

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, MARCH 29, 1906

## The Meeting Place

*"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.*

Where the faded flower shall freshen—  
Freshen never more to fade;  
Where the shaded sky shall brighten—  
Brighten never more to shade;  
Where the sun-blaze never scorches,  
Where the star-beams cease to chill;  
Where no tempest stirs the echoes  
Of the wood, or wave, or hill;  
Where the morn shall wake in gladness,  
And the noon of joy prolong;  
Where the daylight dies in fragrance,  
'Midst the burst of holy song—  
Brother, we shall meet and rest  
'Mid the holy and the blest.

Where no shadow shall bewilder;  
Where life's vain parade is o'er;  
Where the sleep of sin is broken,  
And the dreamer dreams no more;  
Where no bond is ever severed,  
Partings, claspings, sob, and moan,  
Midnight waking, twilight weeping,  
Heavy noontide—all are done;  
Where the child has found its mother,  
Where the mother finds the child;  
Where dear families are gathered  
That were scattered on the wild—  
Brother, we shall meet and rest  
'Mid the holy and the blest.

Where a blasted world shall brighten  
Underneath a bluer sphere,  
And a softer, gentler sunshine  
Shed its healing splendor here;  
Where earth's barren vales shall blossom,  
Putting on their robe of green,  
And a purer, fairer Eden  
Be where only wastes have been;  
Where a King, in kingly glory  
Such as earth has never known,  
Shall assume the righteous scepter,  
Claim and wear the holy crown—  
Brother, we shall meet and rest  
'Mid the holy and the blest.

—Bonar.

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# THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 83.

WASHINGTON, D. C., THURSDAY, MARCH 29, 1906.

No. 13.

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

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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

### Multipled Scandals

THE prophecy forewarns us that Satan will work with great power just before the coming of the Lord. Indeed, if it were possible, the very elect would be deceived. The evidences of this condition of things are now to be seen on every side. Even those observers of current history who do not admit that the end of all things is at hand do yet recognize that this is a time of out-breaking evil. Thus the first paragraph in the March number of *The World's Work*, a magazine of great influence, runs as follows: "Scandals on every side of us—great insurance scandals, great corporation scandals, political trickery and corruption, and nauseating social scandals—fill the press, supply an incessant topic for conversation, take the place of emphasis in the popular magazines, and become the theme of preacher and novelist. The lapses of American social, financial, and political life are the subject of inquiry and of comment alike at home and abroad; and the ugly facts that provoke such inquiry and comment are indisputable." After making this frank confession of the true state of affairs in this country, the writer extracts comfort from a recent article in an English magazine which begins thus: "The mass of the American people are certainly as honest as those of any other country." There is very little real satisfaction in measuring ourselves by ourselves and comparing ourselves with ourselves when we have all fallen into the same ditch together. The plain indications of a moral collapse are

wide-spread, and there is no power in human nature of itself to resist the tide of evil. The world as a whole has taken a plunge downward from which there will be no recovery, but individuals who will give heed to the message for this generation may be rescued. The multiplied scandals of this time only emphasize the call for the third angel's message which lifts up the standard of the commandments of God and reveals the power for obedience.

### Religious Liberty As a Club The Right to Inquire

ON the evening of February 4 an address was delivered in the chapel of the Battle Creek Sanitarium, the greater part of which has since been published for general circulation. In an editorial introduction it is stated that "these are the principles that we entertain, and that we hope shall ever prevail, in the sanitarium and all its work and workers." In view of this statement and of the general character of the address, it seems proper to give the principles presented some consideration in the REVIEW.

The title of the published address is "Medical Missionary Religious Liberty," and at least one aim of it appears to be to make a protest against an alleged "perverse use of the Testimonies," but the opening part of this very address itself furnishes an example of such a perverse use of the Testimonies that we must enter our protest against it. The speaker first quoted the following statements from a recent Testimony:—

I wish to say to every soul, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." In magnifying the Lord, be sure that you do not condemn and make charges against others. While we are to call error, error, and withstand delusive sentiments that will continue to come into our ranks to palsy the faith and assurance of the people of God, we are to make no tirade against men and women.

The conclusion drawn from this excellent counsel is put in these words:—

Those who have done these unrighteous things have claimed that they were doing them out of loyalty to the Testimonies. Thus the situation illustrates this truth: nobody can be loyal to the Testimonies and go contrary to the Bible. Nobody can disobey the Scriptures and be loyal to the Testimonies in doing it. No man can be loyal to the Testimonies, and put himself on the

ground of the Testimonies, and stand for the Testimonies, and in the doing of it violate the plain, every-day words and principles of the Bible. But that is what has been done in this situation, else this Testimony never would have needed to be given.

To use the caution given against pursuing a certain course of action as the basis of a charge that that course of action has actually been pursued is, according to the best light we have, a glaringly perverse use of the Testimonies. On this principle of interpretation the counsel recently given to a worthy brother against going to the sanitarium to teach could be used as positive proof that he had already been teaching in the institution. To state the case exactly as it appears to us, we are compelled to say that it seems like an attempt to make the Testimonies responsible for a charge which is based upon assertion rather than upon evidence.

In the early part of this address we find this statement:—

No person in the world can ever rightly and in loyalty to the Testimonies use them as a club upon any soul on earth.

This is not a direct assertion that any one has been using the Testimonies as a club in Battle Creek, but under all the circumstances it may be proper to consider what has been done there. It is, of course, well known that quite a number of very plain Testimonies, dealing both with general principles and with the course of certain individuals, have recently been read in the Tabernacle at Battle Creek. This is no new departure in this denomination. The Testimonies have been read both in the Tabernacle and in the sanitarium for many years. And, further, we distinctly remember that at the General Conference of 1897, held at College View, Neb., nearly half a day was occupied in reading before a very large audience Testimonies which severely reprovved the president of the General Conference for the course which he had been pursuing. Now Testimonies have been read which have reprovved with the same plainness other men prominent in the denomination, but we heard nothing said then about using the Testimonies as a club, and we do not think they were so used then, or have been so used now. The circumstances have changed, it is true, and it is now the medical work and workers under reproof, but that does not change any prin-

ciple concerning the right use of the Testimonies. If there had been any desire on the part of those who have sought to maintain the integrity of this message during the past three years to use the Testimonies as a club, the record of this controversy would have been a very different one.

Further on in the address we find this statement:—

Every man's faith stands between him and God alone; not between him and any other man or set of men. No man is ever answerable to any man or set of men for his belief on any question whatever, Bible or Testimonies.

The position here taken is perfectly sound, and we indorse it heartily. To take any other position on this question would be to indorse the papacy and the Inquisition. When a man teaches doctrines which are contrary to the Scriptures, we of course have a perfect right to point out that fact, and to show wherein he departs from the truth, but he is not answerable to us or any other man for his belief. But while it is always true that "no man is ever answerable to any man or set of men for his belief on any question whatever, Bible or Testimonies," it is equally true that when a man occupies the position of a teacher or a leader in a denomination, the people have a right to ask and to know whether he believes those doctrines which are held to be fundamental by the body; and if he is sound in the faith, he will not deem it necessary to resent any such desire to know, on the plea that it is an interference with his religious liberty. In the exercise of his religious liberty a man has the privilege of believing or not believing, just as he may choose, but he has no right to use the resources and the agencies of a denomination for promulgating his beliefs when they are destructive of the very life of the denomination, or to complain if the young people of the denomination are not committed to him for their training when he has chosen to believe what the parents do not wish to be taught to their sons and daughters. To insist upon soundness of belief in the teachers and leaders of a denomination is no more a domination of another's faith than the casting of Satan out of heaven for his disloyalty was a domination of his faith. Lucifer justified his rebellion on the ground that his liberty was encroached upon, and other rebellions have since been justified on the same ground. And to raise the issue of religious liberty in order to prevent a denomination from learning concerning the belief of those who wish to instruct in it, is to attempt to use religious liberty as a club. We do not believe in using either the Testimonies or religious liberty as a club.

The issue which it is claimed is now

at the front for settlement is stated in this paragraph:—

Now, that is the question in this family. And not only in this family; that is the question all over the United States, and it is fast reaching to the ends of the earth and all over the world. The question is whether man shall dominate man, whether man shall regulate a man's faith, or whether God shall have his place, and man be free, with God in his own place.

We can make a definite application of this principle, and can say that in the recent experience through which we have been passing one prominent issue has been "whether man shall dominate man." The difficulty began over that very question. The tendency to centralize control reached a point where the integrity of this movement became imperiled, and when the religious liberty of an individual to decide upon his own course for himself was claimed, the imperious spirit of domination which could brook no interference precipitated an open rupture rather than concede such liberty to a collaborator. These are the simple facts of history. And resistance against the determination to dominate must not be confused with the purpose to dominate. The former sometimes becomes necessary in the interest of truth and righteousness, but the latter is never excusable. We are willing to concede religious liberty to "the other man," but we are inclined to ask "the other man" to grant us the same privilege. And when the question of domination in this denomination is settled, we think it will be found that the body will claim the right of self-government rather than submit to the domination of anybody. We are sure that the evil principle of domination will not again flourish in this denomination.

A new experience has come to the helpers at the Battle Creek Sanitarium. For two or three years they had heard only one side of the story of this controversy. And their faith in the Testimonies had been almost wrecked by a method with which we ourselves are entirely familiar. Recently they have heard the Testimonies for themselves, and a new light has been shed upon the situation. As a result, they could not accept the explanations and interpretations which they had previously assented to, and were unwilling that their views of the present situation should any longer be formulated for them. This exercise of religious liberty led to differences of opinion, and naturally to a different course of action. Then followed charges of insubordination and anarchy. It is, of course, possible that some did not make the wisest use of their liberty, and this may have given occasion for the following rebuke in the course of the address:—

There are people in this family who need to learn it [the lesson concerning Peter's solicitude about John's duty]. They have not been doing it lately; they have been watching other people, questioning others on this, that, and the other. But that is not religious liberty, —it is not following Jesus. It is not Christianity; it is not loyalty to the Bible; it is not loyalty to the Testimonies.

We may be mistaken in our conclusion, but this sounds much like condemning and making charges against others, although it may be intended as a mere statement of facts. Under all the circumstances, however, it is not surprising that there should be some watching and questioning. A situation had been created by the course of the management which inevitably led to it. The remedy will not be found in raising the cry of religious liberty, but in a change of policy.

On the whole, we can not think that the cause of religious liberty has been materially advanced by this address on religious liberty, neither can we think that it will contribute to a settlement, on a right basis, of the difficulties which have arisen among us. It will be necessary to give due consideration to some other instruction in the Testimonies besides the caution not to condemn and make charges against others, before the fundamental causes of the present controversy are removed.

### One of the Outposts

It is a privilege indeed to look in at the outposts on the line of our missionary advance. The jets of light are being kindled here, there, and all about amid the darkness that covers the earth. One may find but a slender band in these outstations, or it may be but a solitary pioneer, but, depend upon it, there is always courage there, and confidence, and the face is resolutely toward the regions still beyond. In this spirit the missionaries are carrying the banner of truth forward, and in the same spirit the churches must stand by the continual missionary advance.

