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No. 8

Ezion-Geber

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. 1 Kings 22: 48.

*Fair winds and well-set sails
Will bear, at break of day,
The fleet of Judah's king,
In quest of gold away.
Once had the Lord through Moses taught,
"No gold for hoarding shall be sought;"
But now His servant this forgot,
And these ten ships of Tarshish brought
To Ezion-geber.*

*What strikes along the sea
And darkens all its light,
As sudden cloud o'ercasts
The grain-fields, harvest white?—
The shadow of His angel's wing!
He flies the lightning to unchain,
The tempest from his caves to bring,
And forth God's indignation fling
At Ezion-geber.*

*Split mast and drooping sail,
And helpless hull upturned!
A sheet of flame the sea
Beneath the sunrise burned.
The Orient morn rose calm and fair,
And showed God's purpose written there:
"In sordid conquest have no share;
My love has saved thee from this snare
At Ezion-geber."*

*I had a purpose once,
Worldly and selfish all.
Knowing the better way,
I heeded not the call.
My fleet set sail, but met God's breath,
The ships fled broken from His wrath
With splintered beams, and rudder cleft,
And roaring sails of stay bereft—
My Ezion-geber.*

*Split mast and drooping sail,
Rents in the well-built keel;
Where erst the gold was piled,
The lapping waters steal.
Wreckage and ruin all, where plied
Strong-breasted purposes of pride.
Thy waterspouts and billows cried,
And deafening depth to depth replied,
O Ezion-geber!*

*Fairer than fairest morn
Where gorgeous Orient sky
Downpours its myriad tints
On waves below that lie,
The morning of God's purpose came,—
My soul's "clear shining after rain,"—
And o'er the broken quest of fame,
Rose joyful praises to His name,
For Ezion-geber.*

*O friend, arise! He calls
Whose "way is in the storm;"
In the crashing of thy hopes
He sounds thy soul's alarm.
Come, hasten to His secret place,
Where He will teach thee face to face.
Ennobled, thou shalt walk His ways,
And partnership with God replace
Thy Ezion-geber.*

*And if the tempter holds
The glass before our eyes,
Reflecting stately ships
From buried depths that rise,
Like King Jehoshaphat of old
The lesson of our loss we'll hold,
And trust the Power that overruled,
Till praises flow from harps of gold
For Ezion-gebers.*

—Helen M. Smouse.

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.

A SPECIAL effort is to be made by the various conferences in the Atlantic Union to complete the sale of their quota of "Christ's Object Lessons." The Western Pennsylvania Conference has ordered 1,200 copies.

THE "continuous missionary campaign" is going forward encouragingly in some places. Now is a most favorable time to scatter tracts and periodicals, as people utilize the long winter evenings by reading. "Not a wasted moment," should be our motto.

THE subject under consideration in Bible Students' Library No. 191 is "The Priesthood." This title might suggest the Roman Catholic Church to some minds, but this treatise deals with the topic from the Bible standpoint, the priesthood in both the Old and the New Testament being inseparably connected with the work of man's salvation. Price, 1 cent a copy, 80 cents a hundred.

BE sure to specify, when ordering, which one of the Special Testimonies recently printed you desire. The first one is "Series B, No. 6," and is concerning our "Youth Going to Battle Creek to Obtain an Education." The one just printed is "Series B, No. 7," and contains "Messages of Warning and Instruction to Seventh-day Adventists Regarding Dangers Connected with the Medical Missionary Work." Each contains 64 pages, and the price of each is 5 cents.

A BROTHER in Ohio who is able to devote only a small portion of his time to canvassing, reports having taken twenty-nine dollars' worth of orders for "Desire of Ages" in six hours, during the week ending February 2. These truth-filled books can be readily sold if faithful, intelligent effort is put forth. Thousands of copies of "Desire of Ages" ought to be placed in the hands of Sunday-school officers and teachers during 1906, while they are studying lessons on the life of Christ. A special booklet has been prepared for use with this class of people.

A FULFILMENT of the scripture, "Cast thy bread upon the waters: for thou shalt find it after many days," has just come to our notice. Fifteen years ago a faithful worker sold a "Bible Readings" to a lady in Connecticut. The teaching it contained, especially on the Sabbath question, having impressed her mind, she was ready for obedience when a short time ago another worker met her and supplemented the work done by "Bible Readings," with a few additional readings. With her also three others who had read the book accepted the Sabbath and other associated truths. It pays to sow the seed of truth. Great rewards are held in store for the faithful canvasser, for the Lord has promised to pay every worker "what is right."

At an institute recently held at Eau Claire, Wis., twenty-three persons took the drill preparatory to entering the canvassing work.

A BOOKMEN'S convention is to be held at Berrien Springs, Mich., just before the Lake Union Conference session begins. The date is April 14-18, and topics have already been assigned for the preparation of papers.

DON'T neglect a cold. Take proper treatment to "abort" or "break it up." Dr. Heald's book on "Colds" tells you just what to do to cure a cold, and what to do to prevent having one. Price, 25 cents.

ALL children will enjoy reading the true story of a little girl's trip to Africa. Many strange scenes and peoples are described. "How a Little Girl Went to Africa" is nicely illustrated and handsomely bound, and is a nice present for a child. Price, \$1.

MOTHERS who are teaching their children to read will appreciate the simple, graded lessons on Bible nature which are so intelligently prepared and so beautifully illustrated by Ella King Sanders in her book "Our Little Folks Bible Nature." Prices: board, 25 cents; cloth, 40 cents.

MANY people honestly think that the prophecies of Daniel and Revelation are "closed" books, and can not be understood. This is what the enemy desires all to believe, but we who know the wonderful present-day truth which these prophecies contain should be active in circulating such books as "Thoughts on Daniel and the Revelation." We can at least loan our own copy. Extra copies cost \$2.25 for the cloth, marbled style, or \$1 for cloth, thin paper edition.

THE "Year-Book" for 1906 has just been completed at our Battle Creek Office, and a supply will be found at our various depositories very soon. This book contains 164 pages, and comprises "a complete directory of the General Conference, union and local conferences and mission fields, educational institutions, publishing houses, periodicals, sanitariums, and benevolent institutions, together with the constitution of the General Conference, and brief historical summary of the denomination for the year 1905." The delay in getting out the "Year-Book" has made it possible to incorporate nearly all the recent changes in union and local conference officers. All who wish to be informed as to the location of our workers in home and foreign fields will want a copy of this book. Price, 25 cents.

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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No. 8.

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Editorial

"The Heavenly Trio"

"THE sentiments of those who are searching for advanced ideas are not to be trusted. Such representations as the following are made: 'The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.' 'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen into the seat of life.' Another representation: 'The Father is like the invisible vapor. The Son is like the leaden cloud. The Spirit is rain fallen and working in refreshing power.' All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things his hands have made. These are mere earthly things, suffering under the curse of God because of the sins of men. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fulness of the Godhead manifested. The Word of God declares him to be the 'express image of his person.' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Here is shown the personality of the Father. The Comforter that Christ promised to send after he ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power

of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers,—the Father, the Son, and the Holy Spirit,—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."

"Obsolete Traditions"

THE work of an evangelist who has made a great stir on two or three continents is called in question by some advocates of an advanced theology because he emphasizes the old-fashioned truths of the Bible in his preaching. One of his critics says: "We are not going to win the great fight which is upon us by clinging to obsolete traditions which have been discarded by the sane, reverent, and constructive scholarship of Christianity; and when these traditions, which are matters of private opinion, are insisted upon as dogmas necessary to salvation, I for one refuse to be allied with any such human perversions of the divine truth." It was once the boast of Protestantism that it accepted "the Bible, and the Bible alone," as the source of authority in matters of faith, but now mark the difference. What is termed "the sane, reverent, and constructive scholarship of Christianity," meaning thereby the learned "Higher Critics," has reconstructed the Bible on a scientific basis, discarding as "obsolete traditions" what have been held as the fundamental principles of Christianity for many centuries, and now these original doctrines of primitive Christianity, plainly revealed in the Scriptures and plainly taught by Christ and the apostles, are stigmatized as "human perversions of the divine truth." How much difference is there in principle between such Protestantism as this and the papacy? Both exalt the teachings of men above the Word of God. The arrogance of modern scholarship has adopted the language of blatant infidelity, and this is fitting, for the "Higher Critics" are infidels under another name. The best answer to all this scientific sophistry is to proclaim the simple truths of revelation "in demonstration of the Spirit and of power." Finite men may seek to exalt their own opinions above the

Word of God, but "the wisdom of this world is foolishness with God." The so-called "obsolete traditions" will be the science and the song of the redeemed throughout the eternal ages.

Answering the "Higher Critics"

ONE of the few scholars of the present day who attempt a serious reply to the destructive claims of "Higher Criticism" is Dr. Emil Reich. We have before us his book, "The Failure of the Higher Criticism of the Bible," and have been much interested in that portion (more than half) of it which we have read.

In the preface Dr. Reich says:—

The author is not a clergyman, and has no intention whatever to become one. He means to serve the ends of no ecclesiastical party. He searches for nothing but truth. Many years ago he fully believed in the "scientific character" of Higher Criticism; but having learned more about life and reality by means of extensive travels and varied experience, he has come to the conclusion that Higher Criticism is bankrupt as a teaching of religious truth. It is a perversion of history, and a desecration of religion.

While no brief extract from Dr. Reich's book will be entirely satisfactory as an adequate exhibit of his vigorous method of dealing with these modern foes of the Bible, yet we will take a few paragraphs from his admirable chapter on "The Inquisitorial Principle," in which he very forcibly compares the method of the "Higher Critics" with that employed by the judges in the witch trials of the sixteenth and seventeenth centuries. Dr. Reich says:—

One of the most moderate yet resolute Higher Critics of our time is Prof. Edward König. In his "Introduction to the Old Testament," he sincerely tries to be as just and fair as he is learned. Not the vaguest imputation of deliberate unfairness to the Pentateuch can be laid at his door. His is a painstaking, laborious, and erudite work. It is, nevertheless, a book thoroughly vitiated by that false and unscientific view of the questions raised which we here ascribe to all Higher Critics. Neither König nor Wellhausen can move outside the sphere of methods tainted with all the poison of the inquisitorial principle. A mere formal "possibility" is sufficient for König to cast the gravest doubt upon entire chapters and sections of Genesis and Exodus. When it is argued that the expressions "without the camp," "out of the camp," in e. g., Lev. 4: 12; 13: 46; 14: 3, 8, etc., clearly indicate a

time when the Israelites were still in the desert during their exodus; then Konig literally retorts: "It is possible to conceive that these portions of the text referring to incidents of the wanderings of the Israelites through the desert arose in the following manner: Some of the laws and stories that originated in the period of Israel's divinely willed salvation may very well have retained their original traits, which were subsequently, when the text of Leviticus was compiled, used as parts of the narrative." In the same way, Konig discredits the value of the numerous details of customs and laws Egyptian to be found in Genesis and Exodus. Could not these details, Konig asks, "possibly" have been inserted by a late compiler?

Mark the enormity of the argument: Should we find no trace of Egyptian habits and customs in the portions of Genesis and Exodus relating to that country, then the Higher Critic would triumphantly exclaim: "Does not this total absence of local color of Egyptiaca at once condemn the Bible stories located in Egypt? Is it conceivable that these stories, if authentic, should not have contained some traits about the country which, more than any other country, abounded in traits singular and strange?" If, on the other hand, the Higher Critic is compelled to admit that there is plenty of local color (thus, the carrying of baskets on the head, the shaving of the beard before appearing before Pharaoh, etc.) in Genesis and Exodus with regard to matters Egyptian, then he exclaims with equal triumph: "Could not this local color have been 'procured' by a late interpolator? Was it impossible to secure such details in the sixth or fifth century B. C.?—Evidently not. What guarantee have we, then, of the authenticity of the Egyptian narratives of the Bible?"

This was precisely the method of the judges in witch trials. When the accused proved an *alibi*, then the judge triumphantly retorted: "*An alibi*? Can not a witch be in two places at a time? Have not Bodinus, Delrio, Clarus, Zanger, etc., etc., conclusively shown that as witches can fly in space, so they can also be at several spots at the same time?" It can indeed not be denied that if witches are possible, they may bewitch space as much as men. If it be allowed to use mere formal possibilities as arguments, then indeed it may legitimately be doubted whether Konig and Wellhausen are not, after all, the greatest enemies of Higher Criticism. For is it not just possible that they wrote their works in order to show up the hopeless absurdity of Higher Criticism? Much might be advanced to that effect. At any rate, it is "*possible*." Such things have been known to happen; there are several masterpieces of Swift, and even of scholars proper, that may very well serve as precedents. Once we admit mere "possibilities," we can prove anything we like. The old Italian criminalists rightly said, on the basis of the inquisitorial principle rife in their time, "Give me two lines, two ever so trivial and commonplace lines written by any one, and I undertake to bring the writer to the gallows." Undoubtedly this is possible and feasible, but only as long as the method of inquisitorial principle is recognized. In modern criminal

law it is absolutely impossible. Mere possibilities are rejected as evidence or proof. Nowadays we insist on psychological, and not on formal proof in criminal matters. Except, when people criticize the Bible! With regard to this most important of all books, we still suffer the application of a method of criminal procedure which we have long thrown overboard when dealing with the most lowly and vulgar of criminals. The so-called crimes of the "interpolators," "redactors," "compilers" of the Pentateuch, are still proceeded with after the fashion of trials in the seventeenth century. Mere possibilities are adduced as proof conclusive; insinuations are leveled at the most natural and simple passages of the Bible; and the guilt of the "forgers" is taken for granted from the very outset.

It is high time that this scandalous witch trial of the Bible be put an end to. It is imperative in the interest of humanity, knowledge, and religion, that the Bible shall be subjected, if at all, to a criminal examination according to the precepts of modern criminal law. The honest student may rest convinced that the Bible can and will stand any fair criticism. He need not be afraid. The Rock of the Bible is as impregnable as is the Power that gave rise to it.

We believe that many of our readers, and especially our ministers, would find this book to be a valuable addition to their libraries. It is published by Jennings and Graham, Cincinnati, Ohio, and the price is one dollar net, postage eight cents.

"This Generation"

We have followed with interest a study of the twenty-fourth chapter of Matthew in the editorial columns of *The Signs of the Times*, and note with satisfaction the clear position taken concerning the application of the expression "this generation" in the thirty-fourth verse. We quote three paragraphs from the article printed in the *Signs* of February 7:—

Note the use of the term, not "generation," but "*this* generation," in other scriptures: God said to Noah, "Thee have I seen righteous before me in *this* generation" (Gen. 7: 1); that is, among the people who lived at that time. Of those who started out from Egypt, the Lord said, "There shall not one of these men of *this* evil generation see the good land, . . . save Caleb," etc. This certainly means the men who left Egypt with Caleb. Also, "unto *this* generation" (Ps. 71: 18); "whereunto shall I liken *this* generation?" (Matt. 11: 16), those before Jesus as he spoke. (See also Mark 8: 12; Luke 7: 31. The latter text has evident reference to a period of time. One more, Ps. 95: 10: "Forty years long was I grieved with *this* generation," What generation?—That of the wilderness wandering.

"How long is a generation?" We do not know. Some, from Genesis 15, have said one hundred years; from Israel's experience, forty years; from Noah's time, one hundred and twenty years; from Psalm 90, seventy years; from Matthew 1, about forty-two years; from the average of human life, about thirty to thirty-

five years. All these are vain speculations: What is the meaning, then, of Matt. 24: 34? Just this: That some, at least, of the people who see in the light of God's Word these signs included in this discourse which Jesus gave, shall not pass from among earth's living till Christ shall come again.

Where does this generation begin? It seems evident to us that it is synchronous with the last great threefold message of Rev. 14: 6-14, the proclamation of the gospel of the kingdom in its fullest sense. *This* generation, witness of God's tokens, bearer of his message, shall not pass till Christ shall come. Years we are in that generation, and the Master still tarries. But his chariot is near. The various events foretoking his coming are the rumbling of his chariot wheels, and soon he will come. In a little while his message of warning shall be given to every nation of the world, and those who will not have him reign over them will have allied themselves with iniquity forever, and then the Master will come, take his children home, and enter upon the eternal reign of peace.

Sharing the Burden

Now that we are brought by the Lord's own providences face to face with the vast heathen and Catholic fields, it is most encouraging to see gathering in Protestant lands, outside of our own country, an ever-increasing body of believers who mean to share with us the burden of the world's speedy evangelization. In a recent letter from Miss E. M. Graham, the Australasian Union treasurer, we have the significant information:—

You may be interested to hear that several of our churches have a chart, which is hung up in a conspicuous place in the church, with "Australasia's Burden, 50,000,000 People in the Islands," at the head of it, and underneath the names of the islands where missions are established, and the names of the workers in each. In this way they have before them a reminder of the burden they have to carry, every time they come to meeting.

It means much to the missionary advance that this union conference, lying in the midst of the South Seas, has grown into strength, and now begins to share the burdens of the great island fields. Although the work in Singapore and the Malay States and in the Philippine Islands has been added to Australasia's field this year, they call for no more appropriations from the Mission Board than they had last year. The extra burden—and it is no light one—they intend to make up by extra lifting. And when it comes to directing and administering the work among the islands, the Australasian committee, close at hand, is able to do vastly better service than could be rendered by the Mission Board, so far removed.

