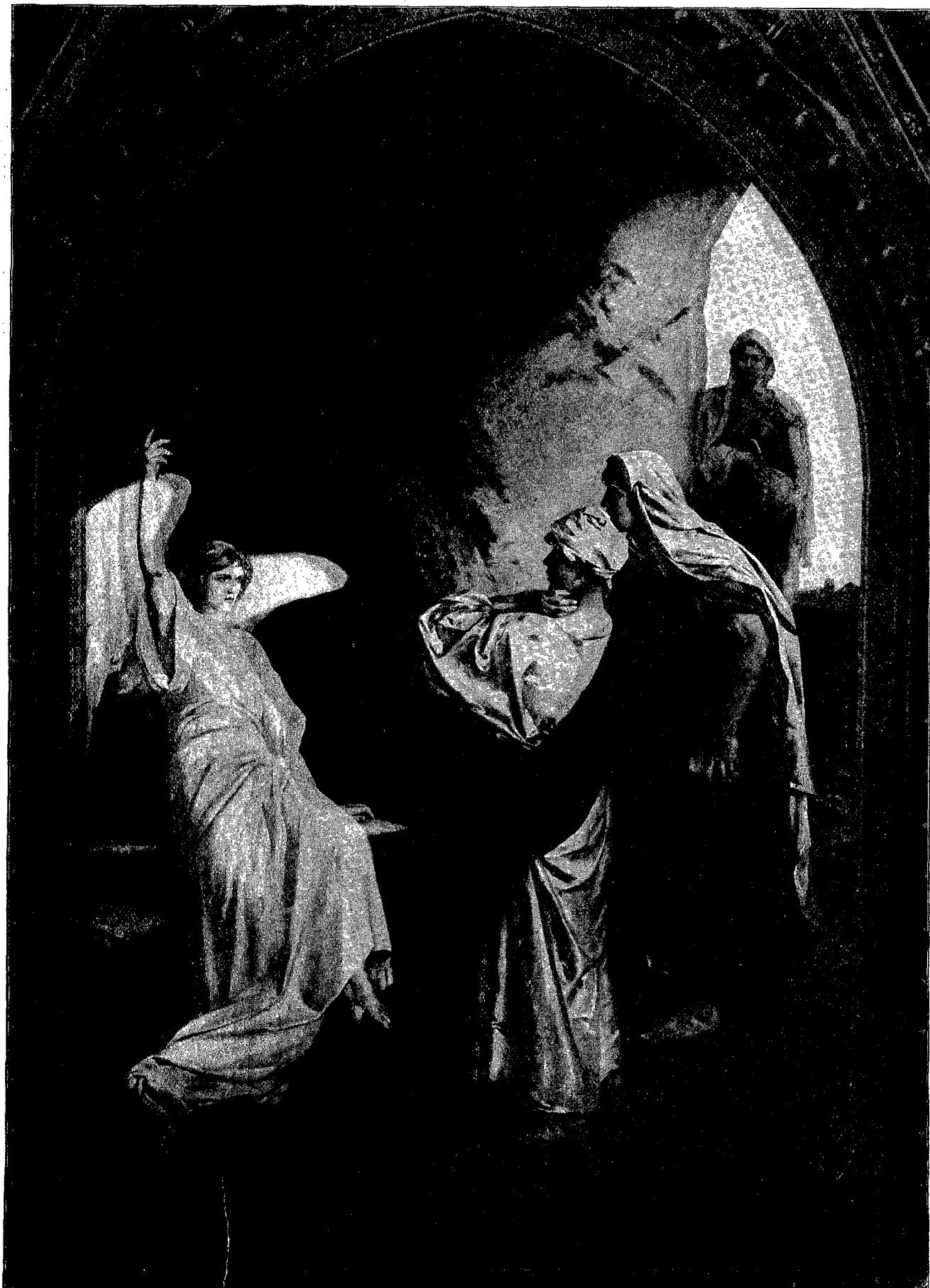


The Advent REVIEW And Sabbath HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, APRIL 20, 1905

No. 16



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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

"He . . . Is Risen"

SORROW and perplexity were changed into astonishment when the two men "in shining garments" said to the women at the tomb, "Why seek ye the living among the dead? He is not here, but is risen." Although his enemies "made the sepulcher sure, sealing the stone, and setting a watch," yet the sinless One triumphed over death, and over the rent sepulcher he proclaimed, "I am the resurrection and the life."

"Vainly they watch his bed,
Jesus, my Saviour!
Vainly they seal the dead,
Jesus, my Lord!

Up from the grave he arose,
With a mighty triumph o'er his foes;
He arose a victor from the dark domain,
And he lives forever with his saints to reign:

He arose! Hallelujah! Christ arose!" The resurrection demonstrates the rightfulness of Christ's claim to oneness with the Father. The resurrection furnishes the ground of confidence for the forgiveness of sins. "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins." The resurrection establishes the certainty of Christ's power over the grave: "I am the first and the last, and the Living One; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." In the likeness and the power of the resurrection we are quickened, and enabled to lead the life of righteousness: "We were buried therefore with him through baptism into death: that like as Christ was raised

from the dead through the glory of the Father, so we also might walk in newness of life." Thus the resurrection is a corner-stone of the Christian faith. And the time is near at hand when "them also that are fallen asleep in Jesus will God bring with him." We need to be often reminded that "He . . . is risen."

"Of What Sort It Is"

As we draw nearer to the close of this hour of God's judgment, we may expect to see the true character of every professed believer in the truth made manifest to us and to the world. That which is hidden will be revealed. There will be combinations of circumstances which will test the genuineness of each one's experience. Those whose profession of religion is a mere cloak for evil practices; those who have refused to heed warning and instruction; those who have more confidence in themselves than in God or his Word; those who have gradually become entangled in Satan's snares by refusing to break away from unhallowed influences and unholy alliances,—all these will, in the court of God's providence, be placed on trial, and they will seal their own destiny either by a genuine conversion to God or by a complete surrender to the rule of Satan. Even now we may see indications that we have entered upon the time of test, and we may experience some sad surprises as we find what we had supposed to be good wheat to be only chaff. When we consider the meaning of these things, we ought not to lose heart, even though there are betrayals of trust and departures from the faith. We have looked forward to this shaking time, and as we see evidences that we have entered upon it, we may count it as one more token that the end is near. "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." "He that endureth to the end, the same shall be saved." What may sometimes seem to us like confusion and failure in God's work is simply the process of purification, a necessary preparation for the outpouring of the Holy Spirit and the closing work of great

power. This is the time when every man's work will be revealed, "of what sort it is." Character is being tested, and choices are being made for eternity.

Religious Instruction in the Public Schools

A Review of the Case—by W. W. Prescott (Seventh-day Adventist)

UNDER this heading there appeared in the *Washington Post* of April 8, an article by the editor of the *REVIEW*, dealing with some of the arguments which had been advanced in favor of the introduction of religious instruction into the public schools. This article is reprinted in these columns without change. The editor said:—

The real question involved in the present demand that definite religious instruction shall be given in the public schools of the District of Columbia, is a very simple one. If it is not obscured by irrelevant statements and arguments, if the attention of the public is not diverted from the real issue to the people who oppose this movement, and if unwarranted assumptions are not accepted as proof, there ought to be little difficulty in arriving at a decision upon this matter.

Preliminary to any serious consideration of the arguments advanced in favor of teaching religion in the public schools, I will briefly refer to the wholesale accusation that those who oppose this movement are "foes of the Sabbath." Why is this issue raised in this campaign? The only possible ground upon which opposition to the introduction of religious teaching into the public schools can logically be regarded as opposition to the Sabbath (meaning thereby the Sunday sabbath) is plainly that this religious teaching will deal with the Sabbath controversy, and that it is expected to maintain, either directly or indirectly, the Sunday side of the controversy. But this reveals at once the sectarian and controversial character of the instruction which will inevitably be given. This ebullition of religious zeal is certainly a boomerang.

But if by "foes of the Sabbath" those are meant who observe the seventh-day Sabbath of the fourth commandment, which it is desired shall be taught in the schools, who are the friends of the Sabbath? It appears to me that another correction would not be out of place.

But leaving appeals to race and religious prejudice unanswered, inasmuch as they carry their own antidote by revealing the spirit which prompts them, let us deal with the real issue. Divested of all irrelevant matters, which, whether so intended or not, are well adapted to confuse the minds of the people, the

real question involved is this: Is it within the legitimate province of the state to give religious instruction in its schools? It is not a question as to how much religious instruction shall be given. Conceding the right to give any such instruction concedes the right to give just as much and just such a kind as is deemed expedient. It logically places the state in control of religion. For this reason those who do not desire a state religion oppose the first step which concedes this principle.

It is constantly urged in favor of this demand for definite religious instruction in the public schools that the Supreme Court has decided that "this is a Christian nation," or that "this is a religious nation," and that, therefore, it will be constitutional for the state to teach the Christian religion. To claim that this opinion of the Supreme Court authorizes the teaching of the Christian religion in the schools of the state is to assert that Christianity is already established as the state religion. This, however, is utterly at variance with the plain declaration made in the treaty with Tripoli, negotiated in 1796, seven years after the adoption of the Constitution. It declared that "the government of the United States of America is not, in any sense, founded on the Christian religion." This treaty was drafted by an ex-Congregational clergyman, and was signed by George Washington. This is a sufficient answer to all the claims, based upon irrelevant quotations, that Washington believed in a union of religion and the state.

This republic was founded as a Christian nation, in the true sense of the term, and for this reason, quoting the words of George Bancroft, "The new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea; . . . not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power." When this principle is once discarded, the glory of this country will depart, and it can no longer be legitimately declared that this is a Christian nation. It is a departure from the Christian principle laid down for nations when the state attempts to become the exponent of religion.

It is a perversion of testimony to quote the opinions of those who believe in a Christian education and in the value of the Bible in the education of the young as supporting the plan of religious education by the state. We are soberly assured that Jefferson presented "a copy of the Bible to each of his grandchildren at the age of twelve years." I commend this practise; but what of it? Why resort to puerile arguments and unfair inferences? Why not quote Jefferson's own words in his preamble to his "Act for Establishing Religious Freedom"? He said: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." If the fact that Jefferson gave a Bible to each of his grandchildren has any bearing upon the present controversy, it indicates that he believed that religious education should be imparted in the home.

Writing to Edward Everett directly upon the question of religious teaching in state schools, under date of March

19, 1823, James Madison said: "The difficulty of reconciling the Christian mind to the absence of a religious tuition from a university established by law, and at the common expense, is probably less with us than with you. The settled opinion here is that religion is essentially distinct from civil government, and exempt from its cognizance; that a connection between them is injurious to both." After reading these quotations will any one further urge the claim that Jefferson and Madison were in favor of teaching religion at the expense of the state?

It has been repeatedly urged that "it is a violation of the broad democratic principle on which our government rests" if the majority are not permitted to have their own way in this matter of teaching religion in the public schools. Even if "the great majority" should join in the demand for religion to be taught by the state, it would be a violation of the true principles of civil government to grant it. On this point I will quote the language of Rev. Samuel T. Spear, D. D., a Presbyterian clergyman: "In order to be a democratic state, governed by the rule of equal and impartial justice, it must leave the religionist and his creed to take care of themselves, concerning itself only with the citizen. The moment the state abandons this ground, the elementary law of a democratic government is gone." "The public school is not a church, or a synagogue, or a theological seminary; but a piece of state machinery, organized and supported for purely temporal ends. It does not propose a complete education; and does not propose a religious education at all, either partial or complete. . . . This we believe to be the true ground on which to place a school system organized and conducted by the authority of an American state. . . . The objections to the doctrine urged by those who dissent from it, when traced to their final application, are simply objections to the system of government which the American people have chosen to adopt, and under which they are now living. Those who are not willing that an American state should occupy this position either do not understand the theory of such a state or are not content to abide by its fundamental doctrine." May it not be just possible that the very man who denounces what he is pleased to term "the Hebrew-German-American interpretation of our Constitution" may be trying to foist upon us an un-American interpretation of that same document? Some good advice has been given in the past to dwellers in glass houses, and it may be worth remembering.

The American doctrine of the democratic principle of government is this: In all matters properly within its sphere the government should be one of a majority; religion is not within the purview of the state, and the minority are protected by the Constitution from the oppression of the majority, no matter how great that majority may be. It betrays a lack of appreciation of the American idea of government to appeal to the example of other countries in arguing the proper relations between church and state in America. It has been well said by Rev. Sanford H. Cobb, in "The Rise of Religious Liberty in America," that "the history of religion

and the church in America, as they stand related to the civil government, presents features unparalleled in the rest of Christendom, and marks a sharp contrast with the religious and ecclesiastical history of Europe." If "this is the only English-speaking country on the globe, except the colony of Victoria, where education is purely secular," it is simply because this is the only country where the American idea of government prevails.

The demand for religious instruction in the public schools is defended on the plea that only a little is now recommended to be introduced—only "four brief sentences." Only four brief sentences, but enough to involve the whole principle. This professedly slight difference between the promoters and the opposers of this movement is parallel to the slight change which the infidel wished to make in the ten commandments and the Apostles' Creed before accepting them. He expressed a willingness to subscribe to both if they would simply take all the "not's" out of the commandments, and insert them in the creed! Only a slight change! It is against just this slight change from a separation of church and state to the union of church and state that "all these formidable batteries have been directed." And the game is worth the powder. When we have conceded the right of the state to teach "these four brief sentences," with or without "a brief exposition of the meaning of these four commandments," we have no further right to protest against a complete state theology.

Here, then, is the real issue: Is it within the legitimate province of the state to teach any religion? If it begins by teaching little, it will soon teach more. In his published sermon upon this subject, the originator of this movement, after recommending the teaching of the ten commandments in the schools, asked the following suggestive question: "But ought not the state to go a step farther than this?" There is every reason to believe that it will "go a step farther," and then another "step farther," since the very arguments advanced for taking the first step demand the repeated taking of "a step farther." The only safe course is to refuse consent to the teaching of even "these four brief sentences," the first step in the wrong direction.

It shows either a woful ignorance or a total misapprehension of the first principles of religious liberty to assert that this proposal to teach religion in the schools of the state supported by compulsory taxation is not a violation of such principles, inasmuch as it is recommended that the children of parents objecting to such instruction "shall be assigned some secular study in some other room." Such reasoning as this indicates that the conclusion was accepted first, and the arguments were then thought of little account. It was Gladstone who said: "Men are apt to mistake the strength of their feeling for the strength of their argument." This seems to be an illustration of just such a case. Of this unique application of religious liberty principles it is necessary to say nothing further than to quote again the words of Jefferson: "To compel a man to furnish contributions of money for the

propagation of opinions which he disbelieves is sinful and tyrannical." The citizen who has no children in school, but pays his taxes for the support of the school, has the same right to protest against religious teaching in the school as has the father of six. This is the Christian and the American idea of religious liberty.

It is no answer to "the temperate and unanswerable arguments" which have been adduced against an attempted violation of the right principle to make the flippant charge that "all the opponents of this movement harp on the same string;" namely, the union of church and state. Why should they not harp on the string which is stretched before them by the promoters of this movement? If the sound is not pleasant, the harping will cease when the string is withdrawn, but not till then.

I believe that crime is increasing to an alarming extent in this country, and that an earnest effort ought to be made to teach to young and old the ten commandments and obedience to them just as they read, but let this be done by Christian methods. Why should the state and the schools be held responsible for the lack of religious influences in the community? The state was never commissioned by the divine Author of Christianity to preach his gospel, and the public schools, being simply a part of the machinery of the state, are not one of the legitimate agencies for teaching religion. Parents in the home, and not teachers in the public schools, have been directed by God to teach his commandments to the children, and the church, not the state, has received the commission to preach the gospel "to every creature." Even a sincere effort to employ the resources of the state in doing the work of the church is "a zeal for God, but not according to knowledge." The case has been well stated by Rev. Dr. Spear in these words: "Those who demand religious teaching and religious worship in the public schools of this country are justly amenable to the charge of seeking a good end by an *unchristian* method. We bring this charge not against their motives, but against what they propose." I have undertaken to oppose this present movement to introduce religious instruction into the public schools because I should greatly regret to see Christianity wounded in the house of its professed friends.

Credulity and Faith

CONSIDERABLE prominence has been given of late in the papers to the exposure of the Storey-Cotton "get-rich-quick" company, of which nothing now remains above what is left by a burst bubble, save vain regrets on the part of the victims who put into it several millions of their dollars. A recent issue of the *Washington Times* prints a list of such concerns which have exploded within a few weeks past, together with the amounts which each had succeeded in abstracting from the pockets of the credulous public; and if the list could be made complete for the time these piratical concerns have been flourishing

in this country, it would be a long one indeed. For years past exposures of the character and methods of such companies have been almost constantly before the public, yet they continue to find victims apparently as easily as ever.

A multitude of people are ready to believe the words of men who advertise to return interest at a fabulous rate on money deposited with them, contrary to all sound business rules and experience. This is credulity. These same individuals, if asked to believe the Word of God, which sets before them real riches, would refuse to do so. They would manifest an entire lack of faith, and would illustrate the difference between faith and credulity. Those whose lives are controlled by faith are never found engaging in such doubtful ventures.