It was literally but a few minutes that I spent in the Portuguese outpost, as our ship touched at Lisbon. A run of twelve miles by train along the Tagus and we came to Carcavellos, a little village on the seacoast. Here is our headquarters for Portugal, in a small four-room cottage, where Brother and Sister Renfro, with baby Carlos, are laying the foundations for the coming greater work in this kingdom. These simple quarters make no display, but the workers love the people among whom they have lived for eighteen months, and they love this third angel's message, and that is the combination that makes for progress in this work the world over.

Thank God for a beginning in priest-ridden Portugal. For many years our laborers going by Europe toward southern or eastern seas have passed Portugal as one of the great unentered Catholic fields. Now this missionary outpost places Portugal on our "entered" list. Doubtless ere this is read, Elder E. Schwantes, from Brazil, will have joined the workers. They have a difficult field. Pray that God may lead the feet of the laborers to homes where honest hearts are waiting.

Along the Lisbon water front one may see where once the waters swept over the lower city in the great Lisbon earthquake. The modern city of nearly half a million now covers the hills along the Tagus River. And we know that as surely as old Lisbon was wrecked by the great earthquake, as the sixth seal was opened, just so surely the new Lisbon, and not only this city, but all the cities of the nations, will fall in a little from now. We can never believe these things and make no effort to warn the world. To believe this message means to give our all of strength and resources in sending it forward. Up and down the earth it must go. And we must go with it, as God may lead, or help to send it, as he may enable.

The statue of Vasco da Gama, looking seaward from one of the Lisbon promenades, reminds us that Portugal was one of the agents of Providence in the discovery and exploration of the world just as the light of the Reformation was breaking over Europe. Now the truth of the last reform message is discovering the way into hearts and homes in old Portugal.

W. A. S.

*St. Vincent, Cape Verde Islands.*

### **A Sunday Closing Bill**

AMONG the Sunday bills introduced in the present Congress is one "requiring certain places of business in the District of Columbia to be closed on Sunday." This bill provides "that it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provisions on Sunday except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day." A fine is imposed for the first offense, and a fine or imprisonment, or both, for each subsequent offense.

We must believe that those who are urging the enactment of Sunday laws are sincere, but their sincerity does not prevent them from proposing some remarkable legislation.

This bill is a fair sample of the inconsistencies in which the promoters of

religion by law are involved. If this measure becomes a law, it will at once become a crime, punishable even by imprisonment, to sell "meats or vegetables or other provisions" on Sunday, although the sale of tobacco in all its forms, spirituous liquors, under certain restrictions, newspapers, soda water, etc., is still permitted. Can any good reason be given why it should be made a crime to sell the necessaries of life on Sunday while the things which injure and demoralize may be sold on that day?

Furthermore, in the exception to the law certain work is lawful for a few hours on Sunday, but on the stroke of ten it becomes a crime. Why? Is the work forbidden after ten so that it may be easier to attend church at eleven? Is Congress being asked to assist in securing a good attendance at church? If this step is taken and the attendance is not increased, will a more stringent measure be demanded? And what will the end be?

In the last Congress a bill which was in substance the same as this was passed by the House of Representatives, but was not acted upon by the Senate. We hope that the present House Committee on the District of Columbia may decide that it is not wise to enter upon this path of religious legislation.

### **The Danger of an Autocracy in the United States**

THE government of the United States is, in theory and outward form at least, a republic, and doubtless few of its citizens are prepared to believe that in reality, as its powers are actually exercised to-day, it comes nearer to being an autocracy than do some European nations represented by crowned heads; yet just this is affirmed by no less an authority on the subject than Senator Bacon, of Georgia, one of the ablest constitutional lawyers in this country. The following quotations are from an article contributed by Senator Bacon to the *Independent* (New York), in which he sets forth the proof that there has been for years a steady encroachment by the chief executive upon the province of the legislative branch of the federal government, which has reached a point to-day where the functions of the national legislature are very largely usurped by the chief executive, so that in one person there is combined not only all the great powers properly pertaining to the chief executive's office, but also a large proportion of the sovereign powers vested by the Constitution in the national lawmaking body. Thus there is at the head of this nation a single individual who not only executes the laws, but to a large extent controls the making of the laws,—a condition wholly foreign to the spirit and letter of the Constitu-

tion, and contrary to every principle of republican government. Senator Bacon says:—

We have passed, by more than two hundred years, the period in the history of our race when one man could assume and exercise the power to determine, independently of the legislative department, what should be, even in part, the laws of the government. The framers of the Constitution stood nearer by a hundred years than we do to the time when a king sought to dictate what laws should be enacted by Parliament. The great and wise men who framed our fundamental law stood in the century next removed from that which had witnessed the culmination of that great struggle from the events of which they gathered the lesson that the power to make laws for the government of a people is safest when not controlled by one man, but when lodged exclusively with their elected representatives.

Yet the nation seems to be forgetting this plain lesson of history, and is moving in a backward, not a forward, course, in this respect. Says Mr. Bacon:—

It is a remarkable fact that in England, a monarchy, not only has the king abandoned all pretense of any control over legislation, but he has practically surrendered the exercise of executive power. The constant progress has there been toward restraint of executive power in the crown, and the enlargement of the power of the legislative branch of the government, until now practically all political power, but legislative and executive, is in the control of the elected representatives of the English people. It is a fact still more remarkable that in the United States, a nation born of a rebellion against a monarchy, and designed distinctively as a representative republic, the president has not only retained all original executive power and greatly enlarged it, but there has been a no less steady progress in the direction of the absorption of legislative power by the executive, and of its practical surrender in large degree by Congress.

Setting forth existing facts which justify this statement, the senator says:—

The time was when one who desired legislation by Congress came to Congress and endeavored to secure its enactment. How is it to-day? Who is it that wants legislation who now comes to the House of Representatives or to the Senate for the purpose of securing it? We see every day in the newspapers accounts of pilgrimages to the White House for the purpose of securing legislation; we see every day in the newspapers forecasts as to whether or not such legislation can be passed, according as it may be announced that it will receive the active support or the active opposition of the executive. Within the recent past . . . statements have repeatedly appeared in the public press telling that members of Congress, senators and representatives, had gone to the White House to solicit the aid of the president to secure the passage of certain desired legislation; and other statements are almost daily appearing in the newspapers that in the varying fortunes of the legislative battle senators and representatives hurry to the White House

to secure the aid of the president to regain a position lost or to advance still farther a line pressing on to victory.

There is still some evidence of a remnant of independence in Congress of the executive will in legislation, but, nevertheless, it is notorious right now that most important subjects of legislation of great public interest are receiving no attention, and the question whether Congress will or will not legislate on them, and what particular enactment will be made when there is legislation, depends solely on whether such subjects will or will not be made "administration measures." That is openly and undisguisedly now recognized and asserted with almost daily reiteration in the public press, with specifications of the subjects of legislation which will immediately be pressed for action in Congress as soon as they are made "administration measures," and upon which, with equal definiteness it is also asserted, Congress will not legislate until the executive will is made known in regard thereto.

What will be the outcome of this process of destroying the balance of power established in the three co-ordinate branches of the government? On this point Senator Bacon says:—

The time will come in the not distant future when, if this practise continues and increases, the question of the attitude of senators and representatives with reference to any proposed legislation will not be an important matter, and when it will be well understood that such and such legislation is to be enacted or defeated, as the case may be, according to the will of the president, and regardless of the personal views of senators and representatives. It is a popular practise to criticize speech making in Congress, but it will be a sad spectacle to contemplate when members of each House will cease to discuss measures actively favored or opposed by the president because of the absolute uselessness of such a discussion. Only "administration measures," or those concerning which the executive is indifferent, will be enacted, and none others will be attempted from very hopelessness.

Senator Bacon concludes his article with the following observation:—

There can be no condition more dangerous to the maintenance of free government than is found in the concentration in the hands of one man at the same time of both the executive power and practically the power to make the laws he is to execute. Whatever may be the form of government, when these two powers are thus concentrated in the hands of one man, the government is an autocracy pure and simple. It makes no difference in practical effect whether that one man himself decrees the laws, or whether they are enacted in obedience to his dictation.

It is not from any failure of the Constitution to clearly separate between the functions of the chief executive's office and those of the national legislature, or expressly to define and limit the powers of each, that this departure from republicanism is taking place in the government. It is being done in open disregard of plain constitutional provisions.

As seen in the vision of the prophet John, this government "had two horns like a lamb," but "spake as a dragon." Rev. 13: 11. It was not when this power was seen "coming up out of the earth" that it spoke with a dragon voice and persecuted the saints. It did this only after a great change had come over it which perverted its nature and subverted the principles upon which it was established. Such a change we see now in process of accomplishment.

L. A. S.

### **Satan's Gospel of Preparation**

A WRITER in the *Washington Post* some time ago called attention to the great change in religious thought during the last fifty years. As the landmark for fifty years ago he takes the incident of the presentation of a Bible by Queen Victoria, in 1857, to a visiting party of Zulu chiefs, to whom she said that the secret of British progress was that all Christians believed in the authority of that Book.

Then the writer refers to an address recently given by Dr. Eden, an English bishop, to a body of Sunday-school workers, squarely denying the altogether divine authority of the Scriptures. He adds:—

It is difficult to imagine a greater contrast than the two opinions which reflected fairly the current thought of the two epochs. Queen Victoria just believed what almost every Englishman believed, and Dr. Eden but voiced the sentiments of those he addressed. There can be no two opinions about the matter. To-day only a few men accept the Bible as the Word of God, whereas in 1857 only a few doubted it.

To take the place of the old view of religion, according to the observation of this writer, there has sprung up a new philosophy of God. The literature of the New Thought movement he finds flooding the world. "There is hardly a city of any size that does not possess its sage who issues tracts from a calm retreat where deep thinking goes on uninterrupted." Of the general tenor of the new teaching he says:—

They consider creation as a thing constantly going on, and the Creator as an infinite mother. . . . In the little books of the present century there is no question of salvation, but very much of bodily health. The soul is considered to be an emanation of the divine nature, or, in the language of the theosophists, a ray from a radiant center. . . . The determination of man to worship some god in human form is the weakness that carries humanity away from the path of true progress. Therefore, the present view of God as a radiant center must greatly cheer the humanitarian.

And who can not see that these ideas are flooding in from every side? Faith in the authority and inspiration of the Word of God is destroyed by the idea that every man is subject to inspiration,

and that he may find a basis of authority in his own nature. Thus the way is opened for the utter perversion of the truth.

Long years we have known that at the very end Satan himself is to come as an angel of light, as the great healer and humanitarian and medical missionary. The false gospel of his coming must precede him to prepare the way, just as certainly as the gospel of Christ's coming prepares the way for that final event.

On every hand we may hear the cry of that "other gospel," which Paul says ought not to be believed even though an angel preach it. The world is being sown with literature of the theosophical, spiritualistic, mind-healing, Christian Science order. New philosophies of God and of life are being propagated, and back of it all is one master mind shaping everything for the last crowning deception. He is to deceive all but the very elect. He will try to deceive those. We are face to face with the last bewitching delusions and sophistries of the evil one. The third angel's message is our protection, and these things now knocking at our own doors are but signs that we have come to the very last of the last days.

