayers of all for the advancement of the work in this field. There has been an addition of eleven to the church since the week of prayer—eight by baptism. Thus the work is onward.

A. S. RUST.

East Caribbean Conference

IN January the members of the East Caribbean Conference Committee gathered in Bridgetown, Barbados, for the purpose of transacting the business of the conference and laying plans for the prosecution of the work the coming tent season.

It is hard for those who live on a large continent to realize the difficulties connected with the carrying on of the conference work in a field that is so cut up by sea water as the East Caribbean Conference. Each island is a little world by itself, and steamer communication almost isolates some islands, while making communication difficult among all. This is illustrated by the fact that although the conference has been organized two years, yet this has been the first conference committee meeting with all members present. In spite of the difficulties the work is onward. Encouraging reports were brought from all the field. One hundred and fourteen were baptized by the conference laborers during 1904. The total number of Sabbath-keepers in the conference, Dec. 31, 1904, was nine hundred and seven, an increase of one hundred and sixty-five for the year.

All other branches of the work show corresponding increase. The tithe for 1904 was \$2,292.49, an increase over the year before of \$317.39; annual offerings, \$252.46; donations to missions, \$413.08, a total increase in tithes and offerings for last year of \$676.82.

In addition to this we have purchased an outfit of type and a job-press for the purpose of getting up the *Caribbean Watchman* more to our taste, and this is now almost paid for. Then different members of this conference have been glad to have a humble part in assisting in establishing the work in Washington.

The island of Dominica has at last

been entered by the living preacher, and the Lord is blessing the work of Elder Giddings in that field. A lot has already been donated, on which to erect a church building, and there is a good interest to hear the message.

The Lord is blessing the work of the *Caribbean Watchman*, our missionary paper. We have been successful in arousing our people, and there is a general movement to place it and *The Family Bible Teacher* in as many homes as possible. We are making an effort this year to enlist every live Seventh-day Adventist in this work. Four specials are now being issued, similar to the *Signs* and *Watchman* specials.

But with our laborers so far apart, and working under so many disadvantages, the word comes from our General Conference Committee that, owing to the low state of the Mission Board finances, some of our laborers must be withdrawn. With aching hearts we look at the work to be accomplished, and the heavy burdens our small force of workers are already bearing, which any reduction in the force will increase to those who remain, and then ask the Lord why this is necessary. But as the needs of such countries as Africa and the Orient, with their teeming millions, rise before us, we close up the ranks, and press forward with courage and zeal, leaving all with the Lord of the harvest, who has promised to finish the work and cut it short in righteousness.

We are glad to report that our native laborers are developing and doing acceptable service. We earnestly pray that the Lord will raise a corps of efficient native laborers. Yet with a new field and no educational institutions, and the lack of what is considered in the home land the bare necessities, perhaps some can appreciate the problem we face. As we think of all the facilities in the United States,—the colleges, the intermediate schools, the sanitariums, the well-organized conferences, with large constituencies, and the well-equipped tent companies going forth to labor with several ministers, a company of Bible workers, singers, etc.,—and then face the unwarmed multitudes before us, and realize that we have not a single one of those facilities,—when a tent meeting is to be held, each worker has to start out with only himself and wife, and perhaps a native assistant, and it is often the case that other duties are also pressing upon him heavily,—when we see all this, brethren and sisters, we can not possibly imagine that any Seventh-day Adventist who really grasps the situation, would say that we are swinging things too heavily toward the mission fields.

Satan is stirring up men and women in the United States who have not the third angel's message, and they are denying themselves, and are filling the West Indies with a flood of errors that it will be almost impossible for us to counteract or eradicate. It is difficult for us to express the grief that wrings our hearts

as we see these errors pushing ahead of the precious message, and closing hearts against us.

Still we are of good courage. The Lord's hand is in his work. In every island his blessing is manifested. The enemy tries to bring in division and discouragement, but the love of Christ is uniting our hearts, and we are determined to press together.

The coming season we expect a tent will be pitched in British Guiana, one in Antigua, and one in Grenada. Evangelical work is also being pushed in new fields in Dominica and in Barbados.

On account of the withdrawal of laborers, it is likely that no new work can be opened in Trinidad, for which we are sorry. The literature campaign is being prosecuted as actively as is possible with our small force of laborers. Remember our field in your prayers.

GEO. F. ENOCH.

Brazil

CASTRO.—After my return from the province of Espirito Santo, we made the necessary preparation for complying with a request of the conference that we move overland from Brusque to Castro, a distance of about three hundred miles. We made this journey on horseback.

Leaving Brusque on the nineteenth of October, we stopped first at Massaranduba. As we rode along this familiar road, we were much pleased to see that the few families living here had almost finished a new house of worship. While a Lutheran pastor had done his best to break up our work, this was a confession to the world that the truth yet lived and reigned in the hearts of God's children. We spent a pleasant Sabbath at this place, and conducted the first services in this house of prayer, which is nearly finished.

From Massaranduba we went to Joinville. At the latter place we remained one week. Because of the constant rain, our work at this place was somewhat interfered with; but we had baptism, one Brazilian brother receiving the rite. I should have stated above that before I left Brusque, two brethren came a good day's journey, desiring to be baptized.

From Joinville we came to the Hausa Colony, where we visited the few scattered brethren. The rain continued, and hence the traveling was still difficult. After visiting all the believers, and encouraging them, and also having the Lord's supper with them, we journeyed on to Sao Bento. During our stay at Sao Bento, the weather continued the same. But we had a pleasant time there, and had another baptism and the Lord's supper. When we were ready to leave that place, the weather changed, and the rest of our trip we had fair weather.

Our next stopping-place was Rio Negro. Here we also had a pleasant visit with the brethren; and, from their confessions, we trust it was a profitable one to them.

Leaving Rio Negro, we spent a day at the fazenda (estate) of the governor of Parana, to visit some sisters who were living there, and then proceeded to Castro, where we arrived on the evening of November 25, at the home of Brother Hoizele.

Although the trip was rather long, my

wife and little girl stood it well. But we were glad, after traveling five weeks, three of which had been rainy, to come again to a place we could call home.

After arranging our new home somewhat, we turned our attention to the work in this new field, which is so abundant and pressing that it sometimes becomes a question where to begin our labors, for from all quarters come urgent calls.

The first Sabbath of our stay here, we had baptism. Three souls followed their Lord into the watery grave. These were the fruit of Brother Holzle's labors here. We hope soon to have another baptism.

Everywhere the field is ripe for the harvest. May the Lord of the harvest send more reapers into it to help gather the already ripe grain.

F. W. SPIES.

Natal-Transvaal Annual Conference

THE second annual meeting of the Natal-Transvaal Conference was held in connection with the camp-meeting at Dundee, Natal, February 16-26. The attendance, though not large, was good when we consider the size of the conference. This is one of the smallest conferences, if not the smallest one, ever organized among Seventh-day Adventists. At present they have three churches with a membership of about one hundred; but at the time of organization there were two churches, and the membership was considerably

less than it now is. The burden of sustaining a conference falls heavily upon the few faithful brethren and sisters in this field, but they have done nobly. One of the mistakes that have been made in South Africa from the beginning of our work was to build institutions and organizations faster than the constituency would warrant, hence it has been very difficult to support the work in all its departments.

I believe that I am safe in saying that this is our first camp-meeting held in accordance with the plan given us through the spirit of prophecy. Dundee had previously been canvassed for books; but otherwise it was new territory. At the beginning of the meeting the camp was organized for work, and several times during the meeting the town was worked from house to house by this company. They distributed invitations, sold papers and tracts, and in various ways endeavored to reach the people. Considerable rain fell during the meeting, which caused the attendance from the town to be much smaller than it otherwise would have been; still a goodly number came, and some interest was shown in the truths presented.

The preaching was done by Elders Edmed and Altman, and the writer. Daily

Bible studies were held. The message, "Get ready," was sounded forth to our people from the beginning of the meeting. Day by day the message came closer and closer. Again and again the meeting was taken out of our hands by the Holy Spirit, and was conducted to suit himself. Hearts were convicted, and deep repentance followed. All our meetings were free from the spirit of distrust and determination to have one's own way. Love and unity were manifested by all who constantly sought for the guidance of the Holy Spirit. I can truthfully say that he did for us all that we expected; yes, and much more.

But the last Sabbath was the great day of the feast. The sin of Achan in coveting a goodly Babylonish garment and golden wedge was clearly portrayed, and then came a solemn call to come out of Babylon. This caused a hard struggle with some, and tears flowed freely. In the afternoon the work was again taken up, and one after another gained the victory. Rings, chains, feathers, and various other ornaments were brought and laid upon the altar as gifts to the cause of God. We trust that this was true godly sorrow that "work-

weekly offerings, and two hundred and seventy dollars Sabbath-school offerings, and eighty-five dollars annual offerings. Besides this, large demands have been made upon them for the local work in their field.

Before the meeting closed, plans were laid for aggressive work. In Maritzburg they are building a comfortable brick church with tract society office and schoolroom in connection. The brethren closed the meeting with courage and confidence, and we feel sure that the spirit of unity manifested will result in accomplishing much during 1905. This is the first camp-meeting held in this conference, and it was a great blessing to the little flock, and they go forth to the work, hoping to sing the jubilee song ere long.

W. S. HYATT.

Report From Norway

We are glad that, notwithstanding perplexing obstacles and poverty, we can report progress in every department of the work.

At present we have twenty-three churches on our conference roll. Two of these have been so weakened by removals and deaths that they have no regular meetings. Our present membership, including a few isolated Sabbath-keepers, is about eight hundred. The per cent of increase is generally greatly reduced by emigration, mostly to the United States, also by deaths and a few apostasies.

