

*The* **REVENUE** *Journal*  
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WASHINGTON, D. C., THURSDAY, FEBRUARY 15, 1906

No. 7



AN UNUSUAL SCENE IN WASHINGTON. THE CAPITOL GROUNDS AFTER A SNOW-STORM

# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

Any publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

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HAVE you a hymn-book? Do not attend church from Sabbath to Sabbath and be deprived of taking part in the service of song because you have no book. You can get a cloth-bound copy of "Hymns and Tunes" for 75 cents.

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It is not always living healthfully because one does not use flesh foods. Where such foods are discarded, it is necessary to know what foods should be substituted, and how to make proper combinations of food appetizingly prepared. The housewife will find just the practical help she needs for preparing vegetarian meals in the "Vegetarian Cook Book." It contains 266 pages, and gives about 400 receipts for the preparation of dainty, healthful dishes. Price, 75 cents.

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THE great Reformation of the sixteenth century and the battles waged against error by Luther and his associates, contain many lessons of importance for these times. Merle D'Aubigne did Christianity a distinct service in writing the history of this great movement, and it would be well if all the people of this generation could read his "History of the Reformation." It is profitable reading for our own people, especially our young people. We offer a five-volume set of the authentic edition at \$2.75, post-paid.

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To impress the impossibility of any individual's keeping in active touch with denominational work without the church paper, we quote the following from the *Pacific Christian Advocate*: "What church paper do you take?"—'None.' "Why?"—'Haven't time to read one; take more papers now than I can read.' "When and where is our next State convention?"—'Don't know.' "What is our Foreign Board doing now?"—'Don't know.' "Have we a Foreign Board, anyhow?"—'Think we have, but don't know for certain.' "Who are its secretaries?"—'Don't know.' "Is it doing anything?"—'S'pose it is; don't really know.' "How much money did it raise last year?"—'Don't know.' "Who are our home missionaries?"—'Don't know.' "Where is home missionary work most needed?"—'Don't know.' "What is our membership in the United States?"—'Don't know.' "What is it in this State?"—'Don't know.' "Where are we the strongest?"—'Don't know.' "Who are some of our strongest men?"—'Don't know.' "Is our cause making much progress at present?"—'Don't know.' "What good are you to the church, anyhow?"—'Don't know—that is, I—well, you see.'"

HAVE you a set of the bound volumes of "Testimonies for the Church"? Can you afford to deprive yourself of the special, 'last-days' instruction which they contain?

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THE demand for Dr. Heald's book on "Colds" has necessitated the printing of a second edition. This is now ready, and all orders can be filled promptly. Price, 25 cents.

\*\*\*

A LIBRARY in your vest pocket is possible if you have a copy of our "New Webster Dictionary and Vest Pocket Library." Prices: Cloth, 25 cents; leather, 50 cents; extra morocco, 60 cents.

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THE retail value of sales from our Battle Creek Office in the Lake Union Conference during the month of January was \$2,597.82. Of this amount \$1,613.45 was for subscription books, \$172.75 for trade books, \$331.50 for relief books, and the remainder represents the sales of tracts, etc.

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WE have recently received a new supply of those two most excellent books by Elder S. N. Haskell—"Story of Daniel the Prophet" and "Story of the Seer of Patmos." These books are meeting with a ready sale, and will accomplish much good wherever circulated and read. Price of each is \$1 a copy.

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A NEW edition of "Christ Our Saviour" and "Gospel Primer," Spanish, is now off the press. These books have been out of stock for some time. We are sure our brethren in the Spanish fields will be pleased to know that books can now be obtained at the following prices: "Christ Our Saviour," board 50 cents, cloth 75 cents; "Gospel Primer," board 25 cents, cloth 50 cents. Discount to workers.

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IN a single morning's mail recently received at our Battle Creek Office, there were three letters inquiring where the writers could procure a copy of "Bible Readings." One letter was from Arkansas, one from West Virginia, and one from New York. We have been led to believe that the time would come when publications containing the truth for this generation would be sought after. Does not this incident indicate that this time is at hand? Are you doing your part in giving the light to those who are seeking for it in your neighborhood?

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Orders for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# 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

### Religion by Law

THERE is no doubt that the old-fashioned religious sentiment is on the decline in this country. People do not attend church as they did half a century ago. Family prayer is neglected in many professedly Christian homes. Even ministers and church-members do not have that reverence for the Bible as the Word of God which was shown by their fathers and mothers. As a result of all this there has been a letting down of moral standards, a slump of the general conscience. To meet this situation the professional reformers are now appealing for civil laws in order to enforce at least the forms of religious observance upon the people, and their zeal seems to be especially directed toward securing some kind of Sunday laws. It is true that there is a growing disregard for Sunday, and that it is more and more treated as a holiday instead of a holy day, but this is no excuse for Sunday laws. It is no part of the duty of the civil authorities to compel people to be religious or to act as if they were religious. One difficulty seems to be, however, that the people are learning that the Sunday sabbath does not rest upon any divine authority, and it is therefore almost impossible to secure for it that kind of recognition which is desired by its advocates. Hence the appeal for laws "to further protect the first day of the week as a day of rest." But religion by law is not religion at all; it is either formalism or hypocrisy. Religion by law means persecution. Religion by

law is a state religion — a mere substitute for religion. Legal enactments by Congress or State legislatures can never take the place of the spirit of obedience in the hearts of the people, and this is especially true when these enactments command the people to disobey God. Religion by law means the ruin of this nation, and the lawmakers need to know this. The third angel's message is a protest against religion by law.

### The Current History of Religious Liberty\*

THERE is a peculiar significance to the current history of religious liberty, when it is interpreted in the light of prophecy, and it is only from this standpoint that the present situation can be correctly understood. A few facts, briefly stated, will help to make this clear.

When the efforts to establish this nation were brought to a successful issue by the adoption of the Constitution in 1789, an epoch of freedom of conscience was ushered in. In all the previous history of the world no nation had incorporated into its fundamental law the principle of the separation of church and state. But a change came with the founding of the American republic. In the words of the historian Bancroft:—

\* 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 to 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.

This marked departure from the governmental policy which had been followed by the Old World powers for many centuries attracted universal attention. It was both a challenge and an inspiration. And the signal success of the new policy brought fresh courage and hope to the hearts of those who were fighting the battle for freedom in those countries where a few claimed the divine right to oppress the many, and exerted a sensible influence even over

those rulers who had acted upon the basis that freedom of conscience was a menace to the stability of government. This influence over both rulers and people has increased with the passing decades, and the fruit of it appears in the most striking degree just at the time when the United States has reached the zenith of its power. The proof of this is found in some of the notable occurrences of the past year in other countries. They mark the climax of a century's struggle for religious freedom. Let Russia, France, England, and Italy testify to the result of America's example.

### Religious Liberty in Russia

Russia is well known as the land of oppression. For centuries there has not been even a semblance of religious liberty in that country. An apparent change in this long-continued program was inaugurated on April 30, 1905, when the czar issued an Easter ukase, proclaiming what has been declared to be complete religious liberty throughout the empire. All Christian sects are permitted freedom of worship, among these being a body of seventeen million known as adherents of the "old faith," who were deprived of their freedom twenty years ago by the procurator-general of the holy synod. The ukase provides that converts from the orthodox faith to other Christian beliefs shall not be punished, but makes lawful changes in faith, for which in the past hundreds of thousands of families have been exiled to Siberia. It provides that the right to erect houses of worship without restriction as to place or situation shall be accorded to the old believers, to Lutherans, Jews; Roman Catholics, and all other faiths and sects. Dissenters are to be permitted to establish monasteries and schools, print and circulate religious works, and maintain missions.

Heretofore Seventh-day Adventists in Russia have been compelled to meet in secret, and were liable to arrest and punishment for baptizing believers, for celebrating the ordinances of the Lord's house, or performing any other of the public duties connected with church membership. During his last visit to Russia, Elder L. R. Conradi was at liberty for the first time in his experience to hold public meetings without fear within the borders of the empire.

### The Concordat Abolished in France

For more than a century church and state have been united in France under

\* To be read in the churches as a part of the program for Sabbath, Feb. 24, 1906.

the provisions of the historic concordat entered into by Napoleon I and Pope Pius VII, in 1801. Under this, the consul named and the pope appointed bishops who were all required to swear allegiance to the republic. The history of a century, however, has shown that, while the bishops may have been bound to a formal fulfilment of their oaths, they have really carried forward an incessant intrigue against the very life of the republic. This has culminated in a demand for the abolition of the famous document which united church and state in France. A bill was accordingly introduced for this purpose, and was passed by the Chamber of Deputies on July 3, 1905, by a majority of 108; and in the early part of December, 1905, by the impressive majority of 79 in a total vote of 283, this bill was passed by the French Senate. Under its provisions, "the republic assures liberty of conscience, and guarantees the free exercise of religion, subject to restrictions of the public order. The republic does not recognize, pay stipends to, or subsidize any sect, but provides funds for college, hospital, and asylum chaplains. Otherwise, the public worship budget is abolished, and public establishments connected with religion are suppressed." While the law is incomplete in some of its details, and is unsatisfactory alike to the Roman Catholic reactionaries and the socialistic freethinkers, yet it pleases the main body of the French people, who regard it as accomplishing the practical separation of church and state.

#### The Struggle in England

What is known in England as the "passive resistance" movement, which is the protest of a large and influential body of dissenters against the education act, has been steadily gaining in strength. The general point at issue is the compulsory support by dissenters of teachers or religion in the public schools who indoctrinate the children in tenets which are contrary to the dissenter's creed. The struggle has been in progress for more than two and one-half years, and it is stated that nearly sixty-three thousand cases of court proceedings have occurred in London alone. Many of the passive resisters have been imprisoned, some of them four and five times, and exorbitant costs have been sometimes levied. There is no doubt that the wide-spread dissatisfaction growing out of the enforcement of this education act has contributed largely to the recent downfall of the Balfour ministry and the sweeping victory of the liberals in the recent general election throughout England. It is claimed that the bitter feeling of a multitude of non-conformists toward the Church of England, whose clergy are the chief supporters of the education act, can hardly be realized at this distance.

#### Church and State in Canada

During the early part of 1905, considerable stir on the church and state question was created in Canada by the introduction into the Canadian Parliament of a bill for the autonomy of two new provinces in the Canadian Northwest. Loud complaints were made that the bill perpetuated, in favor of the Roman Catholics in the two provinces, a system of separate schools. So great was the outcry against this bill, that very considerable changes were made in it before it was enacted into a law. Just recently, however, the attention of the Canadian people is again called to the question of the proper relation between church and state by the action of the Lord's Day Alliance of Canada urging the enactment of a Sunday law by Parliament. This demand has been vigorously opposed by the official representatives of Seventh-day Adventists in Canada, and in an official visit to the premier, Sir Wilfred Laurier, and the minister of justice, a protest was lodged against the demand of the Alliance. Quite full reports of this matter appeared in the leading papers of Ottawa, and extracts from their articles were printed in the REVIEW AND HERALD of February 1.

#### A Remarkable Encyclical

It may be well, in closing this review of the history of the rights of conscience during the past year in countries outside of America, to note the fact that in the latter part of June, Pope Pius X published a remarkable encyclical, which not only permitted, but even advised, Roman Catholic voters to take part in the Italian Parliamentary elections. This official document removed the restrictions imposed by Pope Pius IX in 1870, at the time of the loss of the last vestige of the pope's temporal power. This encyclical is regarded by some as marking a turning-point in the history of church and state in Italy.

#### The Backward Movement in America

From this cursory review, it might appear to the superficial observer that the whole trend of current history was toward religious freedom. But there is another phase of this question which demands our serious consideration. The founders of this republic established a government upon the true Christian basis of entire separation of church and state. This unique experiment in civil government, the like of which had not hitherto been seen, has proved to all peoples that prosperity and happiness are the legitimate results of the practical application among men of the injunction of Jesus of Nazareth, who said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." The torch of liberty which was lighted on these shores enlightened the world.

The example of America has had its influence in those nations where it was sincerely believed that the union of church and state was necessary to the welfare of both.

In the recent history of America, however, there has come a marked change. An association of men has arisen who have seemed to feel that a solemn duty rested upon them to reverse the principles established by the makers of this republic, to repudiate the principles which have made the nation great, and instead of permitting the new order of things called for by the great seal of the nation to continue, they have sought to restore the old order by uniting church and state in this country. Much aid and comfort was given to the advocates of this backward movement by the dictum of the United States Supreme Court in 1892, that this is a Christian nation. They have been further encouraged by the action of Congress in granting appropriations to the World's Fair at St. Louis, and to the Lewis and Clark Exposition in the Northwest, on condition that the gates of both these expositions be closed on Sunday.

There have been numerous attempts to enact Sunday laws in various State legislatures during the last one or two years, an evidently concerted effort to educate public sentiment in favor of the enforcement of laws already upon the statute-books, and a long and constantly growing list of cases of prosecution for the alleged infraction of laws for the protection of the first day of the week as a day of rest and worship. Space will not permit us to specify these cases further than to call attention to the fact that just as the best emperors of Rome, who were most devoted to the interests of the republic, persecuted the Christians the most mercilessly, so some of the men who are regarded as civic reformers are the most outspoken in favor of the enforcement of existing Sunday laws. As examples may be mentioned Governor Folk of Missouri, and Governor Pattison, the recently elected executive of Ohio. In his inaugural address Governor Pattison said:—

While the disobeying of any law is demoralizing and degrading to a citizen or community, the disobeying of Sunday laws is doubly so. Hence the so-called Sunday laws should be obeyed and enforced, not only in the country and in the small villages, but in the large towns and cities as well. . . .

If America is to maintain her position as the nation peculiarly favored by God, and the one of all others that is to have a great destiny, we must forever maintain our respect and reverence for this holy day.

This appeal, based upon the favor of heaven, is one which will be used with the greatest effect in the time near at hand when the visible marks of the dis-

pleasure of God will be cited as the divine call to protect the false sabbath:

#### Church Federation

Perhaps the event of the past year which is most significant in itself and fraught with the most far-reaching consequences is the church conference on federation which was held in New York City last November. Thirty-two denominations were represented by delegates in this meeting, and some of the most distinguished clergymen and orators in this country were assigned to prominent places on the program. Besides a letter of indorsement from President Roosevelt, Justices Harlan and Brewer of the United States Supreme Court, Judge Grosscup of the United States Circuit Court of Illinois, and the Lieutenant Governor of New York gave stirring addresses.

The keynote of this great gathering seemed to be the establishment of the kingdom of God on the earth. One speaker is reported as crystallizing the general sentiment into this form: "When the great Christian church awakes and fulfils her duty, religion will permeate every fiber of the nation, and the saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ,' will be fulfilled." One who attended the conference, and who discerns the meaning of this movement, draws the following parallel: "In the fourth century the churches tried the same plan, and instead of establishing the kingdom of Christ, they ushered in a kingdom of tyranny, which ended in the papacy. This, while ostensibly for the purpose of bringing the kingdom, will end in tyranny, and the perfect image of the papacy." The indications are not wanting that when church federation is an accomplished fact, the power of these united churches will be exerted in favor of religious legislation. Such combinations are almost invariably the beginnings of tyranny.

A union of such groups of churches as seem to be more or less closely allied in their beliefs appears to be sought on all sides. It is now proposed to unite the Methodist, Presbyterian, and Congregational Churches of Canada into what is to be known as the "United Church of Canada," and the Unitarians and Universalists and other liberal bodies, which were excluded from the New York conference, are reported as planning to hold an inter-church conference of their own for the discussion of topics of common interest. These movements have a prominent place among the signs of the times.

#### Developments in Washington

But we must now consider another and a most important phase of this whole subject. The different instances of Sunday law agitation and the local outbreaks of

zeal for religion by law in the various States are but side currents and local eddies. We believe that we are to look to national legislation as the main current. In this is found the peculiar significance of the removal of our denominational headquarters to Washington. Here is the center of influence, and the time has come when a truly Protestant voice should be heard at the nation's capital.

A brief survey of the record for the past year or more ought to make this very plain. In the fifty-eighth Congress two Sunday bills, one of which passed the House, were introduced. Some earnest work was done in circulating literature and in presenting petitions against these measures, and they both died in committees. Early in the present Congress two Sunday bills were introduced into the House of Representatives. One of them was brought forward the second day of the session, and is entitled "A Bill to Prevent Sunday Banking in Post-offices in the Handling of Money-orders and Registered Letters." The other was introduced January 5, and is entitled "A Bill to Further Protect the First Day of the Week as a Day of Rest in the District of Columbia." Thus another door of opportunity has been opened for presenting to men in high positions the Christian principles of civil government and the Bible truth concerning that most important issue, the Sabbath question.