W. A. S.

### **A Statement of Facts Concerning Our Present Situation—No. 8**

IN the last article of this series some of the counsel concerning organization which was given to the General Conference of 1901 was quoted, and mention was made of the fact that steps were taken to carry out this instruction. As a result certain changes were made, the most important of which were these:—

1. The organization of union conferences and union mission boards in all parts of the world where either the membership or the staff of workers make it advisable.

2. The transfer of the ownership and management of all institutions and enterprises of the cause to the organizations with which they are by location directly connected.

3. Making all the leading lines, such as the Sabbath-school, educational, medical missionary, religious liberty, and publishing work, departments of the General Conference, and placing the chairmen of these departments on the General Conference Committee.

4. Enlarging and strengthening all conference committees and mission boards by placing on them men especially qualified to represent the evangelical, educational, medical missionary, and publishing interests of the cause.

5. Placing the responsibility of attending to the details of the work in all

parts of the world, upon those who are located where the work is to be done.

6. Arranging an organic connection or union of all the parts of our organization and field by placing on the union conference committees the presidents of local conferences who are elected by the local churches; and further by placing on the General Conference Committee the presidents of union conferences, the superintendents of union mission fields, and the chairmen of all department committees. Thus every church, every department of work, and every institution in the denomination is represented in local and union conferences, and in the General Conference as well.

These changes have brought into existence thirteen new union conferences, three union mission organizations, thirty new local conferences, and a number of local mission boards. They have also brought into the management of the affairs of the cause a large number of persons representing the whole field and the whole work. The members of the General Conference Committee have been increased from thirteen to thirty-two. At least four hundred persons have been added to union and local conferences and mission boards. The General Conference does not now own nor manage a single institution except its offices at headquarters. Having turned over to union and local conferences and mission boards the details of the work, the officers of the General Conference are free to devote themselves to the general interests of the cause throughout the world, and especially to establish and develop new missionary stations in foreign lands.

Thus we are working away from a centralizing policy toward an administration that is as wide as the world, and that establishes local, responsible government wherever it can be done.

As previously admitted, it was right that the General Conference should have been reproved and set right before all the people. But it was to have been expected that the other organizations to which the instruction applied should have accepted and followed it. And this was looked for by the one through whom the reproof was given.

It was here that the Medical Missionary Association made a fatal mistake. While the General Conference delegates were doing everything they knew how to destroy their centralizing policy, the members of the Medical Missionary Association, under the suggestions of its leaders, were doing all they could to establish and strengthen their plans of centralization. This is plain from the records of their meetings published in the *General Conference Bulletin* of 1901.

After the president of the association had plainly declared that it was the

plan of the association to tie with "two knots" all medical institutions and associations to the "central body," so that it would be "impossible for these institutions to exist without this body, and to maintain their corporate life without this corporation," he asked the members to "vote adopting this mode of procedure, and recommending that it shall be continued, and that all the sanitariums organized and incorporated shall be incorporated on a similar plan, so that they shall be tied to this [central] body." And it was unanimously voted "that it is the sense of this body that this plan be adopted universally." The president thanked the members of the association for this vote, saying, "It will back up the Medical Missionary Board, and make it feel a little stronger in carrying out the principle."

And yet this principle had been utterly condemned by the spirit of prophecy in the early part of the conference, and the conference itself was doing all in its power to get rid of the principle. The two bodies in the same conference were working in opposite directions. They have certainly had very opposite experiences. The General Conference has steadily grown in the favor and confidence of our people, and never faced a brighter outlook than it does to-day. The Medical Missionary Association has ceased to exist.

This whole experience teaches an important lesson. The time has surely come for the finishing of the work, and the Lord has been dealing with his people in reference to this great fact. He has been reorganizing the forces to prepare for the final conflict, and any part of the former organization which neglected to follow warning and counsel was necessarily set aside, as the word has gone forth that there shall be no more delay. Therefore even in the difficulties and perplexities which have brought us to our present situation, we may find encouragement. It is time that the mystery of God should be finished.

A. G. DANIELLS.

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## Note and Comment

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SOME unpleasant truth is told by Dr. Andrew D. White in these words:—

Simply as a matter of fact, the United States is, among all civilized nations of the world, the country in which the crime of murder is most frequently committed and least frequently punished. Our record is now larger than any other country in the world.

This is an unenviable distinction, and indicates a condition which is a peril to the republic. And this condition will not be improved by continuing to preach that the law of God has been abolished. No-law teaching encourages lawlessness.

AMONG the resolutions adopted at a recent meeting of the Secular League of this city are the following:—

That we deplore the easy acquiescence of members of Congress in the demand of the "Christian Lobby," leading to the offering of numerous bills which assume the actual union of church and state; that several examples of this perilous facility, are bills offered at this session of Congress: One for the increase of chaplains in the army and navy; one for building chapels at forts, and one (S. 1725), offered by Senator Taliaferro of Florida, for the donation of a site to the Baptist church, of Rock Sink, Fla., and an appropriation of money to build a church on the site—this last being in flagrant violation of a statute of the United States.

That such bills indicate a lamentable indifference of politicians to religious legislation, and reveal the plan of the "Christian Lobby" to multiply entering wedges to prepare the way for the perfect union of the church and state.

That it is the duty of every member of Congress to vote down these bills, and to prevent religious legislation in any form whatever.

If all those who claim to believe the gospel of Christ were as sound in their views on religious liberty as these secularists, there would be no need for secularists to protest against the unchristian demand of professed Christians for religious legislation.

IN a recent issue of the *World's Crisis* (First-day Adventist) we note the following, addressed to the editor:—

I am deeply impressed with your idea of the union of the various branches of Adventism. What a sad spectacle in many places to see little bands of these various branches struggling to maintain services, when if they could be brought together on the great truths which we all hold in common, aggressive work might be done for God and souls.

While Seventh-day Adventists have accomplished nothing of which to boast, the fact nevertheless that they have carried the advent message to almost every country in the world, civilized or savage, indicates that on the part of that branch of Adventists who stand for "the commandments of God, and the faith of Jesus," some aggressive work for God and souls has been accomplished. The manifestation of spiritual life and aggressive work in the spread of the gospel depends upon union with God rather than upon the joining of hands by organizations of men. The truth of God is always aggressive, and the three angels described in Revelation 14, with their gospel messages proclaiming the hour of God's judgment, the fall of Babylon, and the warning against the worship of the "beast" power, do the most aggressive gospel work accomplished in this generation. It is "not by might, nor by power, but by my Spirit, saith the Lord."

## 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.

### Revive Thy Work

ELIZA H. MORTON

REVIVE thy work, O Lord, we pray,  
Cast not aside.

Our feet are wandering in a maze,  
Be thou our guide.

The days are growing short and dark,  
Thy coming near,  
A storm is gathering in the East,  
Hearts fail with fear.

The hosts of evil are abroad,  
Be thou a wall  
About thy people, and a hedge,  
Lest many fall.

The sparks men kindle will deceive  
Us with their glow,  
Unless the Spirit gives us power  
The truth to know.

Revive thy work within our hearts  
Till self is dead,  
And on the words of love and life  
Our souls are fed.

Come thou within, thy knock we hear,  
O welcome Guest!  
Thy presence leaves no place for sin,  
Or vague unrest.

Thy work will be revived when all  
Thy chosen stand  
As soldiers ready to obey  
Their King's command.

Our talents and our time and wealth  
To thee belong.

O let thy Spirit do its work  
And make us strong!

*North Deering, Maine.*

### The Truth as It Is in Jesus

MRS. E. G. WHITE

THERE are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them. They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works

makes the path of the just as a shining light, which shineth more and more unto the perfect day.

The word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure.

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated character of the message they bear will hide in Christ, realizing that their security and efficiency come from God.

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed.

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul.

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride

and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works.

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers.

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is counted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."



"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage?—It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up.

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in.

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life?

"Down amid the depths of heathen darkness

There are heroes true and brave,  
Shrinking not from death, or toil, or danger,

They have gone to help and save.  
But hear them crying, 'Do not leave us  
'Mid these dreadful depths to drown;  
Let us feel your arms of prayer around us,

Hold the ropes as we go down.'"

## Morning and Evening Worship

S. N. HASKELL

THE sanctuary service was taken from the view given Moses of the heavenly sanctuary, and the counterpart of that service consists of Christian duties which are in harmony with Christ's work in heaven. The highest type of Christianity is faith and works. Faith without works is dead, being alone. These works are to keep step with Christ's work in heaven.

There were three articles of furniture in the first apartment in the earthly sanctuary—the table of showbread, or "bread of his presence," the candlestick with its seven lamps, and the golden altar of incense. Heb. 9:2; Ex. 40:4, 5. The services connected with each of these articles taught essential, practical truths for every Christian. It is impossible to co-operate with Christ in his work as our high priest without a knowledge of these truths. In view of this fact, the prophet said, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." Isa. 33:6.

What lesson was taught by the altar of incense and its service? It was the work of the priest to burn sweet incense upon the golden altar when he dressed the lamps every morning and evening. Ex. 30:7, 8. During this ceremony the whole multitude of the people were without, praying. Luke 1:9-11. It was at the time of this service that the angel Gabriel appeared to Zacharias and announced the birth of John. Luke 1:11-15.

Several events are associated together, namely, the offering of the morning and evening burnt offering, the offering of incense, the trimming of the lamps, and the morning and evening worship on the part of the people. Here lies the foundation of morning and evening worship in families, with a promise of God's special blessing. The families that neglected family worship in the days of Jeremiah were classed among the heathen, as shown by the following: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." Jer. 10:25.

The judgments of the Lord fell upon those who burned strange incense. Lev. 10:1-3. But David prays, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2. Daniel considered praying three times a day, with his face toward Jerusalem, of such importance that rather than compromise this privilege he went into the lions' den. Daniel 6. Over one hundred psalms testify to the fact that David was a man of prayer and praise. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:17. Again, "O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6.

In heaven there is an altar and censer with incense, and a service conducted by our great High Priest answering to this earthly morning and evening prayer. "There was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4; 5:8. The incense represents the righteousness of Christ that makes our prayers acceptable in God's sight. *Much* incense is added, so when family worship is instituted on earth, the prayers of the family ascend, and Christ adds *much* of his righteousness, which makes them acceptable before God.

Christ rose early in the morning to pray. Cornelius had his season for prayer, and while praying was visited by the angel and instructed to send for Peter. The angel found Peter during his noon-time season of prayer. Acts 10. Peter and John attended the regular hour of prayer at the temple. Acts 3:1. Elijah and the prophets of old had their regular seasons of prayer. It was at the time of the evening oblation that the Lord answered Daniel's prayer. The Lord will hear prayer at all times, but he that regards morning and evening worship will find that the Lord especially regards it, and at such times there is an abundant supply of grace given to impart strength and wisdom to overcome the temptations of Satan.

San Bernardino, Cal.

## "He Goeth Before Them"

T. E. BOWEN

It is said of the true shepherd, "He goeth before them." The sheep need the shepherd to guide them. They love to follow, but do not know the way.

All this is speaking of the Great Shepherd. He knoweth his sheep. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." The sheep do not have to be told their true shepherd is before them. This they know. And, furthermore, it is said, "A stranger will they not follow." They will not follow him simply because he is a stranger.

