


The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, MARCH 1, 1906

New Testament Indorsement of the Perpetuity of God's Law

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Matt. 5:17, 18.

For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ. Rom. 2:12-16.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God. Rom. 3:19.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. Rom. 3:31.

So that the law is holy, and the commandment holy, and righteous, and good. Rom. 7:12.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. James 2:8-12.

Our Publishing Work

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

See last paragraph on this page for instructions where to order.

THE latest religious liberty publication is the thirty-two-page pamphlet entitled "Liberty," of which full announcement has already been made. The price is 5 cents a copy.

Will those who have been inquiring for copies of the Special Testimonies which have been printed at various times, please read carefully the article headed "Special Testimonies," on page 22 of the REVIEW of February 15?

HAVE you read and are you aiding in the circulation of that most valuable book, "Ministry of Healing"? Its mission is to encourage and benefit every sin-sick or physically sick individual. Lend it a hand. Price, \$1.65, if sent by mail.

ALL the year round there is a continuous and general demand for the small books which contain Bible truth. "Our Paradise Home," "His Glorious Appearing," and "Best Stories from the Best Book" are the ones which have the largest sale.

SPIRITUALISM is one of the most enticing delusions of these last days, and many people are led into its snares, little realizing its true nature. A careful perusal of the little book, "Modern Spiritualism," will put them on their guard, and disclose the real source of spiritual manifestations. Cloth, 40 cents; paper, 20 cents.

A CATALOGUE of our publications will be sent free to any one who requests it. It is valuable to those who desire to know what publications can be secured on the various points of truth. It contains an alphabetical list of all our books, and a numerical list of all the tracts and pamphlets in our various "Libraries," with prices of the same.

MANY who have read the series of articles recently published in this paper on "The Canon of the Bible" will perhaps wish to know where a copy of the revised edition of the Bible can be secured. To such we say that the American Standard Revised Bible is undoubtedly the best edition now in print, and it can be supplied in good, readable type, cloth bound, for \$1. Specify "American Standard" edition when you order.

OUR young people who would like to understand the first principles of photography, will be greatly helped in their work by Edison Driver's articles, entitled "Something about Photography," which will be published shortly in the *Youth's Instructor*. Those who are preparing for missionary work in a foreign field should have some knowledge of this art, so that good photographs of interesting scenes may be sent for publication. One can understand much better when a picture accompanies a description. The *Instructor* is full every week of interesting, helpful reading for youth. Price, 75 cents a year; 40 cents for six months. Address Youth's Instructor, Washington, D. C.

THE "Year-Book" for 1906 is now ready. Price, 25 cents.

ORDERS for publications are coming in most encouragingly. In fact, from the appearance of our shipping departments, we should often think it was December instead of March.

A CANVASSER in Pennsylvania has met with good success in selling "Coming King" in German. He has also found a ready sale for "Steps to Christ" among the Hungarian and Rumanian population.

THE history of "The Great Second Advent Movement" is truthfully, conscientiously, and interestingly told in Elder Loughborough's book, by the above name. Recent converts to the truth are especially urged to purchase and read this book. Price, \$1.50.

THE unexpectedly large demand for the new Special Testimonies, "Series B, No. 6," and "Series B, No. 7," has exhausted the stock so rapidly that our various publishing houses and branches, and we ourselves, have found it difficult to keep sufficient stock on hand so that orders could be filled promptly. A sufficient number will be printed to supply all. The two pamphlets will be sent, post-paid, for 10 cents.

THE present Sunday law agitation is giving opportunity for the circulation of literature, and we are receiving liberal orders for Religious Liberty Leaflets. The titles and prices are as follows: No. 1, "Principles too Little Understood," 8 pages, 38 cents a hundred; No. 2, "Sunday Laws; Their Origin, Nature, and Object," 8 pages, 38 cents a hundred; No. 3, "The Logic of Sunday Legislation," 8 pages, 38 cents a hundred; No. 4, "The Civil Sabbath," 12 pages, 55 cents a hundred.

SPECIAL effort is to be put forth this year on the two important books "Great Controversy" and "Desire of Ages." The truth for these times is most forcibly presented in "Great Controversy." Many of the Sunday-schools are to study the life of Christ throughout 1906, and no better work can be done by any one than to call the attention of Sunday-school officers and teachers to "Desire of Ages." They can be truthfully assured that no such a "help" for the study of the lessons is to be found elsewhere. Old, experienced canvassers who have of late been engaged in other work, ought to carefully consider what their obligations are in view of the light they have received, and in view of the present dearth of canvassers who can successfully introduce these important books.

Orders for any publication mentioned on this page may be sent to any conference tract society or to Review and Herald Publishing Association, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; 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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unto the Saints"**

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Editorial

Principle and Principal

THE makers of dictionaries tell us that *Principle* means "a settled rule of action," and that *Principal* means, among other things, "a capital sum of money, placed out at interest, due as a debt, or used as a fund." Some persons write *principal* when they should write *principle*, and other persons are governed by *principal* when they should be governed by *principle*. It is remarkable to what an extent *principal* will sometimes override *principle*. Property interests will often warp the judgment and dull the perception so that principles which are perfectly clear to an unprejudiced observer are utterly disregarded by those who claim to be loyal and true. Adherence to *principle* is better than adherence to *principal*. "The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold."

"Much Rubbish"

THE workers under Nehemiah were almost discouraged in their efforts to rebuild the wall of Jerusalem, not only because they were continually harassed by their enemies, but also because there was "much rubbish" to be removed. The energy expended in building with new material seems to yield much more encouraging returns than the time and strength consumed in clearing away "much rubbish;" but unless the rubbish had been cleared away, the foundation of the wall would have been insecure. It sometimes seems like a thankless task to

pay any attention to the "much rubbish" which unconsecrated hands have piled upon the true foundation, and yet many are building upon this worthless material, thinking that they have reached the solid rock. The "Higher Critics" have done nothing to advance the interests of the kingdom of God in the earth, but they have piled up "much rubbish" for others to remove. The advocates of the "New Theology" are simply dealers in "much rubbish." Those whose minds are so fruitful in the spiritualistic interpretations of revealed truth are simply obscuring the true light by filling the air with much dust and rubbish. O for a breath from heaven which will clear the spiritual atmosphere, and a heavenly flame which will consume all the rubbish which now seems to hinder the builders! "It is time for thee, Lord, to work: for they have made void thy law."

Some Wholesome Words.

THE recent public exposure of the sins of some men in high places has had at least one good effect: it has led to a recognition of the lack of moral soundness in many who have hitherto been regarded as leaders among men, and to some plain speaking concerning their abuse of the confidence in which they were held. This may act as a healthy stimulus to some who are under temptation to abandon the path of old-fashioned honor and honesty, but who have not yet actually committed themselves to a double life.

In the face of the tendency to gloss over the offenses of respectable transgressors of moral and civil laws the *Outlook* (New York) asserts with much emphasis that "the destroyers of hope and the wasters of moral wealth are the men who stoop to baseness from high positions, and make influence and power, which are in their keeping as trustees for others, the servants of their greed or ambition." With this verdict all candid thinkers will agree. Great confidence reposed in a man, and great opportunity afforded for influencing others in the right way, only increase the greatness of his infamy when he betrays that confidence and abuses that opportunity.

We quote a portion of the editorial in the *Outlook*, upon this subject:—

It is almost impossible to overestimate the shock to confidence, the disaster to hope, which have come in this country as the result of recent betrayals of trust

by men of prominence in public and business life, and it is a mischievous perversion of true compassion which makes respectability and position palliatives of moral offense. There is no offender so naked of excuse as the man who sins from the height of a great place, no betrayer of honor so base as he whose honor is so great that it becomes itself a capital for his use. The common offender is held back by no public opinion, kept in place by no pressure from others, sustained in temptation by no consciousness that others are leaning on him, and that if he defaults morally, misery and bankruptcy follow in the train of his collapse; on the contrary, he feels that he is detached from the moral life of the community, that what he does is of little account, that no man trusts him. The great criminal is not he who commits a crime of a magnitude which impresses the imagination, but he who turns traitor in the face of general confidence and universal respect, the man who does not break, at the risk of his life, into other people's houses and take their property, but seizes and wastes property put into his hands by men and communities because he is believed to be honorable. The magnitude of an offense is determined not by the daring with which it is committed nor by its rating on the statute-books, but by the measure in which it involves violation of trust, betrayal of confidence, use of the honor and authority bestowed by others, for selfish or base purposes. The individual soldier who goes over to the enemy is a traitor, but his treason is venial compared with that of an Arnold loved and trusted by his chief, holding a post of immense importance because of that confidence, looked upon as a leader by reason of a record of heroism. When such a man falls, he falls like Lucifer, and there is no measure to the infamy which blackens his name on the lips of later generations.

The only solid and permanent foundation for a life of uprightness is a conscientious observance of the precepts of that law which is "holy and just and good." When for the sake of personal advantage one begins to play fast and loose with the eternal principles of truth revealed in the Word of God, and to accept technical interpretations of the laws of the land as his standard of righteousness, he has prepared the way for moral bankruptcy.

Much which has been done in secret, with little thought of exposure, is now being proclaimed upon the housetops, and nearly all who have been condemned by public opinion as guilty have worn the cloak of religion. This is a sign of the times. Those who in the perilous times which characterize "the last days" are indicted by inspiration under eighteen

different counts, are described as "having a form of godliness, but denying the power thereof." From such we are told to turn away.

In Old London Once Again

AN hour ashore in good old England, and the miseries and discomforts of sea travel to a poor sailor were all but forgotten. It has been an open winter in England, and though it was but the first of February, the fields were green. At Aston Hall, near Birmingham, where I stopped off to see a site which the brethren are considering as a headquarters for the British field, snowdrops were growing in the open, along the lakeside.

On Sabbath I met with the old North London church, in Duncombe Hall. It was just twenty years ago this spring that Elder Haskell and three Bible workers, Sisters Hurd, Owen, and McKinnon, and myself came to London and held the first Sabbath meeting with Sister Marsh, the one lone Seventh-day Adventist in all the great city.

There was a little company of Seventh-day Baptists meeting in East London, led by Dr. Wm. Mead Jones. Dr. Jones was a good friend of ours, and I well remember his telling us that we would find that it was not possible to get people to leave their old churches in London and come out and keep the Sabbath, as people might do in the newer American cities. But all we Seventh-day Adventists know is to present the message that God has given us to carry to every nation and to every people, high or low, far or near, equally for the greatest city in the world as for the smallest hamlet.

The three young sisters began to go out, reading the Bible among the people. They studied the prophecies of Daniel and of Revelation around the firesides, and people began to understand these truths of Christ's soon coming, of the Sabbath reform, of the new earth, and the nature of man. They saw a great system of truth, every part fitting into the general plan, and all so simple and clear and definite that all they could consistently do, was to accept it. So they came out, one after another, keeping God's Sabbath, and joining heart and soul with this advent people. As I looked into the faces of the old friends who came out in those early days, and who through the years have helped in the building up of the work, I thanked God again for the simplicity of this third angel's message.

The thing that made us all Seventh-day Adventists was the simple story of the fulfilment of prophecy, the sound doctrines as to the advent, the sanctuary and its cleansing, the Sabbath, and the nature of man. That is what made our

fathers in this message Seventh-day Adventists. These foundation principles created the advent movement. And these truths which made us all Seventh-day Adventists are the truths that will make other people Seventh-day Adventists. There is no other message that will do it.

We see more and more in these truths, but it is not in the preaching of the refinements, as it were, of the advent doctrines that truth's most powerful advocacy consists. The plain and straightforward evidence of the fulfilment of the prophecies and the setting of the Sabbath and other truths in the advent movement is the thing that convinced us and made us Seventh-day Adventists. That is the thing for others to build upon also. Thank God for the simple, fundamental, definite platform of truth. Let us hold to the main line of the advent doctrine, for there are yet many who must hear it, and then comes the end.

The Seventh-day Baptists had begun their work in London centuries ago. God used that people to keep the torch of Sabbath truth burning through the ages of darkness. When the third angel's message began to be proclaimed in London, our Seventh-day Baptist friends had all that learning and talent and devotion could give to their Sabbath reform advocacy. But this third angel's message is the Sabbath reform message for these last days. And as our three lady Bible workers went out in human weakness to present it in the homes of the people, the power of God was present to convict hearts, and to lead souls to accept the message. In about a year we had more Sabbath-keeping believers in London than our Seventh-day Baptist brethren. I would not at all suggest any comparisons as a matter of disparagement of their earnestness and zeal, for they were good friends of ours. But the third angel's message, the preaching of the prophetic message God has given us, is the strength of the Sabbath cause. We are a people of the prophecy. This movement itself is the fulfilment of prophecy.

And wherever it goes, it brings forth the same fruit. Here are the old believers in London, growing in love for the message, new ones coming in, the work moving forward, the "blessed hope" as dear to their hearts as to those of the believers in America. The children of the early days in the London work are now grown up, and a goodly number are in turn bearing burdens in the work, and successfully preaching and teaching the truth in this populous British field.

I was thankful to meet with friends, old and new, here. To some of us London is still home, for here we grew into the work and service of this blessed message. Instead of the one lone

Seventh-day Adventist in London, of twenty years ago, there are now nearly four hundred believers in the great city.

W. A. S.

London.

An Unholy "Holiness" Doctrine

A RECENT issue of the *Gospel Trumpet*, a "holiness" journal published in West Virginia, contains an argument of some length to prove that "the torments of hell will be unending." The argument is based on the expression "forever and ever," which occurs in certain Scripture passages which speak of the fate of Satan and the ungodly. The writer goes so far as to assert that "all teachers who teach an ending hell are Satan's preachers, and are antichrists."

In this argument it is stated, however, that "there will be degrees of future punishment," and texts are quoted which plainly teach that this will be so. God "will render to every man according to his deeds." Rom. 2:5, 6. The Pharisees, for their hypocrisy, were to receive the "greater damnation." Matt. 23:14. It is to be more tolerable for Sodom and Gomorrah in the day of judgment than for the cities of Galilee. Matt. 10:14, 15; 11:20-24. The servant who "knew not, and did commit things worthy of stripes," is to receive "few stripes," while others will receive "many stripes." Luke 12:47, 48. This fact of degrees of future punishment is fatal to the theory of endless torment.

When the final judgment of the wicked takes place, the devil and all the ungodly—"whosoever was not found written in the book of life"—are cast into a lake of fire. And according to the argument of this "holiness" organ, all who are cast into the flames are to remain there, burning, yet alive, to all eternity. Is this being beaten with "few stripes"? Eternity is infinite. Eternal consciousness in hell fire would be infinite suffering, infinite punishment. Instead of some receiving but "few stripes" in hell, all would receive unending stripes. Jesus always spoke the truth. He did not say "few stripes" when he meant punishment and suffering infinitely great.

If all the wicked are to burn endlessly in the lake of fire, all suffer alike. Those who have sinned but little suffer the same pain inflicted upon the greatest monsters of evil, and for the same length of time. Any attempt to show that there can be degrees of punishment in an endless consciousness in the lake of fire, must be built upon fancy purely. Such an idea is contrary to reason, and there is no hint of it in revelation. There is only one reasonable and Scriptural explanation of degrees of punishment, and that is in the idea of the limit of the duration of consciousness. Those who re-

ceive "few stripes" for their sins are quickly consumed, and their suffering is quickly ended, though in a sense their punishment is eternal because they are deprived of eternal life in God's kingdom. Those who receive "many stripes" have their consciousness and sufferings prolonged, until each shall have been rewarded according to his works, according to the deeds done in his probationary life.

The doctrine that God will subject his creatures to an eternity of the most dreadful torture in a burning hell is the most God-dishonoring doctrine that could be invented, for it represents him as being worse than the devil. It has done more to drive people from God, to make infidels, atheists, and scoffers at Christianity, than any other doctrine, however false. The doctrines of true Christianity do not operate in this way. Every really Christian doctrine presents the Almighty as a God of love. It is Satan who represents him in a different light.

How is it possible for any one to worship a being who he believes will cast his creatures into a place where they will suffer the most dreadful agony through never-ending ages of time? And what else could result from the worship of such a fearful being but that the worshipers should partake of the character of the one worshiped, and become themselves cruel and callous to human suffering? Is it any wonder that in past centuries, when men did believe this awful doctrine, they burned "heretics" at the stake to save men's souls from an eternity of fire in the world to come? Is it any wonder that they callously inflicted on their victims all the inhuman tortures of the Inquisition? This doctrine of eternal torment has an evil record. It has borne evil fruit.

The final end of the wicked is pictured in Revelation 20. They come up on the breadth of the earth, with Satan at their head, and surround the New Jerusalem, and fire comes down from God out of heaven and devours them. The city of God with the saved inside it is thus in the midst of the fire that devours the ungodly. There is no record that the city is removed to any other place. But it is declared that there is to be a new earth, and that the "first earth" is to pass away. Rev. 21:1. The first earth is to be burned up in the fire which comes down out of heaven upon the wicked as they stand around the holy city. 2 Peter 3:10. The old earth passes away in fire, and then the voice of the eternal One is heard saying, "Behold, I make all things new." Rev. 21:5. The new earth comes into the place of the old.