Until the present time the work in Norway has been carried on mostly in the large cities; for the people in these places seem more willing to listen than do those in smaller cities, villages, and country places.

We find some very interesting cases in various parts of this country. I met a family last summer who began to keep the Sabbath about nine years ago without a knowledge of any one else who believed and kept the Sabbath. A year after this family began its observance, one of our workers came to their home. They have been living alone, a light to others, but they have had to suffer considerable persecution. In Christiania we learned of a family last fall who had been looking for us for weeks; for they had been convinced of the truth by reading the Bible and one number of a paper (our church paper here) which had come to them by some unknown means several years before. In various places, especially in country districts, we hear of individuals who begin to obey the Sabbath command. Thus lights are being kindled in various parts of Norway.

Our present laboring force consists of six ordained ministers, four Bible workers, and twenty-five canvassers. We have many more calls for labor than we can fill. For the last few years we have found it necessary to labor in the larger cities, to strengthen the small churches there. It does not seem very hard to convince the people of the truth, but the cross seems too heavy for many; for it takes faith to begin to keep the Sabbath when they see no possible way to earn a living for themselves and their families. But the way generally opens for all who really begin to obey God.

Last year we bought a tent, and held a series of meetings in Drommen. The



A CONFERENCE GROUP

eth repentance to salvation not to be repented of."

As might be expected, several consecrated themselves to the work, and the prospects are good that the conference will have all the help that it can use to profit. It was decided to spend three weeks in a training class in connection with the tent-meeting which is to follow the camp-meeting. Last year several young men were sent into the canvassing field who had little or no training, with the result that three became discouraged and gave up the work, and later on the truth. We hope our brethren will know how to direct the young men given them by God so as to make successful workers out of them.

Elder Edmed was again chosen as the president of the conference. Plans were laid to reduce the expense of running the conference machinery. The funds are low, and it may be necessary to assist this little conference in order that the work may prosper as it ought in this large field. Our brethren have been faithful in their tithes, and liberal in their offerings to the general work. During the past year they paid over four thousand dollars tithe into the treasury, or forty dollars per capita, and gave two hundred and forty dollars

effort was a success, and we shall put another tent into the field next summer. In the land of the midnight sun we have light nearly all night, even in southern Norway, and hence it is pleasant to spend the beautiful long twilight evenings in and about a tent. In years past our tent-meetings in Norway were generally well attended, and were a success.

Norway has not yet recovered from the financial crisis that came to it a few years ago. Financially, the condition has really seemed to grow worse. Poverty, and suffering in consequence thereof, are on the increase. Many, unable to obtain work, loaf on the streets. Drunkenness, immorality, and crime are on the increase.

Our publishing house in Christiania is doing a fair business. Of course we could do more work if we had it, but generally we have enough to do to keep most of our workers employed. We are carrying on our work on a strictly cash basis, and this we find greatly to our advantage in various ways.

In 1900 our conference debt amounted to \$1,778. This debt we tried to reduce year by year, and still keep our workers in the field. On Dec. 31, 1904, the debt was paid, and we had on hand nearly seven hundred dollars to start on in 1905. The tithes for 1904 amounted to \$4,407.77, or about \$5.46 per capita. Our brethren in Norway earn, on an average, from four to five dollars a week, our sisters and children much less. We have two church-school teachers who receive about seventy-five cents a week, besides board and lodging, and I might add that we have four church-schools, with an attendance of about forty.

The canvassing work has been picking up during the past year, and our book sales amounted to \$7,306.93.

At present we are carrying on health or sanitarium work in two places. Our little plant in Kristiania has been quite busy most of the time, and closed the year with a net gain of about one hundred and eighty dollars. The other institution is carried on by a brother in Hamar, on the self-supporting plan; it is paying expenses, and at the same time is wielding an influence for good.

Our brethren are generally of good courage, and a more earnest spirit seems to be coming in among them. Success has attended our efforts during the winter, for which we are truly thankful.

In some localities we find religious revivals, as they are called here; but there is often such fanaticism carried on in connection with them that these religious excitements do more harm than good. There is also a spirit in connection with these revivals that deceives souls, and when once under the influence thereof, it is very difficult to get away from it.

The faith of many of our brethren here is being sorely tried at times, but we find that those who trust in God and cling to the truth, come out of the trials with a brighter experience.

Since New-year's twelve have been added to the church here in Christiania, and as many more are keeping the Sabbath who have not yet united with us. In Drommen about fifteen have been added to the church by baptism, and several others are in harmony with us, and are awaiting baptism. In other places we find that some have accepted

the truth, but we are unable to report more definitely at this time.

We have truly great reason to thank God for the rich blessings he has bestowed upon us in our work, and we have also good reason to be of good courage in the work.

O. A. JOHNSON.

Christiania, Norway.

The Sanitarium Work in England

ABOUT two years ago a Good Health School was held in the Y. M. C. A. building in Leicester. The school was organized under the auspices and with the active co-operation of the Leicester Food Reform Society, and a membership of over one hundred was secured. Demonstrations in cookery, physical culture, simple remedies, and healthful dress were given in the afternoon, from three to five, and a lecture at eight o'clock each evening. Some of the leading citizens of Leicester attended, and used their influence in behalf of this enterprise; among these was a business man by the name of Mr. J. W. Goddard. He became heartily interested in the prin-



ON THE LAWN OF THE LEICESTER SANITARIUM

ciples of healthful living as taught in the school, and made many inquiries about our health and sanitarium work. To be brief, the outcome of this was that the gentleman made an offer to turn over a well-furnished double-fronted house, and to build and equip necessary bath-rooms, for the starting of a sanitarium in Leicester. He offered the use of this property, without rent, for ten years, on the condition that a sanitarium similar in principle to the one at Battle Creek, Mich., should be started in Leicester.

A few weeks later this offer was presented to the General Conference Committee, then in session at Battle Creek, and it was unanimously accepted, and the committee further voted to furnish fifteen hundred dollars to aid in the establishment of the institution. Work was started upon the bath-rooms the following July, and the institution was ready for dedication in February, 1904. The institution is well equipped with substantial and excellent furniture. No expense was spared to make the bath-rooms attractive and efficient for their purpose, and the total expenditure amounted to several thousand dollars.

The institution was dedicated the same month, and Mrs. Eulafia Sisley Richards, M. D., became resident physician and matron, and the following July she was joined by her husband, Dr. Franklin Richards, who has since been the superintendent of the sanitarium. They have spent a great deal of time in conducting Good Health Schools in the north of England, and in giving health lectures. This field educational work has been the means of making the institution known to the people, and so of bringing an increased patronage.

The institution is not large, and can accommodate only eight or ten resident patients. Of course a very much larger number can be treated in the bath-room, and there is ample scope for growth and extension of the out-patients' department. After taking into consideration the expense involved in securing necessary medical apparatus, and in paying traveling expenses, and various other expenses incurred before the institution was ready for occupation, the sanitarium has practically been self-supporting from the day of opening, and has even shown a small gain. This is very gratifying.

and through the liberal action of the conference it will be possible to establish the institution without incurring any debt.

Space forbids our giving particulars concerning the many interesting cases treated at the sanitarium. Many who have gone there have been restored to health, and have also received spiritual blessings as well. We believe that there is an encouraging future for the institution, and that it can not fail to become more and more successful. It is needless to say that the

founder of the institution, Mr. Goddard, has taken a hearty interest in the place from the beginning. He has been the means of sending patients, and has made the institution known among friends and acquaintances.

The health and sanitarium work is prospering in this country, and we have many evidences of God's blessing upon the work.

The Caterham Sanitarium has a large patronage, averaging from twenty-five to thirty patients all the time. Last autumn we rented two adjoining villas, and now we are using both of them. We feel very thankful to God for the success he is giving us.

The *Good Health* enjoys a splendid circulation, and is becoming self-supporting financially.

ALFRED B. OLSEN, M. D.

"THE presence and cultivation of the spiritual life is an essential element in understanding, and, as a consequence, in maintaining faith in the Word of God. The supernatural element in the Bible is its strength; its super-reasonableness, not its unreasonableness, is its glory."

Religious Instruction in Public Schools

Continued Agitation of the Question in Washington

THE movement for the introduction of religious instruction into the public schools of the District of Columbia has precipitated what has been termed a "raging controversy." Since the date of our last issue almost every day has developed some new contribution to this agitation. In its issue of April 1 the *Washington Post* contained a three-column article by Dr. R. H. McKim, the originator of this movement. This article was quite personal and severe in its tone, being directed especially against Rabbi Abram Simon, and the positions taken in his contribution to this discussion mentioned in our last issue. The following brief extracts will indicate the nature and tone of the argument:—

"The deliberate and carefully considered judgment of our Supreme Court—men of American blood and American tradition, trained jurists also—is not to be set aside by the superficial reasonings of citizens who are not such by birthright. The equal rights which America gives to her naturalized citizens do not confer upon them the gift of correctly interpreting American Constitutional history. When this clever young rabbi tells us that 'every religious element' was 'eliminated from our scheme of civil government,' he contradicts the unanimous decision of the Supreme Court, which declared that this is a religious nation, citing regulations and laws connected with our civil government."

"It is instructive to note that all the opponents of this movement harp on the same string. They know that the principle of separation of church and state is universally dear to the American people; and so they tell the public that we are proposing to attack that principle, though they know that we repudiate such a thought, and they utterly fail to show that it is involved in what we propose. Will the people allow themselves to be deluded by such assertions in default of proof?"