There is great significance in all this just now. Some people are getting terribly perplexed because the people of God will not follow them. They blame everything and everybody except the right cause—themselves. The trouble is significantly apparent. They have the scent of the stranger upon their garments. Their voice betrays them.

Christ goeth on before his people. The Good Shepherd's voice can be heard ahead calling, "This is the way," "follow me." He is still on the old highway cast up for the remnant of the Lord to walk in, even the "path of his commandments." And rejoicingly his people are following. It requires true humility of soul to follow the Lord. Simply ad-

mitting by this humble act of following that we are wholly ignorant of the way, utterly unable to guide ourselves through this dangerous way by which God's own are to go, trusting everything to the Guide—this is the test of true discipleship to-day.

Rome, N. Y.

### Worldliness in the Church

W. M. CROTHERS

IN Rev. 12:12 we read these words: "Woe to the inhabitants of the earth and of the seal for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Again we read, in 2 Thess. 2:9, 10, that the coming of Christ is immediately "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," and from Matt. 24:24 we learn that these deceptive workings will be of a nature calculated to "deceive the very elect," and (verse 12) that because of the abounding iniquity, "the love of many shall wax cold." We are also told that "in the last days perilous times shall come. For men shall be lovers of their own selves;" and this self-love will manifest itself in covetousness, boasting, pride, blasphemy, disobedience, etc., and those who are guilty of these sins will have "a form of godliness," but will deny "the power thereof" (2 Tim. 3:1-5); and (1 Tim. 4:1) some of them "shall depart from the faith," etc. That Satan's wrath, in all its various manifestations, is especially directed against believers in the third angel's message is made plain in the following words, which are found in Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus."

One of Satan's most successful devices for seducing God's people is to create in them a love for the attractions of the world, its wealth, honor, pleasures, pomp, fashions, dress, etc., and by this snare many of God's people have been drawn into the pit of sin and destruction.

When God brought Israel out of Egypt, he intended that they should be "an holy people unto the Lord;" the Lord chose them "to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2. He purposed that they should not conform to the habits and practises of the surrounding heathen nations, but that they should be separate and distinct, and upon this condition was based God's promise of blessing and salvation.

But with this Israel soon became dissatisfied, and in the time of Samuel they demanded that a king should be set over them that they might be "like all the nations." 1 Sam. 8:4, 5. But in desiring a king they rejected God, who had hitherto been their king and ruler, and they soon became not only "like all the nations," but even worse than the na-

tions God had cast out before them. They worshiped the heathen gods, and descended to the lowest depths of moral degradation and vice. The experience of Israel is a warning for God's people to-day. To us the command is given, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. And of the true child of God, Jesus has said, "Ye are not of the world, but I have chosen you out of the world" (John 15:19); and again, "They are not of the world, even as I am not of the world." John 17:14, 16. This same truth is more emphatically stated by James in the fourth chapter of his epistle and the fourth verse: "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God," while in 1 John 2:15 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Love of God and love of the world can not both occupy the same heart, any more than Christ and Satan can dwell in the same sanctuary. The sixteenth verse mentions some of the things of the world in a way which implies that they are the things which appeal strongly to the child of God—the "lust of the flesh, the lust of the eyes, and the pride of life."

But notwithstanding these plain words of instruction, the church of God is not yet free from these pollutions. Far too many of those who profess to be looking and waiting for the coming Saviour desire to be like their unbelieving, worldly neighbors, and are indulging in worldly pleasures and pastimes, and following worldly customs and fashions, to an extent which makes it difficult to distinguish between them and the world; and although in direct conflict with the Word of God and the "testimony of Jesus," which they profess to believe and teach, they are offended if spoken to about their course. Members of the church now indulge in practises which, twenty years ago, would not have been tolerated.

This departure from the word and from the early practise and simplicity of advent believers is, perhaps, most conspicuous in the matter of dress and adornment. Some, through lack of knowledge, and others almost in defiance of divine instruction, are conforming to the fashion and style of the world in wearing apparel and in the use of articles of adornment, both useful and useless, which are specifically forbidden. For the instruction of those who lack knowledge, and for the admonition of those who are disregarding light, I give below quotations from, and references to, passages in the Bible and the Testimonies which should govern us in all these matters and practises.

In regard to the wearing of gold and jewels we have the following instruc-

tion: "In like manner also, that women adorn themselves in modest apparel, . . . not with broided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold." 1 Peter 3:3. Read also Isa. 3:16-24; 2:17-22.

"Instead of seeking golden ornaments for the exterior, an earnest effort should be put forth to secure that wisdom which is of more value than fine gold."—*"Testimonies for the Church," Vol. IV, page 644.* On page 645 we read as follows: "But many who profess to be children of God feel no scruples against conforming to the customs of the world in the wearing of gold and pearls and costly array. Those who are too conscientious to wear these things are regarded as narrow minded, superstitious, and even fanatical." Let the entire chapter from which these quotations are taken be read.

After quoting with approval Peter's instruction as cited above, the writer says: "The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array."—*Ibid., Vol. I, page 460.* Again, in Vol. IV, page 630, after quoting 1 Tim. 2:9, 10, she says, "Here the Lord, through his apostle, speaks expressly against the wearing of gold."

Concerning the wearing of rings we have the following: "That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Ibid.* These words are addressed both to the married and to the unmarried.

But it is argued that these prohibitions apply only to things of no practical use. Let those who make this excuse read the following: "God calls upon the young to deny themselves of needless ornaments and articles of dress, even if they cost but a few dimes, and place the amount in the charity box. He also calls upon those of mature age to stop when they are examining a gold watch or chain," etc.—*Ibid., page 511.* "Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration."—*Ibid., Vol. III, page 367.*

Concerning ornaments and jewelry of every kind, these words have been spoken: "To dress plainly, and abstain from the display of jewelry and ornaments of every kind is in keeping with our faith."—*Ibid., page 366.* Then to display or wear any kind of jewelry or ornament, is not in keeping with our faith.

In Vol. I, page 20, the servant of the Lord expresses her surprise that a sister should have been baptized and admitted to membership in the church while neglecting the apostle's instruction regarding dress. She says: "My mind was peaceful and happy till I noticed the gold

rings glittering upon this sister's fingers, and the large showy earrings in her ears. I then observed that her bonnet was adorned with artificial flowers, and trimmed with costly ribbons arranged in bows and puffs. My joy was dampened by this display of vanity. . . . I expected that the minister would give some whispered reproof or advice to this sister; but he was apparently regardless of her showy apparel, and no rebuke was administered."

The entire space of the REVIEW might be filled with the rebukes and warnings God has sent to his people against the display of pride and vanity, and against following the fashions of the world; yet these things are becoming more and more conspicuous and prevalent among those who profess to be the peculiar people of God. The outward display, however bad as it is on account of the influence it exerts, is a trifling matter as compared with the condition of heart from which it springs. "O the pride that was shown me of God's professed people! It has increased from year to year, until now it is impossible to designate professed advent Sabbath-keepers from all the world around them."—*Mrs. E. G. White*. The conditions now are no better than when these words were written. How long shall we disregard God's word? "If the Lord be God, follow him: but if Baal, then follow him." Let us heed this injunction and remove the reproach from God's cause and from his church.

*Grand Rapids, Mich.*

### "Ministry of Healing"

[THIS beautiful book is now well started on its mission of carrying hope and comfort and instruction to the many millions in this dark world who need the light.

As I write, I have before me twenty-five beautiful letters, written by our most experienced physicians and ministers, in which they have expressed their great joy and satisfaction that such a book has been prepared for distribution in the homes of the people.

One of our workers accompanied his letter by a quotation which he says has proved a great blessing to him, and to many others to whom he has passed it on. We give the quotation in full just as our brother copied it, believing that it will carry cheer and comfort to other hearts as it has to his, and trusting that the Spirit of God may prompt many to place this book in their neighbors' homes.—*E. R. PALMER, Secretary Relief Bureau.*]

#### The Discipline of Trial

Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed, of which they did not even

suspect the existence. Like Israel of old, they question, "If God is leading us, why do all these things come upon us?"

It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline and his appointed conditions of success.

He who reads the hearts of men, knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of his work. In his providence he brings these persons into different positions and varied circumstances that they may discover the defects in their characters which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for his service. Often he permits the fires of affliction to assail them, that they may be purified.

The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. He does not cast worthless stones into his furnace. It is valuable ore that he refines.

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows his chosen ones to be placed in the furnace of affliction, to prove what temper they are of, and whether they can be fashioned for his work.

The potter takes the clay, and molds it according to his will. He kneads it and works it, he tears it apart, and presses it together. He wets and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in his hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master Worker.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark,

he tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with his children. He has a song to teach us, and when we have learned it amid the shadows of affliction, we can sing it ever afterward.

### My Song

W. S. CRUZAN

I WILL sing His saving power,—  
That power which frees from sin,  
And which protects me every hour,  
And gives me joy within.

A song of praise is justly due  
His great and glorious name;  
O then with songs my heart imbue,  
To sing thy mighty fame!

Let my inmost powers combine  
In lays of heavenly strains,  
And then with heart and soul and mind,  
Rejoice in pure refrains.

Then sing, ye saints, and glorify  
His name in tuneful lays;  
Then shall my tongue with yours supply  
A feeble gift of praise.

*Semmes, Ala.*

### Irreverent Praying

My brother, take heed to that for which thou prayest! There lies the difference between the pious and the impious mind. It is not thy praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling of dependence that makes thee good—not even thy feeling of dependence on Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eshcol; the difference is not in the cry, but in the grapes.

It is possible for thee to ask from thy God three manner of things: Thou mayest ask thy neighbor's vineyard; that is bad. Thou mayest ask thine own riches; that is neither bad nor good; it is secular. Thou mayest ask to be made unselfish; that is holy. It is not thy prayer that thy Father prizes; it is the direction of thy prayer. Dost thou deem thy child a hero because he asks thee for a holiday?—Nay, though he sought it sorrowing and with tears. But if he asks thee to let him share his joy with a brother or sister, then thou art exceeding glad; then thou sayest, "Thou art my son; this day have I begotten thee!" So with thy Father. He waits till thou criest for a crown—till thou prayest for his presence, longest for his light, sighest for his song, hungerest for his home, faintest for his footfall, callest for his company, tarriest for his tread, seekest for the sign of his coming. That will be thy Father's highest joy.—*Rev. George Matheson.*

I AM hustled out of my spirituality.  
—*Chalmers.*



### Just Smile and Forget

O, do not be discouraged, little heart!  
This world is not a wilderness of woe;  
And if sometimes its brambles catch and  
tear,  
Don't let the scratches vex you so.

For all the little worries that befall,  
The small vexations that so grieve and  
fret,  
To-morrow they will vanish into air;  
Then smile, dear heart, just smile and  
then forget.

And if to-day the skies are overcast,  
Somewhere we know the sun is shi-  
ning still;  
Its silver radiance brims the lowering  
clouds,  
And we may catch its glory if we will.

And it is good to strive though we  
should fail,  
And good it is to suffer and be strong;  
And if we lift our faces to the light,  
The darkest day will ring to even-  
song.

And when our feet are weary, and the  
road  
More toilsome seems with every pass-  
ing day,  
To share our every burden, little heart,  
The Helper walks beside us all the  
way.

