

The Advent And Sabbath REVIEW HERALD

WASHINGTON, D. C., THURSDAY, MARCH 15, 1906

The Right Attitude Toward the Truth

Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans can not be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.—From the Farewell Address of Pastor John Robinson to the Puritan Pilgrims on their Departure for America.

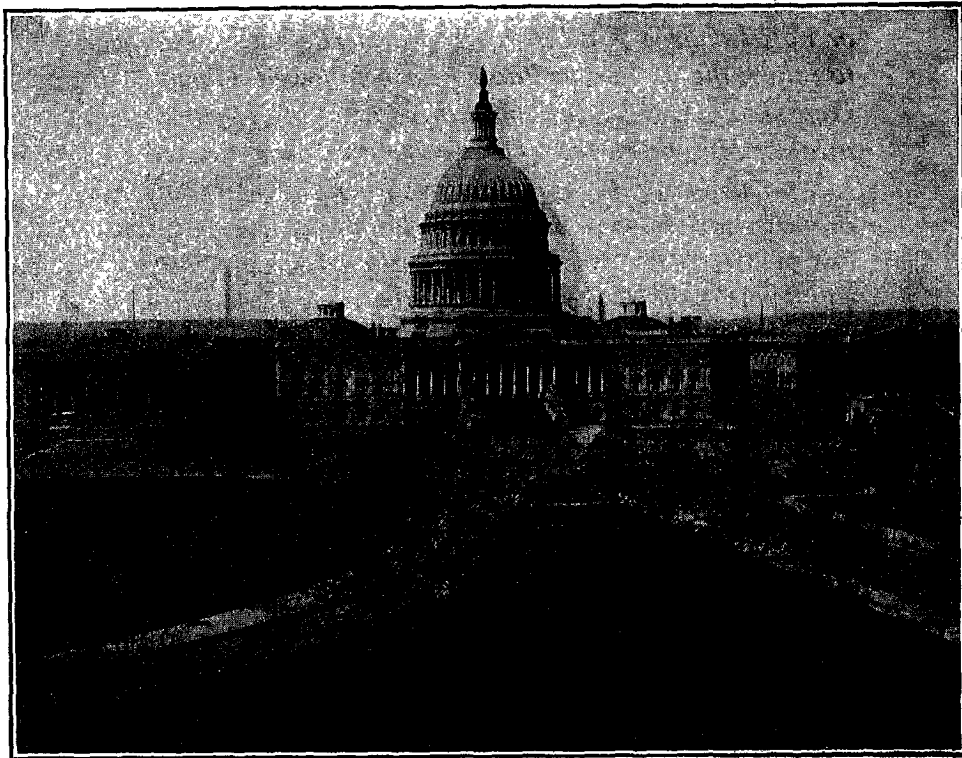
A New Magazine

THE following is a reproduction of the first cover page of the first number of the new quarterly Religious Liberty Magazine:—

Liberty

A Magazine of Religious Freedom

Devoted to the American Idea of Religious Liberty Exemplified in the Complete Separation of Church and State



UNITED STATES CAPITOL, FRONT VIEW

Among the most inestimable of our blessings is that of liberty to worship our Creator in the way we think most agreeable to His will—a liberty deemed in other countries incompatible with good government, and yet proved by our experience to be its best support.—*Jefferson*.

PRICE, FIVE CENTS

Liberty will be a 32-page illustrated quarterly magazine issued in the interest of the principles of true civil and religious liberty. It will be ready to mail in a short time. Immediate subscriptions solicited.

RATES: Single annual subscription, including extras, 25 cents; single copy of any regular issue, 5 cents; single copy of extras, according to size; five or more copies per year to different addresses, one order, 15 cents per copy; twenty-five or more copies of any regular issue, one order, to one address, 2½ cents per copy. Address Review and Herald Publishing Association, 222 N. Capitol St., Washington, D. C.

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.

VOL. 83.

WASHINGTON, D. C., THURSDAY, MARCH, 15, 1906.

No. 11.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months.....1.00	Three Months.....40
Six Months.....75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Revealing Christ

It is a part of the plan of salvation that humanity shall be the channel through which divinity shall reach and bless humanity. He who declared, "I am the Light of the world," said also to his disciples, "Ye are the light of the world," because the light of his life was to shine in them. It is, then, the one aim of the true Christian to reveal Christ to the world. "Humanity has in itself no light. Apart from Christ, we are like an unkindled taper, like the moon when her face is turned away from the sun; we have not a single ray of brightness to shed into the darkness of the world. But when we turn toward the Sun of Righteousness, when we come in touch with Christ, the whole soul is aglow with the brightness of the divine presence. . . . As Christ is the channel for the revelation of the Father, so are we to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that he is revealed through humanity. God's blessings are bestowed through human instrumentality. Christ himself came to the world as the Son of man. Humanity, united to the divine nature, must touch humanity. Every individual disciple of the Master is heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. . . . Christ accepts, O so gladly! every human agency that is surrendered to him. He brings the human into union with the divine, that he

may communicate to the world the mysteries of incarnate love." What a privilege is thus bestowed! What a responsibility is thus laid upon the professed disciples of Jesus! "Ye are my witnesses, saith Jehovah."

Digestion and Divinity

IN the effort to establish the modern dogma of the immanence of God in man there are some who claim that the so-called miracle of digestion shows "the most wonderful manifestation of divinity working in humanity," and the findings of scientists are adduced as the demonstration of this claim. Has it ever occurred to these dispensers of new light that the process of digestion is just as inexplicable in the case of the lower order of animals, as the horse or the hog, as in the case of the most beautiful representative of the human family? But does this fact prove that Deity dwells incarnate in these lower animals? This is only one illustration of the way in which the spiritual is brought down to the plane of the natural in the professed effort to exalt all things in the natural world to the plane of the spiritual. This particular teaching is the first step toward the denial of the supernatural birth of our Lord, toward the whole destructive work of modern rationalism. The doctrine of the incarnation can not be proved by modern science. It is the mystery of godliness.

The New Birth

No plainer words were ever spoken by the Author of our Christianity than those which he addressed to Nicodemus on the occasion of that night interview: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

A new birth—newness of life—a new creature—all things must become new to him who either sees or enters the kingdom of God. And this experience is fundamental and absolutely essential. Nothing can take the place of it. There is no exception to it. The king on his throne and the humblest peasant over whom he rules must enter the kingdom of God by the same door. The wisest philosopher and the Hottentot must have

the same experience of regeneration in order to gain admission to the heavenly kingdom. Worldly rank does not rise so high as to bridge the distance between the earthly and the heavenly. Education can not develop the new life. Wealth can not purchase spiritual faculties. Except a man be born again, he can neither see nor enter the kingdom of God.

In its pride of self-sufficiency the human heart dislikes to acknowledge these truths, and seeks some way to avoid them. Speculative science and human philosophy have busied themselves in devising some other way into the kingdom, and the evolutionary conception of the universe as applied to religion is the result. That scientific explanation of the origin of things which denies special creation and substitutes development for it, thus seeking in the natural world to obliterate any line of demarcation between the different kingdoms, and especially the different orders of being in the animal kingdom, has now been applied to connect the natural and the spiritual so that a natural man can become a spiritual man by the process of development. Thus, according to this modern theory of transformation, we are not dependent upon a special act of the creative power of God by which we are translated "into the kingdom of his dear Son," and the plain teaching of Jesus is set aside as unfitted to this advanced age.

Nevertheless it is a truth which should be widely emphasized that he who would see or enter the kingdom of God must be born again. And nature, when rightly interpreted, adds her testimony to the soundness of this teaching. The impassable barrier which has been established between the inorganic and organic kingdoms, so that there is no power in the inorganic of itself to cross this line of demarcation, is constantly proclaiming the fact that an equally impassable barrier exists between the natural and the spiritual realm, so that there is no power in the natural of itself to lift itself into the sphere of the spiritual. This has been well stated by an able writer from whose chapter upon this subject we quote the following paragraphs:—

Translating from the language of science into that of religion, the theory of spontaneous generation is simply that a man may become gradually better and better until, in course of the process, he reaches that quantity of religious na-

ture known as spiritual life. This life is not something added *ab extra* to the natural man; it is the normal and appropriate development of the natural man. Biogenesis opposes to this the whole doctrine of regeneration. The spiritual life is the gift of the living Spirit. The spiritual man is no mere development of the natural man. He is a new creation born from above. As well expect a hay infusion to become gradually more and more living until, in course of the process, it reaches vitality, as expect a man by becoming better and better to attain the eternal life

Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder between "born of the flesh" and "born of the Spirit"? By how many teachers of Christianity even is not this fundamental postulate persistently ignored? A thousand modern pulpits every seventh day are preaching the doctrine of spontaneous generation. The finest and best of recent poetry is colored with this same error. Spontaneous generation is the leading theology of the modern religious or irreligious novel; and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion, in short,—the conception which is held not only popularly, but by men of culture,—is founded upon a view of its origin which, if it were true, would render the whole scheme abortive.

Let us first place vividly in our imagination the picture of the two great kingdoms of nature, the inorganic and organic, as these now stand in the light of the law of biogenesis. What essentially is involved in saying that there is no spontaneous generation of life?—It is meant that the passage from the mineral world to the plant or animal is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality; without this preliminary contact with life they remain fixed in the inorganic sphere forever. It is a very mysterious law which guards in this way the portals of the living world. And if there is one thing in nature more worth pondering for its strangeness, it is the spectacle of this vast helpless world of the dead cut off from the living by the law of biogenesis, and denied forever the possibility of resurrection within itself. So very strange a thing, indeed, is this broad line in nature, that science has long and urgently sought to obliterate it. Biogenesis stands in the way of some forms of evolution with such stern persistency that the assaults upon this law for number and thoroughness have been unparalleled. But, as we have seen, it has stood the test. Nature, to the modern eye, stands broken in two. The physical laws may explain the inorganic world; the biological laws may

account for the development of the organic. But of the point where they meet, of that strange borderland between the dead and the living, science is silent. It is as if God had placed everything in earth and heaven in the hands of nature, but reserved a point at the genesis of life for his direct appearing.

The power of the analogy, for which we are laying the foundations, to seize and impress the mind, will largely depend on the vividness with which one realizes the gulf which nature places between the living and the dead. . . . If, as Pascal says, nature is an image of grace; if the things that are seen are in any sense the images of the unseen, there must lie in this great gulf fixed, this most unique and startling of all natural phenomena, a meaning of peculiar moment.

Where now in the spiritual spheres shall we meet a companion phenomenon to this? What in the unseen shall be likened to this dividing line? or where in human experience is another barrier which never can be crossed?

There is such a barrier. In the dim but not inadequate vision of the spiritual world presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of biogenesis—*except a man be born again . . . except a man be born of water and of the Spirit, he can not enter the kingdom of God.*

It is not said, in this enunciation of the law, that if the condition be not fulfilled, the natural man *will not* enter the kingdom of God. The word is *can not*. For the exclusion of the spiritually inorganic from the kingdom of the spiritually organic is not arbitrary. Nor is the natural man refused admission on unexplained grounds. His admission is a scientific impossibility. Except a mineral be born "from above"—from the kingdom just above it—it can not enter the kingdom just above it. And except a man be born "from above," by the same law, he can not enter the kingdom just above him. There being no passage from one kingdom to another, whether from inorganic to organic or from organic to spiritual, the intervention of life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere. The breath of God, blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually in-

organic and the spiritually organic, endows them with its own high qualities, and develops within them these new and secret faculties, by which those who are born again are said to *see the kingdom of God.* . . .

The difference between the spiritual man and the natural man is not a difference of development, but of generation. It is a distinction of quality, not of quantity. A man can not rise by any natural development from "morality touched by emotion," to "morality touched by life." . . . It is an old-fashioned theology which divides the world in this way—which speaks of men as living and dead, lost and saved—a stern theology all but fallen into disuse. This difference between the living and the dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed or denied the grim distinction. Nevertheless the grim distinction must be retained.

Evolutionary religion is contrary to both revelation and nature. Those who refuse the blessing of the new birth will never see the kingdom of God. "Ye must be born again."

No Romance About It

THERE is no romance about foreign missionary service, no peculiar uplift of inspiration in the surroundings, to keep the worker in high spirits. The love of Christ and the love of souls are the inspiring factors in fields abroad, as in home service. The novelty of strange sights and of dealing with strange peoples, very quickly wears away, and it is like home mission work—just the steady plodding, the daily earnest seeking to win souls from darkness to light.

And the laborer abroad, often in loneliness and isolation, without the privileges of frequent association with fellow laborers, feels, I believe, more than any the need of special grace for courage and buoyant spirit.

One of our missionaries in the depth of a heathen land was pleading for help for a fellow worker, left all alone, month after month, at another station. His plea gives a glimpse at the conditions:—

You know that in work for these people sometimes the work goes hard, as, for instance, when you have some promising and trusted helper, or some encouraging inquirers, and then all at once they turn out to be false. It is a trying thing to meet. Then, too, you know what it is among the heathen—when one is surrounded on all sides by the works of the enemy, and when the people worship the devil—that there is something depressing about it. Then it is necessary for one to look well to his altar fires, to see that they are kept burning brightly under such unfavorable circumstances.

These are some of the reasons why the laborers in the distant fields desire the prayers of the believers in the home lands who have sent them forth. There is a heavy burden, too, in personal contact with unwarned millions.

A missionary voices the "plea from the fields" in the following message to the believers at home:—

"Will you not pray for us? Each day we need

Your prayers; for oft the way is rough and long,

And our lips falter, and forget their song,

As we proclaim the word men will not heed.

"Pray, pray for us! We are but vessels' frail;

The world's appalling need would crush us down,

Save that in vision we behold the crown

Upon His brow who shall at length prevail.

"Not yet the crowning! Fields must first be won,

Lives freely yielded, martyr blood be spilt,

Love cast out fear, redemption blot out guilt,

Ere we behold the kingdom of God's Son.

"We shall behold it! Lo, his word stands sure,

Our King shall triumph in a world set free.

With joy his chosen ones his reign shall see!

Pray for us, brothers, that we may endure!"

Thank God for the glorious victory assured, and for the privilege of fellowship in the service. The "blessed hope" shall keep our spirits buoyant through all the conflict. W. A. S.

The Progress of Spiritualism

SPIRITUALISM began as a manifestation of occult phenomena; it grew into a religion, based on the doctrines of the immortality of the soul and communication between the living and the dead. To-day, it has clothed itself in the garb of science, and is attracting attention as a field of scientific investigation and discovery. In the latter phase it gains access to, and weaves its spell about, multitudes who would not be interested in it as a form of religious belief.

The following quotations from an article entitled "The Invisible World," in the March issue of *Everybody's Magazine*, will give the reader an idea of the nature and extent of the alliance which has been established between spiritualism and science. After referring to the skeptical character of the age and the dominance of materialism in its intellectual life, the author, Mr. Vance Thompson, says:—

And yet the paradox is curious—never was the world so ghost ridden. Never has it turned so wistfully to the occult. Never has it listened with an expectation so painful at that closed door behind which mysterious silences stretch away—the door of the tomb. I dare say it is natural enough. Always in epochs of unbelief, when the conservative forms of faith are weakened, there

is an immense growth of vague supernaturalism. It was in the cynical eighteenth century, when Voltaire had sneered religion out of fashion, that sorcerers, fortune-tellers, magicians—all the Mesmers and Cagliostros—ruled the world. [Striking proof of the oppositeness of faith and superstition.] Our new century, quite as skeptical, is equally in love with the marvelous. Only the fashion in wizards has changed. The modern magician comes from the laboratory. He speaks in the name of science, for there is a science of the immaterial,—a science of witchcraft,—a science which has its professors and learned societies, its journals and magazines. The very ghosts that haunt the societies for psychical research have taken on a scientific air; they walk no more in windy corridors, clanking spectral chains; in a practical, modern way they exhibit themselves to scientific congresses. World over, psychic phenomena are being studied by trained scientists. Dismissing theories, they give themselves to the observation of scientifically established facts. Their labors range from the study of hysteria, of hypnosis and the transmission of psychic forces, to the time-old mysteries of enchantment and apparitions.