"Let the Christian people of this city take note of Rabbi Simon's declaration that 'the reading of the Bible in the public schools, or religious instruction or worship in the same, are relics of the day which we have outgrown.' This very clearly suggests the next step in the program of the Jews, and their allies, the Judaizers. . . . Next we may expect this new 'holy alliance' between the Jews and the Judaizers and the agnostics will attack the law making the Christian Sunday a day of rest. . . . Let the citizens of this District consider well before helping these men to drive a wedge into the heart of our Christian institutions."

This article marked the first instance in this controversy where any writer has based the argument largely upon race prejudice and an appeal to religious bigotry. The whole community seemed to be stirred with the unfairness of this procedure, if we may judge from the fact that in the *Washington Post*, of Monday, April 3, there appeared six columns of letters dealing with this subject, all except two of which handled Dr. McKim and his argument without gloves. It is, of course, impossible in our limited space to reproduce any considerable portion of

these letters; but their intensely personal nature may be understood from the fact that Dr. McKim's name appeared in them thirty-seven times, in addition to all the phrases and indirect references which kept his personality before the reader.

Extracts From Letters

The following extracts from several of these letters will indicate the character of the arguments. Referring to Dr. McKim's claim that the Constitution provides "that the president of the United States shall be sworn upon the Holy Bible, 'So help me God,'" one writer said, "It is evident that the good doctor omitted the trifling detail of reading that Constitution before he wrote his Jew-destroying dissertation on it. . . . However doubtful the wisdom of establishing 'a course of readings from the Bible' in the public schools, there can be no doubt about the necessity of introducing into the Washington pulpits 'a course of readings' from the Constitution of the United States."

"The most convincing argument I've yet seen for the secularization of the schools is Dr. McKim's rejoinder in the *Post*. Far beyond and much deeper than the reasoning and facts presented is exhibited the attitude, the very state of mind, in its clear and naked manifestation, of the ablest advocate of the religionizing of the schools. His letter is redolent of that intolerance, race prejudice, and dogmatism that liberalism fears most, and against which liberalism has wrested its hardest-won victories. . . . In view of the frank display of spirit with which this change is being advocated, have not the lovers of free thought—the most precious heritage of the ages—the right to take alarm?"

One writer urged that "the same clergy should announce the cessation on its part, of the war, waged without success for about fifteen years, to effect the enactment of a law to enable the clergy, through informers and spies, to put Jews, Second Adventists, and others on the chain-gang."

"If lack of appreciation of American ideals is any evidence, it would appear that Dr. McKim's ancestors were recent immigrants. . . . Not to go outside of the Christian church there is sufficient difference of opinion about the basis of 'morality' to render any such text-book either partizan from one point of view or ineffective from another, and the fact that Dr. McKim characterizes those who oppose his proposal as 'the Jews, and their allies, the Judaizers, and the agnostics,' shows that he would be contented with nothing short of a certain alleged Christianity which even many Christians repudiate.

"Whether Dr. McKim relishes it or not, the evolutionist is the man whom he must deal with, and he is getting to be a numerous quantity both in and out of the church. . . . It is creedalism Dr. McKim wishes to push into the schools in the name of teaching morals. He thinks we 'fail to show' wherein there is a union of church and state in his plan. By 'union' he means a state-ordered and state-supported church. Steps in the direction of an end are not consummations, it is true; but they are steps all the same. If taxing people to teach his theology to children is not a step toward such union, it would be difficult to conceive what would be."

Resolutions by the Baptists

In all three papers of the following day, April 4, there appeared a report of the action taken by the Baptist ministers of this city, which we give herewith in full:—

"The Baptist Ministers' Conference, at its meeting held in the Calvary Baptist church yesterday, adopted unanimously the report of a committee appointed to draft a statement defining its position relative to the question now pending of religious instruction in the public schools. The committee consisted of Revs. Drs. S. H. Greene, pastor of the Calvary Baptist Church; C. F. Winbigler, pastor of the First Baptist Church, and J. J. Muir, pastor of the Temple Baptist Church. The report is as follows:—

"The Baptist Ministers' Conference deplors the present agitation in reference to the introduction of religious instruction in our public schools as unnecessary, unwise, and impolitic.

"It is unnecessary because there is nothing in the present condition of our public schools in the District of Columbia to warrant it. It certainly can not be said that any increase of crime at the national capital has been due to the neglect of proper instruction in our schools.

"It is unwise because it produces friction among citizens, and between faiths, and arouses prejudices for which there appears no adequate justification.

"It is impolitic because, as it is largely a ministerial movement, the cry of clericalism is in the air, and the charge is made, with some seeming reason, that the church is attempting to regulate educational matters.

"We are of the opinion that the rules adopted by the Board of Education and now in operation confer upon the teachers all that is required to enable them to impart proper moral instruction, and that any further regulation, and particularly any course of study relating to the inculcation of religion, is to be deprecated.

"On the general question involved in the discussion we desire to say:—

"1. That the home and the church are the recognized places for religious instruction. If either is derelict, the state is not competent to supply the deficiency; neither is it needed to supplement by any of its agencies the fidelity of either or both.

"2. That it is not the function of the state to teach religion. It has never been conferred on it under our system of government, nor has it the accessories for such instruction.

"3. That whenever the state has assumed that prerogative, it has transcended its legitimate sphere, and some of its citizens have been unjustly discriminated against.

"4. That generally school Boards are so constituted and teachers appointed that their qualifications to determine and direct religious instruction are not favorable thereto. And any attempt to introduce a religious test, either in the election of trustees or in the selection of teachers, would be strongly resented by the American people.

"5. That whenever, even in the most rudimentary manner, religious instruction has been given by the state it has opened the way for further encroach-

ments, with the result of sectarian strife, bitter animosity, and gross injustice.

"6. That the functions of state and church should be kept separate; each should fulfil its own mission and accomplish its own destiny within its duly appointed domain.

"7. That while we are in hearty sympathy with moral instruction in the public schools, we see no reason to recede from the position of our fathers or to depart from the traditions of our denominational history, and we therefore, as the representatives of more than six thousand white Baptists in the District of Columbia, place ourselves on record as opposed to any movement which even by implication favors religious instruction in our public schools. And we do this in the interests of the broadest charity and of the highest aims of education under our public-school system.

"8. We regret the necessity for this statement, but we feel compelled to make it since our attitude has been misunderstood and misinterpreted."

The *Post* of the same date contained the following editorial, under the heading—

"Timely Word by Baptist Ministers"

"It is gratifying to the *Post* to observe that the movement for religious instruction in the public schools of the District of Columbia meets with the strong disapproval of church people, as well as the general public. The statement of the Baptist Ministers' Conference, published to-day, is a clear exposition of the evils that would flow from such an effort. No more certain and speedy method of spreading discord and religious bigotry could be devised than an attempt to introduce religious teaching into schools attended by every class and condition of pupils.

"It is pointed out by the Baptist ministers that the teaching of religion is the peculiar province of the church and the home. The wonder is that, in view of the peace and harmony that have followed the absolute separation of the church and state, there could be found advocates of a reversal of the policy of the founders of the republic. The inculcation of morals common to mankind, recognized as right by Christian, Jew, and pagan, is proper in the public schools; but every child should receive his religious training at home and in the church and Sunday-school. It is not the business of government to enter into the realm of theology. It can not pass the border line without confusion and strife. If churches and homes do their duty as thoroughly as the public schools of Washington perform their work, there will be no increase of crime in the District of Columbia. If there is any increase of crime, which we doubt, certainly it can not be traced to the public schools.

"The firm stand of the Baptist ministers is commendable in the highest degree. Their statement is broad-spirited and incontrovertible. It is timely, and will have a wholesome influence in the community."

The *Post* of Wednesday, April 5, contained an article by Rabbi Abram Simon, under the heading—

"Personal Reply to Dr. McKim"

This reply was "personal" indeed, and was a very severe arraignment of Dr.

McKim's ill-advised appeal to prejudice. The following extracts are sufficient to indicate this:—

"As for the Jews—well! We can consider that later on! But pray, who are the Judaizers? Why not possess the courage to mention them? Surely you did not refer to the Baptists, whose splendid and straight-forward opposition to-day's papers disclose? Did you mean the Seventh-day Adventists, People's Church, Unitarians, and probably Catholics, whose leaders have thus far withheld their views? . . . As for our American traditions and inability, therefore, to understand or appreciate American Constitutional liberty, your statement would be ridiculous were it not so tragically pathetic. Personally, I was born in the South, where, in behalf of the divinity of slavery, you bore arms. Wherein are you any the better prepared to appreciate Americanism than I or my parents? . . . Do you remember the reply that Beaconsfield gave an impudent Englishman who upbraided him for his race and religion, as he rose to make a speech? 'When the ancestors of that gentleman who just spoke were naked and wild savages, roaming wild in the woods, mine were priests and prophets of God.'"

Appeal to the Courts Possible

The Washington *Evening Times* of the same date contained a long article in opposition to this movement, written by Mr. Simon Wolf, a leading representative of the Jews. Mr. Wolf practically served notice that in case the Board of Education granted the petition for religious instruction, the matter would be taken before the courts. He said:—

"This principle has been brought to the attention of a large number of our State courts, and has been invariably sustained, and I venture the prediction that if the Board of Education should, through some mistaken idea of their duty, try to enforce the teaching of religion in the public schools, this question will be taken up by the friends of American liberty to the highest court of our land, to be there, once and for all, settled, not in a haphazard way, but through an exhaustive presentation of all the precedents and facts underlying this important and vital question."