—*Woman's Life.*

### The Tree of Knowledge

L. A. S.

EVE had a fatal curiosity about the tree of the knowledge of good and evil, which led her to eat of its forbidden fruit, and thus obtain a certain sort of knowledge, which would much better not have been acquired. It was only knowledge that she obtained, not wisdom. It is always proper to seek for wisdom, and the Creator has never prohibited this; but mere knowledge is a very different thing, and there is much mere knowledge of which it is the part of wisdom to remain in ignorance.

It seems a surprising thing that parents are often so ready to lead their children to the tree of knowledge and give them its fruit to eat, and even to advocate this course as being for their good. Do they imagine that what worked harm to Adam and Eve can work good to their descendants of this degenerate age? What good did it do Adam and Eve to have their eyes opened and to know that they were naked? Even if God had permitted them to remain in Eden, it would never after that have been the same place to them that it was before.

An essential feature of the paradise

which surrounds a happy childhood is ignorance. The child does not know that all persons are not good, and honest, and truthful; it does not know that a large proportion of the human race are not to be trusted; it does not know that the world is full of crime and suffering. It does not know enough about the nature of this life to see any of those things which darken the future to those of adult years. Hence it has no cares, no worries. And how much better off it is for not knowing these things! Its little paradise rests largely upon ignorance, yet it is no less real.

But the child, like Eve, has a fatal curiosity about the tree of knowledge. This, strangely enough, is often the excuse given by parents for letting him eat of its fruit. Was any child ever cured of unwise curiosity by this course? Is it not stimulated rather than satisfied? Curiosity has a proper place, of course, even a necessary place, in the child's mental equipment; but this does not justify giving it every kind of knowledge indiscriminately, any more than a child's hunger justifies giving it any sort of food it may fancy it wants.

Of that knowledge not suited to childhood the child can understand but little; and while it confers no benefit on the child, it opens a new avenue for curiosity and imagination to work much mischief. Wisdom is power, but mere knowledge is not power. Mere knowledge builds no fortification against evil. "A little knowledge is a dangerous thing."

Parents, guardians of children, beware of the tree of knowledge. Beware lest you spoil the paradise about your little ones by giving them of its fruit. Keep about them the safeguard of their ignorance, their innocence. Instead of leading them to the tree of knowledge, lead them to wisdom. Lead them to the One "in whom are hid all the treasures of wisdom and knowledge." This will be a safe course, always. Let them receive their knowledge through Christ. He knows what to say to little children. This will not spoil their paradise, and it will be the most effectual safeguard against all evil.

### Spring Cleaning

If you have not time to do it yourself, interest the children in the cleaning up of the back yard. Nothing works more for the "good of the home" than creating an interest in flowers and flower gardening, and beautifying the waste places in and about the farm or village houses. Many front and back yards may be redeemed from barrenness and neg-

lect and from being a dumping-ground for the refuse of the family and farm. If no better can be done with these unsightly places, they might be sown down to rye or oats, or planted with corn. Anything is better than briars, bushes, old lumber, broken vehicles, tin cans, and the thousand things it is found most convenient to throw down in such places. Don't allow the calves, or the hens, or the colts, or the pigs to use the yards as a pasture, and then wonder why the girls and boys want to leave home as soon as they are big enough to feel ashamed of "the looks of things."

The flower garden, or, rather, the work in one, is one of the best nerve restorers in the world; better than any pills or powders or "teaspoonfuls." Did you ever see a woman scowling over her flower bed? Did you ever see a morbid flower gardener? One who has a nice-looking yard, with plenty of shrubbery and blooming plants dotting the green-sward, is rarely a gloomy person, and never a pessimist. It is seldom the owner of a really "cozy corner" who wants to leave home, and nowadays, if the girls and boys can be proud of their homes, they find them infinitely more attractive than the life in the dirty town. It is seldom the woman's fault that the yards are full of litter or overgrown with bushes, briars, burdock, cockleburrs, jimson-weed, nightshade, etc., but she gets discouraged when, year after year, her plant beds and shrub borders are used for a browsing place for stock, and a dumping place for worn-out and broken-down vehicles, and small wonder if she gets cross and nagging, slipshod in manner and dress. Why should she look any better than her surroundings? She loses all heart. Begin now, to-day, this week, and clean up and beautify the yards.—*Selected.*

### Why Dread the Fly?

THE fly is usually considered simply as an annoyance, and its exclusion from the home is not so rigidly insisted upon as it would be if all were acquainted with its dangerous character as a conveyor of microbes.

Dr. Hayward, bacteriologist of the Michigan School Board of Health, recently made an examination of the "specks" of flies that were seen gathering about a cuspidor used by a tubercular patient, and found them to be full of tubercle bacilli. As a consequence of the presence of the fly, the bacilli of this dread disease are carried everywhere.

Imprisoned flies fed on tubercular sputum died in two or three days, while those fed on milk lived from eight to ten days. When the "specks" or feces of these flies were rubbed up with sterile water and injected into guinea-pigs, the pigs developed genuine cases of consumption.

The suppression of the housefly is a most important means of restricting tuberculosis and other deadly diseases.—*Selected.*

# THE WORLD-WIDE FIELD

## A Little About Peru

E. W. THOMANN

THERE are in Peru two completely different regions. The land between the Andes Mountains and the ocean, with the exception of a few plains and valleys, is a dry desert. That portion behind, or east, of the mountains, which constitutes the greatest part of Peru, is very fertile and productive. It is favored by frequent rains and a tropical sun, and vegetation grows so fast that many kinds of seeds produce twice a year; and some one has told me that it is possible to get three harvests of some kinds of grain from the same land in a single year.

The first-mentioned region is inhabited by a larger per cent of civilized people than any other region. Yet only in some parts can there be obtained enough water to irrigate the ground and make it productive. The light morning showers called *camanchaca* are not sufficient for irrigation, because the sun is so hot that in a little while the *camanchaca* is evaporated, and rises to form light clouds.

But behind the mountains the rains are heavy and frequent. And as this region is many thousand feet above the sea-level, the sun's heat is not insufferable. There are immense forests, testifying to the good quality of the soil.

Any one who is willing to live among the Indians, far away from the corruptions and vices of the so-called civilized world, will find there a good field of labor, especially if he knows how to cultivate the ground or to prepare such things as are not easily carried from the coast to distances reached only by long trips on muleback.

Those who would come to Peru as self-supporting missionaries among the Indians should be persons who have an all-round education, who know how to do everything that needs to be done. Such people would be a great blessing to the Indians, and would be the means of raising many to a higher plane in spiritual and physical life.

Others, who are not acquainted with agricultural work, but who have some trade, would do best to go to the cities, towns, or mines to find a field of labor in the Lord's vineyard while securing their daily bread.

Those who have no aptitude for languages should not come, because it is difficult to do much good if one is not able to learn the language sufficiently to talk with the people.

The Spanish is easy to acquire. The Onechua, or Indian tongue, is not much more difficult than the German. And as there are already parts of the Bible and



INDIANS OF PERU

grammars in the Onechua, it is not so very difficult to acquire it. Young, earnest, consecrated Christians, who are not bound by family relations, would do better to work among the Indians than older persons who would with difficulty learn to use the language. He who comes should bid his relatives farewell, expecting not to meet them again until the gathering of the elect of the Lord in his great day.

Are there young, faithful brethren, who, impelled by the Spirit of the Lord, will venture to consecrate their lives entirely to him for the salvation of poor, desolate, uninstructed Indians? If there are such, let them come in the name of the Lord, and stand in the battle until they fall in physical death, or until the

Lord comes to take them to his kingdom of glory, with all their fruits of labor.

## Religious Influences in Japan—1

MARIA L. EDWARDS, M. D.

It was my privilege to spend thirty-one days in Japan recently; and while visiting my sister, Mrs. F. W. Field, I spared no pains to become as familiar as possible with the conditions as they exist to-day. In this country are many places which are renowned for their ancient temples and shrines, some of which are from three hundred to five hundred years old. But I feel far more interested in the living than the dead, and hence spent my entire time in the cities of Tokyo, Yokohama, and Kobe, and the surrounding country, where I could come in contact with the schools, hospitals, and, in fact, with the people of to-day as they live and act and think.

Tokyo, the capital of the empire, covers about one hundred square miles of territory, with a population of about 1,500,000. Being the educational center of not only Japan, but also of the entire East, many of the bright young people of the Orient are there, and many of the later missionary efforts have been put forth there.

Yokohama is the seaport of Tokyo, and is eighteen miles distant, being connected by steam railway. An electric line is now being built between the two cities. Its population is 252,699. All the large ocean steamers stop here, and here are located offices of all these lines of steamers, as also offices representing many other lines of business, such as life insurance agencies, importers, and exporters. French, German, and English hotels are here, which are well patronized by the passengers, who spend their time on shore while the boats are loading or unloading their cargoes. The stores in Yokohama are far more like our own than are the queer little Japanese shops which are found in other cities less frequented by foreigners. Nearly all the clerks speak English fairly well, and they seem to know exactly the kind of silk, embroidery, hand-painted screens, shell work, velvet pictures, etc., that the foreigner will purchase.

Kobe is another seaport town, three hundred and seventy-six miles from Tokyo. It can be reached by rail or by boat. The trip by rail occupies the hours between 6 P. M. and 9:30 A. M. The population numbers 215,780. It is probably more foreignized than any other city in Japan, and as there is comparatively a large foreign population, our sanitarium was established there in 1903, under the direction of Drs. S. A. and Myrtle Lockwood.

To say that it is, indeed, a strange country with a strange people, does not fully express the facts. Things are so very different from what we have been accustomed to, and their tastes, desires, habits, lines of thought, etc., are all so different that I found myself daily studying the problem as to why we can not

better understand their lives, and enter into their feelings, and why it has seemed so hard to bring them to an understanding and an acceptance of Christianity. I am convinced that when we know the religious influence, or, rather, the lack of Christian influences, in their past history, we can in part understand why their lines of thought and their standards of right and wrong are so different from those who have had a Christian ancestry.

Let us note the influences that have been at work in Japan in the past, and the influences of the present. This is made plain by Rev. D. B. Schneder, in his little book, "Japanese Buddhism."

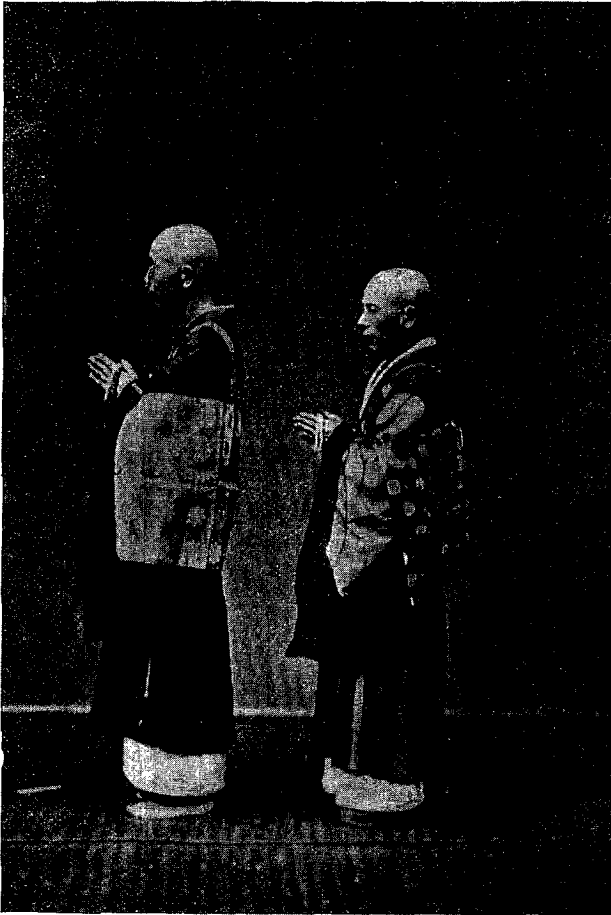
This work shows why the Japanese people are standing just where they are to-day, and, also, why the time is now ripe to do a special work for that interesting people.