The Bible sets before us the true and only way to get rich quick. That way is to exchange the dross of our human sinful natures for the pure gold of the divine nature and the righteousness of faith. This is the "true riches," which are infinitely more real, more valuable, more free, and more enduring than any riches of earthly origin.

L. A. S.

A New Thing in the Fields

A NEW and very encouraging phase of work presents itself in various mission fields. As different lands were entered in past years, and a constituency was raised up, efforts were made to plant training centers for the development of workers in the field. The fruits of this effort were not immediately apparent, but now the results are appearing.

In South African native work, some of the youth who have received training in the schools are now going out to plant village schools, and to teach the truth in the regions beyond. It is just the beginning of what we shall see in all that vast continent; for the African himself must be trained to run with this message through all those winding paths that thread the African interior.

In other lands, as well, this new era has come to us. All Europe has been busily training consecrated young people who are now going into the field. Australasia is doing the same, with its eyes upon its vast mission fields in the Pacific. In a recent letter from Argentina, South America, Brother N. Z. Town says:—

There is no discouraging word to send from the work here. In every place where there are workers, we hear of souls who are accepting the truth. This is especially true of the young native workers who went out this year from our school.

The effort to train workers during the last few years as the great fields have

been opened has not been in vain. Now we shall see an ever-increasing band of laborers pressing the triumphs of the message among their own peoples, and with a familiarity with local conditions that should give special advantage when seasoned experience has been gained. Yet, of course, there is bound to be a continual call for consecrated helpers from the home land of this message, to join the forces raised up in the fields. There is a great field to be covered within a brief time; for ere this generation closes, the work for the world will be finished.

W. A. S.

A Good Criticism on "The Third Day"

FROM the figurative language of Christ to the carping Pharisees, in Matt. 12:40 ("three days and three nights in the heart of the earth"), some argue that the crucifixion was on Wednesday, and that the resurrection was in the closing hours of the Sabbath. This would place the resurrection on the fourth day, and would squarely contradict the oft-repeated Scripture phrase "the third day," bringing confusion into the whole narrative.

The phrase "the third day" naturally suggests a series of three days, the events of the first being separated from those of the third by one full day only. An old writer and Greek scholar, Dr. Pearson, Bishop of Chester (England), shows that this plain suggestion in our English usage is most emphatically enforced by the original. His criticism on the phrase "the third day," is so simple that the force of it is plainly apparent even to those of us who are not students of Greek. He says:—

According to the constant language of the Greeks and Hebrews, he can not be said to rise to life on the third day, who died upon any other day between which and the day of his resurrection there intervened any more than one day.

He illustrates the usage by referring to our modern word "tertian" (from a root signifying third), commonly used by physicians to describe a fever that comes on every third day, one day intervening between the attacks. Any good dictionary gives the word. Dr. Pearson then quotes from the old Greek grammarians and medical writers to show the same use of the word *tritaïos* among the Greeks, and concludes:—

If the fever be a *tritaïos*, the day of intermission is but one, if *tetartaïos*, two. . . . Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, he did rise *tritaïos*; if he were two whole days in the grave, he rose *tetartaïos*. . . . From *trite* comes *tritaïos*, and from *tetarte*, *tetartaïos*, in which *hemera* [day] is always understood. . . . Thus Christ did certainly rise *te trite hemera* [the third

day], he did rise according to the Greeks, *tritaios*, . . . that is, one day only intervening between the day of his death and the day of his resurrection.

The whole record agrees with this. Jesus was to be crucified and rise again "the third day." Late on that Sunday, as the two disciples walked to Emmaus, they told their unknown companion about the crucifixion, and said, "To-day is the third day since these things were done." Jesus showed himself to the disciples on that third day, the first day of the week, not at all to honor the day, but in order that they might be witnesses to the fact that "he rose again the third day according to the Scriptures."

W. A. S.

Clearing the Pathway

ALL the world is talking about what is happening to Russia, but the real significance of what is taking place in that quarter of the world, and in Russian territory in the far East, is not generally comprehended. It is not set forth in any of the newspaper dispatches or editorials. It should be understood, however, by those who know that present-day events throughout the world are all leading up to that impending greatest of all events—the "glorious appearing of the great God and our Saviour Jesus Christ."

Under the blows struck by Japan's armies, the Russian military power in the far East is breaking up; and under the steady working of the revolutionary spirit, the autocracy at St. Petersburg is shaken to its foundations, and threatened with actual overthrow. All this greatly weakens the system of government under which the name of Russia has been almost a synonym for civil and religious despotism.

The world sees all this, but there is a reason why these things are taking place to-day which the world does not understand. God is bringing about a new order of things in Russia, under which there will be greater religious freedom, that the last gospel message to the world may more swiftly go to the people of that country. All things are in readiness for the final rapid march of the third angel's message throughout the world's unentered fields, and there is no power that can stay such a shaping of events in those fields as will open the doors which God wants opened to the messengers of his truth.

If we look over the record of world events during the time that the last warning message has been spreading abroad in the earth, we shall find many evidences that the hand of God has been shaping history in this time for the rapid evangelization of the world. In many lands we see the opening of doors long closed. In South America the hold

of Rome has been loosened until even in Ecuador the gospel messenger can do his work with comparative freedom. The same thing is true of Cuba and the Philippines. It was not long ago that Rome held political control in these lands, and papal bigotry and intolerance barred the way of the gospel message.

Dull, indeed, are our ears to-day if we can not hear the sounding of the trumpet of God's preparation. We look out over the world-wide field from a far higher standpoint than that of the mere news gatherer or politician, one that reveals to us far more important truths than are discernible from the worldling's point of view. To us, the unfolding of events should be a continual reminder that—

"We are living, we are dwelling,

In a grand and awful time."

It is a day of great things, greater perhaps than the world has seen in any previous time, but the hand of God is clearing a pathway in all the earth for his final message to mankind, and to that work everything else in the earth is made secondary. Everything in the world, and indeed "everything in the universe" now calls upon those entrusted with this final message of truth to make everything in their own lives secondary to its proclamation in all lands, for a witness unto all nations, that the last obstacle to the coming of Christ's kingdom may be removed.

L. A. S.

"Worse and Worse"

THE climax of the exposures of governmental corruption now being described by Mr. Lincoln Steffens, is reached in the April issue of *McClure's*, in which Mr. Steffens dwells at length upon the theme "New Jersey: A Traitor State." While in other States, individually, political "graft" affects directly only the people of that State, in New Jersey it affects the people of all the States. "New Jersey," Mr. Steffens says, "is selling out the rest of us." New Jersey is the trust chartering State, and "she not only licenses companies to do in other States what those States would not license; she licenses them to do in those other States what she would not let them do in Jersey." The citizens of New Jersey, while taxed to the limit of endurance, "pay no direct State tax; the corporations pay all the expenses of the State, and more." And the people of the other States pay New Jersey's expenses through these corporations. The history of legislative corruption in that State, Mr. Steffens shows, is largely a history of legislative control of the State by the railway interests, which Mr. Steffens traces, beginning with the Camden and Amboy in earlier times, down

to the present ownership of the State by the Pennsylvania system. The railways which came into the State secured charters exempting them from county and local taxation, and as the railways increased in size and absorbed more of the property of the State, the burden of taxation fell more and more heavily on the citizens, until the amount of railroad property exempt from taxation amounted to more than one fourth of all property of the State, and the exemption represented an annual tax on the citizens of two million dollars.

Popular government in New Jersey, Mr. Steffens shows, is dead. The State "was turned over to the Republican party, which delivered it up to the Pennsylvania Railroad," which governs for its own benefit and that of other roads and "interests." What is called "pretty good government" by citizens in that State is, Mr. Steffens promises to show in a further article, their "share of the plunder of our business pirates who buy, cheap, her letters of marque, to prey not only on American business, but on American character, and when caught at their crimes, sail for her ports to purchase, cheap, legislative immunity from our laws."

L. A. S.

One of Canada's Pressing Needs

LAST September, Elder W. C. White and the writer attended the Canadian Union Conference held at Knowlton, Quebec. At this meeting we met nearly all our ministers of eastern Canada, and the majority of our brethren and sisters of the Quebec Conference.

These ministers and people united in a most earnest request for us to help them raise four thousand dollars for the Knowlton Sanitarium. They proposed to raise one thousand in Canada, and asked that the conferences in the States be asked to contribute three thousand. Some of their reasons for making this request for help from the States were these:—

First, there is no place in North America where our sanitarium work is calculated to render this cause better service than in Quebec. The Catholic element and influences are strong. For years our cause has languished in that province. The work that has been done by the Knowlton Sanitarium has already exerted a wonderful influence in that section of the country.

Second, for over forty years Canada has been sending contributions of money and youth to our schools and sanitariums in the States. It is true that during the same time the conferences in the States have sent ministers to Canada, and helped to support them. But the con-

stant draining of the Canadian field of its young people who come to the States to attend our schools and enter our sanitariums, greatly weakens the work in Canada.

Third, the Canadian brethren are now struggling to establish one or two small schools, and a small sanitarium. They have taken hold with cheerful and liberal hearts to do all they can financially, but they are not able to place these institutions where they can do the efficient work they should to give them the standing and influence that should attend them.

Fourth, they are starting on a very modest scale, and are aiming to keep from loading themselves down with large institutional debts. They are making brave and successful efforts to become self-supporting. In this they are being greatly blessed. The sanitarium has had a good patronage ever since it was opened. But from a personal, thorough inspection with a large committee at the time of our visit last fall, I am free to say that the institution must have help to provide better accommodations and equipment, if it shall be able to hold the confidence of the public.

These are a few of the reasons why the Canadian brethren ask our brethren in the States for help, and why the General Conference Committee at the College View (Neb.) Council recommended that this request be granted. The cause in Canada should and must be strengthened. This is one of the most important steps to take just now. A few thousand dollars invested in this enterprise will bring large returns later on. May the Lord move upon those who are able to respond to this need. Send your gifts to your State conference treasurer, stating that they are for the Knowlton Sanitarium. A. G. DANIELLS.

Note and Comment

THE following paragraph from an editorial in the New York *Sun* of April 8, should be of interest to people who put their trust and their money in life insurance companies. The editorial, which is entitled "The Hand at the Policyholder's Throat," has reference to the great Equitable Life Assurance Society of New York, which is perhaps the foremost organization of the kind in the world, and one which would be above suspicion if eminence and respectability of officials and directors could make it so. In fact, however, it is anything but that. Note the words of the *Sun*:—

No more flagrant instance, to our mind, of gross, persistent, and systematized dishonesty has ever come to light than that of the Equitable corporation.

Just enough has been revealed to disclose an interminable vista of corruption and speculation in the administration of the most sacred fiduciary institution that we know in our social scheme of life. And what is the result? The trustees and directors, in a panic at the disclosure, resolve to shut it out from public scrutiny, to heap detergents and disinfectants over it, to whitewash the case-moment of the cesspool, and to enshroud the whole unspeakable thing in a fictitious oblivion. They have undertaken the impossible.

This is not all the *Sun* has to say, but it is enough. We believe there is a better kind of life insurance for the Christian than this that the world has to offer.

THE *Northwestern Christian Advocate* of March 22 notes that at Columbus, Ohio, recently, an Ohio court for the first time recognized the Hebrew sabbath as within the meaning of the statute relating to Sunday observance. The *Advocate* says:—

Samuel Rosen, an orthodox Jew, was arrested and fined in police court for keeping his place of business open on Sunday. The case was appealed to the common pleas court, Rosen claiming he had observed the Hebrew sabbath, from starlight on Friday evening to starlight on Saturday evening, and, therefore, was within the law. The court upheld his contention, and reversed the verdict in the police court. This raises a new issue. The law creates Sunday as a legal sabbath, so that every one may be protected in securing his one day of rest in seven. If the Sunday sabbath is generally broken down, the day of rest will go with it.

The Sunday law of Ohio, like that in many other States, contains an exemption clause for observers of the seventh day; but this fact did not seem to weigh in the police court, and the recognition of it by the higher court as a valid defense for one who fails to keep Sunday, is considered by this prominent Methodist journal as raising a new issue, and as tending to break down the Sunday sabbath. This shows the uncertainty of exemption clauses as a defense against those who would overlook or override them in their zeal for the sabbath of state law.

THE educational controversy in Canada is becoming intensified, the charge being now made that Premier Laurier has been led in the matter by Rome. An Ottawa dispatch says:—

A profound impression has been produced by the discovery that Mgr. Sbarretti, the delegate of the pope in Canada, has decided the policy of the government on the school question in the Northwest. It is asserted by opponents of the government that Sir Wilfrid Laurier has negotiated with the representative of his holiness with respect to this matter. The details of the school policy were sub-

mitted to, and were accepted by, Mgr. Sbarretti before Parliament was allowed to know what they were. The subsequent changes, it is asserted, were effected after consultations between Sir Wilfrid Laurier and the representatives of the pope. . . .

The ministerialists strenuously deny that the representative of the Vatican has had a hand in shaping their policy. Still the opposition assert with equal force that they are in a position to establish the charge made.

The papal delegate, it is said, insisted that separate schools for Catholics should be maintained by the government in the two new provinces now being created by Parliament, as is done in Quebec; and the proposition of the government to establish such a system in the Protestant Northwest started the controversy which has since been agitating Canada. It is a part of Rome's plan to strengthen her hold on that country.

IN a scheme of "practical church federation," which has for some time been in force in Maine under the direction of the Interdenominational Commission of that State, are the following agreements, among others, by which federation is carried into effect:—

No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference.

No one will deny the benefit to a community of the elimination of denominational discord and rivalry, and the union of religious forces to advance the work of the church; but how much opportunity does such a plan of federation leave for the proclamation of a new message of divine truth, outside of the work of the older and more popular denominations? How far could the proclamation of the third angel's message go under an agreement by which its adherents would be shut out from any place in which another denomination had previously become established? It will be seen that this federation of the churches makes no provision at all for such a work as believers in the great reform message of present truth are carrying forward in the earth. Its whole power will be in opposition to such an enterprise.

This scheme of church federation is outlined by Professor Anthony, of Cobb Divinity School, in a leading New York journal, the editor of which says that its "success in Maine is an encouragement to the meeting in this city [New York] next November of an inter-church conference for a national federation."

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.

To-day and To-morrow

WILLIAM BRICKEY

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27:1.

O BOAST not thyself of to-morrow;
Thou knowest not what it may bring:
Thy heart it may burden with sorrow,
Thy soul be unable to sing.
To-day, it is thine to win laurels
By battle with wrong for the right;
To-morrow may end all your quarrels
By turning your day into night.

But fret not thyself for to-morrow,
The future will care for itself;
Much trouble is easy to borrow,
More easily borrowed than pelf.
To-day, it is yours, with its burden;
You can not escape what is here:
To-morrow may bring you the guerdon;
Your troubles may all disappear.

Then fret not nor boast for to-morrow,
What good or what ill may betide;
If time bring you pleasure or sorrow,
Remember the Lord will provide.
The hairs of your head he has numbered,
He feedeth the fowls of the air;
Then why should your thoughts be encumbered
With doubts of his fatherly care?

The Work for This Time

MRS. E. G. WHITE

I HAVE a message to bear to our people. For weeks I have not been able to sleep for more than a few hours each night. I am thinking, praying, and planning for the work in Washington. Shall the work at the capital of our nation be hindered for lack of funds? Shall the number of laborers be limited to a very few, when many should be improving the present opportunity to call the attention of the people to the truth for this time? I pray that those of our people who have means to spare will at this time place it in the Lord's treasury, that his purpose for the advancement of his cause may be carried out. This is the Lord's opportune time for the working of Washington and the surrounding suburbs.

Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature. I have seen men and women agitated in regard to present truth, and in need of some one to lead them into clearer light. Night after night I am urging our people to awake from their spiritual slumber, and do their utmost to help in this great crisis in the work in Washington.

God is looking down from his throne, and is sending his angels to this earth to co-operate with those who are teaching the truth. Read the record of the

experience of Philip and the eunuch. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water; and the eunuch saith, See, here is water; what doth hinder me to be baptized? And Philip saith, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea."

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth.

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was con-

verted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth.

To-day, as then, angels of heaven are waiting to lead men to their fellow men. An angel showed Philip where to find this man, who was so ready to receive the truth, and to-day angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts.

There is no place in America of greater importance than Washington. The recent developments in that place show that our brethren moved there none too soon. Angels of heaven directed their course in planting the standard of truth in Washington. Men of influence are being aroused to study the truth for this time. No opportunity should be left unimproved to establish the work firmly in this important place. And our efforts are not to stop there. In many cities the truth has not yet been proclaimed. Workers are to come to the front; men and women who are wise in reaching human minds are to be set at work in every place where there is an opening. Every one who is interested is to be judiciously labored for. The men in high places are to hear the message of truth. Angels of heaven will unite with the Lord's appointed ministers and medical missionaries, aiding them to exert on the minds of the people an influence in favor of the truth.

Philadelphia and other important places should be worked. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart, and keeps me awake night after night.