The first world, that of Adam and his descendants down to Noah, was destroyed by a flood. It was overflowed

with water, and "perished." The world that was known after the flood was not the world that was known before the flood. The antediluvian world passed away. Its whole surface was changed; its arrangement of land and water, mountain and plain, was completely altered; for not only was there a fearful storm from heaven, with mountain waves sweeping over the submerged land, but the "fountains of the deep" were broken up; the waters under the earth burst their barriers, and there must have been a gigantic upheaval and displacement of the earth's crust on all sides. It was a new and strange world upon which Noah and his family looked when they came forth from the ark.

The righteous in that time of destruction and judgment upon the wicked were in the ark, in the midst of the storm of water which overwhelmed the ungodly. At the coming final destruction, likewise, the righteous will be in the holy city, in the midst of the storm of fire that overwhelms all whose names are not in the book of life. After that storm, will come forth new heavens, and a new earth, but the wicked will not be in it. They will be no more. God will have a clean universe. There will be a complete annihilation of sin.

L. A. S.

The Testimony of the New Testament Concerning the Law

THERE is a certain class of teachers who never tire of asserting that the law of God was abolished at the cross, and that there is no New Testament authority for its perpetuity. The fearful responsibility of making such a claim as this which is an insult to the authority of the King of heaven, is assumed in order to avoid the claims of the Sabbath of the fourth commandment.

More than half a century ago Elder J. N. Andrews, who now rests from his labors, wrote convincingly upon this subject, and his articles are worthy of being reproduced. We quote from his first article as follows:—

It is painful to witness the various inconsistent and self-contradictory positions resorted to by those who reject the Sabbath of the fourth commandment. But of all the positions adopted, no other one seems equally dangerous, or fraught with such alarming consequences, as the view that the law of God by which the Sabbath is enforced, has been abolished, and that we are therefore under no obligation to "remember the Sabbath day." The question whether God has abolished his law or not, is indeed the main point at issue in the Sabbath controversy; for when it is shown that the law still exists, and that its perpetuity is clearly taught in the New Testament, it most conclusively settles the question that the Sabbath is binding on us, and on all men.

Matthew 5. The first testimony on

this point was borne by the Lord Jesus in his sermon on the mount. He says, "Think not that I am come to destroy the law, or the prophets." We believe therefore that he did not destroy them; consequently they are yet in force. He adds that not "one jot or tittle shall pass from the law, till all be fulfilled." Hence no one of its precepts will cease before the rest. And that shall not be "till heaven and earth pass." Hence we say that the law of God extends down through the gospel dispensation to the end. He testifies that he came not to destroy, but to fulfil; and that he might stop the mouths of those who teach that his obedience to the law annulled it, he adds that "WHOSOEVER shall break one of these commandments," etc., "shall be called least in the kingdom of God," or, as Campbell renders it, "shall be of no esteem in the reign of heaven." And that we might not mistake the commandments referred to, he proceeds to quote and comment on the law of the decalogue, the ten commandments. This is a nail fastened by the Master of assemblies "in a sure place," and it is clear proof that the mission of Jesus was not to destroy, but to "magnify the law and make it honorable." Isa. 42:21.

Matthew 22. Jesus teaches that on two precepts, viz., *to love God with all the heart*, and *to love our neighbor as ourselves*, "hang all the law and the prophets." These two great commandments from their nature can never cease to exist; consequently, the law and the prophets, which hang on them, can never fall,—can never be abolished. The law of commandments contained in ordinances has been abolished, that the ordinances of the Jewish church might make way for those of the Christian church. But that the ten commandments are comprehended in these two precepts, and are therefore inseparable from them, is clearly taught in James 2:8-11; Rom. 13:9; 1 John 5:3.

It is a fact of much importance that the ten commandments, though often quoted by our Lord, are never introduced upon a new account, but stand on their original basis, viz., as the law of God. It may be said, indeed, that the law of God had not expired before Christ's death, and that we should look to the writings of the apostles for the re-enactment of that part of it which is embraced in the New Testament. It is a sufficient answer to this, to reply that there is but "one lawgiver," and if he has abolished his law, the apostles themselves could not re-enact the smallest part of it. Therefore those who teach that the law of God was destroyed at the death of Christ, must, to carry out the sentiment, teach also that we may violate any, or even all, of its precepts, and be blameless.

The second chapter of Romans (verses 11-16) shows that all men are amenable to the law of God, whether they possess that law written in his Word or only in their hearts. To this point Paul testifies again, when he says "that what things soever the law saith, it saith to them *who are under the law* [to how many does the law speak?]; *that every mouth may be stopped, and all the world may become guilty before God.*" Moses wrote the first books of the Bible; hence it appears that, previous to his time, the world was without a

written revelation of God's will. But that the law of God written in 'the heart, as expressed in this text, existed from the beginning, is evident from these considerations: 1. "Until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13. Now if the work of the law had not been written in the heart before the giving of the written word, how could God have counted men sinners? For they would have had no law to transgress. Again, "Sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Rom. 4:15. As the transgression of the law has existed from the beginning, it follows that its requirements have also existed from the same point. To conclude the argument from this chapter, we say that if the doctrine that the law of God was abolished at Christ's death, be carried out, its advocates must also teach that sin has not existed in the world since that point; for it can not be shown that he has ever re-enacted one of its precepts. If therefore the world has been "without law to God" since the death of Christ, it has also been without "transgression of the law," for "where no law is, there is no transgression."

Rom. 11:9-31. The apostle in this chapter has stated more fully the argument noticed in chapter second. "We have before proved," says he, "both Jews and Gentiles, that they are all under sin." He did this by showing that those who had not the law written in the oracles of God, had at least the work of the law written in their hearts; and as all men have transgressed the law, all are by the law convicted of sin as transgressors. He proceeds to sustain this doctrine by various quotations from the Old Testament, showing the fearful state of fallen man, viewed in the light of God's holy law. Verses 10-18. "What things soever the law saith, it saith to them who are under the law: *that every mouth may be stopped, and ALL THE WORLD MAY BECOME GUILTY BEFORE GOD.* Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." If man had not fallen, "a better covenant" would not have been needed, than, "This do, and thou shalt live." But by the fall, man lost the only principle from which true and acceptable obedience can spring, viz., pure love to God. After the fall man was left with "the work of the law" written on his heart to show him what God required; and with the promise of a Saviour, somewhat obscurely expressed, through whom he could hope for pardon. Salvation by faith in Jesus was more clearly revealed to Abraham. After four hundred and thirty years the written law was given to Israel, as the basis of a covenant, which should last "till the seed should come to whom the promise was made." Gal. 3:19; Heb. 10:9, 10. Thus in the providence of God, man has had a fair trial of his ability to live by a covenant of works (see Gal. 3:12, 21), and of himself to render acceptable obedience to God's holy law. It need not be added that he has fallen under its fearful curse. "For it is written. Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. Christ was "made

under the law," and he, only, of all the sons of Adam, kept its requirements perfectly, then died to atone for our transgressions, and to redeem us from its curse. Our hope of salvation, then, is through faith in Jesus Christ, whom God hath set forth to be a propitiation for our sins. Thus God is just, and yet the justifier of him that believeth in Jesus. That we can be justified by Christ, and yet live in violation of God's law, no one can maintain; but to teach that our present obedience can justify, or atone for our past offenses, would be an equal absurdity. Hence we conclude that our justification in the sight of God is solely on account of faith, and not on account of works. By faith in the atonement of the Saviour our hearts are cleansed from sin, and we receive the "renewing of the Holy Ghost." Then with that perfect love to God restored to us, which Adam lost at his fall, we are prepared to render acceptable obedience to God, and thus to fulfil "the righteousness of the law." Rom. 8:3, 4, 7.

"The law reveals and makes us know What duties to our God we owe; But 'tis the gospel must reveal Where lies our strength to do his will."

Rom. 3:31: "Do we then make void the law through faith? GOD FORBID: YEA, WE ESTABLISH THE LAW."

A Statement of Facts Concerning Our Present Situation—No. 4

THERE is no good reason why there should be trouble between the evangelical and medical missionary workers of our denomination. The highest purpose of the work to which each class is called is the same—the salvation of sinners. The two lines of work are only different ways of accomplishing the same great end. The very nature of the work calls for union and harmony, instead of strife and division.

And we know that union is possible. The Lord's ways are consistent, harmonious, and possible of accomplishment. In some parts of our great field of operations, it is known by blessed and continued experience that preachers, physicians, Bible workers, and nurses can work together in Christian union and harmony. And of course they have enjoyed the best of success in their different lines of work while laboring in harmony with each other. What is possible for some, is possible for all, if they will follow the way marked out by the great Leader.

When, therefore, disunion and controversy exist among these workers, it is because some or all of them have departed from the Lord's way and followed their own way. A departure from God's way by some, if not all, of us, has been pointed out over and over again by the Testimonies of the spirit of prophecy for many years. The failure to heed the warnings and instruction given has pre-

vented harmony from being established.

One of the wrongs in our midst against which we have had repeated and positive warnings, has been a plan of administration that was designed to bring our medical missionary work in all parts of the world under the control, to a greater or less extent, of one central board, and under the domination of a single individual. The evils of this policy of centralization in connection with this line of work have been pointed out from time to time for years. A few quotations will be sufficient to indicate the nature of the warnings given through the spirit of prophecy to the leaders of our medical work:—

The leaders in our medical work at Battle Creek have endeavored to bind our medical institutions fast, in accordance with their plans. Notwithstanding the many warnings given them that this should not be done, they have desired to bind up these institutions in some way so that all our medical work shall be under their control.—"Testimonies for the Church," Vol. VIII, page 231.

I am instructed to say that not all the arrangements connected with the management of the medical missionary work are to originate in Battle Creek. The medical missionary work is God's work, and in every conference and every church we are to take a decided stand against allowing it to be selfishly controlled.—*Ibid.*, page 231.

The idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the Medical Missionary Association at Battle Creek. I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God.—*Ibid.*, page 217.

The light came to me clear and distinct that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected; that you are gathering into your arms a class of work that is never-ending, which was eclipsing the work that needs to be done in every city,—the proclamation of the soon coming of Christ. The third angel's message was being blanketed, and you were not altogether straight on these things. There was danger in several ways that you did not discern.—*From an unpublished Testimony to the Superintendent of the Battle Creek Sanitarium, March 24, 1899.*

It has been presented before me distinctly that there is not to be a submerging of interests or a binding up of all the sanitariums with the Battle Creek Sanitarium, so that they shall all be amenable to your control. These things are not of God's devising, but are the result of human planning. . . . It is an error to tie up everything possible with the powers at Battle Creek. All are required to work in perfect harmony. Each has a part to act, the high and influential, and also the lowly ones. They can work in harmony without being bound with human cords, as they were being bound to Battle Creek as their great center and power. God has not left his people

to become the sport of Satan's temptations, and thus turn to a curse the blessings which he designed for them. Meanwhile the impression rests upon some minds that I am in harmony with all these things.—*Ibid.*, July 28, 1901.

From the foregoing it is perfectly plain that the leaders in the medical work were made fully acquainted with the results that would come from the course upon which they had entered. These messages of instruction were not heeded, however, but instead there was manifested a determination to continue this policy.

In order that the readers of the REVIEW may have fully before them the definite steps taken in this matter of binding our sanitariums, treatment rooms, and medical missionary enterprises in all parts of the world to the Medical Missionary Association at Battle Creek, I will here present the following statements made by the president of that association, and record of action taken in a meeting of the Medical Missionary Association, at the General Conference of 1901, reported in the *General Conference Bulletin*, pages 316 and 317:—

In order to bind our different sanitariums together, the Medical Missionary Board has devised this plan, that instead of creating an entirely independent corporation wherever a sanitarium is organized, as at Spokane, etc., there shall be auxiliary associations established, tied to this central body. And there are two knots that are tied: One is that the persons elected to these offices are nominated by this association at its biennial or annual meetings, and elected by its elective body. And no person can be a member of the elective body of one of these smaller institutions unless he is nominated by this body for that purpose. Then the board of trustees, in some instances at any rate, are nominated by this body, the Medical Missionary Board. So there are two great ties. It is impossible for these institutions to exist without this body, and to maintain their corporate life without this corporation.

The reason I have explained so fully in reference to the matter is because I want to ask this body to take a vote adopting this mode of procedure, and recommending that it shall be continued, and that all the sanitariums organized and incorporated shall be incorporated on a similar plan, so that they shall be tied to this body, and thus prevent their starting off on a tangent, and becoming absorbed into any purely local or selfish interest.

After a vote had been taken recommending "that this plan be adopted universally," the chairman said:—

I am very glad to see this vote taken. It will back up the Medical Missionary Board, and make it feel a little stronger in carrying out this principle.

Thus by formal action the Medical Missionary Association was committed to the policy of centralization and of attempting to control our medical mission-

ary enterprises in all parts of the world; but the warnings from the spirit of prophecy against following this course were still continued, a few of which will serve to make clear to the reader the fact that the results were fully stated, and could have been avoided if there had been a disposition to heed the counsel given:—

I advise that the document you sent me, which you said was to be presented to the managers and physicians in our sanitariums, shall not be urged upon any one. . . . It is not to be accepted by our people; for it means oppression to all who sign it.—*From an unpublished Testimony to the Superintendent of the Battle Creek Sanitarium, dated Oct. 15, 1901.*

God would have you make a decided change. You are not to feel that you are the only one who can steer the medical missionary bark into safe channels, that you are the only safe captain and pilot. You have for years been making mistakes, and it is because you grasp altogether too much. You have not sensed that God himself is the ruler, but have taken the scepter in your own hands. To carry out your plans, to serve the schemes that you suppose are the supreme things to keep the work in motion, you sacrifice the interests of many.—*Ibid.*, Dec. 30, 1901.

I am instructed to say to you that if you carry on the sanitarium and medical missionary work as you are now doing, you will bring in a state of things that will be according to the wisdom of human minds, but not as God requires his work to be carried on. You must not feel that wherever there is a sanitarium established, it is your work to investigate, criticize, and condemn, unless in all respects it meets your ideas. You are not to stand in a position to require every one to understand and carry out your mind, while you discourage and condemn unless you choose to favor. The Lord would have the medical missionary work established in different places.—*Ibid.*, Dec. 30, 1901.

Many can testify from sad experience that the attempted enforcement of this centralizing policy brought division, heartburnings, and separation into our ranks. Many ministers, a few physicians and leading nurses foresaw the evil results of binding institutions by legal documents, and medical workers by formal declarations, to the Medical Association, and remonstrated. Their position was right, the spirit of prophecy spoke in plain protest, and the whole scheme has been abandoned, and is no longer a cause of controversy. But the plan created trouble, and laid the foundation for wider differences.

A. G. DANIELLS.

A Great Evil and Its Remedy

DELEGATES from forty-one States and the District of Columbia have assembled in Washington to consider the question of securing a uniform divorce law in this country. The aim of the congress will be, as stated at the opening meeting, "the securing as nearly as possible of uniform

statutes upon the matter of divorce throughout the nation."

It is a well-known fact that divorces in this country have become very common, that the proportion of such decrees granted to the number of marriages has of late years rapidly increased, and that in many States the marriage tie is now severed with but little effort and slight concern. It was stated at the convention that "the dissolution of the marriage tie has become so common as to be regarded as an ordinary event, awakening no comment, and meeting with little or no disapproval. There are more divorces granted annually in the United States of America than in any other country upon earth, except Japan. A writer who has investigated the subject declares that at the time of the census of 1900 there were 198,914 divorced persons living in the United States; that there were nearly seventy thousand divorces granted in 1903, and that the proportion of divorces to marriages is increasing with alarming rapidity."

Such a state of things is unquestionably evidence of serious moral disease in the nation, but it may be well to inquire whether the divorce evil constitutes the disease itself, or is only a symptom of the disease. If it is the latter, something more than a uniform divorce law will be necessary to produce any marked improvement in domestic relations. The symptoms of a disease often require some attention, but the successful physician is the one who has learned to look beyond the symptoms to the disease itself, and to apply the remedy to the causes of the trouble rather than to the effects.

The absence of stringent divorce laws is certainly not the cause of the domestic unhappiness which so often leads to the dissolution of the marriage tie. The cause is doubtless to be found in the moral degeneracy of the times, aided no doubt by conditions which are peculiar to this era of rapid and strenuous living. From this source a stream of domestic infelicity is constantly flowing, which it may or may not be wise to dam up by stringent legislation against divorce. More caution about entering the married state and more uprightness, and stability of character are the things most needed to cure the divorce evil, and without these the trouble, in one form or another, must be perpetuated. If the disease does not break out in the form of divorce, it will show itself in some other and perhaps no more desirable way. What is wanted is a cure that goes to the heart and character, and this points us to the great truth that the most truly reforming agencies in the world are spiritual, and not political. Moral degeneracy can not be cured by legislation. Christ, the "desire of ages," is still the one great need of the world.

L. A. S.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

Rest in the Lord

(Ps. 37:7)

"REST in the Lord!" I calmly wait;
My cross points to the pearly gate,
E'en though I deeply mourn, heart-
broken,
Yet shall hope's trustful words be
spoken:
"My Loved is mine!" (Cant. 2:16)
whate'er he send
Will prove a blessing in the end.

He loves me deeply, tenderly,
He came, from sin to rescue me,
Sprang into death's dark, yawning portal,
To bring life's light to me, the mortal.
Faithful is he, and ever kind,
In him I full abundance find.