Dealing with the personal nature of Dr. McKim's contribution, Mr. Wolf said, "No one regrets more than I do that Dr. McKim should have placed himself in such an indefensible position, as far as his attack is concerned, with those who differ from him. To arraign any of his opponents on the score of being Jews, Adventists, or Germans, is unworthy of an American or of a Christian minister. It seemed to me that I was back in the '50's: when the Plug-uglies were burning and murdering foreigners on the score of their religion. Indeed, one is almost constrained to believe that the good doctor is a worthy descendant of these Know-Nothings."

Petitions Presented

At the regular weekly meeting of the Board of Education held on Wednesday evening, April 5, a committee representing those who favor the introduction of religious teaching into the public school, presented their petitions and arguments, and the whole matter was fully reported in the daily papers of April 6. One para-

graph in the report runs as follows:—

"The petitions were signed by leading men of the Presbyterian, Methodist Episcopal, Congregational, Lutheran, German Reformed, Disciples of Christ, Baptist (colored), and Methodist (colored) churches of the District. It was estimated that six of the nine denominations submitting the petitions represented thirty-three thousand church-members."

It will thus be seen that in estimating the number of petitioners the same plan was followed as was adopted by those who presented petitions to Congress in behalf of Sunday laws; namely, counting the whole membership of those churches who were represented on the petitions by a few individual signers. This is simply another indication of the fact that this is a church movement, and that those who favor it are acting as church-members rather than as citizens.

Another Hearing

No action was taken by the Board of Education upon the petitions presented, and it was announced that an opportunity would be given on Wednesday evening, April 12, for those who oppose the movement to present their petitions and arguments. A report of this meeting and of further experiences in this movement will appear in our next issue.

W. W. P.

In response to a letter enclosing a copy of our leaflet "Religion in the Public Schools," Mrs. H. K. Schoff, president of the National Congress of Mothers, wrote to Miss Fannie M. Dickerson, editor of the *Youth's Instructor*, a letter from which we make the following extract:—

"The National Congress of Mothers is an absolutely non-sectarian body. Its work is so broad that it includes women of every sect. I am sure that it is not the purpose of any of its leaders to put into the public schools religious instruction. Unfortunately, as I think, a resolution to further the introduction of the Bible into the public schools was passed. I think that moral instruction would have been the term to use. Honesty, truthfulness, unselfishness, and qualities of this kind are desired by every one, and simple training in moral qualities can not be objected to. In a country which includes people of so many ideals, it would be impossible to introduce religious instruction in the public schools, and I am very sure that I voice the sentiment of the officers, in saying that there will be no effort on the part of the National Congress of Mothers to introduce any code of instruction which would not receive the sanction of all creeds."

The Wisconsin Sunday Bill Defeated

OSTENSIBLY in the interests of the laboring men, under the direction of the Wisconsin Sunday Rest Day Association, and backed by strong church influences, a bill was introduced into the Wisconsin Legislature, February 9, requiring employers to grant their employees fifty-two rest days a year, these to be given weekly as far as practicable, and seven of these at least to be on "the first day of the week."

The legislature had decided that no new bills could be introduced after February 10, and was planning to adjourn

by February 25, if possible. It will be seen, therefore, that the friends and promoters of this bill waited until almost the latest possible moment to bring it forward, hoping, no doubt, to have it carried through quickly, and with as little opportunity given for opposition to it as possible.

Immediately upon hearing of the character and terms of the bill, we addressed a letter to each member of the legislature, calling attention to its origin, its religious character and evident intent, as revealed in the words, "seven of these at least to be on the first day of the week," so adroitly woven into it, and how it would operate upon observers of the seventh day of the week. Each letter was accompanied with some of our religious liberty leaflets. We also urged our brethren in Wisconsin to do all they could, by petitions and otherwise, to oppose the bill, and, if possible, to secure a hearing before the committee having the bill in charge.

This course was pursued. Petitions were circulated; letters were written; and a hearing, lasting four hours, at which the friends and opponents of the bill were present and made their arguments, was held March 21; and although the bill got so far as to be reported back from the committee, it was gloriously defeated in the Assembly on March 27, when it came up for final action.

Writing under date of March 30, Elder H. W. Reed, our religious liberty secretary for Wisconsin, says: "I have good news to tell you. The bill 339 A has been defeated. All the praise be unto our God."

A member of the Assembly, writing to Elder Reed of the fate of the bill, says: "339 A has been defeated. Before its defeat I offered an amendment to strike out all reference to Sunday rest, or rather, I should say I had this done. Thus you will understand my attitude on rest days. However, I am sorry to report that the reform crowd defeated the bill in its amended form."

This shows that the enforcement of "Sunday rest" was the real thing the "reform crowd" were after all the time, and that after this element was eliminated from the bill, they had no further interest in it,—were, in fact, opposed to it. A law providing for fifty-two rest days a year, but not requiring at least some of these to fall on Sunday, was not what they were working for. This demonstrates how much real interest these Sunday Rest Day Associations have in "the poor laboring man," and the shallowness and falsity of the "civil sabbath" plea.

In a letter dated March 29, Elder Wm. Covert, president of the Wisconsin Conference, says: "I received word this noon from Senator —, of Wisconsin, stating that the bill 339 A was overwhelmingly defeated on the floor of the Wisconsin Assembly, Monday evening, March 27. This is glad news to us. We had been working hard to bring about this result, and we thank the Lord for the victory that he has given the truth.

"It was my privilege to be present when a hearing on the bill was given before the committee, and put in an earnest protest against it. Elder Jones was present, and rendered excellent service. I enclose a copy of the letter that I sent to each member of the Senate,

and to thirty-five members of the Assembly.

"This affair has given us an excellent opportunity to present the truth to our lawmakers. Many others have also received instruction of the same kind. We had but a very short time to work after the bill was introduced, as the Sunday rest people did not present it until the last day of their opportunity,—doubtless because they were watching us, and did not want us to have much time to work against it. As it was, we secured nearly three thousand signatures upon our petition against it. If we had had more time, we could have secured a great many more. Nearly all the business men in several cities signed the petition against the bill. It has aroused our brethren in Wisconsin to the situation, and we expect to continue working with the people upon this theme."

We are glad for this another victory to the cause of truth and freedom. In this we have another evidence of the Lord's willingness and readiness to work with us and through us, when we, with energy, take up and do the work he has assigned us, warning men against false worship and the enforcement of false worship by law.

We commend what has been done in Wisconsin, also, what was recently done in Missouri, as reported in a late number of the REVIEW, to our brethren everywhere. When evil seemed almost sure to triumph, victories have been gained. Let all take courage. Let these victories be followed up, and the principles of truth disseminated far and wide. Now is the time to sow the good seeds of truth. W. A. COLCORD.

The Tent for Ceylon

SOME time ago the Healdsburg young people responded to Elder Armstrong's call for a tent for Ceylon. Brother H. G. Lucas reports that the fifty-foot tent, made in the college factory, is off for Ceylon, ropes, rings, and all complete. All will be interested in the following paragraphs from Brother Lucas's letter to the Mission Board:—

"The ten or eleven volunteers for work met every difficulty, until, after three months from the day the beginning was made, the tent was finished, shipped, and dedicated free from debt. The young people's society has the morning service every third Sabbath, when they render a missionary program, and take up the regular second Sabbath collection. At this service, February 17, I presented the history of this work for Ceylon, and after reading the financial statement, we knelt and dedicated this tent to the work of the third angel's message in that field. The report was, in part, as follows:—

"The following amounts were raised for the Ceylon tent: By the Healdsburg Young People's Society, \$102.70; by Sister Chaney, South Africa, \$50; by the Sanitarium, Cal., church, \$15.65; total, \$168.35.

"The tent itself cost \$150; mast ring, brake block, and guy-ropes, \$12; total, \$162, leaving \$6.35 to be applied on the freight. Here are some items of interest:—

"Brother Charles Peter, of San Francisco, raised \$10 in a short time. A little boy about seven years of age

secured \$2.15, and sent it in. The wholesale house in San Francisco from which tent material has been purchased gave one hundred pounds of rope, worth \$10. Some money was sent in from an appeal placed in the *Recorder*. About twelve young people in Healdsburg had a share in securing the necessary means, and upon them, as well as upon those who gave, God will bestow a blessing, and we shall yet hear of souls being saved in Ceylon as the result of providing this tent for that needy isle."

"We have since received enough to pay all the freight, and the tent was shipped February 25. This was a good work. Our printer, plumber, and nurse helped materially. Our blacksmith made the mast ring, and donated part of the price. It was the strongest and best ring that he had made. Our prayers still continue for the work and workers in the regions beyond."

Religious Liberty Notes

A son of a United States senator delivered a telling speech against the Sunday rest bill that was recently so overwhelmingly defeated in the Wisconsin Legislature.

Brother Frank Hinkly, of Boston, writes: "There is now a bill before the State Senate, which has passed its first reading, and, if passed, will close everything but sacred(?) concerts here." There is also a half-column editorial in the *Washington Post* of April 5, in which it discusses this proposed New England Sunday law. The editor makes reference to Cotton Mather, and says, "Something of the old-time spirit still lingers around Bunker Hill."

Elder T. H. Purdon, of Rutland, Vt., writes the following concerning the new tract on "Religion in the Public Schools": "I long for the time to come when a systematic arrangement shall be entered into and prosecuted to the fullest extent of the power which the Lord has vouchsafed to his people, to place the tract you refer to in the hands of the teachers everywhere, and all other tracts and literature necessary to place the light before the people. It seems to be just the opportune time to circulate this tract. The question at issue now in Washington will be studied all over the country, especially by leaders and teachers along educational lines, and ought to be studied by every parent in the land."