A similar situation is developing in South Africa, where the colonial conferences are taking on more and more

the burden of the native African work. We can not expect so few believers to carry any very heavy end of the financial burden of training native workers and sending laborers forth to warn the fifty millions, more or less, in the South African Union's share of the Dark Continent. But with all courage they are lifting at the load, and it is a great strength to the missions of the interior to have a base of operation and direction close at hand in the coast colonies.

Surely we may see a guiding providence in the planting of these strong English-speaking commonwealths alongside vast, dark, unevangelized populations, such as lie next to the Australasian and South African Union Conferences.

The European field is rapidly growing into a strength that will lift very materially at the burden of the unwarned millions in Catholic, Mohammedan, and heathen lands. The German field has for years been carrying the main load in eastern Europe, and helping loyally in Asia. Now it is pressing into German East Africa.

With these and other helpers coming in to lift, shall we in the home land of this advent movement carry any less burden?—Nay, verily. The evidence that the work done in other lands is bringing in companies of believers to join heartily in sharing burdens, should but encourage and strengthen us all to go at this task with greater enthusiasm. The world-wide body of believers, working as one, can quickly "belt the world" with this message. W. A. S.

A Dark Cloud in the East

For some months the press has had much to say about the Chinese boycott against American goods, with the accompanying Chinese sentiment against foreigners of all nationalities, but especially citizens of the United States. The boycott has not been removed, and the anti-American sentiment has not lessened. On the contrary, the situation has grown steadily worse, until it is now said that Americans in China are in greater danger than were those who faced the Boxer uprising.

An official of the State Department is quoted as saying that not for a long time has the United States had any complication in its foreign affairs worthy of being compared with the present one in China, and that the United States must soon decide either to let go its trade in the vast Oriental market or to insist upon trade relations by force of arms. This official believes that Japanese influence, and to some extent German and British influence, is being exerted against American interests in China. "The time is fast coming," he is quoted as saying, "when to make

good the position the government's representatives have assumed, the 'big stick' or something like it will have to go into action." That this official is not alone in holding such views is evidenced by the fact that men and munitions of war are being rushed to the Philippines very rapidly. The *Washington Post* states that large quantities of winter clothing are being hurriedly made up at Omaha and San Francisco, evidently not intended to be worn by the troops in the tropical Philippines.

A prominent Chinese merchant in this country, a former secretary of the "Six Companies" in San Francisco, is quoted as saying that the anti-foreign troubles in China are about to culminate in the greatest massacre of modern times. To American friends in several cities he is reported to have sent warnings, directing them to cable their friends in China to leave that country before February 24, as he had received word that "the order had been sent out to the subordinate circles of the Chinese Reform Association to throw off all the foreign elements in our country, starting February 25."

Armed intervention in China will not again be the comparatively easy matter that it has been in the past. On this point the *Post* says:—

Officials are one in saying that it would be much more difficult to subdue an anti-foreign uprising in China now than it was to suppress the Boxer insurrection of 1900. During the maneuvers of the Chinese troops recently, visiting officers were astounded at the progress China had made in the science of modern warfare.

"They have quit carrying parasols in the Chinese army now," said a prominent official yesterday, "and have learned how to carry a rifle, and to carry it pretty well, too."

In addition to the fact that the army is better drilled than in 1900, another important consideration is that it has been increased until there are now two hundred and fifty thousand men in the field.

Thus there is a possibility, if not a probability, that the United States may soon, for the first time in its history, be drawn into a dubious conflict upon the shores of the Old World. There is a possibility that this nation may find itself under the necessity of defending its Asiatic possessions against one of the great powers; for who can say how far the sentiment, "Asia for the Asiatics," may have influenced the purposes of Japan. It is almost a certainty that Japan and China are to stand together in maintenance of an Asiatic "Monroe doctrine." Should the latter contingency arise, the position of the United States would be by no means an enviable one, and the recently adopted colonial policy of this country would bear most undesirable fruit. L. A. S.

A Remedy Worse Than the Disease

THE most casual observer of men and things must see conditions on every hand which invite reform. The inherent evil in unregenerated human nature is manifesting itself in many ways. The rich oppress the poor; the employer makes unreasonable demands upon the helpless employee; the corporations practically hold up and rob the people; and the bosses, to a very large extent, run the government, both State and national. To meet this situation there is a spirit of reform in the air, and ill-considered measures are proposed for protecting the weak against the strong.

Those who desire the enactment of Sunday laws in order to protect the so-called working classes against the encroachments of employers are suggesting a remedy which is worse than the disease. This has been pointed out, in the case of the proposed Sunday law for the District of Columbia, in a letter from the editor of the *REVIEW* to the District Commissioners. This letter is given herewith in full:—

WASHINGTON, D. C., Feb. 13, 1906.

To the Honorable Commissioners of the District of Columbia.

GENTLEMEN: I desire to avail myself of the opportunity offered for written protests against the proposed Sunday law for the District of Columbia, H. R. 10510, by offering for your consideration a brief reply to the arguments made at the hearing last Thursday by Messrs. Manning and Ford, who spoke in behalf of the clerks' associations.

Being a hard toiler myself, I sympathize with those workers who desire to secure at least one day of uninterrupted rest during the week; but I submit that a small portion of the workers in this District ought not to ask for a law compelling *all* to rest on a specified day in order to secure to them the boon of one day's rest in seven. This is asking all to be compelled to rest on a *particular* day whether they desire to do so or not, in order that a few may be able to resist successfully the tendency of employers to deprive them of the rest to which every laboring man is entitled.

If this bill is not intended to be a piece of religious legislation, it would meet the needs of the clerks' associations as presented by their representatives if the law should simply forbid employers to require more than six days' labor in the week from any of their employees. I am quite well aware that in this amended form, the proposed law would doubtless be unacceptable to the authors of the bill now under consideration, as I am well satisfied that their whole purpose is to secure legislation which will compel at least an outward regard for a religious institution, rather than to ameliorate the condition of the laboring classes. But a refusal to accept such an amendment would show plainly the religious character of the proposed legislation.

Furthermore, I beg you to consider that if the proposed law should be en-

acted and enforced, it would bring about a condition of things worse than the evils it is designed to remedy. All history bears testimony to the serious results which attend any effort to compel conformity to religious observances, and terrible have been the conflicts which have been precipitated by the misguided efforts to establish religion by law.

It is true that we live in a time when great reforms are demanded, but it by no means follows that these desired results will be attained by legislating concerning religion. Those who believe that the troubles which threaten this nation can be averted by seeking to enforce through legal enactments a greater regard for religious observances would do well to study a well-known example of the application of this principle during the period of the decline of the Roman empire. During the early part of the fourth century, the pagan emperor, Diocletian, attempted to restore the waning fortunes of the empire by compelling a more general observance of that religion which he believed to be the only true one. The story is briefly told in the following extract:—

"Towards the end of his reign Diocletian inaugurated against the Christians a persecution which continued long after his abdication, and which was the severest, as it was the last, waged against the church by the pagan emperors.

"We have already mentioned some of the main causes of these constantly recurring persecutions of the Christians (par. 228). To these various grounds of dislike and hatred of the new converts on the part of the Roman rulers there was added in the case of Diocletian another of a somewhat different nature. It was the aim and ambition of this emperor, as we have seen, to restore the unity of the empire, and, in place of the prevailing anarchy, division, and discord, to establish order, union, and harmony.

"To Diocletian it seemed that this end could be attained only by the restoration of the ancient cults; for like many statesmen of to-day, he was convinced that religion must form the basis of any permanent system of government. Accordingly Diocletian labored to revive in the masses faith in their ancestral gods, and to lead them to renew, in reverent spirit, the neglected sacrifices of the altar and the services of the temple."—*Rome: Its Rise and Fall*, by Myers, pages 386 and 387.

It may seem to you that the proposed bill professedly designed to secure one day's rest in the week for the laboring men of the District of Columbia is very far removed from persecution for conscience' sake; but every piece of religious legislation contains all the elements of persecution, as history has abundantly proved. The only sure way of avoiding persecution for conscience' sake is to studiously avoid the enactment of any religious legislation.

Thanking you for any consideration which you may give to the objections which I have made to the proposed bill, I am, gentlemen,

Yours very truly,

W. W. PRESCOTT.

The commissioners have deferred their report on this bill in order to give

the fullest opportunity for an expression of public opinion concerning it. Many protests have been made against it by citizens of Washington.

A Statement of Facts Concerning Our Present Situation—No. 3

It is that which Seventh-day Adventists believe the Bible teaches that makes them a separate and distinct people in the world. The teaching of the Scriptures regarding the sanctuary has brought into one harmonious, consistent, convincing system, the whole range of gospel truth. This is our theology, our philosophy of the life that now is, and of that which is to come. It was this that appealed to the pioneers of this cause, separated them from all other organizations, and inaugurated this worldwide movement which we are carrying forward.

The doctrines we hold not only created our denomination, but our denominational aim, purpose, or policy, as well. This denominational purpose or policy is formed by our views of what the Bible teaches. It is peculiar to our denomination. It differs from the policies of other denominations and organizations as widely as our doctrinal views differ from theirs.

Seventh-day Adventists believe what they teach. They believe it with their whole hearts. They believe, too, in the general denominational policy. They have held to this one great aim from the beginning of their work. While they have adjusted the smaller details of their policy to meet the changing conditions of the growth and enlargement of the cause, they have maintained the same general plan of administration to the present time.

It is very evident that a people holding such pronounced views regarding Bible teaching and plans of administration, could not be easily moved from their positions. And it must be plain to all that any effort to introduce either a teaching or a policy of management that would displace the doctrinal teaching or the general plan of administration, would be met with resistance.

Many efforts have been made during the short history of this denomination to add to, and to take from, the great fundamentals of this cause as they were revealed to, and adopted by, its pioneers. Every such effort has been met with prompt, decided opposition. This has created disturbance and conflict in our ranks. Denominational differences are to be deplored, and every loyal adherent to a good cause deplures them. But intelligent, loyal adherents of a good cause would rather have conflict than to have disaster and ruin come to their cause.

As already pointed out in this series

of articles, it has been the steady, persistent effort to bring in, and establish among us, both a teaching and a plan of administration utterly subversive of our cause, that has been primarily responsible for the differences that have existed between the main body and the medical branch. This is not simply the opinion of one party in the conflict: it is the plain, positive, oft-repeated teaching of the spirit of prophecy.

In the first article of this series there were given three primary causes of the differences which have existed in our denomination between the main body and what was its medical branch. The first has been dealt with as fully as space will permit at this time. The second cause specified was this:—

Plans of administration which, if carried out, would make the medical missionary work the body instead of the right arm of this cause, and would give to a central board of management and a single individual a controlling, dominating power that would utterly pervert God's plan of organization.

The first part of this second proposition will be considered in this article. The relationship and relative importance of the evangelical and medical missionary parts of this cause are clearly defined by the Testimonies that have come to us, as the following quotations will show:—

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration. But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body.—*Testimonies for the Church*, Vol. VI, pages 240-41.

Medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the great day of God so soon to be realized. "The fear of God is the beginning of wisdom." The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ himself is the head; and the medical missionary work is to be the arm and the hand.—*Unpublished Testimony, written at Coorambong, N. S. W., Australia, Feb. 27, 1900.*

I must caution you to restrain the influence you may exert in a wrong direction, under the name of the medical missionary work. Be careful lest this work become the body rather than the arm of the body.

I was instructed by the Lord that your temptation would be to make your medical missionary work stand above every other work independent of the conference. But this plan is not right.

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and cautions have been sent to you. You have made this work not the arm, but the body. God has

instructed me that the work you have set yourself to do is not the work he has given you to do.—*Unpublished Testimony, addressed to the Superintendent of the Battle Creek Sanitarium, in 1899.*

That view of things which would lead to giving undue prominence to the medical missionary work, would naturally lead to the criticism of those who could not work to this plan, and this would mean conflict. Many warnings, such as the following, have been given on this point:—

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields.

The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. You have weakened where you should have strengthened.—*Unpublished Testimony, addressed to the Superintendent of the Battle Creek Sanitarium, in 1900.*

The next step that would naturally follow the above, would be to separate the medical work from the general work of the cause. Repeated warnings of this danger have been given us.

The Holy Spirit never has, and never will in the future, divorce the medical missionary work from the gospel ministry. They can not be divorced. Bound up with Jesus Christ, the ministry of the word and the healing of the sick are one.—“*Testimonies for the Church,*” Series B, No. 7, page 64.

Never, never, should a sanitarium be established to become an interest independent of the church. Genuine medical missionary work is in no case to become divorced from the gospel ministry. The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God, and no one man is to be the sole head in these institutions. The divine mind has men for every place.—*Unpublished Testimony to the Superintendent of the Battle Creek Sanitarium, written in 1899.*

As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center.—“*Testimonies for the Church,*” Vol. VI, page 235.

The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms. . . . The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.—“*Testimonies for the Church,*” Vol. VI, page 289.

Some of the ministers, physicians, and nurses prominently connected with our work have for years understood the causes of our trouble, and the dangers threatening this movement as presented in the foregoing quotations. They have been anxious to correct the evils, but have not known how to do so without apparently increasing the complications. Many have chosen to remain silent rather than do anything that would seem to widen the breach. But this silence has neither corrected the wrongs nor prevented the differences from becoming greater. The suspense endured for years by some has been almost unbearable. All this time the spirit of prophecy has been faithfully instructing the responsible parties. And now the servant of the Lord is instructed to “no longer appeal privately as heretofore to the individuals who have been cautioned and warned.” And further:—

The light that has been given I dare not withhold. The Lord has appointed me as his messenger, and I must speak the words he gives me. The Testimonies that have been given by the Lord for nearly half a century in regard to the ministerial work, and the management of our sanitariums, must come before the people, that our brethren and sisters in the faith shall understand the light that God has been pleased to give regarding the different branches of the work to be carried on at this time.—“*Testimonies for the Church,*” Series B, No. 7, page 49.

Already light is coming to many who have long been perplexed and confused, faith in the Testimonies is being restored and strengthened, and confidence in the sure and speedy triumph of this cause is being revived. A. G. DANIELLS.

Note and Comment

THE first Hindu temple in America was dedicated last month in San Francisco. It is a structure with an auditorium capable of seating one hundred and fifty persons. It indicates the progress of the Hindu or “Vedanta” philosophy and religion in the Western world.

The following statement “explanatory” of the religion for which this structure stands, made at the time of the opening of the temple by the Hindu leader, Swami Trigunatita, shows its essentially spiritualistic nature:—

Vedanta is neither a philosophy nor a theology nor religion, neither a science nor a system of faith nor a theory; neither is it a scripture nor a code of laws nor a discipline; neither an object nor a subject nor an idea. Neither is it made by man, by sage, nor by prophet. It is not made at all; it is ever existent. It is neither of this age nor of the bygone golden age alone. It is neither of this world-alone, nor of the sun or the moon, nor of even heaven alone. Vedanta is said to be, for that reason, in-

finite and eternal. It is the philosophy of philosophies, the religion of all religions, and the science of all sciences. It is the end and aim of all these. It is the very terminus of everything; nay, it is beyond all. It is the knowledge after which all philosophies, all sciences, all religions, have ever been searching.

Who can understand such a religion? Who can grasp it? Contrast such mysticism with the sermon on the mount. Contrast such a religion with a religion that can be understood by children. Contrast such a nebulous platform with that of “the commandments of God, and the faith of Jesus.” The one is spiritualism; the other is Christianity.

ONE of the greatest religious movements of modern times finishes the first quarter century of its existence Feb. 2, 1906,—that represented by the Christian Endeavor Society. Some figures showing the rapid growth of the movement during this period are given by its founder and president, Rev. Francis E. Clarke, as follows:—

Feb. 2, 1881. One society with forty members.

Feb. 2, 1906. Over sixty-seven thousand societies, with nearly four millions of members.

Feb. 2, 1881. One nation and one language represented in the society.

Feb. 2, 1906. Over fifty nations or large colonial dependencies and eighty languages represented.

Feb. 2, 1881. The only literature a draft copy of the constitution.

Feb. 2, 1906. Forty weekly or monthly publications in fifteen different languages exclusively devoted to the society, weekly or monthly Christian Endeavor departments in several thousand papers and magazines, and abundant other literature in most of the chief languages of the world.

Feb. 2, 1881. No national, State, or local Christian Endeavor unions.

Feb. 2, 1906. National unions in the United States, Canada, Australia, Great Britain, France, Spain, Italy, Germany, Sweden, Switzerland, Finland, Bulgaria, Hungary, Bohemia, India, China, Japan, Brazil, Mexico, and South Africa both for the Dutch and English, and more than three thousand State and local unions, with regular meetings held in almost all parts of the world.

Feb. 2, 1881. One denomination represented.

Feb. 2, 1906. One hundred denominations represented.

If this great religious force keeps to the pathway of true Christian endeavor, it will be a tremendous power in the world for good. If, however, it is led to diverge from this pathway, and is made to lend its great power and influence to the furtherance of movements which conceal injustice under a Christian exterior, then it will accomplish incalculable harm.

The devil “is transformed into an angel of light,” and as such he seeks to lead these mighty religious bodies to diverge from their proper pathway.

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.

Knowledge

ONCE I thought that healing came
From the angels' wings.
Now the bruised hands of men
Seem the kindest things.