In addition to these developments in Congress there has been a most interesting local campaign in the city of Washington over the question of religious instruction in the public schools. This began with a conference of representative clergymen and laymen on Feb. 20, 1905, at which the plan was presented and discussed. A committee of fifteen, to whom the matter was referred, held three meetings for the consideration of the subject, and reported favorably to the original conference on March 15. Their report was adopted, and a petition was prepared for the Board of Education. The principles involved were then fully discussed in public meetings and through the columns of the daily papers. Hearings were held by the Board of Education, and at a meeting on the evening of May 10, they unanimously decided against the demand for the introduction of religious instruction into the schools under their charge.

It fell to the lot of the Seventh-day Adventists to lead the opposition against this encroachment upon religious liberty, although others joined heartily with them, and the truths advocated by this people were thus brought prominently to the attention of the public. These experiences have emphasized two things: the evident desire to gain a victory at the nation's capital in behalf of the

movement to unite religion and civil government, with a view to the influence it would have throughout the country; and the wisdom of the counsel which directed this people to make Washington their headquarters. We are here for a purpose, and that purpose is plain. The final contest is at hand, and this is the strategic point. We must respond faithfully to the demand upon us.

#### A Prophetic View

The record of the rise of this nation, and the course which it would finally pursue in relation to the question of religious liberty, is clearly set forth in the prophecy. It is all comprehended in these few verses:—

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.

When this country was weak in material resources and the youngest among the nations, but adhered to right principles, the power of these principles exemplified in its history influenced the other nations in the direction of liberty of conscience. The marvelous development of the country, the prosperity of the people, and the lack of that constant discontent which has been felt so strongly among the oppressed of other countries, together with the large degree of both civil and religious liberty enjoyed by all classes have had a telling influence upon the course of history during the past century.

Now the United States has assumed the place of a great world power. It is a partner in the diplomatic intrigues of the Old World politics. Its present tendency to repudiate the principles upon which it was established — Protestantism and Republicanism — will exert a mighty influence in the direction of tyranny. When the government of this country unites with the papacy in its program of

the union of church and state with the church in control, its downfall will be assured, and its lease of life will be short. And it will lead all the nations to the same ruin. This is the great significance of the prophecy concerning the course of the United States in the immediate future.

### Leading European Languages

DIVINE providence so ordered that this organized advent movement should first rise in the English-speaking world. By this tongue the largest number of people in Christendom may be reached. It is distributed over the earth more widely than any other.

The expansion of English-speaking peoples is one of the remarkable facts of modern history. In the year 1500, for instance, just as the era of exploration and discovery was being ushered in, the English language was spoken by four millions of people—less than the population of London to-day. And these people were huddled together in the British Isles. Now, about one hundred and forty-five millions speak the language, and the English speech girdles the whole earth.

The English tongue has been the vehicle of the widest dissemination of the Word of God. While all nations in Christendom have been the scene of the missionary awakening, the great movements in modern missions have sprung from the English-speaking peoples. And in our own work, we cease not to thank God that our English literature has made the way of entrance easy into Africa, all Australasia and Polynesia, India, Burma, the Malay Straits, and, in fact, all about the great continents and the island fields.

Now the world is witnessing the rapid expansion of another element—the German-speaking peoples. Reviews and consular reports are of late continually calling attention to the persistency with which the German race and tongue are being pressed into the most out-of-the-way corners of the earth. Some are even talking of the Germanization of the world.

We are not concerned with the commercial and political developments and rivalries of the nations. But, as we see Germany throwing its influence out into the wide world, we may thank God that in Germany we have so strong and growing a presentation of the cause of this third angel's message. There is a providence in it. Next to the English tongue, the German has the greatest amount of our literature, and our work in all departments in Germany has attained hardy growth. And our German brethren are ready to follow the dispersion of the German tongue and the spread of German influence with the literature and

influence of the message of Sabbath and advent reform.

From the French-Latin field workers have gone out into Algeria, where the French tongue gives them readiest access. And while the French Catholic field in Europe itself is large for so small a body of believers, the eyes of our French brethren are already upon other French colonial possessions in Africa and Madagascar.

In the Spanish, we began first in the outlying regions, and worked backward toward the home land of the language, Spain itself. But here is a language with a tremendous distribution over the earth. No doubt, the Spanish-speaking peoples number about sixty-five millions. The production of our literature in Spanish has but fairly begun. The people are waiting for it in Spain, Central and South America, Mexico, Cuba, and Porto Rico, and in the Philippine Islands.

By a few of these leading European languages we have access to multitudes in every quarter of the earth. This wide distribution of languages is an important factor in the evangelization of the world.

W. A. S.

### A Statement of Facts Concerning Our Present Situation—No. 2

IN the preceding article of this series, the position was taken that one of the causes of the trouble between the general body and what was formerly the medical missionary department of this cause, is a difference of views regarding some of the fundamentals of our faith. As proof of this, two quotations were given from instruction which has been imparted through the spirit of prophecy. The first quotation was taken from a chapter in "Early Writings," page 121. This was first published in 1858.

This quotation presents the following outline: (1) "A solid, immovable platform;" (2) three steps leading to this platform; namely, "the first, second, and third angels' messages;" (3) God led his people up these steps onto the platform; (4) some found fault with the platform, stepped off to examine it, and declared that it was laid wrong; (5) an angel said, "Woe to him who shall move a block or stir a pin;" (6) nearly all who stepped onto the platform remained true, and "stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body;" (7) God looked upon these with approbation; (8) "they recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God;" (9) they declared that God was the Master Builder of the platform; (10) this af-

fecting some who had left the platform, and they again stepped upon it.

The second quotation was taken from "Testimonies for the Church," Series B, No. 7, pages 38, 39. This message was first published in 1904, in a leaflet entitled, "Decided Action to Be Taken Now." It relates to the doctrinal teaching of "Living Temple." The outline presented in this Testimony is a fulfillment of the one referred to above, and printed forty-six years before. It is this: (1) "A platform, braced with solid timbers;" (2) these timbers were "the truths of the Word of God;" (3) "some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform;" (4) a voice said, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep?" (5) this foundation was built by the Master Worker; (6) will the watchmen "permit this man to present doctrines that deny the past experience of the people of God?" (7) "the enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith;" (8) "were this reformation to take place, what would result?—The principles of truth that God in his wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted error. A new organization would be established;" (9) "the time has come to take decided action."

The foundation for these attempted changes in our cause which the spirit of prophecy places before us so graphically, began to be laid many years ago, and the Testimonies raised the danger-signal at the time. In a message written at Christiania, Oct. 3, 1885, and addressed to the Directors of the Battle Creek Sanitarium, this statement is made:—

I was shown that he [the medical superintendent] had been in danger, great danger, in the past, of making shipwreck of faith, by exalting science above the God of science. He has not a clearly defined position in regard to his faith, and he should be guarded or he will certainly wander in the mazes of skepticism. I have not felt that the enlargement of the sanitarium was advisable, for several reasons. The foregoing is one.

Seven years later a Testimony was written in Melbourne, Australia, April 15, 1892, to the Superintendent of the Battle Creek Sanitarium, containing the following warning:—

I have been shown that in the sanitarium at Battle Creek there is great need of walking humbly before God, for Satan

is devising snares to take every mind that is not entirely surrendered to God, looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. . . . Here, my brother, has been and will be your danger in scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ your living head, you are in positive danger. . . . I know that the Lord has been pleased to show me, in clear lines, your danger, in the past, and at the present time. . . . It is fatal for man to feel safe to walk in the sparks of his own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you. . . .

I remember well the reproof given to Drs. — and —, that they had made the mistake common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. . . .

Once these young men were willing to submit their wills and their ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling.

In December, 1899, seven years after the warning given above was written, another was sent from Cooranbong, New South Wales, Australia. In this message the following paragraph is found:—

The sanitarium will be a memorial for God, if it is conducted in all lines as it should be. . . . The medical missionary work might better be named the Missionary Health Restoration Work. The powers of darkness, which have long been watching for a chance to come in and counteract the Lord's work, have found no better open door than this work which has done some good, but O! so limited an amount in comparison with the outlay of effort and means!

From the general trend of the large amount of instruction which has been given through the spirit of prophecy concerning the medical missionary work, it is evident that it is not this department of work in itself which has served as an open door to the enemy. It is the fact that this line of work has been made the channel for the introduction of teaching contrary to the fundamental principles of the gospel, and that perverted methods of administration have been employed, which has turned this agency for good into such an opportunity for evil.

The danger pointed out in this last quotation came into full view when "Living Temple" was printed. Of the teaching set forth in that book the spirit of prophecy says:—

God has permitted the presentation of the combination of good and evil in "Living Temple" to be made to reveal the danger threatening us. The working that has been so ingeniously carried on he has permitted in order that certain developments might be made, and that it might be seen what a man can do with human minds when he has obtained their confidence as a physician. God has permitted the present crisis to come to open the eyes of those who desire to know the truth. He would have his people understand to what lengths the sophistry and devising of the enemy would lead. . . .

Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that when fully developed, make him, in the minds of those who accept them, as nothingness? . . .

It is something that can not be treated as a small matter that men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy.—"Testimonies for the Church," Series B, No. 7, pages 36, 37.

In view of the facts set forth in these statements, is it at all surprising that there has been conflict in our ranks? Could there be union and harmony? On this point the spirit of prophecy has spoken very plainly:—

It will be said that "Living Temple" has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked." . . . While the misleading theories of this book are entertained by our physicians, there can not be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change—*Ibid.*, Series B, No. 2, page 49.

It is perfectly plain that the introduction of a teaching that would result in such sweeping, destructive changes would cause controversy. For one in a leading place of influence in the denomination to even hold such views personally, could not fail to bring him into conflict with other leaders who held firmly to the original faith of the cause. The views one holds regarding Bible doctrines, mold his mind, form his ideals, and shape his purposes and plans. Men holding conflicting theories and convictions regarding the teaching of the Bible can not work in harmony in their efforts to make known their views. This is a primary cause of the friction which has existed among us during the last twenty years, and which has culminated in what

the spirit of prophecy has designated as "the present apostasy."

A. G. DANIELLS,  
President General Conference.

### The Joy Set Before Us

OF the secret of the steadfastness of Jesus during the years of his ministry in human flesh, it is written that he "endured the cross, despising the shame," "for the joy that was set before him." The same joy is set before his followers, for at the close of their earthly labors and trials it will be said to each of them, "Enter thou into the joy of thy Lord."

The question of the nature of the thing that is set before us as the goal of our ambitions, is a very important one; for it may be that we have put something of our own in the place of that which God has set before us. It may be that we are directing our efforts toward some earthly goal, something dear to earthly ambition, as power, wealth, or the applause of men. It is impossible to run successfully the Christian race while the joy that is set before us as the Christian's reward is eclipsed by some other desire. If such is the case, we need not be surprised that our efforts do not prove satisfactory, and we make crooked paths and uncertain progress in the heavenward journey.

The joy is still set before us, though we may not see it. But if we do not, let us set everything else aside, and make that joy the goal of our efforts in the Christian life. By having the faith of Jesus, we shall be able to keep that goal always within our view. L. A. S.

### A Signal for Help

THE Maritime Conference is manfully extending its work in Nova Scotia and New Brunswick. They have an interesting school enterprise well started in the Williamsdale Academy, and two of their young people, trained in Melrose, have returned to Nova Scotia, to take up medical missionary work. Every one of the little staff of workers is covering all the ground possible, and the believers are faithfully lifting and doing.

There is new life stirring in this far northeastern field. But their numbers are few, and resources small. Hence it is that such a field as Prince Edward Island, called the "Garden of the Gulf," lies unworked in the Gulf of St. Lawrence. Two sisters represent the truth there. A portable church building stands in Charlottetown, waiting for the coming of a laborer. The last conference of the believers passed the following resolution, which we print here as a signal to some of the stronger conferences that might be able to supply and support some young laborer:—

Whereas, We have been unable to send a laborer to Prince Edward Island; therefore,—

*Resolved*, That we call the attention of older conferences to that populous island off our eastern coast, and that we still invite any of our sister conferences who can do so to supply and support a laborer for that waiting field.

The population of the island is one hundred thousand, mostly engaged in agriculture. Would that some conference were able to annex this unworked territory this coming season.

W. A. S.

### **The Annual Collection for Religious Liberty Work**

WHILE it is true that no department of the third angel's message is more important than the others, yet there is a sense in which the prosperity of all is largely contingent upon the success of the Religious Liberty department. The reason for this is the fact that when we are deprived of our civil and religious rights, we shall then be unable to use some of the most effective agencies that we now employ in the proclamation of the third angel's message; namely, free speech, the public press, and the use of our literature.

It will require no argument to convince every Seventh-day Adventist that these statements are neither extreme nor fanciful. The truthfulness of these propositions can be grasped quickly when we consider the far-reaching effect of the terrible meaning of the words, "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

From the rapidly growing demand for religious legislation in the city, state, and nation, we can all see that the final struggle is not in the distant future. I wish that all the readers might have been present at the hearing, February 8, of H. R. bill 10510 before the commissioners of the District of Columbia, and observed the intensity of spirit on the part of those who were pleading for a more rigid Sunday observance in the District of Columbia.

While we do not know what the present outcome of this measure will be, we are impressed with the importance of exerting ourselves as never before in disseminating the true principles of liberty.

All understand that this must be done largely with our literature, and a large amount of means is required to do this work successfully. It has seemed necessary for our department to publish already three times as much matter to effectively explain the two bills now before Congress as it did to explain the bills last year, and it is also true that our work is enlarging, and will continue to increase until it is finished, and they that get "the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on

the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb."

It should be remembered that the Religious Liberty Bureau has no resources of its own, and is therefore dependent upon the returns from this annual collection which was voted at the last General Conference.

Let all put forth a special effort to make this religious liberty annual offering for 1906, which is to be taken Sabbath, February 24, a large and liberal one. Remember how much depends upon the work we do in enlightening the people before the final crisis comes.

K. C. RUSSELL,

*Chairman Religious Liberty Bureau.*

## **Note and Comment**

THE church-federation idea is spreading rapidly. The churches left out of the great gathering in New York City in November last, have determined upon a federation of their own, and there will be two inter-church conferences in the year 1908, representing the Unitarian as well as the Trinitarian beliefs. The Unitarian conference will include the Universalists and some other "liberal" bodies, and will be a world conference. A press telegram from New York says:—

British Unitarians are taking a foremost place in the plans for the American meeting, and are raising a special fund to be applied on expenses. They expect to send fully two hundred delegates to Boston. A number of delegates will come from France, and one of them is likely to be Pastor Charles Wagner, famed as the author of "The Simple Life." There will be a large German delegation, including Harnack, whose theological writings have made him famous. Other foreign countries to be represented by delegates are Hungary, where Unitarianism was born in the sixteenth century, and where it now flourishes with an episcopal form of government; Switzerland, where the liberal churches are strong; Holland, which has a number of scattered congregations; and Japan. Rev. Charles W. Wendte, one of the Unitarian secretaries, has been appointed to promote the interest of the coming meeting, to which fully five hundred delegates are expected.

Every religious body which does not depend for power upon union with God alone, will naturally be led to seek power by this plan of a religious confederacy.

THE REV. DR. CHAS. L. THOMPSON, a religious writer of note, points to the present wide-spread movement in Europe for Sunday legislation as one that will greatly help to preserve in America "the Anglo-Saxon idea of Sunday." In a recent address to the Woman's National Sabbath Alliance Dr. Thompson said:—

The motive of this movement is purely secular, but it has great religious significance. Immigrants who come here in the future will have an idea of Sunday rather different from that of those who have come in the past, and it will not be so hard to get them to keep the day as we do. Up to the present time they have had only half a Sunday in continental Europe. Now the governments are beginning to recognize the economic value of a complete cessation from labor on that day. In Germany the Sunday-train schedule is being cut down all the time. In France and Italy one sees much less Sunday work of all kinds than in former years. In Spain, even, the Sunday bull-fights have been restricted.

The sentiment for Sunday legislation is alive in the Old World, and only needs that the American republic should set an example in legislating to compel the conscience in the matter of Sabbath observance, to manifest itself there in the form of active despotism.