We quote the following item from the *Workers' Bulletin* of Des Moines, Iowa: "We have had the pleasure of reading from Washington papers of the adoption by the clergymen of that city of the report recommending religious instruction in the public schools. It is very evident that public opinion is divided on the subject, and that many people are in favor of numerous measures that tend toward religious intolerance; and, therefore, even the most conservative must see clearly that the move to Washington was made not a bit too soon to place us in an advantageous position for holding in check some of the fast-rising tendencies toward evil."

B. E. Connerly, superintendent of the Porto Rico Mission field, sends the following encouraging report of a victory over a Sunday bill there: "I write a few words this week to tell you of the victory over the Sunday law which the

Lord has gained for us here in Porto Rico. I knew it was up, and that the ministers and missionaries were pressing the matter as hard as possible, and I made one trip to San Juan to work against it, but I came away feeling that my efforts were almost lost. I made up my mind, however, to be on hand again when it came up for settlement, but while on my way there, I met a man from the House of Delegates on the train, and he told me that it had passed that house with full vote. I felt much disappointed, and had quite a talk with the man about it, and he was not a little interested. I did all that it seemed to me I could, but I confess I really had little hope that it would not pass the executive council, there seemed to be so much in favor of it; but last Tuesday evening at about ten o'clock a telegram came from the capital from the man I had met on the train, saying that it had not passed."

K. C. RUSSELL.

A Letter to Legislators

THE following is a copy of a letter which Elder Wm. Covert addressed to the members of the Wisconsin Legislature, protesting against the passage of the Sunday bill recently introduced and finally defeated in the Assembly of this legislative body:—

"I respectfully but earnestly protest against the passage of the Bill No. 339 A, introduced Feb. 9, 1905, by Hon. Mr. McKenzie. The promoters of this bill claim that its purpose is to secure one day's rest in seven for employees. But this one day upon which the rest is to be secured is the first day of the week,—a day recognized by the promoters of this bill as the Sabbath,—a day to be religiously observed. This is, therefore, asking for religious legislation.

"This bill is one among a number of others which has been prepared through the counsel of the Sunday Rest Day Association of Wisconsin, with the design of giving that association a kind of paternal oversight in matters pertaining to both church and state in Wisconsin. You can find this bill printed in the *Northwestern Mail*, published at Madison, Feb. 3, 1905, six days before it was introduced to the honorable body of lawmakers in the State.

"This federation of churches in Wisconsin is undoubtedly the outgrowth of the National Reform Party, which first took an organized form Feb. 3, 1863, at Xenia, Ohio. The purpose of this organization is expressed in its convention held in Mansfield, Ohio, in the year 1879, which says: 'It seeks such an amendment to the national Constitution as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land.'

"After twenty-nine years of ardent labor to secure such an amendment, they did at last secure, in 1892, a decision that this is a Christian nation. Since that time they have practically demanded that the lawmaking bodies of the States and of the nation shall be their servants to enact such laws as these associations may desire to have passed. It seems that their all-absorbing desire is to control, by civil enactment, the religious practices of the people of the whole country.

This effort is being made in spite of the Declaration of Independence, and in spite of the plain declaration of individual rights in matters of religion in the Constitution of the United States, and also of the several States which compose our national Union.

"It is fully believed by the writer that Christianity is just what the people need. But Christianity is not arbitrary nor dictatorial. When Christ was upon earth, he said, 'My kingdom is not of this world.' The great principle of Christianity is well expressed in the golden rule, which says, 'Whatsoever ye would that men should do to you, do ye even so to them.' No one can, in harmony with the religion of Christ, undertake to compel an individual to do some service contrary to his own conscience. But the bill 339 A does ask some to violate their own conscience. It does practically ask every employer of labor in the State of Wisconsin to have those whom he employs rest at least seven first-days in the year. This is asking for religious legislation.

"Now there are at present one hundred churches of Seventh-day Adventists in the State of Wisconsin, and quite a number of Seventh-day Baptists, besides many other citizens who religiously observe the seventh day of the week. These people are good, law-abiding citizens. But if the bill under consideration should be enacted into law, then these people would be compelled to do a thing which is contrary to their sincere conviction of what is right, or else to live in constant violation of a law of the State. The bill is virtually seeking to compel by law some people to act contrary to their own convictions of right. It may not be so intended, but it would lead to religious persecution, and this is not a thing desired by the lawmaking power of the State of Wisconsin.

"Having from sincere religious convictions sacredly observed the seventh day of the week as the Sabbath of the Lord for a period of thirty-seven years, I have felt it my duty to respectfully offer this protest."

The New Plan

ARRANGEMENTS have been made for the REVIEW to contain the reports of the coming General Conference, and on account of the extra expense involved in the necessary enlargement of the REVIEW to contain these reports and other important matter in connection with the conference, the *two* and *four* months' subscriptions will be discontinued from April 1 to June 30, and the price of the *three* months' subscription increased to *fifty* cents, except to present *paid* subscribers whose subscription may expire before June 30. To these, the regular *three* months' subscription rate will be continued. The General Conference REVIEW rates will, therefore, be as follows:—

Twelve months, \$1.50; eight months, \$1; six months, 75 cents; three months (April 1 to June 30), 50 cents.

No individual interested in the work of the denomination can afford to be without the REVIEW at any time, and especially for the next six months.

The Plan Approved

The plan providing for the publishing of the reports of the proceedings of the

General Conference in the REVIEW has met with the general approval of the people, and the following voluntary expressions copied from some of the letters from conference presidents reveal how they regard it:—

"I think the plan of having the REVIEW AND HERALD the news bearer from the General Conference to the people is a splendid one.

"URBANUS BENDER,
"Pres. Arkansas Conf."

"All things considered, I think the publishing of the proceedings of the General Conference in the REVIEW the better

"URBANUS BENDER,
"Pres. S. D. Conf."

"I like the plan very much.

"F. M. BURG,
"Pres. Western Oregon Conf."

"I am very highly pleased with the plan; am sure it will serve our people better than any past arrangement.

"WM. COVERT,
"Pres. Wisconsin Conf."

"I can say the plan meets my mind exactly.

"C. H. EDWARDS,
"Pres. Greater New York Conf."

"From the very first time I understood the plan, it met with my hearty approval, and we accept it with thanks.

"A. G. HAUGHEY,
"Pres. West Michigan Conf."

"I favor the plan of putting the conference proceedings in the REVIEW.

"S. G. HUNTINGTON,
"Pres. West Virginia Conf."

"I most heartily approve of the plan, and am glad the REVIEW will contain the reports this year.

"R. D. HOTTEL,
"Pres. Virginia Conf."

"I am pleased with the plan.

"R. M. KILGORE,
"Pres. Georgia Conf."

"I am much pleased with the plan of reporting the proceedings of the General Conference in the REVIEW exclusively.

"C. E. KNIGHT,
"Pres. Arizona Conf."

"The plan meets my approval.

"R. C. PORTER,
"Pres. Missouri Conf."

"I am much pleased with the plan. I remember when the reports of the conference were published in the REVIEW, and the people liked it.

"J. M. REES,
"Pres. Southern Illinois Conf."

"I think the plan to be just the right one.

"A. T. ROBINSON,
"Pres. Nebraska Conf."

"I approve of the plan. It is a happy thought, and it is the right move.

"C. McREYNOLDS,
"Pres. Kansas Conf."

"Considering all the phases of the question the reports in the REVIEW will be the best way.

"CLARENCE SANTEE,
"Pres. Southern California Conf."

"We favor the plan, and believe it will have a good effect.

"H. S. SHAW,
"Pres. Minnesota Conf."

"I am very much pleased with the plan, and believe it will be the means of accomplishing much more good for our

brethren and for the cause in general than to publish the reports in the form of a bulletin.

W. J. STONE,
"Pres. Indiana Conf."

"I acquiesce in the plan.

W. H. THURSTON,
"Pres. Canadian Union Conf."

"I am much pleased to learn that the proceedings of the General Conference will be printed in the REVIEW.

S. E. WIGHT,
"Pres. Northern Michigan Conf."

This entire issue of the REVIEW could not contain the expressions approving the plan of publishing the report of the conference in the REVIEW, coming from members of the churches located in all sections of the country.

PUBLISHERS.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$62,256 41
Mrs. Mary Lewis	250 00
Mrs. A. E. Pearce	100 00
Mr. and Mrs. J. H. Baldwin..	100 00
Dr. and Mrs. E. P. Hawkins..	100 00
H. A. Morrison, treasurer....	57 38
Esther N. Merritt.....	50 00
Swedish Conference	36 75
T. T. Heald	25 00
Mr. and Mrs. Phillips	25 00
Edwin D. Clayton	15 00
Mrs. Carrie Merritt and family	15 00
H. Kringel	10 00
W. G. Noslits	10 00
Mrs. Mary Roberts	10 00
J. H. Crocker	10 00
T. W. Manchester	10 00
J. W. Stull	10 00
James Shields	10 00
Daniel Nelton	10 00
Mrs. Fannie Skirving	10 00
Christian L. Hornung	7 50
H. B. Wilkerson	5 50
R. E. Brandt	5 40

FIVE DOLLARS EACH

Frances Wheaton, Mr. and Mrs. E. M. Linander, Mrs. L. E. Taylor, J. Q. Foy, Elder and Mrs. E. W. Webster, J. J. Dean, B. F. Chanel, a friend, Albert F. Prieger, Mrs. Harriet Bowen, Adaline Bowen, Ira D. and Sylvia R. Blanchard and Allen D. Wentworth, Sister A. H. B., J. O. Johnston, William Crawford, Mrs. L. G. Neely, George Alcock, a friend, T. E. Bowen, a friend, Jos. Morford, B. Roberts, Mr. and Mrs. D. L. Covey, a friend, Mrs. M. F. Pratt, Anna Wilson, Mrs. A. L. Kemp.