I know thy love, my faithful God!
And should I suffer cross or rod,
Were all my days consumed in anguish,
Or if my flesh and heart must languish:
Thy will, my Lord, is always best,
In thy love let my soul find rest.
—From the German, by H. Meyer, Au-
thor Unknown.

"Go Ye Into All the World, and Preach the Gospel"

MRS. E. G. WHITE

THE truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body?

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it.

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form.

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified.

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to

live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its faithful performance you are to glorify him.

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren.

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity.

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort.

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

An advance work is to be done in our

conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls.

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumbling-blocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will.

I speak to our church-members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard.

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistries. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness.

There is to be deep searching of heart. Ask yourselves, "On what foundation

am I building?" We are to live Christ-like lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God.

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have and are into this glorious enterprise, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message; for you will be filled with the earnestness of the Spirit.

The Day of Pentecost

F. C. GILBERT

MUCH labored effort has been and is being put forth to show that the Pentecost of Acts 2 occurred on the first day of the week, commonly called Sunday. In fact, there is a growing tendency to believe that Pentecost and the other feasts given to the Israelites, always occurred on the same day of the week. One special reason for this doubtless is a desire to prove that the first day of the week, commonly called Sunday, is the day that Christians should observe for the Lord's day, or Sabbath, instead of the seventh day, which the Lord gave originally, and which was confirmed by the Lord Jesus both in his life and by his death. John 15: 10.

Now all the feasts which God gave to Israel occurred annually, and were to be observed only at the time when they were due, save the Passover, which was allowed to be kept the same day of the month in the second month, by those who, on account of ceremonial uncleanness, were unable to keep it in the first month. Num. 9: 1-14.

The origin of the feasts is given as follows: "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: . . . and the feast of harvest, the first-fruits of thy labors, . . . and the feast of ingathering." Ex. 23: 14-17; 34: 23; Lev. 23: 4, 5, 10, 26-32, 33, 34, 37. Thus it is clear that the Passover, feast of first-fruits or feast of weeks (Deut. 16: 16), and the feast of harvest occurred but once a year. Ex. 13: 10; 23: 16.

The Bible recognizes twelve months to the year. See 1 Chron. 27: 1-15. The months were regulated by the new moons. In fact, the Hebrew word for month is the identical word for new moon. There is but one Hebrew word, *Cho-desh*, which means new moon, and which also means

month. To this very day the orthodox Jews observe the *Rosh Cho-desh*, beginning of the new moons, otherwise called months. Therefore, these feasts, whenever they came, were regulated not by the days of the week, but according to the times of the new moons, or months. It is evident to every thinking person that the new moons could not fall on the same day of the week as they came one by one; therefore the months could not begin the same day of the week, month by month, as they came. Consequently the yearly feasts could not come on the same day of the week, year by year, as they came. The Bible plainly says they are annual feasts, governed by the revolutions of the year. Ex. 34: 22, margin. The word "end" in this last verse referred to, is *Te-koo-fa*, the identical word which in Ps. 19: 6 is translated circuit. It literally means "revolution."

Now with this in view, let us examine what the Scripture says concerning the "Pentecost," or "feast of weeks," "feast of first-fruits." Acts 2: 1; Deut. 16: 16; Lev. 23: 9, 10; Ex. 23: 16. It is also known as the "feast of the fiftieth day," the "feast of the conclusion," the "season of the giving of our law." See Josephus, "The Jewish War," book 2, chap. 3, par. 1. All these terms of this feast are recognized by the Jews even to the present day. The command concerning this feast is given in Leviticus 23, as follows: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. . . . And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." Verses 9-16.

Here the Lord states that they were to count to them seven sabbaths complete, which literally is seven full weeks complete (verse 15. Hebrew *Sheva Shab-bathos T'me-moth*, seven perfected or completed weeks), from the day they brought the wave sheaf. This seventh full week, which was begun the day after the sabbath, was to reach to Pentecost.

Now the question involved is, What does this sabbath in verse 15 refer to? By reading verses 7, 8, and comparing them with verses 34, 35, 38, 39, it will be seen that the first and last days of every feast were to be days of holy convocation, also said to be sabbaths. The people were to perform no servile work in them; but they were to rest on those days from their labors. Thus the first

day of the Passover was a sabbath, a day of rest from toil, irrespective of the day of the week.

The Passover began on the fourteenth day of Abib, afterward called Nisan. Deut. 16: 1; Esther 3: 7. The lamb was slain on that fourteenth day, between the two evenings, between twelve and six. Ex. 12: 6, margin. The night following was to begin the first sabbath of the feast, for the day in the Bible begins at sunset. Gen. 1: 5, 8, etc.; Deut. 16: 6; Mark 1: 32. The lamb being offered on the fourteenth day in the afternoon, the evening following would begin the fifteenth day of Nisan, or the first sabbath of the Passover. This would continue till the evening of the next day. When the sun would set this next day, irrespective of the day of the week, three men with baskets in their hands, and with sharp sickles, would cut down the sheaf, after they had asked several questions of the bystanders, in order to bring out the distinctiveness of the ceremony.

Now the Lord Jesus Christ, just before he was crucified, said to the disciples that after two days was the Passover. Matt. 26: 1, 2. He greatly desired to eat this last Passover with them before he suffered. Luke 22: 15. So the disciples came to him, at the proper time, and asked him where he would like to have them prepare for him to eat the Passover. Matt. 26: 17. He gave them their instructions, and they made ready the Passover. Verse 19. When the proper time came, he sat down with the twelve. Verse 20.

It is therefore evident that the Saviour ate the Passover at the proper time with his disciples. The disciples knew when the Passover had to be slain, even though they did not then recognize that Christ was to be offered as the paschal lamb to fulfil the type. The typical lamb was killed, therefore, according to the law, on the fourteenth day of Nisan. But this was on Thursday, for the next day, the day he was crucified, was the preparation for the Sabbath of the Lord. Luke 23: 54, 56. It was always allowable that when the Sabbath of the Lord immediately followed any festival sabbath, necessary preparations be made on this festival sabbath for the rest of Jehovah. This was universally recognized among the Jews at the time of Christ, and is extant to this present day.

The Saviour ate the Passover on the fourteenth, and was crucified on the fifteenth, which was the first sabbath of the Passover. About the time the Saviour was taken down from the cross, at the beginning of the Sabbath of the Lord, the wave sheaf was cut, thus showing that he was a type of the wave sheaf also, the first-fruit. The next day therefore, the sixteenth of Nisan, was the beginning of the counting of the Omer, or the seven weeks, which culminated on the last day of the seventh week from this time. The first day of the seven weeks was the seventh-day Sabbath; the Sabbath of Jehovah; the day after the last day of the seven weeks must also have been the Sabbath of Jehovah. Lev.

23: 15, 16. Therefore it is perfectly clear that the wave sheaf, or Omer, was offered in the temple on the Sabbath of the Lord; and, therefore, the Pentecost, or the fiftieth day, must also have come on the seventh day of the week. Pentecost, therefore, the year the Saviour was crucified and rose, was on the seventh day, or Saturday, the Sabbath of Jehovah. Acts 2. This is evident according to the Word of God.

There are many reasons which might be given to show why Pentecost should fall on the Sabbath of Jehovah, but we will submit just one. It was a universal belief at the time of Christ that the ten commandments were given on Pentecost. Exodus 19. In fact, the Jews never considered the Passover was fully ended until Pentecost was reached. For the whole fifty days of the Omer which were counted between the Passover and Pentecost bore the same relation to the Pentecost as the days of the week do to the Sabbath. Their exodus from Egypt was on the Passover; its climax was reached when they heard the voice of God at Sinai. Therefore as Jehovah gave his law in flaming fire and with blazing glory on the day which was to be observed ever after as the feast of first-fruits, or Pentecost (Deut. 33:2), to the people who were to be the representatives of his glorious truth, so again on Pentecost he poured out the Holy Spirit upon those men who were to be the representatives of his blessed message of salvation. The glory of Christ shone at Sinai at the giving of the law; for he was Jehovah the lawgiver (James 4: 12); and the glory of Christ shone at Pentecost, because by his sacrifice he showed the glory of the law. He sent the fire upon those men that they might go everywhere and proclaim this majestic truth. Fitting time indeed, the blessed rest of Jehovah Jesus, to fulfil so glorious a plan and purpose. Jesus has always honored the holy Sabbath; he always will. "If ye know these things, happy are ye if ye do them." John 13: 17.

South Lancaster, Mass.

Be Courageous

H. W. COTTRELL

THE Lord, speaking by the mouth of the prophet Isaiah of his "only begotten Son" and of his work on earth, when his divinity was to be clothed upon with our sinful flesh, said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. . . . He shall not fail nor be discouraged." Paul said, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. . . . But unto the Son he saith, Thy throne, O God, is forever and ever." Heb. 1: 6, 8. "He was God in human flesh, and he could not but work the works of God. Unbelief, prejudice, and jealousy beat about him, and if his humanity had not been united with divinity, he would have failed and become discouraged. At times his divinity flashed through humanity, and

he stood forth as the Son of God, his veil of flesh too transparent to hide his majesty. But the men who claimed to be the expositors of the prophecies refused to believe that he was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth."—Mrs. E. G. White, "Lessons from the Christ-Life," *Review and Herald*, March 26, 1901.

We are now facing this very critical period in our history, that of denying the divinity of Christ Jesus, who bought us. Our Saviour was not to be discouraged, and thank the Lord, he never was discouraged in his undertaking for us.

He was "the Lamb slain from the foundation of the world." His mission to earth was to carry out to completion, in our sight and presence, the gift of his life which was tendered from the foundation of the world. "Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity." Thus he introduced to our vision the gift of that eternal life which can be received only through faith in Christ, the divine Son.

The pledge of heaven is given that whosoever is willing may receive "eternal life." Praise his name for the gift of such life to poor, dying humanity.

He wrestled with the discouragement of discouragements in taking our sinful flesh with all its susceptibilities to sin, and conquered it. He wept over the sinful condition of Jerusalem, but was not discouraged. In his human nature he was tempted in all points as we are, but sinned not. He met the foe at every turn, and conquered him. He unfurled his banner of victory over the tendencies to yield to temptation or discouragement, and it is still waving aloft over the heads of his children. Do not become faint hearted or a sentimentalist, my brother, "at such a time as this," and thus besmirch the royal banner under which we should bravely stand.

The Lord wants Calebs and Joshuas in experience to-day. Christ our commander knew the strength of the wiley foe he came to earth to conquer for us in sinful flesh, for he had met and conquered him in heaven. Therefore "we are more than conquerors through him."

In him we should face rejoicingly a frowning world; for him endure misrepresentation in word or act, in the home, church, or world, and rejoice despite it; through him be the master, each in his own life, of the passions of appetite, temper, lust, and pride; in a word, permit him to subdue self in our flesh, though the conflict be fierce and the trial sore, and rejoice, knowing that our foe is vanquished, and that we are victors in Christ.

Each soul should exercise the courage of an educated conscience—Christian conviction. Stand true to the message that has made us a people, if need be alone with him.

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Strengthen ye

the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not."

Oakland, Cal.

The Truth Will Triumph

E. K. SLADE

THE truth, as contained in the Word of God, is being put to a special test. False doctrines and errors of all ages are being brought to the front in these days, and will be arrayed against the revealed will of God, between which every soul has the responsibility of choosing. No one can safely maintain a careless or indifferent attitude in reference to the decision he must make. It will be fatal to take a non-committal position in relation to truth and error, for condemnation is sure to come to one who disregards and disbelieves the truth. The destiny is certain in the case of one who chooses and believes error. The enemy has most artfully brought to the front teachings of error and falsehood that are most fitted to captivate the mind of any one who will resort to resenting rather than receiving the plain declaration of God's Word. He would have it appear that it is humiliating and weak to believe without seeing, and consequently the conclusion that is arrived at is that which one sees with his own feeble mind to be the truth. He can not ignore the fact that *seeing by believing* is God's means of revealing the truth to his children.

Truth is not vitiated by coming to us through the medium of humanity. "Holy men of God spake as they were moved by the Holy Ghost." The never-erring Spirit is responsible for that which is revealed, and thus every word of God is pure. Our only safety in a time like this is to hold firmly to ardently receiving, believing, and obeying the truth which God has seen fit to reveal to us.

We can not too strongly emphasize holding to the simplicity of the truth and the simplicity of the Word. I believe that the enemy is much pleased at the treatment the work of God is receiving at the hands of those whose duty it is to make known the word of God to humanity. The interpretations given, and so-called higher criticism, the consideration of certain portions as obsolete, the thought that certain narratives are but the opinions of good men, and every other plan than the careful consideration of what God says, are helping to make the Word ineffective, and are obscuring the truth so much needed at this time. The Lord is looking for loyal believers of his truth. Notwithstanding the fact that error seems to have such general acceptance, the truth can stand, if it must stand alone. It is no less the truth, though held by few, and looked upon by many with contempt and disregard. The day is not far distant when truth will triumph. Do you wish to triumph with the truth? If you do, now is the time to cherish it and obey it.

Holly, Mich.



Send Them to Bed With a Kiss

O MOTHERS, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,

For a sweet childish face at the door,
And to press a child's face at your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!
— *The New Orleans Picayune.*

The Patent-Medicine Evil

(Continued)

"Clergymen" and "Temperance Workers" Indorse Duffy's Malt Whisky

L. A. S.

MANY of our readers have no doubt noticed among the proprietary-medicine advertisements in the papers one showing the portraits of three "clergymen," with the accompanying statement: "Clergymen indorse Duffy's Pure Malt Whisky. Distinguished divines and temperance workers, who have spent their lives in uplifting their fallen brethren and placing their feet upon the solid rock, use and recommend Duffy's Pure Malt Whisky. These great preachers have been cured of dyspepsia, and of stomach, throat, and bronchial trouble by this wonderful medicine, whose virtues they extol. Honored and respected preachers of the gospel and advocates of temperance without regard to creed or prejudice make frank and outspoken statements of what Duffy's Malt Whisky has done for them," etc.

With reference to this advertisement Mr. Adams says in *Collier's*: "Of these three 'distinguished divines and temperance workers,' the Rev. Dunham runs a Get-Married-Quick Matrimonial Bureau, while the 'Rev.' Houghton derives his income from his salary as deputy internal revenue collector, his business being to

collect Uncle Sam's liquor tax. The printed portrait of Houghton is entirely imaginary. The Rev. McLeod lives in Greenleaf, Mich., a township north of Port Huron and off the railway line. Mr. McLeod was called to trial by his presbytery for indorsing Duffy's Whisky, and was allowed to 'resign' from the fellowship."

Duffy's Whisky advertises as "the only whisky recognized by the government as a medicine," though decisions by the Supreme Court of New York and the Internal Revenue Department of the federal government class it as being on a par with ordinary whisky and gin. It differs from ordinary whisky only in being sweetened.

Warner's Safe Cure

Regarding this much-advertised preparation Mr. Adams says:—

"When this series of articles was first projected, *Collier's* received a warning from 'Warner's Safe Cure,' advising that a thorough investigation would be wise before 'making any attack' upon that preparation. I have no intention of 'attacking' this company or any one else, and they would have escaped notice altogether, because of their present unimportance, but for their letter. The suggested investigation was not so thorough as to go deeply into the nature of the remedy, which is an alcoholic liquid, but it developed this interesting fact: Warner's Safe Cure, together with all the Warner remedies, is leased, managed, and controlled by the New York and Kentucky Distilling Company, manufacturers of standard whiskies which do not pretend to remedy anything but thirst. Duffy's Malt Whisky is another subsidiary company of the New York and Kentucky concern. This statement is respectfully submitted to temperance users of the Malt Whisky and the Warner remedies."

Of the percentages of alcohol in some of the most commonly advertised nostrums of this class Mr. Adams states:—

"Hostetter's Bitters contain, according to an official State analysis, forty-four per cent of alcohol; Lydia Pinkham appeals to suffering womanhood with twenty per cent of alcohol; Hood's Sarsaparilla cures 'that tired feeling' with eighteen per cent; Burdock's Blood Bitters with twenty-five per cent; Ayer's Sarsaparilla with twenty-six per cent; and Paine's Celery Compound with twenty-one per cent. The fact is that any of these remedies could be interchanged with Peruna or with one another, so far as general effect goes, though the iodide of potassium in the sarsaparilla class might have some effect

(as likely to be harmful as helpful) which would be lacking in the simpler mixtures."

It should be noted that the proportion of alcohol in these "medicines" is much greater than that in wine or beer.