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury, for the support of the ministers and missionaries who are opening the Scriptures to the people, and working from house to house. These workers are to do their best, as the Lord's light-bearers. As they walk humbly with God, angels of heaven will co-operate with them, making impressions on minds. In the past angels of God have stood beside his messengers, as they have raised the standard bearing the inscription, "The Commandments of God and the Faith of Jesus." The ministers and evangelists who are laboring in the Lord's vineyard must be supported. We may have a part in the work by bringing to the storehouse means for the sustenance of the Lord's chosen ones.

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church-members bear a living testimony

to the power of the truth by denying self, and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord.

Most earnest work is now to be done in proclaiming the message of present truth. Every voice is now to harmonize; every believer is to unite in urging obedience to the law proclaimed from Sinai. Let us unite with the angels of heaven in presenting to our people in every place the necessity of paying a faithful tithe and of bringing to the Lord liberal gifts and offerings.

Never was there a more important time in the history of our work than at present. The message in the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. The means entrusted to you by the Lord for the advancement of his work should be used in sending the gospel to all parts of our world.

The curse of God will surely come upon those who rob him in tithes and offerings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

Shall we not, as a people, come up to the help of the Lord, to the help of the Lord against the mighty? Shall we not with humble hearts confess our sins of neglect? Shall we not return unto the Lord his own? Then he will impart his goods to those who are faithful, that they may do still more for the advancement of his work.

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth.

Our heaviest burden at the present time is for the work in Washington. Angels of God are co-operating with

those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means needed in order for the necessary buildings to be erected? Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means are supplied for the accomplishment of this work?

St. Helena, Cal., March 28, 1905.

Present Tokens

S. N. HASKELL

"WATCHMAN, what of the night?" is the question asked by the Lord. The Lord himself gave the answer, "The morning cometh, and also the night." It is well for the church to ask the same question to-day. There is light for the church that would not be appreciated by those who are not governed by the principles that govern the church. It is a fact that for more than fifty years we have stood before the world as a separate people, looking for the second coming of Christ. There are certain events that cluster around his second coming that to us are tokens of that event, which others do not appreciate.

About forty-five years ago, at a tent-meeting held in Lancaster, Mass., before any organization had been effected in the East, the Spirit of the Lord gave us light respecting certain things that would take place near the end. I was present at the meeting. The brethren were in trial because certain ones felt it duty to move West. So the matter was talked over. And the light given was that the Lord was moving on certain ones to move West. After the truth had gone West in the closing work, God would move on the minds of the brethren to come East, and at that time the work would go with power. It would be after organization was effected; for at that time we were unorganized. Now what have we seen? The truth has gone West, even to the islands of the sea and Australia. It has returned to the eastern portion of the United States, even at the head of the government. Shall we say it has not come with power? The judgment alone will reveal what has been accomplished recently in the city of Washington, in staying the making of an image to the beast. The States have Sunday laws, and all that is necessary to give them force is for the nation to make a law, and then the dragon will speak with authority. Who can not see the providence of the Lord in this? and also see that we are in the closing work of the message?

Again: we have looked forward to the time when nearly entire churches would embrace the truth, when the sick would be healed, when God would work wonders in behalf of present truth, when

his providence would be over his work in a wonderful manner. Could our eyes be opened to all parts of the world at one glance, and see as God sees, there is not a phase of present truth that we have expected to see in the closing work, but in some portions of the world it is being fulfilled at the present hour. Simply because we do not see in our immediate neighborhood all these evidences is no sign that they do not exist. God has not said that everything he has spoken in regard to the closing of the gospel would be fulfilled in every particular in each locality. The Lord has a larger work on hand than to prepare some single township for the coming of the Son of man. The world is to be prepared, and surely we are in the day of his preparation, even in the time when the nations are angry, for his wrath is come; and soon, very soon, we shall see there has not a word failed of all he has spoken concerning his work. The loud cry will come and pass, and probation will end, while the world is going on the same as in the past. And I fear that many, yes, very many, of our people will be dreaming over what they expect to see in the loud cry, and will not awaken until probation has closed.

The openings and methods of labor have so increased that none can say, There is no opportunity for me. There is a place for every one, there are openings of various kinds, and it is only the narrow mind that thinks, because everything is not done in some one particular way, it can not be of the Lord. The Lord has set his hand to the work, and it will be accomplished. To every man the Lord has given his work. The important question with us is, Are we doing the work the Lord has appointed to us? The old ship Zion will enter harbor on time. Everything is working toward this one grand end. God will raise up laborers, and devise agencies that we little dream of to accomplish his purpose in the world. Nothing can be done against the truth, but for its advancement. It is the overruling providence of God that is so shaping matters that before we are aware of it, the work will be finished. May the Lord help us to realize the time in which we live, and to prepare for that glad day; for the morning cometh, and also the night of death and darkness to a sinful world.

South Lancaster, Mass.

Put It First

THE Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last: "What doth the Lord require of thee, but to do justly?" Let that requirement be held in its right place, and our labor problems would be in a fair way of adjustment. We have just heard of a man, now in an honorable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just increase

in wages, and the same day doubled his subscription to a benevolent society. We have heard employers ridicule Christianity because Christian employees did their work in a slovenly way, broke their agreements, and showed no interest in their tasks except to get the greatest pay for the least service. Each one who does his best to fulfil this threefold requirement, putting just dealing first, where it belongs, is doing much to solve labor problems—more, perhaps, than many who propose solutions on platforms and in the press.—*Congregationalist*.

Love

WHAT is the beginning?—Love. What the course?—Love still.
What the goal?—The goal is Love on the happy hill.
Is there nothing then but Love, search we sky or earth?
There is nothing out of Love hath perpetual worth;
All things flag but only Love, all things fail or flee;
There is nothing left but Love worthy you and me.

—Christina G. Rossetti.

A Kind Spirit

WM. COVERT

ONE object of life is to give happiness. It is not all of self, for much we owe to others. Duty demands kind speeches and pleasant actions toward our neighbors. We benefit the church and society by imparting joy and cultivating agreeableness. Sweet words are always acceptable, and he who uses them is in every proper place an honored and welcome guest. A kind spirit does not deal in scandal, nor encourage gossip. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." "Say not, I will do so to him as he hath done to me." "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "A soft answer turneth away wrath: but grievous words stir up anger." "The tongue of the just is as choice silver." "The lips of the righteous feed many." "The mouth of the just bringeth forth wisdom."

Let us be in our spirits as the full-blown azalea, whose blossoms make a brilliant canopy over the whole plant, and hide every defect in foliage and stem. It would seem that this little umbrella of living beauty had been advised by Prov. 15:13, which says, "A merry heart maketh a cheerful countenance."

Should we not in spirit be like the summer rose, and from our lives send forth a fragrance that is sweeter than the odor of incense? Can we not smother our evil thoughts before they have fruited, and drown our evil words

before they are uttered, and learn to live for the betterment of the church and the world?

Bethel, Wis.

Securing an Interest and Co-operation in the Regions Beyond

W. J. STONE

I HAVE been thinking about missions, and how we can best interest the rank and file of our people, and arouse in them a special interest in our work in the regions beyond, so that a constant stream will be flowing to enlarge our borders and extend the work.

As I have thought upon this question, and as I have talked about it to our people, I have been fully convinced that the best way of accomplishing this result is to educate our brethren and sisters so that they shall be conversant with the different mission fields and what is being accomplished. Our brethren are liberal, and they desire to invest money where the greatest amount of good can be accomplished; and when they become acquainted with the fact that ten times as much is being accomplished with the same expenditure of means in our missionary fields as is being accomplished in our home fields, money will be forthcoming with which to carry this glorious message to the ends of the world more rapidly.

But to secure these results we must interest our people, and they must become acquainted with the fields. How can this better be done than by the officers in all our conferences? Let a special effort be made by these laborers to establish in every church in the land the custom of making the second Sabbath in each month a special "missionary day." Have a regular program, and the reading prepared for that day, and instead of one person's reading the whole address, divide it, and have three or four persons read. It will not be so monotonous; and if each person will give his part of the reading some thought, and study the field, he may make the reading of special interest. Have a map, and point out the country where the missionaries are laboring, and in this way a deep interest may be awakened.

Why not establish in all our churches a second Sabbath missionary day, and not divert it to any other use? If a minister is present on missionary day, instead of his occupying all the time, have him take part in the missionary meeting, and help to awaken a deep interest in the proclamation of the message in distant lands.

Our message is to all the world, and it is to be proclaimed in this generation. Then, is it too much to devote one day each month, or twelve days during the year, to a special study of the field, and the work that is being carried forward in all parts of the world?

If live missionary meetings of this kind can be conducted in all our churches

throughout the world once a month, in a short time they will be the most interesting services held, and will be looked forward to with interest by all; and then, constantly keep the need of the weekly offerings before our people to supply laborers for all these fields, and the stream will increase until there will be no lack of funds to carry this gospel of the kingdom to all the world.

Another means of enlisting the interest and sympathy of all our brethren and sisters in the spread of the gospel to all nations, will be the sending of laborers from all the different conferences to these distant lands, to be supported directly from the funds of the conferences. Then when a laborer sends his report, and it is read on missionary day, a special interest will be taken in that field because of our direct connection with that laborer.

My soul is stirred as I consider the importance of this work, and as I have presented these things to our people in our own field, and have seen the interest taken and the willingness to co-operate in the work by adopting the plan of weekly offerings, I have been fully convinced that the greatest need, as we endeavor to increase our offerings, is to make all our people familiar with the fields and the work that is being done. There must be something behind the giving, in order to keep up this constant supply, and what can do this more effectually than a growing knowledge of the field and its prosperity and needs?

I am sure that much has been lost, and that we as laborers are largely responsible for the depleted condition of the treasury, and for the fact that fields must wait and wait, year after year, for the message, because the situation has not been kept constantly before our people, and they have not been familiar with all the needs. May the Lord help us to see the situation as it is, and realize that the demand of the hour is, not to spend the bulk of our means in our own conferences, but to assist in sending this message to the millions who are perishing in distant lands.

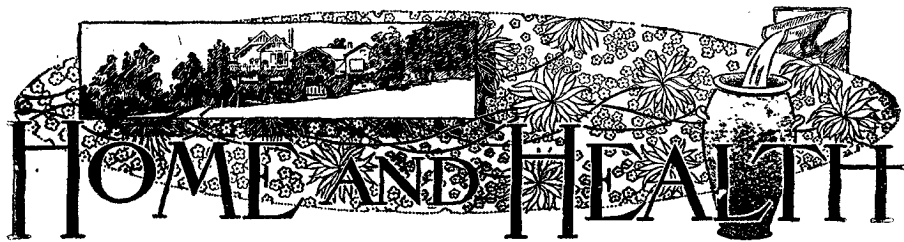
Indianapolis, Ind.

An Appeal

B. K. SIMPSON

THE Lord has impressed it upon my heart that we should be more faithful in paying our tithes and offerings. I firmly believe that if all our people, beginning with May 1, would carry out the instruction given in Mal. 3:10 for three months, it would bring the latter rain and the soon coming of our Saviour. In accepting this promise I understand that it means a complete surrender of ourselves and all we have for service. Let us prove our God, and receive the blessings which he has for us. My prayer is that all will be more faithful in this matter, and thereby means may be provided for sending more laborers to needy fields.

Hotchkiss, Colo.



A Song of the Hills

THE green hills, the clean hills, without
a stain upon them,
When little vernal whispers breathe,
and woodsy attars pass —
When all the glory of the spring's re-
kindled life is on them,
The beauty of the bourgeoned boughs,
the glamour of the grass!

The fair hills, the rare hills, what sight
hath blither seeming
Than they reveal when summertide
sets seal upon the earth!
The meads below them gleaming, the
sky above them dreaming,
And not a tune save those that throb
with melody and mirth!

The old hills, the gold hills, with orient
autumn o'er them —
The autumn with her wonder-loom
whereto she turns her hand,
And, lo, straightway upon them and
about them and before them
A web no mortal skill may match, not
e'en in Samarcand!

The white hills, the bright hills, with
winter skies above them,
The north wind roaring round their
crests — how sagalike its song!
Although the wild storm compass them,
O heart o' mine, we love them —
The cold hills, the calm hills, the
stanch hills, the strong!

The glad hills, the sad hills — how joy
and sorrow blended
Engirdle evermore the paths where
boyhood's feet have clomb!
Ah, how affection clings to them, and
will till life is ended,
The grand hills, the free hills, the
dear hills of home!

— Clinton Scollard, in *Housekeeper*.

Fraudulent Foods

L. A. S.

IN an article contributed to *Public Opinion*, Dr. H. W. Wiley, chief of the Bureau of Chemistry at Washington, makes some interesting and instructive statements on the subject of "Fraud in Food Manufacture." Dr. Wiley has given special attention for years to the work of discovering and testing adulterants in foods, and securing legislation for their elimination, and speaks on the subject with undisputed authority.

Among commonly used food adulterants which are injurious to health, Dr. Wiley mentions artificial coloring substances, such as sulphate of copper, which is used "to preserve and intensify the natural green color of beans, peas, and other vegetables." That this substance "is poisonous in not very large

doses," says Dr. Wiley, "is beyond dispute."

Many of these substances are known by the manufacturer to be harmful, but the latter excuses himself on the ground that he uses proportionally only a very small quantity. On this point Dr. Wiley says:—

"There can be no excuse, it seems to me, to justify the use of a harmful article even in small quantities. . . . Many of the most violent poisons and also the drugs which are used to heal disease may be taken in minute quantities without producing death or disease. And yet this does not in any wise justify their indiscriminate use in food products."

The individual manufacturer who uses a minute quantity of poison in his goods, "forgets," says Dr. Wiley, "that there are a hundred other manufacturers using many different kinds of injurious substances, and all excusing themselves for the same reason. The consumer, however, gets the benefit of all these arguments by finding in his food not one substance, but many substances acknowledged to be injurious, and yet each present only in small quantities. The total of these small quantities, however, becomes a unit which must be regarded as seriously threatening the health of the consumer."

Of the numerous advertised "predigested" foods, Dr. Wiley remarks that the demand for the same "can only be based upon forgetfulness of the fact that abolition of the process of digestion by the use of predigested foods must necessarily lead to weakness, atrophy, and physiological inefficiency of the organs of digestion." There is, however, he says, a great deal of fraud in the claims made for such foods. There is very little predigestion about the most of them. "Of course," he observes, "it is possible before the ingestion of a food to convert the starch largely or entirely into sugar, which is one of the steps of natural digestion. There seems to be, however, but little possibility of predigesting the fats or the proteids of the foods in any successful way. Far better, especially in a state of health, to trust to nature's methods, and each one do his own chewing and his own digesting."

Dr. Wiley gives "a somewhat incomplete list of the articles commonly used as foods which are very often presented in a deceptive way." Among those in which an imitation is often palmed off on the purchaser for the real article, he mentions "butter, honey, cane sirup, maple sirup and sugar, jams, jellies, marmalades, preserves, spices of all kinds, and olive-oil." Among those which often con-

tain chemical preservatives he enumerates "meat, canned vegetables, canned fruits, and catchup." Among foods that are often artificially colored he names "butter, jams, jellies, marmalades, preserves, canned green vegetables, sausages, hams, ices, candies, and cakes."

There can be no doubt that a considerable degree of caution in the use of the prepared foods here enumerated is essential to the preservation of health, to say nothing of guarding against imposition. Dr. Wiley's statements constitute a good argument in favor of a diet of foods which are prepared in one's own home.

Canning Sweet Corn

L. K. MORGAN

I HAVE just taken dinner with Brother and Sister —, members of our little company of Sabbath-keepers of Morrow, Ohio, where meetings were held last fall. Home-canned corn was provided on the menu, which was so much better than the ordinary canned corn that I procured the recipe, and now write it for the benefit of all who are preparing gardens. A good time to get ready for corn canning is at the time of planting. In this part of Ohio, where so much corn is put up for market, the factories always try to provide fresh corn each day.

RECIPE

First, have your (glass or tin) cans thoroughly scalded and cleaned.

Second, fill them with the raw corn cut from the cob, and *press* into can with spoon or other utensil (not by hand) until *completely* full. The fresher the corn, the better it will be.

Third, screw down the cover loosely with thumb and finger, that the air may be permitted to escape while the corn is cooking.

Fourth, provide a boiler with a false bottom, which may be done by using the grate from the oven or some pieces of wood. This will remove the glass from the direct heat of the fire.

Fifth, set the cans of corn in the boiler on the false bottom, and fill with cold water to bulge or neck of jar. Place on stove, and boil from two to four hours, keeping the boiling water up to neck of jar. The time of boiling for one-half gallon glass jars is four hours; one quart glass, three hours; one pint glass, two hours.

Sixth, remove from stove, and as soon as cans can be handled, tighten down covers and place to cool. Keep in a cool, dark place, the same as other canned goods.

In using tin cans solder the little lid on, leaving open the small punch hole while the corn is boiling. After removing from the boiler solder the small hole. High temperature is essential, therefore keep the lid on the boiler while cooking.

JUDGE a food not by the label put on it, but by the label it puts on the eater.