THREE DOLLARS EACH

Mrs. J. G. Downs, Joe Self, Mrs. H. Rathburn, James Abegg.

Mrs. E. J. LaPlante, \$2.50; J. J. Ellyson, \$2.50; Mrs. J. A. Morrow (Bermuda), \$2.40; W. L. Killen, \$1.85; Mr. and Mrs. P. S. Thweatt, \$1.40; Edith Brebner (New Zealand), \$1.22; Mae Foote, \$.75; Rosie Coulon, \$.60; Nellie O. Loveland, \$.35.

TWO DOLLARS EACH

J. L. Seitz, V. O. Cole, James A. Brown, Mrs. Delia M. Briggs, Mrs. S. S. Thompson, E. A. D. Goodhart, Mrs. J. A. Foster, Maud Speers, T. H. and Florence Henderson, Tom Hege, D. F. Brown, G. W. Stegall, Grace Bishop, H. R. Hill, Frank Bowman, Mrs. C. J. Goodwin.

\$1.50 EACH

Mrs. L. M. Fisher Hill, Charles Briggs, J. M. Fisher.

ONE DOLLAR EACH

Emily Kirkwood, Mrs. A. L. Hoffman, George Lassen, B. A. Taylor, Adolph and Minnie Steiner, "an unknown friend," W. H. H. Ingle, Mrs. W. H. H. Ingle, Mrs. J. A. Brown, Laura Williams, Emma Crandall, Mrs. Weiding, Mary J. Rees, Mrs. Eunice Bubier, A. H. Sturtevant, Mrs. Lilla M. Grant, Mrs. F. Alley, Mrs. R. W. Mayers, Phebe Nichols, Mrs. Lonie A. Pauck, Rex Strom, Ernest E. Farnsworth, S. W. Litchfield, Mrs. Brown, Mr. and Mrs. A. C. Allen, T. J. Burdine, Mrs. S. E. Robinson, Mrs. Emma McDonald, Mrs. A. M. Wilkins, Willie Witt, Mrs. S. A. Condon.

FIFTY CENTS EACH

Mrs. Daisy Ohmer, Mary Brown, George Brown, Mrs. Julia Shannon, Mr. and Mrs. Claude E. Law, Ozie Burdine, J. H. Merritt, Anna McDonald.

TWENTY-FIVE CENTS EACH

F. M. Thayer, Helen Williams, Mrs. Mae Drown, Grace Raymond.	
Mrs. R. Ferguson	\$ 10 00
C. A. Frederick	10 00
Mrs. J. E. Richardson	25 00
Mr. and Mrs. John M. Downs	25 00
Alex Paton	50 00

Total reported\$63,492 01
A further list will follow.

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

Field Notes

THE company at Oakdale, Neb., have decided to erect a house of worship.

A SABBATH-SCHOOL of twenty-five members was recently organized at Gibson, Mo.

A CHURCH of thirty-two members was recently organized at Antelope, O. T., thirteen of whom united with the church by baptism.

"It has been decided," says the *Indiana Reporter*, "to hold a young people's State convention at the Manual Training Academy [Boggs town], April 14-16."

THE church at North Liberty, Ind., has been greatly benefited by recent meetings conducted by Elder Byron Hagle. A number who have been on the background were reclaimed.

THE *Workers' Record* speaks well of the outlook for the canvassing work in Missouri. "The prospects are," it says, "we will have thirty-five or forty canvassers in the field in Missouri this season."

ELDERS R. C. HORTON and W. E. Videto are conducting meetings at Berrien Springs, Mich., with an attendance varying from sixty to two hundred. Two prominent members of the Methodist Church have accepted the truth, which has created quite a stir and some opposition.

ELDER C. J. BUHALTS reports from Martinsville, Ind., that the interest there is still rising. A lady teacher in the Disciple Sunday-school is keeping the Sabbath, against great opposition, and another young lady has also begun its observance. Fifteen persons are ready for organization into a church.

Current Mention

— At Madrid, Spain, April 8, 400 persons were killed or injured by the collapse of a new water reservoir, which was in process of erection.

— Forty-three miners were killed in a coal-mine at Zeigler, Ill., April 3, by an explosion of blasting powder, which is believed to have been the act of some unknown parties. The verdict of the coroner's jury was that the men were murdered.

— One of the greatest and most destructive earthquakes of modern times has devastated a large section of northern India lying to the east of Lahore. It is reported that in the town of Kangra 4,500 out of a total population of 5,000 were killed. The towns of Dharmsala, Simla, Palanpur, Sujampur, and Dhawan were also laid in ruins, with great loss of life, the full extent of which is not yet reported. Lady Curzon, wife of the Viceroy, was at Simla, and narrowly escaped death. Great damage was done in the Kulu Valley. The region affected by the earthquake is said to have a population of about 800,000.

— A gift of \$100,000 made by the head of the Standard Oil trust to the American Baptist Missionary Union has been accepted by that body. The like gift from the same source to the American Board of Commissioners for Foreign Missions (Congregational) has not yet been accepted by that body, but the indications are that it will be accepted within a few days. Dr. Josiah Strong, Rev. Washington Gladden, and other clergymen have protested against the acceptance of the gift, on the ground that the Standard Oil trust is a robber of the people, that a person has no right to give a thing which does not belong to him, and that no one has a right to accept such a gift.

— France and Great Britain have concluded a treaty relating to Morocco, by which France becomes the virtual governing power in that country, the sultan's will in government affairs being subject to that of the French governor. By this treaty it is arranged that the interests of France and England in Morocco are to be preferred over those of other countries for a period of thirty years. The German kaiser, who recently paid a visit to the sultan of Morocco, ignores the claims of France and Great Britain, and has announced that such claims will not be recognized by Germany. There is at present no stable government in Morocco, large sections of the country being ruled by bandits and local chieftains, and the most barbarous practises are perpetrated unrestrained. It is believed by some that the kaiser has designs on Holland, and is preparing to negotiate with France and England for a free hand in that country, in exchange for a free hand in Morocco on the part of those powers.

— Recent dispatches from St. Petersburg show that the revolutionary movement in Russia has attained dimensions which cause it to overshadow in importance the progress of the war with Japan. Every day brings an increasing prospect of a general upheaval in city

and country. "Evidence accumulates," says one dispatch, "that the radical forces are acting in unison, and awaiting a signal, which, it is generally believed, will be given shortly after the Russian Easter. The Terrorists are showing great activity, and reports from all over the country prove that the workmen, who in many cases have been formulating petty demands which are no sooner granted than they are succeeded by others, are acting under instructions from the revolutionary leaders, who are only biding their time." Peasant uprisings, which are generally of a savage character and marked by murder, pillage, and destruction of property, are reported from the Baltic provinces, and the Gore district of the Caucasus, and in many other places civil government is virtually suspended. A dispatch from Samara, dated April 6, says: "The Exchange here, representing commercial connections over a region inhabited by 7,000,000 people, has telegraphed to M. Bouligan, minister of the interior, that the whole area is in a condition of extreme excitement, and that a terrible catastrophe is only avoidable by immediately summoning representatives of the people, in accordance with the terms of the imperial rescript. The Exchange also demanded representation upon the commission which is considering the subject. The peasants are greatly aroused over the reports that the 'intellectuals' are seeking to return them to a condition of slavery." From Moscow come reports of the movements of the Social Revolutionary party for the overthrow of the monarchy and autocracy and the establishment of a republic, for the forming of which a most complete program has been prepared. The main points of this program are set forth in a document issued by the central committee of this party, of which hundreds of thousands of copies have been scattered in all parts of European Russia. The program is divided under two heads, the first covering the "politico-legal" domain, under which is demanded, among other things, the institution of a democratic republic with broad autonomy for the provinces; direct secret universal ballot for all persons without distinction of sex, race, or religion; proportional representation in the national legislature, direct popular legislation; electibility, responsibility, and removability of all officials; separation of church and state; complete freedom of conscience, speech, and of the press; and the abolition of the standing army and the substitution of a national militia. Under the second head, of "national economy and domain," the industrial system is considered, in which is included the hours of labor, wages, state insurance for laborers, child labor, factory construction, etc. The party declares in this part of its program that the earth is the common heritage of all citizens, and demands the abolition of private ownership, with the sequestration of crown, state, and church lands, turning them over to the communes. The ideas of socialism are also applied in the realm of finance. It is reported that the fleets of Admirals Rozhdestvensky and Togo are now close to each other, and the report of a great naval battle is expected within the next few days.

NOTICES AND APPOINTMENTS

General Conference Corporation

THE members constituting the General Conference Corporation are hereby called to convene in Takoma Park, Washington, D. C., at 10 A. M., Monday, May 15, 1905, for the transaction of whatever business may come before the meeting.

The members of this corporation are the members of the executive committee of the General Conference, and all other accredited delegates to the General Conference.

By order of the trustees,
A. G. DANIELLS,
President.

General Conference Association

THE delegates composing the thirty-sixth session of the General Conference are called to convene at 9.30 A. M., Monday, May 15, 1905, in Takoma Park, Washington, D. C., for the transaction of business pertaining to the election of trustees for the General Conference Association, a corporation existing under the laws of the State of Michigan, and the transaction of such other business pertaining to the General Conference Association as may come before the meeting.