THE following paragraph relating to the question of communication between the living and the dead, appeared in a recent issue of the *Christian Register*:—

The death of Mr. Hodgson raises a question like that which was asked after the death of Mr. Myers in England. These two men have made careful and thoroughgoing studies of occult and psychical phenomena. Mr. Hodgson had for his principal occupation for years the study and control of the phenomena manifested in the case of Mrs. Piper. Now these men have passed on. They were expert in all that concerned the study of such phenomena on this side of the grave. Both of them promised, when their turn came, to send back, if possible, intelligible messages. In the case of Mr. Myers it is a fact, we believe, that the test he devised has failed since his death. If this happens in the case of Mr. Hodgson, is it not better for us to believe that, for wise reasons which we should approve if we knew them, the blessed ones who have passed within the veil are as much restrained from communication with us as we are from communication with them?

The question whether the dead communicate with the living depends, according to this, upon the evidence furnished by the reception or the absence of a message from the dead Mr. Hodgson. A great many messages purporting to be from other dead people have come to the living, and it is not clear what additional proof on the subject would be furnished by a message claiming to be from this particular person. Is it not vastly better to accept the plain evidence of Scripture, which states that "the dead know not anything" (Eccl. 9: 5), that the living should not seek to the dead for knowledge, but to the Lord (Isa. 8: 19), and that communication with "familiar spirits" was contrary to the will of God and was strictly forbidden, showing that such communications were from a lying source?



## 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.

### The Transformed Life

ONE morning as I careless stood,  
And from a window facing east,  
Looked down upon the grass beneath,  
A dazzling gem before me lay—  
So clear, so bright, so beautiful,  
That beams of rising sun were grasped,  
Reflected back with rainbow hues,  
And splendors, deepening, revealed.

I looked, surprised and overjoyed,  
A prize so radiant to find  
Within my easy reach, my own.  
Entranced, its beauty held me there,  
From every view new glories flashed;  
And from the bower where it lay  
Its rays now shone with brighter light,  
Declaring value yet untold.

Then, as I watched and thought to take  
That priceless gem within my hand,  
It passed from sight, and left no more  
Than drop of dew upon the grass,—  
A drop of dew transformed by light  
Which shone upon its surface pure;  
Its glories were reflected rays.

As drop of dew by light transformed  
To diamond of spotless form,  
So, when in light of Christ we live,  
Transformed are we by Life divine,  
No longer self, but Christ is seen;  
His life is ours, his light, his love;  
We shine, but in his glory beams;  
All that we are, we are in him.

—Ernest G. Wesley, in *Christian Advocate*.

### Lessons From the Life of Solomon—No. 22

#### The Power of Influence

MRS. E. G. WHITE

FOR hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship."

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings.

More than three centuries later,

Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the true-hearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah!

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,—all these favorable conditions combined to increase greatly the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer.

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but one sinner destroyeth much good." "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership.

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers.

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled— forfeiting eternal bliss—who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

### Prayer

WM. COVERT

THE church and church people who do not earnestly seek the Lord in prayer will become cold and careless about Christianity and their own salvation. The Lord, through the writings of Paul, advised that prayer be made without ceasing. Indeed, all men everywhere are admonished to pray. The same need exists everywhere to-day that was seen by the apostle when he wrote as he did. Could all our people now be enabled to see their principal need, they would arouse to the necessity of prayer.

Churches should not fail to maintain regular prayer-meetings. Every effective church has essential interests under consideration, and these interests need to be earnestly considered before the throne of God. No church should think of executing important plans until the members have unitedly considered the things together with the Lord. It should always be understood that church organ-

ization exists for the benefit of the members belonging to the church, and also for the good they can unitedly accomplish in advancing the cause of the Lord. The church is the Lord's organization, maintained upon the earth for the purpose of transacting the Lord's business on the earth. The Lord communicates his will to the church through the study of his Word, and the illumination of the mind by the Holy Spirit in prayer.

This holy association of the church with God is too much neglected. It is this sad neglect that makes the church weak and ineffective in its work. The church walks in the dark because it does not pray enough to learn the mind of God, and is feeble in its work because it does not pay enough to secure the strength of God. The church-members walk and work apart from the Lord much of the time, because their prayers are not sufficiently earnest and frequent to keep them in touch with the presence of the Lord's Spirit. They lose the Lord when they cease to pray, or while they fail to seek him.

One of the most essential things for the people of God to do now is to carefully study the Bible to learn from its teachings just what the Lord advises relative to prayer. Much more should be known about the possibilities that are wrapped up in the medium of prayer. God's people need to know how to pray. The disciples of Christ requested that he teach them how to pray. And should not his disciples at this time renew the request? They should earnestly covet a deeper love for prayer, and should carefully watch against the neglect of prayer. They should pray more for the success of God's cause, and pray oftener for those who are sent forth to labor in the cause. They should pray that many more may soon be sent, and pray for those who do not have a mind to go. They should pray for more earnestness, more liberality. There should be prayer for more unity, more wisdom, more devotion, and more copious showers of the Holy Spirit.

Chicago, Ill.

### Why Are We a Separate People?

S. N. HASKELL

BETWEEN the years 1833 and 1844 Adventists held the position that the Lord would come on the tenth day of the seventh month of the last-mentioned year, which would be some time in October. Their reckoning was based on the twenty-three hundred days, or years, of Dan. 8:14. They reasoned: (1) The sanctuary is the earth or the land of Palestine; (2) the cleansing of the sanctuary is the burning of the earth or the cleansing of Palestine at the coming of Christ. Hence the conclusion drawn was that our great High Priest would come to the earth on the tenth day of the seventh month in the autumn of 1844.

After the passing of the time, they soon learned that of the one hundred and forty-seven times the word "sanctuary" occurs in the Bible, it never in

a single instance refers to this earth. But during the Mosaic economy it referred, first, to the tabernacle built by Moses, then to the temple built by Solomon, and finally to the temple built after the captivity by Zerubbabel, and rebuilt by Herod. But when Christ expired on the cross, and said it was finished, the veil of the temple was rent in twain, and God no longer had a sanctuary on earth.

The apostle Paul speaks of the heavenly sanctuary, and of Christ its minister, as follows: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The eighth and ninth chapters of Hebrews are full of this thought, and that the earthly sanctuary and its service is typical of the one in heaven where Christ officiates as our high priest.

The argument for the ending of the days can be briefly stated. It was demonstrated that the only starting-point for the twenty-three hundred days was the decree issued by Artaxerxes, recorded in the seventh chapter of Ezra. It is the only decree that has all the specifications mentioned in the ninth chapter of Daniel where the Lord speaks of the beginning of the seventy weeks, which began with "the commandment to restore and to build Jerusalem." This embraced all the features that were in the decree of Cyrus given in Ezra 1, and of the decree of Darius the Persian as given in the sixth chapter.

On this point the divine record states: "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra 6:14. So this last decree, the only one that bears all the specifications, is said by the Lord to be the decree. This also embraces the two preceding decrees. It is found in the seventh chapter of Ezra. The date in the margin is given as 457 B. C. This date was established by more than twenty eclipses. The preaching of the advent message based on these dates from 1838 to 1844, moved the world. The bitterest opposers to the Adventists at that time acknowledged the correctness of the dates, but denied the events which they said would take place.

To destroy a date established by eclipses would undermine every chronological fact in history. It is well known that in ancient history events are associated with an eclipse; the date of a certain battle or some great event is made certain by such association. Thus a date is given whose correctness can be established by astronomy to the very day. In this way many a disputed point has been established. It is God's infallible clock, always pointing out the true time.

Having established the date of the commandment to restore and to build Jerusalem in 457 B. C., it was very easy

to subtract 457 from the 2300 years, leaving the number of years A. D. to be 1843. Then it was shown that the decree went forth six months later, *i. e.*, six months in 457 B. C. This carried the termination of the period six months later, to the autumn of 1844. It was at this point of time that thousands upon thousands looked for Christ to come in the clouds of heaven. It was not in this country alone, but in Europe, Asia, and Africa; and among those most ignorant of God and the Bible, there was a general expectation that in some way the Desire of all ages would appear on this earth.

This movement laid the foundation of a separate people. To go back would be to deny the prophecy that had led us out. To go forward was the only course to pursue. Then upon further investigation it was found that the belief that the sanctuary was the earth was without any foundation whatever; and that God had a sanctuary still in the heavens where Christ is a minister. This opened up the Scriptures in an entirely new light.

Then the Adventists saw that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," which contained the ten commandments. To change the Sabbath it would be necessary to change it on the original copy of the law in heaven, which could not be done; therefore they began to look for Bible evidences for the change from the seventh day to the first. They found that in the observance of the Sabbath they had been as much mistaken as in the sanctuary question. From this time on there has been heralded to the world, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. For the truthfulness of our position we appeal directly to the Word of God, and the past experience to which thousands bear witness.

Loma Linda, Cal.

### A Double Rebuke

"Is she a Christian?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of another person.

"Yes, I think she is," was the reply.

"Well, then, since Jesus loves her in spite of that, why is it that you can't?"

The rebuke was felt, and the fault-finder instantly withdrew. Some days later, the same one was speaking to the missionary in a similar spirit about another person. The same question was put—"Is she a Christian?"

In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is."

"O, then," rejoined the missionary, "I think you and I should feel such tender pity for her soul as to make any harsher feeling about her quite impossible."—*Family Treasury*.

"In everything give thanks."



**Are All the Children In?**

ARE all the children in? The night is falling,  
 And storm-clouds gather in the threatening west;  
 The lowing cattle seek a friendly shelter,  
 The bird hies to her nest;  
 The thunder crashes; wilder grows the tempest;  
 And darkness settles o'er the fearful din;  
 Come, shut the door, and gather round the hearthstone;  
 Are all the children in?

Are all the children in? The night is falling  
 When gilded sin doth walk about the streets.  
 O, "at the last it biteth like a serpent!"  
 Poisoned are stolen sweets.  
 O mothers, guard the feet of inexperience,  
 Too prone to wander in the paths of sin!  
 O, shut the door of love against temptation!  
 Are all the children in?

Are all the children in? The night is falling;  
 The night of death is hastening on apace!  
 The Lord is calling, "Enter thou thy chamber,  
 And tarry there a space."  
 And when he comes, the King in all his glory,  
 Who died the shameful death our hearts to win,  
 O may the gates of heaven shut about us,  
 With all the children in.

— Selected.

**The Patent-Medicine Evil**

(Continued)

L. A. S.

**Testimonials**

THE patent-medicine business is, of course, greatly fostered by the use of testimonials. These testimonials sound very convincing, but their genuineness will not bear investigation. As an example of the utterly fraudulent character of much of this sort of evidence, we quote a statement from a press dispatch which appeared only a few days ago, as follows:—

"NEW YORK, January 19.—Examination into the affairs of the 'Force of Life Company,' which it is alleged advertised a medicine that had power to bring the dead to life, was begun to-day before United States Commissioner Ridgeway. . . . The first witness was John S. Cooper, a lawyer, who accompanied two post-office inspectors to Dr. Hadley's office on January 6. He said that he had seen an alleged testimonial there from

a woman from California who wrote that she had been cured by the company's preparation 'after she had been made ready for the grave.'"

The proprietors of this wonderful remedy are now settling accounts with the federal government.

Mention was made last week of the easy manner in which patent-medicine testimonials were obtained. On this subject of testimonials we quote further from *Collier's*:—

"The ignorant drug taker, returning to health from some disease which he has overcome by the natural resistant powers of his body, dips his pen in gratitude, and writes his testimonial. The man who dies in spite of the patent medicine—or perhaps because of it—doesn't bear witness to what it did for him. We see recorded only the favorable results; the unfavorable lie silent. How could it be otherwise when the only avenues of publicity are controlled by the heavy advertisers? So, while many of the printed testimonials are genuine enough, they represent not the average evidence, but the most glowing opinions which the nostrum vender can obtain, and generally they are the expression of a low order of intelligence. Read in this light, they are unconvincing enough. But the innocent public regards them as the type, not the exception. 'If that cured Mrs. Smith, of Oshkosh, it may cure me,' says the woman whose symptoms, real or imagined, are so feelingly described under the picture. Lend ear to expert testimony from a certain prominent cure-all:—

"They see my advertising. They read the testimonials. They are convinced. They have faith in Peruna. It gives them a gentle stimulant, and so they get well."

"There it is in a nutshell—the faith cure. Not the stimulant, but the faith inspired by the advertisement and encouraged by the stimulant, does the work—or seems to do it. If the public druggist can convince his patron that she is well, she is well—for his purposes. In the case of such diseases as naturally tend to cure themselves, no greater harm is done than the parting of a fool and his money. With rheumatism, sciatica, and that ilk, it means added pangs; with consumption, Bright's disease, and other serious disorders, perhaps needless death. No onus of homicide is borne by the nostrum seller; probably the patient would have died anyway; there is no proof that the patent bottle was in any way responsible. Even if there were—and rare cases do occur where the responsibility can be brought home—there is no warning to others, because the

newspapers are too considerate of their advertisers to publish such injurious items."

A scheme devised by a leading patent-medicine proprietor which has great potency in maintaining the criminal newspaper alliance with this business, is that of inserting in the contract made with the newspapers, a clause, known as the "red clause," which provides that the contract shall be void in case any state legislation is enacted hostile to the interests of the business; as, for example, legislation requiring the ingredients of patent medicines to be printed on the labels on the bottles. The effect of this clause in the contract is to make the newspapers fight all such legislation for fear they will lose their profitable advertising business. We quote further from *Collier's*:—

"To what length daily journalism will go at the instance of the business office was shown in the great advertising campaign of Paine's Celery Compound, some years ago. The nostrum's agent called at the office of a prominent Chicago newspaper and spread before its advertising manager a full-page advertisement, with blank spaces in the center.

"'We want some good, strong testimonials to fill out with,' he said.

"'You can get all of those you want, can't you?'" asked the newspaper manager.

"'Can you?'" returned the other. 'Show me four or five strong ones from local politicians and you get the ad.'

"That day reporters were assigned to secure testimonials with photographs, which subsequently appeared in the full-page advertisement as promised. As for the men who permitted the use of their names for this purpose, several of them afterward admitted that they had never tasted the 'Compound,' but that they were willing to sign the testimonials for the joy of appearing in print as 'prominent citizens.' Another Chicago newspaper compelled its political editor to tout for fake indorsements of a nostrum. A man with an inside knowledge of the patent-medicine business made some investigations into this phase of the matter, and he declares that such procurement of testimonials became so established as to have the force of a system, only two of the Chicago papers being free from it. To-day, he adds, a similar 'deal' could be made with half a dozen of that city's dailies. It is disheartening to note that in the case of one important and high-class daily, the *Pittsburg Gazette*, a trial rejection of all patent-medicine advertising received absolutely no support or encouragement from the public; so the paper reverted to its old policy."

(To be continued)

"PRAISE not thy work, but let thy work praise thee;

For deeds, not words, make each memory stable.

If what thou dost is good, its good all men will see;

Musk by its smell is known, not by its label."

# THE WORLD-WIDE FIELD

## Jamaica Conference Proceedings

THE fourth annual session of the Jamaica Conference was held in Kingston, Dec. 31, 1905, to Jan. 3, 1906. A goodly number of delegates were present. Help from the General Conference was expected, but at the last moment it was found impossible to supply it.

At the present time there are two American laborers and seven native workers on the conference pay-roll. Several canvassers are also working faithfully. During the year two of the workers, Elder W. Jay Tanner and Brother Frank Hall, left the island; the former having accepted an invitation from the Mission Board to labor in the island of Hayti, and the latter, at the request of our conference, sailed on the

received attention. Each day, at the close of the first meeting, preaching services were conducted by different workers, and light and power was received from the great power-house on high, to enable us to stand in the ranks and faithfully perform our duties. A special evangelistic effort was also made in the city. The town hall was procured, and for four nights interested congregations listened to the message. The Lord blessed, and the word was preached in demonstration of the Spirit and of power. About twenty persons gave in their names, as the result of these meetings.

Among the important resolutions and recommendations passed by the conference are the following: A recommendation that the island of Jamaica be divided

licensed preachers by the addition of at least one new man. Further resolutions were offered encouraging the holding of a general meeting in each conference district during the year, and the continuation of the publication of our conference paper, the *Jamaica Record*; and also that an effort be made to place the REVIEW AND HERALD in every Seventh-day Adventist home in Jamaica.

The need of elementary schools in which to begin the education of our children was discussed quite freely, and resolutions were passed instructing the workers to give the subject special attention as they go among the people, and urging the churches to consider the matter of a day-school in each church, in which their children can be taught the principles of Christian education.