Buddhism is, and has been, the prevailing religion for many, many years; A. D. 552 is the year agreed upon when it first entered Japan. At that time there were possibly one hundred thousand people — hunters, fishermen, and farmers. The people were intellectually well gifted. Their prevailing religion was Shintoism, or the "Way of the Gods." Its central thought was reverence and obedience toward the mikado, combined with worship of ancestors and of nature. It identified patriotism with religious devotion. Hence, doubtless, the unparalleled patriotism even of to-day; for to die for the country is a great honor.

Buddhism came by way of Korea, and the story runs thus: In A. D. 552 a Korean king sent to the court of Japan some golden images of Buddha, with some sacred books. The council called by the mikado to determine what should be done with them, fearing that the worship of foreign gods would be a dangerous insult to the native ones, decided to have nothing to do with them. But one of the ministers of state set up the images in his country residence, which was thus converted into the first Buddhist temple in Japan.

Soon after, the land was afflicted with grievous pestilence, and this was attributed to the wrath of the native gods. War broke out, the temple was burned, and the idols thrown into the river. Still greater calamities followed, seeming to indicate that, after all, heaven was on the side of the sun-gods. The tide turned. Priests and missionaries were invited over from Korea, and later emis-

saries came from China, and monks went to China to the fountain of the new faith. Emperors became patrons of Buddhism, and helped to build great temples and monasteries. Still, questionings as to the temple of the native deities caused some uneasiness, until the ninth century, when the great Kobo arose. He successfully brought the two together, through the supernatural discovery that all the Shinto deities were incarnations of Buddha, and, therefore, belonged to the Buddhist pantheon. The native deities were christened with Buddhist names, and the scheme was a success. Temples assumed a mixed character, and on the family shelf sat, side by side,



BUDDHIST PRIESTS

Buddhist and Shinto idols, dispensing supposed favors to devotees with equal alacrity.

The history of Buddhism in Japan is a history of sects, which represent all sorts of one-sided emphasis on one or another element of Buddhist teachings, and all sorts of deviations therefrom. This inner history of Japanese Buddhism is interesting, not only for its own sake, but through the light which it throws on the religious tendencies of the Japanese mind; for in any country there is a process of interaction between the forces represented by the religion and the forces of the natural life.

Manifold ideas and practises have entered into the history of Japanese Buddhism, but certain elements, however, run through all the sects throughout the history of the faith: first, the transmigration doctrines, upon which Buddhism in all its forms unreservedly

rests; second, pantheism, because of which gods represent forces, conditions, or principles, rather than distinct personal beings; a third, and less general feature, is the practise of religious contemplation, which requires that the subject sit for long periods quite motionless, legs crossed, hands in a certain position, the body erect,—as Buddha is nearly always represented,—mind fixed on vacancy, that Buddha might give an insight into deepest thought.

(To be concluded)

Moline, Ill.

## A Crisis in Norway

O. A. JOHNSON

NORWAY, with an area of 15,289 square miles — more than twice the size of Massachusetts — and with a population of 2,000,917, passed through a crisis during the middle and latter part of 1905 — a revolution which was without a parallel in the annals of history.

Of all northern countries, Norway was the last to be peopled. Its original inhabitants were in all probability a nomadic people, perhaps of the same stock as the Laps, who now live in northern Norway. Later came the Northmen, of Germanic stock, and took possession of the country. First in the Middle Ages we find Norway coming out of the legendary into the light of history.

The country was originally divided into *fylker*, of which there were thirty-one. Each *fylke* consisted of many families, and had its own chief, or king. The Viking period lasted from about 800 to 1000 A. D. After a ten-years' war with these small kings, Harald Haafager succeeded in becoming sole ruler of Norway, at the bloody sea fight at Hafs-fjord, 872 A. D. Olav Trygvesen (995-1000 A. D.) introduced Christianity into Norway by force. Olav Haraldsson the Saint (1015-1030) confirmed the Christian religion, though not without compulsion. Magnus Lagaboter, a law reviser, reigned from 1263 to 1280. He published a general statute-book for Norway, which served as an authority in law for four hundred years. Some of its statutes are still in force.

Between the years 1319 and 1335 Norway was united with Sweden, under the reign of King Magnus Erikssen. But in the year 1355 he was compelled to abdicate the throne of Norway, in favor of his son, Haakon VI. This Haakon was married to the Danish princess Margreta, and by her he had a son, called Olav, who became king of Denmark, and upon the death of Haakon VI, in 1380, he inherited the kingdom of Norway. Thus Norway was united with Denmark, under one king, a union which lasted till 1814, or for four hundred and thirty-four years.

By the treaty of peace at Kiel in 1814, Denmark was compelled to give up Norway to Sweden, and thus ended the union between Norway and Denmark. But Norway, not being consulted in this arrangement, was not willing to comply with it. A meeting was called of the representatives, and a constitution was

drafted and adopted at Eidsvold, on May 17, 1814, and Kristian Fredrick was unanimously elected king of Norway. But Sweden, not willing to yield Norway, given her by the treaty of Kiel, began hostilities, with favorable results. King Kristian Fredrick was compelled to abdicate the throne of Norway a few months after his election. The king of Sweden promised, if elected king of Norway, to govern in harmony with the constitution adopted at Eidsvold, only with such amendments as were made necessary by the union of Norway with Sweden under one monarch. The first article of the amended constitution reads thus: "The kingdom of Norway is a free, self-existent, undivided, and independent kingdom, united with Sweden under one king. Its government is a limited monarchy."

These amendments were adopted on Nov. 14, 1814, and on the same day the Swedish king, Carl XIII, was elected king of Norway. Since then the kingdoms of Norway and Sweden have been under the rule of one monarch until very recently. This union was understood differently by these two people, and was, therefore, the cause of much misunderstanding and, consequently, many dissensions between them. This state of affairs continued till June 7, 1905, when the Storting of Norway felt itself justified in taking the necessary steps to dissolve this union.

The causes leading to this dissolution may be briefly stated as follows: During May, 1905, the Storting of Norway unanimously passed a law providing for the establishment of their own foreign consuls. The king refused to approve of this law. The Statsraad—state advisers—thereupon offered their resignation, as they did not feel justified to continue as his advisers when he refused to follow their counsels. The king refused to accept their resignation, and he refused to try to organize another Statsraad. Since the king failed to organize a new Statsraad in harmony with the constitution, Norway was thus left without a constitutional government, because the king failed to do his constitutional duty. Therefore, on June 7, the Storting adopted the following: "Since His Majesty does not regard it possible to give the country a new government—Statsraad—the constitutional kingly authority has thereby ceased to be effective," and consequently the union between Norway and Sweden was thereby dissolved. At the same time, King Oscar was kindly asked to permit one of his sons to occupy the throne of Norway, as its sole ruler. In the meantime, the Storting authorized the Statsraad to govern in harmony with the constitution, as during an interregnum. This action of dissolution on the part of Norway came unexpectedly to Sweden.

After June 7 came days of suspense. Norway was prepared to make any offer necessary in its defense. Army and navy were ready to defend the country, because a break might be expected, rather than negotiations. It balanced long

between peace and war. Those were eventful days for Norway and Sweden. Religious meetings were held on the boundary line, in which Norwegians and Swedes united in worship, praying that God would so overrule all that all might end in a peaceful manner. None of the people were anxious for war. The press of Norway sustained the action of the Storting, though generally in very moderate and calm tones, in their articles touching this affair. The suspense was great all over the country. But it should be said, to the honor of the liberal party of Sweden, who have the future before them, that on account of the wise stand taken by them, it became possible to arrive at a peaceful solution of this rupture. To satisfy Sweden that the dissolution was the universal wish of Norway, an election was held on August 13, resulting in

of Denmark, to ascertain if he would take Norway's vacant throne. He replied that he would, providing such was the wish of the people, and not of a political party only. By another general election, November 12 and 13, about seventy-nine per cent voted in favor of Prince Carl; the rest voted in favor of a republic, without any ill will to this prince. On November 18 the Storting voted unanimously in favor of Prince Carl, of Denmark, for king of Norway. By the permission of his grandfather, King Christian IX, this prince accepted the offer of Norway's throne, under the name of King Haakon VII.

On November 25 this newly elected king arrived with the queen and young prince in Christiania, the capital of Norway, which was finely decorated and illuminated. They were welcomed by many, many thousands from all parts of



LAPLANDERS' DWELLING IN NORTHERN NORWAY

368,200 votes in favor of the dissolution, and only 184 against it.

Then followed the negotiations between the representatives from the two countries, at Carlstadt, Sweden, from August 31 to September 23. During this time the suspense was great. Preparations for war were going on, and soldiers on both sides were called to the boundary line between Norway and Sweden. Believing Christians prayed much that the angel of peace might influence the delegates to arrive at a peaceful solution of this difficult problem, and that thus peace might be preserved between these two related people.

The negotiations ended in a careful solution of the whole matter. Both sides had to yield some points. Norway had to disarm and demolish three of the forts erected near the boundary line. A neutral zone, about ten miles on each side of the boundary line, was agreed upon. Various disputes that might arise were to be left to an arbitration, and Sweden was to acknowledge the dissolution of the union between the two countries.

But as King Oscar was not willing that any of his sons should occupy the throne of Norway, the Storting thereupon communicated with Prince Carl,

Norway. All political parties vied with one another in welcoming and honoring him and his wife, Queen Maud.

The year 1905 will be a memorable one for Norway and the other Scandinavian countries. To dismiss a king, dissolve a union between two nations, and place another king upon the throne, without war or shedding of blood, is certainly without parallel in the annals of history. But King Oscar II and the Liberals of Sweden deserve much credit for the peaceful solution of this revolution. The premier of Norway, with others, deserves credit and honor for the calm, careful, and wise manner in which the political affairs of Norway were conducted under these trying and difficult circumstances.

Now, according to all outward appearances, Norway has a time of peace and prosperity before her. But those who look upon these events in the light of prophecy, can truly see that the angels of peace have indeed held the winds of war in Scandinavia during the past summer. To the believers in the sealing message of Rev. 7:1-4, this time of peace means much. It means that God is at work to prevent war, that we may have a time of peace during which we

can warn the world of its coming doom.

During these troublous times in Norway it has not been so favorable to work for the message. Some of our workers in the office, as well as other brethren, were mustered into service. The minds of the people were so occupied with war and the political disturbances that it was more difficult to call their attention to the Word of God. We are, therefore, very thankful for peace. We find people in many cities and localities who are willing to hear, and in many places in Norway people accept the truth through the reading of our publications and the Bible. Success is also attending our ministers. Canvassers have found it quite difficult to sell many books this summer. We are, however, of good courage, and shall labor hard while we have peace.