By order of the trustees,
A. G. DANIELLS,
President.

Washington Training College

THE first meeting of the members of the Washington Training College is called to convene at 4 P. M., Wednesday, May 10, 1905, for the transaction of such business as may properly come before the meeting.

The members of this corporation consist of the executive committees of the following-named conferences: General Conference, Atlantic Union, Chesapeake, Virginia, West Virginia; the Board of Management of the evangelical work in the District of Columbia, and the Board of Trustees of the Washington Training College.

By order of the trustees,
A. G. DANIELLS,
President.

Special Meeting of the International Publishing Association

A SPECIAL meeting of the International Publishing Association will be held at Washington, D. C., during the biennial session of the General Conference. The first meeting will be held May 18, 1905, at 2:30 P. M., and the sessions will continue as long as necessary to transact the business that may be presented at this time. Important plans and propositions pertaining to the future development of the foreign publishing work will be considered. The constituency of the association, and especially the Board of Trustees and Counselors, should be well represented.

E. T. RUSSELL, *President*,
JOHN F. STABY, *Secretary*.

Washington (D. C.) Sanitarium Association

THE first meeting of the members of the corporation known as the Washington (D. C.) Sanitarium Association are called to convene at 11 A. M., Wednesday, May 10, 1905, in Takoma Park, Washington, D. C., for the transaction of business pertaining to said corporation.

The members of this corporation consist of the executive committees of the following-named conferences: General Conference, Atlantic Union, Chesapeake, Virginia, West Virginia; the Board of Management of the evan-

gelical work in the District of Columbia, and the Board of Trustees of the Washington (D. C.) Sanitarium Association.

By order of the trustees,
H. W. COTTRELL,
President.

Review and Herald Publishing Association

THE members of the Review and Herald Publishing Association are hereby called to convene at 9 A. M., Wednesday, May 10, 1905, in Takoma Park, Washington, D. C., for the transaction of such business as may come before the corporation.

The members of this corporation are the Board of Trustees of the corporation; the executive committees of the following-named conferences: General Conference, Atlantic Union, Canadian Union, Lake Union, Northern Union; the executive committees of the local conferences composing the above-named union conferences; and the stockholders of the Seventh-day Adventist Publishing Association, a corporation of Battle Creek, Mich., who have duly transferred their membership to the Review and Herald Publishing Association, of Washington, D. C.

By order of the trustees,
W. W. PRESCOTT,
President.

Address Wanted

THE address of, or any information concerning, Mrs. E. A. Canfield or Enfield, formerly Webster, will be highly appreciated. She was a member of a Seventh-day Adventist church in Nebraska. Please correspond with A. P. Heacock, 1703 N. Second St., St. Joseph, Mo.

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.

FOR SALE.—New house, new barn, two lots, plenty of fruit and shrubs; five minutes' walk from the Sanitarium. Small payment down, rest on easy terms, or will exchange for a farm in southern Michigan. Address I. W. Schram, Battle Creek, Mich.

WANTED.—To correspond with a competent young dentist, a Sabbath-keeper, who for any cause has not complied with the dental law of California. For such a one a good position is open. Address Dr. J. Brown, care of Seventh-day Adventist college, Fernando, Cal.

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

FOR SALE.—Two-story 8-room house, with 1½ acres joining school home in Hildebran, N. C.; house has been built only four or five years. A well of good soft water and a spring on place, also a barn. Will give time on half of the purchase money if desired. Price, \$700. Address D. T. Shireman, Hildebran, N. C.

WANTED.—To hire good, trusty man for season, with some experience in farming. References given and required. Good wages to right person. Sabbath-keeper preferred. Address W. G. Edeburn, R. F. D. 22, E. Akron, Summit Co., Ohio.

FOR SALE.—The Hygeia Dining Rooms, 5759 Drexel Ave., Chicago, located within one block of the University of Chicago—2,000 students. Widely known as the neatest, cleanest, and only hygienic restaurant in Chicago. Busy season just beginning. At a bargain for cash if sold within 30 days. Address R. Eason, Manager.

Nursery Stock

FIRST-CLASS fruit and ornamental stock of all kinds at reasonable prices. Catalogue for 1905 sent on application. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

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:—

Wm. T. Markel, R. F. D. 1, York Haven, Pa., *Signs, Life and Health*.

Langbein & Bell, R. F. D. 2, Brushton, N. Y., periodicals and tracts.

H. Crippen, Lock Box 240, Alamogordo, N. M., publications for missionary work.

Mrs J. F. Woods, 322 South Detroit St., Warsaw, Ind., *REVIEW, Signs, Life Boat*.

J. E. Hubbard, R. F. D., 1, Shumway, Ill., *Signs, Instructor, Good Health, Life Boat*.

J. S. Leonard, Celoron, N. Y., *Signs, Life and Health, Watchman*, and the tract "An Appeal to Clergy."

C. S. Wilbur, Arabia, Neb., *Signs, Little Friend*, health literature, tracts on the Sabbath and the coming of the Lord.

Mrs. S. A. Williams, 48 156th St., Harvey, Ill., a continual supply of the *REVIEW, Signs, Watchman, Instructor, Little Friend, Good Health, Life and Health*, and tracts.

Robert Sawyer, National City, Cal., care of Paradise Valley Sanitarium, *REVIEW, Signs, Instructor, Little Friend, Good Health, Life and Health, Life Boat*, and *Bible Training School*; also tracts in Japanese and Spanish.

Obituaries

PERINGER.—Died at Sanitarium, Cal., of chronic bronchitis, Sister Frances O. Peringer, in the sixty-fourth year of her age. She was a devoted Christian, and died with a bright hope. A husband and five children mourn their loss. The funeral service was held at the St. Helena Seventh-day Adventist church. C. L. TAYLOR.

MERRIMAN.—Died at Seattle, Wash., Feb. 7, 1905, Brother Alexander Merriman, aged 52 years and 11 months. About ten years ago he gave his heart to God, and joined the Seventh-day Adventist church at Olympia, Wash. He leaves a wife and six children and a large circle of friends to mourn his death. Words of comfort were spoken by the writer, from John 11:25, 26. WM. J. BOYNTON.

LYMAN.—Emma S., wife of L. O. Lyman, quietly fell asleep in Jesus at their home in Stockton, Cal., March 20, 1905, aged 29 years, 11 months, and 20 days. Sister Lyman was a faithful member and earnest worker in the church at Stockton, of which her husband is first elder. Besides her husband, she leaves a son, a father and mother, sisters, and a

brother. Words of comfort and hope were spoken by the writer, assisted by Elder Watson. JESSE D. RICE.

GORDON.—Died at Manistee, Mich., March 8, 1905, Mrs. George Gordon, aged 29 years, 11 months, and 20 days. In youth she consecrated her life to the service of the Master, and was always true. For two years she has been a sufferer, but through it all she was sustained by the Christian's hope. She leaves a husband and one daughter to mourn their loss. Funeral service was conducted by the writer. J. J. IRWIN.

WOODWORTH.—Died March 20, 1905, Sister Lovina Woodworth, aged 86 years, 3 months, and 7 days. She became a Christian in her youthful days. The last thirty-four years of her life she was connected with the Seventh-day Adventist Church. Three children survive her. We are comforted with the thought, "The dead in Christ shall rise." The funeral service was conducted by the writer, in Sister Woodworth's late home, near Fairfield, Ill. C. L. TAGGART.

VIERS.—Died at her home, in Red Lodge, Mont., Feb. 22, 1905, after an illness of two weeks, Sister Arthur Viers, aged 40 years, 1 month, and 23 days. Sister Viers was taken sick with congestion of the lungs, then Bright's disease set in, which caused her death. She leaves a husband and one brother. The funeral service was held in the Seventh-day Adventist church in Red Lodge, and was conducted by the undersigned.

S. H. KIME,
STEWART KIME.

WEBSTER.—Died at Holton, Kan., March 21, 1905, of strangulation caused by accidentally swallowing a bone collar button, which lodged firmly in the windpipe, Paul Sylvester, son of Albert and Lottie Webster, aged 9 years. Although so young, he was a most earnest Christian, and member of the Holton church. His Christian life among all his friends gave the writer opportunity to speak with unusual freedom of the value of the last-day gospel message. The bereaved family feel keenly their loss, but are comforted of God. C. F. PARMELE.

GLADDEN.—Died suddenly at Glen Sutton, Quebec, March 23, 1905, of heart-disease, Willard S. Gladden, aged 69 years and 22 days. Brother Gladden accepted the truth under the labors of Elder Rodney S. Owen fifteen years ago, and became an active member in the church, and was ever ready to lend a helping hand to assist in carrying forward the message. He leaves two sons, five daughters, and other relatives and friends to mourn, but not without hope. The writer was assisted by Elder J. H. J. Kerr (Episcopal) in conducting the funeral service.

H. E. RICKARD.

NESMITH.—Died at Boulder, Colo., March 8, 1905, of consumption, Mary Ella Nesmith. Sister Nesmith was born Oct. 6, 1860, in Boone County, Illinois. Six years later she, with her parents, moved to Vernon County, Wisconsin, where they accepted the message of Jesus' soon coming. At the age of nineteen she went to South Dakota, and after a few years entered the Bible work, to which fourteen years of her life was devoted. Faithfulness characterized all her work. The funeral service was conducted from the home of her brother, near Dexter, S. D. Words of comfort were spoken from Mark 14:8. C. A. BURMAN.