The scientists, physicians, experimenters, those who are interested in psychic phenomena, are grouped in the various societies for psychical research. A yearly congress was held. The last was held in London,—at 20 Hanover Square, W.,—and Dr. Charles Richet, of Paris, was chosen president, succeeding men so diversely eminent as the Right Hon. Arthur J. Balfour and Sir William Crookes. The purpose of the association is to study by positive methods the phenomena called mysterious and abnormal. . . . So eager are they to escape from any taint of supernaturalism, that they have discarded the old phrases,—spiritualism, spiritism, and the like,—and have decreed the existence of a new science, metapsychics.

The name "spiritualism" has been discarded, but that for which the old name stood remains the same as before. That has not been discarded. Wonderful things are sometimes accomplished by a mere change of name.

Science recognizes the existence of an invisible world, wherein unknown forces flit to and fro; what ghostly things they are it knows not, but they are very real, very strong and terrible. They are not material; they are the masters of matter. Occult forces, but no longer unknown; science has given them passports and names. And then, following Lombroso and Maxwell, science admits the reality of the transmission of psychic force. . . . (Second sight, and the telepathy, by which personality communicates with personality across infinite space,—an old acquirement of the magi,—and the clairvoyance that reads the sealed letter or the document hidden in the black heart of an iron safe,—these are psychic phenomena licensed now by science.

It was well said, I think, that science itself is becoming mystic, phantomic, ghost ridden.

All doubt that there is a clear connection between modern occultism and satanic agencies ought to be removed by the following:—

The dark forces which science recognizes, but does not define, exercise marvelous attraction on minds of a certain order. In scores of temples they are worshiped under different names. I know a little temple in Bruges where the followers of Lucifer gather, and not far from the Pantheon in Paris there is an altar to Pandoemon. . . . A couple of years ago I visited one of the "chapels;" it was in the rue Rochechouart. The Black Mass, which I have no desire to describe, was celebrated. It was Friday, at three o'clock. . . . Every Friday the Luciferians gather. I could name many of them,—men not unknown in the learned professions. Some of them have influence enough to secure, now and then, a right of midnight entry to the catacombs. There amid skulls and bones, with orgies I do not care to describe, they have worshiped the spirit of evil. . . . This attempt to re-establish the worship of the fallen archangel is, I think, the most remarkable manifestation of modern occultism.

The modern necromancers deal most in hope and consolation; they fill the future with bright expectations and useful warnings; they bring messages from the dead whom love has not forgotten. . . . Paris, the city of light and laughter, is dotted over with spiritualistic temples; there is a notable one in the rue St. Jacques; another is in the rue des Martyrs. One and all they derive from the Fox sisters who amazed New York a half century ago. Among the faithful are such men as Sardon—himself a medium—and Saint Rene Taillandier, the French envoy to Morocco, and Camille Flammarion. If they are to be believed, the ghosts are more active in unbelieving Paris than in any other city at this present moment.

French spiritualism is a positive science.

Recently a writer in the *New York World* dwelt at some length on the study of occultism in that city, beginning with the statement that "some men and women of wealth and learning in this city believe they have lifted the veil that hides the spirit world."

Spiritualism has become "scientific," and is engaging the attention of men of wealth and learning throughout the world.

The danger in studying science to find out truth having to do with the welfare of the soul—a science which, so far from being able to expose and banish occultism, has itself "become ghost ridden"—ought to be clear to all. If we would know the truth, we must know it "as it is in Jesus." L. A. S.

New Millions Approached

THE new mission fields added to our list last year, as entered for the first time, or supplied with the first settled ministerial help, represent a large population. The fields and their populations are as follows:—

Algeria	4,429,000
Hayti	1,000,000
Cuba	1,572,000
Ecuador	1,271,000

Peru	2,621,000
Bolivia	2,000,000
Barotseland (estimated)	100,000
Sierra Leone (with Hinter- land)	500,000
Philippines	8,000,000
Fukien Province (China) ...	10,000,000
Korea	10,528,000
Total population	42,021,000

It is only a beginning made among these new millions, it is true; but well may we rejoice that every year sees the providence of God adding new tongues and nations to the list of those hearing the message of Christ's coming. Just one witness for this truth in a new territory means that the leaven of truth is set working. We ought now to be looking over the great unentered fields, and praying and planning to get at least a foothold in every country on earth. Very few nations are now left unentered.

W. A. S.

A Statement of Facts Concerning Our Present Situation—No. 6

THE numerous quotations from the Testimonies given in this series of articles convey some idea of the large amount of varied instruction we have received through the spirit of prophecy regarding what we call medical missionary work. The true principles of health and healing have been enunciated; the failure of ministers and people to appreciate and practise these principles has been sharply reprovéd; the dangers arising from false views regarding doctrinal teaching, and plans of administration have been pointed out, and the proper course for the denomination to pursue in carrying forward its medical missionary work in all parts of the world has been placed before us in clear outlines.

And in all the instruction that has come to us regarding this important phase of our work, it has been made very clear and emphatic that we as a people are to carry forward this line of work with the same intelligence, loyalty, and enthusiasm that we do other lines. We are admonished to become well informed regarding health principles, to adopt them in our lives, and to make them known to our fellow men.

The following quotations convey some idea of the excellent counsel that has been given us for more than a quarter of a century:—

Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present

truth.—“*Testimonies for the Church,*” Vol. VII, page 59.

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world.—*Id.* page 62.

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practise these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.—*Id.*, page 63.

Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who can not afford to pay for the physician's visits.—*Id.*, page 65.

We have received very definite counsel regarding the relation of the medical missionary work to other parts of our cause, and the general plan by which it should be carried forward. This counsel should be understood and followed.

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

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

God knows the future. He is the One to whom we are to look for guidance. Let us trust him to direct us in the development of the various branches of his work. . . . The division of the General Conference into district union conferences was God's arrangement. In the work of the Lord for these last days, there should be no Jerusalem centers, no kingly power.—*Id.*, Vol. VIII, pages 232, 233.

God has not set any kingly power in

the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men. Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference.—*Id.*, pages 236, 237.

The kingly power formerly revealed in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work.—*Id.*, page 233.

From these statements it is plain that the medical missionary work bears the same relation to this cause that all the other branches bear, and that it is to be carried forward by the same general plans of administration adopted to advance other departments of the cause. This naturally leads to a study of the leading features of our plan of organization.

A. G. DANIELLS.

The Collection for Orphanages

THE first Sabbath in April has been set apart by the General Conference as the day on which to make an offering for the support of the Haskell Home, and other orphanages maintained by our denomination.

The word “orphan” appeals in a special manner to every true heart. One of the saddest misfortunes of childhood is to be thrown upon the charities of a busy, selfish world, without a home and an education.

These little helpless ones can not care for themselves; nor can they know what they have lost by not having a Christian home, with the sweet, uplifting influences of such environment, until later in life.

How often have we sung that sweet melody,—

“How dear to this heart are the scenes
of my childhood,

When fond recollections present them
to view;

The orchard, the meadow, the deep tangled
wildwood,

And every loved spot which my infancy
knew.”

Most of us have homes. Many of us are almost strangers to want and penury. When our own children are under the parental roof, with every need supplied, is it not a pleasure to consecrate an

offering to help the homeless and those in need?

Oftentimes it is not possible to take these little ones into our own homes. The lack of health, care of our own children, or our limited accommodations, often tend to make it impossible to take an extra child into one's family; but most of us can make an offering to help sustain orphanages already established, where these needy ones can find not only a shelter, but where they may receive a Christian education.

Various orphanages have been established in different parts of the country, and are operated by our own people. Generally, there is a large item of expense connected with these homes, and very few among our people are sufficiently well supplied with funds to enable them to establish and maintain a public orphanage at their own expense.

It is, therefore, necessary that these enterprises be supported by the contributions of those who are in sympathy with the lines of work that they are carrying forward.

Our people have generously supported orphanages that have existed among us in the past. Year by year they have contributed large sums of money for the maintenance of these homes. All these gifts are remembered by our kind Heavenly Father. The word of God is full of benedictions on those who are kind to the unfortunate and to the helpless.

When our Master was here on earth, he said: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And in a description of an acceptable fast unto the Lord, we find these words:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? .

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . .

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Remember Sabbath, April 7, 1906, is the day on which this offering will be taken. Shall it not be a liberal one?

I. H. EVANS.

Note and Comment

THE Roman Catholic Church believes in religious liberty when it means full liberty to propagate the teachings of that church. Thus under the heading "Religious Liberty" a Catholic paper prints the following:—

Lizardo Garcia, the new president of Ecuador, is allowing the religious orders and the priests who were driven out by former President Plaza to return. He has also granted full liberty to the Catholic press.

That conception of religious liberty which permits the unrestrained teaching of the Protestant faith is a grievous error, according to the Catholic view, and no such privilege is granted when Catholics are in control. The Roman Catholic definition of religious liberty is "liberty for Catholics to teach their doctrines." This is the "religious liberty" which will be granted in free America when Roman Catholic principles prevail.

THOSE misguided Protestants who think that the Roman Catholic Church has changed its attitude toward their "separated brethren," and that it does not regard Luther and the Reformation in the same light that it did three centuries ago, would see their mistake if they could read a few genuine expressions of Roman Catholic sentiment concerning these things. For example: in a recent issue of the *New World* (Catholic) we find the following editorial expression of opinion concerning Luther and his doctrine of justification by faith, a corner-stone of Protestantism:—

No greater foe of public order and individual morality ever appeared in history than the apostate monk. His chief principle of "justification by faith" destroyed every motive for upright conduct. Good works, noble deeds, being of

no value according to Luther, the inevitable inference was to regard restraint of the passions, acts of sacrifice or self-denial, as worthless. Law also came to be held in contempt, and blind faith or confidence that God would ignore our crimes because of Christ's merits became the pivot on which the Christian life in Protestant lands turned.

It is difficult to write calmly about such an utterance as this. It is such a bald misrepresentation of the truth, such a perversion of the doctrine of justification, such a falsification of historical Protestantism, that we can only wonder that a professed teacher of truth could possibly give expression to it. The intolerant hatred of Catholicism for Protestantism is only thinly veneered, and occasionally, as in this case, it breaks through. It is not difficult to understand what would be the fate of Protestants and Protestantism if this writer could enforce his views.

"The same horn made war with the saints." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." History may be repeated.

THE spiritual dependence of members of the Roman Catholic Church upon the word and authority of men rather than upon God, is forcibly shown in the Catholic regulations for Lent, which are published each year in the official church organs at this season. The regulations state who are bound to fast during this period, and who are exempt from fasting, and just what is "permitted" to fasters in the preparation, quality, and quantity of each meal. For example: "It is allowed in the morning to take some warm liquid, as tea, coffee, or thin chocolate, made with water, and with this liquid a mouthful of bread."

If milk were used instead of water, or two mouthfuls taken with the liquid, it would be a sin! Such is the arbitrary nature of spiritual allegiance of man to his fellow man. It is slavery.

Another statement indicates the attitude of the Catholic Church toward the use of intoxicants; thus: "Those who avail themselves of this indult are not allowed to use flesh meat and fish at the same meal, and they are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors."

Such abstinence, necessitated at all times by the practise of Christian temperance, is enjoined only at stated seasons, and is then exalted to the place of an act of merit, by this church. At other times this "act of mortification" is not essential.

The whole observance of Lent is based upon the propensity of human nature to try to atone, by a season of self-denial, for worldly indulgence during the remainder of the year. The Catholic religion is the religion of human nature.

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.

In My Dreams

ELIZA H. MORTON

IN my dreams I have seen the heavens
Aglow with a flood of light,
And my eyes have beheld my Saviour
Descending with angels bright.
I have seen his face in its beauty,
His hands with the nail-marks there,
And the wound in his side for sinners—
A vision most wondrous, fair.

In my dreams I have seen a city
With streets of the purest gold,
And with stones in glittering splendor
That walls of jasper uphold,
And with gates of pearl in their gleaming,
Wide open for you and me.
O city of God in thy glory—
A city where all are free!

In my dreams I have seen the righteous
Caught up by an angel band,
And I would I had words to tell it
To make you all understand;
But no tongue can describe that meeting,
No painter can paint that scene.
Like a flash in the dark 'twas given,
A picture upon a screen.

Ah, those dreams are dreams to remember,
Like etchings in frames of white
They are hung in the chamber of silence
To brighten the hours of night;
They'll come true, those dreams, in the future:
They're all in a Book that is given
To guide us in paths that are upward,
That end at the gate of heaven.
North Deering, Maine.

A Holy People

MRS. E. G. WHITE

"HEAR my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory."

This scripture will be literally fulfilled.

Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,—a people who will stand the test. Every believer needs now to search his heart as with a lighted candle.

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said to him, "What is written in the law? how readest thou?" The answer came, "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." And Christ said, "Thou hast answered right: this do, and thou shalt live."

The Sinner's Only Hope

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is our creator, benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings.

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished.

Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven.

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord.

Before us is held out the wonderful possibility of being like Christ—obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth.

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help.

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing.

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord—the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength.

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good.

To-day angels are sent to minister to those who shall be heirs of salvation, to help them to escape from the thralldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict

between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God.

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth to-day: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

The Divine Standard of Character

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "Come up higher."

Idolaters are condemned by the word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen them-

secretly, saying, "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." When he thus made a covenant to follow out the words of the Lord, the following promise was made to the king: "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children.

Jeremiah and Zedekiah

S. N. HASKELL

JEREMIAH prophesied in the days of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It was Zedekiah that went into captivity under the hand of Nebuchadnezzar. Zedekiah was vacillating in character. He professed to believe the testimonies of Jeremiah, and would often surrender himself to them, but would afterward swerve to the popular sentiment of the people.

The book of Jeremiah is a compilation of personal testimonies to these rulers and to the people that went into captivity. Oftentimes the curtain would be rolled back before the prophet's mind, and he would see the end of this world and the condition of the people of God in the closing scenes of this world's history.

Zedekiah would frequently inquire of the prophet if the Lord had any word for him and his people. On a certain occasion when this inquiry was made, the prophet told him that there was word from the Lord, and that he was not to be deceived, saying, "The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Because of this personal testimony given the king, the prophet was put into a dungeon, for there were many who heeded his words.

Through the influence of one Ebedmelech, an Ethiopian, the king repented of what he had done to Jeremiah and ordered him taken from the dungeon. "So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison." Zedekiah repented of the course he had pursued and was anxious to do the will of the Lord, and so he asked the prophet if there was any word of the Lord for him. The prophet said there was, and the king swore unto him

secretly, saying, "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." When he thus made a covenant to follow out the words of the Lord, the following promise was made to the king: "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

The prophet became exceedingly anxious that Jerusalem might be saved from the judgments that God had threatened would come upon the city, and he besought the king, saying, "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so shall it be well unto thee, and thy soul shall live." The prophet assured him that everything that he feared would come upon him if he did not go forth. But Zedekiah was a weak man. He yielded to the popular sentiment and did not go forth, but was destroyed, and so was Jerusalem, and the people went into captivity.

From this history we learn several important facts. First, the threatened judgments of God are conditional, as are his promises. If we obey God, we live; if we disobey, we die, and bring upon ourselves swift destruction. Second, the testimony of the Lord, in adapting itself to the situation, appeared to be contradictory because the people changed, and what would apply to the king before he repented, would not apply when he repented. And so when the Lord said that Jerusalem would be destroyed, it was on condition that the people continued in their sinful course. Third, the Lord was anxious to save the king and the people from the judgments that he had said would come upon them. The prophet's very soul was drawn out that they might be saved, but the conclusion of it all was that the king feared the people, surrendered to the people, and practically took back the covenant that he made with the prophet, and brought upon himself and upon the people the judgments threatened.

Loma Linda, Cal.

There Is no Escape

J. S. WASHBURN

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." "Whosoever committeth sin is the servant of sin." Yes, not the servant, as we consider a servant to-day, but the *bond-slave*. We have sold ourselves for naught, and our will has been sur-

rendered to the cruel one, who hates those who serve him most faithfully, and pays them, in the end, not the glittering rewards promised, but corruption and death, eternal shame and ruin.