Once I thought to pluck and eat
The fruit of paradise.
Now I break with these their bread
With unsaddened eyes.

Once I thought to find on earth
Love, perfect and complete.
Now I know it carries wounds
In its hands and feet.

—Anna Hempstead Branch.

Lessons From the Life of Solomon—No. 23

"Stedfast Unto the End"

MRS. E. G. WHITE

THE life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,—the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." When Solomon should have been in character as a sturdy oak, he fell from his stedfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men.

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity.

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and co-operation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies

the throne of the heart. But those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him.

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience, opened the flood-gates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord."

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost.

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained.

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apos-

tasy. When those whom God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God. The safeguards of our purity must be watchfulness and prayer. We must do nothing to lower the standard of our religious principles.

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss.

"All who enter the city of God, enter there through the strait gate,—through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh

righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God."

"My beloved brethren," the apostle Paul wrote, "be ye steadfast, unmovable." God desires us to "hold the beginning of our confidence steadfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

Importance of Studying the Scriptures

S. N. HASKELL

THE Bible is truthfully said to be the Book of books. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. But how will the study of the Scriptures strengthen the intellect? It can not be done by hastily reading the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep, hidden meaning. Yet every person should read the Bible through, not once or twice, but do it continually. Then he will involuntarily begin to compare scripture with scripture. Strength comes by taxing the mind not only to retain, but to compare spiritual things with spiritual; as the blacksmith's arm is strengthened by constant use.

The apostle Peter's words are, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He again instructs us as to how we may grow. It is by "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." There is no growing by the Spirit without the word. For Christ's words "are spirit, and they are life." We are begotten by the word of truth. If we are not doers of the word, but hearers only, then we deceive our own selves. We are like the man who beholds his natural face in the glass; for "he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." We are to be sanctified through the truth; the word of God is truth.

No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is seldom seen in our day. The Bible has in it all the power and intelligence of God. But we can not derive this from the Word of God without taxing the mind, without meditating upon its contents as we read it. My friend, if you would become acquainted with the Saviour, study the Scriptures. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory.

The secret of the apostle Paul's

strength was his personal application of the Scriptures to himself. When the prophet Ananias came to him, he quoted Isa. 49:6: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." In believing that the Spirit of God inspired these words and applying them to himself lay Paul's strength. He lived until he saw the fulfilment of Col. 1:23.

It is when we take the Scriptures and personally apply them to our own heart, meditate upon them, and act in harmony with them, that they unconsciously impart to us strength of intellect. It is then we will go forward in the strength of God; for it is God that is in the word, and circumstances bow in submission to the will of the soul. One day without food brings physical weakness. One day without taking some scripture to meditate upon brings barrenness of soul. We can not live spiritually, we can not grow in grace, without meditating upon the word until it becomes the magnet of the soul. It should be the first thought in the morning, the last thought at night. In our waking moments, some rich promise, or some Bible thought, will, like a magnet in the midst of steel shavings, draw us from evil.

"My first thought shall be of Jesus.

To greet the rising day;

My last thought shall be of Jesus,

When twilight fades away."

Loma Linda, Cal.

The Law of God and the True Sabbath

A Bible Reading

SWIN SWINSON

1. WHAT is the character of the law of God? Ps. 19:7; Rom. 7:12, 14.
2. What is the character of God?—Holy, just, good, true, perfect, spiritual. 1 Peter 1:16.
3. If the character of God can not be changed, can his law be changed?—Surely not.
4. Then is not the law of God and his character the same? Rom. 8:7, 8.
5. Did the death of Christ make void the law? Rom. 3:31. Faith in the death of Christ and the cross will establish the law in the heart of the believer.
6. What will he oppose who opposes the law of God? Rom. 8:7. He also opposes the atonement effected on the cross.
7. If it is a sin to oppose God, is it not a sin to oppose his law? 1 John 3:4.
8. Is the Sabbath of Jehovah part of God's law? Luke 23:56.
9. For whom was the Sabbath made? Mark 2:27, 28.
10. When was it made? Gen. 2:1-3.
11. What are the benefits derived from the true Sabbath? Eze. 20:12, 20; Isa. 58:13.
12. If the Sabbath was to be a benefit unto man even after the fall, and all benefits come to us through Christ since the fall, through whom does the Sab-

bath blessing come?—Through Christ. 13. Did Jesus keep the commandments? John 15:10.

14. Who are we following when we keep the seventh day instead of the first day of the week?—Jesus our Lord.

15. Through whom were all things created?—Christ. Eph. 3:9; Heb. 1:1, 2; Col. 1:16, 17.

16. Who rested on the seventh-day Sabbath?—Christ.

17. Who blessed the seventh-day Sabbath?—Christ.

18. Who sanctified the seventh-day Sabbath?—Christ.

19. Who by these three acts made it the Sabbath?—Christ, associated with the Father.

20. What have we then?—A blessed, holy, sanctified, seventh-day, Christian Sabbath; for Christ is its Author.

21. Under what authority does the first day of the week come in?—Under the authority of the Catholic Church.

22. "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday? Ans.—We have for it the authority of the Catholic Church and apostolical tradition."—*Catholic Christian Instructed*, page 202.

23. "Have you any other way of proving that the church has power to institute festivals of precepts? Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day,—a change for which there is no Scriptural authority."—*Doctrinal Catechism*, page 174. "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Faith of Our Fathers*, by James Cardinal Gibbons, page 111.

24. What does Jesus say to such testimonies? Matt. 15:9.

25. Will God regard our prayers if we knowingly trample on his holy law? Prov. 28:9.

26. Did Jesus teach that the seventh-day Sabbath should be kept this side of the cross?—Yes. Matt. 24:20.

27. When was Jerusalem overthrown?—A. D. 70.

28. Did the apostles meet on the seventh day to hold religious service? Acts 13:14, 27.

29. What day did the Gentiles keep? Acts 13:42-44. This was in the year A. D. 45.

30. What did Paul do at Corinth? Acts 18:4, 11.

31. What was Paul's custom? Acts 17:2.

32. Whom was he following?—Christ, his example. Luke 4:16.

33. Who is to blame for the trampling of the sign and seal of God's law under foot? Eze. 22:25-28.

Ladysmith, Wis.

In Memoriam

MRS. RUTH A. S. WILBUR

IN the glad spring-time it is not in vain
To scatter the seed with a lavish hand;
Swift the months go by, and the golden
grain
With beauty fills a waiting land.

So lives have been sown in the world's
great field,
That, falling to earth like the grains
of corn,
Shall at last a bounteous harvest yield
In the gathering time, the resurrection
morn.

Yes, there are faithful hearts that have
ceased to beat
In India, Africa, and on China's plain;
But the work goes on, there'll be no re-
treat,
And they shall garner eternal gain.

And to us who remain comes the ringing
call,
"Close up the ranks! Let the work
go on!
Nor think of rest till we're gathered all
On the sea of glass before the throne."

Yes, close up the ranks, and with eager
haste
Reap the whitened fields that are wait-
ing to-day;
If we longer delay, there will be much
waste.
Send forth more reapers, O Lord, I
pray.

And may the spirit that rested on those
Who loved not their lives unto the
death,
Rest down on others that they may go
And labor for souls till their latest
breath.

Blessed hope that soon our Saviour will
come
And bring us the robe and the diadem!
Now we lay our loved away in tears,
But we'll meet in the New Jerusalem.
Arabia, Neb.

Regarding the Light

H. E. S. HOPKINS

SHALL we forsake God as did ancient
Israel? shall we, like them, say, "All
that the Lord has said we will do," and
then neglect to put forth every effort to
heed his commands, keep his statutes,
and regard his laws?

"The Israel of God are in constant
danger of mingling with the world, fol-
lowing their customs and practises, and
losing all signs of their being the chosen
people of God."

We shall be judged by the light given.
If we disregard light on one point, we
shall also disregard it on other points.

The Spirit of the Lord has pointed
out to us that "in these days of peril
we should be exceedingly careful not to
reject the rays of light which heaven in
mercy sends us; for it is by these we
are to discern the devices of the enemy."

"Those who reject light because it
does not harmonize with their incli-
nations, will be left in darkness to
choose the things they love—the things
that separate them from the favor of
God;" then when further light comes,
they are unable to see it. What saith

the Scripture? "Walk while ye have the
light, lest darkness come upon you."
National City, Cal.

The Secret of Promotion

D. H. KRESS, M. D.

THEORETICAL or book knowledge does
not of itself fit men and women for posi-
tions of influence and responsibility in
any branch or department of God's
work. Frequently it unfits them. Char-
acter is the only fitness for position in
the work of God. Character does not
come through study. It is not acquired
in a moment, therefore a novice, even
though thoroughly converted, is not
fitted for a position of trust. Character
is acquired by appropriating the grace
provided when brought face to face with
trying circumstances and experiences
which bring to the surface the weak-
nesses and idols of our hearts. Char-
acter is developed in the faithful and
cheerful discharge of the ordinary duties
of life.

Passing through ordinary experiences
such as all are called to pass through,
and passing through them without mur-
muring, complaining, fault-finding, or
losing faith or patience, or being over-
come in any other way, gives men and
women a fitness to be placed in positions
of responsibility.

It was this that gave Joshua a fitness
for his work as leader. He had passed
victoriously through all the experiences
and trials that he was called upon to
lead others through. He could therefore
sympathize with and succor those over
whom he was placed when they were
tempted and tried as he had been. This
is the lesson Christ in his life of humili-
ation and temptation on earth desired to
teach, that in order to be a merciful
and faithful high priest, "in all things
it behooved him to be made like unto
his brethren, . . . for in that he himself
hath suffered being tempted, he is able
to succor them that are tempted."

"Seekest thou great things for thy-
self? seek them not." This is not the
path that leads to promotion. Seek to
do well whatever your hand finds to do,
and do all to the glory of God. Perform
the lowliest duty with cheerfulness and
faithfulness and contentment, and do not
ask, "What shall we have therefore?"
This is the path which leads to promo-
tion. Such a spirit God will honor, and
men will recognize.

Joseph served God as faithfully in
prison (when "the word of the Lord
tried him") as he did on the throne.
The prison experience was a necessary
fitness for the throne. Joseph could not
be kept in prison any longer than God
wanted him there. Men could keep him
there only sufficiently long for him to
obtain his fitness for the throne. Then
Joseph had to rise. "Promotion cometh
neither from the east, nor from the west,
nor from the south. But God is the
judge: he putteth down one, and setteth
up another." Ps. 75:6, 7.

There often are those who are de-
sirous to do a work for which their past

experience has not fitted them. While
under training at the school, the sani-
tarium, or the publishing house, they
perhaps complained at every providence
they could not understand, and every
change that was made in their work. In
what they did do, they lacked faithfulness,
and now, perhaps, that the time
has come when they should be able to
bear responsibilities, they recognize it,
and complain because they are not
promoted. They think they are not
given a chance, and that those who have
been watching for their souls as they
that must give account, have a grudge
against them. "Why is thy countenance
fallen? If thou doest well, shalt thou
not be accepted?" "God is the judge;"
he it is that "putteth down one, and
setteth up another." It is not a matter
of chance or of luck; it is not something
that men manipulate.

We must be willing to be servants, and
do service in the lowliest place and sta-
tion, saying, "Anything or anywhere,
dear Saviour, to work with thee," before
we are fitted to be placed over others.

"Let this mind be in you, which was
also in Christ Jesus: who, being in the
form of God, . . . made himself of no
reputation, and took upon him the form
of a servant. . . . Wherefore God also
hath highly exalted him, and given him
a name which is above every name."
Phil. 2:5-9.

That name indicates the character he
developed here upon earth as the Son
of man, which gave him his fitness for
his exalted position as the sinless repre-
sentative of the human race before the
throne of God. Unto the Son, God said,
"Thy throne, O God, is forever and
ever. . . . Thou lovest righteousness,
and hatest wickedness: therefore God,
thy God, hath anointed thee with the oil
of gladness above thy fellows." Ps.
45:6, 7.

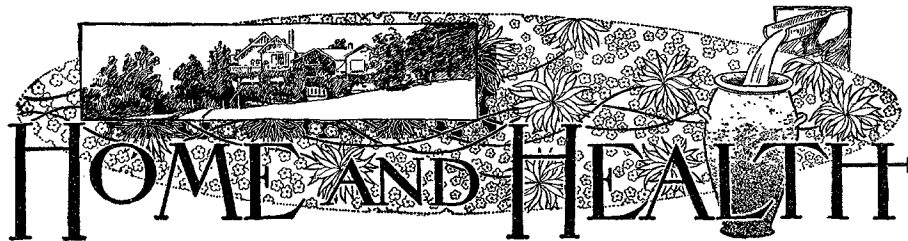
In the life of Christ we have revealed
the true secret of promotion and honor.
Those who are honored and exalted are
those who love righteousness and hate
iniquity, and who are willing to serve
in any place. They do not seek posi-
tion, but seek to honor God.

He who is faithful in that which is
least, gives evidence that he would be
faithful in that which is much. To such
it will be said, "Thou hast been faithful
over a few things, I will make thee ruler
over many things."

Wahroonga, N. S. W.

"THE nearer we get to heaven, the
heavier this world's goods become."

THE commonwealth of love for which
Christ lived and died is world-wide.
We can not love any part of it rightly
unless our thoughts and our desires
reach out through that part to the
greater whole to which it belongs. In-
difference to missions is the worst kind
of treason. Enthusiasm for missions is
the measure both of our faith in Christ
and of our love for man.—*Henry Van
Dyke.*



When I Am a Man

WHEN I am a man, I'll not worry and scold,
Or growl if the weather is too hot or too cold;
I'll not use tobacco, nor drink wine or beer,
And of anything bad I'll be glad to keep clear.
I'll try for the good of others to plan,
And be a brave soldier, when I'm a man.

When I'm a man, I'll let little boys
Have fun if they do make plenty of noise;
I'll feed the poor people who stop at my door,
And give of my money to help sick or sore,
I'll strive to be honest, and do what I can
To make the world better, when I'm a man.

Said grandma, "Why wait till you're grown?
Right away begin your new methods, begin them to-day;
You may never be old, nor rich, nor great,
And many a blessing you'll lose while you wait;
Strive to be and to do just the best that you can,
And life will be sweeter when you are a man."

—Lizzie De Armond.

The Patent-Medicine Evil

(Continued)

Peruna and the "Bracers"

L. A. S.

It is a startling statement, but vouched for by Dr. Ashbel P. Grinnell, of New York City, who has made a statistical study of patent medicines, that more alcohol is consumed in this country in patent medicines than is dispensed in a legal way by licensed liquor venders, barring the sale of ales and beer. This statement will give the reader some idea of the tremendous obstacle the patent-medicine business throws in the pathway of temperance reform.

At the head of proprietary nostrums in this country, in point of prominence, stands "Pe-ru-na." "It has," says *Collier's*, "taken the place once held by 'Green's Nervura' and by 'Paine's Celery Compound,' and for the same reason which made them popular. The name of that reason is alcohol. Peruna is a stimulant pure and simple, and it is the more dangerous in that it sails under the false colors of a benign purpose."

One Dollar for Eight Cents' Worth

Probably there are few persons who would pay one dollar a bottle for Peruna if they knew they could easily manufacture it for themselves at a cost of about eight cents a quart. Mr. Adams,

our authority, says on this subject, in *Collier's*:—

"Any one wishing to make Peruna for home consumption may do so by mixing half a pint of cologne spirits [the commercial term for alcohol], 90 proof, with a pint and a half of water, adding thereto a little cubeb for flavor and a little burned sugar for color. It will cost, in small quantities, perhaps seven or eight cents a quart. Manufactured in bulk, so a former Peruna agent estimates, its cost, including bottle and wrapper, is about eight and one-half cents. Its price is one dollar." To take advantage of the enormous sale and extensive advertising of this nostrum, a number of counterfeits of it have been put upon the market. It is one instance in which the counterfeit is as good as the genuine.

What Peruna Cures

Peruna, says the advertisement, is not a cure-all. What does it cure? We quote further from Mr. Adams:—

"What does Peruna cure?—Catarrh. That is the modest claim for it; nothing but catarrh. To be sure, a careful study of its literature will suggest its value as a tonic and a preventive of lassitude. But its reputation rests upon catarrh. What is catarrh?—Whatever ails you. No matter what you've got, you will be not only enabled, but compelled, after reading Dr. Hartman's Peruna book, 'The Ills of Life,' to diagnose your illness as catarrh, and to realize that Peruna alone will save you. Pneumonia is catarrh of the lungs; so is consumption. Dyspepsia is catarrh of the stomach. Enteritis is catarrh of the intestines. Appendicitis—surgeons, please note before operating—is catarrh of the appendix. Bright's disease is catarrh of the kidneys. Heart-disease is catarrh of the heart. Canker sores are catarrh of the mouth. Measles is, perhaps, catarrh of the skin, since 'a teaspoonful of Peruna thrice daily or oftener is an effectual cure' ('The Ills of Life'). Similarly, malaria, one may guess, is catarrh of the mosquito that bit you. Other diseases not specifically placed in the catarrhal class, but yielding to Peruna (in the book), are colic, mumps, convulsions, neuralgia, women's complaints, and rheumatism. Yet 'Peruna is not a cure-all,' virtuously disclaims Dr. Hartman, and grasps at a golden opportunity by advertising his nostrum as a preventive against yellow fever.