Liquozone

We come now to the consideration of a different class of patent nostrums, the so-called microbe killers. The advertisements of these preparations are based upon the claim that all diseases are the work of microbes, just as Peruna advertisements are based on the claim that all human ills result from catarrh. As frauds these preparations are no whit behind those of the alcoholic type. By far the most prominent of them at the present time is "liquozone," which is advertised to cure almost every known disease, including cancer and consumption. The usual convincing testimonials are to be had in abundance, together with much "scientific" evidence of the curative virtue of this compound. Mr. Adams finds it interesting and enlightening to trace the genealogy of liquozone back to its first parentage. He says:—

"Twenty years ago the microbe was making a great stir in the land. The public mind, ever prone to exaggerate the importance and extent of any new scientific discovery, ascribed all known diseases to microbes. The infinitesimal creature with the mysterious and unpleasant attributes became the leading topic of the time. Shrewdly appreciating this golden opportunity, a quack genius named Radam invented a drug to slay the new enemy of mankind, and gave it his name. Radam's Microbe Killer filled the public prints with blazonry of its lethal virtues. As it consisted of a mixture of muriatic and sulphuric acids with red wine, any microbe which took it was like to fare hard; but the ingenious Mr. Radam's method of administering it to its intended prey, via the human stomach, failed to commend itself to science, though enormously successful in a financial sense through flamboyant advertising.

"In time some predaceous bacillus, having eluded the 'killer,' carried off its inventor. His nostrum soon languished. To-day it is little heard of, but from the ashes of its glories has risen a mightier successor, liquozone. Where twenty years ago the microbe reveled in publicity, to-day we talk of germs and bacteria; consequently liquozone exploits itself as a germicide and bactericide. It dispenses with the red wine of the Radam concoction, and relies upon a weak solution of sulphuric and sulphurous acids, with an occasional trace of hydrochloric or hydrobromic acid. Mostly it is water."

After giving a list of the diseases which liquozone "cures," Mr. Adams continues:—

"These diseases it conquers by destroying, in the human body, the germs which cause (or are alleged to cause) them. Such is liquozone's claim.

"Yet the Liquozone Company is not

a patent-medicine concern. We have their own word for it.

"We wish to state at the start that we are not patent-medicine men, and their methods will not be employed by us. . . . Liquozone is too important a product for quackery."

"The head and center of this non-patent - medicine - cure - all is Douglas Smith. Mr. Smith is by profession a promoter. He is credited with a keen vision for profits. Several years ago he ran upon a worthy ex-piano dealer, a Canadian by the name of Powley (we shall meet him again, trailing clouds of glory in a splendid metamorphosis), who was selling with some success a mixture known as Powley's Liquefied Ozone. This was guaranteed to kill any disease germ known to science. Mr. Smith examined into the possibilities of the product, bought out Powley, moved the business to Chicago, and organized it as the Liquid Ozone Company. Liquid air was then much in the public prints. Mr. Smith, with the intuition of genius, and something more than genius's contempt for limitations, proceeded to catch the public eye with this frank assertion: 'Liquozone is liquid oxygen—that is all.'

"It is enough. That is, it would be enough if it were but true. Liquid oxygen doesn't exist above a temperature of 229 degrees below zero. One spoonful of it would freeze a man's tongue, teeth, and throat to equal solidity, before he ever had time to swallow. If he could, by any miracle manage to get it down, the undertaker would have to put him on the stove to thaw him out sufficiently for a respectable burial. Unquestionably, liquozone, if it were liquid oxygen, would kill germs, but that wouldn't do the owner of the germs much good because he'd be dead before they had time to realize that the temperature was falling. That it would cost a good many dollars an ounce to make is, perhaps, beside the question. The object of the company was not to make money, but to succor the sick and suffering. They say so themselves in their advertising. For some reason, however, the business did not prosper as its new owner had expected. A wider appeal to the sick and suffering was needed. Claude C. Hopkins, formerly advertising manager for Dr. Shoop's Restorative (also a cure-all) and perhaps the ablest exponent of his specialty in the country, was brought into the concern, and a record-breaking campaign was planned. This cost no little money, but the event proved it a good investment."

(To be continued)

"TEMPERANCE is a moderate use of only things that are good."

THE colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

THE WORLD-WIDE FIELD

Fiji

C. H. PARKER

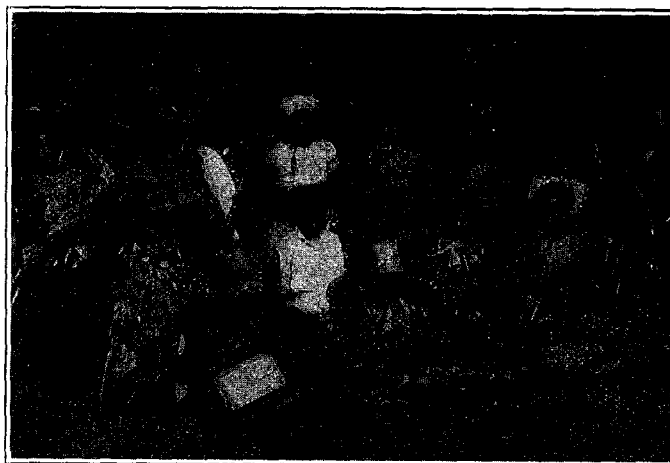
At the beginning of the nineteenth century the people of Fiji were in the midnight darkness of heathenism, and were practising all the abominable rites of superstition. Temples dedicated to the devil were the only places of worship among them. These drew the veil of blindness over every town, and Satan rejoiced as the smoke of the burning flesh of human victims arose from these abodes of darkness. How true the scripture, "The dark places of the earth are full of the habitations of cruelty." Cannibalism of the grosser sort was indulged in with seemingly no compunctions of conscience. Cakabau (pronounced Thackambau), who was the leading king in Fiji, went so far as to eat only the tongues and hearts of the

aid. This condition was yielded to, and he received the support promised. The proclaiming of the gospel in Fiji went with power at the time of the giving of the first angel's message, and since then the whole group has been Christianized, so that all are nominally Christians, though it is equally true that a large number do not work at their profession.

Every town has its native pastor, who has to do with the teaching of the children from earliest childhood. Religious services are held Wednesday, Saturday, and Sunday evenings, also on Sunday morning at sunrise, and at ten and three o'clock.

The Fijian people are very devotional, and they never tire of meetings. Morning and evening worship is strictly observed. A pen picture of the inside of a church and their mode of worship might

be interesting. Their churches, except a few wooden structures which have been built during recent years, have no wooden floors or seats. Mats cover the ground, upon which they sit with their legs crossed under them. The only articles of furniture are a pulpit and a black-board. As the people enter the door of their meeting-house, they drop on their knees and



FII SCHOOL CHILDREN

victims of this cruelty, giving, as his reason, that the heart devised mischief, and the tongue spoke it. The life of no one was safe. Towns were depopulated, and tribes broken up. Continual warfare was carried on that their fiendish appetites might be satisfied.

About the year 1825 the gospel gained a foothold in the Tongan Islands, and soon was imparted by some of the native converts to the Fijians in the Lau, or eastern division of the Fijian group. About the year 1835 two Wesleyan missionaries, Pastors Cargill and Cross, established a mission on the island of Lakeba (Lakemba). Afterward they tried to begin work at the capital, which was Bau, but King Cakabau, being engaged in a war, would not allow them to settle there, but gave them permission to start a mission on the island of Viwa, a few miles from Bau. Cakabau, meeting reverses in the war that he was engaged in, sought help from King George of Tonga. King George sent word back that if Cakabau and his people would accept Christianity, he would come to his

how their heads to the floor; they will either crawl or walk in a stooping manner to their places. The children always sit in front, while the women sit on one side of the building, and the men on the other side. The chiefly men and those who occupy positions, either in the government or in the church, sit behind and on either side of the pulpit. Fifteen or twenty minutes before the meeting begins, the people take their places, and the women chant the catechism. When the minister is seen coming, two young men beat, with four clubs, the *lali*, or native bell, which is a log from four to six feet long, hollowed out. As the teacher enters the door of the church and bows down, the women take up a chant that the Lord will bless him. After the singing of the hymn, the teacher offers prayer, then the women chant another petition that the Lord will bless his word, and close with the Lord's prayer. This is all performed with their faces bowed to the floor. Each sentence always ends with a jerk or grunt. After another hymn the

instruction is given, then a closing hymn, and the benediction is given upon bended knee, with the chanted refrain from the people for God to help them to do what the minister has said. Perfect quietness and order prevail throughout the whole service.

Babies are christened the same as they are among the Europeans with the exception that the rite will not be performed unless a shilling is forthcoming.

Once every quarter they have a love-feast, and the sacraments are administered. At the end of each year they make a great feast. The young men and young women and children, with their bodies oiled and painted and bedecked with different ornaments, furnish amusement to the older people by singing, which is accompanied with different motions of the body, as well as of the head and the hands and feet. The singing is mostly historical and religious. Wardances are always connected with this occasion. A teacher of elocution would feel that he had reached the acme of his profession, if he could but behold the graceful movements of these children of nature. Perfect rhythm and time are kept. During these entertainments mats are placed on the ground in the center of the *rara* (town commons), and a leading minister, with a number of subordinate ones on either side, sits down upon them. Then all vie with one another in seeing who can give the most money. They will have their money changed into the smallest coinage, for they seem to love display as well as white people, and they will pass up before the minister and throw down one or two coins. In a short time they will do the same thing again, and will continue to repeat this act until their supply is exhausted. Each time a piece of money is thrown down, all the ministers will clap their hands and say, *Vinaka, vinaka* (good, good).

The marriage ceremony is very interesting. The persons concerned must first get the consent of the town chief who is the town father. Then they are married, but have nothing to do with each other till some time later when they have a reception. Their friends come from all directions, bringing all the needful things for the setting up of housekeeping. Tappa (native cloth) is wound around the bodies of both bride and bridegroom till they take on enormous sizes, then the remainder is piled upon their backs, and they, bending and sweating under their load, bear the first-fruits of their married life to their new home, and for the first time they live together. For about four days after they are married, they neither bathe their bodies or faces nor comb their hair.

God has in the past blessed the labors of the Wesleyan missionaries here; but at the present, as in a great many other Protestant denominations, form has taken the place of the spiritual life, and a hollowness pervades all their spiritual exercises. How true it is, when we fail to keep step with the light, our abode becomes darkness.

The third angel's voice is beginning

to be heard by this people, and some who have been sitting in darkness are seeing great light, and are responding to the divine pleadings. Persecution is brought against them, but they would rather suffer reproach with the people of God than to enjoy the pleasures of sin for a season, for it is given us not only to believe on Jesus, but also to suffer with him.

Mualevu, Loma Loma, Lau.

General Meeting in Hayti

W. JAY TANNER

ON the thirteenth of December, in company with Brother Isaac and several others, I left home for a short visit to the Sabbath-keepers at Ranquitte and Hinche. The brethren had planned a general meeting to be held at the latter place, and such, indeed, it proved to be, for each of the three little companies in Hayti was well represented.

We arrived at Ranquitte on the afternoon of the second day, and found that nearly all the members of this company had already gone to the place of meeting, leaving word for us to follow. Being unable to do so that day, we concluded to remain there overnight, and finish our journey early the next morning. In

Ranquitte company. Here a booth of cocoanut branches had been erected for the meetings, and ample provision made for all who might attend. The power and presence of the Spirit of the Lord was felt in all the meetings, of which we held ten in two days. On the Sabbath afternoon four willing souls were buried with their Lord in baptism, and immediately afterward we celebrated the ordinances for the first time in Hayti. The solemnity that rested upon this service will not soon be forgotten by those present. These meetings resulted in strengthening our believers, and one man of intelligence from a place far to the south publicly declared his determination to keep the commandments of God and the faith of Jesus. On this trip we also learned that since our last visit to Grande Rivere the government doctor there has begun to observe the Sabbath. Thus we are able to report that the work still continues to gain ground.

Having now seen all the Sabbath-keepers in the republic, except two or three in the southern part, I am able to report as to the general aspects of the work here. Those who have embraced the message are, as a rule, from among the better class of native Haytians.



A VIEW OF CAPE HAITIEN

the meantime I looked over the town, and called on some of the people. Ranquitte is situated high among the interior hills of Hayti. The air is fresh and cool, the water abundant and pure, and the soil very rich. The houses for the most part are built of mud, and thatched; but a few are of Spanish wall with corrugated iron roofing. By far the largest building in the place is the Catholic church, which, by the way, as a thing of beauty and cleanliness, could hardly be considered a good example for the people to pattern after. But what interested me most of all was what we may call the Seventh-day Adventist church. The past summer the Baptist congregation of fourteen members who owned this building, all embraced the message for this time, and as the church was their property, they naturally still retained possession of it. It is one of the neatest and best-built buildings in the town, and is the only Protestant church for miles around; as an example of true Protestantism, it will no doubt be a beacon light among the Haytian hills.

Four hours in the saddle the next morning brought us to our destination, the home of one of the members of the

There are between forty and fifty Sabbath-keepers, fully four fifths of whom are educated. The significance of this will be appreciated when it is remembered that only ten or twelve per cent of the entire population can read or write.

Another feature of the work here is that the majority of the commandment-keepers are men. Among these are several young men of more than average intelligence, who, if they continue faithful and devoted, will help us solve the problem of supplying workers for this field when the time comes to increase our forces.

Of course it is not to be expected that these new Sabbath-keepers should be thoroughly informed on all points of our faith so soon after having left the errors of Babylon. However, they had a good understanding of the second advent and Sabbath questions when I came. One of the first things they asked me to explain was the state of the dead. In explaining this and other subjects it has greatly warmed my own heart to see the eagerness and satisfaction with which the truth is received by them. In this work, as well as in getting the truth before those who have not heard it, Brother

Isaac, the young teacher of whom I spoke in a former report, is a great help. We are able to instruct him, and then he is willing and glad to go and freely give to others that which he has received.

The chief difficulties that seem to stand in the way of the progress of the message here are the instability of the currency, the value of which is so uncertain from day to day as to make canvassing well nigh out of the question; the ignorance of the masses, which would naturally limit our canvassing work to the comparatively small per cent of educated people; and Roman Catholicism, the influence of which against truth and progress is well known. However, it is a source of consolation to know that the power of God which is in this cause will, somehow and surely, brush aside these obstacles, and quickly and effectively carry it, not only to Hayti, but to every other difficult country. That the Spirit is at work in Hayti there can be no doubt; the problem is how to keep pace with its movings.

In the General European Field

L. R. CONRADI

KNOWING the interest our people feel in the growth of the work of God, we would be pleased to refer to the report of the European field for the third quarter, 1905, and also to a comparison between the first nine months of 1904 and the first three quarters of 1905. During the third quarter, there were 397 baptisms, and 92 additions by vote; the tithe was \$23,883, and the donations, \$2,700. A comparison of January 1 to September 30, of last year, with the corresponding time this year, is encouraging. In respect to the number received, there is a falling off of about one hundred this year, as the number is sixteen hundred now against seventeen hundred then; but our tithe during that period of 1904 was \$57,000, while it has been \$71,700 in 1905; the Sabbath-school donations rose from \$4,700 to \$5,550, the First-day offerings from \$1,400 to \$1,980, and the annual offerings from \$1,250 to \$1,350; this gives us an increase of over \$16,000 in our income the first three quarters of 1905 as compared with the same period in 1904. Our net increase in membership since the beginning of the year is about 1,050—not a bad increase if we remember the large number of our converts who go to America, and also keep in mind the fact that we try to have a thoroughly revised membership list all the time.

There are other encouraging items to which we might refer. While the newspapers in general are describing the perilous times into which we are entering, and there have been revolutions and insurrections, and massacres and violence, and political and religious strife, yet God is caring for his own, and his cause goes right ahead in the midst of all these difficulties.

We learn that in Iceland the brethren have been so blessed that they were able to erect a house of worship, mostly on

their own resources, and that the meetings there are well attended. There come good tidings from Elder Wakeham, who has been able to hold a profitable institute with the Armenian workers in Asia Minor, in spite of the difficulties that seemed before him. Elder Fred Anderson, of Finland, reports that we never had better attended meetings there than have been in progress during the revolutionary times through which they have been passing. Our canvassers in that field have been selling their books even faster than ever before. Dr. George writes that they are now completing the treatment rooms in Constantinople. Dr. Yeram, of Macedonia, reports some interested inquirers there. We receive good news from the land of Palestine, where several Germans are to be baptized when Brother Wakeham visits that field. Elder D. Isaac, who lately went to the South Russian field, refers encouragingly to his visit to several churches there; he states that a number of our brethren have very profitable employment as stone-cutters in that field, and that more might be so employed.

During my recent visit to Gland, I found in the school there about twelve students, from the Latin Union. Our buildings are now in good shape, and we hope by spring to have a good patronage; we have lately opened a health-food store and a bookstore in Geneva. Our work in Friedensau is prospering, and we are constantly put to our wits' ends to provide more room.

We are now laboring hard to get out the book, "Ministry of Healing," in the German language, and are raising our "material fund" for it. When we visited our paper dealer, and told him that the book would be ready by spring, and asked whether he would like to assist us on it, he said, "Yes, surely; but why should I wait until spring; can I not help you sooner?" And within a week he sent us a check for sixty dollars. I received the same promise from our printer and from our binder in Leipsic. Our institutions have to be constantly enlarged, and it naturally puts quite a strain upon us to provide the necessary facilities with the small constituencies we have to assist us. Our brethren in Great Britain are between hope and fear as to the possibility of securing a suitable place for their institutions; but they write very encouragingly with regard to their book and field work, and they are anxiously waiting for the help of the men promised from the States.

In Germany the press is constantly advertising us and our work, to a greater or less degree. We read of a young Seventh-day Adventist in Bavaria who refused to serve in the army on the Sabbath, and suffered imprisonment in consequence; we read of a similar case in Hussia; and as the number of the young men who are faithful and loyal to their Master is constantly increasing, of course our people are brought more and more to the front.