By no power of the will, by no protestations of sincerity and of good intention, can we escape the awful consequences of sin. The highest intellectual gifts or attainments, yea, the deepest spiritual understanding and knowledge, even of the Word of God; the highest, the most lofty position, even though it be that of an angel shadowing the throne of the eternal God, can not preserve him who turns aside from the straight and narrow path of right to follow the *ignis fatuus* of his selfish desire and his own vain imagination. An angel, the most beautiful in the heavenly courts, the very day-star, has become the prince of darkness. The Bible is full of painful examples, of pathetic pictures, of fallen mighty ones. The whole of the powerfully written book of Jude, also the second chapter of Second Peter, are full of warnings to those who turn aside from the simple, plain truth to delusive sophistries and the illusions of their own pride and self-will.

Their theories, their beliefs, may be painted in all the colors of the rainbow about the throne of God; they may be spoken of in apparent sincerity as being special revelations of the kindness and love of the Father in heaven, but every departure from the plain, straight, sensible word of God, every deviation from God's special message for the time in which men live, leads to ruin and corruption: there is no escape.

He who "spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," he who "spared not the old world," but destroyed it with a flood; who turned "the cities of Sodom and Gomorrah into ashes;" who brought the children of Israel out of Egypt, and afterward "destroyed them that believed not," can not spare any man who commits sin, and continues therein.

Now we have come to the days when Satan's last terrible delusion is sweeping into his net the millions of the world, and a number even of those who profess to believe God's last message. A host of evil spirits is swarming over the world. The so-called Christian nations of the West are replenished from the East with heathen philosophies and delusions. Have men forgotten the terrible examples of the past—Saul, Judas, Baalam? Of these the Scripture says, "These are wells without water, clouds that are carried with a tempest; . . . for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and

Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

A falsehood not practised at first, but accepted in the mind, permeates, and at last destroys. "Ungodly teaching is followed by sinful practise. It is the seducing bait of the father of lies, and results in the impenitence of self-satisfied impurity."—"Testimonies for the Church," Vol. VIII, page 293. The spirit of prophecy is here speaking of the danger of receiving the "doctrine of an impersonal God, pervading all nature, and similar errors," and immediately says, "The experience of the past will be repeated." The Testimony further says, "The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,—these Satan uses as agencies to bring about certain ends."

Countenancing, or compromising with, these delusions, *there is no escape*. And there is hope only in an utter, unconditional, and continual surrender of self, and an acknowledgment of wrong. Even then much sorrow and pain must be endured by those who have gone aside from the simple truth as God has revealed it in his last message to the world. Sin is a cruel, merciless monster. "Be not deceived; God is not mocked."

And yet in this, the last battle of the conflict of the ages, we have the strong assurance that, if we abide in him, no man shall be able to pluck us out of his hand. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Takoma Park, D. C.

Departing for a Season

T. E. BOWEN

WHEN the series of temptations, planned by the devil for the Son of God, were ended, the tempter departed from Christ for a season.

Somehow in these few brief words there comes a sweet assurance from God to us down here at the end, when we, too, are also coming into close contact with this same wily foe, that he shall not be permitted to constantly afflict the children of God, but that they, too, shall enjoy in their personal experience little seasons when the tempter is forced to depart from them. It may truly be for only "a little season," but what wonderful strength and power each struggling

saint may gather in communion with Christ during that little respite!

We are all counted in by the foe. In numbering his subjects, the tempter does not overlook that little band of Sabbath-keepers. He feels sure that somehow he will by some effort unlooked for by us compass our ruin. Now the question rests largely with us whether it shall be thus or not. If not, then you may count on a hand-to-hand conflict with some representative from the headquarters of the prince of darkness. Don't count on your being an exception. There are none. The devil is no respecter of persons. He is artfully playing the game of life for every soul. And he counts for his subjects the world. For every varied mind, high or low, rich or poor, he has special temptations. And they are appropriate temptations. He did not assail Christ as he does you and me. O, no! With him it was, "If thou be the Son of God." He never would approach us like this. This insinuation to Christ was a temptation. One word from his Creator, whom he was then addressing, would forever have put an end to his temptations. But Christ showed that he was the Son of God, by refraining from using his power as God in this manner.

He does not tempt worldly people as he tempts Seventh-day Adventists. He has special temptations all planned to use for us as a people. One of these is to lead men to covet earthly wealth. He seeks to make the world specially attractive in the minds of Sabbath-keepers. He thus disheartens the workers by keeping means out of their hands—just anything to eclipse the truth, so we shall think more of these unimportant, passing things than we do of the precious, enduring treasure of the truth, by which we are sanctified. Shall we be deceived? If not, then we must be gaining victories over ourselves now.

God has provided for us a winning armor. Let us carefully examine ourselves to see if we have it all on. "Wherefore," says Christ, "take unto you the whole armor of God, that ye may be able to withstand in the evil day." Because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places."

It is extremely dangerous now to be caught napping. Even though our foe departs from us for a season after some hard spiritual battle with him, let us not be deceived by thinking we shall be successful in avoiding meeting him again. It will be found that he will appear again, clothed, perhaps, in another garb, approaching from another quarter and at a time we had not expected. Therefore, it is highly important that we all heed the counsel of Christ to "watch," and "pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Rome, N. Y.



At Fourscore

CALL her not old, although the flight of years

Has measured off the allotted term of life!

Call her not old, since neither doubts nor fears

Have quenched her hope throughout the long, long strife.

They are not old, though days of youth have fled,

Who quaff the brimming cup of peace and joy!

They are not old who from life's hidden springs

Find drafts which still refresh but never cloy!

For what are years, though flying ne'er so fast?

A year's a day if full of gladsome zest!

But who shall measure time, when hopes are past?

A day's a year if sorrow is the guest.

The secret of perpetual youth is hers

Who finds delight in deeds of kindness wrought;

No age can dim the luster of her crown

Whose days with loving ministry are fraught.

— F. E. Snow.

The Patent-Medicine Evil

(Concluded)

L. A. S.

CONTINUING the subject of patent medicines containing subtle poisons, which, unconsciously to their victims, induce moral slavery, with resulting ruin of body and soul, Mr. Adams says:—

"Recent years have added to the mortality records of our cities a surprising and alarming number of sudden deaths from heart failure. In the year 1902 New York City alone reported a death-rate from this cause of 1.34 per thousand of population; that is about six times as great as the typhoid fever death record. It was about that time that the headache powders were being widely advertised, and there is every reason to believe that the increased mortality, which is still in evidence, is due largely to the secret weakening of the heart by acetanilid. Occasionally, a death occurs so definitely traceable to this poison that there is no room for doubt."

Several cases of death from the use of orangeine powders are cited by Mr. Adams. He continues:—

"Yet this poison is being recommended every day by people who know nothing of it and nothing of the susceptibility of the friends to whom they advocate it. For example, here is a

testimonial from the orangeine booklet:—

"Miss A. A. Phillips, 66 Powers St., Brooklyn, writes: 'I always keep orangeine in my desk at school, and through its frequent applications to the sick, I am called both 'doctor and magician.''"

"If the school herein referred to is a public school, the matter is one for the board of education; if a private school, for the health department or the county medical society. That a school-teacher should be allowed to continue giving, however well-meaning her foolhardiness may be, a harmful and possibly fatal dose to the children entrusted to her care, seems rather a significant commentary on the quality of watchfulness in certain institutions."

This dangerous drug, like opium and cocain, fosters its own demand by creating a persistent craving on the part of the user. It is this slavery of the drug taker that makes the patent-medicine business so profitable.

"I can conscientiously recommend," says Mr. Adams, "orangeine, Koehler's powders, royal pain powders, and others of that class to women who wish for a complexion of a dead, pasty white, verging to a puffy blueness under the eyes and about the lips."

Moral depravity of Drug Takers

One of the worst features of the use of this class of patent medicines is the moral paralysis which ensues to the user, who frequently resorts to lying and deception to conceal the fact of their use, and to the most dishonorable methods of obtaining them. "Often it is difficult," says Mr. Adams, "for a physician to diagnose these cases because the symptoms are those of certain diseases in which the blood deteriorates, and, moreover, the victim, as in opium and cocain slavery, will positively deny having used the drug."

"Orangeine is less dangerous, except in extent of use, than many other acetanilid mixtures which are much the same thing under a different name. A friend of mine with a weak heart took the printed dose of laxative bromoquinin, and lay at the point of death for a week. There is no word of warning on the label. In many places samples of headache powders are distributed on the doorsteps. The St. Louis *Chronicle* records a result:—

"HUNTINGTON, W. VA., Aug. 15, 1905.—While Mrs. Thomas Patterson was preparing supper last evening, she was stricken with a violent headache, and took a headache powder that had been thrown in at her door the day

before. Immediately she was seized with spasms, and in an hour she was dead."

Acetanilid is the active ingredient of all the following well-known "remedies:" orangeine, bromo-seltzer, royal pain powders, miniature headache powders, megrimine, anti-headache, Dr. Davis's headache powders, antikamnia, ammonol, salacatin, phenalgin, cephalgin; but these do not by any means exhaust the list.

"The prescribed dose of bromo-seltzer is dangerous, and has been known to produce sudden collapse.

"Megrimine is a warranted headache cure that is advertised in several of the magazines. A newly arrived guest at a Long Island house party brought along several lots and distributed them as a remedy for headache and that tired feeling. It was perfectly harmless, she declared; didn't the advertisement say 'leaves no unpleasant effects'? As a late dance the night before had left its impress upon the feminine members of the house party, there was a general acceptance of the 'bracer.' That night the local physician visited the house party (on special 'rush' invitation), and was well satisfied to pull all his patients through. He had never before seen acetanilid poisoning by wholesale."

Dr. Davis's anti-headache "describes itself as 'a compound of mild ingredients, and positively contains no dangerous drugs.' It is almost pure acetanilid."

Antikamnia "is simply half or more acetanilid, with other unimportant ingredients in varying proportions."

"The United States Post-Office, in its broad tolerance, permits the Antikamnia Company to send through the mails little sample boxes containing tablets enough to kill an ordinary man, and these samples are sent not only to physicians, as is the rule with ethical remedies, but to lawyers, business men, 'brain workers,' and other prospective purchasing classes. The box bears the lying statements: 'No drug habit—no heart effect.'"

Soothing Straps

"As to the 'soothing sirups,' designed for the drugging of helpless infants, even the trade does not know how many have risen, made their base profit, and subsided. A few survive, probably less harmful than the abandoned ones, on the average, so that by taking the conspicuous survivors as a type, I am at least doing no injustice to the class.

"Some years ago I heard a prominent New York lawyer, asked by his office scrub-woman to buy a ticket for some 'association' ball, say to her, 'How can you go to these affairs, Nora, when you have two young children at home?'

"('Sure, they're all right,' she returned blithely; 'just wan teaspoonful of Winslow's, an' they lay like the dead till mornin'.')

"What eventually became of the scrub-woman's children I don't know. The typical result of this practise is described by a Detroit physician, who

has been making a special study of Michigan's high mortality rate:—

"Mrs. Winslow's soothing sirup is extensively used among the poorer classes as a means of pacifying their babies. These children eventually come into the hands of physicians, with a greater or less addiction to the opium habit. The sight of a parent drugging a helpless infant into a semi-comatose condition is not an elevating one for this civilized age, and it is a very common practise. I can give you one illustration from my own hospital experience, which was told me by the father of the girl. A middle-aged railroad man of Kansas City had a small daughter sick with summer diarrhea. For this she was given a patent diarrhea medicine. It controlled the trouble, but as soon as the remedy was withdrawn, the diarrhea returned. At every withdrawal the trouble began anew, and the final result was that they never succeeded in curing this daughter of the opium habit which had taken its hold upon her. It was some years afterward that the parents became aware that she had contracted the habit, when the physician took away the patent medicine and gave the girl morphin with exactly the same result which she had experienced with the patent remedy. At the time the father told me this story, his daughter was nineteen years of age, an only child of wealthy parents, and one who could have had every advantage in life, but who was a complete wreck in every way as a result of the opium habit. The father told me, with tears in his eyes, that he would rather she had died with the original illness than to have lived to become the creature which she then was."

"Making cocain fiends is another profitable enterprise. Catarrh powders are the medium. A decent druggist will not sell cocain as such, steadily, to any customer, except upon prescription, but most druggists find salve for their consciences in the fact that the subtle and terrible drug is in the form of somebody's sure cure. There is need to say nothing of the effects of cocain, other than that it is destructive to mind and body alike, and appalling in its breaking down of all moral restraint. Yet in New York City it is distributed in 'samples' at ferries and railway stations. You may see the empty boxes and the instructive labels littering the gutters of Broadway any Saturday night, when the drug-store trade is briskest.

"Birney's catarrhal powder, Dr. Cole's catarrh cure, Dr. Gray's catarrh powder, and crown catarrh powder are the ones most in demand. All of them are cocain; the other ingredients are unimportant—perhaps even superfluous.

"Whether or not the bottles are labeled with the amount of cocain makes little difference. The habitues know. In one respect, however, the labels help them by giving information as to which nostrum is the most heavily drugged.

"'People come in here,' a New York

City druggist tells me, 'ask what catarrh powders we've got, read the labels, and pick out the one that's got the most cocain. When I see a customer comparing labels, I know she's a fiend.'

We have had space for a few only of the statements which have been made on good authority, exposing the perfidy and menace of the patent-medicine business. One verse from a rhyme by Wallace Irwin on this subject, entitled "Dr. Shekel and Mr. Snyder," may perhaps fittingly conclude these quotations:—

"I have read of his fame in the papers,
And gazed on his picture with pride.
'DR. SHEKEL CAN CURE! THE
FRIEND OF THE POOR!'

But I never have seen Mr. Snyder.
Yet in high patent-medical circles,
Where Shekel is lauded to fame,
I've heard it inferred, by a hint, by a
word,

That Shekel and Snyder are the same!
That a psychical, strange metamorphical
change

Comes over that healer of pain,
That at will he can slide to the aspect
of Snyder,

Or presto! be Shekel again.

"(Shekel and Snyder in a single man
Graft on a purely medicinal plan

To sell a brew to the idiots who
Believe in a heathen science;
Snyder in secret mixes the stuff,
Shekel in public sells enough

To get-rich-quick at the cost of the
sick—

What a frightfully neat appli-
ance!)"

To sum up the essential points of this series on the Patent-Medicine Evil: (1) The "bracer" class of patent medicines, peruna and the like, are mixtures depending for their effect wholly upon alcohol. They are simply intoxicants in disguise. (2) The "germicide" preparations, such as "liquozone," are mostly water, with a little acid of various kinds, and if made strong enough to kill germs in the human system would necessarily kill the user first. (3) The headache and catarrh powders, sleeping powders, soothing sirups, and the like, act on the system through the presence of acetanilid, opium, or cocain, and are poisons of the most deadly character, on account of the moral slavery which they fasten upon the user. (4) There is no drug of any kind which is a necessity in the cure of disease, with the possible exception of quinin in some cases of malaria. (5) The government, while requiring the individual who would practise medicine to complete a long, hard course of study in a medical college, by some strange inconsistency, related often to patent-medicine lobbying at the legislatures, permits the patent-medicine manufacturer to sell his evil wares broadcast to any and every person in the land, and any and every person to prescribe for himself and take the "remedy" in such quantities as he sees fit. (6) There is a criminal alliance between the patent-medicine business and the newspapers, the public press

being willing to maintain and foster this evil business in consideration of the lucrative sum paid for patent-medicine advertising. (7) The patent-medicine evil is a greater menace to health and temperance in this country than all the saloons and breweries in the land.

And has it occurred to you, reader, in your perusal of this series of articles, that the one and only sure safeguard in the world against such an evil is that message of the gospel of health for both soul and body which has been committed to Seventh-day Adventists, giving light from heaven on healthful living and the causes and rational treatment of disease? Is not the world tremendously in need of this message, merely for its physical benefits, to say nothing of its remedy for moral ills? Ought not Seventh-day Adventists to be the mightiest force in this country in opposing every form of intemperance? Verily, God has given his church light in advance of the world, and placed it in the lead in every true work of reform.

The Conversion of a Countess

THE Countess of Essex some time ago visited for the first time an American slaughter-house. As a result she lost her appetite for flesh foods, and has eaten none since. Describing her visit, she stated:—

"I can't tell you how everything was stained deep with blood, how there arose from the drenched dark floors the peculiar odor of blood.