Since the *Caribbean Watchman* is undoubtedly God's appointed medium for disseminating the truths of the third angel's message in the West Indies by the printed page, it was urged that each member of the conference earnestly endeavor to increase the circulation of the paper.

Further recommendations looking toward self-support in all our financial affairs, thus allowing the Mission Board to use the money it is now sending us in other and more needy mission fields of the world were discussed at length and adopted.

Since our workers in Jamaica are isolated from the educational institutions of the denomination, it was planned to hold a workers' institute in each conference district during the time of the general meeting the coming year.

For the thousands of heathen coolies and Chinese among us in this island, who are becoming interested in present truth, it was resolved to procure suitable literature from our Mission Board for distribution among them.

Ministerial credentials were granted to J. B. Beckner, J. A. Strickland, and M. Jones; ordination and credentials to H. Fletcher and W. H. Randle; ministerial licenses to Frank Hall, Norman Johnston, Adam Durrant, L. Rashford, and David Blake; missionary licenses to Wellington Burkley and Philip Porter.

The following officers were elected: President and Treasurer, J. B. Beckner; Vice-President and Assistant Treasurer, J. A. Strickland; Secretary, Norman Johnston; Conference Committee, J. B. Beckner, J. A. Strickland, Norman Johnston, Wellington Burkley, R. M. Rennalls; Secretary and Treasurer of the Sabbath-school Association, Mrs. J. B. Beckner; Contributor to the *Caribbean Watchman*, J. A. Strickland; Editor of the *Jamaica Record*, Norman Johnston.

The outlook for the work in Jamaica the coming year seems to be encouraging, and it is the prayer of the writer that the Lord will continue to bless the Jamaica Conference.

NORMAN JOHNSTON, Sec.

Kingston.

"THE field is the world."



WORKERS IN THE JAMAICA CONFERENCE

eleventh of November for Grand Cayman.

The reports of the treasurer and others showed that there had been a substantial gain in membership and tithe during the year. This was very gratifying, and all present felt to praise God for his mercies and blessings.

There are fifty Sabbath-schools in our conference, with a membership of twelve hundred and eighty-nine. During the first day of the session, a Sabbath-school convention was held, which did much good to the visiting brethren. There is a growing interest in this work.

The business of the conference was transacted harmoniously, not a discordant note being sounded during the entire session. The spiritual interests

into three conference districts, and that an ordained minister reside in each district, and devote his time wholly to the direction of the work in his district, under the direction of the conference president; also that a systematic plan for visiting the churches be provided in such a way that each church shall be visited at least once a month by a minister if possible; and, further that the dry season of each district be devoted to tent work, except in those places where the rain is constant; in such counties the tent work should be done at the most convenient season. The conference, feeling the need of an increase of workers, passed resolutions asking the conference committee to take into consideration the advisability of increasing our corps of

## In Austria-Hungaria

L. R. CONRADI

WHILE the daily press brings constant reports of difficulty between Hungaria and Austria, yet in that great two-headed empire-monarchy our work goes steadily forward, and the love and fellowship of Christ is continually adding to our numbers such as accept the message for this time.

En route to the meeting in Hungaria, I spent the Sabbath with our church in Dresden, the beautiful capital of the kingdom of Saxony, where, the last few Sundays, street riots have taken place, on account of the great desire among the people for universal suffrage. About eighty-five met with us on the Sabbath (which was the last Sabbath of the week of prayer), and the collection that day amounted to about seventy dollars.

Sunday I was in Prague, the old capital of Bohemia; I found that great changes had taken place since my previous visit. Our brethren have rented a very neat meeting hall in the center of the city. We had a good meeting in the afternoon; and among those present was a professor who had once been a Catholic, but who had been led, through a study of the Word, to leave Catholicism; he is now really looking for more light. Although he is not a Catholic, and the archbishop openly declared he wished the man were away, yet the emperor has decorated him, and he is one of the members of the school council. He was much pleased to get acquainted with our people, and we hope that when he studies the truth more carefully, he may fully embrace the message. Elder Mathe was with us at the meeting. Besides him, we now have in Austria a licentiate, Brother Wentland, in Gratz; a Bible worker at Prague, at Vienna, and at Reichenberg; there is also one canvasser there now, and, after many years of waiting, we hope to begin the open circulation of our literature. Last year the number of Sabbath-keepers was about doubled, and now there are sixty members in that field. By next year we hope we may be able to have a general meeting also for Austria proper. While together, we seriously considered the publication of a Bohemian paper. Such a paper would not only be of great benefit to the six millions of Bohemians, but also to the three and one-half millions of Slovaks. As many of these two nationalities are to be found in the States, especially in the great cities, we sincerely hope that if such a paper is published, our brethren there will also try to help in its circulation in America.

Our meeting for Hungaria was appointed for Clausenburg, in the central portion of the country, where our work really first began. I reached that place December 13, and the meeting lasted until the seventeenth. Elder Mathe, in addition to the regular workers of the field, was present to assist in the meetings, which were held in a public hall.

We were really glad to find that every church and company in Hungaria was represented; about eighty-five members

were present. This is the most we have ever had. There are now about two hundred and fifty members in the whole field. The work is carried on among five nationalities, or, better expressed, in five languages,—the Hungarian, the German, the Slovak, the Rumanian, and the Servian,—and we have workers laboring in each of these. Brother Huenergardt labors among the Hungarian and German-speaking people; Elder Reifschneider works for the Slovaks and the Germans; Brother Unk, a Bible worker, gives his time to the Rumanians; Brother Todor Peter labors among the Servians and Hungarians, and Brother Kelemen and Sister Nagy among the Hungarians. And lately one of our younger German students, from Friedensau, Brother Kessel, has joined the corps of workers there; he is making good progress in learning the Hungarian. Two canvassers intend to enter the field after this meeting.

One important matter that received consideration was the publication of the Hungarian paper as a monthly. Until the present time it has appeared only as a forty-page quarterly. It has a circulation now of about four hundred; but after talking over the matter carefully, it was decided so to arrange matters that each worker would be able to receive at the beginning of the quarter a club of three hundred copies (one hundred copies for each of the three months during the quarter), which we can send according to our postal laws, for twelve and one-half cents. This will increase its circulation to more than a thousand copies. The workers will then, month by month, sell these papers (as they will be arranged as monthlies, although published at the beginning of each quarter). Of course the regular subscribers will get their issues from our Hamburg house, month by month, through the mails. By this cheap postal rate, we can furnish the papers to our workers at a low figure. We would be very glad also if our brethren in the States could interest themselves in the circulation of this paper among the thousands of Hungarians that are flocking to the New World.

Our conference meetings were all marked by a spirit of union. Brother J. F. Huenergardt was again unanimously chosen mission director of the Hungarian field. Sabbath was a good day. Three promising young men were baptized at this meeting. One of them is a student of law; he is a Hungarian. In the evening meetings, about three hundred were present. The hall was overcrowded.

While the tithe of this year is only about half of what it was the previous year, yet this is partially accounted for by the fact that large extra sums were given in former years; and yet all felt that had each one been absolutely faithful, the tithe would have been considerably increased; and it is hoped that the coming year will see an improvement in the finances of this field.

On my way home, I stopped in the

capital, Vienna, where we had a good Bible study. As we are allowed to hold no public services in Austria, the work must be done from house to house, and it is rather slow work.

When we remember that Austria-Hungaria is mostly a Catholic country, and that there are great difficulties to be surmounted there, we feel that we have every reason to thank God for the progress that has thus far been made, as we have now in both countries about three hundred believers, and we are glad that the work has a foothold among six nationalities. The prospects for this year are brighter than they ever were before. May God add his blessing to our prayer.

Hamburg.

## Mission Notes

ONLY one Protestant missionary is found to every 250,000 of the population of India.

THE Bible is now translated into 330 languages, spoken by 1,200,000,000 people.

IN the city of Bangalore there are four hundred and thirty-three baby widows not yet one year old.

"THAT they [all nations] should seek the Lord, if haply they might feel after him, and find him." Acts 17:27.

WE have one Protestant Christian to each five persons; in the foreign field there is one Protestant Christian to each 1,566 persons.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

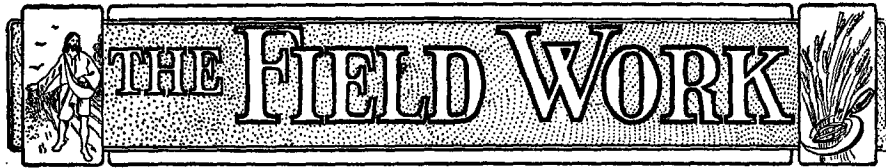
JAPAN is composed of islands. The islands are many; but there is only one gospel ship. This is the "Fukuin Maru," Captain Bickell, connected with the mission of the American Baptist Missionary Union.

"FORWARD, forward, on to every nation,  
Give the glorious gospel to the world.  
Over all the lands that lie in darkness,  
Let the blood-stained banner be unfurled.

On till every tongue and tribe and kindred

Hear the glorious gospel's joyful sound;  
Forward, forward, till the name of Jesus  
Shall re-echo all the world around."

THE American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.



# THE FIELD WORK

## North Carolina

TOLUCA.—The Toluca Industrial School is located in Lincoln and Cleveland Counties, North Carolina, the county line running between the school-house and the students' home. There is not one family of our people in either of these counties except those connected with our school. By the earnest request of some of the citizens of this place, we came here three years ago.

They desired us to start a school like the one at Hildebran. Inside of twenty-four hours there were twenty men and teams ready for work. With willing hands they cut down trees, hauled logs to the mill to be sawed, and lumber was taken to the place to erect a building. Within three days the frame for a school building was begun (length, sixty-six feet), and also a teachers' home.

The largest number of pupils enrolled was thirty. We are glad we have the good will of the people, and their kind words are an encouragement to go on with the work. We desire to make this a self-supporting work. This means much hard labor and sacrifice on the part of those connected with it.

We hope to make this school a blessing to the surrounding community. We ask the prayers of our people that the Lord's blessing may rest upon this humble school, and that all that is done may be guided by his hand. All the workers except one are from this field.

There are many places where this kind of work would be welcomed. Are there not scores of families among us who are spiritually starving for the want of something to do? All through the mountains of North America there are openings for work. Who will come and enter the field?  
D. T. SHIREMAN.

## Central America

BELIZE, BRITISH HONDURAS.—One week ago I returned from my trip down the coast. At Sittee River, the last place I visited, we had some interest, but none have taken their stand as yet. With this people we have to go over the ground again and again. Very few, indeed, will accept the truth when it is first presented. They fear to use their own judgment. But we have some earnest Christian people here. To-day the outlook for the success of the work is much more encouraging than a year ago. Our week of prayer is a real feast to us, and some are getting a new hold upon God.

LATER.—Contrary to my expectations, I am still here in Belize. A number of boats have been in from the Bay Islands, but for smuggling, and on account of quarantine, they would not take passengers. Yellow fever has broken out again in Spanish Honduras, so all ships that go there have to be quarantined. And although Belize and the Bay Islands have no fever, and give a clean bill of health, yet they keep up the quarantine against us.

The first of this month, a man had the

fever at Stann Creek, a town thirty miles south of here. He was brought to the hospital, and died, and for that reason the quarantine still continues.

Our donations during the week of prayer here were \$14.40. Brother Allen writes that they will have the week-of-prayer services in Spanish and English. Brother Cary is having good success both here and along the coast, with books and papers. In a trip down the coast, Brother Allen sold over forty-seven dollars' worth of books.

H. C. GOODRICH.

## Costa Rica, Central America

ANOTHER year has dawned upon our work in this land, and we are thankful to "the Captain of our salvation" for his guidance throughout the past year. I am of good courage, especially as I see seeds of truth springing up here and there, to bring forth fruit. I have just returned from a trip of eighty-two miles, tired and worn. Nevertheless, my heart is glad because one precious soul has accepted "the present truth." About a year ago I sold him a copy of "Daniel and the Revelation," also one of "Looking Unto Jesus;" these he has read, and has learned the truth. Although he is living far away from the company of believers, yet I hope to see him walking near the Lord. There are many others, farther on, who have invited me to come and hold gospel meetings for them. I have been receiving calls from every side. Surely, the Spirit of the Lord is at work. The harvest is ripe. The reapers are few. As I go from place to place, holding Bible readings, selling our publications, and distributing tracts, I find many ready to listen to the message. I ask that these be remembered at the throne of grace.

An earnest effort should now be made to bring before the people of this land the saving truth of the third angel's message, before the open door is closed against us. At present no one molests us, and we are able to go on with our work. But we know that the time is not far distant when we shall be boycotted because of our religious belief. The work of the inter-church federation did not stop at Carnegie Hall. Its adherents are here. The Protestant churches of this land have caught the same spirit. "That they may be one," they have put away credal differences, and have thus been united. For the past two weeks they have been holding union meetings from church to church; as a result, many are reported to have been converted by the federated spirits. But the law of God, which is perfect, which is to point out sin, and which the converted man is to accept as his rule of life through faith in Christ, they have rejected. Such converts are hard to approach with the present truth, as they have been converted against Jehovah's precepts.

We shall improve every opportunity to educate the community on the prin-

ciples of religious liberty. I shall be glad to receive from any one who is interested in religious liberty, tracts and leaflets that treat on the subject. They should be sent to Mrs. Rosalie R. Mignot, Pacuarito, Costa Rica. At the same time we shall try to buy all we can, to distribute to our neighbors and friends. Remember Costa Rica in your prayers.  
H. LOUIE MIGNOT.

## Sierra Leone, West Africa

FREETOWN.—We have read with much interest the little leaflet, "Blazing Light in Korea," and it brings joy to our hearts.

Surely the work will soon be finished, and the Lord will return for his dear people. Some must be gathered from the Sudan, but the work seems so large and difficult.

It is not like China, Japan, Korea, or India. These countries have systems of education, and the people can generally read their own tongue; not so with dark, dark Africa. Imagine yourself in a hut village in the dense forests of Africa, eyes staring at you from all directions, and not one soul of them can read one word of their native tongue, and you unable to talk to them. The picture is dark.

I fear a mistake has been made in not putting native men into the work. Those who have known the truth for years, might do a good work if encouraged. We must have help some way. West Indians may stand it.

All mission stations located in Sierra Leone build, in the top of the mountains, what they call sanatoriums,—small buildings,—and when one of their workers gets sick or run down, they send him there, away from his work, where he can recuperate.

There is quite a settlement of English people on the mountain (the men engaged in government work), and they tell me they live there as well as they can in England.

I believe something like that should be arranged before other workers are sent here. If we could go up on the side of the mountain, we could get good air, and thus gain our former strength.

Our prayer is that the sickness and sad experiences we are passing through may teach us the lessons we need, and bring us closer to God.

D. C. BARCOCK.

## The Paper Work in Colegio Camareo, Argentina, S. A.

We have rejoiced to read, from time to time, of the advanced moves of our brethren in the States in hastening the glad tidings in the home land. We in this great southern republic are trying to do our part also, but amid great drawbacks. We have few books in Spanish, and the most of these are out of print. The most we can do is to circulate our papers and tracts.

The students in the school have done a noble work in this line during the past year. In March the new press bought by the conference was brought to the school. The first number of the *Verdad Presente* printed on it was that for June.

The school is situated in the country, about twelve miles from several towns. These were canvassed, and also a trip was made to the capital of the province,

a distance of about thirty miles. To make this trip, we started out about two o'clock in the morning, reaching Parana about eight. After canvassing all day, we returned in the evening, reaching home about ten or eleven o'clock, thus making a sixty-mile drive in the chill of an Argentine winter. The same trip was repeated each month, and each time as our experience increased, our success was also doubled.

The August number was a special one, and instead of going only on Sunday, as we had been doing, we went prepared to stay three days. The whole city was canvassed, and about forty subscriptions were taken, and one thousand papers sold. The next Sunday the small towns near the school were canvassed, and a company of six went to Victoria, a distance of about fifty miles. These three companies that went out secured about sixty subscriptions, and sold about six hundred numbers.

The second year has closed, but our efforts for the paper still go on. Some of the young people have gone to their homes, and are there doing what they can. Three young women who had expected to work out during the summer, to earn money to return to school, have been encouraged by their success to enter instead the paper work, and are our most successful workers. At the end of the first week they had taken seventy-six subscriptions, and sold over five hundred papers. Remember our faithful canvassers in your prayers.

ARTHUR FULTON.

and hearts were made tender by the presence of the Holy Spirit. The blessing of God is resting upon each branch of the work in the East Michigan Conference.