"That alcohol and water, with a little coloring matter and one half of one per cent of mild drugs, will cure all or any of the ills listed above, is too ridiculous to need refutation. Nor does Dr. Hart-

man himself personally make that claim for his product. He stated to me specifically and repeatedly that no drug or combination of drugs, with the possible exception of quinin for malaria, will cure disease. His claim is that the belief of the patient in Peruna, fostered as it is by the printed testimony, and aided by the 'gentle stimulation,' produces good results."

You pay eight cents for the "medicine" in a bottle of Peruna, and ninety-two cents for faith-cure.

But faith-cure is not always helpful to recovery. As Mr. Adams says: "It is well established that in certain classes of diseases the opposite is true. A considerable proportion of tuberculosis cases show a history of the Peruna type of medicines taken in the early stages, with the result of diminishing the patient's resistant power, and much of the typhoid in the Middle West is complicated by the victim's 'keeping up' on this stimulus long after he should have been under a doctor's care."

Peruna and Intemperance

The one thing which Peruna does often really "cure" is sobriety. A well-known authority on drug addictions says: "A number of physicians have called my attention to the use of Peruna, both preceding and following alcohol and drug addictions. . . . I have in the last two years met four cases of persons who drank Peruna in large quantities to intoxication. This was given to them originally as a tonic. They were treated under my care as simple alcoholics."

The United States government has prohibited the sale of Peruna to the Indians. Instructions were sent on this point by the Department of the Interior to Indian agents in August of last year. A paragraph from these instructions reads:—

"In connection with this investigation, please give particular attention to the proprietary medicines and other compounds which the traders keep in stock, with special reference to the liability of their misuse by Indians on account of the alcohol which they contain. The sale of Peruna, which is on the lists of several traders, is hereby absolutely prohibited. As a medicine, something else may be substituted; as an intoxicant, it has been found too tempting and effective. Anything of the sort under another name which is found to lead to intoxication you will please report to this office."

Reports have been received, investigated, and verified, of persons getting delirium tremens from Peruna intoxication.

Peruna and allied compounds are freely sold in prohibition States and "no-license" towns. A druggist in one such town in the South gives this testimony:—

"Peruna is bought by all the druggists in this section by the gross. I have seen persons thoroughly intoxicated from taking Peruna. The common remark in this place when a drunken party is particularly obstreperous is that he is on a

'Peruna drunk.' It is a notorious fact that a great many do use Peruna to get the alcoholic effect, and they certainly do get it good and strong. Now, there are other so-called remedies used for the same purpose, namely, Gensenica, Kidney Specific, Jamaica Ginger, Hostetter's Bitters, etc."

"So well recognized is this use of the nostrum," says Mr. Adams, "that a number of the Southern newspapers advertise a cure for the 'Peruna habit,' which is probably worse than the habit, as is usually the case with these 'cures.' In southern Ohio and in the mountain districts of West Virginia the 'Peruna jag' is a standard form of intoxication."

In reply to the question, Why should any one who wants to get drunk drink Peruna when he can get whisky? Mr. Adams says:—

"There are two reasons: one of which is that in many places the 'medicine' can be obtained, and the liquor can not. Maine, for instance, being a prohibition State, does a big business in patent medicines. So does Kansas. So do most of the no-license counties in the South, though a few have recently thrown out these disguised 'booze.' Indian Territory and Oklahoma, as we have seen, have done so because of Poor Lo's predilection toward curing himself of depression with these remedies, and for a time, at least, Peruna was shipped in in unlabeled boxes.

"United States District Attorney Mellette of the Western District of Indian Territory writes: 'Vast quantities of Peruna are shipped into this country, and I have caused a number of persons to be indicted for selling the same, and a few of them have been convicted or have entered pleas of guilty. I could give you hundreds of specific cases of "Peruna drunk" among the Indians. It is a common beverage among them, used for the purposes of intoxication.'

"The other reason why Peruna or some other of its class is often the agency of drunkenness, instead of whisky, is that the drinker of Peruna doesn't want to get drunk; at least she doesn't know that she wants to get drunk. I use the feminine pronoun advisedly, because the remedies of this class are largely supported by women. Lydia Pinkham's variety of drink depends for its popularity chiefly upon its alcohol. Paine's Celery Compound relieves depression and lack of vitality on the same principle that a cocktail does, and with the same necessity for repetition. I knew an estimable lady from the Middle West who visited her dissipated brother in New York—dissipated from her point of view, because she was a pillar of the W. C. T. U., and he frequently took a cocktail before dinner and came back with it on his breath, whereupon she would weep over him as one lost to hope. One day in a mood of brutal exasperation, when he hadn't had his drink and was able to discern the flavor of her grief, he turned upon her: 'I'll tell you what's the matter with you,' he said. 'You're drunk—maudlin drunk!'

"She promptly and properly went into hysterics. The physician who attended diagnosed the case more politely, but to the same effect, and ascertained that she had consumed something like half a bottle of Kilmer's Swamp Root that afternoon. Now, Swamp Root is a very creditable 'booze,' but much weaker in alcohol than most of its class. The brother was greatly amused, until he discovered to his alarm that his drink-aborning sister couldn't get along without her patent-medicine bottle! She was in a fair way, quite innocently, of becoming a drunkard."

(To be continued)

Say Something Good

PICK out the folks you like the least, and watch 'em for a while;
They never waste a kindly word, they never waste a smile;
They criticize their fellow men at every chance they get,
They never found a human just to suit their fancy yet.
From them I guess you'd learn some things if they were pointed out—
Some things that every one of us should know a lot about.
When some one "knocks" a brother, pass around the loving cup—
Say something good about him, if you have to make it up.

It's safe to say that every man God made holds trace of good
That he would fain exhibit to his fellows if he could;
The kindly deeds in many a soul are hibernating there,
Awaiting the encouragement of other souls that dare
To show the best that's in them; and a universal move
Would start the whole world running in a hopeful, helpful groove.
Say something sweet to paralyze the "knocker" on the spot—
Speak kindly of his victim if you know the man or not.

The eyes that peek and peer to find the worst a brother holds,
The tongue that speaks in bitterness, that frets and fumes and scolds;
The hands that bruise the fallen, though their strength was made to raise
The weaklings who have stumbled at the parting of the ways—
All these should be forgiven, for they "know not what they do;"
Their hindrance makes the greater work for wiser ones like you;
So, when they scourge a wretched one who's drained sin's bitter cup,
Say something good about him, if you have to make it up.

—Selected.

The Folly of Fretting

THE personal sin of fretting is almost as extensive as any other evil. It is not universal, but very general. It is as vain and useless a habit as one can harbor. Nothing so warps man's nature, sours his disposition, breaks up the friendly relationship in the domestic circle. It is a direct violation of the law of God. It is sinful in the begin-

ning, in its progress, and sinful continually. The divine direction is, "Fret not thyself in anywise to do evil." David's knowledge of human nature was as large as it was exact. Scolding is confined to no age nor clime. Some bad streak in one's constitution, a little mishap, or a score of causes, may stir and stimulate this irritable disposition. Such a spirit in the family, in the school, or in the church, may become contagious, and result in great injury. It may be quelled and conquered. When we see its manifestation in time to take a second thought, a determined silence is sure to ward off the most fiery outburst. It is difficult for a quarrel to continue long without opposing agents. Nothing so surprises an angry person as kind words. Let them be few and spoken in a loving manner.—A. A. Lason.

Alcohol Not a Food

DR. N. S. DAVIS says when alcohol is taken into the human stomach, it is rapidly absorbed, carried directly into the blood; consequently it undergoes no digestion or assimilative change in the digestive organs, and is not converted into elements capable of contributing to the growth or repair of the organized structure of the human body. It has been many times detected as alcohol unchanged in the blood, liver, brain, lungs, kidneys, and all the other structures of the body.

Chemistry shows us that alcohol is not a tissue builder, containing none of the elements from which the tissues are made. Its use in health can not be of any value. It is true the grains from which it is made contain gluten, fibrin, etc.,—elements of great importance in the development of the human system,—but in the production of alcohol a chemiac change is produced, so that there is nothing which the tissues of the body can appropriate to their use; consequently, from a physiologic standpoint, we are forced to admit that its use in health, even in small doses, is deleterious. Take, for example, a sensitive, intellectual young man. Note the deleterious changes which the habitual use of alcohol causes in him. The blood becomes impure, as evidenced by the red nose, and pimples and blotches on the face; his nervous system becomes deranged, as evidenced by his coarse language, irritable disposition, and high temper, often abusive to the mother to whom in former years he gave most reverential and respectful attention. To the wife whom he once adored and would have given his life to protect, he becomes cold, harsh, and abusive, often treating her with contempt. The children, once his pride, he neglects or often robs, and to his best friends he even becomes insulting. Will some advocate of the "social glass" explain to us the physiologic and beneficial effects of alcohol upon the brain in this case?—*Australian Union Record.*

THE WORLD-WIDE FIELD

In the Philippine Islands

E. H. GATES

AFTER a very pleasant voyage of twenty days from Sydney, Australia, I arrived in Manila, December 1. At the wharf I was met by Brother R. Caldwell, who has been canvassing in this place for three months. Previously to his work here he had successfully labored in Singapore, Malay Peninsula, and Bangkok, Siam. As the Philippine Islands are now a part of the territory of the United States, and as they are a part of the missionary territory of the Australasian Union Conference, our people in these two countries will have a special interest in learning the condition of things in this interesting field.

This great archipelago lies southeast of China, Manila, the capital, being about six hundred and thirty miles from Hong-kong, and is bounded on the north and west by the China Sea, on the south by the Celebes Sea and Borneo, and on the east by the Pacific Ocean. Its northern boundary is at twenty-one degrees twenty-two minutes north latitude, and its southern at four degrees forty-five minutes north. It lies between the meridians one hundred and sixteen and one hundred and twenty-seven degrees east of Greenwich, a total of 1,152 miles north and south, and 682 miles east and west. The general outlines of the group are those of a triangle, with the base to the south. The large island of Luzon, 480 miles long, is in the northern part, while Mindanao, the second in size, lies in the southeastern part of the group. Between these two lie a number of smaller islands called the Visayas. Extending from near the western end of Mindanao almost to Borneo are the numerous islands of the Sulu Archipelago. Reaching from near the northern point of Borneo in a northeastern direction, and forming a part of the western side of the triangle, is the long narrow island of Palawan, or Paragua, as the Spaniards called it. Between this and the others mentioned is the Sulu Sea.

As showing the immense size of the land area of the group, it is only neces-

sary to say that it is seven thousand square miles larger than the combined area of England, Ireland, Scotland, and Wales. Luzon alone is equal to the combined areas of Denmark, Belgium, and Holland; and Mindanao has an area almost equal to Portugal. The Philippines are larger than the States of New York, New Jersey, Pennsylvania, and Delaware. The present population of the group is not far from eight million. Notwithstanding the fact that it is nearly four hundred years since the Spanish flag was raised in the Philippines, some of even the smaller islands have not been surveyed nor thoroughly explored, and the interior of some of the larger ones is entirely unknown.

The people of the Philippines divide themselves naturally into three grand



A SCENE NEAR MANILA

divisions: First, the pagan tribes of the mountains. Upon these the Catholic faith and Spanish civilization made but little impression. Of these tribes may be mentioned the Negritos, who are the aborigines of the northern islands; the Indonesians, who are the aboriginal tribes of Mindanao; the Igorrotes of Luzon, who are the finest of the wild tribes; and a number of smaller tribes that I will not take time to describe or name. Second, the seven tribes, all of Malay origin—the Visayan, Bicol, Tagalo, Pampango, Pangasinan, Ilocano, and the Ibang—who accepted Spanish rule, adopted Spanish civilization, in part at least, and were converted to the Catholic faith. Third, the Mohammedan Malays called Moros, who occupy parts of Mindanao and the Sulu Archipelago.

With the exception of the Negritos, there is good evidence that all these tribes came originally from the Malay Peninsula, and ethnologists believe that their coming here was six hundred or seven hundred years ago. Of the civilized tribes the Tagalos are the most

numerous and the most intelligent. At some time before their migration to these islands they had come in contact with Hindu civilization, which, prior to the Christian era, had flourished in Java and the Malay Peninsula, and built the wonderful temples that are yet to be seen in the tropical jungles of Java. When the Spanish came to these islands, the Tagalos had a knowledge of some of the arts of civilization, and even cannon were made by them. Though the educated Tagalo speaks Spanish, the tribe retains its mother tongue, and has quite a literature, even newspapers being published in that language. This tribe is the most numerous of the native people.

The natives of the Sulu Archipelago are all Mohammedans. For centuries their names were a terror to the islands for a thousand miles north and south of their stronghold at Jolo, which was the religious and commercial center of the race. They were fierce fighters and pirates, and though their progress was checked by the Spaniards, they were never reduced to obedience to the Spanish crown.

In addition to the peoples already noticed, there are many thousands of Chinese in the islands. Generally they are the small traders of the towns. There are also many half-castes scattered through the provinces, mestizos, they are called.

History

In the early part of the sixteenth century, Portuguese sailors found their way to the Malay Peninsula, and there learned of the famed "spice islands," but knew not where to find them. After the discovery of the Pacific Ocean by Balboa in 1513, Ferdinand Magellan went to the king of Spain and offered to head an expedition in search of those islands. Sailing down the eastern side of South America, Magellan passed into the strait now known as the Strait of Magellan, found the Pacific Ocean, and with his little fleet of ships sailed across the great ocean, and in 1521 discovered the southern islands of the Philippine group. Magellan named these islands the San Lazaro Isles. The Spanish flag was raised, and the country claimed for Spain. The Spanish friars who accompanied the fleet at once began to teach the natives the Catholic religion, baptized the king of one of the smaller islands, also many of the people. Soon after this Magellan was killed in a battle which he was waging to assist one of the tribes against another. A monument has since been built on the spot where he was killed, and another one stands on the bank of the Pasig River here in Manila, to keep in memory his exploits. Several years later some of the small islands received the name of Las Islas Filipina, in honor of the crown prince of Spain, Philip by name, who afterward became Philip the Second. This was the King Philip who afterward perpetrated such horrible barbarities in his effort to overthrow the reformed religion in the Netherlands.

From the time of Magellan's voyage

until 1564, four separate attempts were made to secure a foothold in the Philippines, but without results. The next effort was made by General Legaspi, who took with him a Spanish friar named Urdaneta. Legaspi, with the help of his grandson, Salcedo, gradually established the power of Spain in the islands. He made Manila the capital of the whole group, and in 1572 died, leaving a great name. The friar Urdaneta, as captain of the spiritual forces of the expedition, did his part to bring the natives under the dominion of the Romish church. To-day there stands on the Luneta, a beautiful park in Manila, a monument on which are the figures of Legaspi and Urdaneta. The friar is holding aloft a cross, while Legaspi carries a great sword. This is a correct representation of the method of converting the natives of these islands. And the same idea has been carried out too faithfully in all of Rome's missionary work in all these Eastern lands.

(To be continued)

From "the Hermit Nation"

W. R. SMITH

No doubt many readers of the REVIEW know of the Macedonian calls that have come from Korea within the last year,

Korean learned something of the third angel's message from one of the native laborers of Japan. What he learned was soon carried to some of his countrymen, a goodly number of whom gladly accepted it as truth, and began calling for some one to come and teach them more. As well as possible, these calls have been answered by the brethren of Japan, where the work is already upon a firm basis in several places. But an urgent need was felt for some one to locate permanently in Korea, learn the language, and thus by the Lord's blessing be enabled to give them the help so much needed.

It was in July that we were asked to come to Korea. We felt the call was from the Lord, and on the eighteenth of September, with our little Willena, on the steamship "Athenian," in company with Dr. Perrine and Miss Young, who were going to Kobe, Japan, to work in the cause of the Master, we set sail for our new field of labor. After eighteen days of very rough weather, during part of which time we all, with the exception of Miss Young and our little child, experienced what it is to be very seasick, we anchored in the port of Yokohama, Japan. There we were met by Elder Field and his wife, who took us to their home in Tokyo, and kindly entertained

and occupy part of it free of rent, the king fearing that it would be taken from him if it were not occupied by foreigners. We had been in the house three weeks when Mr. Underwood, the missionary, told us of a place owned by one of the princes, lying to the outer edge of town, in a much more healthful location. Owing to fear of violent seizure of the house, it could be had for a very small rental. We felt that the Lord was in a very marked way providing for our temporary wants, and rented the property for five dollars a month. There are a comfortable house, magnificent lawn, beautiful grounds, a small orchard, and garden.

Our one task is to acquire the use of the language. So we have employed a native teacher, and are spending our energies early and late to accomplish this end.

Swiftly the final message of the "commandments of God, and the faith of Jesus," is speeding to every tongue and tribe. And from this land we expect to reap fruitage for the heavenly garner.

"Heard ye the voice from over the sea,
Not from the Flowery Land?"

'Tis the Hermit Kingdom that calls to thee,

From the land of the 'Morning Calm,'
'Come over and help us.' Heard ye the cry?

'Come quickly. The harvest is white;
Say not, Four months, or by and by;
Korea asks now for the light."

Mission Notes

AMONG the new missionaries of the Church Missionary Society, six are assigned to the new mission in the Egyptian Sudan.

THE Society for the Propagation of the Gospel calls for six men for Japan. The money is ready, but the men are not yet found.