"As I was hurrying away, three beautiful lambs were led in by a man who had a long, shining knife. Filled with pity and indignation, I said:—

"How can you be so cruel as to put those innocent little lambs to death?"

"Why, Madam," said the man, 'you wouldn't eat them alive, would you?'"
— Selected.

No reform in diet will amount to anything which does not have regard to the quantity as well as the quality of food taken at the meal. On this point an exchange remarks: "The evils resulting from excess in eating can scarcely be overestimated. Indeed, startling as the statement may seem, it is nevertheless well supported, both by experience and by reliable authority, that it is safer for a person to disregard the quality of his food than to indulge in excess in quantity. In other words, food of inferior quality and not the best calculated to nourish the system, taken in proper quantity, is less injurious than food prepared in the best possible manner, taken in too large a quantity. A person, then, who adopts the vegetarian system, thinking to make a reformation in his manner of living by so doing, and who then constantly overloads his stomach, even with the best of food, has only rendered his condition worse than before, and consequently is in greater need of making a reformation."

THE WORLD-WIDE FIELD

The Work in the German Empire —No. 1

L. R. CONRADT

ALTHOUGH until 1889 there were not more than twenty-five Sabbath-keepers in all this empire,—and they were in a small country village,—the work has been steadily advancing until to-day the land of the great Reformation is second only to the United States so far as our membership is concerned. Our first conference in this field was organized only seven years ago; to-day, however, there are in Germany proper five organized conferences and the German Union District; and all things considered, the year 1905 has been the best Germany ever had.

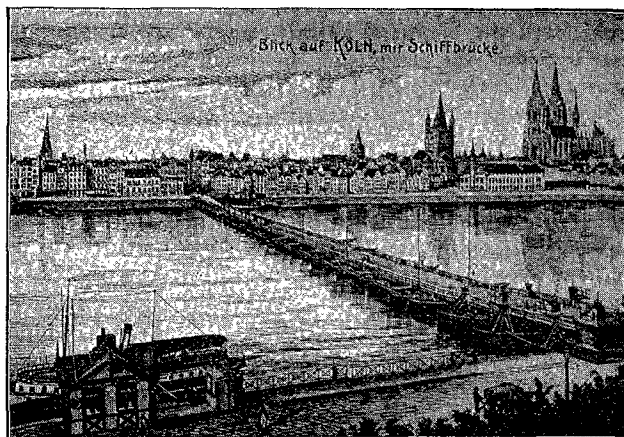
The German empire has a population of about sixty millions; and there is no other country, outside of the United States, where the cities show such a rapid growth in population as they do in Germany—thus giving evidence of general prosperity.

Thus far we have held our German Union meetings at Friedensau, during the summer months, when about eight hundred of our people have camped on the grounds; but this does not in the least detract from the local attendance at our annual winter conferences for the various fields. Five such meetings were appointed this year, from December 27 to January 28, the meetings in each instance to begin Wednesday night, and to close the following Sunday night.

The first of these meetings was that held for the Rhenish-Prussian Conference, in the beautiful city of Cologne on the Rhine (population, four hundred and twenty thousand), a city often referred to as the "German Rome." When this conference was organized three years ago, it contained about six small churches in the Protestant towns in the neighborhood of Elberfeld-Barmen. There was but a handful of workers at that time; but since then one large city after another has been entered,—even cities containing a large Catholic population,—until we now have fifteen organized churches and companies, four of which were organized the past year. Among the new companies is the church in the historic city of Aix-la-Chapelle, a strong Roman Catholic center, where we have twenty-seven members. Many of these were formerly Romanists.

Among them are a former Catholic missionary and his wife. The gentleman was in China a number of years, and traveled even to Tibet. He received his education in Rome and Paris; he also studied medicine, and he had charge of a large hospital in Peking. This gentleman is an Austrian by birth, and during the Boxer revolution in China he defended the hospital with such valor that the Austrian emperor received him into special audience and conferred high decorations of honor upon him. He has also had an audience with the pope. He and his wife are now engaged in self-supporting work, but would be ready at any time to connect definitely with our cause.

We also have recently organized a company of fourteen members, at Bonn, the famous university city—a town of



VIEW OF COLOGNE

about eighty-one thousand inhabitants. We had quite a difficult time to secure any kind of hall for this meeting, as it was held from Christmas to New-year. There were in attendance forty-one delegates from the different churches, and about one hundred and eighty of the four hundred and thirty-three members we have in this field. Although they have but nine workers in this conference, last year they had one hundred and twenty-four additions, and five thousand dollars tithe, an increase of one thousand dollars over 1904. They pay an average tithe of more than ten dollars per capita in this field. All our conference transactions passed off harmoniously. Brother G. Schubert was again chosen president. About eighty dollars was pledged and given for the material fund for the new book, "Ministry of Healing," in German. About thirty dollars was given as Sabbath-school and First-day offerings at this meeting. Aside from the writer, and local workers, Brethren J. Erzberger and Luepke assisted at the meeting. Brother Erzberger will have his

home in the Rhenish Conference for the future, continuing in the German Union employ. Our book sales last year in this field amounted to about seven thousand five hundred dollars.

Our next meeting was that for south Germany, held at Pforzheim, a city that contains about sixty thousand people. Elder Boettcher had secured a hall three months ahead; knowing that the proprietors were Catholics, he told them that we were Protestants. The business manager told him that it did not matter to him who we were, so long as we paid our dues. The circulars were printed and distributed; and the day we were coming to the meeting, the manager told him that the priests had been after him, and said that by no means could this meeting be held there, unless we took it by force. So he went with Brother Boettcher to secure another place; a fine hall was secured, but at much greater expense. While we thus had some trouble at the very beginning, yet we were glad to see about two hundred of our people present, from Bavaria, Wurtemberg, Baden, Alsace-Lorraine, and Hessen. The South German Conference has a population of about thirteen million two hundred thousand. It was organized in 1902. They added one hundred and fifty-nine last year, and their membership increased from four hundred and one to five hundred and twenty-five, while their tithe sprung from four thousand four hundred dollars in 1904 to six thousand dollars in 1905. We are glad this field had such a good representation of our membership at the general meeting this year, and that such a harmonious spirit was manifest in our deliberations. Two hundred and fifty dollars was pledged and given to the material fund for "Ministry of Healing," for German East Africa, etc., at this time. Many not of our faith were present at the public services. We had baptism, five going forward in this rite. We are glad that lately the number of workers in the South German Conference has grown, and that now we have some workers at least in every large section of the field. Elder J. T. Boettcher was chosen president. This conference, as also does the Rhenish Conference, pays two tithes to the German Union; and yet each of these fields, after settling with the workers, had a small surplus in the treasury for the beginning of the next year. H. F. Schubert, J. Erzberger, and the writer were present from abroad at this meeting. The prospects were never brighter for this field than they are to-day, although we still have some difficulty in Bavaria, and do not know what the end may be. However, we are sure that God, who is ever tenderly regarding his work in all the world, will have a care for it here, too. The book sales in the South German Conference were about fifteen thousand dollars last year.

The next conference was held at Bremen, January 10-14, where the friends in western Germany came together. For two nights we had the

trades-union hall, a very nice new building—one of the leading halls in the city. The West German Conference has nineteen million inhabitants, and is about five hundred miles long, and perhaps four hundred miles wide. Within its territory is the independent German Union District, which was cut off from the West German Conference last winter. As the territory of this conference extends over such an area, we could not expect a large attendance, especially as Bremen is to one side of the field; yet about one hundred and seventy-five of our brethren were able to visit the meeting. Their report was very encouraging. Two hundred and fifty-two members had been added during the year, so that while they had lost four hundred members last January by the organization of the German Union District, they had gained half of that number, and had also regained half of the tithe lost by this division, through the natural growth in their own field. This conference now has about twenty-five workers, and among them are four ordained ministers. Among the churches received was a prosperous company at Eisenach, at the foot of the Wartburg. We have also a strong church at Erfurth, another town closely associated with Luther and the Reformation. The ministers had warned the city against our meetings, but in spite of that, we had a good outside attendance. Dr. Hoenes and Elders Frauchiger and Erzberger, with the writer, were able to render assistance at this meeting. The present membership of the West German Conference is nine hundred and sixty-nine, and their tithe is over \$10,250, or an average of over ten dollars a member. The book sales here amounted to about eleven thousand dollars for the year. Elder J. Pieper was again chosen president of the West German Conference. Everything passed off with the greatest harmony. The brethren were glad to welcome Brother Isaac, from America, who takes the place which is made vacant in this field by the removal of his brother Daniel to Russia.

The outlook for the future of this conference is bright. We hope all our friends in all parts of the world will remember the cause of God here in their prayers.

Hamburg.

“Come Over and Help Us”

MRS. W. C. HANKINS

CHINA, with approximately one fourth of the world's population, is entirely ignorant of the fact that the Saviour is coming again soon, and, in truth, very few of her people are aware of the fact that there is a Saviour who is able “to save them to the uttermost that come unto God by him.”

Every year millions of these people are going to their graves unsaved, knowing nothing of that gospel which is “the power of God unto salvation,” and has the power to lift them from the depths of sin into which they have fallen.

Now, every Seventh-day Adventist believes that we have the grandest system of truth that the Lord has ever given to any people, and that the rays of gospel light of all past generations are now concentrated upon the Word of God, so that we are living in the noonday glare of that light, and that the third angel's message is the gospel of God for this generation.

Now, dear friends, if this be true,—and we believe it is,—the possession of this most precious of all treasures brings with it a grave responsibility.

We read how the Saviour healed the sick, and brought the dead back to life again, and we think what a grand thing it would be to have that power, so that we could relieve the misery of the afflicted ones around us. If we had that healing, life-giving power, would we sit quietly at home, and never use it or let it be known? And if the Lord would promise us that power, if we were willing to go to China, and there use it for the glory of his name, would we be willing to go? And if he promised us that the mighty power of God would accompany us, even as it did the apostles of old, would we refuse to go? And if he promised you the gift of tongues, so you could learn the language quickly, would you consider the language an insurmountable barrier?

Then why not come, and come at once? for all this has he promised, and more. Listen to his words: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Matt. 28: 18-20.

Have you, dear reader, obtained salvation? Do you know your sins are forgiven? Is this gospel of Christ the most precious of all your treasures? Are you looking forward with joy and confidence to the coming of Christ, and a life of endless joy with your Saviour? If so, “Freely ye have received, freely give.” Matt. 10: 8. And remember that if you would keep what you already have, you must give it away; for “there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Prov. 11: 24.

Do we believe that these people are lost without the gospel? that “there is none other name under heaven given among men, whereby we must be saved,” but the name of Jesus?—Yes, we believe that, and we believe that it is *some one's* duty to go and tell them about the gospel, and to reveal the power of that gospel in their lives, and to warn them of the wrath to come. But did we ever think that perhaps our own soul's salvation depended on our doing it? No? Then listen to the words of the Lord: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that ponder-

eth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” Prov. 24: 11, 12.

But some will say, “We can not all go to India, or China, or Africa.” No, all can not go; but that does not mean that they can, therefore, do nothing for those people. If you can not go to the heathen, then you should be earnestly seeking the Lord to send some one else in your stead. And say, like many did during the Civil War, “If I can not go, I will pay some one else to go as my substitute.” And if you can not do that, do all you possibly can toward paying the expenses of some one who *will* go. And, having sent men to the front, remember that they are facing danger, and hardships, and perhaps death, while you are in your comfortable home, among your loved ones, and constantly and earnestly pray for them and their work, and give so freely of the means that the Lord has entrusted to your keeping that the work in these needy fields need not be retarded for lack of money.

And now, who should come? As you read this, does your heart warm toward these poor people as Christ's did toward you? Do you wish to help them? If you were here, could the Lord use you? Are you specially called by God to some other work? Have you a living faith in God, and a working knowledge of his word? Are you willing to face danger, privation, and perhaps death, that others may have eternal life? Are you willing to give up cherished plans and ambitions, that you may help along the work in the most needy and difficult fields? Are you willing to plod away at a foreign language, if by so doing you can hasten the Lord's coming? All these questions and more ask yourself, and then ask the Lord if he wants you to come, and follow the dictates of his Holy Spirit—remember, not of your own desires, but of the Spirit of God.

And now as to our needs. Any consecrated worker can be used here, but above all we need some of the strongest men in the denomination for the work here in China; for China constitutes fully half the heathen world, and requires strenuous work. And this has been the Lord's plan in the past; for instead of sending Paul, the best educated of the apostles, to strengthen the work at Jerusalem, he sent him to the heathen, with the result that the whole world soon heard the gospel.

The Lord chose men to carry on the work at Jerusalem, and they were men of power, full of the Spirit, and just the men for the place, and so the work prospered. But Paul, who “was not a whit behind the very chiefest apostles,” he sent to the heathen. And so now we need mighty men here in Asia, who, like Paul, can carry forward the work with great power.

Brethren, China's millions are calling from the depths of sin and woe, “Come over and help us.” Who will come?

Amoy, China.

In the Philippine Islands

(Continued)

E. H. GATES

In my first article I stated that from the time when Magellan discovered the group in 1521, no special effort was made to conquer or colonize the islands till the time when Legaspi was sent out in 1564 as the captain-general of the expedition, accompanied by the friar Urdaneta, the leader of the spiritual forces. The object of King Philip in sending out this expedition was chiefly religious. This object is expressed in the monument which stands on the Luneta in Manila, on which are the figures of Legaspi and Urdaneta, the friar bearing aloft the cross, and the general carrying by his side a great sword. In speaking of this matter a certain writer says, "In examining the political administration of the Philippines, then, we must be prepared to find it a kind of outer garment, under which the living body is ecclesiastical. Against this subjection to the influence and interests of the church, energetic governors rebelled, and the history of Spanish dominion is checkered with struggles between the civil and religious powers, which reproduced on a small scale the medieval contests of popes and emperors."

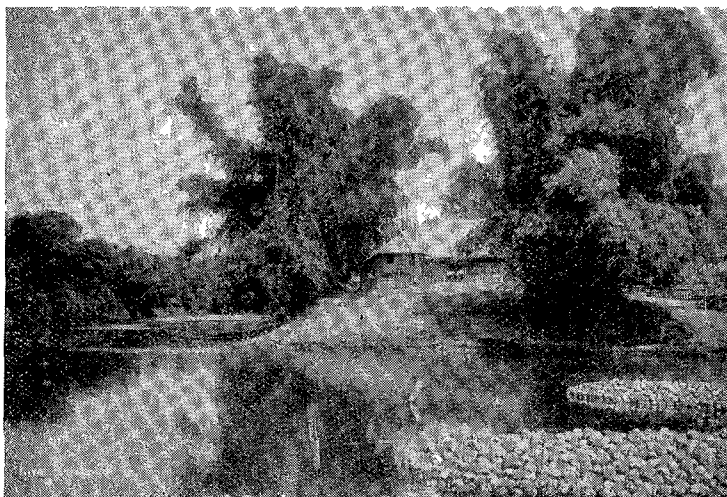
The work of Christianizing and civilizing the pagans of these islands was placed in the hands of the friars, large numbers of whom were sent out from Spain and Mexico. The letter of instruction given to Urdaneta and the friars who accompanied him in 1564 began as follows: "Very Beloved Sons: You are aware how Filipe, by the grace of God, King of the Spains and the Indies, and our Lord, has been greatly pleased with the news that some brethren of our order are to go with the expedition now being equipped by his illustrious viceroy, . . . to the end that, according to right reason, and the benign counsels of Christian piety, both at home and abroad as will best seem consistent with the purpose of his Royal Majesty, you may control the fleet and troops of the Spanish army," etc.

In 1565 an order was sent to Mexico, containing the words: "Priests, and a goodly number of soldiers and muskets, so that if the natives will not be converted otherwise, they may be compelled to it by force of arms."

When we consider the crude ideas of the Catholic Church as to what conversion means, it is not strange that the four centuries of the complete control of the education of the Filipinos has resulted in a moral condition but little if any better than the heathen. Like Xavier in Malacca and India, who counted as converts babes snatched from their mothers' arms and sprinkled, so

these Spanish friars made conversions by the wholesale. One writer says, "The king of Cebu accepted baptism at once. Crowds knelt and were baptized in rows. Where reluctance to accept the new faith was apparent, a large and influential party of the missionary friars were ready to employ force. In fact, one of the burning questions of early friar evangelism was whether it was right to use force in securing conversions to the Christian faith."