W. D. CURTIS.

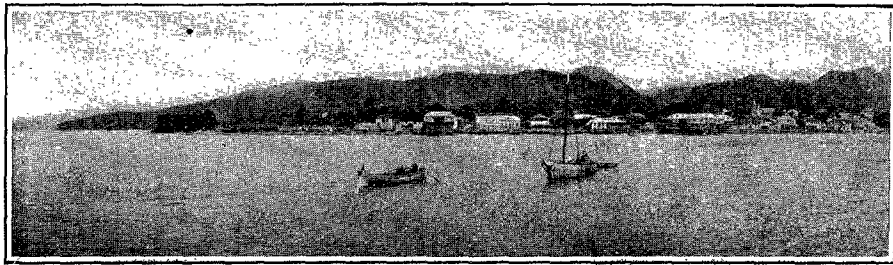
### West Indies

ROSEAU, DOMINICA.—Our first baptism—the first to be held in this island—will be on the last day of this month, December. A week ago I received a letter from a lady living windward of this island, where I visited some months ago, but did not meet her. She writes: "I do firmly believe and do keep the seventh-day Sabbath as the one given by Jesus himself. He kept it while on earth, and I and my good husband have made up our minds to keep it, God himself being our helper, to the end of our days. We are suffering persecution from those at home and abroad, but we are still trying to hold on to the Rock whence comes our salvation." Judging from the tone of her letter, she must be an intelligent person. Her history, as nearly as I could learn, is this: Some years ago a brother showed her the Sab-

comfortable house of worship for the church in that city. The cost is considerable, as property is rated at a high value, but the brethren have succeeded thus far in meeting their payments, and we hope that they will soon be free from debt.

I was greatly pleased with the spirit of brotherly love and union which prevailed among the workers during this meeting. It was manifest that they had come for one purpose,—to be better fitted to go into the field and carry the truth to all parts of the conference. There is much territory yet unentered in western Pennsylvania, many large cities need to be warned, some whole counties have had no labor bestowed upon them, and it is well that the workers are considering how to quickly carry the truth to all parts of the conference.

Three meetings were held each day. Some time was given to the discussion of plans for conducting camp-meetings, that they may result in the greatest good. It was voted to hold the camp-meeting next summer at Dubois if suitable grounds can be secured. This town is centrally located, and can be reached



VIEW OF ROSEAU FROM THE HARBOR

### Prattville (Mich.) Young People's Convention

THIS meeting was held January 11-14. There was a good attendance from the churches and companies south of and including Jackson.

The convention had been preceded by a series of revival meetings conducted by Brother P. C. Hayward and Sister Ida Dunlap. The Lord had blessed their labors by the conversion of many, and the revival efforts were continued during the convention, at the close of which twenty-three persons were baptized.

The convention proper was a decided success, and the young people in that part of the conference were greatly encouraged. The papers read, and the discussions which followed, bore evidence of latent talent, which, if consecrated to the Master's service and trained, could do much toward carrying the advent message to the world in this generation.

Plans were put in operation which will bind the young people more closely to the cause of God, and help them to feel a greater responsibility in church work. They will also assist in keeping some of their companions in the Adelpian Academy, that they may receive a training for service.

Elders Slade and Sandborn, the president and vice-president of the conference, were present; also Professor Lamson, principal of the Adelpian Academy, and the writer.

The East Michigan Conference had previously decided to ordain Brother Hayward to the gospel ministry, and send him to Arizona, supporting him for one year. The ordination service was held on Sabbath, Elder Slade offering the prayer, and the writer giving the charge. It was a very precious season,

bath truth (he has since turned from the Sabbath), which she held to all alone, until her husband has joined her. I have written to her, sending a supply of tracts, *The Family Bible Teacher*, etc., and hope to visit her as soon as consistent.

In one of the papers here a gentleman, who is one of Dominica's reputed best scholars, but unfortunately an infidel, wrote concerning one of our meetings which he had attended. This paper is widely read, and anything coming from that gentleman's pen commands attention, and thus many will read to whom we might never have had opportunity to sell. At the close of the lecture we handed him and his wife some tracts, which we begged them to read at their leisure.

The picture we send is that of Roseau seen from ship's deck mid-harbor. We had a profitable week-of-prayer meeting. Services were held at 5 A. M. each day. A few strangers were present, even at that early hour.

We are praying that God may bless those at the head of the work with all needed grace to fit them for their tasks.

PHILIP GIDDINGS.

### Western Pennsylvania

A MEETING for the workers of the Western Pennsylvania Conference was held at Pittsburg, beginning January 11, and lasting ten days. The meetings were held in a church which the brethren in Pittsburg have secured. It is in a good locality, and after having been repaired and renovated, makes a convenient and

conveniently by the brethren from all parts of the conference.

The advisability of publishing a daily paper during the camp-meeting was discussed, and it was decided to issue such a paper containing reports of sermons and other matter calculated to interest the people. The brethren in the Eastern Pennsylvania Conference intend to adopt the same plan.

The canvassing work received considerable attention during the meeting. The new book, "Ministry of Healing," was introduced, and, while there is no sanitarium in western Pennsylvania that would be benefited at present by the sale of the book, yet the brethren generously said, "Let us sell all the books we can, the proceeds to go wherever they will do good." Quite a number of orders were taken for the book during the meeting.

The plan for selling "Christ's Object Lessons" adopted by the Atlantic Union Conference, will receive hearty support in western Pennsylvania. All the laborers will become canvassers for two weeks, and they say, "We are going to have the most enthusiastic campaign selling 'Christ's Object Lessons' the coming spring that we have ever had." With such a disposition manifested, we are looking forward to a record sale of the book, and the brethren contemplate a general revival of the canvassing work throughout the conference.

Quite a number of colored people have accepted the truth in Pittsburg, and the last Sunday of the meeting a church for the colored brethren and sisters was organized to be known as the Second

Seventh-day Adventist church of Pittsburg. Brother Green, of Washington, has been laboring acceptably for his people, and we shall hope to hear of rapid growth and progress in this church.

It is well known that western Pennsylvania is the stronghold of the National Reform movement. The religious liberty work was considered at this meeting, and Elder C. S. Longacre gave an interesting report of his work. Strenuous efforts will be made to scatter literature for the enlightenment of the people, and the brethren seem to be awake to the situation.

Many who attended this general meeting testified that they had gained a new spiritual experience, and that they had been greatly benefited by the Bible studies which were held each afternoon and evening. The experiences of Ezra and Nehemiah in connection with the prophecies of Haggai and Zechariah, when compared with our own time and work, presented an interesting parallel, and the Holy Spirit witnessed to the word spoken. Elder W. J. Fitzgerald and the writer enjoyed great liberty in speaking to the people.

The meeting in Pittsburg was a profitable one. We feel grateful as we remember its blessings and opportunities. We left the brethren and sisters of good courage, and we feel sure this meeting will be the beginning of a forward movement all over the conference.

E. W. FARNSWORTH.

### School Work in the South

I DESIRE to write a few lines to the readers of the REVIEW about the work in western North Carolina, and especially to those who are thinking of moving where they can do good work for the Master.

I came to this place in September, 1902, by request of a conference officer, to open up a mission school among the mountaineers, in a locality where very few children ever saw the inside of a schoolhouse, and many had never heard preaching, or even a prayer.

Space forbids telling of my experiences in getting the house built and the school started. However, with some donations, solicited principally from a few Wisconsin churches, I was able to finish a respectable building eighteen by twenty-four feet, with a seating capacity of forty; this was accomplished with an outlay of about seventy-five dollars in cash.

Here I was privileged to open school Jan. 4, 1903, with fifteen pupils, all beginners. The average attendance has gradually increased until the present time, when the enrolment stands at forty. Nearly all the children of school age within reasonable distance of the school are attending. None of the parents of these children are of our faith, as the few who accepted the truth here have moved away. About twelve are from the families who opposed us the most when I first came here, and have left the public school to attend mine.

I use our denominational books for readers, and they are liked. I teach from 8:30 A. M. to 1 P. M. In connection with the school, my wife and I have been conducting a Sunday-school regularly for eighteen months, with good success. After the Sunday-school I give a short discourse. Two local Baptist preachers

attend regularly with their families and help in the school, and also send their children to day-school.

Up to the present time I have supported myself and taught the school, except three months last fall when I hired a teacher. The way has been hard at times, and we have been close pressed, but God has always provided. The property here belongs to the conference. I was sick with typhoid fever last summer, and lost part of the little crop I was trying to raise. This left me in such a financial strait that I was forced to close the school during November and December, but I am thankful that the way has been opened to continue the good work.

Many calls are coming for preaching, and several for schools. O, for workers to fill these places! One substantial worker came from Wisconsin last winter, and is now located in a county farther west, and is doing a good work among the people. He is pleading for help to put the printed page into every home in the county. His health is very poor, but he is selling many books. If one lay member can do that, why not others? Where are the canvassers and teachers? A short distance from here resides a man in his one hundred and tenth year, who invited me to preach at his house every time I could. I held three meetings, with fair interest.

We are now needing money to erect a small, comfortable dwelling at this place for the future teachers to live in. It is absolutely necessary. This can be done now for less than half what it will cost six months later. Any one desiring to help, may write me at Cove Creek, N. C. References given if required.

GEO. CRAWFORD.

### Help for the Colored Work

You can help the mission schools for the colored people in the South by selling "The Story of Joseph." It is now being handled as a forty-per-cent subscription book, canvassers receiving forty-per-cent commission on all sales. In other words, instead of paying twenty-five cents for one copy of the book as formerly, and selling it for the same price, the canvasser now pays fifteen cents for this book, and sells it for twenty-five cents, thus making a profit of ten cents on each book.

This plan will enable many to do something to help the mission-school work for the colored people, who would not be able to donate to this cause all the time necessarily spent in selling the book.

Of course, those who desire to do so, can still make a donation of their time by giving their commission, but some will wish to earn something in this way to help pay living expenses, and some will doubtless be glad of the opportunity to assist the mission-school work, and at the same time earn something to put into other branches of the cause. This they can do by engaging in the sale of "The Story of Joseph."

The books can be obtained from the tract societies the same as other supplies. Those who are selling other books can include a few copies of "The Story of Joseph" when they are sending in their orders.

We believe that many thousands of these books can be sold, and that they

will be sold in the near future. Women and children can engage in the sale of this book near their own homes; old persons, too feeble to travel any great distance, can sell the book to their friends and neighbors. It sells very rapidly, and almost every one who sees it wants a copy. This is certain to be the case in families where there are children; and remember that every penny of profit derived from the sale of this book, is used in helping to carry on the mission-school work among the colored people in the South.

The Southern Missionary Society ought to receive from this source alone hundreds of dollars during the present year. Indeed there is no reason why hundreds of thousands of the book might not be sold within a few months.

Remember that the book should be ordered through your tract society, just the same as other subscription books.

C. P. BOLLMAN,  
Secretary S. M. S.

### Colorado

DENVER.—We are glad to be able to report that the work is moving forward in this city. The church is growing not only in numbers, but in spiritual life. We are planning to enter upon an earnest missionary campaign, during which we expect to place the printed message in some form in every home in this city of one hundred and fifty thousand inhabitants.

As a preparation for the work which we naturally expect will be needed as a result of this colporteur work, we organized a class for Bible study about ten weeks ago, with eleven members. At this writing there are nearly one hundred members, besides a goodly number of strangers who attend quite regularly each week, and seem deeply interested. While we are studying each point of this grand old message carefully, we have also endeavored to make the drills so practical that the members of the class will be able not only to receive the instruction, but to give it to others. In following this plan we find that our own people greatly enjoy studying the blessed truths for themselves, and as their hearts are thus filled, they have a real desire and determination to speak to others from the abundance of the good things which they know for themselves. Some of the members have already been giving readings to those not of our faith with good results.

G. W. ANGLEBARGER.

### Home Missionary Work

YORK HAVEN, PA.—We have no church or Sabbath-keepers nearer than Harrisburg, twelve or fourteen miles distant. There are six or eight families, neighbors, who live from one quarter to one and one-half miles from our place.

During the week of prayer we met with these people to sing and to pray with them. We had the reading for the evening, and also read from their Bibles, as one of these families requested me to read from their Bible, instead of mine; so I read from both, and they admitted that there was no difference.

Since the week of prayer they have been urging us to come, and we have been going first to one home, and then to another. We have been giving out a great many tracts and papers, and



loaning books. May the Lord water the seed, and may he continue to give us wisdom and strength to go forward and in his name sow the seed.

WM. T. MARKEL.

**Publishing Department Notes**

THE general agent of the Australasian Union Conference writes that he considers the biggest end of the publishing work is in the field, therefore he stays in the field with his men most of the time.

The summary for December is not so large as it was for November, but it is quite as good as might naturally be expected in view of the fact that nearly all the agents were engaged during a large part of the month in making their Christmas deliveries.

It is gratifying to see such excellent, complete reports from the Atlantic and Southern Union Conferences. These are undoubtedly the two hardest territories to work, and yet they seem to be taking the lead. This evidently results from a thorough organization of the field work.

Good news comes to us from the bookmen's convention, held in Kansas City, beginning January 13. A large number of able leaders in the canvassing work were present. We understand that these men enthusiastically adopted plans for publishing our large books in three bindings, full information concerning which will be given by publishers in their respective parts of the field.

We feel sure that much good will come from the decision of our leading bookmen in the western part of the United States to concentrate their efforts for the season upon one or two large books, instead of scattering their efforts over a large number at one time. By this move the State agents and canvassers can work together to a definite end, and do a much better work. The book upon which special effort will be made this season is "Great Controversy."

A thoroughly maintained reporting system is one of the vital means by which leaders in the publishing work can know the situation in their territory, and thus be able to put forth efforts intelligently. It is stated on good authority that the chief advantage of the Japanese in their recent war with Russia was due to their perfect means of communication with every detail of their widely scattered forces. They maintained such a perfect telephone system that the generals were in constant touch with every factor in the great campaign.

This is the season at the very beginning of the year for training workers for the spring, summer, and fall campaigns; this is the time for holding canvassers' institutes, for coming into intimate touch with the faculties of all our schools and the students under them; this is the time for holding on to every agent if possible so as to carry him successfully over from the last year's work to this year. The summary indicates that a large number of agents were held steadily at their work during the cold December weather. Can we not hold on steadily through the next two months, and then recruit a large number of additional workers from our schools, and conventions, and private enlistings among the churches?

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

**Summary of Canvassing Work for December, 1905**

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England	8	458	155	\$ 519.45
Chesapeake	1	114	22	76.60
Eastern Pennsylvania	6	379	67	286.75
Greater New York	4	48	92	229.25
Maine	4	107	40	111.11
New Jersey				
New York	11	561	196	395.07
Southern New England	5	301	113	277.50
Vermont	2	60	49	63.25
Virginia	3	256	161	204.50
Western Pennsylvania	11	375	289	550.37
West Virginia	4	275	154	280.19
<b>Total</b>	<b>59</b>	<b>2,934</b>	<b>1,438</b>	<b>\$ 2,994.04</b>
<b>Canadian Union Conference</b>				
<b>Total</b>	<b>14</b>	<b>141</b>		<b>\$ 102.75</b>
<b>Lake Union Conference</b>				
East Michigan	2	96		\$ 46.00
Indiana				
Northern Illinois				
North Michigan	5	200	46	205.05
Ohio	17	200	177	575.75
Southern Illinois	3	116	132	311.95
West Michigan	5	46	43	63.85
Wisconsin	3	62		54.80
<b>Total</b>	<b>35</b>	<b>720</b>	<b>398</b>	<b>\$ 1,527.40</b>
<b>Southern Union Conference</b>				
Alabama	2	62		\$ 39.05
Cumberland	10	414		215.00
Florida	5	124		113.20
Georgia	6	60		78.85
Louisiana	2	92		98.00
Mississippi				
North Carolina	7	384		137.10
South Carolina	8	614		303.40
Tennessee River	18	731		606.60
<b>Total</b>	<b>58</b>	<b>2,481</b>		<b>\$ 1,591.20</b>
<b>Northern Union Conference</b>				
Alberta				
Manitoba				
Minnesota	8	249	111	\$ 161.60
North Dakota				
South Dakota	11	572	90	387.39
<b>Total</b>	<b>19</b>	<b>821</b>	<b>101</b>	<b>\$ 548.99</b>
<b>Central Union Conference</b>				
Colorado				
Iowa	19	309	177	\$ 180.00
Kansas	13	606	126	396.45
Missouri	3	19	8	281.40
Nebraska				
<b>Total</b>	<b>35</b>	<b>934</b>	<b>311</b>	<b>\$ 857.85</b>
<b>Southwestern Union Conference</b>				
Arkansas				
Oklahoma	4	62	106	\$ 46.20
Texas	13	646	262	730.55
<b>Total</b>	<b>17</b>	<b>708</b>	<b>368</b>	<b>\$ 776.75</b>
<b>Pacific Union Conference</b>				
Arizona				
British Columbia				
California-Nevada	17	302	322	\$ 747.92
Montana				
Southern California				
Upper Columbia				
Utah				
Western Oregon	1	7	3	2.00
Western Washington	3	54	42	72.75
<b>Total</b>	<b>21</b>	<b>363</b>	<b>367</b>	<b>\$ 822.67</b>
<b>*Australasian Union Conference</b>				
Victoria	12	887	358	\$ 1,559.62
South Australia	13	978	357	1,014.25
Queensland	8	210	73	424.37
New South Wales	21	1,220	366	1,311.81
West Australia	6	572	114	526.12

New Zealand .....	19	1,017	298	1,168.62
Tasmania .....	4	449	156	859.25
North Queensland Mission .....	2	249	127	410.12
Singapore Mission .....	1	155	92	289.00
Total .....	86	5,737	1,941	\$ 7,563.16
<b>General Summary</b>				
Atlantic Union Conference .....	59	2,934	1,438	\$ 2,994.04
Canadian Union Conference .....	14	141		102.75
Lake Union Conference .....	35	720	398	1,527.40
Southern Union Conference .....	58	2,481		1,591.20
Northern Union Conference .....	19	821	101	548.99
Central Union Conference .....	35	934	311	857.85
Southwestern Union Conference .....	17	708	368	776.75
Pacific Union Conference .....	21	363	367	822.67
* Australasian Union Conference .....	86	5,737	1,941	7,563.16
Grand Total .....	344	14,839	4,924	\$16,784.81

\* This report is for October.