In the city of Nurnberg, where Elder J. T. Boettcher recently celebrated the

Lord's supper with our church,—about fifty were present, and among them some strangers,—the congregation was suddenly surprised by four policemen, who took the name of every person present, and all are now subject to a fine of \$12.50 each; but we shall again appeal to the government, and protest against this injustice.

From the East African Mission we learn that the buildings are now nearly finished, and we expect them to be done before the rainy season. They have sent us some nice views. We have two stations, one in the mountains, and the other at Kufihiro. While the workers suffer more or less from the climate, still their work is slowly onward.

Thus, whether the news comes from the cold arctic regions or from the hot torrid zone of Africa, whether we hear from troubled Russia or from the "pleasant land," yet we have cheering tidings of salvation. We have every reason to be of good cheer, knowing that in every condition God is our strength and salvation, our fortress and deliverer.

Hamburg.

Mission Notes

"He bare the sin of many, and made intercession for the transgressors." Isa. 53: 12.

THERE are more than two thousand temples in Peking, and more than thirty thousand domestic shrines.

CHINA annually gives three hundred million dollars for idolatry, while Protestant Christianity gives twelve million dollars a year to extend Christ's kingdom.

RELATIVES of Japanese soldiers went, bowed with anxiety, to the temple of the god of war, hoping that prayers poured forth there would protect their loved ones. The priests of the temple at — were up-to-date men. They arranged a tariff of fifty cents a minute for those who used the temple to pray for soldiers on the battle-field! Still, some people in this country say Japanese religions are good enough for all practical purposes. By the way, willingness to pay such a fee shows that the war aroused in some Japanese a feeling of need to find God.

A BASEL Society missionary in Kamerun, West Africa, writes to his society: "For some time I have been dreading a request for teachers from the Ndogo-makumak tribe, composed of twenty-eight smaller tribes. The request has now been made, and the people are very much in earnest. They say they have been made to wait three years. The scholars are ready; the teachers will be received with joy; but we have no money! What are you going to do about it?" Many wild tribes in Africa are waking up to their need of instruction. What are we going to do to avoid fearing such opportunities?



THE FIELD WORK



Philippines

MANILA.—I arrived in this city the first of this month, and to-day I am sitting on the 'Sumta, just outside of the old "walled city," a few rods from the monument on which stand the figures of Legaspi and Urdaneta. Brother Caldwell, our canvasser from Australia, is with me. He has made a successful canvass for the medical books, and on the twenty-seventh (December) will go with me to Hongkong, as I go by there on my way to Singapore, to canvass that city. He will later return here to canvass for the religious books.

This is an interesting field. I see many good reasons why we should place a minister here at once. The sooner we begin, the better; the longer we wait, the more difficulties we shall find.

At our New South Wales camp-meeting and conference, a recommendation was passed that the conference support a worker in this island field. The field is as ready as it ever will be. We should have entered it when the war closed. Other Protestant denominations are getting a foothold here, which will be no help to us. In Singapore these are our bitterest opponents.

When we begin, we shall need Spanish literature, and plenty of it.

E. H. GATES.

Mississippi

HATLEY.—It has been some time since we reported from this needy field; but God has been with us all the time, and blessed us. Our courage is good, our faith strong, and our aims are high. We have been located at Hatley this winter. Mrs. Bellinger will close a four months' term of school the twenty-third of February, which has proved a great blessing to both teacher and students, and also to the church here.

Our school enrolled twenty this winter, and we feel to praise God for the advancement made in so short a time by the students, both mentally and spiritually. We have had an intelligent class of young people and children, and we are sure that a few of them will be actively engaged in helping to spread the third angel's message from now on.

This is a large and very needy field. We need more workers, and are praying the Lord of the harvest to send forth more laborers into the harvest-field. We want the Spirit of God to impress upon the hearts of our dear brethren in the Northern States, where there has so much work been done, and where there are so many workers going over the same ground again and again, that in these Southern fields there are hundreds, yes, thousands of towns that have never heard of this precious truth. Come and help us, brethren, we need you, and God calls you to come.

God will hold us accountable for souls that we might have warned, but did not. We can give the trumpet an uncertain sound by staying in our comfortable homes, and thus say by our words and

actions, My Lord delayeth his coming. Many professed people of God are going to wake up too late and be obliged to say, "The harvest is past, the summer is ended, and we are not saved." God help us all to wake up, and work as never before. As soon as our school is out, we expect to enter new territory.

JAMES BELLINGER,
CARRIE BELLINGER.

Argentina

CONCORDIA, ENTRE RIOS.—I came to this place last night. About fifteen are ready for baptism, and four have already been baptized. This has resulted from work here begun by canvassers, and carried forward by them as Bible workers and preachers. They say there is a good interest besides. Nearly all are natives, and therefore they do not add much financial strength. Three couples who have lived together for years will be married, preparatory to baptism.

Several are also awaiting baptism at Rosario Lala, where we had our conference and camp-meeting in October, and I will go there from this place. Thus the good work goes on, and the truth becomes established in new places.

About the first of February I will go to Chile, to be gone till shortly before our South American Union Mission meeting, March 15-25.

Our brethren here are helping our brethren in Chile in the loss by fire. Already thirty dollars has been sent them. I have more than that for them now, and there is more coming. Some is also being sent to Brother Steele.

Three weeks ago Dr. Habenicht broke his leg, both bones at the ankle. He was on a reaper, and the horses ran away with him. His foot being cut and bruised considerably, his recovery is not so rapid as it otherwise might have been; but he is improving.

J. W. WESTPHAL.

East Michigan

THE Lord has greatly blessed our labors in this conference during the past months. We have been encouraged to see an awakening in all departments of the work, and some renewing of energy on the part of our churches in missionary effort. Our financial situation is the most favorable that it has been for many years. During the past year an old indebtedness has been wiped out, so we are now entirely out of debt, and have a good surplus in the treasury. There has been a decided increase in the payment of tithe. Within a few months, through the liberality of some of our brethren, nearly fifteen hundred dollars has been forwarded to the Mission Board for the foreign work. In a few days one of our laborers, with his family, is going to a needy field, where he will be supported by this conference. For this we are grateful to God, and we report it only that our brethren may rejoice with us in these good things.

Our school work is growing, and the number of church-schools increasing, making it necessary for other teachers to be pressed into service. Where schools are in progress and liberally supported, all lines of work in the church are advancing. Our academy at Holly has made a good record during the past year. Our buildings are not completed, but we hope to have them finished for the beginning of the fall term. We are made to feel the importance of this by seeing the minds of many of our young men and women much exercised in reference to preparing themselves for the work.

While Michigan is an old field, thought to be thoroughly burned over, yet there are many openings, and urgent calls for meetings. Several successful efforts have been made in various places of late. Some labor has been bestowed at Prattville, where a church was already organized, which has resulted in sixty-four new additions to the faith. Ten have recently taken their stand for the truth at Hanover. Several were added to the Ithaca church as a result of a short effort recently. Eight have just taken their stand for the truth through an effort which has been made at Lapeer. A good company has been raised up in Sanilac County; they are now planning to erect a church building, and request to be organized into a church. We feel that there is a great work to be done yet in Michigan. All our laborers earnestly desire to stand abreast with the great issues that are before us, and faithfully perform the work committed to us.

E. K. SLADE, President.

California

LONG BEACH.—The Lord has signally blessed the efforts put forth for the up-building of his work in this place. The church here purchased a tract of two and one-half acres of land in the suburbs of the city, for which they paid seventeen hundred and fifty dollars. This they divided into twelve lots, nine of which they sold for more than enough to pay for the whole tract, leaving three lots clear. On one of these they have erected a neat building, twenty-eight by forty feet, for a church-school; in this they also hold their Sabbath meetings. The building, when completed, was all paid for. Since we have finished the schoolhouse, our numbers have increased so rapidly that by another season it may be necessary to erect a building for a church.

The Lord has blessed our efforts for the Spaniards. We have labored for them through an interpreter, and several have accepted the truth. January 28 four Spaniards were baptized, also one German sister. Others expect to be baptized later. A German minister, Elder Louren, of Oklahoma, has been laboring here during the past month, and several of these people have accepted the truth.

At the baptism last week the services were conducted in three languages—the opening song in Spanish, the prayer in German, and the baptismal ceremony in English, thus showing how this message is gathering believers from all nations. Our Sabbath-school numbers about seventy; we have a class in Spanish taught by a brother who was a government interpreter in Manila. We have also a German class, besides sev-

eral in English. The Lord is calling for volunteers in every tongue to fight the good fight of faith.

By invitation of the board of directors of the Paradise Valley Sanitarium I go there to act as chaplain. My address will be Paradise Valley Sanitarium, National City, Cal. J. F. BALLENGER.

British West Indies

ST. GEORGE, GRENADA.—We moved back to St. George on November 15. My health could not improve in Gonyave. After I rested, I began at once to make permanent recovery. I had three touches of fever at intervals of a few days, but have had no signs of it for nearly a month now, except that I am badly swollen at times; but that is always a result of fever here. I have a good appetite, and feel as well and strong as ever. But when it comes to walking and climbing hills, I have not so much energy and endurance as formerly.

I managed to keep comparatively quiet after coming back here; then I started out again, and have spent some time each week, for the last two or three

northern parishes that are definitely calling for us. There are at least three Sabbath-keepers whom I have not seen, but hope to visit soon. They have kept the Sabbath for years. Two of them are Indians.

There is but little interest in this end of the island. So, although we dread to move again, it looks as if the Lord is pointing toward the north end of the island. If so, we are ready to go; but we will first counsel with the brethren. It is much cooler and healthier there than here, but water is not so plentiful, only Grenville having water-works, and that is not a healthful place.

We must do something for Carnacon, a small island a few miles to the northwest. There are also a number of small inhabited islands that stretch away to St. Vincent, which have never heard the sound of this message. They are called the Grenadines, and are included in the Grenada government.

The evidence that God wanted us to come to the West Indies was as clear and satisfactory to us as if we had heard his audible command, and we will not leave here until he in some way as plainly

for the institutions, organizations, and individuals that are prosecuting this work.

W. A. SWEANY.

Korea and Japan

LATE in November of last year I left Kobe, arriving at Fusan, Korea, December 1. Here I remained two days. An interest in the truth has been awakened here, and I have been corresponding with some of the interested ones. During my stay I held three meetings, with an attendance of twenty-five or thirty. Several profess to be keeping the Sabbath, and the interest should be followed up as soon as possible.

From Fusan I went to Chinnampo and its vicinity, where I remained between three and four weeks. I found the believers of good courage, and the work in a prosperous condition, though not entirely devoid of perplexities. Lately quite an influential man has accepted the truth, and is very zealous in working for others. This has been a help and an encouragement to the believers there.

I held daily Bible studies with the brethren from the time of my arrival. After a week we arranged for a series of meetings and Bible studies, to which the brethren from the country were invited. These meetings continued for a week, and there were present members from each of the little companies in the country. We had Bible study for two hours every forenoon, and meeting again in the evening. Between fifty and sixty of our own members were in attendance, besides interested ones; so that our small meeting room was crowded, and some could not even enter. Some of the children had to sit under the table that was used as the speaker's desk. The meetings were thoroughly enjoyed, and the believers were edified. Since my earlier visits, some of our Korean brethren have been studying the Japanese language, so this time I got along much better in making them understand.

One man in a near-by boarding-house heard our singing one evening, and came to listen. He became much interested, and attended regularly from that time. And at the close of the meetings he earnestly requested baptism; so he, with eleven others, was baptized. Still others are interested and desire baptism; but some need to become more fully established.

The next week I spent in the village of Rongan, about twenty miles northwest of Chinnampo. This was my first visit to this place. Here quite a number are interested, and two families have fully decided to obey. After this I made a brief visit to Sondol. The believers there have built a good-sized meeting-house, with a room for a church-school; and they report an attendance of eighteen. One of the young men acts as teacher. The Kangdemuro church have also built a meeting-house, and the church at Pamegi still use the building they erected before they accepted present truth. Each of these companies reports several interested believers awaiting baptism. Of the little company at Rondon, one has died, others have become interested in politics, and so given up the truth, and the one remaining faithful brother meets with the believers at Chinnampo.

The company at Chinnampo is not yet fully organized. There are now over thirty baptized believers there, and they report quite a number of candidates for



W. A. SWEANY AND FAMILY

weeks, in the north end of the island, where I had just begun to open up the work when I was taken sick. The Lord has wrought mightily there, and I found a company of over forty worshipping in a temporary but comfortable chapel, fitted up in the basement of a dwelling. All through my illness they grew in numbers and knowledge, faithfully sending in their tithes and offerings. I have held a meeting on Friday evenings, three on Sabbaths, and the same number on Sundays, for three weeks, instructing them more fully in the doctrinal points of the message, and the way they drink the truth in shows that they are hungering and thirsting after righteousness. There are now about twenty adults, besides an equal number of children, who profess the message, and I pray they may prove faithful, and fully accept the complete message as fast as they learn it. I shall go to them each week until our council meeting in Trinidad, which is appointed for January 19.

There are other localities in the two

orders us elsewhere. We were equally clear in going to Trinidad, and also in coming here to Grenada. We have trouble and difficulty everywhere, but our courage has never wavered, and our fondest hope is that we may live and stay at the front till the battle is over. Our minds never turn to more favored fields or pleasant places, but we do often think and plan and pray for the unconquered countries, with a willingness and longing to help answer our prayers.

Our hearts leap for joy as we note the advancement of the message in all the earth. We rejoice most of all in the rapidly increasing instances of the direct providence of God in fields we have not yet reached. It will henceforth keep us busy to follow the opening providence of God, as it sweeps through the waiting nations.

It touches our hearts to know that our brethren remember us personally in their prayers. We know that my recovery is the answer to the many prayers that have gone up in our behalf. We pray daily

baptism. They hold their meetings in the house where Brethren Lim Ki Pan and Kang Chang O, our workers, live; but they need a church building, and have started a subscription list for that purpose.

On my return from Korea I spent two days at Nagasaki with a merchant who had been writing to me. He has now fully accepted the truth, and is anxious to have gospel work done in his city. I hope to visit Nagasaki again in the near future. H. KUNIYA.

Southwestern Union Conference

THE third biennial session of the Southwestern Union Conference was held in the new church building at Keene, Tex., February 1-11. It was in many respects the most important meeting held thus far by this union conference, and in many ways the most encouraging.

Fourteen meetings of the conference were held, at which considerable business was transacted. Reports were presented from the union conference, each of the three State conferences, the Keene Academy, and the two sanitariums in this territory. Every one of these reports showed decided gains and advancement.

The membership of the union conference has increased from less than 3,000 when it was organized four years ago, to 4,025 at the present time. The tithe of the union has increased from \$20,300 in 1902 to \$32,763 in 1905. This enabled the conference to support a force of eighty-three laborers of all classes on their pay-rolls, and besides this donate about three thousand dollars to the support of four laborers in fields outside of this union conference.

Besides carrying on the work in the home fields in a vigorous way, there has been seven thousand dollars contributed to the general work of the denomination in missions, which shows that our people here have the completion of the whole message in view, and are willing to push out with their means into the regions beyond.

During the past year there have been sixty-two canvassers engaged in the sale of our literature, and they have disposed of \$25,150 worth of books and other printed matter. The new branch of the Southern Publishing Association now located at Fort Worth, Tex., makes it much easier to handle this part of the work, and the future for it looks flattering.

Another feature of the union conference work which seemed to give the delegates considerable satisfaction was the progress made in opening up the work for the colored people. There are now six quite thoroughly organized churches among the colored people, from which a tithe of a little over four hundred dollars was received last year. One church building has been erected for them, and a good building for the industrial school at Devall Bluff, Ark.

Credentials were granted to three persons, ministerial licenses to three others, and missionary licenses to five. Of all these laborers five were colored, and will spend their time among that race.

Elders G. A. Irwin, E. T. Russell, and G. F. Haffner were the general laborers present; Elder A. O. Tait, associate editor of *The Signs of the Times*, was also present. Most of the preaching was

done by these brethren, assisted at times by our own laborers, and their work was very acceptable, and was much appreciated by all. A spirit of love and harmony prevailed, both in the business sessions and in the other services as well.

Nearly every worker in the union conference was present, and at the close of the meeting all returned to their fields of labor full of courage to push the work with vigor.

Elder Clarence Santee was unanimously chosen president of the union conference for the coming two years. He is now the president of the Texas Conference, which position he will retain until the Texas camp-meeting in August. Nearly all the other officers were re-elected, and but few changes were made in the executive committee and various boards under the union conference control. C. N. WOODWARD,

Secretary.

Northern Illinois Conference

THE annual session of the Northern Illinois Conference was held in the Chicago South Side church, February 8-11. A good delegation was present, representing the various churches in the conferences. The laborers were all present, and shared the burdens of the meeting.

The reports presented showed an encouraging growth in various lines of work during the year. One new church was admitted into the conference, and a number of additions were reported in the local churches. The report of the treasurer indicated an increase in tithe of about thirty-six hundred dollars over the previous year.