THE WORLD-WIDE FIELD

Our New Station

IDA PILQUIST

AFTER seven months' stay in Sin-tsai Hsien, our mission station here in Honan, we decided to move farther south, and make Lo-shan, one of the out-stations, our future home. Early in May Mr. Pilquist started by mule cart on a two-days' journey, to secure a house in that place. On Friday afternoon he reached the town; and on Sabbath he had a much-needed rest, and met with a few inquirers and a number of people who had heard of his arrival, and had come to see him.

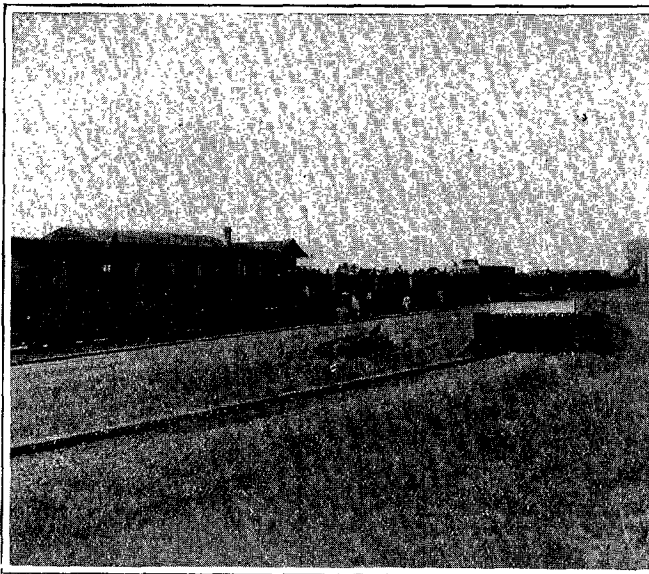
The day after, he started out to find a suitable house; and by the loving providence of the Lord, that same day, before sunset, premises containing six houses and four big courtyards were secured both cheaply and satisfactorily. In Inland China, and especially in this province so newly opened to Christianity, it was indeed remarkable that he was able to rent in such a short time. "For he knoweth our frame; he remembereth that we are dust." The Heavenly Father saw our great need, and his ever-present help favored our move to this place.

During the fortnight's absence, Mr. Pilquist went to Hankow, bought some lumber, etc., and returned again to look after a number of workers who were repairing the houses. A few days more, and he was again in Sin-tsai Hsien, helping me with the packing.

Looking back to my short stay in Sin-tsai Hsien, I must say that most of the time has been spent in weakness. But the supernatural power and strength from on high have proved a wonderful blessing during the months past. No wonder, then, that my strong feelings caused the tears to flow when I cast a last look into the room where sickness, sorrow, and utter helplessness had met with the almighty and sympathizing Jesus, "a very present help in trouble." And there once more I knelt down in thankful remembrance of his life-giving power which restored me to health that memorable day in January. Here, in this very room, the heavenly host ministered unto me. Here the ever-passionate Father, Son, and Holy Spirit

were with me in lonely hours, and their mighty presence changed the death-bed and spread heavenly light and comfort all around. It was indeed heaven on earth. And how I long for the perfect experience when we shall behold the King of kings in his beauty! "I shall be satisfied, when I awake, with thy likeness."

As I look back, I am tempted to ask myself, Was my stay of any profit? Did I accomplish anything? It is not for me to answer these questions; the final day of harvest will surely give the best answer. But so far as human eyes may see, I believe that my feeble efforts, put forth in His name, were not in vain. Certainly our hearts ache to see so little fruit come out from the hard-worked soil in China. But, praise the Lord, it is



TRAIN ON THE HANKOW AND PEKING RAILROAD

not altogether fruitless, although it seems so. Had you seen the poorly clothed women and children flocking in to visit me for the last time, and heard their friendly talks and expressions of sorrow to part from one who had just become their friend, I am sure your heart would have thrilled with hope. I used to gather them around me in a humble room in their neighborhood every other day, and in a simple way tell them the "old, old story." These ignorant, neglected, and ill-treated women had begun to understand a little, and, "Now you are going to leave us," were their solemn words. Yes, I was going to leave them, and make room for the new workers. Our friendly conversation in the courtyard under the blue sky came to a close, and we separated to finish our daily duty. Then a last farewell, and I saw them no more.

Among these women were a few who regularly attended both the Sabbath and the weekly meetings. Another was my

trained Bible woman, Mrs. Chen, who was converted after my healing. Her husband is one of our earnest converts from Sin Iang Cheo, our first mission station in this province. I felt the separation from her more than I can tell, but it was not my privilege to have her future help in my lonely work among the women of China. May the Lord make her a blessing in that place.

We heartily enjoyed the tour down river to this place, and when the houseboat was exchanged for bamboo rafts, our children's delight was beyond expression. It was interesting to see how they enjoyed running barefoot in the refreshing water along the river bank, sometimes helping to pull the rafts forward in the shallow water.

After about eight days' slow progress, we reached our destination safely, for which we feel thankful.

Lo-shan, Honan, China.

The South German Conference

L. R. CONRADI

THE annual meeting for the South German Conference convened at Stuttgart, a city of two hundred thousand inhabitants, January 11-15. There were delegates from Wurtemberg, Bavaria, Baden, Hesse, and Alsace-Lorraine. The conference sessions were held in the regular meeting-hall of the church at this place, which now numbers over sixty members, while the evening services were held in a music-hall, which was crowded every night. Elders H. F. Schuberth and J. T. Boettcher, and the writer assisted in the meetings.

This conference contains a population of thirteen million, and while the South for a time remained rather behind the North in its growth, yet recently it has been coming up well, and the last year shows a healthy increase. Although the president had comparatively little help, yet one hundred and seventeen were baptized, and seven were added by vote, increasing their membership to four hundred and one. The tithe was \$4,381, against \$4,102 in 1903; and their offerings \$954, while for the previous year the offerings were \$594.

The South German Conference paid two tithes to the German Union this year, and although its income was not equal to its expenses by about eleven dollars, yet it had a small surplus from 1903, so that this deficit was easily covered.

Several new churches and companies were added during the year. Very singular is it that these companies and churches were raised up in Bavaria, where we have had the most difficulty in our efforts to carry forward the work. After we had been operating a while in this kingdom, the government stopped our meetings. We have twice appealed to the government to be at least tolerated. In this we have both times been refused. In Nurnberg we have a church of about forty members, and each one who attended the Lord's supper was

fined twelve dollars. I visited one of the higher officials. He excused himself on account of the law. He said that we had liberty, for there was a statute passed in 1803 granting religious liberty; but at the same time it states that no religion can be introduced without the consent of the king. As the king has twice refused to grant us this right, we must still suffer the consequences. But while the government may try to restrain, yet God's Spirit is not bound by earthly powers and governments. It is this very part of the South German Conference that has made the greatest advancement the past year, and we had quite a good representation from that kingdom at the meeting. The church at Ulm, a city of fifty thousand, has also shown a good increase. We were glad to see so many men at the meeting,—men who have lately embraced the message. Twelve were baptized at the conference.

The delegates and the brethren throughout the field have shown a real interest in the financial support of the cause, as they have given liberal Sabbath-school and First-day offerings, and have heartily supported the suggestion to take up a special collection for the Washington fund. Brother Weber was unanimously chosen president for another year, and he will have one ordained minister to help him. Brother Erzenberger is also expecting to settle in this conference, and although he is in the employ of the Union, yet he will help the South German field as much as possible. The conference has three licentiates and five Bible workers to begin the new year.

The canvassing work has shown more growth in the South German Conference than in any other field of the Union, the sales advancing from seven thousand dollars to twelve thousand dollars. One brother sold eight hundred and sixty-five copies of "Great Controversy" in 1904.

There was perfect union in the deliberations of the business sessions. A good spirit prevailed. The work as a whole has shown greater evidences of prosperity than during any previous year.

Friedensau, Jan. 31, 1905.

Experiences in Cuba

JOSÉPH CLARK

Two years ago I came here with my family to do self-supporting missionary work, and began day-labor in a large improvement colony, conducted by American capitalists. Later I worked in the young orange groves covering one thousand acres. I have enjoyed opportunities for doing personal work.

When we came here, we could not rent a house. But we have since been blessed in buying a small house and ten acres of good land, with some orange-trees and nursery stock, on time, only paying interest, which is the same as rent. This company gives colonists the privilege of working for them just when they wish, and is very kind about the Sabbath.

The Lord has blessed all of us in selling some of our small books, Spanish and English Testaments, and *Signs*, and distributing several thousand pages of literature to natives and Americans. We have been permitted to do more for the American negroes here in five months than we did in the States in five years.

The Northern Baptists have begun to hold occasional meetings here. People of the different races gather in the hall, and join in singing familiar gospel hymns, and seem hungry for the word of life. I hope that we may soon have a minister located here. He could find plenty to do among the American settlements, while studying the language. This would help him to get acquainted with the work for the natives.

In business the natives are very shrewd; in their homes they are very kind and hospitable. This causes one to desire to work for them. Many can read. Wages are not so high as in the States; sugar, honey, rice, native fruits, and clothing are cheaper; flour is four cents

All the large towns have a number of Americans. Several American colonies need thorough work. Those having a regular income could come here and learn the language and do good work. It costs more to farm here than it does in the States. Do not expect perfection in Cuba.

I believe there is considerable property among our people that is not being made use of, as rings, jewelry, town lots, farms, etc., which, if sold now while we can sell, and used to start a work in needy mission fields, would result in the salvation of precious souls. Brother, sister, do you want to help some Cuban to be freed from sin? The work is the Lord's. If he impresses you to do something, do not say No. Our time to work is becoming shorter.

Mission Notes

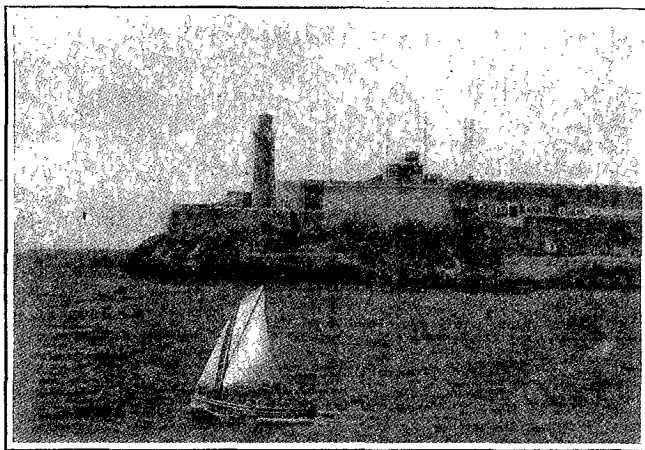
It is announced that every African tribe from the mouth of the Kongo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language.

WHILE the Russian war-ships were passing through the Suez Canal, B. F. B. S. colporteurs were allowed on board, and during one day and one night sold to the sailors seven hundred copies of the Scriptures.

THE only institution in India conducted by Protestants for the deaf and dumb, is that of the Church of England Mission in Palamcottah. It is caring for and educating about a hundred deaf and dumb children. Their progress is said to be rapid, and their achievements wonderful.

OF the Christian women in India, more than thirty per cent can read. But among the women of India as a whole, only seven out of one thousand can read.

A MISSIONARY, who is working among the lepers at Pakhoi, South China, describes one of these poor folk who, though bodily Mr. Ready-to-halt, is spiritually Mr. Greatheart. "He has lost one of his legs, his hands are stiff and useless, besides which he is very weak in body. Nevertheless he can do something, and by the grace of God he does it. During the past three weeks he has been out into the country with a bundle of Gospels, etc., which he has sold to the value of 1,300 cash. You will understand what an amount of work and preaching this means when I tell you that the most expensive book he carried was worth ten cash, and many were only three cash each."



MORRO CASTLE, ENTRANCE TO HAVANA

a pound, corn two cents, beans ten cents. Two crops of corn and beans can be raised each year. Bananas, pineapples, and oranges can be raised during almost all the year.

A few middle-aged men who wish to leave the cities, and who have good health, and are not afraid of pioneer life, could work here in the country. Cuba seems to be a healthier place than the Gulf States. The language is not difficult.

While this is a very difficult field for canvassers of Protestant books, owing to low wages and high expenses, still the present looks like a providential time to at least begin the work in this long-neglected near-by field.

The dry season, from November to May, is a favorable season for people from the Northern States to enter Cuba. No bad fevers prevail. The government is actually getting our towns cleaner, from a sanitary standpoint, than are many towns in the United States.

Those coming here to do gospel work should bring books and Bibles in both English and Spanish, and be prepared to spend some time and money in this pioneer work to get it started. They should not expect to make wages.

THE FIELD WORK

India

CALCUTTA.—The call for our literature from all over the field still continues, yes, is even increasing. Inquiries regarding health foods and garments are also received. To-day a request came from a minister who has been a subscriber to the *Oriental Watchman* for several months, for literature on the different points of our belief. I have asked him to mention the subjects on which he would like reading-matter, and on hearing from him, shall supply him accordingly.

A. G. WATSON.

Japan

TOKYO.—We observed the week of prayer here and at Wakamatsu last week. At Kobe they will be a week or two later. We wait for the readings, then observe the season as soon as we can.

Two more are reported as having united with the Pamegi (Korea) church. Brother Kuniya writes also that they expect to have baptism in Kobe again very soon. And at our meeting in Tokyo yesterday, the names of two candidates were announced to the church. So the work moves along, even though it seems but slowly.

F. W. FIELD.

Colorado

DENVER.—The work is moving onward here. We have organized a class in the church to work with *The Family Bible Teacher*, and Wednesday afternoon of each week is being spent in this work. We come together in the church, and each member is supplied with the number we wish to use that day. We then engage in an earnest season of prayer, after which we all go to our district for work. The Lord is blessing, and openings are being secured for Bible readings. The Lord is greatly blessing in our church services also. March 25 twenty-one souls were buried in baptism; many of these were young people for whom Brethren Meade MacGuire and Farnsworth have been earnestly working. The rest are the fruits of our Sunday evening services, and other efforts.

G. W. ANGLEBARGER.

China

CANTON.—Mr. Anderson is now up the coast at Amoy, in the interest of our work there.

In his last letter, our dear Brother Kei describes his position by reference to the sparrow in Ps. 102:7. He has a brave spirit, but is standing against tremendous odds. Heretofore his wife has zealously advocated the truth among her friends and neighbors; but lately, he says, she has shown a personal interest, and he hopes may take a decided stand to live the message.

So far as we have heard, the others who are interested stand about as at the first—waiting to see if the work is to

have permanent backing. Some time ago some native Baptists went there, and gathered up quite a company. But their work was not given foreign support and was soon abandoned. The people found it embarrassing to return to their old associations, and this makes them a little cautious about another move of that kind. We are still earnestly hoping for a man to take up work there before my husband leaves for General Conference. [Brother and Sister Hankins, of Iowa, are now en route to China.]

Brother Kei is studying the Cantonese dialect, and in a few months we shall be able to speak to him without an interpreter.

Mr. Anderson expects to leave here about January 20 for a trip to Honan, which will require five or six weeks' time, as he wishes to visit each company at the station,—there are four companies now,—and if possible hold meetings for one week with them.

MRS. J. N. ANDERSON.

Fiji

OUR work is progressing. Our brethren are finishing the church. Books and papers are being sold. An Indian storekeeper gave me an order for twelve books the other day. He subscribed for a paper also. Yesterday I secured an order from a Solomon Islander for a book. We are of good courage in the Lord. We hope to push the work.

We came a few miles up the river, and stopped in front of the house of a native whom I knew to be interested. His wife was away, but he did all he could for us. We had a fine visit. He still seems to have a deep interest in our work. We left with urgent invitations to return. He gave us sugar-cane, pineapples, and two fine bunches of bananas. We thank the Lord for the divine graces implanted by the Creator in all hearts.

We stopped overnight at Kamba Point at a native village. We were warmly received. Our host gave us a basket of mummy-apples and some fine drinking nuts. In the morning we were again supplied with nuts, fruits, fish, and vegetables, all of which we accepted but the fish. We gave out tracts and papers, sold a book, and had a few visits. During the twenty-four hours of the Sabbath I spoke about six times. Some of our brethren were away, but we had a pleasant time with those present. Last night I spoke in another town to a large and interested house. I trust that others here will soon obey the truth. We are going to another village to-night, where we have a few Sabbath-keepers, to-morrow to another, and Wednesday to still another, and Thursday shall return to this place. We hold meetings each evening.

(Later.) We had a very good time at Ra, and I believe our trip there will result in good. On Sabbath about fifty of our people were present. I held meetings every night, with good congrega-

tions. We visited the *roko* (high chief), and had a good time with him. He is very favorable to us, though he is not religious. He is fair, and tries to help every good cause. He gave me the courthouse to hold a meeting in. The Wesleyans have the same privilege, for they have no church.

J. E. FULTON.

The Pennsylvania Sanitarium

THREE years ago the present month a sanitarium was opened in Philadelphia by Dr. A. J. Read and a corps of assistants. Although very little has been said concerning this institution by the denominational press, yet it has been doing a vigorous and considerable work from its opening until the present time. Twelve or more persons have engaged in the work. Generally speaking, the institution has prospered financially, by gathering to itself a fair patronage of patients able and willing to pay reasonable rates. This has made it possible for a considerable amount of charitable work to be done for those not able to pay the regular rates.