### Hearing on the District Sunday Bill

A HEARING on this bill, which was brought before the present Congress by Representative Allen, of Maine, and was referred to the commissioners of the District of Columbia, was granted by the commissioners February 8. The nature of this bill has been already set before the readers of the REVIEW.

The hearing took the form of alternate speeches of five minutes each, for and against the measure.

The Rev. R. H. McKim, who led in the recent effort to introduce religious teaching in the public schools of the District of Columbia, was the first speaker in favor of the bill. He said the bill originated in the Churchmen's League, an Episcopal organization of the District, and that the bill expressed the mind of the Episcopal church. He said it did not interfere with any man's conscience, and aimed to protect the laborer, and to protect the public against making Sunday a day of traffic. He referred to the Sunday laws of the States, and said the District of Columbia ought not to be an exception in the matter of Sunday legislation. It is three hundred years too late, he went on, to object to Sunday laws, for "we took over the observance of Sunday with the rest of our Christian morality when we settled this country three hundred years ago." He cited the Supreme Court decision that "this is a Christian nation." Sunday laws were, he declared, on the same plane with laws against polygamy. He spoke of Sunday as the "Lord's day."

Dr. McKim's time having expired, the opponents of the bill were called for, and immediately a man jumped to his feet, claiming to represent the Master Butchers' Association, and saying that he opposed the bill because of its exemption clause for observers of the seventh day. That is, he was so strongly in favor of Sunday legislation that he opposed any exemption for any one. The presiding commissioner, Mr. McFarland, reminded the speaker that his speech was not in order as not being in opposition to the substance of the bill, but the latter persisted, and was allowed to occupy five minutes in an argument for a more rigid Sunday bill than the one under consideration. These two speeches very plainly revealed the religious animus that was back of the proposed legislation.

The opponents of the bill were then allowed ten minutes. The first opposing

speaker was Gen. William Birney, a long-known resident of Washington, who set forth that the bill was not properly constructed. Mr. Birney proceeded to declare that the bill was aimed at the Seventh-day Adventists, and referred to the prosecutions suffered by seventh-day observers under Sunday laws, their punishment in the chain-gang, etc.

Following General Birney, Elder K. C. Russell spoke against the bill as being religious legislation. The bill, he said, mentions the driving of dirt carts and other work on Sunday, but the offense alleged from such work is not felt by people on Monday or any other day of the week except the first; hence it is plain that the feeling created is not on account of the nature of the work, but of the nature of the day when it is done. He stated that he had never known a seventh-day observer to be offended or disturbed by traffic on the seventh day. He was not opposed to Sabbath observance, but to Sabbath legislation. Sunday legislation means enforced idleness, which breeds dissipation and crime. Elder Russell quoted statements from Mr. Evarts and Dr. Barnes, both advocates of Sunday, declaring that Sunday as a mere rest day, apart from religion and worship, was of no benefit, and would better be a day of labor.

The Rev. Mr. Nicholson, of the Methodist Preachers' League of the District, spoke next in favor of the bill. His speech was in substance a repetition of previous arguments, claiming that the bill was not a religious measure, and that any possible religious scruples were provided for by the exemption.

Elder W. W. Prescott followed. He called attention to the fact that while most of the States have Sunday laws, the national government has not yet committed itself to Sunday legislation, which it is asked to do by this bill. In the national government church and state have been kept separate, and the example of the United States in this respect has affected the whole world. In Russia, the czar has recently issued a rescript granting religious freedom. France has abolished the concordat, which had bound the nation to the Catholic Church since 1801. In England, there is a reaction against the despotism of the education act. Should the United States now turn into the pathway of religious legislation, its flag of freedom would be lowered, and the whole world would be

turned back from the path of liberty. This government ought not to set such an example before the nations.

Next followed the Rev. Dr. Butler, Lutheran minister, who said, "We stand for the fourth commandment." He did not, however, quote the commandment. Dr. Butler repeated the argument about protecting labor and the wrong of imposing too much labor on the people, and said Sunday laws were sustained by "overwhelming sentiment" on the part of the public.

Mrs. Margaret Dye Ellis, representing the W. C. T. U., followed. She spoke of Sunday observance as a legacy received from the forefathers of the present generation, and argued for the bill on the ground that such a law in the District of Columbia would be a guide to the people of the nation.

Rev. A. H. Lewis, Seventh-day Baptist, spoke of the Sunday mail reports of 1829-30, in which Congress had fully considered and settled the question of the right of Congress to legislate for Sunday observance. The bill, he said further, creates a crime out of that which is not criminal in itself nor a crime on six days out of the week. He spoke of it as a religious measure. The trouble is, he declared, that for the past half century Sunday observance has been on the decline because the support of religious conviction was failing it, and now the clergy were trying to bolster up by law this institution which has lost its support in the consciences of the people.

The Rev. Mr. Price, M. E. clergyman, spoke in support of the bill as being merely municipal legislation and a measure demanded by the poor laboring men. After him, Rabbi Simon opposed the bill as a measure not needed by the working men, calling attention to the fact that the laboring men are strongly organized and quite able to take care of themselves. The inheritance from our forefathers, he said, was the Puritanic Sunday, which popular sentiment was now against. The solicitude for the poor laboring men, he said, did not harmonize with the purpose of this bill to prohibit the children from playing games and obtaining recreation on Sunday. The bill exempts railroads; why is this? he asked. Why also allow the sale of tobacco and prohibit the sale of dry goods? Rabbi Simon spoke as one who sensed the hypocrisy of this "Christian" measure and of the "Christian" arguments in its support.

Mr. Manning, representing the Retail Clerks' Association, favored the bill, although it was not, he said, such a measure as they wanted. He made an argument on the bad effects of continuous labor without a day of rest. He said relief had been sought by legislation and by private agreement for Sunday rest, but very little assistance had been received from the public in the effort for legislation, thus contradicting the idea that public sentiment was overwhelmingly for such legislation. If the merchants, he said, would get together and settle the question by agreement in a reasonable way, there would be little need for the proposed bill. Commissioner West questioned the speaker regarding the size of the organization for which he spoke, and the progress made toward a settlement of the Sunday rest question by agreement between the union and employers; in reply to which Mr. Manning stated that the membership of

his association embraced about three hundred clerks, and that few of these now work on Sunday, but prior to organizing nearly all of them did Sunday work. The whole number of clerks in the District, Mr. Manning stated, was about four thousand. The commissioner inquired if the end of possible progress toward elimination of Sunday work through organization had now been reached, so that legislation was now desired, and was answered by Mr. Manning in the affirmative. The commissioner regretted that no laboring men's association was represented at the hearing.

Elder W. A. Colcord said it was evident from the discord over this measure that it would be against one essential purpose of government as provided in the Constitution, which was to promote "domestic tranquillity." Elder Colcord spoke against the bill on the ground of its character as a religious measure.

Mr. C. A. Ford, representing a clerks' association, favored the bill, and alleged that where grocer's clerks refuse to work on Sunday they can not hold their position. If grocery clerks were Seventh-day Adventists, he said, they could not serve God, because they were compelled to work on the Sabbath.

The hearing occupied about an hour's time, and the presiding commissioner announced that further consideration would be given to arguments on the bill addressed to the commissioners by letter, before the report of the commissioners was made to Congress.

L. A. S.

### Field Notes

TEN young people were baptized at Colville, Wash., January 14.

A NEW church building was dedicated at Tyrone, O. T., January 14.

BROTHER J. F. PIPER reports fifteen new members added to the Sabbath-school at Woodburn, Iowa.

FIVE persons have accepted the truth in Torrington, Conn., and one at Winsted, since last September.

THE *Indiana Reporter* states that six persons were added to the membership of the Marion church during the last quarter.

A THREE-WEEKS' course of meetings at Butte, Mont., following Bible work done by Sister Mabel Putnam, resulted in an addition of seven to the Butte church.

THE *Gospel Herald* reports that the new mission school at Nashville, Tenn., has opened under encouraging conditions. The attendance is not large, but it is growing.

ELDER O. O. FARNSWORTH says in a recent report from Wilmington, Del.: "Some of the visible effects of the work so far are seen in ten new Sabbath-keepers. Others are interested, for whom we have strong hopes."

A RECENT report from Benson, Ariz., by Brother J. Ernest Bond, mentioned the baptism of two persons there, and states that ten others were expecting to be baptized soon. A Sabbath-school of nineteen members was organized.

## Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

### Liberty Conventions in the District of Columbia Religious

SABBATH, Feb. 3, 1906, religious liberty conventions were held in all four of our churches in the District of Columbia. The program carried out was the one recommended and sent to all our conferences.

Among those who presented papers were Prof. W. W. Prescott, Elder G. B. Thompson, Elder J. S. Washburn, Prof. J. A. L. Derby, and D. W. Reavis. In addition to the writers mentioned, the churches wisely appointed persons, from among their members, to prepare articles to be read at the conventions. The result was indeed gratifying to the officers of the churches, for the experiment developed the fact that there was valuable latent talent brought into exercise which can be made of service in the work of the Lord. The holding of conventions is one way in which we can make our churches training-schools for workers, in harmony with the instruction given us through the spirit of prophecy. Should not all our churches strive to make them training-schools for gospel workers? A large and efficient corps of workers might thus be developed.

The object in conducting these religious liberty conventions is to educate our people in the principles of religious liberty, to which so little attention has been given during recent years.

The necessity of our being acquainted with these principles can be appreciated more keenly if each one will pause and ask himself the question how he would answer were he brought before courts of justice to give the reason of his faith. Do not be deceived; God will not place a premium upon mental laziness by filling our mouths with arguments, even under such circumstances, if we have never tried to inform ourselves relative to these heaven-born principles. I would recommend that all our people read again "Great Controversy," for there is nothing better for us to read on the question of religious liberty. It deals with vital principles and experiences.

Another special reason for our holding these conventions at this time was that all may be aroused to the great need of the hour in giving the trumpet a certain sound in view of the fact that the enemies of the true principles of the gospel are putting forth most persistent efforts to abridge the rights of conscience.

One of the papers written on the subject of caution to workers was a most practical one, as the principles set forth can be profitably employed by those engaged in every department of our work. The experience of Christ and the apostles as soul winners was emphasized, and practical illustrations were cited showing the wise and the unwise way of reaching souls, especially in the religious liberty work, in circulating petitions, etc. The importance of using tact was emphasized, also that we should never be extremists in introducing reform.

K. C. RUSSELL,

Chairman District Committee.

### Aggressive Work\*

IN all the contests of human affairs there are two common methods of procedure — the aggressive and the defensive. The aggressive method evidences foresight, thought, and preparation. The defensive method suggests weakness, or at least limited present resources. The characters of the contesting parties, are manifest in the methods generally followed in accomplishing their purposes. When a keen conception of the honesty and righteousness of a cause finds deep development in the human heart, a mere defensive procedure in the interests of that cause would be antagonistic to the nature implanted in man. The first traces of a tendency to a defensive policy are positive evidences of a decline of faith in, and consecration to, the cause espoused.

In the very beginning of the affairs of this world, the author of offense, and the designer of its defense, came to one of the loveliest and fairest of God's aggressive and glorious works, clothed in the image of a beautiful and fascinating creature, to defend his perversion of the law of love and liberty, the foundation of divine government. Eve failed and fell because she ceased to be aggressive in following the purposes of God in her privileged duties. When she ceased to follow God's plan, she could not withstand even the power of an enemy who was operating in the defense of open rebellion against the law of her own being. Her failure came as the result of *ceasing her aggressive work*. This first departure weakened her to the extent that she could not withstand the allurements of Satan's sophistry. Her case should serve as an example to those to whom a special work is assigned for this generation. They should not cease their aggressive work, and thereby allow the tares to be sown, to spring up, and choke the grain of truth, and force them thereafter to a defensive effort in destroying evil, instead of bountifully sowing the seeds of truth.

God's methods ever were, and always will be, those of earnest, unceasing aggression. But few times in the experiences of his people has he commanded them to stand still, and in each of these instances provision had been made for a special manifestation of his power. When Abraham left his house in obedience to God's command, nothing could turn him from his course. When Noah built the ark, though years were required to complete it, he did not cease his efforts nor become a commercial ship-builder for unbelievers. When Jonah went to warn Nineveh, God made a spectacle of his vacillating course, that the world might know his messages could not be thwarted by the unfaithfulness of man. When John the Baptist was sent to be a herald of Christ, all the prevailing allurements about him could not turn him aside from the message committed to him. The child Christ, when accounting to his parents for his separation from them at the feast, annunciated a divine principle that should actuate all his followers, when he said, "Wist ye not that I must be about my Father's business?" When he was about to finish his work in the flesh at a time when some of his disciples began to

\* To be read in the churches as a part of the program for Sabbath, Feb. 24, 1906.

doubt, a time symbolizing our day, he came to them in the mountain whither he had sent them with the following reassurance and commission that was to apply to every follower of his to the end of the conflict: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." He did not commission us in a *defensive*, but an *aggressive* work. Ours is a work of teaching the people the vitalizing principles of the whole message for this time. We can not acceptably serve under heaven's high commission through a half-hearted, indifferent, defensive policy. We must of necessity, on account of the strenuousness of the times in which we live, be "instant in season, out of season," constantly on the alert, grasping the situations as they arise, and making them count to the best advantage for the advancement of the Master's kingdom.

In view of the dangers which threaten us and the striking evidences of the coming crisis, is it not evident to all that the time has fully come for earnest, aggressive work against approaching and new-established error, that the honest heart may be saved? While it is true that we are far advanced in one of the most complicated crises associated with the closing events of this world's history, if those to whom God has committed his truth would awaken to the importance of the time, and use the opportunities all about them, the year 1906 would prove to be one of the most favorable in results ever known to this people. Never was there a time so productive in openings for effectual aggressive work. The harvest is fully ripe, and he who desires to bountifully reap may find ample opportunity all about him—in fact, first of all, *within himself*; for we firmly believe the first and greatest need of believers in this day is an individual conception of the importance of the hour, and a physical, mental, and moral preparation to meet it. We suggest, therefore, *individual preparation* as the *first* and *most essential* line of aggressive work. This preparation can be secured through study and work. We become strong in actual service.

Following individual preparation, we consider the consecration of means and a liberal financial support of the Lord's work as the next essential in providing for aggressive advancement of the gospel of the kingdom in the earth. No business can be aggressive without ample financial support. The greatness and importance of the business measures the financial requirements. The message for this time has no equal in importance; and if we are to render it aggressive, we must contribute to it in proportion to its importance. The Lord is not dependent upon men for the support of his work, for all the gold and silver are his; but he gives his followers the privilege together with the blessing ever associated with giving back to him of his own. The spirit of giving manifested in a man is a true index of his appreciation of the value of God's gifts to him. It is the gospel thermometer of the heart, the measure of faith.