Prof. W. T. Bland was present, and presented the work and needs of the Sheridan school. In many ways the school has had a successful year. A boys' dormitory is greatly needed, and a call was made for fifteen hundred dollars for this purpose. About eight hundred and fifty dollars in cash and pledges was raised at this meeting. The new dormitory will be erected before the school opens next year. Other changes are being planned, which it is expected will add to the efficiency of the school.

A very encouraging report of the Moline Sanitarium was given by Dr. S. P. S. Edwards. This institution is exerting a good influence in favor of the truth. Some have accepted the truth during the year, through coming in touch with its work. The increase of patronage is calling for additional room and equipment.

All were glad to meet at this meeting Elder Luther Warren and his wife, who have returned to labor in Chicago. Elder Warren's health seems to be much improved. Plans were laid for an aggressive campaign in the city. A training school for workers will be started.

The conference was desirous of connecting with the mission fields abroad, in a definite way. As a beginning in this direction it was voted to raise five hundred dollars among the young people of the conference for the school in China.

The Spirit of God was present throughout the meeting, and harmony marked all the deliberations of the conference. Elder Wm. Covert was re-elected president, and enjoys the full confidence of all. Some of the preaching services were devoted to emphasizing the message which the Lord has given to us as a people, attention being called to the special

warnings sent us through the spirit of prophecy concerning the dangers which are threatening us from within the denomination. This met a hearty response from those present, and the entire conference expressed their unswerving fidelity to the spirit of prophecy.

At the closing service on Sunday evening, after a study concerning the need of the Holy Spirit, almost the entire congregation came forward to seek for a greater measure of the Spirit of God. As sins were confessed, the blessing of God came in in a rich measure. I was glad personally for the blessings of this meeting, and the privilege of meeting those with whom I had labored in former years. G. B. THOMPSON.

Pacific Union Conference

THE third biennial session of the Pacific Union Conference of Seventh-day Adventists was called to order in the Portland church at 10 A. M., Thursday, February 15. The session was preceded by a devotional meeting, in which many delegates and others participated. This hour's season of seeking God and consecrating of heart and life to service was a very fitting preliminary to this important meeting of the conference, in which it is hoped that spiritual interests will have the first place. Elder W. B. White, president of the conference, expressed his especial desire that such should be the case, and also read a letter from Elder A. G. Daniells, in which such an experience for the conference was mentioned as its first need. An earnest desire for a special manifestation of God's presence among us during this gathering was plainly evinced at this first devotional service of the conference.

The conference was led in prayer by Elder H. W. Decker, after the delegates had been seated. The roll-call was responded to by fifty-two delegates, twelve of a total of sixty-four not having yet arrived.

It brought some disappointment to the conference when the Chair reported that Elder Daniells would not be able to attend this meeting on account of matters at Washington which call for his attention at this time. However, Elder G. A. Irwin is expected to arrive Monday, and withal the outlook is good for a meeting of great light and power.

The Chair was empowered by the house to name the regular committees. In harmony with this action and with previous arrangements by the executive committee, the following standing committees were appointed: On nominations, G. W. Reaser, F. M. Burg, E. L. Stewart, M. E. Cady, C. M. Gardner, F. S. Bunch, J. A. Holbrook; on plans and recommendations, W. T. Knox, T. H. Starbuck, H. H. Hall, W. R. Simmons, M. E. Cady, H. W. Cottrell, A. J. Breed; on credentials and licenses, J. N. Loughborough, M. C. Wilcox, H. W. Decker; pastoral committee, G. E. Langdon, W. B. White, H. W. Cottrell; on distribution of labor, the conference presidents; press committee, F. M. Burg, A. O. Tait, A. J. S. Bourdeau.

The president's address and review of the past biennial period was presented, from which the following statistics are gleaned:—

Number of churches in the Pacific Union Conference, 241, with an aggregate membership of 11,029. In ad-

dition there are forty unorganized companies, with 144 members; and a total of 327 Sabbath-schools, with a total membership of 10,499, was reported.

Ninety ordained ministers, thirty-four licensed ministers, and fifty-nine missionary licentiates make an aggregate of one hundred and eighty-three evangelical workers.

The remainder of time for conference work of the first day was given to conference presidents to report work and interests in their fields for the two years past. These reports were encouraging, all showing advancement.

Further reports of the present conference session will be furnished the REVIEW as the work proceeds.

F. M. BURG.

The Evangelical Work in the District of Columbia

SINCE our last report, a hall has been secured in Southeast Washington, in which services are being held with a growing interest. Our workers have been largely engaged in personal work from house to house, and they report more openings than they have time to fill. The Lord has blessed their efforts by adding to the church precious souls.

Among those who have embraced the truth here during the past few months are three government employees, one in the Post-Office Department, one in the Treasury Department, and one in the Navy Department. We visited the head of one of these departments for the purpose of prevailing upon him to release the brother from Sabbath labor, and had an interesting interview. At first he seemed quite decided that he could not release him, but we emphasized the thought that it was a matter of conscience with the man. He expressed forebodings as to the result upon the department of our efforts to get people to observe the seventh day. He actually seemed to fear that, if our work continued, he might not be able to secure

sufficient help on Saturdays to perform the necessary work of his department. We assured him, however, that we did not expect that our work would seriously affect his department, as there is too much of a sacrifice involved in the observance of the seventh day. We are pleased to say that all three of these government employees are left free so far to observe the Sabbath.

I would add in this connection that the stand which these souls have taken has not been without a real test of faith; and even now there is one of these, a noble sister, who does not know what the outcome will be in her case. It appears that it may be made a test case by the department; and, should they decide against allowing her the Sabbath, it would be a precedent that would prohibit any others who keep the Sabbath from employment there. Let those who read this report pray that God will overrule in this matter to his glory, and for the advancement of the truth.

We endeavor to impress upon the minds of our people here that it is in the Lord's providence that he calls people to take their stand for the truth where they are, for there are souls in that very place whom he desires to warn, and hence he calls them to stand boldly for the truth, that others may see the light, and follow it.

Our Health Studies

Soon after the week of prayer, we began a series of health studies in the four churches in the District. These are held one evening a week in each church. The following is a general statement which appears on the neatly printed program used in advertising the studies to the public:—

"Temperance: In eating, drinking, working, sleeping; the drug habit; alcohol and other intoxicants; causes of intemperance.

"Healthful Diet: Food elements; chemistry of foods; food combinations, adulterations, etc.; digestion; what, when, and how to eat.

"Dress: Artistic dress for children and adults; protection of body; quality of dress; harmony in dress; how adjusted to body; evils of improper dress.

"Physical Culture: Best kinds of exercise; physiological effect of exercise; exercise and rest; physical culture in the home; esthetic value of physical culture.

"Rational Medicine: Home treatment of common diseases; hygiene in the home; evils of patent medicines; uses and abuses of drugs; heat, light, and water as curative agents."

The "Ministry of Healing" is largely used in these studies. The program each evening usually opens with a fifteen-minute study from the "Ministry of Healing," which is frequently conducted by a minister, and then one of our doctors follows with the lecture of the evening. The lecture is sometimes followed by demonstrations of various treatments. It is being demonstrated that the evangelical and medical lines of work can be carried on harmoniously together. Dr. Patience Bourdeau-Sisco is chairman of the committee which arranges and directs these studies.

Religious Liberty Campaign

Our people are enthusiastically engaged in earnest efforts to defeat the Sunday bills now pending in Congress. They are circulating the petition, distributing the tracts which explain the Sunday bills, and placing our new publication, "Liberty," in the hands of the leading citizens of the city, besides writing letters of protest to the District Commissioners.

We believe that our people here, in the main, feel that we who are here in the providence of God at this time, are under solemn obligation to work earnestly in defense of the third angel's message.

K. C. RUSSELL,

Chairman District Committee.

Leaders Who Lead

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2, A. R. V.

Because of their sins God had permitted Israel to go into bondage under Jabin the king of Canaan, who had nine hundred chariots of iron, and for twenty years he had "mightily oppressed" the children of Israel.

There came a time when their deliverance was due, and God raised up Barak and Deborah as leaders, and from all the coasts of Israel the people answered the call and fought for deliverance, except the inhabitants of Meroz, upon whom a bitter curse was pronounced "because they came not to the help of the Lord, to the help of the Lord against the mighty."

Two factors are necessary for the success of every movement: the leaders must lead, and the people must offer themselves willingly. How terse the words in the text, "for that the leaders took the lead." It seems evident that for a long time the leaders had not taken the lead, and so Israel had been in bondage; but now the leaders were awake. They took up their appointed work and led Israel to victory and freedom from their oppression.

It is hardly necessary to make a present application of these powerful words. For many years God's people have been oppressed by their enemies,

A Statement of the Receipts and Disbursements of the General Conference for the Quarter Ending Dec. 31, 1905

	RECEIPTS	EXPENDITURES
Cash on hand Oct. 1, 1905	\$ 961 95	
One Hundred Thousand Dollar Fund	3,014 62	\$ 3,310 00
District of Columbia Evangelical Committee ..	2,341 56	1,243 56
Publishing houses	1,031 54	4,548 81
Conferences and tract society accounts	641 45	3,193 39
Specific accounts	1,813 94	1,267 46
Depositors' accounts	3,774 73	3,929 98
Expense		1,725 33
General Conference building		6,781 73
General Conference session 1905	95 04	61 86
General Conference Association	4,068 52	4,303 42
General Conference Corporation		244 16
Haskell Home	369 41	1,000 00
Missionary Acre	52 04	
Religious Liberty Bureau	232 78	66 12
Colored work (special)	7,992 44	4,000 00
From conferences for support of laborers	5,621 17	
Labor and missions		25,564 39
Missions	11,514 31	
Annual offering	3,998 00	
First-day offerings	8,556 11	
Midsummer offering	2,797 59	
Sabbath-school donations	13,114 96	
Second tithe	920 94	
Tithe	2,639 14	
Cash on hand Dec. 31, 1905		14,312 03
Total	\$75,552 24	\$75,552 24
	I. H. EVANS, Treasurer.	

and the time of deliverance is at hand. Some victories have been won, but from now on to the end of time the struggle will be a mighty one, and every moment the leaders should be in their places to lead Israel, and all the people should respond willingly.

At the annual meeting of the California Conference, held a few days ago, the elder of a church made remarks so terse and emphatic upon this point, I think they should be a blessing to leaders everywhere, and particularly to church officers. These were his remarks in brief:—

"In our church we have decided not to wait for the ministers to come and stir us up to sell 'Ministry of Healing' as they had to do when we were selling 'Christ's Object Lessons.' We want our ministers out with the tents preaching the gospel, and we propose to push this campaign ourselves; so we have already organized the church for work. Each member will visit his most intimate friends, and the tradesmen with whom he does business, and will do everything in his power to work up a good sale, then we will all unite in sending our order in through the church librarian, and have our books come by freight, and in that way save postage." "And," the brother further proposed, "if every church in the California Conference would do the same, we might soon have the work with the 'Ministry of Healing' closed up without the great expense of sending ministers all through the conference to work up an interest."

These remarks seem so clear and practical to me that I feel like passing them to the officers of every church as a sentiment worthy of their consideration and acceptance. This scripture shows clearly that the blessing of having leaders who lead is a cause for thanksgiving to Jehovah.

E. R. PALMER,

Sec. Gen. Conf. Relief Bureau.

Field Notes

A NEW church building was dedicated at Watertown, N. Y., Sunday, February 4.

SEVEN persons have united with the Sedalia, Mo., church since the camp-meeting last August.

THREE adults have begun the observance of the Sabbath at Nile, Wash., as the result of recent labors by Brother L. A. Gibson.

A LATE report from Herrin, Ill., stated that the church building there was nearly finished, and it was expected a course of meetings would be begun in the church January 24.

BROTHER JAMES A. MORROW writes from Hamilton, Bermuda: "Our work among the Portuguese is growing all the time. We have more calls for Bible readings than we can fill. New ones come out to our meetings nearly every Sabbath."

IN a recent report from Bath, N. Y., Sister Lulu Wightman says: "We are now in the seventh week of our meetings here, and every seat of the hall is filled with persons eager to hear the truth for these times. It is an audience of fine, intelligent people, and the interest is ex-

cellent indeed. Several have decided to obey the truth, and a large number attend the Sabbath meetings. We look for others to come into line with the message."

At a recent meeting of the California Conference Committee the following secretaries and agents were appointed to carry on the work in that field during the coming year: Missionary secretary, A. J. S. Bourdeau; religious liberty secretary, Elder J. O. Corliss; superintendent young people's work, Elder G. E. Langdon; secretary of the Sabbath-school and young people's work, Mrs. Carrie R. King; educational superintendent, Elder E. D. Sharpe; canvassing agent, H. W. Covell.

BROTHER J. B. LOCKEN reports that a flourishing Sabbath-school has been organized at Rice Lake, Wis., having twenty-five members at the time of his report. Of the results of work which he has done there he says: "Our past labors are beginning to bear fruit, and of late a new interest has sprung up which has stirred the pastor of the M. E. church. One of his Sunday-school teachers and his wife, and also one of his most faithful workers in his church, are deciding for the truth. Last Sunday he summoned them to meet him in the church to answer for their course in accepting the Sabbath of the Lord."

At a recent meeting of the Nebraska Conference Committee the following suggestive plans were outlined for the five districts in that State: "That Elder Wm. Kennedy act as superintendent of District No. 1; that Elder Chas. Thompson act as superintendent of District 2; Elder J. W. Lair to labor in connection with Elder J. W. Beams in District 5; that Brother B. M. Garton connect with Elder Chas. Thompson in District 2; that Brother O. E. Jones associate with Brother A. D. Gilbert in the southeastern part of District 1." The committee are hoping to secure a strong man to take charge of the work in Omaha, also a colporteur for the five western counties of the State south of the Platte River.

ELDER H. W. REED says of the results of his recent labors at Fish Creek, Wis.: "On the twentieth of December, sixteen were taken into the church; on the twenty-third, two more; on the thirtieth, three more; on the sixth of January, six others; and on the eleventh, one more, making, in all, twenty-eight received into the church. Three others who had become discouraged, were reclaimed, and five others signed the covenant, who intend to unite with the church later. I lectured two nights on Christian temperance. Twenty-seven persons signed the temperance pledge, and forty-two signed the teetotal pledge, making sixty-nine, in all, who signed one or the other of these pledges. The teetotal pledge is, in addition to the temperance pledge, a further promise to refrain from the use of tea, coffee, and tobacco during life. All the arrangements for a church school were made, and it will begin in a few days. The use of a house was donated by one who is not a member of the church, and the money was pledged for the support of the teacher." This series of meetings was the source of great encouragement to the Fish Creek church."

The One Hundred Thousand Dollar Fund

AMOUNT previously reported	\$112,101 93
Hiram Gerrish	50 00
Western Oregon Conference	47 10
Shattuck (O. T.) church ..	40 00
Atlantic Union Conference	
(Jennie Thayer, Treas.) ..	35 20
Indiana Conference	34 00
Texas Conference (E. Harris, Treas.)	28 15
South Dakota Conference ..	27 56
Atlantic Union Conference	
(Jennie Thayer, Treas.) ..	25 70
Harvey (N. D.) church	25 00
Albert Ecklund	25 00
J. E. Crock and family	25 00
North Dakota Conference ..	14 26
Missoula (Mont.) church ..	11 42
British Columbia Conference	5 95

FIVE DOLLARS EACH

Lydia S. Lane, C. Jorgensen, Lenora Garrett, Mrs. J. M. Derbert.

Clara Willet, \$4.80; Pacific Union Conference, \$4.50; Mrs. Mary Christenson, \$4; R. G. Harrison, \$4; Battle Creek, (Mich.) church (C. D. Rhodes, Treas.), \$3; Anna Wait, \$3; Charles W. Harrison, \$2.50; Oklahoma Tract Society, \$2.50; Battle Creek Tract Society, \$2.12; a friend, \$1; Mrs. Nellie Albertson, \$1; East Michigan Conference, \$5.52.

TWO DOLLARS EACH

Iver Hilde, Thomas Harrison, Susan Harrison, D. F. and Alice Raus, Mrs. Geo. W. Pease, Sister Russell, Mrs. Katie Reising.

FIFTY CENTS EACH

Nellie Harrison, Frank Harrison, Ethel Harrison, Clem M. Long, John W. Harrison, Riley Cummings, Bessie Harrison, Russell Harrison, Agnes Hendrickson, Mrs. Sadie G. Moore.

TWENTY-FIVE CENTS EACH

Grace Harrison, Ruby Harrison, Bessie H. Raus.

Total reported\$112,568 96

The following names of donors to the Washington fund are sent in by the Iowa Conference with the request that they be published. The amounts have been already acknowledged as coming from that conference, but the names were not sent before:—

Mrs. P. W. Baker	\$50 00
Sioux City church	28 38
Mr. and Mrs. Ernest Dietel	25 00
David H. Keene	25 00
P. C. Adamsen	25 00
W. S. Greenfield	25 00
Emil Anderson	12 50
Jacob Christenson	12 50
Exira	12 50
E. W. Wiltse	12 50
Hattie McDade	12 50
Mr. and Mrs. S. W. Klinger ...	10 00
Mattie Swanson	10 00
A. T. Dwier	10 00
John A. Pines	8 50
Pilot Mound church	8 23
Winterset	7 75
Hawkeye church	6 85
Smithland Society	5 50
B. L. Dieffenbacher	5 00
S. E. Smothers	5 00
Stuart Society	5 00
A. O. Wilson	5 00

Atlantic Society, \$3; L. Buck, \$2.50; Davis City church, \$2; Coon Rapids Society, \$2; Mrs. F. A. Wolford, \$2; Rosie Christensen, \$1.75; J. S. Rollins, \$1; Sophia Christensen, \$1; A. B. Reynolds, \$5.50.