In accepting the Catholic faith, little if any change was necessary in the lives, or in the forms of worship, of the Filipinos. The gods worshiped before the arrival of the friars were similar to those worshiped to-day in Java and Borneo. These were exchanged for the adoration of the virgin and other saints. As I visited the churches of Manila and



FLOATING COCOANUTS TO MARKET ON PA SIG RIVER

saw the images before which the people bowed, and then sailed across the China Sea, only two days by steam, and visited the pagan temples of Canton, I could see but a slight difference between the forms of worship. In both there were altars and images, lights constantly burning, paintings on the walls, incense ascending, etc. On the outer walls of some of the churches were images of animals almost identically with those on the walls of the Buddhist temples. One thing that facilitated the conversion of the heathen Filipinos was their love of the beautiful in art as well as music. The Romish priests knew how to use these to advantage. On visiting the Manila cathedral on Christmas day I saw more clearly than ever the power of music and glittering display on the heathen mind. The priests were robed in rich attire, brilliant lights shed their radiance all around, while the ear was regaled with the richest music I ever heard. Almost in spite of himself a person begins to have a feeling of reverence for this heathenish ceremonial.

With the pressure brought to bear from so many sources, it is no wonder that within fifty years from the time of the arrival of the friars, a majority of the population exchanged their heathen deities for those brought by the Spanish teachers. To-day the Filipinos

are very religious. Manila might almost be called the "city of churches."

Within that part called *intramuros*, or the walled city, which is probably less than half a mile square, there are eleven large churches, including the magnificent cathedral; while in other parts of the city they are almost numberless. These have connected with them large buildings called *conventos*, the residence of the friars. Many of the friars have left the country since American occupation, but hundreds still remain.

Church feasts are often held in one or the other of the churches. At the time of these feasts, which continue for several days, temporary booths are set up all about the churches, where all kinds of eatables and all manner of trinkets are on sale. But the principal feature of the feast is the gambling

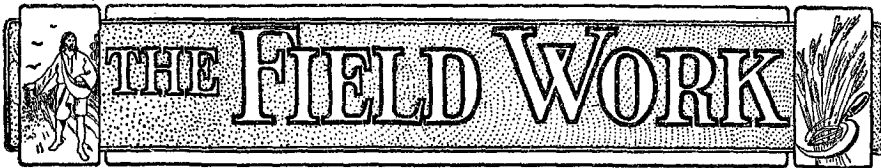
booth, which has more patronage than all others combined. At night there is the religious procession on the street. Before that the people gather in the church and kneel in large numbers, while the priest recites his monotonous service. The procession then moves on, carrying flashily dressed images of the virgin and other saints, accompanied by bands of music, torches, illuminations, while the inevitable incense of tobacco smoke from thousands of cigarettes and cigars ascends like the smoke of a great furnace.

At certain times in the year the virgin is decked with the richest apparel, and adorned with jewels, pearls, and diamonds to the value of hundreds of thousands of dollars. At such times the poor virgin is carefully guarded by policemen who look after her financial interests. In the churches I have seen women walking on their knees the whole length of the immense churches, counting their beads, and saying their prayers.

But though the seeds of evil that have been sown for so long time in the Philippines will continue to bear their baleful fruits, it is hoped that a brighter day has dawned. After almost four hundred years in which the Bible has been a sealed book, God's Word is now as free in this field as in America. The British and Foreign Bible Society and the American Bible Society have agents in this field, with prospects of good success. The agent of the latter society told me that he had himself placed thirty-four thousand copies of the Bible or parts of the Bible in the hands of the people during the past year. Of this matter I will write more fully in another article.

(To be concluded)

"OUR generosity is measured not by what we give, but by what we have left."



THE FIELD WORK

Jamaica

KINGSTON.—I have recovered from my recent attack of fever. I was laid up for four weeks, but now feel as hearty and strong as I ever did. I have had an attack of fever each year since I came here.

The question of Sunday desecration is again agitated here. The governor has discovered an ancient enactment prohibiting Sunday work on the wharves, and is showing a disposition to enforce it.

I am of good courage, and thankful for the many signs seen all over the world that Jesus is surely coming soon.

J. A. STRICKLAND.

Dominica, West Indies

THE week of prayer was a pleasant and profitable time to the company here. We met at five o'clock every morning, and our songs of praise in the stillness of that early hour were impressive. Some of our neighbors joined with us in the services. We had our first baptism of two candidates on Sunday, December 31. A large crowd assembled to witness the ceremony. Tracts on baptism were sold at the close of the service.

Our annual offering was \$13.12; the tithe was \$116.51; and the Sabbath-school donations amounted to \$17.76, \$8.17 of which was given to missions; other donations came to \$6.34; and on the building fund one hundred dollars was collected, and we are making an earnest effort to raise the rest this year.

Since writing the above, we have had a severe shock of earthquake, which shook terribly the largest buildings. No damage was done except the stone wall of a house separated from the wooden structure.

P. GIDDINGS.

India

I VISITED East Bengal in company with Brother A. C. Mookerjee and a young man with whom I have been holding readings. We had a most interesting time, indeed. The interested people of the town had a building partly up when we arrived, in which to hold meetings, also a nice place for us to lodge in, and plenty of rice and *dahl* (lentils) to eat, and good strong board beds to sleep on. We spoke to the people from the time we landed until twelve that night. We were astir early the next morning, visiting families that expressed their desire to keep the Sabbath. While visiting these, word came that the chief magistrate wanted us to come and speak in his office. So we went.

As we passed the court room, Brother Mookerjee said, "There are all the government employees in there, and they may put many strange questions to you." We went to our lodging-house, and had a season of prayer first. Then we took our chart and entered the court room. I took the bench, with the magistrate to my left, and Brother Mookerjee to my

right. The Lord helped in a special manner, and I spoke until after time for the court to open. All the government employees were present, and listened very attentively. The head schoolmaster extended me a vote of thanks for the instruction, and said he would teach these things to the people. The magistrate said we could stay in his house for two years, and if we wanted to start our work there, he would help. Another man who works in his office brought in a donation of eggs and potatoes. Truly, there is an interest there, and also opposition; for the next day after I returned to Calcutta, a leader of the mission called on me, and requested me to start our work two or more miles away. But I told him that the message I had for that village was just as much for him and his mission as for any one else. I promised him that those who accepted our message and lived up to the teaching would become their best citizens. He finally promised to read some of our books and papers.

W. W. MILLER.

China

KULANGSU, AMOY.—The language is a difficulty, but the Lord is helping us to master it, and even now I can talk and preach a little. Since my arrival I have preached six times in the Chinese language. I have read "Pilgrim's Progress," "Jessica's First Prayer," and the Gospels of Matthew, Mark, and eleven chapters of Luke. I will probably have finished the Gospels, and perhaps Acts and Romans, before this reaches you.

Brother Keh and I have completed a book on our faith. I presented the main points of the message to him, beginning with the creation, and giving the fall of man, God's plan of redemption, sacrificial and sanctuary questions, the prophecies, etc. We took it up in a connected way, and I proved each point to him before he wrote it down, and when he understood it thoroughly, he wrote it in Chinese characters. So we now have a book of twenty chapters, setting forth the main points of our faith.

Next week Brother Keh will go to Canton, to attend a convention which Brother Anderson is intending to hold for the native workers. While there he will go through the book with Elder Anderson, and try to get it ready for publication, if Elder Anderson thinks it worth publishing. When he was here about two months ago, he suggested that we write the book in this way. We very much need a work of this kind, as we are entirely destitute of this sort of literature, and of course this could be read anywhere in China. I hope and pray that it may be the means of bringing many souls to a knowledge of the truth.

In this province, in about another year, Brother Anderson thought I might take a company of native helpers and

go into a city, preaching there at night, and in the daytime have each worker sell some book, such as ours, for a few cash, going from house to house. Even a large city of several hundred thousand could easily be canvassed in two or three weeks. Thus we would go from city to city, and from village to village, spending more time at the large places, sowing the seeds of truth broadcast through the land. As we behold the countless numbers of these people, it seems to us the only way.

We enjoy our work here to the utmost, and are very thankful that the Lord led us here. Pray for us, that we may have his Spirit abiding with us, that we may be able to carry on his work in an acceptable manner.

W. C. HANKINS.

Louisiana

NEW ORLEANS is having some pleasant experiences of a missionary character. Sisters Shields and Cushman, who have been visiting cities and towns in their journey from California in the interest of the *Watchman*, are doing faithful work with that periodical in our Crescent City. Sisters Bishop and Kirby are in the city also, in the interest of the *Watchman*, and report that their work is of an encouraging character. Sisters Lackey and McDonald came to New Orleans about ten days ago in behalf of the work in India. Their plan is to sell the *Bible Training School*, published by Elder S. N. Haskell, and they have had some success in this worthy endeavor. Sister Richardson stopped a few days on her way to interior Mississippi, where she will engage in colporteur work. Sister Snyder also spent three or four days waiting for the sailing of the "Prince Arthur" for Cuba, where she will join her husband in the work in that field. Brother Howard Peebles, of College View, is now with us, awaiting the sailing of a vessel to Honduras, his new field of labor. We are glad to see these workers, and to assist all we can in the good work.

We are planning for an institute at Welsh, beginning March 1, and hope for much good as a result. The program for the meeting includes an educational and religious liberty convention, besides a regular canvassers' institute.

We are having some experiences just now in the religious liberty work. Another effort in behalf of additional Sunday law enforcement is to be made in May before the legislature.

S. B. HORTON.

Caterham (England) Sanitarium

THE work here is progressing, and we are quite busy. Needed improvements are being made. Last month one of the lady patients accepted the truth. We have had the privilege of a visit from Elder Spicer, and we all appreciated the talk given on the advance of the message in Great Britain since his first visit here over twenty years ago, and the part the training-schools are doing in preparing an army of young people to speedily finish the work. As we listened to the exhortations to hold fast the truths that made us Seventh-day Adventists, our hearts were stirred, and we appreciated the truth more than ever.

The following Sabbath a church was

organized by Elder Salisbury, of eighteen members; a few others will join, most of them being helpers in the institution. The writer was chosen as elder, and Brother Guyton as deacon.

L. BROOKING.

Work Among the Jamaican Churches

LEAVING Kingston on the morning of the fourteenth, after a ride of thirty-six miles I reached Hart Hill. Here I was well received and kindly treated. In the evening we had meeting in the little church building. We first had a praise service. While singing, a few strangers came in, and at the close of our praise service, we had a profitable time together, studying the Word of God.

My next station was Moore Park. I reached this place on the fifteenth, and remained until the morning of the seventeenth. Some of the members of this church are unable to attend service, because of illness. I visited a few of them, and am glad to report that they are still firm. Their church building greatly needs repairs.

I went from Moore Park to Swift River, on the morning of the eighteenth. The members here are all of good courage. This church is indeed working for the bringing in of souls, and as the result, the Lord is blessing it. I had two evening meetings, and at each the attendance was good. Two persons gave in their names, desiring to be admitted as members. This is an evidence that the Lord is blessing the efforts of the believers here.

Passing through Port Antonio, I went to John's Hall on the twentieth, where I remained until the twenty-sixth. I had meeting every evening. Brother Burke, the leader of this church, is a whole-hearted Christian, but he is greatly hindered from doing all that he would like to do, through failing health.

Brethren, pray for the work in Port Antonio, and for me, that wisdom may be given me, and that I may faithfully bear the great responsibilities laid upon me, drawing strength continually from Jesus.

W. H. RANDLE.

Port Antonio.

The New Zealand Camp-Meeting

HAVING been asked to connect with the work in New Zealand, I reached this field Nov. 1, 1905, and at once took up my duties in this conference.

Our camp-meeting was planned for Jan. 12-28, 1906, and after spending some time with a few of our churches, with encouraging results, we made ready for the meeting. This meeting was held at Island Bay, a beautiful suburb of Wellington, the capital of New Zealand. Our camp was pitched on a beautiful site near the seashore.

This camp-meeting was the largest ever held in New Zealand, and certainly the Lord has done great things for us during this annual feast of tabernacles. A goodly number started for the first time in the divine life, and all our people were much encouraged.

Twenty-six were baptized during the meeting. The outside attendance was very good, and a deep interest was manifested in the truth as presented

from the desk, and already some have decided to obey. We shall follow up the interest with a tent effort.

Elder O. A. Olsen, president of the Australasian Union Conference, has spent one month in this field, having been with me two weeks before the camp opened, and we greatly appreciated his help and counsel. Elder W. A. Hennig and Dr. D. H. Kress were also with us, and rendered valuable assistance.

The business of the conference was very interesting, and steps were taken to increase our facilities, and to advance the work in all its different phases. We are now entering the field with three tents, and are also taking up the Maori work, that is, the work for the natives of this field. We have "Christ Our Saviour" and one tract in the language of this people, and have set apart one man for this work, and shall add to this force as we can.

The conference has also decided to open an industrial school for New Zealand as soon as a suitable location can be found, and, as soon as consistent, to start a food factory and a sanitarium, and to purchase sufficient land to permit these institutions to be located in one place, or on the same property. While at the camp, we raised about three thousand five hundred dollars toward the school. The work at our present sanitarium in Christchurch is also to be encouraged and built up.

The usual officers of the conference were elected, and the camp-meeting closed with good prospects for the future of our work in this field.

S. M. COBB.

Burma

INSEIN.—We have good news to report, but I am at a loss to know how to tell it clearly. A part of the work was done by Brother and Sister Myers, some by our faithful brother, Mg. Maung, his sister, Mah May, and Brother Mg. Mya Htoon, and, lastly, we watered, and God gave some increase.

For a long time there has been an urgent, steady call from Moulmein. The rainfall is so heavy there that we were loath to go during the rainy season, especially during our first season here. But as soon as the rains stopped, we left Brother and Sister Hansen in charge of the work in Rangoon, and went to Moulmein.

We found one brother already keeping the Sabbath. He had been convinced for about a year, but has been obeying for only five or six months. He is as earnest as a man can be. He has given up tobacco, tea, etc., and spends all his time in studying and preaching the truth. He goes into the jungle villages, and preaches to Buddhist and Christian. His sister, Mah Thau Me, was also keeping the Sabbath. They were keeping this day about as people generally observe Sunday, so our first care was to instruct them in regard to proper Sabbath observance. They received the word gladly, and upon Friday did all the work of preparation.

Another member of this family, David Hpo Hla, also accepted the message while we were there. For nearly twenty years he has been in the employ of a mission as a catechist. When I arrived in Moulmein, he came to his sister's

home, where we stopped, and began asking questions. Soon we were studying together two or three hours every day. As new ones began coming in, he interpreted for me, thus he went over some of the points of our faith many times. After we had studied for some days, he came in one morning, and announced that he could not sleep at night. We thanked God, and took courage. One Sabbath we studied some points in the life of King Saul. Early Sunday morning he came over and said, "I don't want to hold another service in my church." After some talk, he went and conducted services that day, and left his resignation for his priest, to take effect at once. The priest wrote and chided him; the bishop wrote and scolded the priest for laxity in caring for his charge; the people of the parish and the children of the school wept. But our brother's face was so bright and happy, and his whole being so joyful in the Lord, that we knew that all that was being said was not affecting him.

One woman came to our Sister Mah May, and said, "Those people have taken the best man in the church." We have known of similar statements being made in America, as a result of the giving of the message.

Brother Hpo Hla had taken several degrees in the Masonic lodge, but before I thought of his doing so, he had withdrawn from this order. He has accepted some position with a lumber firm, where he can keep the Sabbath, and where he will be out in a quiet place suited admirably for study.

His wife is with us in the truth, and I hope his five children may all be trained in this message. As I looked at them, I longed for a school of our own.

A young lady whose parents bitterly opposed her, saw the Sabbath, and is endeavoring to keep it, but I can not say how she will do finally. She is a good Burmese scholar, and I am hoping she will be firm.

An old man came to us and acknowledged the points shown. But he is so beset by his family and church friends, that I am not sure of the results. If we can keep in touch with him, I entertain strong hopes for him yet. He seemed so earnest.