NORMAN.—William Albury Norman was born in Spanish Town, Jamaica, British West Indies, Dec. 11, 1847, and died after eleven days' illness, March 9, 1905, aged 57 years. He was converted in early life, and united with the Methodist church in Kingston, Jamaica. In May, 1892, he decided to take a trip to America; this was the turning-point in his life. He heard and accepted the views held by Seventh-day Adventists, and in January, 1894, he and his wife were baptized, and united with the Brooklyn church. He died with a bright hope of immortality. A wife, five children, and one sister are left to mourn.

The funeral was held at his late residence in New York City, words of exhortation and comfort being spoken by Elder C. H. Edwards and the writer, after which he was laid to rest at the Kensico Cemetery to await the voice of Christ. J. K. HUMPHREY.

BRIGGS.—Died at the St. Helena Sanitarium, March 10, 1905, Mrs. Annie Grant Briggs, aged 56 years. Her husband, Elder Briggs, a blind, but very efficient Seventh-day Adventist minister, died about fourteen years ago, in the same place. During the two years of Sister Briggs's last illness, she was a patient sufferer, exhibiting in a marked degree that meek and quiet spirit which, in the sight of God, is of great price. She rests in Jesus. Words of comfort were spoken by the writer. H. A. ST. JOHN.

WORDELL.—Died at Whitewood, S. D., Feb. 27, 1905, my dear sister, Clara B. Wordell, aged 53 years, 7 months, and 10 days. In very early life she was converted and united with the Methodist Church. She accepted present truth in 1877, and continued faithful until her death. She leaves a husband, two daughters, four brothers, and three sisters to mourn her death, but we are comforted with the blessed hope. A short funeral service was conducted in the Methodist church at Whitewood by the Methodist pastor and myself, after which her body was brought to College View, Neb., for interment.

R. W. PARMELE.

JOHNSON.—Died in Claremont, N. H., March 12, 1905, of rheumatic fever, Mrs. Lou C. Johnson, aged 48 years. She was converted when about twelve years of age, and united with the Friends, Twenty-one years ago, with her husband, she embraced present truth under the labors of Elder H. W. Pierce, in Montgomery, Vt., and united with the Seventh-day Adventist Church. She fell asleep praising God for the blessed assurance that she should be among the ransomed of the Lord at his coming. A husband, two sons, three daughters, her aged father, with other near relatives and sympathizing friends and neighbors, mourn for her. The funeral was conducted by the writer; text, Ps. 15:17. T. H. PURDON.

BAKEMAN.—Died at Bethel, Wis., Feb. 9, 1905, Frank Bakeman, aged 80 years, 5 months, and 24 days. Brother Bakeman was born in Finland. He spent nineteen years on the seas as a sailor. About thirty-four years ago he came to America, and some time after his arrival was converted, and joined the Hundred Mile Grove Seventh-day Adventist church in Dane County, Wisconsin. His health was apparently quite good up to the time of retiring on the day of his decease. While unrobing in the evening, he expired at the side of the bed. We believe he sleeps in Jesus. The funeral discourse was delivered in the Bethel church by the writer, from Heb. 9:27, 28. WM. COVERT.

CROSSLEY.—Died in Trenton, N. J., of old age, Abraham Crossley, aged 84 years. Brother Crossley was converted in middle life, through the agency of a faithful devoted wife, who preceded him to the grave about five years ago. He was born in England, and came to this country in 1863, and enlisted in the Northern army. Settling in Trenton, N. J., he was for years an honored member of the Baptist church of that place. In the summer of 1901 he accepted the truth under the labors of Elder E. E. Franke, and from that day he was unwavering in his allegiance to the third angel's message. Unable to read, he was possessed of a wonderful memory, and so was able to retain much that he heard. Above all, he knew the voice of his Master, so that when the message came, he was eager to accept it. His saintly smile and cheering words are greatly missed by his brethren and sisters. A large company assembled at the funeral, the sermon being preached by the Rev. Dr. J. K. Manning of the Baptist Church, his former pastor, assisted by the writer. Several sons and daughters are left to mourn. C. H. KESLAKE.



WASHINGTON, D. C., APRIL 13, 1905

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

AFTER a somewhat extended vacation, Dr. Margaret Evans, of the St. Helena Sanitarium, returned to her professional duties the first of the present month.

IN his article in the Editorial Department Elder A. G. Daniells mentions in detail some of the plans for the General Conference, now so near at hand, which will be of interest to all.

BROTHER T. A. ZOLLER, of Minnesota, called at Washington on his return from Cuba, where he assisted in the organization of our first Cuban church. He intends to return with his family ere long, to engage in business in Cuba.

WE have received from Rangoon, Burma, an eighteen-page Burmese tract, with cover, entitled "An Open Letter to Christians," printed in the peculiar circular script of that language. We understand that it deals with the Sabbath question particularly.

WE print this week a letter from Mrs. E. G. White to the workers at Takoma Park, and next week we shall print an appeal by the same writer in behalf of the institutions to be established at this important center. We commend both of these articles to the attention of all our readers.

WE do not feel that any apology is necessary for occupying so much space from week to week in reporting the progress of the movement for the introduction of religious instruction into the public schools of Washington, as we know that all our people are deeply interested in this matter. The local feeling over this question has been more intense than ever during the past week or ten days, and the decision of the Board of Education is awaited with the greatest interest.

BROTHER JOSEPH SUTHERLAND, who has faithfully served Union College as business manager for thirteen years, has been obliged to tender his resignation on account of failing health. The Board of Trustees of the college have adopted resolutions expressing their high appreciation of his wise and safe management of their interests, and of the esteem in which he is held by the students and faculty of the college and the citizens

both of College View and of Lincoln. During his long term of service, Brother Sutherland has become well known to many of our brethren in the field, who will unite with us in expressing the hope that he may soon be restored to health and to his place in the work.

ACCORDING to the story as told by Virgil, the Latin poet, the Greeks, who were besieging the city of Troy, appeared under rather suspicious circumstances to donate a huge wooden horse to the Trojans. While some protested, saying, "We fear the Greeks, even when bearing gifts," others welcomed the apparently friendly attitude of their wily foes, and with much shouting the gift horse was drawn into the city, and then the gates were closed as securely as ever. The "real inwardness" of the donation was revealed when, under cover of darkness, the Greeks concealed within the roomy horse, sallied forth, and opened the gates to their companions in arms, who then sacked the city. The ancient Greeks and Trojans have long since passed away, and the mythical wooden horse does not openly play any important part in the affairs of men, and yet the memory of the story still lingers, and we sometimes wonder if human nature is not much the same now as in the days of Troy. Strange reflections; but these are strange times.

FROM across the continent there come to us from our fellow workers, words expressive of their hearty interest in the work now being done in Washington, and of their purpose to co-operate with us in bringing before the people the issues involved. The last number of *The Signs of the Times* to reach our table contains two articles dealing with the movement to introduce religious instruction into the public schools of this city, and announces its purpose to deal fully with the question in future issues. The closing paragraphs of one of its articles are as follows:—

To meet the perverted principles of truth, which would put man in the place of God, and dethrone Divinity, the Master sends to Washington, to America, to the world, his simple message of protest against error, his glorious, uplifting truth, mighty to save. God keep the heart, and nerve the mind, and strengthen the physical man, of all who are engaged in this struggle for liberty, by whatever name called. We bid them Godspeed. We say to them, "The battle is not yours, but God's." May your burning words and ardent work melt hard hearts and win souls to God.

We greatly appreciate these earnest words of encouragement, and we are confident that the many readers of the *Signs* will be both interested in, and

benefited by, its future articles upon this movement. If this effort to unite church and state in Washington, the capital of the nation, should be successful, its influence would be made to extend to all parts of the country. It is therefore, in a very proper sense, a national question, and the *Signs* does well to deal with it.

THE publishers of the *Bible Training School* are preparing a special issue of that publication, which will contain "the full message" as far as the space will permit. Writing of the prospects for a large circulation of this number, Sister Hetty H. Haskell says:—

We have already received orders for forty-five thousand copies, and several others are talking of ordering. These are all in large orders. One man has ordered fifteen thousand, and says he may increase the order. Three men have ordered ten thousand apiece. They expect to devote their entire energy to selling them this summer. They are all hustlers, and we hope and pray that God will richly bless them. A good seller can dispose of two thousand a month, and I think they expect to get others to work with them. One of the brethren who ordered ten thousand worked last summer at six dollars a day in an iron foundry, in charge of work, and could earn his five or six dollars a day this summer; but he says he wants to work for souls.

The homes of many thousands will be visited by this bearer of "the full message," and eternity alone will reveal the results. We hope many others may decide to assist in circulating this messenger of the truth.

Washington, D. C.

WE are thankful to state that there has been an encouraging increase in the amount of donations to the Washington building fund during the last week. The list at present stands at \$63,492.01, leaving \$36,507.99, yet to be raised, which we hope will be furnished by the time of the meeting of the General Conference on the eleventh of May.

We have just received also a most earnest appeal from Sister White for the work in Washington, from which I will quote a few words. The whole article will probably appear later:—

"ELMSHAVEN, SANITARIUM, CAL.,
 "March 30, 1905.

"DEAR BRETHREN AND SISTERS: I am greatly burdened because the money needed for the completion of our school and sanitarium at Takoma Park, comes in slowly. The Lord has said that these institutions should be put in working order as soon as possible. We have no time to lose.

"I address all our church-members. Not merely to a few, but to all, has the Lord entrusted talents, and from each one, according to his several ability, he expects returns. The rapidly increasing wickedness in the world testifies plainly that the end of all things is at hand."

J. S. WASHBURN.