I. H. EVANS, Treasurer.

Christian Liberty

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

Experiences With the Petition

THE religious liberty secretary of the Western Pennsylvania Conference, Elder C. S. Longacre, gives the following interesting experiences in his efforts in securing signatures to the petitions against the present Sunday bills before Congress:—

"I never before had such an experience as I had in the securing of those names. First I went to see the lawyers and office holders of this town. Some of them certainly did give me a roasting for working against good law and order, as they called it. If I could recall every statement and argument they made in favor of more strict Sunday laws, and against us and our movement, it would indeed make a very interesting volume. I was wonderfully surprised to learn what vague ideas these lawyers have concerning religious liberty, and how biased they are toward the adopted customs of popular churches.

"There was not a single lawyer out of twenty who was not in favor of more strict Sunday laws. I was able to convert only one to sign the petition after an earnest talk of thirty minutes on religious liberty principles. He opposed the signing of it at first, and said he favored Sunday laws, and the way they operated. Finally he said: 'Well, I will sign it, since I see I am not signing any of my liberty away, and am giving you a chance to enjoy the same.'

"One lawyer, after I informed him that we were being persecuted, said: 'You deserve to be persecuted for bringing in so much confusion into the churches and disturbing the public tranquillity. If you don't like our laws, move off. You must understand that this country is ruled by majorities. If I had it in my power, I would shut up everything and put the lid down tight next Sunday. I would stop every railroad, every street-car, every factory, and every corporation that employed men.'

"Another lawyer told me: 'I am not opposed to religious legislation. I think the church is more capable of ruling than our corrupt politicians. I believe in a union of church and state, with the church on the throne. Separations of church and state can only be regarded as an affected cant employed by those who have a waning cause. A theocracy is the most desirable thing a nation can have.' When I informed him that the Christian church had once tried the experiment of a human theocracy, and that it resulted during the Dark Ages in the martyrdom of millions, he replied: 'We don't fear the Catholic Church any longer. The Protestant and Catholic Churches have joined hands and declared peace. We hold most things in common, and expect to reign jointly.' 'But,' I asked, 'What will you do with us who disagree with you? If we oppose Sunday laws and keep any other day, what do you propose to do with us?' He said: 'I have no sympathy for a set of religious fanatics, who will grumble against the ordinances of God and his ordained theocracy. He who resists the

power of God, resists the ordinance of God, and they that resist shall receive to themselves judgment. That is just what you deserve for making disturbance and bringing in confusion.'

"The Burgess of the town gave me a roasting for going around with no higher object in view than to disquiet the public mind in regard to good law and order. He said he could not allow any one to keep his store open or do any secular work for profit on the holy Sabbath (Sunday). He said he would prosecute us just as soon as he would a Sunday-keeper. I asked him if he would burn me at the stake if the law gave him the privilege to do so in case I disregarded Sunday, or regarded it as a regular week day. He replied: 'I would not go to that extent, but I would bring every other measure to bear upon you that would not deprive you of life.' I told him that we were assured in the Bible of just such treatment in regard to Sunday legislation, and that the saints received the persecution instead of inflicting it."

Letters From Congressmen

SHOULD any reader of the REVIEW be tempted to delay the work of sounding the warning, we believe the following letters which have recently been received from congressmen will awaken all to earnest efforts to do their part in enlightening the people on the principles of religious liberty:—

"FEB. 12, 1906.

"DEAR SIR: Your letter of February 9 is at hand, in regard to the bills (H. R. 10510 and H. R. 3022). The latter bill I have read, and unless I learn of some serious objection to it, other than that mentioned by you, I shall vote for it if it comes before the House. I will vote for it, not because it is what you are pleased to call 'religious legislation,' but because I regard it as the wise kind of economic and social legislation. The day that is easiest to get most people to agree upon as a day of rest is Sunday.

"Regretting that I can not agree with your position, I beg to remain

"Yours very truly."

"FEB. 17, 1906.

"DEAR SIR: Yours of the 12th inst. received. I shall, of course, examine carefully these bills when they come up. But I do not agree with you that they have the slightest tendency to unite church and state. I long since determined in my own mind that it was better for human beings to have one day of rest in the week, and that this day of rest is as necessary and proper as the rest secured by an eight-hour law. I should favor any legislation which tended to give one day free of labor out of all the seven. That this day is that day on which a large and increasing number of our people are accustomed to attend church would be a point in favor rather than in opposition to selecting that day, in my judgment."

"FEB. 17, 1906.

"DEAR SIR: I have your letter of February 13. I can not regard the establishment by Congress of a day of rest and forbidding labor thereon as any more a union of church and state than the passage of an eight-hour law, and with all possible respect for the devout people of your household of faith, and without passing upon the merits of either of the

bills referred to, feel impelled to vote for all reasonable legislation for the protection of one day in the week as a day of rest.

Cordially yours."
Here are other letters which are more encouraging:—

"FEB. 17, 1906.

"DEAR SIR: I have your letter of February 16, relative to H. R. 3022 and H. R. 10510. What you have told me of these bills has interested me very much, and I will take the first opportunity to procure copies and examine them carefully. When I have familiarized myself with their contents, I shall be able to vote intelligently.

"I will file the petition as you request. Very truly yours."

"FEB. —, 1906.

"MY DEAR SIR: I beg leave to acknowledge the receipt of your communication of the 8th inst., and replying to the same beg leave to say that I join in your personal protest against the passage of H. R. No. 10510, and can assure you that you have my co-operation and assurance that I will use my influence and power against the enactment of religious legislation of any kind during the period that I am a member of Congress.

Yours truly."

"FEB. 15, 1906.

"DEAR SIR: I beg to acknowledge receipt of your esteemed favor of the 14th inst., and in reply will say that I have read the same with much interest. Mr. Crafts has views on several subjects that have never met my approval: First, that God should be in the Constitution, my belief being that God should be in the heart and life; second, the Sunday blue-law. This I have opposed most zealously in my own commonwealth, and should do the same here. Relative to the bill [H. R. 3022] . . . which I presume was written by Mr. Crafts, relieving from toil those who would have their day of rest, I am confident that any attempt to compel by law the observance of a particular day in the week will never become an effective statute of the United States.

"The Seventh-day Baptist, the Adventist, the Jew, the man with some other religion or none, must be answerable to his Creator, not to man. My impression is that the measure [H. R. 3022] . . . would not in any way jeopardize the interests lying near your heart. If I thought it involved the possibility of the curtailment of the freedom of the individual conscience, I should oppose it by all means in my power."

It is plain that there is need of earnest work in presenting sound principles to men in high positions.

K. C. RUSSELL.

An Exemption Clause That Does Not Exempt

A CONNECTICUT judge has recently rendered a decision concerning the meaning of the exemption clause in the Sunday law of that State, which has been supposed to exempt those who conscientiously observe the seventh day. This decision will be seen to be of special importance to observers of the seventh day in the State of Connecticut. It was brought about as the result of the arrest of a Jew who recently kept his store open on Sunday. The judge maintained that the defendant could not be accorded the benefits of the exemption clause because

he ceased from his observance of the seventh day at sunset Saturday, instead of continuing until midnight.

From this, it will be seen that Jews, Seventh-day Baptists, and Adventists (for they were all included by the judge), to enjoy the exemption from the penalty of the Connecticut Sunday law, must hereafter refrain from secular pursuits until midnight Saturday, instead of resuming labor at sunset according to the Bible method of reckoning time. In other words, they will be compelled to observe the first day of the week from sunset until midnight every Saturday each week in order to be exempt from the law the remaining hours of Sunday.

The seventh-day observer who has been expecting to obtain relief from an exemption clause to Sunday laws will see from this that he is leaning upon a broken reed.

The principle that underlies every exemption clause is that of religious legislation; for when it is admitted that the state has a right to exempt one from the penalties of the Sunday law, it carries with it the right to abolish the exemption clause and enforce the law.

Imagine the presumption of a state's assuming the prerogative to exempt a person from obeying God! Think of the state exempting a person from keeping the command that forbids theft, or adultery, or murder! K. C. RUSSELL.

Religious Liberty Notes

THE Altoona Evening Gazette of Feb. 12, 1906, gives a report of a ministerial meeting of Altoona, Pa., favoring a more vigorous enforcement of the old Sunday "blue-laws." The mayor of the city is committed to the work of the crusaders, and is applying his authority in enforcing the law.

The church element in Virginia has succeeded in getting a Sunday bill introduced into their State legislature. The bill provides an amendment to the present Sunday law, which is aimed at the running of coal trains and other general traffic on Sundays. The following from one of its promoters shows plainly its religious character: "Let us maintain in Virginia our respect for the law of God."

The Cleveland Press bearing date of Feb. 12, 1906, reports a meeting held by a hundred ministers of that city in which they protested against Mayor Tom Johnson because he did not enforce the Sunday laws of that city as they desired. The report says that while a Methodist minister was delivering a scathing address, others cried out, "Usurper!" "Usurper!" "Fire a broadside!" "Impeach the mayor!" etc. Such demonstrations clearly show the spirit that goes with Sunday enforcement.

One of our esteemed religious liberty secretaries writes as follows concerning the effectiveness of utilizing the public press in defeating the efforts of the Sunday law crusaders: "To have our people circulate our literature is not enough. I have found the most effectual way to defeat them is to enter protest after protest through the daily papers, provided they take the right side of the question. These crusaders will soon give up for fear the people will become enlightened." K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Education of Our Children

THERE is no better investment which one can make of his money than to use it in the education of young men or women. There is no way in which the work of the world can be better forwarded than by sending out into it men and women properly qualified intellectually and spiritually to proclaim the truth with force and power. We should have a large number of ministers and Bible workers going forth from our schools and colleges every year. If this is to be accomplished, there must be an appreciation by fathers and mothers and all our church-members of the value of educated workers. If the older members of our churches are thoroughly awake to the importance of educational advantages, they will naturally hold these ideas before the children and youth so that they will be aroused to the importance of good educational attainments, and will be willing to deny themselves many things in order that they may be properly educated for the work of life. We certainly need a higher standard of education, and we need to appreciate the importance of the training of workers. Years ago the spirit of prophecy uttered these words: "Many have felt, 'Well, it doesn't matter if we are not so particular to become thoroughly educated,' and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians." Hundreds of our young men and women who are content with cheap educational attainments, and who are of but very ordinary ability, could by proper training become really valuable in the world. Five dollars' worth of iron made into horseshoes is worth ten dollars. This same ten dollars' worth of iron made into needles is worth \$180. This \$180 worth of iron made into watch-springs is worth \$200,000. This \$200,000 worth of watch-springs is worth \$400,000 when made into hair-springs. So by a process of refining, that which is ordinarily worth but five dollars may be made worth \$400,000. This is but an ordinary illustration of what education will do in refining and qualifying an individual for real worth in the world. When the Lord

specifically calls upon us to be awake to this matter, we should realize that an enormous responsibility is thus placed upon parents and church-members to create by every laudable means an earnest longing on the part of our children and youth for such educational attainments as will increase their worth many times. Every church should feel the importance of having every young person educated. May the Lord lay the burden upon us all. F. G.

Basket Making

I FIRST tried the raffia basket making. I procured a book on the subject, then had a friend, while waiting for her train, show me the "squaw" stitch, and, thus prepared, started it in school.

It is very easily learned, and the baskets, when finished, are quite pretty and durable. But there is very little real training in the work, and it is slow and tedious, while the finished product is of little monetary value. It is good where nothing better can be done, especially for lower grades. The same objection holds in splint basket making. While it teaches patience, perseverance, and accuracy, the amount of time consumed in finishing one basket is so great, and the finished product of so little real value, that I believe it is not the best thing for manual training. There are plenty of things one can do that will develop patience, perseverance, and accuracy just as well, and at the same time the articles made have intrinsic value of their own.

One can develop muscle by knocking a punching-bag, and yet the same end may be accomplished while one is really doing that which will prove of benefit to himself and others. So in our manual training; while the finished product is not the only end in view, I believe it should not be left out of consideration. The willow and reed baskets are really splendid work, and, when finished, the pupil has something which is valuable because it is useful. It can be done quickly, and if willows can not be procured, substitutes can.

I would urge our teachers everywhere to do something in the line of manual training. If you can not do what you want to do, do what you can do, but do. There are plenty of good books on basket making, and a careful study will enable one to do much for himself in the way of self-teaching. We will next consider sewing as a regular course.

MINA MANN.

Hanford, Cal.

Result of Church-School Work

It was my privilege during the week of prayer that has so recently closed, to be with two of our churches where Christian schools are conducted. In one of these schools there was such a marked fulfilment of what the Lord by his Spirit has told us would result from Christian education, that I can not forbear giving the experience to the readers of the *Home, Farm, and School*.

It was very early in the meetings, on Monday afternoon, when the teacher was preparing to conduct the writing exercise. She placed upon the blackboard, as was her custom, a text of Scripture for the children to use as copy. This time the text was, "Prepare to meet thy God, O Israel." The children had taken

their positions to write, when one little girl laid down her pen, saying, "Miss L., I can not write." "What is the matter, Anna?" asked the teacher, kindly. "O," said she, "I am not prepared to meet God." And one after another, the children expressed the same thought. The teacher felt that it was the presence of the Holy Spirit moving upon the hearts of the children, and she asked, "What shall we do?" They said, "We want to pray." Then all knelt, and the teacher told me that she never heard such prayers from children's lips. Then they wanted to testify, and all spoke of their earnest desire to go out and give the truth to the people. Then they wanted to pray again, and she yielded to the influence that was upon them, and there was no more school that afternoon, but prayer and praise to God. That night in the regular meeting, the children were the first to lift their voices in prayer and testimony to God; in fact, it was plain that they had more liberty than did their parents.

Since that time there has been a change in the work of discipline of that school. It requires no effort on the part of the teacher to maintain good order. Each child is anxious to make the school a Christian school indeed. And they are carrying the printed page from house to house in the city where they live.

God has said that church-schools, "when properly conducted, will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ." "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up." Notice that it is the "children who are receiving a Christian education" upon whom "the Spirit of God will come," and it is these who "will do a work in the proclamation of the truth which the older members can not do."

This experience brings to my mind the instruction in Volume VIII, pages 61, 62, on "The Holy Spirit in Our Schools." I trust that every teacher will carefully study it, and "when the Holy Spirit reveals his presence in your schoolroom, say to your students: 'The Lord signifies that he has for us to-day a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek him with the whole heart.'"

I am greatly encouraged with the advancement that is evident in our schools. The teachers are coming up to a higher standard of spiritual and intellectual attainment. The true teacher will ever be a learner, seeking for the "higher education" that will fit her to be a guide to the children placed under her care. Indiana has a corps of faithful, conscientious teachers, and the influence of our school work is being manifested throughout the State in the increased effort on the part of both parents and youth to seek a preparation for the work of God, that the message may indeed go to the world in this generation, and the coming of Jesus be hastened.—*Mrs. R. W. McMahan, corresponding secretary Educational Department of Indiana Conference, in Home, Farm, and School.*

Current Mention

—An anti-Jewish riot resulted in the destruction of a town of 6,000 inhabitants, near Gomel, Russia, by fire, February 18.

—The natives in German East Africa are still unsubdued. Severe fighting is reported around the northeast end of Lake Nyassa.

—The city of Kingston, St. Vincent, British West Indies, experienced a severe earthquake shock February 16. It is reported that Mt. Pelee is again active.

—The Hungarian Diet at Budapest was forcibly dissolved by armed soldiers, February 19, and the session is now at an end. Emperor Francis Joseph of Austria seems disposed to use harsh measures in dealing with the Hungarian patriotic element, even to the extent of suppressing freedom of speech and of the press.

—Reports are in circulation, coming from Denver, Colo., that a detective named McParland has discovered evidence which implicates the Western Federation of Miners in a number of murder mysteries, including the recent assassination of ex-Governor Steunenburg, of Colorado, and the explosion at Independence, near Cripple Creek, in which fourteen men were killed.

—Advices received at Panama, February 19, from Colombia stated that on February 5, President Reyes was informed that Telembi, Cauca, and neighboring towns suffered terribly by the tidal wave of January 31. The water rose over twenty feet, and fifty-two families disappeared in the flood. Great underground disturbances were felt, and the temperature rose more rapidly than has ever been known. When the tide receded, the coast was covered with dead birds and fishes.

—The Moroccan conference, so far as may be judged from present reports, is likely to prove a failure, France and Germany being unable to come to an agreement over their respective claims. France is standing firmly for what she considers her rights, and it is believed that she has assurances from England upon which she relies in the matter. As regards the result of the conference several opinions are quoted from French statesmen, one of whom says that while no one expects war, the conference will leave behind it a European situation of extreme tension, and another, that it will inaugurate an intolerable state of discord from which war may result at any time.