One woman, fifty years of age, and always a Buddhist, has requested baptism. She smokes, as all Burmese women do, and of course I can not baptize her yet; but we are hoping to help her to see the importance of giving this habit up. If she gains the victory, and upon questioning seems fully instructed, she will be our first fruit from Buddhism direct.

Mrs. Votaw gave much of her time to visiting and canvassing; in fact, she went whenever able, and sometimes when ill. Her burden lies in the direction of the heathen, mostly. She went with the *Good Health* and "Story of Daniel" to the English-speaking Burmese, and although most of them refused the book, almost all took the paper, and she embraced the opportunity to speak of Christ and of his return. Her canvassing brought into the mission more than our wages for the month spent in Moulmein.

Brother Maung Maung is now following up the interest, and we shall return soon, and then we hope to hold a bap-

tismal service. Our work reaches all classes. Mrs. Votaw secured orders from Jews, Mohammedans, Hindus, Buddhists, Romanists, and Protestants. God has honest ones in all, I believe.

We have received a most cordial invitation to stay with an Eurasian family when we return to Moulmein. The woman has a reputation for piety, and we hope to show them the precious and solemn message of the hour.

HEBER H. VOTAW.

The Oakwood School

THE many readers of the REVIEW will no doubt be pleased to know how the Oakwood Manual Training-school, at Huntsville, Ala., is prospering. We are thankful to say that God has blessed us with excellent health, plenty to eat, and above all, a desire to do his will.

While our enrolment, only about fifty, has not been large, the Lord has not allowed any unruly nor willfully disobedient students to come to our school. For this we thank him, and pray that he may continue to work for us. Since last September nineteen students have been baptized and received into the church, and I believe there is not one of this number who is not still striving to overcome, and to walk with the Lord daily.

Besides the enrolment already mentioned, we have a primary department of six, which we have placed in the hands of the students as a normal department in embryo; however, as we are not in a thickly settled community, we think this department will not take on large proportions.

We have just built, equipped, and have in successful operation a fine little greenhouse, where the plants are urgently pleading for an outside temperature suited to their requirements. We have great hopes of success in this undertaking.

A shoe-cobbling department has just been installed, where we give weekly lessons to the boys, nearly all of whom seem anxious to learn how to repair their own shoes. This will also be a saving to the institution of many dollars during the year.

Sewing classes for the boys as well as for the girls are in operation. The boys are learning how to repair their clothing and to make gloves, the girls how to make their own dresses and keep them in repair.

The mechanical department teaches the boys to sharpen and repair tools, and the use of plane, square, saw, and hammer. If we had money, this department could do much more than it is doing. We could build a much-needed laundry, a milk-house, poultry-houses, and cattle sheds, to say nothing of a bath house and treatment rooms.

No doubt many of the contributors to the October collection for the colored work in the South will wonder what has become of all that liberal donation of about nine thousand dollars. My brethren, I think it my duty to tell you that this institution did not receive one third of that donation, and half of what it did receive was used to reimburse the Southern Union Conference for salaries advanced to teachers of this institution, and the other half was used to pay for the erection of three cottages built last year; so you see that not one cent of

that donation was made available for present requirements. We have now come to the time to put out another crop, without resources with which to purchase the different kinds of seeds, fertilizers, etc. Since the October collection our donations have been very small, which, however, is not to be wondered at when we consider your liberality in October; but as I have said, that portion of it which came to this institution was used in paying old debts.

At our last Southern Union Conference several of the brethren pledged to support one or more students in this school for a year, which will require an actual outlay of from sixty-five to seventy-five dollars. I am impressed that among the readers of the REVIEW there are other friends of the colored work here who would be pleased to thus help some poor worthy student.

The Lord has told us through the spirit of prophecy that not only those who were directly responsible for the oppression of this people, but the entire nation has become debtor to them. Surely, brethren, if the entire nation, as such, is debtor to them, we who have the saving truth of the three messages are doubly so.

We believe that when we get our farm up to a high state of cultivation, — and it is susceptible, — the institution can be made entirely self-supporting, yea, more — profitable. But until that time comes, we must rely on your generosity for the continuance of the work at this place. To avoid delay I would ask that any who may feel impressed to come to our help in this time of need will send donations directly to our treasurer, W. H. Williams, Box 414, Huntsville, Ala.

G. H. BABER.

Australasia

It is now some time since we landed in Australia. During this time we have been occupied to the fullest extent of our strength. Our first engagement was to attend the Australasian Union Conference Council at Melbourne, Victoria, September 5-17. This was a very profitable occasion, especially for me, as I had recently come to this field; for during the council nearly every branch of our work here received more or less consideration. At this council we also had representatives from all parts of the field, which was very helpful to an understanding of the whole situation.

It was a great pleasure to me to meet all these brethren and fellow workers, also to find the work in this field so well established and so prosperous. The reports from the various institutions were all of an encouraging nature, showing the work to be in a healthy condition.

Since the close of our council I have visited the Avondale School at Coorabong, attending the closing exercises for the year. The school has been greatly prospered from every standpoint. Everything in connection with the school shows a thrifty and prosperous condition. I have also visited Adelaide, South Australia, to counsel with the brethren there concerning more extended plans for their medical missionary work. I found the work making steady progress, and while there I had the privilege of dedicating a new church building at Prospect, one of the suburbs of Adelaide.

On the same tour I also visited Melbourne and Warburton, Victoria. The brethren of the Echo Publishing Office were very busy getting ready for the removal of the plant to Warburton, the country place selected for the future location of the Echo Publishing Company. The frame for the new factory was up and being enclosed. The prospect is that the removal will be completed in February.

In October, 1905, the camp-meeting and conference for New South Wales was held at Marrickville, Sydney. We were favored with most excellent grounds, quiet, well shaded, and easy of access from all parts of the city. This was a good meeting, and largely attended by our own people, and also by the people of the surrounding community. All the various lines of work received careful consideration, while the meeting was also rich in spiritual blessings. Quite an outside interest was raised during the camp-meeting. This has been followed by a course of tent-meetings, and a goodly number have taken their stand for the truth. We look for a good, strong company of believers to be raised up in this place.

The New South Wales Conference had the pleasure of adding seven new churches. During the meeting eleven souls were baptized. At the close of this meeting, Brother S. M. Cobb, who has been laboring here for the past two years, left the field for New Zealand. The Lord has greatly blessed the labors of Brother Cobb, and the brethren were loath to have him leave; but the work is one, and this was cheerfully appreciated by all the brethren. Brother J. E. Fulton was elected president of the conference. He arrived later, and is now at his post of duty.

I am now returning from the camp-meeting and conference in New Zealand. This meeting was held at Island Bay, Wellington. Twelve years ago I had the privilege of attending a camp-meeting in the same city. It was then held near the center of the city, but now there would be no room for a camp in that position. A good place was found in the suburb of Island Bay, directly accessible by tram from all parts of the city. This was the largest gathering of our people in the colony. There were fifty family tents, besides the meeting tents, with from two hundred and fifty to three hundred of our people in attendance. We had an excellent meeting, and we can but feel that it will mark an important era in the work of that conference. The outside attendance was good, though not so large as at some previous meetings; but the same ones continued to come even when the weather was unfavorable, thus manifesting a real interest. Some who had been under conviction took their stand heartily for the truth. All the business of the conference passed off most harmoniously.

Brother W. L. H. Baker, who has labored faithfully here for several years, had left some time before the meeting for his field in Victoria; and Brother Cobb had taken up the work in this conference, where he has been given a hearty welcome.

The New Zealand Conference feel that the time has come for an industrial intermediate school to be opened in their State. They have faithfully supported

the Avondale School at Cooranbong, both by their means and by their patronage; but there is a large number of young people who ought to be in school who can not go to Cooranbong. Seven hundred and seventeen pounds six shillings was raised in cash and pledges for the school, and a locating committee was elected to select a location and start the enterprise.

An excellent spirit pervaded all our meetings, while a deep solemnity rested over the camp. Twenty-five souls were baptized during the meeting; and all our brethren and sisters felt much encouraged over the outlook and prospects for the work in New Zealand. Good results will follow if they will take hold unitedly to carry out the good resolutions made at this meeting. O. A. OLSEN.

The Pacific Union Conference

THIS meeting was held at Portland, Ore., February 15-25. All the States and mission fields embraced in the conference were represented by their full quota of accredited delegates, except the Hawaiian Islands. The sessions of the conference and the religious services connected therewith were held in the Portland Seventh-day Adventist church, located on the corner of Eleventh and Everet Streets. The members of the Portland church, assisted by the Oregon Conference, furnished free entertainment to all accredited delegates. Notwithstanding the fact that it rained with more or less severity every day of the conference, there was a full attendance of the delegates and brethren at every meeting held.

Quite full reports were given of the present standing of the work in each conference and mission field. In most instances these reports revealed a steady and healthy growth in all lines of missionary and evangelical work. The

statistical report of the general secretary of the union conference showed a gain of 1,719 in membership, with a corresponding gain in tithes, offerings, and special donations and contributions toward the work in both home and foreign fields.

The early morning hour of each day's sessions was largely taken up in prayer and social meeting, the three-o'clock hour in Bible study and instruction, and the evenings in preaching. In this way the business and spiritual phases of the conference were blended with good results.

At each of the two past sessions of this conference the question of division has received more or less consideration. This question was renewed at an early date in this conference, being presented in the form of a well-prepared petition signed by all the delegates from British Columbia, Montana, Upper Columbia, Western Oregon, and Western Washington Conferences, setting forth the reasons in the minds of the petitioners why such division should be made, and the benefits that in their judgment would accrue to the work in each section from a more direct supervision. The question was referred to the committee on plans, who later submitted the following recommendation:—

"Whereas, A considerable number of delegates express a desire that the Pacific Union Conference be divided into two union conferences; therefore,—

"Resolved, That this conference consider the advisability of dividing the territory, making the southern boundary of Oregon and Idaho the line of separation. And if such division is agreed upon by action of this conference, it be—

"Resolved, (1) That the southern division retain the name 'Pacific Union Conference,' and the northern section assume the name 'Northern Pacific Union Con-

ference;' (2) that the funds now belonging to the Pacific Union Conference be divided in proportion to the number of Sabbath-keepers in each section; (3) that in case of division, the Pacific Union Conference take the oversight of, and provide for, the mission fields of Utah and Arizona; and that the Northern Pacific Union Conference take charge of, and provide for, the mission fields of British Columbia, Alaska, and the Hawaiian Islands."

After quite a lengthy and animated discussion, the motion was declared carried, thirty-three delegates voting in favor of division on the foregoing terms, and fourteen against. A subsequent motion to make it unanimous received the vote of the entire delegation, with one exception.

In harmony with this division, the Pacific Union Conference consists of the States of California, Nevada, Utah, and Arizona. This union conference has a membership of 6,070, with ninety-eight churches, fifty church buildings, forty-eight ordained ministers, eighteen licensed missionaries and Bible workers, and an annual tithe of \$83,533; tithe to outside fields, \$10,480; Sabbath-school donations to foreign fields, \$6,626; contributions to special work, \$8,738.81; value of books and tracts sold, \$13,068.

The Northern Pacific Union Conference has a present membership of 4,974, 143 churches, 78 church buildings, 42 ordained ministers, 23 licensed ministers, 39 licensed missionaries and Bible workers, and an annual tithe of \$63,634; tithe to outside fields, \$12,099.59; Sabbath-school offerings to foreign missions, \$3,842.45; contributions for special work, \$5,418.46; value of books and tracts sold, \$13,720.

After the action in favor of division was passed, one session a day was still held by the former Pacific Union Conference to consider matters of general interest to both conferences, while each of the divisions held separate meetings to perfect the newly formed organizations, and to lay plans for the future extension of the work in their respective fields.

Elder H. W. Cottrell was unanimously elected president of the Pacific Union Conference, and Elder W. B. White of the Northern Pacific Union Conference, with Elder A. J. Breed as vice-president. Elder F. M. Burg was recommended to take the presidency of the Montana Conference. Elder George Snyder was recommended to make California his field of labor, and Elder G. E. Langdon to connect with the Upper Columbia Conference. By vote of the delegates, the stock of the Portland Sanitarium was assumed by the Northern Pacific Union, with a view of making this institution the principal training center for nurses and medical missionary workers for this portion of the great field. This institution is well located, and has sufficient capacity to accommodate between forty and fifty guests. The institution has an indebtedness of about fifty thousand dollars, but a valuation in real estate and personal property that gives it a present worth of between twelve and thirteen thousand dollars. Dr. Simmons and his associate physicians and helpers have labored hard and faithfully to bring the institution to a point where it is more than self-sustaining. With the united support and cooperation of the brethren in this union

A Statement of the Receipts and Disbursements of the Seventh-day Adventist General Conference for the Year Ending Dec. 31, 1905

	RECEIPTS	DISBURSEMENTS
Overdraft on Gen. Conf. Assn., Jan. 1, 1905.....		\$ 2,252.16
Washington Building Fund	\$ 63,524.38	61,206.75
District of Columbia Evangelical Committee.....	7,408.38	6,169.16
Publishing houses	20,190.52	23,290.20
Conference and tract society account	10,963.95	18,536.33
Specific accounts	15,572.84	18,118.51
Depositors	18,975.61	17,694.98
Expense		4,733.52
General Conference Bldg.		12,665.31
General Conference session (1905)	4,239.82	2,697.95
General Conference Association	5,737.21	16,562.55
General Conference Corporation	691.37	1,696.11
Haskell Home	2,634.95	3,113.97
Merchandise	12,195.15	12,147.54
Missionary Acre	1,041.22	
Religious Liberty Bureau	1,955.81	761.51
Special colored work	7,992.44	4,000.00
From conferences for support of laborers	15,414.77	
Labor and mission fields		131,559.36
Missions	47,106.05	
Annual offerings	41,970.33	
First-day offerings	23,931.19	
Midsummer offering	6,432.57	
Sabbath-school donations	32,136.67	
Tithe	7,629.41	
Second tithe	3,773.30	
Cash on hand Dec. 31, 1905		14,312.03
	\$351,517.94	\$351,517.94

I. H. EVANS, Treasurer.

conference, it is but reasonable to expect that it will become more and more an important agency for the dissemination of light and truth in this great and rapidly developing northwestern field.

The necessary steps were also taken to place the Walla Walla College under the direct control of a board of directors chosen by the union conference delegates acting in their official capacity.

We confidently believe that this division will result in a more rapid extension of the work in both conferences, because the work will be brought into closer touch and receive more of the direct counsel and supervision of the conference president and other men of ability and experience connected with him in this work.

The last day of the conference the presiding officer called for an expression upon the part of those who had it in their hearts to stand by the General Conference and sustain it in its work. The entire congregation rose to their feet at once. One good brother afterward gave me a draft for one thousand dollars as a donation to the foreign mission work. The delegates of the Pacific Union Conference voted two thousand dollars of their surplus tithe to the same purpose. We also had assurance from the officers of the newly formed union, that as soon as they got their affairs in definite shape, we might expect a liberal donation from them. A similar assurance came from one of the local conferences.

I had never attended a conference where the expressions of confidence were more frequent and took such tangible form without any urging upon the part of General Conference men. I find that expressions and practise of loyalty to every phase of the third angel's message meet with a hearty response from our people generally. May the Lord help us all to stand by the faith once delivered to the saints, for it is soon to triumph gloriously. G. A. IRWIN.

Canvassing in South Carolina

Books can be sold in South Carolina. The record for 1905, counting ten hours for a day for all the time put in, shows the daily profits to average as follows:—

Agent No. 1, experienced	....\$2.71+
Agent No. 2, first work	..... 2.42½
Agent No. 3, first work	..... .90½
Agent No. 4, new hand	..... 1.04
Agent No. 5, first work	..... 1.18
Agent No. 6, new hand	..... 2.12+
Agent No. 7, some experience	... 1.60½
Agent No. 8, new hand	..... 1.71
Agent No. 9, first work	..... .62
Agent No. 10, first work	..... 2.12
Agent No. 11, new hand	..... 1.06+

The total average of profits is \$1.59¼ for each ten hours' actual work. That which is put in figures is a very small part of it. All the canvassers were strengthened spiritually, and had many precious experiences.