THERE are one hundred and twenty million women in India, and there are one hundred and eleven million women who can neither read nor write.

"Who can understand the dreadful darkness

Of these realms of sin and death?
E'en the very air is scorched and tainted
With the dragon's putrid breath.

But across the widest, widest billows,
Love can reach to distant lands,
And beneath the deepest, darkest surges,
Prayer can hold a brother's hands."

A GREEK woman employed in the American Hospital in Cæsarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured, and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had lost her mind. But the next day, when she came back to the hospital, she said, "We made peace, and the stone in my heart is gone."



STREET SCENE, SEOUL

and will be glad to learn what is being done to answer them.

Buffeted, as she has been for centuries, by the great nations about her, and oppressed as the people have been by their own rulers, Korea has for many years been tottering upon her foundations, and seems to have now fallen into the arms of Japan, who will assume a protectorate over her.

The area of Korea proper is about eighty-one thousand square miles, and she has a population estimated all the way from six to fourteen millions. Seoul, the capital, is a walled city of about two hundred and fifty thousand inhabitants.

A little more than one year ago a

us until we had rested a few days, when we again resumed our journey to Korea, stopping at the Kobe Sanitarium over Sabbath and Sunday, where we were again made glad to see the truth of God shining so brightly in the midst of this heathen darkness.

It was midnight, November 17, when we reached Seoul. The next day we moved into the house which we expected to shelter us at least for one year. The house is what was once a Korean mansion. It was owned for several years by missionaries, and remodeled by them, but is now in the heart of the town, and owned by the king. Through the kindness of one of the resident missionaries, we were allowed to move into this place



THE FIELD WORK

England

LEICESTER.—The work is still going forward in the different parts of this field in a very satisfactory way. Our numbers are continually being increased, and our tithe is also increasing. I do not know of any exception to this, unless it be in Ireland. We are greatly in hope that we may be able to relieve the General Conference of any further financial burdens in the work in this field in the near future. If the present rate of progress continues, we shall be able to do this.

Our school is getting on very nicely. We have a good class of students, and many are working very hard to fit themselves for efficient service in the Lord's work.

E. E. ANDROSS.

Ecuador

GUAYAQUIL.—We are well settled in Guayaquil, and have been doing what we could in the missionary work, besides studying the language. We can understand most of what the people are saying to us now, and can make ourselves understood, perhaps sometimes in a crude way.

Last evening I gave a Bible reading without an interpreter, to a young man. He seemed to enjoy it, and I am sure I did. The Lord is helping us in every way.

We expect to move to Riobamba, about one hundred and sixty miles interior, on the railroad, and spend the winter there, as that is the most unhealthful time here in Guayaquil. Then I am sure we can learn the language faster to get away from all English-speaking people.

Brother Davis is doing a good work here. I am glad the Lord has sent us to Ecuador. We see people on every hand who need just the message we have for them, and it must be that the Lord has many in Ecuador who will obey the message.

GEO. W. CASEBEER.

Argentina

BUENOS AYRES.—The Lord has blessed us in a remarkable manner in tithes and offerings this year. Never before have I seen such a spirit of willingness to help the work as was manifested in our general meeting. The psalmist says: "Thy people shall be willing in the day of thy power." "Ye shall receive power, after that the Holy Ghost is come upon you." It is gratifying to see that we have reached this time when the Lord is filling his people with the power of his Spirit.

The committee on plans presented one resolution recommending that we raise funds to provide a place for our press, as the room we have is altogether inadequate, and another, recommending that we raise funds to buy another large tent, as the one we have is getting rather worn. In the discussion of these recommendations the brethren did little talking, but what they said was accom-

panied with deeds. In a few minutes there was paid in and promised over twelve hundred dollars, paper, for the press building and to buy more type. And when the question of the tent fund came up, about four hundred and sixty dollars, paper, was paid and pledged. This was all voluntary, without any urging whatever. Since the close of the meeting, Brother Westphal has received in pledges about one hundred and fifty dollars for the press-building fund, and two hundred dollars for the tent fund.

And now we have another opportunity to give. Yesterday the news came from Chile that the building where our brethren had their depository, printing-press, and where Brother Steele lived, was burned to the ground. Brother Steele writes that the only thing he saved was his books of accounts. All his earthly possessions burned. In this extremity our brethren in Chile will need all the help our brethren are able to give them. Yesterday we sent out a circular to our people in this conference, telling them of the loss, and I believe many of them will help.

There is a good interest in Tala, where we had our general meeting. Brother Block, who is there, writes: "The work here is progressing well. In five families there are seven persons keeping the Sabbath. In the town itself it is difficult to do much canvassing. Both the priest and the pastor have forbidden the people to buy our books. But for all this, we have been able to do something."

N. Z. TOWN.

China

CANTON.—We are now settled in a house by ourselves, and are quite comfortably situated. We have secured a good language teacher, and both of us will soon be better able to work among the people. They expect all men of any popularity to talk well in the Cantonese dialect, so I must study for a time, as well as Mrs. Law.

I realize that it requires much wisdom to deal rightly with these people, and also real, genuine love and sympathy. Those who come here must be filled with the true love for humanity that Christ had, or they will not accomplish the work he asks us to do. It takes real love to work for a people in such utter darkness and superstition. Our everyday life, as we mingle with them, and all our dealings with them, must show forth the love of Christ. We will do more to win them to Christianity in this way than by any amount of talking; for they are used to cuffs and knocks from everybody, even from most of the professed Christians.

Several men in a china store near us are very much interested in Christianity, and have asked if they might come to our house after they close the store in the evening, to talk on this subject and learn more about it. Of course this is just what we want them to do.

I have been asked to teach one day

each week in the Chinese medical college in Canton, and shall begin next Wednesday. I also spend at least one hour each week talking to the boys in our Anglo-Chinese school, teaching them physiology, also gospel subjects. They seem to enjoy it, and take much interest in it. We are of the best courage, and are enjoying good health.

LAW KEEM, M. D.

Mexico

NOT very long ago there was published in the REVIEW a short report telling the experience of a Mexican boy who was converted by the study of the Sabbath-school lessons, through the influence of a sister who was spending a little time with her son on a Mexican plantation in the State of Tabasco.

From California, where this boy is now attending school, he writes me a letter, from which I make a free translation: "Yes, Mr. Brown, I smoked cigarettes, but when God enlightened my understanding so that I comprehended his Word, I earnestly wished to be rid of this habit, and during the night the desire for cigarettes was taken from me. God does his own work, and I hope for a place in the new earth."

This shows how the Lord works in behalf of these people when they give themselves to him.

Encouraging reports of the work are coming from all our workers. Our colporteurs are having excellent success. During the month of January Brother Colunga secured about one hundred and fifty subscriptions for the paper. Brother Harzman is now on a trip through the southwest part of the republic, having visited Yucatan, Tabasco, Campeche, and Veracruz. In Merida, the capital of Yucatan, he took sixty-one subscriptions in six days.

The recently formed companies at Torreón and San Luis Potosí are doing nicely. Two members have recently been added to the Tacubaya church, and persons are awaiting baptism in Guadalajara. The sanitarium at Guadalajara is having quite a good patronage now, and the workers are greatly encouraged. Thus the work advances, for which we thank the Lord, take courage, and go forward.

GEO. M. BROWN.

Ontario

BOUCK'S HILL.—This place is near the St. Lawrence River, about fifty miles south of Ottawa. About fifteen years ago our aged Elder Wilcox came here from New York and delivered a few sermons, and two women began to observe the Sabbath. After a time their husbands joined them, and later still, some of their children, in one family all the children. Now there are ten adults keeping the Sabbath, and eleven grandchildren, most of whom are nearly old enough to decide for themselves. I found them believing the Bible and the spirit of prophecy. They were reading the REVIEW AND HERALD, the Signs, and the Messenger. Nearly all were paying tithe. One who had given up the Sabbath has returned to its observance. Someway I was impressed that the printed page had done much for them. I have for many years observed that those who read the REVIEW are the bone and sinew of this message. The Signs, for they were

taking a club, was doing some good work.

I had an attack of *la grippe* while there, but managed to speak to them twelve times in ten days. A partial organization was effected, and I promised to return to them June 7-11 to administer baptism and ordain church officers. They had been out with the petitions, gathering signatures and distributing tracts. They gave an order for ten dollars' worth of tracts, also for a set of the bound "Testimonies" and several small ones, and for "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," "Empires of Prophecy," "Ecclesiastical Empire," "National Sunday Law," and several other books. This is the largest order that I have taken at any one place this winter. I also took six subscriptions for the *Watchman* and two for the *Messenger*. This people believe in circulating reading-matter. They have some neighbors who are interested, and I expect they will soon begin to obey the Lord. We were much pleased to find so many who love this message. This company are three hundred miles from Toronto, in the eastern part of Ontario. There are but three small churches in this territory, in which are many thousands of people who do not know about this message. We need to pray that the Lord will send forth laborers into this great territory to scatter the seeds of truth.

Sister Spear reports one new Sabbath-keeper at Brampton, and Sister Boyce two new ones at Petrolia. The medical workers have been hard at work during January, as their reports show. During January the school debt was decreased one hundred dollars. The work goes slow, but we thank the Lord that it is moving.

A. O. BURRILL.

Newfoundland

ST. JOHN'S.—Accompanied by my family, I came to this island, arriving here Oct. 27, 1905, after a very pleasant trip of five days from New York. The weather while en route was all that could be desired, and we were all thankful that we escaped the disagreeable experience usually incident to sea voyages. I shall never forget my impressions of St. John's, as the good steamer "Rosiland" turned her prow toward the land, after sailing for several hours along the lofty, rock-bound coast of Newfoundland. The weather was summer-like, the sun shining radiantly upon the city. As we approached, I was reminded of the words of Jesus: "A city set on a hill can not be hid." How true this is of St. John's! The entire city is built on the side of a large and very steep hill, presenting a splendid view from the sea. Towering above all other buildings was a massive beautiful structure which none could fail to recognize as the Roman Catholic cathedral, while all around it were the beautiful houses of worship of the Church of England, Methodist, Presbyterian, and Congregational denominations. As we passed through the narrow entrance—called The Narrows—to the harbor of St. John's, the sight was goodly to behold. But we were soon reminded of the old saying, "Distance lends enchantment to the view;" for upon landing, the whole aspect was changed, and varied were our emotions and impressions. But whatever conditions confronted us, we remembered that

there were precious souls here for whom Christ died, and whom he was anxious to save in his soon-coming kingdom.

We were met at the wharf by Elder Tracy, who took us to his home, where we were hospitably entertained, thankful to the Lord that he had brought us safely to our destination. The evening of that day was the Sabbath, and so we were not long in meeting the little company of believers, who gave us a warm welcome. This church is small, but it is endeavoring to keep the unity of the Spirit in the bond of peace; not that it has not had its trials and temptations, not, however, through personal petty jealousies and dissensions, but rather through an insidious attempt on the part of the enemy to destroy "the faith which was once delivered unto the saints," and to obscure the precious light shining from the sanctuary. This was the situation that confronted Elder Tracy when he first came to this city. However, God gave him and the church a precious victory, and all are seeking to live up to their covenant vows to "keep the commandments of God, and the faith of Jesus."

The week of prayer was a season of refreshing to all. The Lord came very near to his children, as they sought to draw near to him. All seemed anxious to take advance steps in the message, while some who had not yet united with the church, but who were keeping the Sabbath, decided to lay aside all hindrances and take a position shoulder to shoulder with the people of God. Besides all this, we had the joy of seeing six dear souls give themselves for the first time to God. The annual offering to missions amounted to one hundred and nine dollars, which exceeded that of last year by over thirty dollars. Here I may note that there was also a substantial increase in the tithe last year, the increase being nearly one hundred and twenty dollars. We see no reason why a still greater increase should not be recorded at the close of 1906.

A club of one hundred and fifty copies of the *Present Truth* has recently been subscribed for, and with them it is hoped the members will do good missionary work. Three services each week are held. This does not include the regular Sabbath services. The meeting on Sunday nights is well attended. Good reports of the sermons are being given in the daily papers, one paper giving us at times over a column. By this it is hoped that some will be attracted to the truth.

One unsatisfactory condition should be mentioned. I refer to our church-school. It must be understood that there are no state schools in Newfoundland. All are under denominational control, each denomination having its own school. These, however, receive governmental support financially, and ordinarily speaking, they are able to provide a good curriculum. There is one exception to this, and that is in the case of our own school. Not having been registered, we are not recognized as a sect, and therefore do not receive any help from the government; and as we believe in the separation of church and state, such recognition has not been sought by us. We therefore have to rely upon our own resources. The result is that our school is not properly equipped, and its work is largely inefficient. As our children advance, they must go to the other

schools. This is wrong. Something should be done to alleviate these conditions, but the local church here can not do it all.

Soon after our arrival, Elder Tracy went north to Twillingate. The use of the Congregational church building had previously been promised him, but upon arriving he found that it was closed to him. I do not know but that in the end this will be better for the cause, as surely the truth could be preached with much more freedom in a place that was under our own control. Besides this, Brother Tracy found himself practically boycotted, as the people would not sell to him. He had to send to St. John's for provisions and coal, the latter costing him \$10.50 a ton. A letter received from him a few days ago informs me that he now has the use of a new storeroom owned by a friend of the cause, and is now conducting meetings, the attendance being from fifty to one hundred. He writes that the Methodist minister had denounced him from the pulpit, but this made him friends rather than enemies, and later the minister had to make a public apology for his unchristian course. The truth must and will prevail.

In closing this report I wish the friends in the States could understand that Newfoundland is in no sense a part of Canada, and therefore the rates of postage are not the same. Both Brother Tracy and myself find this a serious matter, as frequently we are called upon to pay deficient postage and fines. A two-cent stamp will never pay the postage of a letter to this place. The cost is not less than five cents for a letter a half ounce in weight, or any fraction thereof. It is pleasant to receive letters from friends in the States, nevertheless it is proving quite costly—at least to the writer.

We are of good courage in the Lord, and request the prayers of all God's people for this field.

C. H. KESLAKE.

Inland China

WE have now been here three months. Time is flying fast, and there is no time to be lonesome in this monotonous country. The poor and sick are surging against our very doors, and we rejoice in the privilege of relieving suffering humanity. We have also fixed up our home, and gotten our Chinese clothing and furniture made; but most of our time is given to studying this unique language which we are longing to master. We are very thankful that we really enjoy this language study; with the Lord's help, it is not a burden, but a pleasure to learn it. The weather has been ideal since we arrived.

We are really glad that we are here, because this is the place where God can use us most advantageously in giving this closing message. Now, just now, is the time to work in China. While the great mass "love darkness rather than light," still a few here and there are reaching out for something better, and the Macedonian cry, "Come over and help us," is heard all around. Only a short time ago Elder Pilquist received from a city, a petition signed by one hundred families, begging to have the gospel preached to them; and several towns and villages and cities in the neighborhood have expressed a desire to hear "the glad tidings." But for lack of laborers, many of these had to

be told to wait until we get more helpers. Strange things are happening in these last days! Heathen longing for the gospel, but have to wait! Tears often roll down my cheeks as I think of this pitiful situation. O for Spirit-filled brethren to come up to the privilege of giving the bread of life to hungry souls! "The Holy Spirit will come to all who are begging for the bread of life to give to their neighbors."—*Testimonies, Vol. VI, page 90.* It is their salvation to hear the gospel, and our salvation to give it to them. "From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are asleep, as a wolf taking his prey."—*Id., page 22.*

We have now an open door in this country, but I fear that it will not remain open very long. The people are very poor, and are burdened under the heavy taxes imposed as a result of the heavy war indemnity of 1900. The mandarins are cruel and tyrannical. As a result, the people are very much dissatisfied with their own government as well as with all foreigners. The country is greatly agitated. Secret societies are being formed everywhere. It may be from two to four years before they are strong enough to strike the blow, which is to be aimed at their own government and the foreigners. The Boxer organization is behind this movement. God is calling for sincere witnesses who value heaven more than their own lives, to come to help in giving this closing message in China. How true are Sister White's words: "We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. . . . We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."—*Id., page 22.*

Time and again we hear of bands plotting against our lives. November 19 was the last day set for killing us here in Lo-shan. We rest in the truth expressed in the song—

"My times are in thy hands.

My God, I wish them there;

My life, my friends, my all, I leave
Entirely to thy care."

What a blessing to be able to rest in the loving, strong arms of our Heavenly Father. We prefer the threatening clouds of persecution which tend to spiritual awakening, to the peaceful enchantment which tends to spiritual apathy. Our only desire is to be ready to meet our dear King at his coming, and to help as many as possible to go with us into the kingdom. Brethren, pray for us.

JOHN J. WESTRUP.

Lo-shan Hsien, Honan.