—Evidence that Emperor William is planning a gigantic scheme of conquest is set forth in a telegram from Brussels. The report states: "That Germany has her eyes on not only Belgium, but surrounding countries, is evident from the new school readers and other books used by the German children. One book of geography, the use of which is now obligatory in most of the German schools, contains this paragraph: 'Belgium, Switzerland, Lichtenstein, Holland, Luxemburg, and Denmark are considered as forming part of Germany, because they are the most scheduled within her natural boundaries.' Wall maps are displayed showing the Tyrol, Vienna, and

Trieste as parts of the future German empire." Belgium is working hard on her fortresses in anticipation of war, which she believes will be the outcome of the Moroccan controversy. One report from Algeciras states that a settlement is to be effected by giving Germany a free hand in Palestine, in return for French paramountcy in Morocco.

—The Armstrong committee which has been investigating the big life insurance companies in New York City, under the direction of lawyer Charles E. Hughes, has presented a drastic report, recommending changes which, if embodied in legislation, will revolutionize the life insurance business. The remedies it proposes for the evils of the existing system of life insurance are: (1) Legalization of mutual corporations without capital stock, provided at least 500 persons subscribe for \$1,000,000 in insurance; (2) investing policy-holders with authority in management of the companies and in the election of officers and directors; (3) removal of all present directors and cancellation of proxies; (4) prohibition of investment of insurance funds in stocks, except public stocks of municipal corporations. All such prohibited securities to be disposed of within five years from Dec. 31, 1906; (5) prohibition of all syndicate transactions; (6) limiting the amount of new business which each of the larger companies may take to \$150,000,000 a year; (7) contributions by insurance corporations for political purposes to be strictly forbidden; (8) further incorporation of assessment companies to be prohibited; (9) abolition of lobbying; (10) annual accounting and distribution.

NOTICES AND APPOINTMENTS

Notice!

THE following-named persons, members of the Beaver City, Neb., Seventh-day Adventist church, whose whereabouts are unknown, are requested to report to the church clerk, Mrs. H. W. Taft, Beaver City, Neb., in response to this notice: Millard Sawyer, Alice Dunwoody, Sam. Windsor, Mary Copsy, Ada West, and Stephen Reed.

Business Notices

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

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

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

WANTED.—Thorough, reliable farm-hand. State wages wanted and necessary information. References required. Also to learn of boy and girl in need of a home. Two others to board. Address Mrs. A. Fitch, K. C. Station, Bradford, Pa.

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.

FOR SALE.—Strawberry plants. Try northern-grown plants. I have a fine stock that I offer at a moderate price. It will pay you to get my prices before you order. Drop me a postal at once. Address Geo. Jorgensen, Box 10, Poy Sippi, Wis.

WANTED.—A Seventh-day Adventist who is experienced in bicycle repairing. Also wish an experienced electrician, one capable of doing all kinds of wiring, etc. Give age, married or single. Answer soon. Address Salamanca Cycle Works, Salamanca, N. Y.

WANTED.—Information about good cheap farming land near a small company of Adventists. State quality of water, soil, kind of crops, yield and market value, healthfulness of climate, etc. Information about government land desired. Address R. L. Wildman, Chitwood, Ore.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$9.00; 5-gal. can, \$3.50. Send for sample. Also finest whole-wheat health-food flour in U. S. A. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

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

HELP WANTED.—We can give pleasant and profitable employment to reliable persons in all parts of the United States, demonstrating our sanitary "ideal duster." People will thank you for calling. Write at once for particulars. Address "Ideal Duster," 524 Walbridge Ave., Toledo, Ohio.

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.

WANTED.—Help to start a Surplus Property Industrial Mission School. Please make a list of any surplus property, however small, that you can spare now, the possession of which will only pain you when Jesus comes. Write me about keepsakes, jewelry laid away, tools, live stock, town lots or land you wish to sell now and put into the work. Are you hiding your talents? Are some surplus things you have dearer to you than the salvation of precious souls? Plenty of trained workers can be secured; a little means needed to start a self-supporting work. Good opening now that will soon be closed forever. The King's business demands haste. Address Joseph Clark, Ceballos, Cuba.

Change of Address

THE post-office address of Elder M. H. Brown will be Morganhill, Cal., until further notice.

Nursery Stock

STRAWBERRY, raspberry, and blackberry plants, grape vines, fruit trees, and ornamental trees and shrubs. A fine lot of early bearing apple-trees of the best varieties. Prices reasonable. Your order, whether large or small, will be appreciated. Send for catalogue. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

Obituaries

EICHHOLZ.—Died at Cottage Home, Ill., Feb. 3, 1906, Henry Eichholz, aged 65 years, 10 months, and 17 days. About twelve years ago he accepted the views held by Seventh-day Adventists. He was an invalid for six years, but was patient through all his suffering. A wife, two sons, and three daughters are left to mourn their loss. The funeral service was conducted by the writer in the Adventist church at Cottage Home; text, Isa. 26: 19.

E. L. CARDEY.

REASNER.—Died at Bellefonte, Pa., Jan. 18, 1906, after a short illness with Bright's disease, William Reasner, in the fifty-first year of his age. Brother Reasner accepted the third angel's message in the fall of 1894, under the labors of Brother Lee S. Wheeler. He was the leader of the company, and was faithful in all things pertaining to the message. He had been in the employ of the Pennsylvania Railroad Company for twenty-five years. He leaves a wife, three brothers, six sisters, and many friends to mourn their loss. The funeral service was conducted by the writer.

W. F. SCHWARTZ.

WOODBURN.—Died at his home in Pittsburgh, Pa., Jan. 16, 1906, Harry E. Woodburn, in his forty-second year. For years he had been a telegraph operator in the employ of the Pennsylvania Railroad Company, but finally succumbed to a nervous break-down and malnutrition. His end came unexpectedly, but he fell asleep peacefully in the blessed hope of the first resurrection. He was a man of noble traits of character, and was beloved of all. He leaves a father and a daughter to mourn their loss. The pastor of one of the United Presbyterian churches of Pittsburgh and the writer spoke words of comfort at the funeral.

C. S. LONGACRE.

HANSON.—Died at his home near Raymond, Wis., Jan. 4, 1906, Ole Hanson, aged 86 years, 6 months, and 20 days. He was born in Denmark, and came to this country about thirty-eight years ago. About thirty years ago he accepted the third angel's message and united with the Raymond church, of which he remained a member until his death. He fell asleep with a bright hope of coming forth in the resurrection morning. He leaves his wife, two daughters, two sons, and other relatives and friends to mourn their loss. Words of comfort were spoken to a large congregation by the writer, from Rev. 14: 13.

N. P. NEILSEN.

JACK.—Died at Decatur, Neb., Oct. 18, 1905, Harvey S. Jack, aged 59 years, 9 months, and 18 days. He was baptized and united with the Seventh-day Adventist Church in 1883, of which he was a consistent member until his death. He was married to Rosa R. Cates in 1876, and to them were born seven children, all of whom were present at the funeral, and near his bedside at the last, to aid in his comfort and care. The funeral service was short, consisting of the singing of the hymns "Just as I Am" and "Asleep in Jesus," followed by the reading of John 14, and prayer by the elder of the church, this being his expressed wish. The remains were laid to rest in the Adventist cemetery.

MRS. C. H. LEETE.

PETERSEN.—Died at Raymond, Wis., Jan. 4, 1906, of strangulation and convulsions of the bowels, Oscar Henry Petersen, son of James and Christiana Petersen, aged 14 years, 5 months, and 18 days. He was apparently as well as usual the day before his decease, but in less than twenty-four hours his eyes were closed in death. He was a faithful member of the Sabbath-school, and loved to study the Word of God. He leaves his father and mother, three brothers, and four sisters to mourn their loss, but they sorrow not as others who have no hope. The funeral was held in connection with Brother Ole Hanson's funeral; their caskets were

placed side by side in the church, and they were laid to rest in the same cemetery.

N. P. NEILSEN.

MANCHESTER.—Died at Oxford, Wis., Nov. 28, 1905, of valvular disease of the heart, complicated with disease of the kidneys, producing general dropsy, Thomas Wilderson Manchester, aged 48 years, 11 months, and 11 days. He was baptized in the year 1888, and united with the Seventh-day Adventist church at Oxford at the time of its organization. He went to his rest confidently expecting a part in the resurrection of the faithful. Three sisters and four brothers were left to mourn their loss. The funeral service was held in the Presbyterian church, four miles from Oxford, remarks being made by the writer from Job 14: 12.

H. W. REED.

KNOX.—Died in Fruita, Colo., Dec. 22, 1905, of pneumonia, Brother Joseph Knox, in the seventy-fourth year of his age. Brother Knox accepted present truth in Des Moines, Iowa, about twenty-one years ago, and united with the Des Moines church. He afterward moved to Fruita, Colo., and united with the Adventist church at this place; he was a faithful member until death. He leaves a wife, two sons, and one daughter. The funeral service was conducted by the writer, assisted by Rev. Mr. Bird, of the M. E. church. He was laid to rest in the beautiful cemetery about eighty rods north of Fruita, to await the glorious resurrection that is soon to take place.

WM. KENNEDY.

GOULD.—Died at Hyde Park, Vt., Jan. 22, 1906, Mrs. Lucy J. Gould, wife of Marcus Gould, aged 67 years, 4 months, and 8 days. Sister Gould accepted present truth about 1863 in connection with the labors of Elder and Sister White at Bordoville. She has trusted in her Saviour through many circumstances of trial and affliction, yet as witnessed by her companion and five daughters, she has been a dutiful, patient, and loving Christian. For twelve years she was sick, nearly eight of which she was bed-ridden. Her death was hastened by a cancerous tumor in the abdomen. Funeral service took place at the home, with burial at Hyde Park Cemetery, remarks being based, by request, on John 14: 1, 2, by the writer.

F. M. DANA.

HARLAN.—Fell asleep in Jesus, at the home of her oldest daughter, at Lincoln, Neb., Jan. 6, 1906, of pneumonia, Mrs. E. M. Harlan, in the eighty-third year of her age. Sister Harlan, with one unmarried daughter, accepted the truth about twelve years ago, under the labors of Brethren Butler and Shireman. She had a sweet Christian experience, never wavering in her faith in the third angel's message, and died with a bright hope of soon having part in the first resurrection. Until quite recently she has resided with her daughter at Hildebran, N. C., but came to Lincoln on account of her health, the daughter also wishing to take treatment at the sanitarium at College View. Thus ends a long and useful life. Words of comfort were spoken by Elder M. D. Mattson, of Union College.

MRS. E. M. PEEBLES.

DEVEREAUX.—Fell asleep, at the home of her mother, in Cedar Lake, Mich., Nov. 24, 1905, Bernice D. Devereaux, aged 16 years, 2 months, and 16 days. Bernice was born in Battle Creek, Mich., and at the age of six entered the school for the blind at Lansing, Mich. She lacked but two years of graduating. She loved to study, but close application to her books, without sufficient exercise, caused her health to break down. Her gentle and sweet disposition endeared her to all who knew her. At the age of ten years, Bernice was baptized, and although in a worldly school, she always let her light shine, and was very conscientious in her observance of the Sabbath. She leaves a mother, sister, and many other relatives to mourn their loss, but not without hope, for we know that her life is hid in Christ. The funeral service was conducted by Elder S. M. Butler; text, Job 14: 14.

CARRIE E. KELLEY.



WASHINGTON, D. C., MARCH 1, 1906

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

ELDER MORRIS LUKENS, of Philadelphia, who has been invited to serve as president of the Chesapeake Conference, spent a day in Washington last week.

THE Seventh-day Adventists of the District of Columbia have presented petitions to the District Commissioners asking them not to recommend favorably the proposed Sunday law which was referred to them.

ELDER A. G. DANIELLS left Washington last week to attend the Northern Union Conference at Minneapolis, Minn. He planned to make brief stops at Battle Creek and Chicago on his way to the conference, and to visit several places in the South before returning to Washington. He will be away from headquarters about a month.

FROM Dr. P. A. De Forest, the medical superintendent of the "Sanatorium du Leman, Gland," we have received copies of the announcement of that institution, printed in French and in German. This sanatorium is a continuation of the work formerly conducted at Basel. The new location is ideal, and we hope the institution will be greatly prospered in its work.

Appointment of a General Conference Council

It is thought best to hold a spring council of the General Conference Committee at Takoma Park, Washington, D. C., April 4-11, 1906. It is expected that this council will be attended by the members of the committee who are located in North America, and such other leading members of the various department boards as it may be thought best by the heads of those departments, in counsel with members of the general committee. As the auditing for 1905 must be done at this council, it will be necessary for eight men not in the employ of the conference to be appointed to work with the General Conference Committee.

As there has been no general meeting of the committee since the Washington Conference of 1905, and as many plans must be arranged for the development of the work another year, this will be a very important council. All members of the committee and heads of departmental committees are requested to make a careful list of business that should be brought before the council. Entertainment will be provided in Takoma Park. It is re-

quested that all members notify the secretary of their plans to attend.

A. G. DANIELLS, President.

An Important Announcement

IN harmony with the request of the Religious Liberty Bureau, which is concurred in by other members of the General Conference Committee, the Review and Herald Publishing Association will begin, with as little delay as possible, the publication of a quarterly magazine the same size as *Life and Health*, which will be devoted to the promulgation of the principles of religious liberty. In addition to the discussion of the principles involved, the magazine will also contain reports, notes, and comments upon the current history of the rights of conscience.

When the publication of the *Sentinel of Christian Liberty* was suspended in 1904, it was understood that this paper or some periodical to take its place might be issued at such time as the interests of the cause of truth might demand, and that time seems to have arrived. There is an increasing call for religious legislation. There is an ominous activity on the part of those who are educating the public in the wrong direction. The recent exposures of wrong-doing in the political and financial world have created a demand for reform legislation, and many think that this means religion by law. There is, therefore, special need that a voice shall be heard which shall speak the truth concerning all these things, and the most economical method of reaching the public is through a regular publication.

The new magazine will be called *Liberty*. It will be issued quarterly, with such extras as special circumstances may render necessary. The subscription price will be twenty-five cents a year, including the extras. The price of single copies of the regular issues will be five cents each, and the price of the extra issues will be governed by their size. The editorial staff will be as follows: L. A. Smith, editor; W. A. Colcord and W. W. Prescott associate editors. The first number will appear before the close of the present quarter, and will contain practically the same matter as has just been put out in the pamphlet entitled "Liberty." The first number of the quarterly will therefore take the place of future editions of this pamphlet.

This preliminary announcement is made in order to secure the hearty cooperation of our readers in general, and of the officers of our conferences and tract societies in particular, in working up without delay a list such as will enable the new publication to meet the purpose for which it is issued. We invite the members of the Review family to send in subscriptions for themselves and for others. We invite orders from those who are willing to sell this magazine. To such agents the price will be two cents and a half a copy for orders for twenty-five or more copies at one time. We invite orders from those who will take a definite number of each issue during the first year for general distribution or for sale. We invite individuals or tract societies to secure and forward subscriptions for *Liberty*. The commission on subscriptions will be the same as on *Life and Health*, forty per cent, or ten cents on each subscription. We

believe that it will be an easy matter to secure subscriptions to this publication. We urge all to act promptly in this matter, as we must obtain a list, secure second-class entry, and issue the first number of the magazine during the next month. Address all communications concerning *Liberty* to Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

For March

WE invite the attention of our readers to the March number of *Life and Health*, just out. We trust our friends will take an interest in this health journal, and will do all they can to bring it before the general public. It is accomplishing a good work, and our agents report that the people like it very much, and buy it with but little effort on their part. The great majority of the workers with *Life and Health* are having excellent success. The average sales for February were larger than for any month previous, the general average per hour by adult agents being twenty copies. Children do very good work in selling *Life and Health*.

The March number will be found to be very practical on such topics as, Prolonging Life, Divine Healing, Hygienic Methods of Eating, Vegetarianism, Drug Effects upon the Public Health, Fraudulent Representations of Patent Medicines, Moderation in Work, Effects of Environments; Relative Nutritive Values, Compositions and Preparations of Food; Fatalities Resulting from Popular Games of Amusement, The Tendency of Modern Civilization Manifested in These Games; Essentials Involved in Self-Cure; Warnings against "Perfectly Harmless" Antithis and Anti-that Headache Powders, etc., etc.

Those who are not subscribers for *Life and Health* should write to the publishers for sample copies, and suggestions on methods of work with *Life and Health*, and a Suggestive Canvass for the March number.

The Religious Liberty Magazine

WE believe that our people will extend a hearty welcome to our new religious liberty periodical which the Religious Liberty Bureau of the General Conference has requested the Review and Herald Publishing Association to publish.

For some time our people have been appealing for a religious liberty organ, and some conferences have expressed their desires in the form of resolutions. The strongest demand and appeal, however, for such a publication is the lack of the knowledge of the true principles of religious liberty which is indicated by the ever-increasing tide of religious legislation.

The journal will be especially adapted for those who are not familiar with the third angel's message, and, of course, will be indispensable to every Seventh-day Adventist for his own use, and as a medium for disseminating the principles of Christian liberty.

We hope that all our people will show their appreciation of this new magazine by subscribing for it at once for themselves, and also for others to whom they desire to present these principles.

K. C. RUSSELL,
Chairman Religious Liberty Bureau.