My brother, my sister, do you not want a part with us? Now is the time to work. A dollar made now and put into the cause will be worth ten at some future time. A book placed in the hands of the people now will be worth ten at some future time. The experience gained now will be worth ten times as much as that gained at some future period.

C. F. DART, *State Agent*.
Campobello, S. C.

Field Notes

A NEW church building is being constructed by the company at Six Mile Run, Pa.

IN a report of work done in District No. 1, Iowa, since the State meeting, Brother N. L. McClintock states that as a result "twelve have signed the covenant."

A NEW church building is in process of construction at Eaton, Ind. Several have recently accepted the truth there under the labors of Brethren U. S. Anderson and J. F. Steele.

BROTHER R. W. WIPER reports that a new church building will soon be ready for dedication at West Clearfield, Pa. He states that "while we are pushing the building with all speed, yet we have not neglected the meetings, which we still continue to hold in private houses, from three to five each week. We have two Sabbath-schools with an enrolment of forty members."

ELDER C. F. MCVAGH reports the springing up of a great interest to hear the truth at Coudersport, Pa., without any visible cause. Meetings have been held there nearly every evening, and as a result "some have acknowledged the truth, and have expressed themselves as willing to allow the Word of God to guide their lives." A Young People's Society has been organized there.

ELDER B. F. STUREMAN, who has been holding meetings in a Disciple church near Lapeer Mich., states that his meetings were interrupted by being refused the further use of the church after eight who attended the meetings had begun to keep the Sabbath. A Disciple minister was sent for to oppose the truth, but his effort only resulted in adding three more to the number of Sabbath-keepers, without shaking the faith of any who were already observing it.

BROTHER C. R. SPENCER reports from Clinton, Iowa: "Cottage meetings are being held, and the results are encouraging. Meetings are held every Sunday evening at the home of a sister, with from thirty to fifty in attendance. Some have promised to obey. Soon a stand will be called for, and from present confessions, four or five will take their stand for the truth. A Baptist minister and one sister, colored, decided to obey a week ago. The minister gave up his church, and went to his home in the South to give the third angel's message there."

BROTHER J. A. BILLS reports from Reading, Mass.: "Our little company has organized a tract society, and we are determined by the guiding hand of God's presence to supply every family in town with the up-to-date, soul-saving tracts and papers containing this great truth. . . . As there are no children among our number, some of our sisters are gathering in children in the neighborhood, and we have a class of bright boys and girls, for which we praise God. . . . At our last quarterly meeting three united with our church, one by letter, but two were new Sabbath-keepers."

Christian Liberty

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

Sunday Cars and Sunday Theaters

THE following pointed article appeared in a recent issue of the Grand Rapids (Mich.) *Evening Press*:—

"EDITOR OF THE EVENING PRESS: Recently certain articles have appeared in the columns of your excellent paper concerning open theaters and the running of street-cars on Sunday. Permit me to say that if theatrical plays are wrong in the light of civic law, they should be entirely prohibited; but if they are wrong on Sunday more than on other days, it is for religious reasons only, and to make that a basis of prosecution at law would be a violation of the principles of religious liberty upon which our government was founded.

"No one need attend a theater unless he chooses to do so, and no one has a right to forbid him if he desires to go. The writer does not approve of theaters, and never attends them; but other people have a right to think and act differently, and can not be rightfully restrained by civil law.

"As to Sunday cars, no one need ride on them unless he wants to, neither need any man serve as a conductor or motorman unless his job is worth more to him than is his religion.

"Church-goers who object would better emphasize their protests by invariably walking to church on Sunday. A religion that can not stand upon its own merits, and win its way to the heart by moral suasion, but must needs be bolstered up by civil law, is not worth the paper upon which its dogmas are written.

"In one article a part of the fourth commandment is quoted as applying to the first day of the week; but quite a respectable number of worthy citizens believe that God means what he says when he declares, 'The seventh day is the Sabbath.' Are they not entitled to equal civil rights with Sunday-keepers? Who can deny it? A. SMITH.

"Grandville, Mich."

Forbidding Sunday Fishing

ONE Mr. Bingham, of Washington County, Maryland, recently introduced a Sunday bill into the Maryland Legislature. It has been reported as follows:—

"Some time ago an old fisherman of Washington County was arrested for engaging in his favorite pastime on Sunday. When he was tried, it was found that an old law existed whereby any one who had reached the age of twenty-one years could fish on Sunday to his heart's content, provided he did not permit his children and servants to engage in the same pursuit. So Mr. Bingham offered a bill containing the following provisions:—

"No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, or profane the Lord's day by going fishing, hunting, fowling, or unlawful pastime or recreation, and no man having chil-

dren or servants shall command or wittingly suffer any of them to do any manner of work or labor on the Lord's day (work of necessity and charity always excepted), nor permit any of his children or servants' to do any of these things. 'Every person,' says the bill, 'found carrying a fishing-rod or gun shall be considered a transgressor.' A fine of ten dollars is imposed, half to the informer and half to the roads."

Religious Liberty Notes

THE *Daily Enterprise*, of Burlington, N. J., bearing date of February 26, contains a synopsis of an interesting sermon on religious liberty by Elder A. R. Bell.

A most enthusiastic appeal to church elders and leaders in the interests of the Religious Liberty Department was made by Elder S. D. Hartwell, religious liberty secretary of the West Michigan Conference.

The following significant statement regarding the Roman Catholic activity in Washington for 1906 was gleaned from the public press: "Roman Catholics are to undertake during 1906 the erection of a palace for the papal delegate at Washington, and it is possible that some steps will be taken toward making Washington a see city. A successor to the late Archbishop Chapelle, of New Orleans, is to be chosen, and so is a coadjutor to the archbishop of Boston."

A most interesting discussion on Sunday closing has been carried on between Brother O. B. Price and one C. D. Reeder, through the columns of the *Montezuma Record*, of Park County, Indiana. Brother Price had a five-column article in the issue of that paper bearing date of Feb. 23, 1906. It is a source of encouragement to see our brethren improving the opportunity of placing the truth before the people through the medium of the public press. Let others go and do likewise.

The following announcement of our new religious liberty organ appeared in the *Evening Star*, of Washington, D. C., bearing date of Feb. 28, 1906: "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 shortly begin the publication of a quarterly magazine 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. The new magazine will be called *Liberty*. The editorial staff will be as follows: L. A. Smith, editor; W. A. Colcord and W. W. Prescott, associate editors."

The *Daily Times Union and Citizen*, of Jacksonville, Fla., bearing date of Jan. 6, 1906, evidently has taken exception to something which has been said regarding the "Peninsular State," judging from the ironical statements made by the editor in concluding an editorial entitled "Is This a Christian People?" He says: "We are told on authority of Christian journals and speakers that we are very wicked, that society is wrong, that neglect of Chris-

tian law is common. Is this so in a country governed by Christians? We are told that thousands in the great cities are 'worse heathens' than can be found in any heathen land. Can this be so? Is it possible? This is the richest of all possible countries of the past or present; but fifty thousand children in New York could not be provided with school facilities, and many could not get breakfast before going to school. Of course this can not be true. Several cathedrals are being built, each to cost several millions, the cost to come out of congregations, among whom are people in debasing ignorance—many of them hungry—some who declare they are 'worse than slaves.' Of course this can not be true in whole or part. Lastly, in a land governed by this Christian majority, we have a government devoting its chief energies to the building up of a military establishment, while Christianity proclaims peace and good will; it can not be true that Christians deliberately propose to wage war except in defense. Nor can it be true that this government of, by, and for Christians, would sail out across the ocean to make war on those who have never injured it."

K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Keene (Tex.) Academy

[The following is taken from the *Southwestern Union Recorder*. It is a part of the report of the proceedings of the Southwestern Union Conference. It will be read with pleasure and profit by all who are interested in the advance and prosperity of our school work in any portion of the field.—F. G.]

THIS meeting was devoted to the work of the Keene Academy. Prof. C. B. Hughes, the principal, gave an interesting report of the work. He called attention to the fact that one half of the school year was almost gone. The school year is thirty-two weeks. The enrolment to this time is one hundred and fifty. The church-school is now conducted as the preparatory department of the academy, it all being under one board of management. The church-school consists of the first six grades, and has an enrolment of one hundred and sixteen.

The debt on the academy has been paid, and there is now a surplus on hand. There is perfect harmony in the school, the faculty and board working together in the interests of the school. The course of study has been lengthened, and now covers thirteen grades instead of twelve. This was done to meet the requirements of the medical colleges. Thoroughness is the thing aimed at in their work. Their enrolment at the opening of the school was twenty-five more than last year, and to date forty more than last year. He also stated that it might be advisable to have a special course, so that ministers and other workers who desired could enter the school, and thus have instruction along different lines.

Since the last union conference a new

enterprise has been started, or an old one revived; namely, the broom shop. It is hard to keep orders filled as fast as they come in. It also enables several young men to get an education, of which they might otherwise be deprived. A fund is needed with which to assist young men and women through school. Some money has been left the school, but more can be used to advantage for this kind of work.

The following resolutions were adopted:—

"1. *Resolved*, That we do all in our power to impress upon our young people the importance of a Christian education; and further,—

"2. *Resolved*, That we extend our influence throughout the union conference to persuade and help suitable persons to attend the Keene Academy.

"3. *Resolved*, That we favor the holding of a union conference institute, if practicable, and that the union conference committee be requested to give this matter careful consideration the coming year.

"4. *Resolved*, That the educational secretary be instructed to give particular attention to developing and extending the church-school work throughout the Southwestern Union Conference.

"5. *Resolved*, That a teachers' institute be held for all the church-school teachers in this union conference, the duration of the institute, the time and place for holding it, to be arranged for by the union conference committee.

"6. *Resolved*, That each local conference be advised to employ as far as practicable their church-school teachers during the summer vacation."

Helping Hand Society

ATTENTION is called to the article on *Missionary Geography*, in another column. We have several times spoken of the Helping Hand Society, as we have been pleased to term it. The only difficulty with the society is that there are not many helping hands in it. We feel that this article and the articles by Mrs. Mina Mann on *Manual Training* are good illustrations of what we are endeavoring to secure. There is scarcely a teacher in our schools who is alive to the work in which he is engaged, but has experiences, either in the financial problems of the school or in some subject which he is teaching or in some method of busy work, which are in the line of advance, and will be helpful to others. None of us should live to ourselves in this work, and if we have learned of things which are a help to us, we should extend them to others. Those teachers who feel a diffidence with reference to writing for the paper should overcome this. It is not necessary that the name of the writer should be published. It is necessary, however, that we should have the name given to us. These articles need not be over one hundred and fifty to two hundred words in length, simply telling how help has been gained in some particular point. We must make rapid progress in arriving at correct methods of conducting all our schools, but unless every one helps to the fullest extent of his ability, we shall proceed but slowly.

These remarks apply to all grades of our schools. Send these articles to Frederick Griggs, South Lancaster, Mass.

Missionary Geography

THE Christian school of to-day, having for its aim the gospel to the world in this generation, can hardly find better material to work with than geography taught from a missionary standpoint.

One can not be much interested in, or influenced by, that of which he knows nothing; but to study missions and missionaries, and to think and talk about them, begets an abiding interest in them, and how great the influence will be upon the impressionable minds and hearts of children and youth, only God, who tells us to sow beside all waters, can tell.

At the Adelpian Academy this year we have been conducting a review class in geography so far as possible from the missionary standpoint, and the results thus far are very encouraging. During the past month this class has been making a thorough study of South America. The material is secured from Morton's Geography, Tarr & McMurry's Geography, Carpenter's Geographical Reader on South America, Outlines of our Missions, and the current files of the REVIEW AND HERALD.

Geographical facts are taught as a background for the study of our mission work in each country, and after the history of that field is learned, current reports from the REVIEW are assigned as they appear, so that a field or list of workers is not lost sight of as soon as passed.

Each Wednesday morning the class gives a summary of the field studied and items reported, at the chapel exercise; and in this way the information is fixed more firmly in mind, and the interest spreads to those outside of the class. Incidentally, there is afforded excellent drill in speaking before a formal audience, and this is a benefit not to be overlooked, for it tends to remove that timidity which is a hindrance to many would-be workers.

The students were not required to purchase any new books, as Morton's or any similar text is sufficient for maps and general reference, and special points are looked up in a desk copy of Tarr & McMurry's Geography (published by McMillan & Co., Chicago), which is more complete and up to date in descriptions and illustrations. The school was so fortunate as to be able to furnish each two students with a copy of Carpenter's Geographical Reader (published by American Book Co., Chicago), and we depend upon this to furnish a full view of the every-day life of the people in each country, together with a detailed account of the improvements being adopted which will further the spread of the gospel in places which have hitherto presented almost insurmountable obstacles to the missionary.

The Outline of Missions, so kindly provided by the Mission Board, is free for the asking, and is just what had been needed for a long time.

The work as outlined above is adapted to grades six, seven, or eight, as well as to review classes in the intermediate school.

MRS. LAURA FOSTER-RATHBUN.

"WHEN we come to view our lives in the light of eternity, how beautifully every piece of the puzzle will fit into place."

Current Mention

— The French cabinet headed by Premier Rouvier, has resigned, having met an unexpected defeat in a vote taken March 7. The cause of the defeat was the opposition to the forcible taking of inventories of church property.

— A Peking dispatch says: "The Chinese government is greatly perturbed by the reports of anti-foreign movements printed in the American and European press, and particularly by the dispatches announcing America's preparations for a military expedition in case of need. The principal topic in the Chinese press relates to the reports coming from America that the United States is making complete preparations to send a military expedition to China. The newspapers regard these reports as a manifestation of an unfriendly policy."

— A mining catastrophe of incalculable horror and magnitude has stricken the great coal center of northern France. An explosion of fire-damp, Saturday morning, carried death and destruction throughout the network of coal-mines centered at Courriere, and fire followed the explosion, making rescue difficult and almost impossible. The intense excitement and confusion prevented early estimates of the exact loss of life, but a dispatch says the number of entombed men is given at 1,219. A crowd of 25,000 persons surrounded the pit's mouth.

— An imperial ukase was published by the czar March 6, relating to the character and powers of the new national assembly. The representative government which it outlines for Russia has little in common with popular government as known in the United States. The assembly will have two houses, the superior one of which, corresponding to the United States Senate, will be composed of members appointed by the czar or elected from the nobility. All members of the assembly must take an oath of fidelity to "emperor, autocrat, and holy Russia," which debars anarchists and revolutionists. The czar is not bound to consider any measure which is not passed by both houses, and the assembly will be convened and prorogued by the emperor. It is subject to dissolution by imperial ukase. Between sittings of the assembly the czar retains the power to promulgate "temporary" laws. "The most significant provision of the ukase," it is stated, "is one retaining certain provisions of an existing law, which is mentioned only by number. This innocent-looking provision is far reaching, placing beyond the jurisdiction of the parliament and consigning to existing commissions of the council of the empire, composed solely of members appointed by the crown, for consideration, the following: (1) Reports of the minister of finance upon the state of the treasury; (2) charges of malfeasance against members of the council of the empire, ministers, governors-general, and commanders-in-chief of land or sea forces; (3) the establishment of stock companies with special privileges; (4) questions relating to entailed estates, titles of nobility, etc."

NOTICES AND APPOINTMENTS

Notice!

THE third biennial session of the Lake Union Conference will be held at the time and place to be announced in next week's REVIEW. The conference will be composed of delegates from the various conferences of the union conference—one delegate for each conference and one for each hundred and fifty of its membership. Let each conference select its delegates at once.

ALLEN MOON, *President.*

Nurses' Course in the Madison (Wis.) Sanitarium

WE have classes that can accommodate those who wish to take the nurses' course from the beginning, also those who have taken a part of the course, even as far as half-way through. We need ten good strong young men and women.

Please write for our calendar. Our facilities are good, our teachers are excellent. Address Madison Sanitarium, Madison, Wis., or the undersigned, at Bethel, Wis.

C. McREYNOLDS,
President Wisconsin Conference.

Southern California Conference Announcement

THE spring session of the Southern California Conference will be held in Los Angeles, April 16-20. Delegates should be chosen from all our churches to attend this meeting, as the annual election of officers will be held in connection with the conference, and other matters of importance will come before us for consideration.