From the beginning, the work has been hindered because of lack of room, and because the house was not such as would invite those persons who have plenty of money. The need of larger and better quarters has been very apparent for some time.

We believe that the Lord has enabled us to purchase a most attractive and desirable property. About fifteen years ago a wealthy contractor purchased several properties. After removing the houses from the ground, he had erected a magnificent private dwelling facing on Girard Avenue, and a beautiful office building just to the rear of the dwelling, and facing on South College Avenue, the street which runs in front of the famous Girard College. When this property was complete, it cost over one hundred thousand dollars. A great mistake was made in building such an expensive and elaborate private residence in that locality of the city. Financial reverses came to the owner of the property. Real estate values depreciated, and the property passed into other hands, entailing great loss upon the original owner. We purchased the property for \$29,750. Taking into consideration carpets and other articles of furniture which came to us with the house, the purchase price is reduced to \$29,500.

We shall be enabled to conduct the work upon a dignified and proper scale in this property. Such patients as will be able to pay more money into the institution will be brought here. This will make it possible for more free work to be done.

In view of the fact that Philadelphia is the third city on the continent in point of population, and doubtless the first as a center of medical importance, it has seemed most desirable that our medical work be properly represented here. A commodious and attractive property will make it possible for a consecrated and efficient force of laborers to do a work that will adequately represent the rational reform movement which has been committed to our hands.

Doubtless some who read these lines will desire to aid this important work in this great city. To such we will say

that donations of any amount will be gratefully accepted.

You may also aid by encouraging persons of your acquaintance who need sanitarium treatment to come to the Pennsylvania Sanitarium, which, after May 1, will be located at 1929 Girard Ave., Philadelphia, Pa. We also ask the aid of your prayers.

W. J. FITZGERALD,
President Board of Trustees.

Peru

MOLLEND.—It is now more than three weeks since I left Valparaiso, and over eight weeks since I left home. It will be about three months yet before I return to my home.

O, the darkness of these worse than heathen countries! I read of the heathen in China and other countries, how they come and beg the missionaries to teach them about Jesus. How the heart of the worker must bound when one comes to him in such an inquiring

there to be purified?"—"I believe all that the 'fathers' teach us." "But," I said, "the Bible says that the blood of Jesus Christ his Son cleanses us from all sin." "O, that is your explanation! The 'fathers' explain all those things to us." "And when your father died, did you have mass said for him to get him out of purgatory?"—"Yes, sir." "And how much did it cost?"—"O, I do not know. Mother made the contract with the priest."

And thus the conversation continued. I gave her a paper, with the prayer that it might open her eyes.

One can read histories of Roman Catholicism, but until coming to one of these countries, he can not imagine the import of her cup "full of abominations and filthiness of her fornication." If some of those Protestants in the United States who are so anxious to shake hands and make friends with the Roman Catholic Church, and yield the reins of government into her hands, could spend a year or two in one of these countries,

cided to get rid of them. The next day they broke them down, and destroyed all but one of the Virgin, which cost ten dollars United States gold. That they gave to me. They continue to come every night, and all except the oldest son keep the Sabbath; his mother told me that she was going to see his employer, and if he could not continue his work and keep the Sabbath, he would quit. It truly seems wonderful how quickly the Spirit of God can do a work upon hearts. Two more who had formerly gone off with the fanatical movement have returned, and humbly confessed their wrong, and have begged admittance once more to the church.

I am still on the steamer, as it goes slowly. We shall reach Lallas-Lima in two or three days. I am busy writing and translating all day long, and sometimes until eleven o'clock at night; so my time is not lost.

H. F. KETRING.

New South Wales Camp-Meeting

THE annual camp-meeting of New South Wales, Australia, was held December 29 to January 8, at Mosman, one of the suburbs of Sydney.

In some respects this was the best camp-meeting ever held in this State. From fifty to sixty tents were pitched on the ground, but I can not report the exact number of persons in attendance. Besides the regular conference ministers, there were only two or three general workers present.

Profitable youth's and children's meetings were held daily. There was a nice class of young people in attendance, many of whom seemed to realize the importance of the present time. In our future work in the mission fields, we build great hopes on these devoted youth.

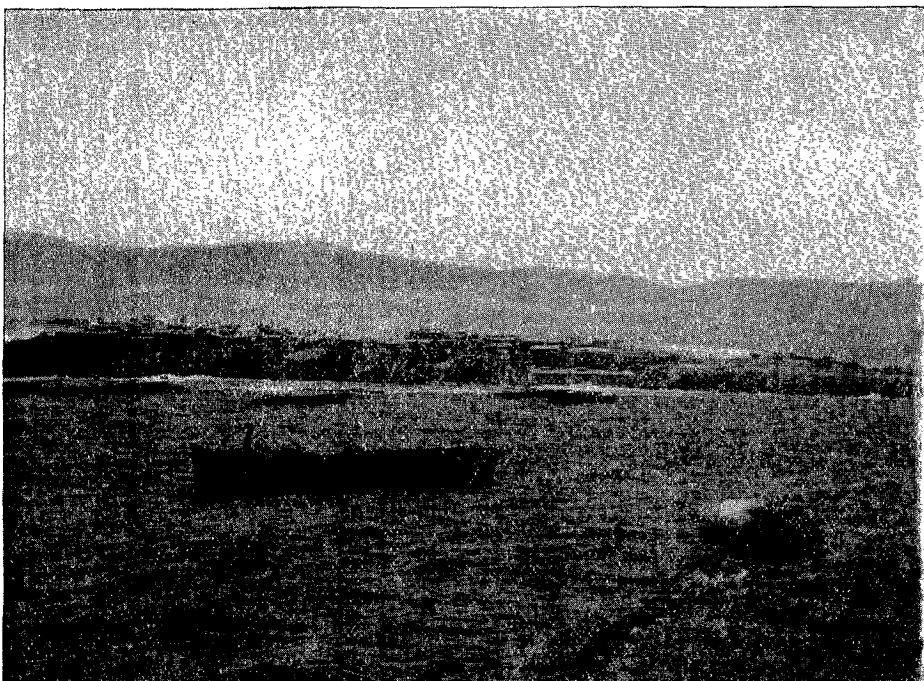
At the beginning of the first Sabbath, a large company gathered in the commodious, clean, and well-arranged tabernacle, to welcome the holy day. To me this was one of the sweetest occasions of the kind in my experience. The peace of heaven brooded over the scene.

The services of the Sabbath were principally conducted by Elders Starr and Cobb. The words spoken at the dictation of the Spirit were responded to by many hearts, and about eighty came forward to renew their consecration, some to seek God for the first time.

At the evening meetings there was a fair attendance and increasing interest to hear the reasons of our peculiar faith, as set forth by the different conference workers. Dr. Kress spoke three or four times on health subjects.

The second Sabbath was the crowning day of the meeting. After a discourse by Elder Cobb, practically the whole congregation made a forward move to seek God for a new consecration. In the afternoon the writer spoke to a large congregation, on our foreign missions, after which Brother McGowan was ordained to the gospel ministry.

On Sunday Brother Salisbury, manager of the Echo Publishing Company, and Brother Johansen, general canvassing agent, set before the people the matter of the transfer of the Echo printing-office from the city of Melbourne to a country place, and asked the brethren to make pledges to support this move. (Our union conference committee had



VIEW OF MOLLENDO, FROM THE HARBOR

way! In Chile it is dark, but here it is still darker. In Chile it is possible to hold meetings, but here the law strictly forbids it. And, worst of all, the people are so deluded that they really think they are Christians.

Yesterday I was in a house to introduce our paper, believing that the inmates were interested in the gospel. I asked the young lady if mass was said every day in the church across the street. "Yes, every day." "Do you go to confession, too?"—"Yes." "How often do you go to confession?"—"About once a month." "Do you believe that the priest can really forgive your sins?"—"Being the minister of God, why not?" "But do you know that he is the minister of God?"—"Of course." "But the Bible teaches that only God can forgive sins."

I then asked, "But do not the priests do wicked things?" "How can the minister of God do wrong?" was her reply. These people are taught, and they believe it, that whatever a priest does is right.

I asked, "Do you believe in purgatory—that when one dies, he must go

they would show a very different attitude toward her.

But I am thankful that our work is yielding some fruit. We are now established in Valparaiso, with a good central location, and at a moderate cost for a large city. Our rent is only a little more than ten dollars a month, that is, the part for which the mission pays. We also have a small hall for meetings, which is full every night of service. We began meetings soon after I reached Valparaiso, in August, and have them three nights in the week. That is all we can attend to, with the other work that must go forward. Before I left, eight or ten had renounced their idolatry, and had decided to keep the commandments of God. Others were interested. Thus you see that the Spirit of God is working with the people.

One family came on Friday night, then on Sabbath, and the lady arose and testified. On Sunday night they came again, and on Monday I visited them, and found their house full of images of the Virgin and of the saints. I spoke to them about their images, and they de-

previously recommended this transfer.) In about thirty minutes, 638 pounds (\$3,190) was pledged. This is a move which we are certain will result in great blessings to the cause in Australasia and its mission fields, as well as to those who have given so liberally.

Before the meeting closed, thirteen repentant souls were baptized. Several have begun the observance of the Sabbath as the result of the meeting, and services are being continued on the same grounds each evening.

E. H. GATES.

Revival in College View

FRIDAY evening, March 31, we began a special series of revival services in this place. The first few meetings were attended by from four hundred to nearly a thousand persons, and it was soon seen that in order to do a definite work of deliverance, it would be necessary to begin with one institution at a time. Accordingly special meetings were begun in the college. The Holy Spirit came with all-pervading influence when the school gathered at the early morning exercises. All recognized the heavenly Guest, and study was put aside. For three mornings in succession the entire school laid aside their work and sought God until nearly one o'clock in the afternoon. With scarcely an exception there was deep repentance and confession of sin on the part of the faculty and the students. A more sweeping victory for God we have never witnessed.

The evening prayer services are turned into special prayer seasons of personal labor for the unconverted. These meetings have also lasted well into the night; and so intense is the desire on the part of nearly all to get a definite experience of victory themselves, and to see their unconverted friends and fellow students delivered, that the electric lights, which are turned off in the power-house at 10 P. M., have left us in the darkness, still praying in little companies. The messages borne are, "Prepare to meet thy God, O Israel," the third angel's message to the world in this generation. In view of this, nothing will meet the demands of the hour but complete surrender, and victory by faith over all known sin. The next effort will be held with the College View church.

R. D. QUINN.

Canadian Sanitarium

THE work at the Knowlton Sanitarium is progressing, and the patronage is gradually increasing, but the Board is laboring under pressing difficulties and great perplexity at the present time. A moderate addition to the building, and equipments and better facilities are needed in order to do successful work, and to give satisfaction to the public.

In the first place, the property was bought very reasonably, and all agreed that it was an opening for the starting of the medical work, for which there seemed to be a demand in the Canadian Union Conference. The work was very satisfactory to all during the first year, and the second year started in with better prospects and greater responsibilities.

The Canadian brethren are doing what

they can to supply the needed improvements and enlargement of the building, and at the annual meeting last fall they were much encouraged with the prospect of some help from the States. We were hopeful of raising three thousand dollars in the States for this worthy enterprise. At the College View Council the brethren favored the raising of this amount, and recommended that we solicit the funds in the Lake and Central Union Conferences. The matter was taken up by personal effort and by correspondence, and a little money was raised. The churches that I visited in Wisconsin responded freely, and some others I believe have contributed some; but very little has been received outside of this.

I mention the matter in this way that all may understand the situation, and that as we present the matter again, all who have not contributed to this fund, and who can and will do so, will be prompt with their contributions, so the work may not be hindered.

Now brethren, we appeal to you once more in behalf of the Knowlton Sanitarium. Knowlton is located about seventy miles east of Montreal in the province of Quebec, a very desirable place for a sanitarium. We desire to raise four thousand dollars to make the necessary improvements. The Quebec Conference has undertaken the task of raising one thousand dollars of this money, and we appeal to our brethren in the States to raise three thousand dollars with what has been contributed. We are asking our brethren in the other conferences in Canada to contribute to this fund, and no doubt they will assist, more or less, as they are able. I know that in some union conferences in the States great efforts are being made to build up this same line of work, but it appears to me that the Lake Union, Central Union, and Northern Union Conferences can give us the desired help, and it is to these conferences we especially appeal.

This amount of money will put the Knowlton Sanitarium in shape for successful work, and it will then be self-supporting, and a great blessing to the cause in Canada. We appreciate the fact that there are many calls for means, and this is due to the advancement and enlargement of the work.

We believe that all our people are loyal to the cause, and desire to see the work develop and extend to all the earth; and just to the extent that we all put our shoulders to the wheel and lift, the work will move on.

We desire to see the work in Canada become self-supporting and develop workers for the Master, and we hope that time is not many years hence. But at the present time we need help, and we believe the desired amount is forthcoming. Now, brethren, do not pass this matter lightly by. Please consider it carefully, and decide what you can do for this important work at this time.

I have written to several local conferences, according to arrangements, and some have replied that they will assist us. We trust they are working this matter up, and that we shall hear from them soon.

We do not desire to keep this matter ever before the people, neither do we intend to do so. We hope that a suffi-

cient number will be impressed with this need at this time to furnish the desired amount, that we may go on with the work in hand without delay.

Dr. W. H. White, the sanitarium physician, will write something for the benefit of our people respecting the work at the Knowlton Sanitarium, and perhaps others will join us in setting the matter before you, that you may fully understand the situation, its work, and needs at this time.

We feel grateful to all our people who have contributed to the work in this field, and feel sure that many will come to our relief at this time. I would suggest that all money for this purpose be sent to the conference treasurers, specifying what it is for, and the treasurers will send it to Elder S. A. Farnsworth, Knowlton, Quebec, Canada.

W. H. THURSTON.

The Situation in Washington

Further Developments in the Campaign to Secure Religious Instruction in the Public Schools

SINCE presenting their case to the Board of Education, the promoters of the movement to secure the introduction of definite religious instruction into the public schools of the District of Columbia, have made no further special effort to influence public opinion on this question.

In the *Washington Post* of April 8, there appeared an article, written by the editor of the *REVIEW*, occupying two columns of space. This article is reprinted in our Editorial Department.

In its issue of April 10 the same paper contained about three columns of letters upon this subject. One of these was an answer to a previous letter by Dr. W. F. Crafts, in which he attempted to explain to the public why Seventh-day Adventists took such an active part in opposing the efforts to secure Sunday laws and other religio-political movements. This letter, which we give in full, appeared under the heading—

"Adventist Answers Crafts"

"Enforcement of Sunday Laws as a Backward Movement"

"EDITOR POST: Wilbur F. Crafts, in his letter to the *Post*, published in your issue of April 3, stated in regard to the Adventist Church that Rev. 13:11-17, 'is really the center from which all their activities radiate.' Now, we are certain that all Christian people will regard this as a very elevated center from which to radiate our activities, and we are grateful for this kind statement of a partial truth; for, not only from the thirteenth chapter of Revelation, and certain verses therein, do the activities of the Adventists radiate, but from every part of the Sacred Scriptures.

"There is certainly a warning, however, in this special scripture to which Mr. Crafts has made reference, against the very work which he, Dr. McKim, and other religious leaders in Washington are now doing in seeking to secure the funds and the power of the government to teach and enforce a state religion. The grotesque description which he gives of the symbol by which the United States of America is designated on the Adventists' chart would be strikingly ap-

plicable to this government should these gentlemen succeed in causing this government to repudiate the noble principles upon which it is founded, and in their place establish and enforce a state religion—a 'two-horned hog.'

"He tells us in his letter that only certain 'backward States' have fined and imprisoned observers of the seventh day for violation of Sunday laws; and yet a large part of his effort is to secure Sunday legislation in States where no Sunday laws exist, or to secure the enforcement of those already in existence. He has established that which he himself calls a 'Christian lobby' here in Washington, in which political methods are used to bring about religious ends. According to his statement, Alabama, California, Georgia, Maryland, Michigan, North Carolina, Pennsylvania, Arkansas, Florida, Illinois, Massachusetts, Mississippi, Ohio, Tennessee, and Texas are all backward States, for seventh-day observers have been prosecuted in all of the above-named States.

"A short time ago the Sunday law in California was repealed. Mr. Crafts and others labored earnestly to have it re-enacted. He has fought long and with the utmost determination to secure a national Sunday law. Why does he seek to secure such a law, if not that those who do not observe Sunday shall be prosecuted, fined, or imprisoned? Has he or his coworkers ever uttered a word of protest against the placing of honest citizens in prison or in the chain-gangs for the non-observance of Sunday in these so-called 'backward States'?—Not one. On the contrary, in his 'Sabbath for Man,' he has said it would be better for them to 'suffer the loss of one day in seven than for the whole nation to lose its Sabbath'—a parallel to the argument of the high priest, who, favoring the death of Christ, said: 'It is expedient for us, that one man should die for the people, and that the whole nation perish not.'

"If the enforcement of Sunday observance is a step backward, then is he not, by his own confession, in seeking to secure a national Sunday law, and to secure the teaching of religion in the public schools, seeking to turn the wheels of progress of this great and noble government backward into the darkness, the superstition, and the tyranny of the Middle Ages? Thus, before the American people there stands this self-confessed admission that this movement is not forward, but 'backward.' How many of the readers of the *Post* will follow this 'backward' movement?