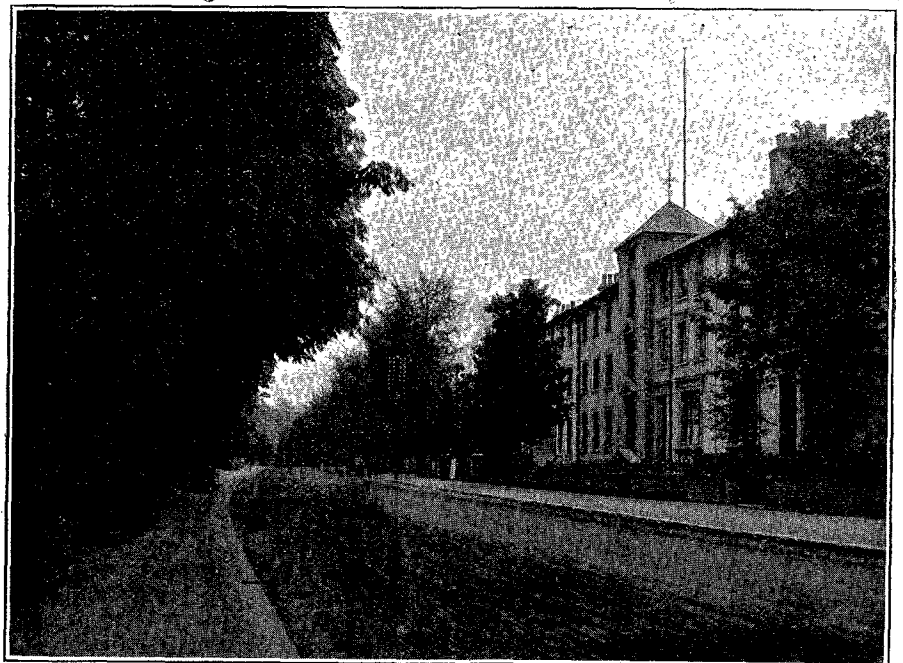
"O, who will go to the rescue?
The world mere pittance doles;
'Tis the Christian saved by redeeming
love
Who must help the perishing souls."

Caterham (England) Sanitarium

THE thirtieth of next May will be the third anniversary of the opening and dedication of the Caterham Sanitarium. Since the opening there has been considerable growth in the size of the institution and the patronage. When the institution was dedicated, it consisted of twenty bedrooms for guests and workers, five reception rooms, including the dining-room, kitchen, scullery, store-rooms, and bath-rooms. During the first year seven additional bedrooms were acquired, also a storeroom and a laboratory. During the second year fourteen bedrooms and several other rooms were added, and during the past year another villa of seven rooms. An adjoining villa, forming an integral part of the institution, was purchased by some friends of the institution soon after the dedication, and the sanitarium has been able to advance more than half the cost already. The other two villas have been rented at £65 (\$325) per annum. We have an option to purchase these villas

At the present time our staff numbers twenty, which is made up as follows: two classes for nurses, with six and eight members respectively, two graduate nurses, physician, matron, and two additional workers who are giving their whole time. Besides these we have the help of several charwomen more or less, as required. Our senior nurses' class will be graduated next October. It numbers six, three ladies and three gentlemen. We have no junior class this year, as we are still in the developmental stage of the institution. Our freshmen class numbers eight, seven ladies and one gentleman. We expect to take in another class of six or eight in July. Thus far we have secured the majority of our nurses from the Missionary Training College of London, consequently most of our nurses have had the benefit of the missionary training for one year at least. This we find a great advantage, and as far as possible we endeavor to secure all our candidates from the college.

The routine of our home life at the sanitarium is very simple. The workers



THE CATERHAM SANITARIUM

any time at a reasonable price, should we decide to do so.

From this brief description it will be seen that the Caterham Sanitarium at the present time consists of thirty-five bedrooms for patients and twelve bedrooms for nurses. During the past year the institution has enjoyed a large patronage, numbering at various times from twenty-five to fifty guests. We really do not have accommodations for fifty, but that maximum was reached at Easter time, and some of the nurses gave up their bedrooms for the benefit of the guests, and others slept in the bath-rooms.

Our patronage has included not only patients from England, Scotland, Ireland, and Wales, but also some from the States, South Africa, India, Australia, and the continent of Europe. Many of the patients have remained but a short time, others have stopped six months, a few as long as a year, and several for even a longer period. These latter have been chronic cases that required a long physical training in order to produce a permanent improvement of the health.

rise at six, attend worship at twenty minutes before seven, and start duty promptly at seven. The patients rise at half-past seven, come down to worship in the drawing-room at eight, breakfast at a quarter past eight, after which they have a light gymnastic drill in the gymnasium; then the ladies go to their treatment in the bath-rooms. The Caterham Sanitarium possesses only one suite of bath-rooms, which is utilized by the lady patients in the morning until two o'clock, and by the gentlemen in the afternoon and evening from three to eight. This arrangement works very well, everything considered. The dinner is served at a quarter of two, and supper, consisting chiefly of fruit and bread preparations, at half-past six; after supper there is a dumb-bell drill in the gymnasium.

Sabbath morning at eleven we have a Sabbath-school in the gymnasium, to which all are invited, and it is well attended. Sunday evening at seven there is worship in the gymnasium for the benefit of patients and workers. At eight o'clock there is a Bible study for the workers. Both these services are

conducted by Brother W. T. Bartlett, editor of *Present Truth*, who comes from London for this purpose. On Monday and Thursday evenings lectures on health and hygiene are given in the gymnasium by the resident physician. These are also well attended, and many questions are asked by the guests, indicating a desire to learn about the body and its care. On Friday evening there is a Testimony study for the workers and members of the family. Besides the Sabbath-school, we have two other organizations at the Caterham Sanitarium,—the missionary society, which meets monthly, and a Good Health League, which also holds monthly meetings. Handbills are circulated throughout the town announcing the meetings, and there is usually a large attendance, the gymnasium being quite full. Some of the leading citizens have taken an interest in these services, and have commended the educational work being carried on.

It might be of interest to some of the readers of the REVIEW to know that the Caterham Sanitarium is a freehold property occupying about two acres, but adjoining the garden behind is a beautiful hillside of meadowland of twenty-two acres. This we have on a lease, which has still about twelve years to run, and we find it a great advantage, since it gives ample opportunity for walking exercises for the patients. In this meadow we have a good lawn-tennis court. That, with croquet, are all the outdoor amusements that are provided by the institution. In the vicinity of the sanitarium are many delightful roads, lanes, and cross-country paths that furnish charming walks. Since part of the treatment consists of exercise, those guests who are able to get outdoors, go for walks daily.

Caterham is located in Surrey, one of the most beautiful of the hill counties of England. It is seventeen miles due south of Westminster Bridge, London, and, consequently, is within easy reach of the metropolis, and yet beyond its smoke and fog. The climate is comparatively mild for England, and the location an ideal one in many respects.

A. B. OLSEN, M. D.

The Central Union Conference

THE Central Union Conference held its second biennial session at Kansas City, Mo., January 18-28. Nearly all of the eighty-five delegates entitled to seats in the conference were present.

The tone of the conference from beginning to end was strong in its expressions of determination to stand firmly on the old foundation platform of the third angel's message, and to push the work to the ends of the earth in this generation, so that the end may come.

It was very interesting to hear the different conference presidents tell of the number of laborers that they are supporting in foreign fields. Several of the conferences are paying both the wages and the expenses of five or six workers, in such distant lands as Africa, China, and Japan.

In reporting the work being done in foreign lands by the Colorado Conference, Elder Watson told of the experience of Paul Branch, a boy of twelve who had gone to Africa with his father as a missionary. Paul was an earnest

Christian with a deep desire to assist as a missionary when he left this country. With this spirit in him, he threw himself into the work of learning the language of the natives as soon as he landed in the field of his father's future operations. In much less than a year the boy had so far mastered the native language of the tribe for which they were laboring that he was able to act as interpreter to his father, translating his discourses from the English as he spoke them.

Elder E. T. Russell, the president of the Central Union Conference, in presenting his biennial report stated that the condition of the several local conferences was that of marked prosperity. There has been a large increase in the tithe, so that the various conferences of the union have been able to support their laborers amply, and in addition they have sent thousands of dollars from their tithe to the General Conference to assist them in advancing the work in foreign lands. The union conference had over five thousand dollars in the treasury, and as it would take less than a thousand dollars of this to finish paying the laborers in full, it was voted to send two thousand dollars to the Mission Board to assist in its work in the regions beyond. This amount is, of course, in addition to the sums already sent by the several local conferences.

The Kansas Conference has erected eight church buildings, and has dedicated ten, during the biennial term. Elder Russell expressed his disappointment that he had not received the reports from the other conferences, as he was sure that they had also had a good degree of prosperity.

No feature of the conference seemed to draw forth more earnest discussion than the subject of religious liberty. Some excellent papers were presented on this question, and all were exhorted to labor earnestly for a revival of this work. Seeds have been sown in a quiet manner during the last eight or ten years that are crystallizing into church federations that will soon bring in the establishment of the image to the papacy, in fulfillment of the prophecy of Revelation 13. And during this same period we have been asleep on the question, and have been doing but little to educate the people upon this subject of such vital importance.

Elders N. P. Nelson, C. A. Washburn, and W. B. Hill have been called to rest from their labors during the past biennial term, and resolutions of respect and condolence were passed concerning them.

Other resolutions were passed upon such important topics as the circulation of our "dedicated books," "Christ's Object Lessons" and "Ministry of Healing;" the necessity of our ministers' returning to the old method of selling large quantities of our tracts, pamphlets, and books, in connection with their meetings, both among those of our own faith and among others; the continuing of the effort to place the REVIEW in every Seventh-day Adventist home; a general and prolonged effort to get all our people to using our missionary periodicals, the *Signs, Watchman*, and *Life and Health*; religious liberty; our health and temperance and our sanitarium work.

The Kansas City branch of the Pacific Press reported its book sales for 1904 to have been \$63,205, and for 1905, \$69,975, or a total for the biennial term of

\$133,180. This shows an increase for 1905 over 1904 of \$6,770.

Elder R. A. Underwood, the president of the Northern Union Conference, was present during the greater part of the meeting, and gave some important and much-appreciated instruction upon the mission and work of the Spirit of God, showing that every one in this time must become familiar with the Bible teaching upon this subject in order to have the strength to stand in these closing hours of time.

Elder W. C. White gave some facts in regard to the manner in which the Testimonies are given, showing that the human instrumentality is under the control of God's Spirit in doing this appointed work. The charge that has been so often made that various individuals influence Sister White in giving her testimonies is without foundation.

Elder Geo. A. Irwin gave instruction on church organization, and the principles and methods that should govern us in the choosing of church officers. He also set forth in several discourses the necessity of standing firmly upon the established pillars of our faith. Certain well-defined truths have made us the people that we are, and these truths are the message we are to bear to the world. The Testimonies have been a very important factor in developing our work, and we must not listen to the insidious teachings of men who are discrediting these messages sent us under the guidance of the Spirit of God.

The Testimonies, the tithing, and the health reform have been the questions over which the most of those who have apostatized from us have stumbled. Therefore it behooves us to look well to our bearings upon these important Bible doctrines.

The hearty response from those present, as Elder Irwin was dwelling upon this theme, showed that the matter was appreciated as meat in due season.

Elder J. G. Hanhardt, of the Kansas Conference, has responded to a call to go to Jersey City, N. J., and Elder H. Meyer, of the Missouri Conference, has responded to a like call to Philadelphia; both are to labor among the Germans in those fields. The conference voted to defray the expenses incident to the transfer to their new fields.

Elder E. T. Russell was re-elected president, Elder A. T. Robinson was chosen vice-president, and Elder B. E. Huffman secretary.

Owing to the poor health of himself and some members of his family, Elder Crane resigned the presidency of the Kansas Conference, and Elder R. C. Porter, the president of the Missouri Conference, was requested to go to Kansas and take the position made vacant by the resignation of Elder Crane. Elder Stewart, the vice-president of the Missouri Conference, will act as president in that field until the time of the next annual conference.

It was never my privilege to attend a conference where everything moved more smoothly. Perfect harmony characterized the discussions, and there was a spirit of hospitality, friendliness, and brotherly love that was indeed good for the soul. The Lord is surely training a strong class of men and women who will courageously, cheerfully, and speedily carry this message forward to its great consummation.

A. O. TAIT.

Special Notice Concerning the Sale of "Christ's Object Lessons"

SINCE the work with the "Ministry of Healing" was begun in behalf of our sanitariums, new interest has been manifested in the completion of the work with "Christ's Object Lessons." In some parts of the field there is a conviction that a strong effort should be made within the next three or four months to finish the work with "Christ's Object Lessons," and thus give a clear field for "Ministry of Healing."

We appreciate this spirit very much indeed, and wish to co-operate with all our conferences and schools where such campaigns are proposed. Please note carefully the following arrangements under which "Christ's Object Lessons" can be secured:—

1. The old material fund, which paid for such a large number of "Christ's Object Lessons," is exhausted, and it is now necessary to make a small charge for this book.

2. We now have two editions on hand. There are about ten thousand copies in stock at the Pacific Press, Mountain View, Cal., and about ten thousand copies at the office of the Southern Publishing Association, Nashville, Tenn. These books are partially paid for by the material fund and by the continuance of the generous gifts of the publishing houses.

3. While these editions last, these books can be obtained by conferences, State tract societies, and schools at thirty cents a copy, freight to be prepaid by the publishing houses.

4. Books for the Pacific, Central, and Northern Union Conferences will be supplied from Mountain View, Cal. Books for the Atlantic and Lake Union Conferences should be ordered as usual from the Review and Herald Publishing Association at Battle Creek and at Washington, and the Review and Herald will secure its supply from Nashville, Tenn., while the present edition at Nashville lasts.

5. These prices will continue only while these two editions last. As soon as these are sold, it will then be necessary to place "Christ's Object Lessons" upon a self-supporting basis; that is, sufficient charge will have to be made to pay for manufacturing and handling. In ordering these books, tract societies, conferences, and schools should order only what they can use promptly and pay for within thirty or sixty days. This special offer should not be an encouragement to any organization to put in stock a large number of books for use at an indefinite time, and to be paid for when sold. Each organization wishing copies should secure what can be paid for promptly and disposed of, so that these books under these special terms may go to conferences and schools which will use them promptly. Those who are ready for quick work are the ones who should receive the benefits from this special offer.

The information and instructions given above are primarily for the benefit of schools, conferences, and tract societies. Our lay brethren in the churches should, as usual, order their books through their State tract societies.

We trust the Lord will move upon the hearts of his people to complete this splendid work. No other movement has

ever been started among this people which has yielded such great returns as the sale of "Christ's Object Lessons." First and above all, stands the blessed fact that about three hundred thousand copies of this book have been placed in the homes of the people. This has been a missionary effort by all the people which has never been excelled in the history of our work. And then follows the second great blessing, the relief of our denominational schools from a burden which was too grievous to be borne. By this one means, more than two hundred thousand dollars of the principal of these school debts has been paid, and thus our educational institutions have been placed upon an unquestionably sound financial basis.

E. R. PALMER,
Sec. Gen. Conf. Relief Bureau.

Field Notes

SISTER CLARA SILVER reports three new Sabbath-keepers at Moline, Ill.

Two new members have been recently added to the Argonia, Kan., church.

THREE young people recently went forward in baptism at Worcester, Mass.

SEVEN new members were recently added to the church at Denison, Tex.

ELDER J. W. LAIR reports the conversion of five persons to the truth at Hesper, Kan.

A SABBATH-SCHOOL has been organized at the Swedish tabernacle, Chicago, North Side.

ELDER P. G. STANLEY reports from Lewiston, Ill., that four persons who had given up the Sabbath there have been reclaimed.

FIVE persons were baptized at South Lancaster, Mass., January 28, and on the same date a church of fourteen members was organized at Fitchburg, Mass.

At a recent session of the Tennessee River Conference it was decided that at least three tent companies should be put at work in that field the coming summer.

BRETHREN O. J. NERLUND and F. Johnson, who have been working among the Swedes in Minnesota, report that one family has accepted the truth at Silver Creek Siding.

ELDER WILLIAM COVERT reports the recent addition of eight persons to the membership of the Englewood, Chicago, church; also the baptism of five at the Chicago South Side church.

SISTER NANCY M. BLAND says in a report from Leavenworth, Kan.: "Since camp-meeting four have united with the church, two more are waiting to be received into the church, and three desire baptism."

TEN persons, five of whom are colored, have lately accepted the truth in Independence, Kan. It is thought a little effort among the colored people there might result in the organization of a church.

Christian Liberty

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

Experiences at Ottawa, Canada

It has been officially stated that the Lord's Day Alliance represents all the churches, Protestants and Catholics, and that both Protestants and Catholics want a Sunday-observance bill.

In the *Telegraph* of St. Martins, New Brunswick, a brief article appeared January 15, from which we quote as follows: "In the Catholic church of this diocese yesterday was read a pastoral letter by Bishop Casey, in which the people were urged to sign a petition asking the Canadian Parliament for legislation according to the views expressed by Catholic bishops of Canada in their recent communication to the minister of justice concerning the proper observance of a Christian Sunday."

From an article which appeared in the Ottawa *Evening Journal*, February 5, entitled "For Sunday Observance," we quote the following: "It is understood that the minister of justice will introduce next session of Parliament a Sunday-observance bill. The legislation will be on the lines of the draft bill presented to the government by the executive of the Lord's Day Alliance, and indorsed by all the churches, Roman Catholics and Protestants, as well as by the labor bodies of the Dominion."

This shows clearly that Protestantism in Canada has stretched her hand across the gulf, and has grasped the hand of the Roman power. We are doing what we can in a proper way to oppose the proposed Dominion Sunday law, and to enlighten the people upon this matter of religious liberty. We have in our office at Ottawa over six thousand signatures to the petitions opposing the bill, and more are being received from all parts of the Dominion.