The annual legal meetings of the Southern California Association of Seventh-day Adventists, the Glendale Sanitarium, and the Loma Linda Sanitarium will be held in connection with this conference session. An important meeting in the interests of our medical work will also be held.

The annual legal meeting of the Southern California Association of Seventh-day Adventists will be held at 11 A. M., April 17; the Glendale Sanitarium legal meeting will be held at 2 P. M., April 17, both in our Carr Street church in Los Angeles.

G. W. REASER, *President,*
S. S. MERRILL, *Secretary.*

Addresses

THE post-office address of Brother Claude D. AcMoody is New London, Wis.

THE post-office address of Elder S. M. Cobb is 37 Taranaki St., Wellington, New Zealand.

Publications Wanted

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

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

Mrs. J. F. Woods, Warsaw, Ind., REVIEW, Signs, Life Boat.

Mrs. Edith S. Hall, Great Bend, Ohio, Signs and tracts.

J. A. Poteete, Hazel, Ky., periodicals, but especially literature on religious liberty.

Mrs. F. Parritt, R. F. D. 1, Marlette, Mich., Signs, Life and Health, Life Boat, and tracts.

Mrs. W. H. Lewis, R. F. D., Ford, Va., Signs, Instructor, Little Friend, and tracts for reading racks.

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.—There is an opportunity for a number of young men and women to enter the nurses' training class at once. Address Iowa Sanitarium, Des Moines, Iowa.

THE Iowa Sanitarium Bakery is prepared to fill all orders with first-class goods. Liberal discounts. Write for price-list. Address Iowa Sanitarium Bakery, Des Moines, Iowa.

THERE is an excellent opportunity just now at the Hinsdale Sanitarium for a good man or woman who desires a course in hygienic cooking. Permanent position for right person. Address Hinsdale Sanitarium, Hinsdale, Ill.

FOR SALE.—One hundred acres fine level land, mostly improved, five miles north of Charlotte, Mich.; 8-room house with closets and pantry. Fine young orchard and some small fruits. Address Mrs. Z. M. Moore, R. F. D. 1, Charlotte, Mich.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$1.00; 5-gal. can, \$3.50. Send for sample. Also finest whole-wheat 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.

WANTED.—Graduated nurses, man and wife without children, capable of taking charge of treatment rooms. Good place for missionary workers. Send photos, and state experience, also wages expected. Address Walnut Hills Treatment Rooms, 1029 E. McMillon St., Cincinnati, Ohio.

FOR SALE.—Strawberry plants; 30 to 40 cents a hundred, \$2 and \$3 a thousand. Price-list free. I will send a leaflet on how to "Grow Strawberries" to any one sending me the address of one or more persons who he thinks will be interested in strawberry plants. Address Geo. Jorgensen, Box 10, Poy Sippi, Wis.

FOR SALE.—Fruit farm, 7½ acres; 1,500 trees,—apple, peach, plum, and cherry,—also grapes, currants, gooseberries, raspberries, blackberries, and strawberries; 8-room house, with 6 closets, pantry, bath-room, large cellar, good well, windmill, elevated water tank; water in kitchen, bath-room, and cellar; barn, 32 x 40; ¾ mile from College View. Address Noah Hodges, College View, Neb.

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.

Obituaries

SCALES.—Died at Battle Creek, Mich., Feb. 14, 1906, of pneumonia, Lizzie Birt Scales, aged 43 years. She was a Christian from childhood, and embraced the views of Seventh-day Adventists about five years ago. She leaves two daughters. Words of comfort were spoken from Ps. 17:15.

L. McCoy.

SMITH.—Died at Summerfield, New Brunswick, Jan. 30, 1906, of tuberculosis, Sister Addie Freeze Smith, aged 43 years lacking one day. She was buried in Fredericton, New Brunswick, by the side of her mother, whose death occurred in October last. Sister Smith and her mother accepted present truth a little more than eight years ago, under the labors of Elder H. J. Farnum, and were faithful to it until death. Sister Smith leaves a husband and two children to mourn their loss.

W. R. ANDREWS.

WITTER.—Died at Los Angeles, Cal., Jan. 21, 1906, Ellen M. Witter, aged 67 years, 11 months, and 13 days. She had been a faithful and consistent member of the Seventh-day Adventist Church for more than forty years, and wherever she lived was known as a kind and tender-hearted mother and friend, taking delight in helping the poor and needy. She leaves two sons and four daughters to mourn their loss. Words of comfort were spoken by the writer from 1 Thessalonians 4.

J. F. BALLENGER.

JONES.—Died in Athens Township, Calhoun Co., Mich., Feb. 8, 1906, of Bright's disease, Hiram C. Jones, aged 67 years, 5 months, and 3 days. He manifested a mild and kind disposition in his family and among his neighbors. In 1879 he was converted, and shortly afterward, while in Battle Creek, Mich., accepted the faith of the Seventh-day Adventists; he maintained his interest in the truth and in his Saviour till the day of his death. He leaves a wife and eight children to mourn their loss, but not without hope.

I. D. VAN HORN.

BERESFORD.—Died in London, Ontario, Jan. 19, 1906, Charles Beresford, aged 49 years and 2 days. He was born in England, and spent eighteen years as a seaman on a man-of-war in the British service. In 1887 he came to Ontario. He accepted the third angel's message thirteen years ago, and was loyal to the truth until the end. A portion of this time was spent in canvassing and in colporteur work. His wife, a son, and a daughter survive to mourn their loss. Words of comfort were spoken by the writer from 1 Thess. 4:13.

A. L. MILLER.

POWERY.—Died at North East Bight, Bonacca, Bay Islands, Central America, Jan. 24, 1906, Lettie May Powery, aged 4 years, 8 months, and 7 days. Her mother accepted present truth about ten years ago under the labors of Elder Hutchins, and since then she has tried to bring her little ones up in the fear and admonition of the Lord. Little Lettie was much loved by the community as well as by her parents. We bow in submission to God's decree, knowing that he will fulfil his promise to those that sleep in the dust. The funeral service was conducted by the writer.

GARFIELD SMALLEY.

FIELD.—Died at Des Moines, Iowa, Jan. 19, 1906, of multiple thrombosis, due to heart trouble, Mrs. Mary L. Field. She was sick fourteen weeks, but was a cheerful, patient sufferer. Brother and Sister Field accepted the views held by Seventh-day Adventists in 1860, under the labors of Elder M. E. Cornell, and were ever lovers of present truth. Through Sister Field's instrumentality many were led into the truth. During the past nineteen years their home has been in Cedar Rapids, Iowa, although much of her time the past four years, since her husband's death, has been spent with her daughter, Mrs. Flora V. Dorcas, in Des Moines. Two sons and

one daughter, several grandchildren, and many friends are left to mourn. Remarks were made by the writer to a large and sympathizing congregation. The remains were taken to Cedar Rapids for burial.

E. G. OLSEN.

MCCARTY.—Died at the home of her son-in-law, Mr. E. H. Bye, at Houston Heights, Houston, Tex., Feb. 14, 1906, of heart failure, Mrs. Nellie McCarty, in her fifty-third year. She accepted present truth under the labors of a Bible worker, Sister Jessie R. Hunter, and was baptized by Elder D. U. Hale and united with the Houston church over four years ago. She was a consistent Christian, and the truth was precious to her. She leaves a husband, a daughter, and many friends to mourn their loss. Elder Richard Reynolds conducted the funeral service, reading from John 11 and 1 Thess. 4:13-18.

MRS. CARRIE C. FEEKS.

MILLER.—Died at his home in Pomona, Cal., Jan. 28, 1906, of pneumonia, Edward C. Miller, aged 47 years, 2 months, and 2 days. At an early age Brother Miller was converted, and united with the M. E. Church, of which he continued a member until about ten years ago. Learning the truths held by Seventh-day Adventists, mostly through reading their publications, he, with his wife, united with that church. He led a faithful, consistent Christian life, finding his greatest happiness in his Master's service. He leaves a wife and nine children, who look forward to the glad reunion of the resurrection.

J. F. BALLENGER.

MEAD.—Died in Marlow, N. H., Feb. 2, 1906, Sister Rosella F. Mead, aged 47 years, 7 months, and 6 days. Two days before her death she underwent an operation for gallstones. Sister Mead was converted when about ten years of age. In her life the love and sweetness of Christ were manifest in a marked degree. She was faithful to duty, both in the church and in the community, and died in the full assurance of faith. She was the only sister of Elder F. L. Mead, who died in Africa. By this loss her mother is left alone, but God is wonderfully sustaining her. The church loses a valued member, the world a missionary. The funeral was conducted by Rev. F. O. Tyler (Methodist).

E. G. FARNSWORTH.

STEBBINS.—Died at Stanleyton, Page Co., Va., Feb. 3, 1906, Benton B. Stebbins, aged 80 years, 5 months, and 10 days. Brother Stebbins first came to Virginia in 1878, and settled in Luray, and in the same year discovered the famous Luray Caverns. He attended the first camp-meeting held in Virginia in 1883. After spending a number of years in other States, he returned to Virginia in 1903, with his son; and during his last illness his daughter from Pennsylvania was with him. He remembered seeing the falling stars of 1833. His funeral was conducted from the Seventh-day Adventist church at Stanleyton by the writer, words of comfort being based on 1 Cor. 15:21, 22.

R. D. HOTTEL.

JOHNSON.—Died in Fruita, Colo., Dec. 29, 1905, of heart failure, Leon Johnson, in the thirty-eighth year of his age. Brother Johnson gave his heart to God when a boy. In after years he strayed away from the fold. His mother never gave up her son, but often prayed for him. December 17 he was badly burned with powder; the nervous shock was so great that it caused heart failure. He lived twelve days after the accident, but during this time his suffering was intense. Four days before he passed away, he renewed his covenant with the Lord; the remainder of his life he spent in praising God, and pleading with his friends to turn from sin. He leaves a father, a mother, two brothers, and a sister. We laid him to rest in the cemetery just north of Fruita, to await the soon coming of the Saviour. The funeral service was conducted by the writer, assisted by Brother W. F. Hills, and Rev. Mr. Scofe of the Congregational church.

WM. KENNEDY.



WASHINGTON, D. C., MARCH 15, 1906

W. W. PRÉSCOTT EDITOR
L. A. SMITH
W. A. SPICER ASSOCIATE EDITORS

ELDERS I. H. EVANS and J. S. Washburn are attending the meeting of the executive committee of the Southern Union Conference at Graysville, Tenn.

THE announcement of the publication of the quarterly magazine, *Liberty*, has called out a hearty response. The first issue goes to press this week, and we are desirous of making up our list at once. Prompt orders and subscriptions will be appreciated.

If all the people would give heed to the counsel of Pastor John Robinson, as quoted on the first page of this issue, it would be a comparatively easy matter to gain adherents to this advent movement. "Walk while ye have the light, lest darkness come upon you."

FOR use in city mission work Brother C. E. Palmer, of the Central New England Conference, has put the complete set of *The Family Bible Teacher*, with some illustrations, into an inexpensive flexible cover. This is a convenient way of preserving these studies for reference.

THE eighth annual announcement of Bethel Industrial Academy, Bethel, Wis., for 1906-07, has just been issued. It gives full information concerning the plans of the institution and the advantages offered, and can be obtained by addressing the principal, A. W. Hallock.

IN response to an urgent invitation from brethren on the Pacific coast Elder A. G. Daniells went to California last week to unite with others in council concerning various matters. This will make it impossible for Brother Daniells to attend the meeting at Graysville, Tenn., as had been planned.

IN a conspicuous position on the first page, and with the large heading, "Relation of Bible Sabbath to Judgment," the *Daily Enterprise* of Burlington, N. J., published in its issue of March 5 quite a full report of a sermon by Elder A. R. Bell, of the New Jersey Conference. This is a most excellent way of speaking to a large audience.

BROTHER HOWARD PEEBLES [of Union College] has responded to a call from British Honduras, to connect with a

small printing establishment in that place, which has been placed at the disposal of our missionaries. The Nebraska Conference Committee voted to pay his traveling expenses to his new field.—*Nebraska Reporter*.

At the recent annual meeting of the Pacific Press Publishing Company, at Mountain View, Cal., the following board of directors was chosen: M. C. Wilcox, E. A. Chapman, H. H. Hall, A. O. Tait, H. W. Cottrell, H. G. Childs, and E. G. Fulton. The Board organized by electing the following officers: President, H. W. Cottrell; Vice-President, H. H. Hall; Treasurer, E. A. Chapman; Secretary, H. G. Childs; Manager, E. A. Chapman. The editorial staff remains practically as in the past.

A LEAFLET of forty pages has been published by the Nebraska Conference, containing testimony from the Bible and the spirit of prophecy concerning "God's Ownership and Man's Stewardship—The Grace of Giving," compiled by Elder A. T. Robinson, the president of the conference. The price of this leaflet is two cents a copy, and it will be furnished in lots of one thousand or more, with a preface adapted to the conference in which it is to be circulated, for ten dollars a thousand. Address Elder A. T. Robinson, College View, Neb.

ONE of our ministers writes as follows in a recent letter:—

Father and mother embraced the truth under Brother Bates fifty-four years ago next November. The REVIEW AND HERALD visited his home for twenty-four years, and since then my own, without a break, so I have known it from my earliest remembrance. I can truly say it continually grows upon me. I hail its visits each week with growing interest.

We appreciate the kindly words from many readers concerning the REVIEW, and are glad to know that it is a welcome visitor to their homes.

A Word of Caution

WE feel impelled to say a word to those who contemplate a change of location, and especially if they think of coming South.

We are very glad to welcome our good brethren and sisters from the North, the East, and the West. We most heartily invite such to come into this needy field, and permanently locate themselves where there are so many open doors, not yet entered, affording excellent opportunity to give this last message to those who know it not.

To our knowledge several of our people have sent money to pay on land they had bought from persons who were speculating in lands, or had land they wanted to sell, and when they came to see it, expecting to live on it, they changed their minds, were sorely disap-

pointed, would not live on it, and lost what they had advanced on it. Losing both time and money, they returned North with wrong views of the country and of our people. Either the land was not as had been represented, or the mountain roads leading to it had not been described. A lawsuit is now pending to secure money that was paid in advance—sight unseen.

Our people in the North should understand that in many localities of the Southern States we do not find the rich soils of Iowa, Illinois, and Nebraska. We have good, rich bottom land, valley and plain land, steep hillsides, and very cheap mountain land. The climate is good and desirable for those who wish to avoid the cold, bleak winters of the North, but it is not the same in all localities. We have a variety of climate, as we have of soils and lands.

We advise all who are contemplating moving to this Southern field, either for their health, their own temporal advantage, or to engage in real missionary work, before they purchase anything of any one to first see and know what they are buying.

R. M. KILGORE,
E. W. WEBSTER,
J. E. TENNEY,
GEO. W. WELLS,
R. L. WILLIAMS,
S. M. JACOBS,
S. I. GREER,
J. W. FRANKLIN,

Yearly Subscriptions for "Liberty"

WE were instructed several years ago, when short-term subscriptions were being taken for the *Signs*, that it would be better to secure them for a longer period of time. The first and chief reason was that the people could have the paper coming to their address a sufficient length of time so that they would become thoroughly acquainted with the principles of the truth which the paper contains, which would be impossible in a much shorter period.

Now, it must be evident to all that the same principle would apply to the new religious liberty journal, *Liberty*, and even with greater force.

The price of the paper, as all have doubtless learned, is only twenty-five cents a year, including the extras which will be published from time to time as the work may demand. There is no doubt but that, with a little more effort than is exerted to sell a single copy for five cents, the canvasser could secure a yearly subscription for the exceedingly small sum of twenty-five cents. Of course, when the canvasser fails in securing a yearly subscription, he can try to sell a single copy. Why should not our conference officers inaugurate in their respective conferences a vigorous campaign for the new journal?

In each of the States there should also be a fund raised at once to send the paper for one year to all the legislators in the State, and as far as possible the list should include all other persons in positions of responsibility. It is impossible to estimate the tremendous influence such a course on our part would exert in molding sentiment on the side of religious freedom. Shall we not all arise and improve this opportunity which providence has opened up for us?

K. C. RUSSELL.