"J. S. WASHBURN."

Another letter by a Jewish rabbi occupied two columns of space, and was written "to furnish the plain reasons as to why Jews, as citizens and as a religious community, are and should be irrevocably opposed to the proposed measure." One paragraph which dealt with the practical working of the proposed plan, was as follows:—

"A lady school-teacher of the Hebrew faith, in speaking to me of the subject the other day, very wisely remarked: 'Should religious and Bible study enter the curriculum of instruction, and this task be likewise entrusted to me, I shall read to my pupils the Decalogue in its pure and simple meaning, stating that "Thou shalt have no other gods" is

absolute and unconditional; that "Thou shalt not make unto thee any graven image," as an object of worship, is as binding now as in the old days of heathendom; and that all images of a mediator and ideals of an incarnate God are vestiges of paganism. As to the fourth commandment, I shall peruse it without comment. If questioned as to Sunday observance, the answer will follow that it is a misconception from the very start, and is unwarranted by divine authority.' To guard against such and similar 'free thought,' teachers of the Hebrew persuasion will eventually be thrust out of the American schools. Similar ostracism will be practised against other sections of humanity, who differ in part with the set form of moral duties as propagated by Dr. McKim and his particular church."

The letter closed with a striking summary of the Biblical narrative of the destruction of Sodom because of the treatment of strangers who came within its gates, and the writer concluded with these words: "In order to save this blessed country from a similar fate we shall cry out: 'Halt! Oppress not the stranger; let no dissension enter the midst of the community, and beware of religion in the public schools.'"

Action of a Citizens' Association

At a meeting of the Northeast Washington Citizens' Association, held on Monday evening, April 10, and quite fully reported in the daily papers of April 11, a resolution was introduced by the chairman of the committee on schools favoring "the teaching of morals in our public schools—morals founded upon the ethics of the Christian religion, devoid of all dogmas and creeds." This resolution provoked a lively discussion, during which another resolution was offered by the secretary of the association which set forth that the association "views with alarm the attempt now being made to enforce religious instruction in the public schools," and further that "the association regards the churches and the homes as the proper channels through which should be given religious training to the rising generation, and that the public schools should be exclusively devoted to mental and physical education."

At the close of the discussion the resolution favoring religious instruction in the schools was by vote laid upon the table, and the resolution opposing the movement was adopted.

Before the Board of Education

At the regular weekly meeting of the Board of Education, held on Wednesday evening, April 12, a delegation representing the Seventh-day Adventists appeared, by appointment, and presented petitions and arguments against the introduction of religious instruction into the public schools. The delegation consisted of Elders K. C. Russell, W. A. Colcord, A. T. Jones, W. W. Prescott, J. S. Washburn, and G. B. Thompson. Elder Russell opened the hearing by stating that he presented 126 petitions with 2,562 signatures, including all classes of citizens. He called the attention of the Board to the difference between presenting petitions signed by a few members of a church claiming to represent the whole church, and petitions actually signed by the individuals

interested. He declared that upon the petitions which he presented were the names of persons from the various churches whose whole membership had been claimed as in favor of this movement. He also stated that the question was not to be decided by a majority of votes, but that the rights of conscience were individual. The editor of the *Review* then presented, as expressing the attitude of Seventh-day Adventists in this matter, the following—

"Remonstrance Against Teaching Religion in the Public Schools"

"A Protest Based on Christian Principles"

"To the Honorable Board of Education of the District of Columbia:—

"We respectfully represent that in our attitude toward this movement to secure the introduction of definite religious instruction into the public schools of the District of Columbia we are seeking to exemplify those principles of Christianity which set forth the proper relations between the church and the state, and to follow the instruction contained in the Holy Scriptures concerning the relation of Christians to the state. Our position is not one of hostility to religion, the church, the state, or the public schools. On the contrary we truly desire the advancement of religion, the growth of the church, the peace of the nation, and the prosperity of the public schools.

"Believing that the church and the state are both divinely ordained, but for entirely distinct purposes, the one for spiritual and the other for temporal ends, and that the prosperity of both depends upon the faithfulness with which each one follows the divinely ordained plan of a complete separation the one from the other, we feel constrained as citizens who are also Christians, to oppose any effort, however sincere it may be, to advance the interests of religion and morality by employing methods and agencies which seem to us to involve a union of church and state. Such a movement will beyond question prove ineffective, inasmuch as it is itself a violation of a fundamental principle of the Christian religion. The fruit of it will necessarily be a worse crop of evils than those it seeks to counteract.

"We therefore present this most earnest remonstrance against the introduction of religious instruction into the schools under the control of the Board of Education:—

"1. Because we are firmly convinced that it is a violation of the Christian principle of the separation of church and state, and that it will therefore militate against the best interests of true religion. We heartily believe that the principles of Christianity ought to control the conduct of all the servants of the state, but this is far from saying that a concern for religion should become one of the affairs of state. On the contrary, when Christian principles are followed, there will be no attempt to use state funds and state machinery for the propagation of religion. The divine Author of Christianity has established an entirely different method for advancing the interests of his kingdom upon earth. Anything which savors of compulsion in the support of religion or of enforced attention to the teaching of religion is contrary to that spirit of freedom which

is the very essence of genuine Christianity. The interests of Christianity are best served when there is a free church in a free state.

"That the teaching of religion in the public schools would involve a union of church and state is the view of Mr. Justice Orton, of the Wisconsin Supreme Court, as expressed in the following extract from one of his opinions upon this very question: 'Religion needs no support from the state. It is stronger and much purer without it. This case is important and timely. It brings before the courts a case of plausible, insidious, and apparently innocent entrance of religion into our civil affairs. . . . Morality and good conduct may be inculcated in the common schools, and should be. The connection of church and state corrupts religion, and makes the state despotic.'

"The very fact that it is thought necessary to introduce into this recommendation for religious instruction in the public schools a conscience clause, permitting the withdrawal of a certain class of children while the paid servants of the state are giving religious instruction to another class of pupils, demonstrates most clearly that the proposed plan both enters the realm of conscience and violates the true principles of religious liberty. Christian liberty recognizes the right not to believe, as well as the right to believe, and in a public school the children of unbelievers ought not to be exposed to contempt by any exercise which separates them into a distinct class. Furthermore, the right on the part of the state to introduce religious instruction *with* a conscience clause, involves the right to do it *without* a conscience clause.

"2. Because, being a violation of the divine principle of the proper relation between church and state, it will work injury to the state. Any successful effort to check the spirit of lawlessness which now imperils the stability of government must itself be in harmony with law, or it will encourage the anarchy which it seeks to uproot. We accept as substantially correct the statement of Mr. Justice Story in his commentary on the Constitution of the United States: 'Half the calamities with which the human race has been scourged, have arisen from the union of church and state.' In the words of Mr. Justice Welch, of the Supreme Court of the State of Ohio: 'United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.' 'When Christianity asks the aid of government beyond mere impartial protection, it denies itself.' We seek to avoid the evils which arise from the violation of the true principle by protesting against the first step in the wrong direction.

"3. Because we regard it as an unchristian act for professed Christians, even though they should be in a large majority, to seize upon the power and resources of the state, a political community of free citizens, in order to use them in teaching their views of religion. Our government, either state or national, was not organized for the purpose of teaching religion, and to employ it for

this purpose is a perversion of its legitimate aim.

"4. Because, in view of the differences of belief and practise among professed Christians, it would necessarily involve the state in religious controversies, and in taking sides upon disputed questions. This would be true both between the different creeds and also between the believer and the unbeliever. It is not a legitimate function of the state to act as judge in religious matters.

"5. Because it both establishes a state theology and makes provision for the teaching of the same at public expense. This is the same as the compulsory support of a state religion, one of the inevitable evils attendant upon a union of church and state. As expressing our views of such a procedure, we adopt the words of Thomas Jefferson: 'To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical.' This 'sinful and tyrannical' thing is just what will be done if this present demand is granted. However far the proposition to teach in the public schools only 'four brief sentences' of religion may at first seem from such a thing, this, nevertheless, would be the unavoidable and undesirable result. If the principle be admitted that the state can, to any degree, rightfully teach, direct, or control in matters of religion, a state-established religion is only a question of time.

"6. Because it will necessitate a religious test as a qualification for the public trust of teacher in the public schools, which is both impolitic and unconstitutional. To require a teacher to teach a subject with which he himself is not familiar, or which he is incompetent to teach, would be preposterous, and to demand a religious qualification would unquestionably be a violation of Article VI of the Constitution of the United States, which says: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.'

"7. Because, from what has already developed in the present controversy over this subject, it is evident that the instruction to be given in the public schools would be sectarian instruction, and would inevitably stir up religious controversies and provoke sectarian strife and animosities.

"8. Because it is a departure from the American principle of government as wrought out in the early struggle for the separation between church and state in this country, and expressed in the Constitution of the United States, a document which introduced a new era and established a new order of things in civil government. The evils resulting from a union of church and state had been demonstrated in all the previous history of the world; and it was in view of this that our fathers acted when, in laying the foundation of this national government, they insisted upon a total separation of religion and the state, as has been so forcibly expressed by Bancroft, in his 'History of the Formation of the Constitution':—

"No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual,

and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy state; and so it continued till a new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, and chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state.

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things with the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.'

"With such a beginning for this nation, and with over a century of religious freedom as a beneficent result of this policy, it is the part of wisdom to avoid any measure which presents the least appearance of the union of church and state.

"For these reasons we do most respectfully, but most earnestly request the Honorable Board of Education not to grant the petition already before them asking for the introduction of religious instruction into the public schools of the District of Columbia."

After reading this remonstrance the editor of the REVIEW called the attention of the Board of Education to the opportunity which this movement afforded for making a decision which would in itself be a notable example of the right application of the Christian principle of the separation between church and state, urging that such action would command the respect even of those who are indifferent to the claims of religion.

Other Arguments

Elder Jones made a brief, but impressive argument in favor of such an action on the part of the Board as would preserve the tranquillity of the state. He set forth in a clear light the result which would follow the introduction of religious teaching into the schools, plainly stating the difficulties in which it would involve the Board of Education, and the animosities which it would arouse in the community. He declared also that it would result in more injury to the cause of true religion than could possibly come from leaving the question just where it is.

Elder Colcord declared that, "because there are homes in which religion is not taught, it does not follow that the state, or some institution of the state, should undertake to teach it. The home, the church, and the private schools are nat-

urally the legitimate and proper places for teaching religion." He also stated that the logical result of teaching religion would be the enforcement of religion, and as an illustration of this principle mentioned a case in the schools of Boston in 1859, when a Catholic boy was severely punished by his teacher for refusing to recite the ten commandments as given in the Protestant Bible.

At the conclusion of the hearing, the vice-president of the Board of Education, who presided, assured the delegation that their petitions and remonstrance should receive careful consideration. He stated that it was unusual to grant such a hearing, but that they appreciated the gravity of this issue, and thought it proper that those who desired to wait upon them for the purpose of presenting their views, should have the privilege of doing so. The hearing was very satisfactory throughout, and we can but feel that a good impression was made in favor of right principles. The daily papers of Thursday, April 13, contain favorable reports of the hearing, with a fair summary of the arguments presented. Several individual protests were laid before the Board, but inasmuch as the delegation from the Seventh-day Adventists was the only one present at the meeting, the report of the hearing was given in the *Washington Post* as the "Voice of Adventists." The evening *Times* gave its report under the heading, "Adventists Make Vigorous Protest."

Awaiting the Decision

As the whole matter has now been placed before the Board of Education, it is probable that the newspaper discussion will be suspended until some decision has been announced. It is quite likely that the matter may not be passed upon immediately, owing to the sickness of Gen. H. V. Boynton, president of the Board. The future history of the case, however, will be fully reported in the *REVIEW*.

W. W. P.

A Spontaneous Movement in Behalf of Mission Funds

[We are confident that the following extract from a letter recently sent out by Brother E. R. Palmer, who is now connected with the Pacific Press, will be read with deep interest. It shows that a mere knowledge of the facts relating to our mission work will stir the hearts of those who desire above all things else that this message shall be speedily carried to the ends of the earth.—Ed.]

"MOUNTAIN VIEW, CAL.,

March 30, 1905.

"DEAR FRIENDS: Something has happened during the past week which is likely to have far-reaching results. It was such a good thing, and has made us so happy here at the office, we wish to let you know something about it. I will send you a copy of a portion of a recent letter to W. C. White. This will perhaps give the details better than I could repeat them.

"Recently Elder Daniells, president of the General Conference, has written a personal letter to W. C. White concerning the great openings in foreign fields, and the numbers of offers from devoted men and women to answer the calls, and on the other hand, the scar-

city of mission funds; which makes it necessary for the General Conference to issue a statement to all our foreign missions that the appropriations for their work can not be increased. In fact, it has been necessary to cut down the appropriations for 1905 about twenty-two thousand dollars.

"These facts were placed before the Pacific Press employees last Sunday morning with no object except to let them know the struggle the Mission Board is having in this respect. Many encouraging reports were also given by Brother White at that time, concerning the agitation over religion in the public schools. The *REVIEW AND HERALD* is full of this just now, and we hope all our workers are supplied with these very interesting reports.

"The following is a portion of my letter to Brother White:—

"You will remember how the hearts of all were stirred by the presentation made by yourself and others, of the situation, last Sunday morning in chapel exercises. At that time Brethren Hall and Nordyke, and myself were appointed a committee to devise a plan for taking a collection in the Pacific Press Office in behalf of foreign missions, the same to be sent to Washington by Elder Wilcox, president of the Board. It occurred to the committee that it might be somewhat embarrassing to circulate a subscription paper, for sometimes it is a little hard for one whose income is small, and whose desires are great, to enter his name for fifty cents or a dollar, just below some other name with a subscription of five or ten dollars. We felt, also, that it would be interesting and profitable to the employees to know some facts concerning the true situation, aside from what had been narrated to them, so we took Brother Daniells's letter, and compiled from it two pages of quotations. We duplicated these, and placed them in the hands of those who were to take charge of morning worship in the departments Monday morning. The latter read these paragraphs, and then announced that all the employees would meet in the chapel for fifteen minutes the following morning to present their gifts, and to join in a prayer dedicating them to the mission fields. During the day we prepared a little pledge blank and a small cash envelope, placed them in a plain white envelope, and handed them out personally to each employee, with a friendly word concerning the enterprise.

"The next morning every employee, or nearly every one, came to the chapel, and it was evident from the time of the opening song that a deep impression and a definite conviction were resting upon the employees. The song was full of feeling and enthusiasm. Two of the employees collected the envelopes, during which time a few remarks were made explaining further the situation. The gifts were brought forward in a basket, and placed on a chair, and Brother Wilcox came forward and offered the dedicatory prayer. The meeting, which had lasted only about fifteen minutes, was closed by singing "From Greenland's icy mountains," led vigorously by Brother Jones.

"The opening of the gifts a few minutes later in the Circulating Department, revealed a happy surprise to every one. The gifts amounted to \$163.10,

and they have since increased to \$171. About one hundred dollars of this was cash. We gave the employees from three to four weeks' time in which to pay their pledges, as that time could easily be allowed before Brother Wilcox's departure for the General Conference. The opening of the gifts revealed several interesting features. Two employees gave twenty-five dollars each, and another twenty dollars, and quite a number gave five dollars. We noticed with much appreciation that quite a number of apprentices (young boys and girls, who were drawing only five or six dollars a week) gave from \$2.50 to \$5 to this fund.

"There has been no special stir over this movement. Meetings have been very short, and only a little has been said. It is intended that the movement shall be extended to all members of the church, and it is evident that this gift, in such a spontaneous way, is likely to exceed the last annual offering. I consider this the beginning of what will become an emphatic protest from our people everywhere against the closing of foreign mission doors, and a protest of that kind which will enable the brethren to keep the doors open. This is a move that God can greatly bless to his people in the field and to the General Conference session. I am greatly interested in the matter, and am praying daily—yes, almost each hour—that the Lord will help you and your mother and Brother Corliss to get this movement before our people in such a tangible, vigorous way that the good spirit will run through every church and institution in the United States. What a splendid showing there might be as the result!"

Religious Liberty Notes

BROTHER E. K. CASSELL, a blacksmith in Ralton, N. M., has been sentenced to forty-three days' imprisonment for Sunday labor. Let all remember the brother's persecutors in prayer.

The following is a list of those States in which attempts are being made in various cities and towns to enforce Sunday observance: Minnesota, New York, Missouri, Ohio, Pennsylvania, Texas, Wisconsin, Washington, Mississippi, Kansas, Michigan, Indiana, Illinois, New Jersey, Massachusetts, Georgia, Kentucky.

Here is a letter just received from a Washington attorney that speaks for itself: "My attention has been called to your work in keeping track of proposed 'religious' legislation. I am very much interested in any efforts directed to maintaining the complete separation of church and state, to which, more than to any other one thing, I believe such measure of personal liberty as the individual in this country now enjoys, is due. While I may never be in a position to be of any great assistance to your association, I would be glad, if it is convenient to you, to be informed of the scope and nature of your work, to such an extent as you may see fit."