By invitation I spoke last Sunday to an audience of men in the Jewish synagogue, on the subject of religious legislation. After carefully considering the matter, they agreed that the principles upon which we stood were correct. They are signing petitions opposing the Sunday bill.

It has been announced that Parliament will open the eighth of March. We have the assurance that God will work in behalf of his people if they will call upon him in faith. Let all unite in earnest prayer that God will restrain the forces of darkness, and that the warning may soon be given, not only to Canada, but to all the world.

W. H. THURSTON.

The Inter-Church Conference on Federation at Baltimore

PURSUANT to announcement, an Inter-Church Conference on Federation was held in the city of Baltimore under the auspices of the local Ministerial Union, on Tuesday, January 30, at the Eutaw Place Baptist church. The conference was confessed to be the direct "fruit of that most significant and world-reaching Inter-Church Conference on Federation held in the city of New York during the month of November." The presiding

officer, W. H. Dunbar, D. D., president of the Ministerial Union, said, in answer to the question, Why this gathering of the representatives of the church of Jesus Christ to-day?—

"First, it is a sign of a growing systematic union of the churches of Jesus Christ in our midst.

"Second, it is the result of the advancing spirit of the church of Jesus Christ to evangelize the world for Christ.

"Third, it bears testimony of the union of purpose on all the essentials of Christian creed and fellowship.

"Fourth, we are gathered to concentrate our powers to unify the influence of the church in molding public sentiment and creating the demand for more effectual legislation.

"Fifth, we are met to exemplify the unity of Jesus Christ as expressed in the words, 'One is your Master.' 'All may be one, as I and my Father are one.'"

Then followed, in the order set forth by the neatly arranged and printed program, the reading of papers bearing the marks of careful arrangement and earnest study. The one significant note of the entire conference was the labored effort to unify the hopelessly divided human creeds of the professed Christian church. But alas! human federation is not divine union. Human compacts and agreements are not the bonds of divine life. All that the human can do is to confederate around a human standard called a creed, or denomination, or ritual, which is but the worship of an image on paper. Isa. 8:11-13. Union *in and by and through* Jesus Christ is the only union that possesses the power of the life of God.

It is as true as it is sad that the churches of this day are centering their efforts and marshaling their forces around man-made standards, around human institutions which have their origin only in pagan and papal philosophy. But, thank God, there are many yet in all these confederacies who cleave to the gospel alone to save, who believe in the true gospel methods for reforming and warning the world. While they mistakingly are holding to human institutions, they believe in no power save the Spirit to regenerate hearts, no means save the Word of God to enforce the claims of religious conviction upon men. It is for these that the Lord is offering a last warning, saving message.

Out of all these organizations, out of the world of sin, from every nation, God is calling a company washed by the blood of the Lamb by faith, who will stand loyal to God and his law in the closing conflict. Now is the believer's time to work.

V. H. LUCAS.

Religious Liberty Notes

THE Ottawa Evening Journal of Jan. 30, 1906, in commenting upon the resolution of the Protestant churches to have religious instruction incorporated into the public schools, plainly indicates where it thinks the children should be taught religion. It says: "A committee representing Toronto Protestant churches has passed a resolution calling for fixed periods of religious instruction in the public schools, which looks like progress backward. If there is anything

in Protestantism, it is individual responsibility to conscience, which we imagine includes the doing of one's duty to one's children at home."

January 30 Mr. Stump, of Allegany, Md., introduced a bill into the Maryland Legislature at Annapolis, Md., exempting from the provision of the Sunday law of that State druggists, hotel-keepers, and newsboys.

The Ottawa Journal of February 5 says that the Protestant and Roman Catholic Churches, and also the labor bodies, will unite in presenting a Sunday bill in Parliament. Why should not Rome accept of the Protestant's hand which reached across the gulf in forming such an alliance as this?

We are in receipt of a copy of *The Progress*, of Minneapolis, Minn., bearing date of February 3, which contains an interesting first-page article on Church Federation, by Elder H. F. Phelps. The article occupies over one column in space, with large headlines. Why should not our people everywhere make use of the public press in presenting the truths for this time while the columns of the press are wide open to receive them?

There is a case to be tried before the United States Supreme Court sometime between March 12 and 20 next, to test the constitutionality of the Georgia Sunday law. It came about in this way: Something over a year ago Superintendent of Trains J. N. Seale, of the Southern Railway Company, was convicted on the charge of running freight-trains on Sunday, and was fined one thousand dollars. He was refused a new trial, and the State court was sustained by the Georgia Supreme Court. As indicated above, the case has been appealed to the United States Supreme Court on the ground that the Georgia law prohibiting the running of freight-trains on Sunday is unconstitutional, because it interferes with interstate commerce, and no legislative body has a right to regulate State commerce, except the Congress of the United States.

Dr. Nicholson, of the Trinity M. E. Church, of this city, addressed the Preachers' Association at the Y. M. C. A. the 6th inst. Among other things, he said that Sunday laws had been declared constitutional by the Supreme Courts of twenty-five States in which the principle had been tested, and that the first amendment to the Constitution was against the establishment of state religion, that the fathers of this country were familiar with the impediments of state religion, and that the Constitution prohibits such an alliance of church and state, "but it does not follow that the state is indifferent to religion and its institutions." It is remarkable how the enemy has succeeded in blinding the minds of men concerning the principles upon which this government was founded. The facts are that our forefathers understood very keenly the meaning of a union of church and state when that first amendment was framed, because they had plainly before them the examples of intolerance of colonial times.

K. C. RUSSELL.

THE right to rest is not more sacred than the right to work. The right to work is fundamental in individual welfare.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Duty of Our Churches to Our Youth

HORACE MANN, the great educator, said that there were three fundamental propositions upon which the common schools of our country rest. He stated these as follows:—

1. "The successive generations of men, taken collectively, constitute one great commonwealth."

2. "The property of this commonwealth is pledged for the education of all its youth up to such point as will save them from poverty and vice, and prepare them for the adequate performance of their social and civil duties."

3. "The successive holders of this property are trustees, bound to the faithful execution of their trust by the most sacred obligations; and embezzlement and pillage from children have not less of criminality and more of meanness than the same offenses perpetrated against contemporaries."

Surely these are great and true propositions. They are recognized as the fundamentals of the whole educational system in this government. These principles should hold just as true for the church and its work as they do for the government and its work. "The work that lies next to our church-members is to become interested in our youth." This is tantamount to saying that the property and means of our church-members should be pledged for the education of our youth up to such a point as will save them from poverty and vice and prepare them for life service in the cause of truth. But we are asleep in this matter, and do not realize its importance. As a people we fail to sense the sacred obligations that rest upon us. We should have schools wherever there can be found children to send to them. There should be an earnest effort to see that all our children and youth are educated. "The church is asleep, and does not realize the importance of this matter of educating the children and youth. 'Why,' one says, 'what is the need of being so particular to thoroughly educate our youth? It seems to me that if we take a few who have decided to follow some literary calling or some other calling that requires a certain discipline, and give attention to them, that this is all that is necessary. It is not required that the whole mass of our youth should be so trained. Will not this answer all essential requirements?' No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? . . . We can not determine which one of a family will prove to be efficient in the work of God. There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of our schools that they may be inspired to become laborers with God. They all need an education that they may be fitted for usefulness in this life, and qualified for responsibilities in both public and private life. . . . Let a fund be created by generous contributions for

the establishment of schools for the advancement of the educational work."

Surely if the work that lies next our church-members is that of education for their youth, looking after the lambs of the fold, we must pledge to this work our heartiest support, our loyal sympathy, and our property.

If it is to be considered as criminal for the people of the commonwealth to rob their children of the education which belongs to them to fit them for the affairs of this world, what can be said when we rob our children of that training which fits them for a life in the world to come, as well as for usefulness in this life? When we realize these principles as we should, all our school work will take on a spirit of advance.

FREDERICK GRIGGS.

Training-School Finance

(Concluded)

Guard Carefully Every Expense

TAKE the "taxes and insurance" account. Some of our schools have made the mistake of acquiring too much city property, or else have made too many improvements on other land, and are compelled to pay from five hundred to one thousand dollars per annum for taxes, and about half as much for insurance. Schools with home accommodations for from sixty to seventy students should plan to keep the average cost per annum for taxes and insurance down to less than five dollars a member.

Then there is the salary account. Competent teachers must be secured in order to make the school successful, and to satisfy the students who come. The teacher usually has the misfortune of being employed eight months out of the twelve, and then at a low wage. The laborer is worthy of his hire. It requires great forethought by the Board to select persons who will labor early and late just as if the work were their own. This class of teachers will enable a school to get along with very little other paid help, provided the Board will plan just right. Have students do all the work under experienced workmen. Do not employ too many teachers, but select them well.

The fuel expense is an item that should be constantly watched by the manager. Plan for the use of the least expensive fuel that will answer your purposes. Oil can be used cheaply and successfully in some localities.

Various other expenses, such as repairs and improvements, lights, water, printed matter, and laundering, must of necessity be reckoned with and included when a rate for board and residence is made, but curtail every possible expense so as to establish a price that will be safe to the school, and also within the ability of the parents to pay.

Instruction, Order, and Discipline an Aid to Finances

Even indifferent students do not wish to remain at schools loosely and carelessly managed. The principal must be one who is able to command the respect of the students in every capacity of approach. Discipline and order in the schoolroom and in the school homes promote solidity of the entire fabric of school work both in and out of the recitation rooms. System, order, spirituality, and teaching by persons of force and

character who know their subjects, have an important bearing on attendance, and therefore upon the finances of the school.

A Different Order of Things

Advertise the school by doing your work thoroughly and successfully during the school year. Pray much and work hard. During vacation, send out some teachers to mingle with the churches and visit those who have children old enough to attend your school. Be prepared to answer questions like these: Why aren't public schools good enough for our children? Why not keep our children at home and not send them to school at all? What are the reasons for sending our children away from home to the conference school? Aren't the temptations greater at such a school than at home? The parents must have the knowledge that their daughters will be protected from improper associations with young men, and be just as safe as they would be at home, if our schools are to merit the confidence of fond mothers. All these things will encourage attendance and aid in the finances. And the different order of things consists in this, that since we receive no endowments, we must learn to run our schools within our income. "It would be better, far better, to close the school until the managers learn the science of conducting it on a paying basis." — "Testimonies," Vol. VI, page 211.

H. G. LUCAS.

San Fernando, Cal.

Manual Training—A Personal Experiment

THE Lord has given us so much and such definite instruction concerning the importance and necessity of manual training that little more need be said to our teachers on this point, but a little personal experience may help some one who is beginning this work.

When first studying the subject of Christian education, I plainly saw the necessity of this feature, but for two years I knew not how to introduce it into my school, nor what to introduce. I had a large school and many grades, and was already crowded with work; and I finally said manual training could not be carried on where one had a large school and all grades. However, the third year I determined to attempt it.

The next difficulty that confronted me was, what to teach! Looking over my list of accomplishments, I found I really knew nothing in the line of manual training well enough to teach it or make it a source of training. I could sew a little, but had never had a regular course, and could not make out one. However, I started in on quilts as a safe proposition, requiring the pupils to cut their own blocks. I found that many of the larger ones could not take a square pattern and cut a block from it, laying it straight on the cloth. Many excellent spiritual lessons were taught on following our Pattern exactly.

The first quilt sold for two dollars and a half. We pieced others for missionary boxes.

But I had large boys who could not be kept on sewing. Chair caning suggested itself; but I knew nothing about it myself. A visit to Chinatown and diligent inquiry, together with fifty cents, procured a bunch of cane. An interested brother made me a frame with holes

bored along the sides and ends; and with a chair for a model, I began. Before late bedtime, my frame was filled with a fair specimen of caning. Next day I taught two of my larger boys, and they in turn taught others. There are always chairs to repair. Such work teaches the child neatness, carefulness, and how to keep in repair the chairs in his own home at least. Any one can learn as I did. As a source of revenue, it is not bad. We bought all our material for the industrial department with the money earned in this way, and the excellence of the work procured us the repairing from both the furniture stores in town.

To those of our teachers who are unable to secure the cane, or who desire cheaper work, let me suggest trying binding twine, such as is used on harvesters. Brush the twine over with boiled flour paste, dry, and varnish.

It seems to me that the ability to make and keep in repair the common articles of necessity about the home, to learn to be dependent upon one's own resources, no matter where placed, is one great object of this manual training.

We are preparing our pupils to give this message in many parts of the field. Give them the manual training that will enable them to provide for their necessities wherever placed, and to utilize the material that is everywhere present, waiting a trained hand and mind to make it useful or a thing of beauty.

I will next speak of basket making.

MINA MANN.

Hanford, Cal.

Notes

THE announcement and program of the second biennial session of the Northern Union Conference, March 1-11, contains as a part of its institute work this topic, "How to Make the Spiritual, Industrial, and Intellectual Work of Our Academies and Church-Schools a Success." The discussion is to be led by C. L. Kendall and O. O. Bernstein.

Some months ago attention was called to the little pamphlet which was gotten out by our Mission Board relative to our missions. This pamphlet can be obtained by addressing the secretary of the General Conference, Elder W. A. Spicer, Takoma Park Station, Washington, D. C. It is very suggestive and helpful for our teachers in their geography work. If it has not been obtained by any of our teachers, it will be profitable for them to get it to assist in their work.

At the Central Union Conference recently held, the following papers were presented on educational subjects: "Influences Which, if Allowed to Work, Will Kill the Church-School Movement in a Short Time," by Prof. Floyd Bralhar; "What Should Be Done to Raise the Standard of Our Church-Schools," by B. E. Huffman; "The Need of a Strong Corps of Teachers," by Mary Zener. The session of the conference devoted to the educational work is reported to have been an interesting and profitable one. We hope to have full reports of the educational work taken up at all the union conferences which are being held this year.

At the meeting of the Atlantic Union Conference in November, it was voted to accept the offer of Elder S. N. Haskell

to issue a special educational number of the *Bible Training School* for the purpose of raising a students' fund. Twenty thousand copies of this little magazine were authorized with the purpose of having the brethren and sisters throughout the union conference take these magazines and sell them, and turn the proceeds, which are seven cents a copy, into a fund for assisting young men and women in attending school. This would bring in about fourteen hundred dollars, which would be a very substantial help in the matter of enabling young men and women to attend our training-schools. The disposition of these magazines, which are only about three per member for the whole union conference, is not an irksome task if all are united in taking hold of the matter, and it would appear to be a suggestion which could be profitably followed in many of our union conferences.

We should be very glad to receive short articles upon practical phases of our school work from the teachers in all classes of our schools, for the Educational department of the REVIEW. We believe that there are many suggestions which teachers could make that would be of much help to others. Certainly if a teacher is successful in some particular phase of his work, and does not do all that he can to spread the knowledge of the successful methods which he employs, there is a lack of co-operation. Every progressive teacher is pleased to get the very best suggestions possible upon various phases of his work, and it would seem, if no one has suggestions to make, that there is a lack of progress in our work. We believe that our teachers in the training, intermediate, and church-school work as a whole are earnest, enthusiastic workers, and it would seem as if there might be many helpful suggestions to be offered from time to time concerning practical phases of the work. We hope to receive more of these.

F. G.

Current Mention

—A threatening eruption of Mount Vesuvius is in progress. The Funiculare Railway track leading up to the crater has been damaged in a number of places, and the principal station is threatened with destruction.

—Confirmation of reports of loss of life by a tidal wave following a submarine earthquake on January 31 has been brought to Panama by the steamer "Quito," from Guayaquil. On January 31 several coast villages in the department of Cauca were destroyed, and more than fifty persons were killed or drowned. On the same day an earthquake lasting seven minutes was felt in the interior of Colombia.

—At a meeting of Methodist editors, publishers, and managers of the United States in Cincinnati, February 14, it was decided that every printing establishment controlled by the Methodist Book Concern shall hereafter be run on the "open-shop" plan, making no distinction between union and non-union workers. The decision applies practically to the printing plants in Cincinnati, Chicago, and New York. It was declared by those

who spoke that since the open-shop plan had been introduced, there had been better service in every way, and that it would be absurd to think of ever restoring the alliance with the unions.

—Thomas W. Lawson, the Boston financier and writer on "frenzied finance," who is making a fight for the control of two big insurance companies, the New York Life and the Mutual Life, claims to have 50,000 proxies given him by policy-holders in these companies, and has secured the signatures of seventeen State governors to a petition for a general investigation of New York life insurance companies. A prominent New York lawyer, Mr. Samuel Untermyer, is reported to be Mr. Lawson's legal adviser.

—The sentiment in Europe against interference by the United States in Old World politics is voiced by a Berlin paper, the *Koelnische Volks-Leitung*, organ of the clerical (Roman Catholic) party in the reichstag, which has great influence in German politics. The occasion of its present utterance is the part the United States is taking in the conference over Morocco. If the United States proclaims a Monroe doctrine for the Western hemisphere, it says, Europe must proclaim a similar doctrine debarring the United States from the Eastern hemisphere.

—A campaign has been started in Paris against the use of absinth, an intoxicant more deadly in its effects than whisky. A press dispatch says: "The trades unions of France, especially of Paris, aided by the leading members of the Left Deputies, are getting up a national petition for the prohibition of the manufacture and sale of absinth. The petition will be signed by a large number of prominent members of the Academy of Medicine. The petitioners point out that absinth kills tens of thousands of people annually. More of it is consumed in France than in the rest of the world put together, and it is causing epilepsy, tuberculosis, madness, and crime."