The admonition to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We do not claim that "the dividing of truth" here mentioned ap-

plies solely to distributing the truth to others; but the lives of Paul and Timothy furnish us good examples worthy of imitation in the circulating of the truth in the then most modern and improved methods. If Paul had lived in our day, he would have had car-loads of literature on land, and ship-loads of it on the high seas. Ought we to be doing less in this far more important time? We are not doing a hundredth part of this kind of work we ought to be doing, for this is distinctly a reading age. People in nearly every country on the face of the globe are more influenced by *what they read* than by all other sources of information combined.

To illustrate the influence and power of our literature, we cite the complete defeat of a very promising crusade for better Sunday observance in Lincoln, Neb., last October. A few workers with our four little religious liberty tracts in a short time silenced one of the strongest Sunday reformers in the West, and completely spoiled the city for his kind of work. If this literature has the power to so perfectly defeat a *local attack*, ought it not to be systematically and aggressively circulated under more favorable circumstances? Would it not be more in keeping with our commission to be *aggressive* in our efforts with it, and not to wait until an attack is made, and we are forced to a *defensive* effort? Let us be at least as wise as men of the world, who "in time of peace prepare for war."

There is a wonderful field open to wise, tactful, aggressive work in connection with the meetings of the various organizations, such as the Woman's Christian Temperance Union, Christian Endeavor Society, Epworth League, temperance societies, etc. We are not to hold ourselves aloof from the associations of the people. We are not to meet with them to partake of their ways, customs, and practises, but to encourage them in what they are doing that is right, and, by inspired modesty, tact, and skill, to help the honest to *see* and to *maintain right principles*. We have too long held ourselves in reserve in connection with the work of temperance people. We believe in temperance; we practise temperance, and ought to be positive factors in all local temperance organizations, co-operating with them against the evils of intemperance in every legitimate and lawful way. In all these meetings and associations we should be able to say with Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

There is another effective method of aggressive work almost entirely unemployed, which if used by prudent and competent persons would be a great factor in educating the public mind to right principles in matters pertaining to religious liberty and the proper sphere

of the church and the state. We refer to prepared articles for the press. These may be original, or compiled from appropriate matter selected from our large stock of literature. It is not a very difficult matter for those of mature judgment to adapt good general matter to the needs of local issues; yet the need of this kind of work at this time is very great.

Personal letters properly written to any one, especially to members of legislatures and prominent men in all professions, are accessible resources of almost unlimited power. The writer had a dream not long since in which it seemed all the children and youth in the community were taking instruction in penmanship and letter-writing. Their teacher appeared to be an angel; but crouching behind each pupil were two little demons availing themselves of every opportunity to prevent development of the pupils. The lesson taught in this scene was that Satan recognizes the power of the pen, and is constantly working to prevent its effectiveness in the giving of the message for this time.

The admonition in the Scripture, "Ask, and ye shall receive," applies to our petitions to men as well as to God; and we shall have frequent occasions to comply with the instruction of this scripture in petition work. If we make use of our privilege of petition, the word of the Lord, "Ye shall receive," will be fulfilled to us as surely as we do the work. There are two desirable results accomplished in the petition work. First, it is effective with lawmakers, and second, it binds the petitioners to the principles for which the petition stands. The simple act of attaching his name to a petition intuitively commits that person to the cause for which petition was made. He is far more liable to study into the matter after signing a petition favoring it than he was before he signed. The petition work, therefore, is effectual in that it combines both defensive and aggressive methods of work.

In all human efforts of any lawful work, the most aggressive line, the one that will the quickest yield the most abundant and lasting results, is that of constantly petitioning the throne of God to hold the four winds of heaven until the servants of God are sealed, and to quicken our perceptions of the needs of the hour, and the priceless value of souls.

D. W. REAVIS.

IN a recent number of *Current Literature* there is printed a four-page article entitled "The Story of Joseph W. Folk," the governor of Missouri, accompanied with a large picture of the governor. In speaking of his recent great so-called moral triumph, the article makes the following reference to Sunday enforcement as one of the great victories achieved: "He has enforced the laws against selling liquor on Sunday, so that the hotel bars and all drinking places are closed on Sunday in first-class cities of Missouri for the first time in the history of the State." Why does not the governor continue his work of "civic reform" until the hotel bars are closed on other days of the week as well? Is it any more uncivil for a person to become intoxicated on Sunday than on other days of the week?

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### The Coming Educational Convention

WE are as yet unable to announce the time and place of this convention, but it probably will be held in the month of June, at some place in the central portion of the United States. We hope shortly to be able to announce the exact time and place, and a little later to give the program of work.

This convention should mark a time of advance in our work. Many questions of importance are to be considered, and upon their proper solution we may hope for much help in all our schools. It should be the duty of the various committees to prepare reports to be submitted to the convention. Every member of these committees should feel the importance of doing his work earnestly and well, that we may have good reports for the consideration of the convention.

There are no arrangements as to delegates to the convention. It would certainly seem that the board of managers of our training-schools in this country should see to it that one or more representatives are present from each school. We also hope to have the presence of some of our educational workers from other countries. All the educational secretaries of our union conferences and the State superintendents of our State conferences should be present at this meeting. Thus all phases of our school work will be represented. In addition to this, we hope that there may be present a large number of our teachers from all grades of our schools, even though they hold no official position. We also hope to have many of our conference workers with us; so let all who can possibly arrange to attend the convention begin now to plan to this end. We look forward to a feast of good things for our educational workers.

FREDERICK GRIGGS.

### You Can Earn an Education

MANY letters are received from young men and women who greatly desire to earn their way through the Southern Training-school. In the past we have not been able to offer the encouragement we desired to such, but now we believe the way is open to every strong and energetic person to earn his way through school if he will.

#### The Plan

The Southern Publishing Association of Nashville, Tenn., offers to give a year in the Southern Training-school, with all regular expenses paid, to any one who will sell for the publishing house two hundred dollars' worth of subscription books, at retail price, and turn all the proceeds to the publishers. The canvasser takes orders for books, secures the books to fill the orders from the Southern Publishing Association, and sends all the money received for the books to the publishing house; and when there has been two hundred dollars sent in, one year (eight months) of schooling will be

given, with tuition, board, furnished room, with heat, light, and laundry. Students availing themselves of this offer, will be required to do the same amount of manual labor as other students — one or two hours a day.

Think of it! Any energetic person can do this in a few weeks. Helps can be sold to pay expenses, or friends may help the canvasser while the books are being sold, and for every two hundred dollars' worth of books sold, the amount of schooling named will be given. If the canvasser sells more than this value of books, he can let the rest apply on another year's schooling, or take his regular commission on such sales.

There should be many young people planning to enter the school at the beginning of another year in September; and if the summer months are wisely employed, none need be disappointed.

#### Another Advantage

A school for canvassers will open Monday morning, March 12, and with the exception of board and room, this six-weeks' term will be free. This school will be taught by an experienced canvasser, and at the close of the school on May 1, the members of the school will be directed in the work of canvassing, until they have become fully established.

The school for canvassers will be held in connection with the Southern Training-school at Graysville, Tenn., and other classes of the school may be taken at little expense.

Come, get an education, also a good experience; and while doing this, place the words of truth in many homes. The Lord will bless your efforts. Write either to William Lenker or to the writer, at Graysville, Tenn., if you desire further information.

J. E. TENNEY.

### Training-School Finance

#### Schools of the World

THE highest hope of a nation centers in the young men and women in its colleges and universities. The man of tomorrow, the one who must bear the heaviest responsibilities in state and national affairs, is the young man of to-day pursuing his studies in the highest institutions of learning in the nation. Much of the instruction given is unprofitable, and many of the students graduated are unfitted for the practical duties of life; nevertheless the wealth of the rich, in the form of gifts and endowments, flows into the treasuries of these educational institutions for the purpose of defraying the deficit incurred in their running expenses, to increase their efficiency by providing new buildings and modern apparatus, and to secure the world's most competent instructors at enormous salaries. It is universally recognized that a school of this character can not maintain itself within itself, and out of its earnings provide improved facilities, pay interest on its heavy indebtedness, and then pay the debt in addition. It is not expected that it can maintain itself, but men of wealth interested in its work give of their millions to pay the deficit, debt, and interest.

#### Seventh-day Adventist Schools

What about the prospects of operating the training-schools of Seventh-day Adventists without incurring debt? Count

the cost in starting, and start without indebtedness. If a new school is about to be opened, it is best to find out the cost of the buildings, land, furnishings, etc., in advance, and to raise the amount necessary among those immediately interested and benefited, before the purchase is made. There are now so many training-schools among Seventh-day Adventists, representing investments of hundreds of thousands of dollars, that all, especially the young people in the United States, may be accommodated in the schools already in operation, and it appears to be poor policy to open new training-schools if they must be started under heavy burdens of debt. The new school has a chance to do good, earnest work in educational and spiritual lines, and to plan to provide for its running expenses, if it has no initial debt, with its added weight of interest, to consume its time and energy. Practically all our older schools were started on borrowed capital, and it was better to start them in this way in order to train the great army of workers that have gone out from these schools to all parts of the earth, than not to have started them at all. These should never, never close, but the time has come when no new schools should be started on this basis. Usually the heaviest burdens on the managers of the school come from these old debts and their accumulated interest. The friends of the older schools should give of their means to help cancel the debts quickly, and ask the managers to report to them quarterly, so they may be intelligent upon the status of this matter of debt lifting.

#### Carefully Guard Every Expense

Make up your minds that where there is no debt, the school can be run within its income, even though it be a new thing under the sun. The leaks must be found and stopped; and it has been found possible to stop the leaks just where they are. Take, for instance, the culinary department. The table that can be provided depends upon the amount received. When school begins, take an inventory of the food on hand; to this add all money paid for additional food, labor, water, fuel, and other expenses charged to the culinary department for the first month; then, at the close of the month, take an inventory, which you add to the total receipts for the month. The difference shows a gain or loss. This should be repeated month by month, and the service carefully guarded. The result should show a substantial gain each month; if there is a loss at any time, plan your table accordingly; stop every possible leak, but never make the mistake of supplying poor food. Please the students just as far as possible. Take them into your confidence. They are your best advertisers for patronage for your school. Charge enough to be able to provide an abundance of good, nourishing food.

H. G. LUCAS.

(To be concluded)

"THE world suffers incalculable loss because of the vast multitude of one-talented people who fail to appreciate their limited capacity, and do nothing because they can not do much. The widow and her mites, the lad and his loaves and fishes, represent the units of society, and the atoms of service."

## Current Mention

—News from St. Petersburg states that the elections to the national assembly, or "Douma," will be held April 7 next, and the opening session of the Douma will be held April 28.

—The conference at Algeciras over the control of Morocco has developed a deadlock between France and Germany and their respective allies, and neither side shows signs of receding from its claims. France is determined to maintain a paramount interest in Morocco, and the feeling in France is described as pessimistic. Germany is preparing to be in readiness in the event of war.

—A conference of anthracite mine owners and representatives of the miners' union was to be held in New York City, February 15. An eight-hour day, some increase in wages, greater uniformity in the wage scale, and some other concessions will be demanded by the miners. Serious dissensions exist in the ranks of the bituminous coal miners, some of whose officials disregard the orders of President Mitchell, and it is not yet known whether a strike will be called on April 1. There is already talk of another appeal to President Roosevelt to intervene to effect peace.

—In a casual glance through the pages of the Washington *Post* of February 10, we note that there is an "uprising of natives" in British South Africa, making necessary a declaration of martial law; the "war cloud is again sighted" in Morocco, the Russian "Reds" have inaugurated a "campaign of revenge on Russian workmen" by the use of bombs, and a "revolt is feared in Peru." The *Post* of February 11 states that "the gravest view is taken of the situation in China," and that the United States is rushing military supplies to the Orient.

—Military circles in England have been greatly stirred by the report that it was recently stated in the Japanese Parliament that Japan would at some time in the near future ask Great Britain to reorganize the British army, Japan being interested in the matter because Great Britain is her ally. At the same time Commander-in-chief Roberts has aroused England by the statement that the nation's military defenses are entirely inadequate, especially for the European portion of the empire. He urges that the army be increased in size to 1,000,000 men, half of which number would be needed for the defense of India.

—Progress in irrigation in the United States is shown by the following summary stated by an official of the United States Geological Survey in a recent address before the National Geographic Society: "During the last quarter of a century a crop-producing area of 10,000,000 acres, or another State of Massachusetts, has been restored from the desert. Irrigation canals long enough to span the earth twice, and representing an outlay of \$90,000,000, have been built. Every year this area returns a harvest valued at more than \$150,000,000, and 2,000,000 people dwell in prosperity and content where only a short time ago the wilderness reigned."

## NOTICES AND APPOINTMENTS

### Chinese Publications

A LIMITED stock of Chinese tracts has just been received. The prices quoted will only apply to the present stock. Brother J. N. Anderson, the publisher, informs us that these rates are very low indeed, and may not be given on future shipments. The list is as follows: "Sinner's Need of Christ," 1 cent; "Know Ye Thy Creator," 3 cents; "The True Sabbath," 3 cents; "Catechism of Genesis 1-9," 4 cents. Address all orders to Pacific Press Publishing Co., Mountain View, Cal.

### Important Notice!

At the annual business meeting of the Cleveland, Ohio, Seventh-day Adventist church the following resolution was passed:—*Resolved*, That (beginning with Jan. 1, 1906) when a member of this church fails to report, either by his presence or by letter, for six months, his name will be erased from the church roll."

We also wish to notify all absent members that we are in great need of financial aid; and that they are morally bound to assist us in our incidental and other expenses whether they are at home or abroad, and that their tithe should be promptly sent to the church treasurer at least once a quarter. We wish every ex-member of the church would feel it a privilege to help us financially to complete the work they began. A directory of the church can be had by addressing the pastor, D. E. Lindsey, 5411 Prospect Ave., Cleveland, Ohio.

We also wish to warn publishers and people against sending literature to A. H. Blandenburg, of Cleveland, as he is not of us, and is doing us harm. I would suggest to all publishers that they cease to publish calls for literature, referring all such requests to local churches or conferences.

(Will the *Signs* and *Watchman* please copy?)

We also warn all against a young man who presumably is tramping his way to Nashville, Tenn., but who is wandering from place to place, sponging on our churches.

D. E. LINDSEY.

### To Those in Charge of Our Schools

THE committee on courses of study for the Educational Department of the General Conference has worked earnestly during and since the last General Conference to construct a suggestive course of study that would form, so far as circumstances would permit, a uniform course for our school system. This uniformity in our courses of study has been found to be an urgent need in order to curtail expense, unnecessary labor, and the considerable loss of time involved when students pass from one school to another.

Some steps in this direction were made at the last General Conference. But the committee hopes to see more done at the coming educational meeting next spring. To aid in this good work, the committee would earnestly request those in charge of our schools to send in suggestions which they think would be practicable in removing present obstacles to fuller development in our school work.

This request is sent to all connected with, or interested in, our educational work. This appeal is made through the *Review*, as the writer does not possess the addresses of such interested persons, except those which may be obtained in the denominational Year-book. To all such addresses personal letters have been sent. But the committee would like to hear also from our church-school teachers, as well as from those of the colleges and intermediate schools.

Please address all communications to the

undersigned, secretary of committee on courses of study of the Educational Department, at Takoma Park Station, Washington, D. C.  
B. G. WILKINSON.

### Special Testimonies

IN view of the frequent orders from our brethren for copies of Special Testimonies, some of which can not be furnished by this Office, it is thought advisable to make a brief statement regarding the contents of the various Special Testimonies that have recently been issued, and where they may be secured.

#### SERIES A

No. 11 was issued in 1898. The next number of this series was No. 12, which appeared in December, 1905. The matter contained in No. 12 was later incorporated in Series B, No. 7, and the publication of Series A discontinued, at least for the present.

#### SERIES B

No. 1 of Series B was issued in 1903, and in that form is now out of print; but the greater portion of the matter may be found in "Testimonies for the Church," Vol. VIII.

No. 2 was first published in 1904, and has been out of print for some time. It may be republished. Notice of this will be given later.

No. 3 relates to the establishment of sanitariums in Southern California, was published by the Pacific Press Publishing Company, Mountain View, Cal., in 1905, to whom orders may be sent by any who desire copies.

No. 4 is with reference to the work of the International Publishing Association, at College View, Neb.; it was published by the Pacific Press Publishing Company, Mountain View, Cal., in 1905. Copies may be supplied by either of these publishing associations.