### Mission Notes

"ISRAEL shall be saved in the Lord with an everlasting salvation." Isa. 45: 17.

OUT of every one hundred thousand church-members, only twenty-one go to the foreign field.

CASTE has become a religion to the Hindus, and is more difficult to deal with than their religions.

THERE are 2,201,404 children in India between the ages of five and nine who are married, and another 64,040 who are widows.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 17.

THERE are yet sixteen hundred languages, representing three hundred million people, who have no Bible in their own tongue.

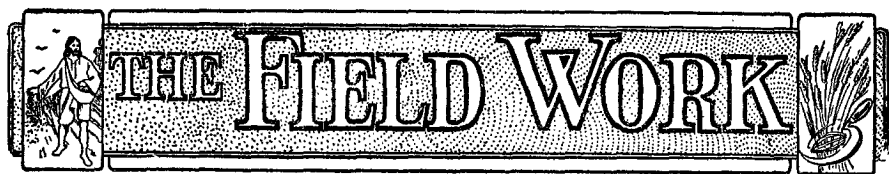
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10: 15.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28: 28.

THE total number of Christian workers of all kinds in the United States is 1,218,025; one Christian worker to each forty-eight persons.

It has been stated at one of the Shanghai conferences that in Foochow from thirty to seventy per cent of the female infants are put to death at birth.

IN 1851 there were ninety-one thousand Protestant Christian adherents in India. At the close of 1889 the estimate was not less than eight hundred thousand.



### Kentucky

GROVE.—I came to this place a little over two weeks ago, and began meetings in a church, but it was closed against me the second night, for fear, they said, that my doctrine would break up the church.

February 27 I held my first service in a private house which was offered me for this purpose, and as a result of the work done here, three families have accepted the truth, and others are interested, for which we praise the Lord. E. L. SANFORD.

### Brusque (S. A.) General Meeting

THE Brusque general meeting was held January 3-7. Although the weather had previously been quite bad, we were favored with good weather during the meeting, and there was an average attendance of about eighty. The Holy Spirit was with us, and gave effect to the spoken word. The Lord gave messages of comfort and encouragement as we studied the life, the temptations and victories, of the Saviour, and also other examples of faith and victory given in the Word.

The general meeting just closed was a source of strength and blessing to God's people. May all be faithful to the Lord until he comes. On Sabbath, January 6, the ordinances of the Lord's house were celebrated, and this also was a season of great blessing. I now go to the province of Parana, where work is awaiting me. F. W. SPIES.

### Jamaica

PORT ANTONIO.—Port Antonio, the capital of the parish of Portland, is a town of growing importance. The starting of the banana trade and the building of the Titchfield Hotel have both increased its commerce and improved its financial condition. Hundreds of Americans visit this town between the months of February and May. Many of the natives of the other parishes of Jamaica are here, either employed or seeking employment. This city is more like an American than a Jamaican city. The people are less slothful than those of the other cities of the island which I have visited.

Pioneer work was started here about eight years ago by Elders Hall and Haysmer. These two brethren had scarcely made a beginning when they were called away by other matters of importance. The work was thrown upon Elder George Enoch, whose labors resulted in the raising up of a company of believers. Nine precious souls were the first-fruits of his labor. This was only a beginning. Before leaving, Elder Enoch had the pleasure of seeing others accept the truth, and at present Port Antonio has one of the best church buildings in the island. The number of baptized members is eighty-two, non-baptized twenty-six, and the outlook is still encouraging.

In accordance with the plans of our recent conference, I am now located in this town, where the opportunities for missionary work are seemingly many. My prayer is that wisdom and power may be given me to continue the good work started here. Brethren, pray for the work in Port Antonio.

W. H. RANDLE.

### China

SIN-TSAI HSIEN.—We have a nice little company of believers—some who have been baptized, and others who are waiting for Brother Pilquist to come and administer the rite. Most of our believers are farmers. They attend meeting very regularly, although they have quite a distance to come. One man walks forty-five *li* (fifteen miles) every Sabbath, weather permitting. Every Sabbath the evangelist, and our Chinese teacher, who is a Christian, hold three meetings. We help in these. Both men and women attend. During the week Miss Ericksen and I have the women come to us, or we go to some of their homes, and teach them the Bible. This is not easy, for scarcely any of the women can read, and our poor Chinese talk prevents us from saying many things we would like to say. But we do the best we can, and I know the Lord blesses our efforts, for the women seem to understand much better than we thought they would. We take courage in the thought that, though we are not able to do a great deal now, the time is not far distant when we shall be able to put all our thoughts into work.

We are thinking of opening a day-school for girls, in the near future. At present, however, we have plenty of work on hand, and are still hard at work on this very difficult language.

We have a dispensary, and although we are not doctors, we treat many sick people. It seems rather strange that, as the Chinese have such contempt for women, they are so willing to come to us for treatment, in preference to their doctors. Skin diseases, sore eyes, malaria, enlarged spleens, are the most common ailments. We have had several children who were paralyzed on one side, who recovered completely after a few treatments.

We treat many kinds of sores, but ulcers are perhaps the most common. We use the water treatment, and usually have success.

CHARLOTTE SIMPSON.

### Panama

As a result of the tent effort at Colon, there has been a good interest awakened. We pitched the tent January 12, and began meetings that evening, continuing into the fourth week without missing a single night, an unusual occurrence for this climate, as we have rains nearly every week the year round.

From the very start, the Lord's guiding hand was seen, even in finding a suitable



place for the tent. I called on the superintendent of the Panama railroad to secure a certain plat of ground, he refused to let me have that, but after thinking a moment, said he would let me have a better place for the tent, a nice grassy spot between Colon and Cristobal. The latter place is the American quarters. The secretary gave me a written contract as a protection, to show to the police or any who might try to make trouble for us; in fact, the superintendent and secretary of the Panama railroad did all any one could ask for or reasonably expect, charging nothing for the ground, although in Colon every little space is considered valuable. The very day we took the tent down, they staked out on the spot a building foundation. Also, when the meetings were closed, they gave me a pass to the city of Panama and return, which gave me an opportunity of viewing again the big ditch work, which was in marked contrast to what I saw on my last trip a little over two years ago. There is now seen activity from one end to the other. At Culebra Cut I saw the steam shovels at work; they are a great invention for moving dirt. While steady at work, a dump car is loaded in one minute. While at this place, I visited four who had recently begun to observe the Sabbath. These had been brought out by Brother A. E. Connor's effort while located there.

The tent effort in Colon was considered by all the believers to be a success. Nothing, it is said, has ever stirred that place like the gospel tent. A notice of these meetings was printed in the Colon papers. The effect was to more firmly establish believers, encourage and build them up, and also to command a greater respect for our work. Although there was not directly so much done in gathering in souls as would be desired, six were baptized, and four others united with us, making ten accessions in all. The church-membership is now thirty-seven. We now leave them to labor in watering the seed sown, and they seem to realize as never before that it is obligatory upon them because of the wide-spread interest; and we trust that God will add the increase. Pray for this needy field with so few to work this large territory.

L. G. KNIGHT.

### England

We had a good time in the South England Conference during the week of prayer, which closed a week ago. I was able during the holidays to visit all the churches and companies in the South England Conference, and I found things in a most encouraging condition. I saw many new interests springing up, and also found the older companies taking hold anew.

We will have our general meeting March 9-13.

This last quarter alone our tithe was seven hundred and thirty-five pounds two shillings and seven pence, as against four hundred and fifty-seven pounds nineteen shillings and ten pence of last year. We began the second quarter nineteen pounds in debt, and we close the year with a net gain of four hundred and ninety-seven pounds twelve shillings and nine pence.

Also, we have bought two new tents for

our summer campaign. The large tithe was a surprise to us, and the committee was greatly pleased when the report was placed before it. This means that we shall be able to enter the field more aggressively in 1906 than ever before. We hope to put four new tent companies into the field, in places where the truth has never gone, and also to keep up the interest in places which we have been developing. Everything seems to point to the fact that 1906 will be a far more prosperous year, both in church-membership and in finances, than we have ever enjoyed.

We have added Brethren McCord and Gautreau to our staff of workers in the south, and are also arranging to take our proportion of young men from the training college during the holidays. Some will finish their studies at the college, and we shall be able to take our share of these as regular laborers.

H. R. SALISBURY.

### Mexico

OUR Mexican brother whom I brought into the truth last fall by reading, is canvassing. He takes over one hundred subscriptions for our paper in a month.

We have organized a Sabbath-school of twelve members, and when Brother Colunga comes with his family, it will number sixteen. He will be here in a few days. We have eight adult Sabbath-keepers here, who nearly all accepted the truth from reading. A German Bible Society agent has also accepted the truth, and has gone to scattering the seeds. I spent three weeks in daily study with this man, and sent him on his way rejoicing, with plenty of tracts and papers, which he bought.

G. W. CAVINESS.

### Plainfield Mission, Cholo, British Central Africa

At the close of another six months' service, we report the work in good condition. The message is awakening an interest among the people, and many are coming to hear this new way, as they call it. They ask about the change of the days, and when we make it plain to them from the Word of God, they say, "Now we see, we see." Truly Ethiopia is awakening from her long slumber in darkness, and is stretching out her hands to God for the words of life; her sons and her daughters are crowding the schools of learning; others will walk for miles to buy a book, that they may learn to read. There is a great thirst for knowledge among the people, but they can not all enter the missions. As soon as they learn to read the primer of the language, the next book that is placed in their hands is the New Testament Scriptures; this they read with unabated interest, and wherever you see one who has begun to read this blessed book, you will find him with a copy. On a journey or at their labor, when there is a little time, several of them will get together, and read a few words from their Testaments. Is this not the voice of the Holy Spirit speaking to them?

The spiritual work at the mission is being carried on daily; each evening we have a Bible study, and much interest is taken both by the boys and by the women. Some of our boys are truly walking in the light of the Sabbath truth, and are

anxious about the salvation of their brethren; so when their work and school hours are finished, they take their Bibles and wend their way to the villages to instruct the people concerning these things. The Sabbath afternoon services in the villages still continue, and by these means from two to three hundred are reached who do not come to the services held at the mission, and otherwise would not hear. The boys report good interest at these services.

On the thirtieth of September, eight precious souls were buried with their Lord in baptism; this was a solemn and impressive scene. Four brothers, who had confessed the Lord, were buried together with him in the watery grave, and rose to walk with him in newness of life. Truly this was a precious time, and the Lord, by his Spirit, came very near in blessing. A large number of natives assembled to witness this scene, and I trust that an impression was made for good, and that others may soon follow in the way of righteousness.

Our farm work is all that could be desired at this stage of the planting and growing. I have managed to get in, with my small force of boys, fifty acres of corn, fifteen acres of peanuts, eight acres of beans, five acres of sweet potatoes and two of Irish potatoes, also one acre of cassava. This work has all been done with our only farming implement, the hoe, the handle of which is only eighteen inches long. It is anything but an easy task to perform labor day after day in this manner; yet the farming is carried on successfully. I am trusting for an abundant yield.