A Louisville (Ky.) judge rendered the following opinion against a theatrical company which sued the railroad because their company was hindered in meeting a Sunday appointment for a matinee: "Few men could be found to question the wisdom of the Sunday statute. Not

only religious reasons, but common sense as well, and the welfare of the community, require the enforcement of these laws. Any nation that becomes lax in its observance of the Sabbath becomes a decadent nation. The fact that this company was delayed by the fault of the railroad company, and failed to get here in time to desecrate the Sabbath as profitably as it would otherwise have done, is not a fact that the law can take up for the plaintiff in an action of this sort. The statute is broad and tolerant, and a party's damages can not grow out of his own violation of the law. No law will lend its aid to a man who founds his cause of action on his own illegal act." It will be observed from the opinion of this judge that the perpetuity of our nation depends upon a regard for Sunday; and to follow the logic a little further, an opinion could be rendered against those who might be considered responsible for the disregard of Sunday observance, which is said to be destructive to nations.

Elder L. S. Wheeler, of Boston, reports an overwhelming defeat of the Sunday closing bill that was recently introduced into the Massachusetts Legislature. The committee recommended the bill favorably, but notwithstanding this it was killed in the Senate. Elder Wheeler attributes the defeat of the bill to the fact that they were supplied with proper literature, and also thinks that the committee would not have recommended the bill favorably if they had been supplied with suitable reading-matter. It appears that our people did not know of the bill's existence until it was too late to meet the committee.

K. C. RUSSELL.

A Series of Important Articles

UNDER the general title "Foretokens of Our Returning Lord," there will soon appear in *The Signs of the Times* a series of independent, striking articles on various events which are to precede the second advent of Christ our King to this earth. They will be of transcendent interest, splendidly written by one who is a student in these matters, who stands daily in the watch-tower as a keen observer of these things. As far as possible these articles will be illustrated. The writer is Prof. G. W. Rine, now at Sacramento, Cal.

The titles of the articles, or rather the scope of the field to be covered, is indicated by the following suggestive titles: "Why Our Lord Must Come Again," "Apostasy and Confusion in the Religious World," "Prevalence of Religious Vagaries," "Recrudescence of Ancient Mysticism," "Revival and Dominance of Romanism," "Present-Day Evolution and Combination of Wealth," "Venality and Corruption of the Political World," "Venality of the Commercial World," "Greed Poisons the Fountains of Justice," "The Ubiquity of Graft," "Extremes of Opulence and Poverty," "Lawlessness of Capital," "Lawlessness of Labor," "Industrial Federation and Strife," "Oppressors Reap the Whirlwind," "Greed and the Social Vice," "In the Lap of Luxury," "Prevalence of Crime," "The Nations Were Angry," "Signs in Nature," "Restitution of All Things."

Do our readers note the field covered?

Do you not wish a part in sending the truth these will contain to the world? The publication of these articles will afford a favorable opportunity for a large increase in the circulation of the *Signs*, and we hope the opportunity will be improved.

W. W. P.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported..	\$63,492 01
David Carr	100 00
Elder and Mrs. H. A. St. John	50 00
John Egloff	50 00
Mrs. M. H. Dunmead	50 00
G. E. Putney	43 50
J. Lewis	35 00
Sister M. H.	30 00
Sister Clark	24 00
Mr. and Mrs. C. L. Davis ...	20 00
A friend	15 00
Elizabeth Brown	15 00
Henry Brown	15 00
G. S. and Mrs. T. C. Howell..	10 00
Mrs. Jacob Hardt	10 00
Sister M. A. Giddings	10 00
A friend	10 00
J. C. Langfitt	10 00
Mr. and Mrs. C. J. Cole	10 00
Brother and Sister Jaich	10 00
Mrs. M. E. Deviney	10 00
J. O. Johnston	10 00
Joseph Gumbs (Trinidad) ...	9 74
Annie Brown	8 00
Mrs. M. M. Grounds	7 00
John and Mabel Weber	7 00
Mrs. Clara O. Summerrall ...	6 00
Mrs. M. Krepps	5 20

FIVE DOLLARS EACH

A. E. Hassell, Drs. H. C. and K. L. Schleef, Sarah Oberholtzer, a friend, an Oregon sister, J. A. Lyles, A. M. Carr, Mrs. Lucy S. Felton, O. A. and Mrs. Hall, Mrs. James Rowr, Mr. and Mrs. J. H. Ocher, C. V. Storie, Mrs. R. Melroy, a friend, R. E. Bliss, C. R. and M. E. Polen, a sister, Linnie Stowell, Lucy R. Atwell, J. W. Shields, Mrs. Martha Conrad, Emma Lloyd, a friend, W. Ross Stevens, Sister Houck, Frank Marrow, Dr. G. H. Heald, Mrs. F. E. Faddis, J. J. Shreve, Mr. and Mrs. H. E. Osborne, Mr. and Mrs. C. M. Babcock. Mrs. Mary J. Youngs, \$4.50; S. W. Abel, \$4; Charles E. Allen, \$4; Jimmie Nichols, \$3.70; Mr. and Mrs. A. J. Clark, \$1.50; a sister and friend, \$1.27; Fred Sweeting, \$1.15; Mrs. Annie Johnson, \$1.10; Mrs. Winner, \$1.10; Ruth Atwell, \$1.10.

THREE DOLLARS EACH

R. M. Johnston, H. W. Crane, A. C. and Anna Wait, Tom Hege, Jack Holder.

TWO DOLLARS EACH

Emma Davis, Tom Self, E. M. Beverley, Mount Vernon (Ohio) church, John and J. M. Gossett, Dr. T. S. McDonald, Mrs. M. E. B. F., Mr. and Mrs. W. R. Barefoot, Alice Lawson, Mrs. Mary D. Hayden, Mrs. N. E. Holaday, W. J. Stark, Mrs. E. J. Popplewell, Mrs. Ellen Bolser, Anna Hess, a friend, a friend, Mrs. L. V. Moore.

\$1.25 EACH

B. Julius, Farmer (Ohio) Sabbath-school, a friend.

ONE DOLLAR EACH

Ella Schwarz, Josephine Wilson, Mr. and Mrs. S. D. Neal, A. Glockner, T. O. Bivin, Marysville (Ohio) church, Maria Buttz, Mrs. Iola E. Allen, Mrs. L. Hyatt,

W. E. Bridenstine, Mrs. I. Woodman, W. S. Burchard, R. C. Wangerin, M. E. Fitzgerald, J. T. Williamson, Martin J. Cleckner, O. and A. L. Glass, J. P. Humphries, Mrs. A. E. Brown, Eugenia E. Briggs, Mrs. Inez Wyatt, G. A. Post, E. C. Dettweiler, Mrs. Emma Morehouse, Mary E. Mericle, F. C. Achor, H. L. Achor, Chester A. Achor, Ada Achor, Verda Achor, Mary E. John, Mrs. A. Johnson, a friend, Eva Menne, A. E. Stutzman, Mrs. W. D. Sharpe, Sidney Lindt, Henry Lindt, J. C. and Arintha E. Stokes, Ella Groves, Mrs. Anna Sherrill, Gilbert Bowlby, Mrs. M. C. Clemmenson, Mrs. K. Ranger, Mr. and Mrs. J. W. Walker.

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TWENTY-FIVE CENTS EACH

C. E. E., a friend, Mrs. S. C. Harris. L. J. P. Kansas\$ 10 00
Mrs. S. C. McDonald 10 00
Mr. and Mrs. C. L. Kendall.. 25 00
Mrs. S. J. Miller 50 00

Total reported\$64,447 87

A further list will follow.

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

Field Notes

ELDER W. M. CUBLEY reports two additional converts to the truth at Clyde, Tex., who will unite with the Buffalo Gap church.

A CHURCH of thirteen members was recently organized at Oakland, Iowa. Some others are keeping the Sabbath, and may unite with this company soon.

A CHURCH of nine members was organized at Decatur, Ark., March 18. It is expected that several young people in the Sabbath-school will be ready for baptism soon.

FIVE persons have accepted the truth at Shavertown, a suburb of Wilkesbarre, Pa. A Sabbath-school has been organized, with an attendance of over twenty.

PLANS have been laid for conducting four tent companies in the East Michigan Conference this summer. A fifth company may be organized before the time of tent season.

A REPORT from Prattville, Mich., where Brother C. P. Hayward is holding meetings, says: "Some have begun to obey the truth, and others have promised that they will obey in the near future."

THE *Southwestern Union Record* of April 4 says: "Some time ago Elder French organized a Sabbath-school of sixteen members at Thornton. Elder Miller now reports an addition of five to it through his efforts. He expects to return there soon and organize a German Sabbath-school."

ELDER F. M. ROBERTS reports five additions to the church at Olivet Chapel, Ind.

BROTHER ISAAC BAKER reports the acceptance of the truth by seven persons at Ashland, I. T.

A REPORT from Senjen, Minn., says: "Another whole family, consisting of two old people with their grandson, are keeping the Sabbath; also a mother in another family, and her husband is deeply stirred. Others are in the valley of decision."

REPORTING from Sutherland, Iowa, Brother C. W. Hollingsworth says: "We have been greatly encouraged by seeing a few precious souls walk out and obey God." A Sabbath-school of fourteen members, seven of whom are adults, has been organized.

ELDER H. J. FARMAN writes of the work at Lynchburg, Va., under date of April 6: "Last Sabbath was a good day for us. Our quarterly meeting was attended with much of the blessing of God. Four were baptized and added to the church here; others will be soon, we hope."

ELDER JOHN F. JONES, who is holding meetings in Cumberland, Md., reports: "At this stage of the meeting some souls are keeping the Sabbath. If all who have expressed their convictions obey, we may reasonably expect five or six to be added to this company in the near future."

WRITING under date of March 31, Brother Eugene A. Brown, of Phoenix, Ariz., says: "A largely signed petition to the city council of Phoenix for a Sunday ordinance, a few months ago, was ignored by that body, several of whom have sound ideas on the separation of church and state. The recent legislature was also lobbied in favor of religious legislation, but would not yield to the pressure."

ELDER BYRON HAGLE says in a recent report from North Liberty, Ind.: "The quarterly meeting was well attended, some taking part that had not for years, and others for the first time. A sister who had been suffering for years asked to be prayed for; the Lord heard, and she was healed immediately. Two persons were baptized, and two more are awaiting baptism. Eight souls were added to the church. Two thousand tracts were ordered, and four subscriptions taken for the REVIEW."

THE church at Hazleton, Mich., has been greatly benefited by a recent revival effort conducted by Elder Stureman. A report of the meeting says: "Souls have been converted, and backsliders have been reclaimed. The meeting Sabbath, April 1, was a very precious season, and the Lord came in with great power, and nearly the whole church consecrated themselves anew to the service of God. Two dear souls gave their hearts to God for the first time, and two that had left their Father's house returned. In all, four or five wanderers have returned to the fold."

Christian Education

Conducted by the Department of Education of the General Conference.

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

A Mutual Aid Society

THE Educational Department of the REVIEW should do something more for our schools than simply to enunciate the principles of Christian education. These are, of course, of prime importance, and there can be no effective work done without a thorough understanding of them. A constant discussion of these principles is necessary to their understanding, but we need also to have the principles *applied* before we can fully understand them, or at least before they are of any practical benefit. So we believe that more attention should be given to the consideration of the practical application of the principles of Christian education. To this end it seems that a union of effort in the nature of a mutual aid society might be most beneficial.

We have several hundred teachers who have been and are wrestling with the problems which the principles of Christian education present, and who have worked out to quite an extent a successful solution. We shall be pleased to present questions asked by those who feel a need of help in a definite direction, and the answers which others might give to these questions. Besides these questions and answers, many of the teachers could write short suggestive articles of a most helpful nature. In these articles the actual experience could be told. As an illustration of these articles, attention is called to the following selected articles: "A Model Garden" and "Maps." Two other similar articles will appear later. Articles of similar nature and length which have a distinct bearing upon our peculiar problems will, it seems to us, be of much benefit. If all will be willing to *give* as well as to *take*, our whole educational work may resolve itself into "A Mutual Aid Society."

F. G.

A Model Garden

We have tried to give to every child below the eighth grade some piece of ground which should be entirely his for this summer. He has chosen what he wanted to plant, has himself done the entire work of planting, will have the entire care of it during school, and will get all the products to dispose of as he likes. By this means he reaps the result of his own labors as directly and immediately as if he were making something in wood; only in this case his product depends not upon his own efforts alone, but also upon the closeness with which he makes them conform to the laws of nature.

Besides these individual beds, each grade has a large bed of some product upon which the class works together. The object of these class beds, is, first, to furnish an illustration of the growth of the staple products of the country; second, to make experiments in their cultivation. The planting is generally preceded by some study of the best method to use. A careful record is made of what is done, and the results obtained in the fall are noted and recorded. Some-

times two ways of doing a thing are tried, and their results compared. We hope that the records thus made will prove of value to future classes in showing the best procedure for our particular soil.

We use all or most of the products of these beds in our school work. Last year, for instance, the third grade grew tomatoes, and in the fall made them into pickles. The kindergarten grew popcorn, which was used at Christmas. The fifth grade grew flax, which they rotted and hackled and prepared for spinning. It had got too brittle, however, to be spun, probably because it was too old when cut. They have another bed of it this year.

The sixth grade grew sugar-beets, and tried to extract and refine the sugar. Now, the extraction of sugar from sugar-beets is a matter of some difficulty. Slicing the beets, soaking in water, and boiling down is easy enough, thus making a molasses, sweet but black and ill-smelling, and tasting disagreeably of the beet. For two years we have experimented in getting rid of these undesirable qualities. We have not succeeded yet, but our hopes were never higher. This year we have planted more sugar-beets than ever before, and while we are not taking orders for sugar, we expect to obtain some which will be edible, if not marketable.—*Selected.*

Maps

PERHAPS this is old to some of us; to me it is new, and very successful. Too often we read or hear of some new device, and pass it by because it does not *sound* successful. Try this one, and you will not be disappointed.

Mimeograph or hectograph an outline of the United States, or Europe, or whatever you are studying. Put in the rivers, but nothing else; no States, countries, or political divisions of any sort. If you are economical, use both sides of the paper. Ordinary foolscap does very well. Now give one to every member of the class, and tell him to draw in the States, having his book open before him. The rivers will be of considerable assistance to him in this, and he will be encouraged to find what a presentable map he can make.

These can now be used in any number of ways. Have him close the book, and write in the names of the States from memory. Areas may be shaded to show population, wheat area, coal area, cotton, sugar, stock, and so on. Rainfall may also be shown. Cities may be located, also mountains, lakes, railroads. Capes and bays may be named; in fact, the exercises are endless. When one map is entirely filled, turn over and fill the other. Then give out a fresh set, and work on something else. The labor of hectographing takes half an hour, and there the work for the teacher ends.

By working in this way, the children learn more than from all the traced maps they could make, and they enjoy it too.—*Gottfried.*

Two opposite errors beset the student of the Scriptures,—the tendency to take everything at second hand from others, and the refusal to take anything from others.—*Spurgeon.*

Current Mention

— Two earthquake shocks were felt at Avellino, Italy, about thirty miles from Naples, April 9, 10. At Nyons, France, a shock occurred April 11. All were of considerable severity.

— Reports from the section of northern India visited by the recent earthquake, state that the loss of life by the catastrophe reaches the number of 20,000.

— According to news received at St. Petersburg, dispatches from Manchuria indicate that the belief prevails there that a revolt will soon occur against the Chinese dynasty, and that it is being promoted by Chinese liberals.

— Traffic in the Simplon Tunnel, the longest bore in the world, was inaugurated on April 2, when from the Swiss and Italian sides the first trains passed through, meeting at the center, where was an iron door, originally designed to prevent the overflow of a torrent of hot water, and which on the occasion of the celebration was opened for the first time. The Italian train was lighted part of the way by miners carrying lanterns. The door was finally knocked down amid frantic applause, and cries of "Long live Switzerland!" and "Long live Italy!" The Italian bishop, Noveara, embraced the Swiss bishop, Sion. The latter then preached a short sermon, and blessed the tunnel.

— The expected naval battle between the fleets of the Russian and Japanese admirals off the Chinese coast is not yet reported to have taken place, though the news of such an encounter is daily expected by the civilized powers, who are watching the outcome of the contest for the mastery on the sea with intense interest. It is believed the coming battle will be the greatest naval battle in the world's history, and one of the most momentous in its results. The fleets are believed to be about evenly matched in point of strength, though the advantage appears to be with Admiral Togo on account of the superior speed of his ships, the Russian ships having been so long at sea as to be retarded by the accumulation of barnacles under the water-line. The Russian fleet preponderates in battle-ships, while the Japanese excels in armored cruisers, which are but little inferior to battle-ships in general efficiency. The personnel of the Japanese navy is no doubt considerably superior to that of the Russian navy. Should the Russian admiral win, the battle and obtain command of the sea between Japan and the Asiatic mainland, the whole aspect of the war derived from the unbroken Japanese successes would be changed, and the prospect of ultimate victory in the struggle would shift to the Russian standard. Should Japan win, on the other hand, all prospect of Russian success would vanish, and peace, concluded on Japan's terms, would probably not be long delayed. The Russian land forces are reported to have been heavily re-enforced, and in condition for another battle, which may occur soon. Vladivostok, the only remaining Russian fortress on the Asiatic coast, is being heavily garrisoned, fortified, and provisioned in preparation for a siege.