—Mr. W. D. Hunter, who is in charge of the government's investigation of the cotton-boll weevil in the South has returned to Washington with a report which indicates that the problem of maintaining the price of cotton may safely be left to that insect for solution. He says: "Our latest reports show that the weevil this year has made his customary advance of fifty miles eastward. The unfavorable part of the present situation is that the late advance puts the pest in the lowlands along the Mississippi River, where conditions are most favorable to its existence. In Texas the low, wet sections were the ones that suffered most, and that have failed to rally after being once infected. Such are the lands along the Mississippi. In western Louisiana there was a belt in which no cotton was grown—a great timber belt. We endeavored to keep the boll weevil from getting past this belt, but have failed. The Mississippi River can not be regarded as a barrier, as the weevils have been known to fly twenty-five miles with a favorable wind, and as there is much traffic across the stream, it is sure to be carried in baggage." It is only a question of time, says Mr. Hunter, when all the cotton-growing States will be affected.

NOTICES AND APPOINTMENTS

Union College Canvassers' Institute

UNION COLLEGE will hold a canvassers' institute at the close of the winter term, beginning Tuesday, February 27, and lasting one week. It will be conducted by Brother G. Phillips, the veteran canvasser and instructor, who did such excellent work last year at the Union College institute. He will be assisted by the State agents of the surrounding conferences. Conferences having students in school, whether they belong to the Central Union or not, are invited to send their agents to the institute to look after their interests in securing canvassers for their respective fields. Canvassers not attending the college are cordially invited to come to the institute.

C. C. LEWIS.

Notice!

As some have spoken of *The Missionary*, published at Cliff Island, Maine, and wondered why it has not been mentioned in the REVIEW, I will try to explain. *The Missionary* was at first confined largely to the home field, but for the last four months the publishers have been trying to put clubs into all the hospitals, as far as they have had workers who could do so.

The publishers have the moral support of the Maine Seventh-day Adventist Conference, a resolution to this effect having been passed at our late camp-meeting, and published in the *Atlantic Gleaner*.

Their plan is to have workers in every State, to labor for the people and to awaken an interest in this work for the hospitals. The publishers will be glad to give further information to any who have a desire to help in this good work. Address *The Missionary*, Cliff Island, Maine.

S. J. HERSUM.

The Spring Term at Union College

THE spring term at Union College begins Wednesday, February 28, and continues twelve weeks, closing May 22. It is the best time of the year for study. The classes are smaller, the unquiet elements will have largely dropped out, and the teachers can give more and better attention to those who remain. The following new classes are due to be organized, if there is a demand for them, as there doubtless will be: Bible nature, beginning algebra, commercial law, church-school methods, school management, school gardening, hydrotherapy, poultry keeping, and sight singing. Book-keeping and typewriting are pursued individually, and may be taken at any time. No better opportunity can be found for instruction in instrumental music, and the pupil can begin at one time as well as another. Subjects taught: piano, voice, organ, pipe-organ, violin, guitar, mandolin.

Besides these subjects, in which students may start at the beginning, the entire program, covering a wide range of subjects and including all grades above the seventh, is open to the student's choice, and affords him opportunity for review or advance work according to his needs.

The German, Danish, and Swedish departments will be in full operation, and they are doing excellent work.

For further information in regard to the school, address the President of Union College, College View, Neb.

An Explanation

SOME have written inquiring why they have not received the report of the medical missionary convention at College View. We are sorry it has taken so long to get this out. It is now in the printers' hands, and we expect it will soon be ready for distribution, when copies of it will be at once mailed to all who

have requested them. Any others who desire the valuable matter contained in this report should send in their orders at once, as only a limited number are printed. Ten cents a copy will relieve the General Conference of the expense of publication.

J. E. FROOM, M. D.

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.

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.—Married man to work on farm by the year, one who has had experience in farming and caring for stock. Good home and permanent place. Address H. W. Miller, R. F. D. 2, Battle Creek, Mich.

FOR SALE.—Relinquishment of 160 acres; soil rich black and fertile. Plenty of water. Irrigation not necessary. Climate delightful. Price, \$600 cash, if sold at once. One of the best. Address C. T. Kromer, Chesaw, Okanogan Co., Wash.

WANTED.—A brother and sister in the faith, the latter as housekeeper, and the former to care for a horse and chickens, etc., and in the afternoon to do mission work. A child no objection. Good references required. Address Box 50, Fishkill on the Hudson, N. Y.

FOR SALE.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$1.00; 5-gal. can, \$3.50. Send for sample. Also finest whole-wheat flour in America. Write. Address E. W. Coates, 535 W. 110th St., New York, 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.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and we urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

C. F. Volz, R. F. D. 1, Nabb, Ind., a large supply of our periodicals and tracts.

Berley W. Tinnerman, R. F. D. 2, St. Marys, Ohio, *Signs, Watchman, Life Boat, Instructor*.

Celestia Midkiff, Sec. Y. P.'s Society, 1115 Fourth Ave., New Brighton, Pa., *Signs, Life Boat, Instructor, Little Friend*, and tracts.

Address

THE post-office address of Elder D. T. Shireman is 402 W. Fifty-third St., New York City, N. Y.

Change of Address

THE buildings on the portion of the street where the Pennsylvania Tract Society is located have been renumbered, and the address of that society is now 5019 Arch St., Philadelphia, Pa., instead of 5017, as formerly.
V. H. Cook, Secretary.

Obituaries

CUTNEY.—Died at Freshwater, Cal., Jan. 1, 1906, after an illness of seven days, Clara Ellen Cutney, aged 3 years, 5 months, and 20 days. We laid our loved one away to await the Master's call to life and immortality.
M. C. PORTER.

CRAWFORD.—Died near Winamac, Ind., of brain fever, Ruth Wesley, only child of Charles and May Crawford, aged 1 year, 5 months, and 14 days. The funeral service was conducted by the writer in the United Brethren church at Grass Creek, Ind.; text, Amos 4:12.
B. HAGLE.

NICOLA.—Died Jan. 8, 1906, of diphtheria, Mary Nicola, daughter of Amos Nicola, aged nearly 12 years. Her grandparents, with whom she had lived for several years, feel their loss very deeply. How precious it is to be able, at such times, to come to the Source of all comfort.
J. J. GRAF.

JAYEARS.—Died at Frisco, Ark., Jan. 30, 1906, Ellis F. Jayears, the only child of Mrs. Bettie Harrison, aged 2 years, 6 months, and 28 days. He was a bright little boy, but he is now held by the bands of death until the Life-giver shall come, and all those that sleep in Jesus shall be raised. Words of comfort were spoken by the writer.
J. S. ROUSE.

HERRON.—Died at her home near Bowling Green, Ohio, Jan. 26, 1906, Sister Laura Herron, aged 59 years, 8 months, and 10 days. She was born May 16, 1846, and lived and died on the same place. She had been ill about one year, and was willing to go to her rest. She left a husband and two daughters to mourn their loss. Words of comfort were spoken by the writer to a full house.
JOHN P. GAEDE.

FRICTS.—Died at Springdale, Ark., Jan. 18, 1906, of heart failure, Sister L. D. Fritts, in her eightieth year. She accepted present truth about twenty years ago, under the labors of Elder Wood, and lived an exemplary life. Sister Fritts leaves five children and many grandchildren, besides other relatives, to mourn their loss. On the funeral occasion words of comfort were spoken by the writer.
M. D. HARTANBERRY.

JENKINS.—Died at College View, Neb., Jan. 7, 1906, of pneumonia, Sister E. B. Jenkins, aged 87 years, 9 months, and 17 days. She was the mother of nine children, grandmother of thirty-five, and great grandmother of seventeen. Five of her sons survive her. Her last moments were spent in repeating scriptures, especially from the book of Revelation. Elder J. S. Hart spoke at the funeral.
J. J. GRAF.

WILSON.—Died at his home in Royal Center, Ind., Jan. 20, 1906, of pneumonia, Charles D. Wilson, in his sixty-sixth year. Brother Wilson accepted Christ as his Saviour nearly three years ago, and began to study the Bible. He died in the faith of the third angel's message. A wife and twelve children are left to mourn. The funeral service was conducted by the writer, assisted by Brother Thomas Harrison; text, 1 Thess. 4:13-17.
B. HAGLE.

SANDERSON.—Died at Athol, Mass., Jan. 23, 1906, of pneumonia, Catherine Augusta

Sanderson, aged 59 years, 1 month, and 9 days. Sister Sanderson was converted when about sixteen years old. Three years ago this coming spring she accepted present truth. Her constant burden was that others might see and accept the truth which was so precious to her. She leaves three sons and two daughters to mourn their loss. Remarks were made at the funeral by the writer.
A. E. PLACE.

GILFORD.—Died at the home of his niece, Lodema Troutner, in Buffalo, N. Y., Nov. 21, 1905, John Gilford, in his seventy-fourth year. Brother Gilford suffered for a long time with throat and lung trouble. He was a member of the Titusville (Pa.) Seventh-day Adventist church for a number of years. While sitting in his chair he passed away quietly. His remains were taken to Troy Center, Pa., and laid beside those of his wife, to await the coming of the Life-giver to call for his own.
A. G. WARNER.

WOODBURY.—Died at the home of Dr. Jenkins, at College View, Neb., Dec. 28, 1905, Mercy C. Woodbury, aged 66 years, 10 months, and 14 days. She united with the Seventh-day Adventist church at College View, Neb., in 1904. She was a firm believer in the truths taught by that people, and loved to talk of the coming of Christ. She bore her suffering with Christian fortitude, and had no fear of death. Words of comfort were spoken by the writer from Rev. 21:4.
J. S. HART.

WOODS.—Died at Moores Store, Va., Jan. 9, 1906, Elizabeth Woods, *nee* Martz, aged 80 years, 9 months, and 26 days. Sister Woods died quite unexpectedly, of heart trouble. She was the wife of Elder George W. Woods, who preceded her to the grave about six years ago. She is survived by five children, three girls and two boys. Sister Woods was a good woman, an indulgent mother, and a kind neighbor. The funeral sermon was preached by the writer, by request, from Luke 2:29, 30, Elder A. C. Neff assisting in the services.
R. D. HOTTEL.

COWAN.—Died in Denver, Colo., Jan. 18, 1906, of pneumonia, Mrs. Sarah E. Cowan, aged 78 years, 7 months, and 19 days. Her husband, Miles Cowan, died in Jefferson County, Colorado, in 1876. She became a member of the Seventh-day Adventist church in Denver, Colo., about fifteen years ago. Her consistent life gives us the assurance that she will soon rise in that glorious resurrection morning. She leaves five children, two sons and three daughters. The funeral service was conducted by the writer in the Seventh-day Adventist church in Denver.
G. W. ANGLEBERGER.

HOLIDAY.—Died near Harrison, Clare Co., Mich., Jan. 11, 1906, of nervous prostration, Mrs. Flora A. Holiday, wife of William Holiday, aged 47 years, 9 months, 22 days. The deceased accepted present truth about thirty years ago, and died with a firm belief that the Lord would soon come, and raise her from the dead; that belief was sufficiently strong to rob death of all its terrors. She leaves a husband and two daughters, who hopefully look forward to a glad reunion when Jesus comes. Words of comfort were spoken by the writer from Ps. 116:15.
M. C. WHITMARSH.

NICHOLAS.—Died at her home near White Rock, O. T., Jan. 17, 1906, of Bright's disease, Sister Serena Nicholas, aged 56 years. In 1895, one year after coming to Oklahoma, she accepted present truth under the labors of Elder E. T. Russell, and though isolated from those of like precious faith the greater part of the time, she was steadfast in her love of the truth, and her life was that of an earnest, devoted Christian. A husband and seven children are left to mourn. The funeral was conducted by the writer at the United Brethren church in White Rock, and was attended by a large number of sympathizing friends and neighbors.
JAS. KLOSTERMYER.



WASHINGTON, D. C., FEBRUARY 22, 1906

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

THE article in this week's issue closes the series which we have been publishing under the title "Lessons from the Life of Solomon." We are confident that many have been greatly benefited by the instruction contained in these articles.

It is quite possible that some may have entertained the fear that the decision on the part of so many helpers to engage in work elsewhere, on account of recent instruction received, might embarrass the managers of the Battle Creek Sanitarium. Such will be relieved by reading the following announcement made by the management:—

The present number of helpers at the Battle Creek Sanitarium is somewhat larger than is really necessary for the work at this season of the year. On this account all who feel a duty elsewhere are being encouraged to accept such of the numerous calls for help which are being constantly received as may seem best suited to their qualifications and tastes.

It is attractive in appearance. It sets forth sound principles in a readable manner. It contains a message greatly needed at the present time, and conveys that message in a way to command the attention of thinking people. It will surely meet with favor both among our own people and among all who are open-minded toward the truth. This is our verdict concerning "Liberty," the pamphlet just issued by the Religious Liberty Bureau. It is the same size as *Life and Health*, thirty-two pages and cover, well illustrated, and filled with short articles dealing with present issues. This pamphlet is so prepared that it can be used anywhere in the United States, and it will sell readily. We wish a million copies of this valuable publication might be placed in the hands of the people in the near future. The retail price is five cents a copy, subject to discounts to tract societies. Order through the usual channels.

It would be well if the makers and the administrators of the laws of free America would give heed to a proclamation made by one of the rulers of the Old World nearly half a century ago. In a proclamation issued in 1858 Queen Victoria of England gave utterance to the true principle of religious liberty in the following statement:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with

gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

THE following paragraph appeared in the *Washington Post* of February 15:—

A petition, signed by five thousand persons, protesting against the enactment of the bill to further protect the observance of the Sabbath in the District of Columbia, was presented to the House District Committee yesterday by the Religious Liberty Bureau of Washington. The petition was signed by citizens of every State in the Union. The petition opposes the bill because "it is not only subversive of one of the fundamental principles of our government, that of religious freedom, but it would be taken as a precedent for further legislation of the same character, and in the end lead to religious intolerance and persecution."

There also appeared in the *Post* of February 17 this additional paragraph:—

A resolution signed by nearly two hundred business men and residents of Georgetown, favoring the Allen bill, which provides for a stricter observance of Sunday in the District, was sent to the commissioners yesterday morning. Since the commissioners gave a public hearing on the bill about a week ago, their mail has been flooded with letters of protest against its enactment. Among the several hundred letters received in the last five days, not more than five or six contained any favorable mention of the "Sunday closing."

THE *Catholic Mirror*, an official organ of the papacy in this country, expresses the mind of the Catholic Church in the matter of the use of liquor and cigars, as follows:—

There is a bill before the Maryland Legislature to stop the sale of cigarettes. However beneficial such action might be to the health of the State, we can not see that the reasons in its favor are any stronger than those for preventing the sale of liquor. Both may be used in moderation and with few ill effects. It's the abuse that hurts, and all good things may be abused.

And it is the moderate use of liquor and tobacco that leads directly to the "abuse" or "immoderate use" of them. This is not true of a food, but only of a stimulant. Such articles can not be indulged in at all without making a draft on the nerve force which demands a constantly increasing amount of the stimulant to prevent nervous collapse. Such indulgence, however moderate, tends directly to the ruin both of body and of

soul. The traffic in these things is something the Christian church can not countenance in the least. The temperance principles of the Roman Catholic Church encourage intemperance.

WE are again compelled to ask those who advertise for literature for missionary purposes to examine carefully what they receive in response to their calls. If those who advertise for periodicals and tracts for distribution receive any other matter than our well-known publications, it will be safe to give it a place in the waste-basket. It is not worth while to read, much less to circulate, the productions of some who make a profession of the truth, but are working against it.

A Call to Earnest Prayer

IN our efforts to enlighten the people concerning the principles of religious liberty and to defeat the Sunday bills now before Congress, we should not neglect at our special religious liberty services Sabbath, February 24, to seek the Lord unitedly and earnestly in prayer that he will hinder any legislation that would interfere with his work. Let time be given for a number of earnest prayers. We may labor and give of our means to help in the work, but unless our souls are drawn out for the power of the Holy Spirit to attend the efforts put forth, our work will prove fruitless.

The Bible exhorts us in a special way to pray for rulers and those in authority, and we have signal examples in the Bible showing how the Lord has interposed in behalf of his people in response to earnest prayer. Let us pray!

K. C. RUSSELL.

A STATEMENT which ought to mean financial prosperity for the cause of present truth, is the following from Mr. William E. Curtis, in an article concerning crop values in the United States: "Secretary Wilson shows that the total value of the farm products for the last year was \$6,415,000,000, and that every sunset during the last five years has registered an increase of \$3,400,000 in the value of the farms of this country, and every month has piled this value upon value until it has reached \$102,000,000,000. That portion of the national debt bearing interest is equaled by the increased value of farms in nine months, and the increase for a little over a year balances the entire interest- and non-interest-bearing debt of the United States.' In other words, there is not money enough in this country to pay for the crops of its farms this year, and there would not be, even if all the bonds of the United States now outstanding were added to its gold, silver, and paper currency. As the secretary says: 'The farmers of this country have had the most remarkable series of years of prosperity that has ever come to the farmers of any country in the annals of the world's agriculture. Production has been unequaled, and its value has reached the highest figures ever attained. Farm crops have never before been harvested at such a high general level of production and value.'