No. 5 relates to the work of the Boulder Sanitarium, Boulder, Colo., and may be secured, in limited quantities, by application to the Pacific Press Publishing Company, Mountain View, Cal.

Nos. 6 and 7 relate, respectively, to our youth going to Battle Creek for an education, and to the dangers connected with the medical missionary work. Copies may be secured from any of our publishing houses or tract societies. Price, five cents each.

The Special Testimonies which relate to the general situation in connection with our medical missionary work are Nos. 2, 6, and 7. Copies of Nos. 6 and 7 may be secured through our regular channels, at the rate of five cents a copy; those relating to local matters are Nos. 3, 4, and 5, and may be secured, in limited numbers, as stated above.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—An able, willing brother to do farm work by the month; also a trusty boy 14 to 16 years old. Good wages for good help. Church privileges. Address E. A. Kern, Wolf Lake, Ind.

FOR SALE.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$90; 5-gal. can, \$3.50. Send for sample. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

**FOR SALE.**—Three lots with 5-room house, barn, corn-crib, well, etc., two blocks from the college. Address A. Swedberg, College View, Neb.

If you wish to change your business location, or to buy wheat, cotton, and broom-corn land cheap, in Kansas, Oklahoma, or Texas, write to Pennell and Dunlap, Liberal, Kan.

**WANTED.**—Fixtures for treatment rooms. Let me know what you have in the way of electric-light cabinet, spray, bath tub, electrical apparatus, water heater, etc., for sale. Must be in first-class condition. Address Box 24, Brimfield, Ind.

**FOR SALE.**—Lot, 50 x 150; new 8-room house; good cellar, three large closets, city water in house, small barn, chicken house. Four blocks north of sanitarium; nice location. Price, \$1,500. Address G. Phillips, Windsor, Mo.

**FOR SALE.**—Thirty miles from Jacksonville, Fla., on the St. Johns River, 26 acres, 7-room house, orange grove bearing, other fruit and improvements, also good timber. Address C. H. Rogers, 1016 E. Church St., Jacksonville, Fla.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only 10 cents a pound. We pay freight on 100 pounds or more east of Rocky Mountains, at 12 cents a pound. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

**WANTED AT ONCE.**—Help on a farm, by month or by the season. Man and his wife preferred. Must be Seventh-day Adventists. Good references given and required. For particulars, address, stating wages required, Fred J. Luce, "Hillside," Milby, Quebec.

**WANTED.**—A young man or a middle-aged man who can not do hard work, to take care of a horse and chickens and do light work on a very small place in the morning; in the afternoon to do mission work with an experienced elder of the church. The work will be largely the distribution of literature. Wages \$12 a month, board and lodging included. Good reference required. Address Box 50, Fishkill on the Hudson, N. Y.

**STEAM BOILERS FOR SALE.**—We have two 85 H. P. Lansing steam boilers which have just been thoroughly overhauled, tubes re-welded, and all put into first-class condition for our own use, but which we shall not need because we have decided to purchase a gas engine. We offer these for sale at a very reasonable price. We also have a 110 H. P. Chicago boiler for sale. For full information and prices, address Review and Herald Publishing Association, Battle Creek, Mich.

### Addresses Wanted

ANY one knowing the post-office address of any of the following-named persons, will confer a favor by sending the same to the church clerk, Mrs. F. W. Crum, 465 W. 164th St., New York City: Miss Lydia Johnson, Mr. Walter Totten, Mr. and Mrs. B. Dunham, Miss Helena Rasmussen.

### Publications Wanted

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

Fannie Mass, Pettigrew, Ark., periodicals, health journals, etc.

A. Stenberg, R. F. D. 1, Bronson, Iowa, periodicals and tracts.

B. M. Hatcher, Imboden, Ark., continuous supply of periodicals and tracts.

Mrs. Geneva Harrell, Gen. Del., Hot Springs, Ark., periodicals and tracts.

Frank Rowe, 1902 Illinois Ave., Joplin, Mo., REVIEW, Signs, Watchman, and tracts.

Miss Birdie Cruzan, 1213 W. Ninth St., Joplin, Mo., REVIEW, Signs, Watchman, and tracts.

## Obituaries

**ORR.**—Died Jan. 22, 1906, William Raymond, son of Orville H. and Gertie E. Orr, aged 3 months and 14 days. The funeral service was conducted by the writer in the Seventh-day Adventist church of Greeley, Colo. G. W. ANGLEBARGER.

**KITE.**—Died Jan. 6, 1906, of membranous croup, Lorence Newton Kite, son of Brother Kite, in his second year. This is the second child that these parents have lost with this disease. Words of comfort were spoken, based on Mark 5:41. J. J. GRAF.

**SHERWOOD.**—Died at his home in Rapid River, Mich., Dec. 26, 1905, of measles and pneumonia, John Robert Sherwood, aged 4 years, 2 months, and 29 days. Although our hearts are nearly breaking because of the loss of our darling, we are not without hope; for we know that when the Lord comes, we shall have our loved one again. Words of comfort were spoken from Heb. 9:27, 28. MRS. HETTIE SHERWOOD.

**VANSICKEL.**—Died at her mother's home, Jan. 8, 1906, of tuberculosis, Minnie Lenora Vansickel, aged 26 years, 8 months, and 7 days. She was baptized and united with the Seventh-day Adventist church at Killbuck, Ohio, April 5, 1902. Her husband has lost a loving companion, and her little boy, one year old, is without a mother. Her parting words were, "All is well." The funeral was conducted by the writer; text, John 12:24. J. O. MILLER.

**RYLES.**—Died at Devall Bluff, Ark., Dec. 11, 1905, of tuberculosis, S. S. Ryles, aged 42 years, 4 months, and 5 days. Brother Ryles accepted present truth nine years ago, and began to preach it to his friends and neighbors. Three years ago he was ordained elder, and gave the message in this and adjoining States. He was our only colored worker for this State. His wife and seven children are left to mourn their loss. Words of comfort were spoken by R. H. Deveraux. W. H. SWART.

**THOMPSON.**—Died at Grandville, Mich., Nov. 14, 1905, Samuel Thompson, aged 74 years, 3 months, and 3 days. Brother Thompson accepted the truth at a tent-meeting which was held in the township of Blenden in 1884. During his last months his life bore evidence that he was ready for the great change. Sorrowing friends laid him to rest in full faith of again meeting him when the Life-giver shall come. Words of comfort were spoken by the writer, assisted by Brother A. Smith. B. F. STUREMAN.

**BAINE.**—Died at Camden, Mich., Jan. 15, 1906, Mrs. Caroline M. Baine, aged 79 years, 9 months, and 19 days. Sister Baine accepted the third angel's message under the labors of Elders Lamson, Lane, and Burman in 1881; and although differing in religious belief from all other members of her family, she was faithful until death. She was a great sufferer, being confined to her bed for eighteen months, but she bore it patiently. The funeral was conducted at the church by the M. E. pastor. L. H. STORER.

**SMITH.**—Died at Prairie du Chien, Wis., of heart failure following peritonitis, our daughter, Mrs. Glennie May Smith, *nee* Couey, in her twenty-fifth year. She was baptized by Brother Shreve at the age of sixteen, and united with the Seventh-day Adventist Church. Since 1899 she has lived in Prairie du Chien. There being no other Seventh-day Adventists in that city, she attended the M. E. church. She realized that death was approaching, and expressed her confidence that her sins were forgiven. Her death is mourned by a husband, a father and mother, a sister, and a brother, besides other relatives and friends. The funeral was held at the home, Rev. L. F. Rayfield making a few remarks from Mark 14:8, first clause. Interment took place at Union Hill Ceme-

tery at Mt. Zion, in the town of Scott, where two of her sisters are resting, Rev. Vischer performing the ceremony there.

MRS. HENRY COUEY.

**RASMUSSEN.**—Died at the sanitarium in St. Helena, Cal., Dec. 16, 1905, of tuberculosis, Christen Rasmussen. The deceased was born in Denmark, March 15, 1845, and came to Wisconsin in 1867, where he accepted present truth in the fall of the same year. For the last twenty-four years of his life he lived in Bridgetown, S. D. Failing health induced him to visit California, but without avail. His companion, two sons, and other relatives mourn their loss. On the funeral occasion, remarks were based upon Mark 11:22 by the writer. J. H. BEHRENS.

**BELL.**—Died at Union City, Mich., Dec. 3, 1905, of heart failure, Sister Bell, wife of Brother Charles Bell. The deceased was born in Milton, N. Y., in the year 1853. Sister Bell accepted present truth about twenty-one years ago, when Brother T. S. Parmelee and Geo. Wellman were holding tent-meetings in Colon. Her husband and four children survive her. The funeral service, held at the old homestead, was conducted by the writer, and her remains were laid to rest in Union City Cemetery, there to await the call of the great Life-giver. W. H. HECKMAN.

**CALDWELL.**—Died in Arvada, Colo., Nov. 23, 1905, Mrs. Luella Reavis Caldwell, of consumption, which she contracted while caring for her sister who died in 1896. Sister Caldwell was born in Kingsville, Mo., Dec. 10, 1855, and was married to L. J. Caldwell, of Battle Creek, Mich., in 1881. She became a Seventh-day Adventist in the summer of 1871, and kept that faith till the end. She was left an orphan when quite young, educated herself, and taught public-school several terms. During her long illness she bore her suffering with Christian patience. The funeral service was conducted by the writer from the family home. We feel sure that our sister sleeps in Jesus.

G. W. ANGLEBARGER.

**RAYMOND.**—Drowned while skating at Hudson, Mich., Dec. 11, 1905, Porter Dee Raymond, aged 18 years and 13 days. The deceased was the youngest son of Mr. and Mrs. P. B. Raymond, of Rollin, Mich., and was an honest, upright boy, with manly bearing, which won him many friends. Dee started in the Christian life at the age of eleven years, and although he was never baptized, yet he always kept the Sabbath, and his greatest enjoyment was found in reading his Bible. His untimely death is mourned by his aged parents, five sisters, and two brothers. The funeral was held from the Baptist church at Hudson, Mich., the pastor, Franklin A. Stiles, officiating; after which we laid him to rest near Pittsford, Mich., to await the morn of the resurrection. GRACE RAYMOND.

**PRESCOTT.**—Died at Nashua, N. H., Jan. 6, 1906, of apoplexy, Nathan Otis Prescott, in the seventy-ninth year of his age. Brother Prescott was born in Concord, Mass., in 1827, and was converted when about seventeen years old. About sixteen years ago he accepted present truth. He was well known by our people in New England. He was a good singer, and many times had charge of the music at our large gatherings. He held the office of elder of the Nashua church from the time of its organization. His sweet, cheerful, hopeful disposition made him beloved by all who knew him, and his loss is keenly felt in his home, in the church, and in the conference. For some time he had been failing, but was around and was hopeful. Friday morning he arose as usual, and came to the table for breakfast, but as he began asking the blessing, he suddenly lost control of his voice. Immediately the doctor was called, but he was beyond hope. He soon became unconscious, and died Sabbath morning, January 6. The funeral was held from his house on Prescott Street, Nashua. Remarks were made by the writer from 1 Cor. 15:57. A. E. PLACE.



WASHINGTON, D. C., FEBRUARY 15, 1906

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

ELDER I. H. EVANS is in Battle Creek, Mich., this week, attending to business matters connected with the receivership of the Seventh-day Adventist Publishing Association. Brother Evans expects to return to Washington early next week.

ELDER GEORGE B. THOMPSON left Washington last week to attend the annual session of the Northern Illinois Conference at Chicago, and the biennial session of the Northern Union Conference at Minneapolis, Minn. Brother Thompson will thus be absent from the office several weeks.

A STRONG protest was made by Dr. A. H. Lewis, editor of the *Sabbath Recorder*, against the proposed Sunday law for the District of Columbia at the hearing before the District Commissioners last Thursday. It was a pleasure to us to listen to Dr. Lewis, and to meet him personally at the close of the hearing. He came to Washington for the express purpose of speaking at this hearing.

THERE is a scripture which says, "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." We commend this sentiment to the attention of those who have received copies of a little pamphlet entitled "Statements" recently sent out from Battle Creek, and suggest that they should suspend judgment in the case until they hear further: "statements" bearing upon the questions at issue.

THE hearing on the proposed Sunday law for the District of Columbia called together quite a number of speakers who were prominent in the campaign one year ago for the introduction of religious instruction into the public schools of this District. It was a vivid reminder of former experiences when the editor of the REVIEW found himself associated with others in opposing the measure advocated by Dr. R. H. McKim, Dr. J. G. Butler, and other clergymen of this city. There was one marked difference, however. This hearing was conducted by those who gave to every man "a square deal," and did not permit even Dr. McKim to trespass on the rights of others. We hope to announce the decision of the commissioners concerning

this bill in our next issue. A full report of the hearing will be found on the eighteenth page.

If any of our readers have passed by the second page of the REVIEW with the idea that it contained simply advertising matter and was not of general interest, we recommend that they should read this page carefully for two or three weeks to see whether it is not worthy of a regular perusal. Our second page is more than an advertising page: it is a department of information concerning our publishing work. It is our purpose to make it of value to all our readers.

THE Religious Liberty Bureau will supply in quantities as desired the two leaflets dealing with the two Sunday bills now before Congress, at fifty cents a hundred for the eight-page leaflet relating to the District Sunday bill, and twenty-five cents for the four-page leaflet dealing with the Post-office Sunday bill. These should be used freely in connection with the circulation of the petitions against these bills. Address Religious Liberty Bureau, Takoma Park, Washington, D. C.

It is an opportune time to enlist the interest of our people in the general subject of religious liberty, and in this issue of the REVIEW will be found several articles bearing upon this question. The leading editorial, the report of the hearing on the proposed Sunday bill for the District of Columbia, and the article upon aggressive work, will, we believe, be found of special interest. In view of the general collection to be taken in our churches on February 24, the article by the chairman of the Religious Liberty Bureau, printed in our Editorial department, should not be overlooked. Each passing year emphasizes the importance of this phase of our work, and we hope our readers will respond liberally to the call for funds with which to carry it forward.

It appears that the question of teaching religion in the public schools is still being discussed at Honolulu, H. I., and Brother C. D. M. Williams has contributed another article on this subject to the columns of the *Pacific Commercial Advertiser* of that city. We quote one paragraph from Brother Williams's article:—

It is not because religion is not taught in our public schools that infidelity is coming in like a flood; it is because the popular religion of to-day makes no impress on, or change in, the lives of the mass of those who profess it; it is because many religious teachers have left the Bible and taken man-made theology and higher criticism for their standard; it is

because they have rejected the Spirit and power of God, and are now seeking the power and laws of the state to enforce their religious dogmas.

It seems to be due to our people in general, and especially to the constituency of the Review and Herald Publishing Association, that a brief statement should be made concerning our property interests at Battle Creek. Although earnest and persistent efforts have been made to dispose of some of our real estate, no sale has thus far been effected; but after somewhat prolonged negotiations, a contract was entered into with a well-known business man of Battle Creek, according to the terms of which he agreed to purchase the personal property now used in our printing business there. Part of the purchase price was paid as earnest money. When the time came for the fulfilment of the contract and the acceptance of the property, February 1, this man declined to complete the purchase and forfeited the deposit. He made no claim of breach of contract on our part, and the only reason given for the non-fulfilment of his contract was that efforts had been made to induce Adventists to leave Battle Creek. The contract could doubtless be enforced in the courts, but we do not wish to enter upon litigation, and shall therefore remove the property to Washington. This will cause a delay of several weeks in equipping our printing plant at Takoma Park, as certain work must be completed before the printing outfit can be removed from Battle Creek. We make this brief statement so that our people may understand why we are unable to occupy our own building at an earlier date. We hope to begin removal of the printing machinery and material next month, but it may be the first of May before our plant here will be in regular operation.

### Program for Religious Liberty Meeting, Sabbath, Feb. 24

- SINGING, "Christ in Song," No. 617.
- Responsive Reading, Revelation 13.
- Singing, "Christ in Song," No. 601.
- Reading of Article, "The Current History of Religious Liberty," by W. W. Prescott, found on the third page of this paper.
- Singing, "Christ in Song," No. 557, first two stanzas.
- Reading of Article "Aggressive Work," by D. W. Reavis, found on page 19.
- Reading of Article, "Annual Collection for Religious Liberty Work," by K. C. Russell, found on page 8.
- Collection for General Religious Liberty Work.
- Closing Song, "Christ in Song," No. 402. K. C. RUSSELL.
- Chairman of Religious Liberty Bureau.