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 evangelical 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.

Annual Meeting of the Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that a legal meeting of the constituency of the Iowa Sanitarium and Benevolent Association will be held in Des Moines, Iowa, Monday, June 12, 1905, at 3 P. M., in connection with the annual camp-meeting of Seventh-day Adventists, for the purpose of electing members of the Board of Trustees, and transacting such other business as may legally come before it.

IOWA SANITARIUM AND BENEVOLENT ASSN.,
Emma A. Perrine, Sec.

Notice to Those Expecting to Attend the General Conference

ALL persons who desire to be furnished with accommodations during the coming General Conference to be held at Takoma Park, Washington, D. C., from May 11 to 30, who have not already done so, should write to J. S. Washburn, Takoma Park Station, Washington, D. C., at once. Accommodations will be supplied to all who write. Those who fail to comply with this request must not be disappointed if they are not provided with accommodations.

Tents will be furnished at the following rates:—

A 12-x-14-ft. tent, with two cots, two pillows, two comfortables, or a thin mattress and one comfortable, tin wash-basin, cup, water pail, and two chairs, will cost \$9. The same with four cots, four pillows, four comfortables, four chairs, etc., will cost \$11.

Rooms will be furnished for some at the same rates. All rooms engaged in private houses will be paid for by those occupying the same, and will cost from two dollars to five dollars a week, according to the accommodations.

All persons should bring sheets, pillowcases, all extra blankets wanted, toilet soap, towels, curtains for partitioning the tents, etc.

Board will be furnished at twenty-five cents a meal for breakfast and dinner; evening lunches will be served on the European plan.

A lunch-counter will also serve lunches during each meal hour, on the European plan.

All those who will require fire in their tents are requested to bring oil-stoves if convenient, or they can be supplied here at user's expense, if the committee is notified in advance.

Any one occupying a tent can board himself if he chooses. Those occupying rooms will not be expected to do any cooking in their rooms.

A store will be opened where breadstuffs,

fruits, nuts, vegetables, etc., can be secured at market prices.

Baggage will be transported to or from the grounds at the following rates *each way*:—
Trunks to or from Washington.....\$50
Hand-bags to or from Washington.....25
Trunks to or from Takoma Park Station .15
Hand-bags to or from Takoma Park Station .10

All will be allowed to take their hand-baggage on the street-cars.

Let every delegate read and preserve this notice.

In behalf of the committee,
I. H. EVANS.

Notice!

THE twenty-third annual session of the Virginia Conference of Seventh-day Adventists will be held in Washington, D. C., in connection with the General Conference, May 15-21, 1905. The first meeting will be held May 15, at 8 A. M. All delegates should be present at the first meeting.

R. D. HOTTEL,
President.

Notice!

THE first meeting of the membership of the "Virginia Conference Agency of Seventh-day Adventists, Incorporated," will be held at 116 South Saint Asaph St., Alexandria, Va., May 18, 1905, at 3 P. M., for the election of trustees, and the transaction of any other business that may come before them. The delegates of the Virginia Conference, in session, compose the membership.

R. D. HOTTEL,
President.

Address

UNTIL further notice, the address of Elder D. T. Bourdeau, and that of his wife, Mrs. M. E. Bourdeau, will be 224 Prospect St., Grand Rapids, Mich.

Upper Columbia Camp-Meeting

THE next annual camp-meeting of the Upper Columbia Conference will be held May 25 to June 4, at Moscow, Idaho. This camp-meeting is intended to accommodate all the churches in eastern Washington and northern Idaho. Later in the season there will be another camp-meeting, which will accommodate the churches of eastern Oregon and southern Idaho. The meeting at Moscow will be held in the city park, near the business part of the city.

We hope to see a large gathering of our people from this part of the conference. There will be no business during the meeting, and the whole time can be given to the spiritual interests of the work. Those having the matter in charge will spare no pains to make the meeting both interesting and profitable to all. A dining tent will be run on the grounds, where meals can be served at a reasonable rate. Hay, feed, and pasture will be provided for teams. Brethren, let no excuse keep you away. Try as far as possible to arrange the work so that the young people and children can have the benefits of the meeting. We expect reduced rates for all those who attend.

We would like to have the churches in the vicinity of Moscow send a few persons to help on the grounds, in pitching the tents and getting ready for the meeting. Watch the papers carefully to see what dates tickets are on sale, and be ready to take advantage of whatever favors the railroad companies may grant. Those wishing tents should write to T. L. Copeland, College Place, Wash. The rent for tents will be the same as it has been in the past.

The O. R. & N. and Northern Pacific Railways both run to Moscow. Those living on either line can purchase tickets direct to the meeting. Ask the agent, wherever you buy your ticket, for a certificate, which will be

signed by the secretary on the grounds, and will entitle you to return at the reduced rate. Those failing to secure the certificate will be obliged to pay full fare in returning. Further particulars will be given later.

A. J. BREED.

Business Notices

WANTED.—A position as cook, by one who has had many years' experience in this work. References given. Address W. L. Byes, 115 Hulet St., Fort Scott, Kan.

WANTED IMMEDIATELY.—Sabbath-keeping man; must be able to haul stone, sand, and gravel. Wages, two dollars a day for the season, probably till November. Church handy. Address G. R. Earl, Milbank, S. D.

FOR SALE.—40-acre farm—35 acres improved, good house, barn, well and windmill, 40 fruit-trees—situated 2½ miles from town. Adventist church and school ¼ mile. Price, \$1,000, terms to satisfy purchaser. Address A. L. Gleason, Copenish, Mich.

FOR SALE.—Absolutely pure, unsalted peanut butter, steamed or roasted, 12 cts. a pound in 50-pound lots and upward; cash with order. We pay freight on lots of 100 pounds or over, east of Rocky Mountains. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—A Sabbath-keeping woman wishes position in Seventh-day Adventist home as housekeeper, or companion to invalid or aged, where she can keep her little boy, eight years old. Would prefer place near church-school. Address Mrs. Belle Jones, Ragan, Neb.

FOR SALE.—Turkish bath and treatment rooms in Waterloo, Iowa. Good trade established. Good location for trained nurse or Seventh-day Adventist doctor. Only Turkish bath in city. Present owners desire change of climate. Address 606 Commercial St., Waterloo, Iowa.

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 purchase money if desired. Price, \$700. Address, D. T. Shireman, Hildebran, N. C.

Obituaries

SOULE.—Died near Owosso, Mich., March 18, 1905, Hiram D. Soule, aged 56 years, 3 months, and 3 days. He was a loving husband and father, and his life was one of self-sacrifice for the good of others.

MARY SOULE.

MORTON.—Born at Wray, Colo., Jan. 12, 1905; died Feb. 25, 1905, our daughter, Alice Mildred Morton. Father, mother, and two sisters are left to mourn the loss of their dear one, but not without hope. Words of consolation were spoken by Elder Foreman (Christian) from John 5.

URIAS AND FONTINE MORTON.

GILL.—Died at Lincoln, Neb., Feb. 23, 1905, of consumption, Roy Lemaster-Gill in the twenty-first year of his age. About three weeks before his death he gave his heart to the Lord, and gave the clearest evidence of genuine conversion. The funeral service was conducted by the writer; text, 2 Sam. 14:14.

R. W. PARMELE.

LINDSAY.—Died at Woodstock, New Brunswick, Feb. 13, 1905, Mrs. Margaret Lindsay, aged 100 years, 4 months, and 13 days. She accepted the third angel's message in the State of Maine several years ago. After the death of her husband she came to Woodstock to live with her sister, whom she outlived. Her nephew and nieces carefully provided for her till the last. She greatly loved the precious truth. It was my privilege to

visit her about three months before her death. Although suffering intensely, her mind was quite clear, and her trust in God was great. We believe Rev. 14:13 to be true of her. The funeral service was conducted by Elder Kearney (First-day Adventist).

W. R. ANDREWS.

DOWNS.—Died at the home of his parents, E. C. and J. G. Downs, of Muskogee, I. T., Paul Ballinger Downs, aged 9 months. If faithful, the bereaved parents will meet their loved one at Jesus' soon coming.

F. H. CONWAY.

WELLS.—Died Sept. 26, 1905, Brother Asa Wells. The deceased was a faithful member of the Muskogee, I. T. church. Having witnessed the falling of the stars, he often spoke of that glorious scene and of the blessed hope.

F. H. CONWAY.

CHRISTIENSEN.—Died at Cheyenne, Wyo., Feb. 18, 1905, Andrew Christiansen, aged 53 years, 1 month, and 20 days. He accepted present truth under the labors of Elder Matteson, and labored in the cause of God for several years. His wife, an aged father, and three sisters are left to mourn his death. The funeral service was conducted by Rev. Knopf (Congregational).

ED. SORESENSEN.

TRUMAN.—Died at her home in Lima, Wis., March 19, 1905, after three years of suffering, Mina E. Truman, aged 37 years and 5 days. She was converted and baptized at the age of fourteen years, and became a member of the Milton Junction church. The funeral service was held in the United Brethren church, words of comfort being spoken by the writer; text, Rev. 14:13.

F. STEBBEDS.

FARLAND.—Died in Moosup, Conn., at the home of her daughter, Mrs. Louise Vasar, March 20, 1905, Sister Harriett Farland, in her seventy-seventh year. Sister Farland accepted the third angel's message about eighteen years ago. At that time she was a member of the Baptist Church. She leaves eight children and a number of grandchildren to mourn their loss. The funeral service was conducted by the writer.

A. J. CLARK.

CHAPMAN.—Died at Meadow, Neb., March 15, 1905, Brother W. D. Chapman, aged 51 years. Brother Chapman, in company with his sons, was cutting down trees for the saw-mill when a broken limb fell and struck him on the head, killing him instantly. He leaves a wife and nine children. The funeral was held at the home, words of comfort being spoken by the writer to a large company of neighbors and friends. The bereaved family hope to meet their beloved one in the new earth.

DANIEL NETTLETON.

LAMBERTON.—Fell asleep in Jesus, at Marshfield, Vt., Feb. 28, 1905, my dear great aunt, Mrs. Cyrena Lamberton, aged 82 years and 11 days. She became a devoted Christian in early life, and only a plain "Thus saith the Lord" was needed to convince her of the Sabbath and kindred truths, which she gladly accepted under the labors of the late Elder A. S. Hutchins and Elder D. T. Bourdeau, about the year 1861. For about seventeen years she stood alone for the truth, then Elder Hutchins and his collaborators held meetings in both Cabot and Marshfield, and her heart was made glad as a goodly number then joined her in keeping all the commandments of God. Ever after she became a Seventh-day Adventist, she had the REVIEW AND HERALD, and always rejoiced at the progress of the work, as it brought the Lord's coming so much nearer. She used to long to live to see that day, but after the accident three years ago which made her a cripple, she often expressed a wish to rest in the grave for a little season. Through a life of more than ordinary trials and afflictions, she kept her trust in God, and stood firmly for the truth, and we are comforted with the hope that she will have a part in the resurrection of the just. Rev. Mr. Buck (Methodist) spoke words of comfort at the funeral from Isa. 3:10.

ALMA M. CASE.



WASHINGTON, D. C., APRIL 20, 1905

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

A SABBATH-SCHOOL convention was held in the M Street church in this city last Sabbath. We hope to give a full report of the meeting in a later issue.

ON account of sickness in his family, Elder A. T. Jones requested to be released from further work in Washington, and returned to Battle Creek, Mich., last week.

THE Upper Columbia Conference bids the missionary campaign Godspeed by appropriating five hundred dollars from its funds for the Mission Board, and by offering one of its laborers for mission fields, the support to be continued.

AMONG the articles in the April number of *The Missionary Review of the World* is one on "Our Lord's Teaching about Money." This is a careful and stimulating study of Christ's teaching in regard to the use and abuse of money, by Rev. Arthur T. Pierson, D. D.

IN an article on page fourteen Elder W. J. Fitzgerald, the president of the Board of Trustees, gives the facts concerning recent developments in the sanitarium work in Philadelphia. We are pleased to publish a correct statement concerning so important an undertaking.

THE question of religion in the public schools receives special attention in *The Signs of the Times* of April 12, and articles upon this issue occupy between two and three pages of the paper. The importance of the principles involved in this movement justifies the *Signs* in giving so much attention to it.

AN edition of fifty-five thousand copies of the special double number of *The Bible Training School*, of which mention was made last week, will be issued. The cover will be printed in two colors, and the price of this special number will be ten cents a copy. Correspondence relating to this publication should be addressed to The Bible Training School, South Lancaster, Mass.

WE again call attention to the change in the price for *three months'* subscriptions to the REVIEW to *new subscribers*, and also to the omission of the *two months' rate* from April 1 to June 30.

These changes were made on account of the extra expense incurred in enlarging the REVIEW during the General Conference. The rates, therefore, from April 1 to June 30 are as follows: Twelve months, \$1.50; eight months, \$1; six months, 75 cents; three months, 50 cents.

A LEAFLET of forty-eight pages with cover has just been issued by the General Conference Committee in the interest of the institutions now being established at Takoma Park. This leaflet contains articles of much interest prepared by Mrs. E. G. White, Brethren A. G. Daniells, W. A. Spicer, J. W. Lawhead, G. B. Thompson, Luther Warren, W. A. Colcord, W. C. White, and J. S. Washburn, and Dr. G. A. Hare. Nearly all the articles are quite brief and pointed, dealing with various experiences in removing our headquarters and re-establishing the work here. There are also a few letters of much interest from contributors to the One Hundred Thousand Dollar Fund. The design of this leaflet is to give to our people such information as will make them intelligent concerning the recent developments in the history of our work, and to present to them an earnest appeal to furnish the means required for the establishment of the institutions to be built here. We hope our people will give serious attention to the matter contained in this leaflet, and that there will be a prompt and hearty response to the call for means. It would be a source of great satisfaction if the amount designated for institutional work here could all be raised by the time of the coming conference. The time now is so short that a united effort throughout the field will be necessary in order to accomplish this. We shall await the result with interest.

Spreading the Sabbath Truth

THE agitation of the Sabbath question, growing out of the publication of the "Open Letter" to the ministers of Washington, is still being continued. In its issue of April 1 *The Pathfinder*, a weekly paper published in this city, has what it calls "a symposium of arguments, pro and con, on the interesting question whether Sunday is the true Sabbath." In favor of the seventh-day Sabbath it gives "the main points advanced on this side of the question as gleaned from voluminous articles in the *Washington Post* by Seventh-day Adventist ministers, and from other sources." It then prints quite full extracts from the "Appeal to Clergy." As upholding the Sunday institution it quotes a large portion of Bishop Satterlee's reply to the "Open Letter," and brief extracts from other writers.

In its editorial on the subject the *Pathfinder* says: "According to the Old Testament and the commandments, the Seventh-day Adventists and others who contend that Saturday is the Sabbath clearly have the butt of the argument, and it is hard to see how any one who believes in the infallibility of the verbal text of the Bible can justify the substitution of Sunday." In the face of this admission, however, it proceeds to argue in favor of the present custom of Sunday-keeping, employing some of the usual inconsequential arguments, and closing with the suggestion that Adventists and Jews should take a trip around the world, journeying westward, in order to come into harmony with Sunday-keepers.

Thus the question of the true Sabbath is brought to the attention of many who may not have seriously thought upon the matter, and honest seekers after the truth will note the difference between the plain testimony of the Scriptures and human speculation. We have evidently reached the time when all the people must be brought face to face with the Sabbath issue; and the Lord is employing many agencies to accomplish this result.

Washington, D. C.

WE have very much to encourage us in our work in this city. Last Sabbath seven persons were baptized in the Memorial church.

The Washington building fund, according to the list published on page 20 has now reached the sum of \$64,447.87, which leaves only \$35,552.13 yet to be raised. A neat leaflet will soon be sent to the readers of the REVIEW, containing pictures of the buildings now occupied by our workers. We will gladly supply these leaflets for others who may be interested.

We earnestly hope that all pledges to this fund can be paid by the time of the General Conference. There are quite a number of pledges yet unpaid. We are hoping that we shall soon receive a large number of one-thousand-dollar donations, and that our people everywhere will make a united effort to close up this work immediately.

Note the following letter:—

"BISBEE, ARIZ., March 6, 1905.

"DEAR BROTHER: I note with interest the growing fund for the memorials at Washington, D. C. May all our people rally till this work is done. If all would give a lift now of one dollar a week until General Conference opens, how easily it would be finished, and the One Hundred Thousand Dollar Fund closed up before the conference. If it were done by General Conference, May 11, I believe God would manifest his blessed presence and approval by coming in glory and power, and filling the places fitted for his presence, as he did when Solomon's first temple was finished. O, may it be so! If all goes well, from now till May 11, I will give one dollar a week till conference opens. May God bless you all there in the work of God. . . .

"Yours in love,

"WALTER HARPER."

Other interesting and encouraging letters have been received from many contributors.
 J. S. WASHBURN.