The Lord has wonderfully blessed us this year in the mission finances; we have been able to collect thirty-four pounds on the corn contract of 1904, and have sold five and one-half tons of the 1905 corn for thirteen pounds eight shillings three pence, and have received from the sale of goats, vegetables, butter, and English cock, eight pounds eight shillings. This income has greatly helped with the running expenses of the mission, and praise to the Giver of every good gift, we have had enough to feed our school family.

The mission stock is thriving well, there are thirteen head of cattle, and twenty-nine goats.

The school work is exceptionally good, although the attendance is small, as many of the boys are working out their taxes. The enrolment is forty-five. Many of these boys on entering the school two years ago, did not know even their alphabet, but now they can read, and can translate a good portion of the English Bible into their own language, and a change is noticeable in their lives, which tells for something better than their old village life and habits. Two of the boys help in the teaching here at the mission, and only one out-school is running at present, as the other one was burned down. We have six women and two girls staying at the mission, who attend school, and eight girls who come from the villages to school. It is hard to keep girls at the mission or in school, as they marry at the tender age of from six to ten years, and then, of course, their duties keep them at home, for they are not only housewives and cooks, but also the ones to raise the food.

The general health of the mission has been very good until the last two months,

when there has been a great deal of sickness. My wife and Paul have had a serious attack of fever, also many of the natives, but the lives of all have been spared to us. Quite a number have come to the mission to be treated, and the Lord has blessed in restoring them all to health. The land seems to be full of lepers, who are in a pitiful condition; they are not isolated as they were in the days of Christ, but are going to and fro among the people, and living with their families. This they continue to do until the flesh begins to drop from their bones; then they are put into a little house, and fastened in, there to die.

This is a large country teeming with her millions. Calls for schools and the Word of God are coming in continually. Truly the work is great, and the laborers are few. Are there not some who will consecrate themselves to this great work? God is calling, Who will go to carry the bread of life to the starving multitudes in the regions beyond? Did Jesus not say, when he saw the multitude that were weary and sad, and thirsty and hungry, "Give ye them to eat"? Brethren, the Macedonian cry is sounding, come over and help us.

"Breathe a prayer for Africa: God the Father's love

Can reach down and bless the tribes from his heaven above.

Swarthy lips, when moved by grace, ever sweetly sing;

Pray that Africa hearts be made loyal to our King."

Dear brethren, we need your prayers that we may ever dwell in the presence and unerring counsel of God, that he may impart wisdom and strength, that we may do to his glory the work he has entrusted to our hands.

THOMAS H. BRANCH.

### Ecuador

ABOUT a month ago we went to Posorja, from Guayaquil, to spend the winter. Posorja is a small town about thirty miles from Guayaquil. Many families spend the rainy or warm season at this coast town. This is a very dry year at this town and neighboring places. Water is brought by donkeys a mile or more in small barrels.

After getting settled, Elder Casebeer and I started out to visit the other three small towns on this peninsula. At Moro, the first place at which we stopped, we were able to sell a number of small books and papers; we also took two orders for "Patriarchs and Prophets." At first we thought that nothing could be done as it seemed that all the town had gone to church, but the Lord soon opened the way for us to sell something. At Playas, the next small town, we were welcomed by a friend of mine, who, like ourselves, had gone to the coast to spend the hot season. This man, who was a strong Catholic and had once opposed me at his home, welcomed us, and provided for us for the night. In this we could see the hand of God. At these small towns there are no hotels or lodging houses. The first man we saw was the only man I knew in town.

Playas is a very cool place, but dry like the others. The inhabitants live largely on fish. Very early in the morning we looked out upon the beautiful bay, and saw many of the people

out fishing. They stood in their dugouts, which are so small they can hardly be seen. At a distance the people seemed to be walking upon the great deep. We were able here to sell several books and tracts. Elder Casebeer, although having only a limited knowledge of the language, was able to sell quite a number of small books and papers. He thinks this a good way to learn the language.

After dinner we started for Data, which lay around the peninsula on our way home. The road along the beach is the prettiest I ever saw, very wide and covered with pretty, colored shells. Some places were literally covered with red crabs. After a long walk we arrived at a palm grove, and asked for some green coconuts to quench our thirst. To get the nuts a man climbed the tree by walking up the trunk on all fours, like a monkey. Coconut water is a delicious drink, and is the best we have here in the tropics. After trading the *Senales de los Tiempos* for the nuts, we started for home.

At Posorja I was able to sell several copies of "Patriarchs" and a number of small books. The governor bought a copy of "Patriarchs" and one of "Christ Our Saviour." The teacher of the public school bought a Bible of me, and the same day the priest came to see him; on seeing the book, he took it to the door, tore it in pieces, then threw it out in the public square. Some of the children brought me a piece of the Bible, and this was the first I heard of what had happened. This same priest not long ago went to see a young man who was very ill, and on seeing a Bible on the table, ordered it to be burned. The teacher got another Bible from me, and says he will change the priest ten *suces* for the one he tore up. This he can do, as he owes the priest that amount.

At the present writing I am in Guayaquil, and it is carnival days. People, houses, street-cars, and fences are painted, or rather blotched, in about all the colors of the rainbow, by the colored water which the people throw at one another during these three days. I am staying indoors, for if one would go out, he would be sure to get soaked with water thrown from the windows, or with dye, which they put in egg shells. I am glad this is the last day, for I am anxious to take some orders for the *Senales* and for books.

Brother Vaca, our only Sabbath-keeper in Ecuador, came to see me to-day. He began keeping the Sabbath just a few days before we all left for Posorja. I was glad to see him firm, although he has been sick, without money, work, or friends.

T. H. DAVIS.

Guayaquil.

### Burma

INSEIN.—Upon my return to Rangoon from Moulmein I found Brother and Sister Hansen fairly swamped in work. The medical work is keeping them very busy at present. They are also doing evangelical work. Brother Hansen has given over to me a part of his Bible readers. I believe he has written concerning the pastor who is studying with us. He is still coming to us three times a week. Just now we are in the midst of the Sabbath question. God has stirred this man's heart, and we are praying that he may obey fully. He

has been in Burma for about twenty-five years, and is a very active, vigorous man still.

One man has recently begun to keep the Sabbath through reading the *Oriental Watchman*. He is not instructed in the other points as yet, but we hope to hold studies with him soon.

Three young Burmese women who have been attending the Sabbath-school for some time, have very recently begun properly to observe the Sabbath. They show evidences of a good work being done in their hearts, and we hope ere long to baptize them. One is from a Buddhist family, but has been staying with one of our sisters for some time.

Soon after our arrival here, a missionary told me that if I baptized only those who gave up the use of tobacco, I would never be overworked. I bless God that his power is just as great in Burma as in America, and already we have seen several stop the filthy habit. God is endeavoring to have us ready for the "glorious appearing," and every man that has this hope purifieth himself.

I have learned of an aged brother down at Tavoy who is keeping the Sabbath. I hope during this dry season to make a trip to that place.

The great cry in these fields is for some one to stay with the converts, and teach them; and so much has this been done by other churches, that we find the people afraid to try to stand alone. The most telling thing that the enemy uses is, "Soon your teacher will leave you, and then you will have no church to go to." We are sowing the seed of personal trust in God. We seek to have all understand that God loves the laity as much as the teachers, and will hear the prayers of one as quickly as of the other.

Moulmein was the first capital of British Burma. But since the transferance of governmental offices to Rangoon, the former city has "died." To give you an idea of it, let me describe the city. There are seventy thousand inhabitants, not a railroad, not a street-car line, mail arrives three times a week only, not a four-story building in the place. It is built along the river front, and is about seven miles long, but a range of hills hems in the town on the back so closely that its greatest width is but little over one-half mile. The Baptists first secured a real foothold in the city and its vicinity. After Dr. Judson found it unadvisable to stay longer in the territory of Burmese kings, he located in Moulmein, which was at that time in the hands of the British. It is near here — at Amherst — that his first wife lies buried. As we entered the river (Moulmein lies some twenty-eight miles from the sea), we could see the village of Amherst off to the east. We hoped to visit it, but did not have an opportunity to do so. The only means of reaching it was by a large rowboat; and it would have taken all night to go, consequently we deferred our visit. We had the privilege of meeting one of the very, very few persons who still live to whom Dr. Judson administered baptism. This woman — Pwa Hla by name — is the mother of our Brother Maung Maung. She has reached the advanced age of ninety-three, I believe. As I looked at her kindly old face, and compared it with those who have been idolaters all their lives, I was convinced

new that the religion of Jesus Christ is infinitely superior to all the combined philosophies of the East, in its power to transform sinners.

We are well, and of good courage. The plague has abated somewhat, but cholera has broken out. This but helps us to remember that God is our keeper.

HEBER H. VOTAW.

### The Northern Union Conference

ELDER THOMPSON has already written of this important meeting, but a few additional statements may be of interest to the readers of the REVIEW.

Nearly all the laborers of the Northern Union Conference, including its mission field, were present. Six delegates and laborers came from Alberta, three from Saskatchewan, and five from Manitoba. The entire force of laborers from Minnesota was in attendance, and most of the laborers in North and South Dakota were present.

Elders Daniells, Thompson, Haffner, and Mortenson, and Dr. Froom were present, and took an important part in the conference. The studies upon the subject of the Holy Spirit, given by Elders Daniells and Thompson, were greatly appreciated. A most excellent spirit pervaded the entire session, and steadily increased in power till the close of the meetings. Important and far-reaching steps were taken more fully to organize and equip the union conference for aggressive work. While at first there were different opinions expressed touching the advisability of some of the steps proposed, yet after a free and full discussion of all questions, a united action was taken upon each one. In this respect the meeting was remarkable. I think no measure was adopted during the entire conference where there was a single dissenting vote. The conference was somewhat perplexed to know how to meet the demands and openings of its mission field in the great northwest of Canada. From six thousand dollars to eight thousand dollars should be expended in Alberta and Saskatchewan the coming year. It took steps to assist in starting the medical work in Manitoba. The three conferences of Minnesota, North Dakota, and South Dakota have all acted a liberal part in sustaining and helping the work in foreign fields. Our brethren in Canada, according to their ability, have also done nobly in this respect. A little less than fifty thousand dollars during the past two years was raised for the general work. About eighty-five per cent of this amount was sent into fields and regions beyond. Among the important steps taken at the conference that will have a bearing upon the future prosperity of this great field, was the unanimous action of the conference in starting a union conference paper, to be called *Northern Union Reaper*. Another important step was to locate the headquarters of the union at Minneapolis. A third step in placing the union in a position to do better work was in selecting union conference secretaries to fill the various departments that had heretofore been left vacant. The *Northern Union Reaper* will be issued weekly from Minneapolis, beginning the first week in April. Elder C. L. Emmerson has been chosen as its editor. The price of the paper was fixed at fifty cents a year.

We were sorry that circumstances made it necessary that Sister Alice H. Robinson be disconnected from the union conference work. She has acted as treasurer of the union since its organization, and filled that position in a most acceptable manner. Sister Robinson had acted as secretary and treasurer of the North Dakota Conference in connection with her work in the union conference. North Dakota thought it would not be wise for Sister Robinson to disconnect from that conference, therefore a change was made necessary in the Northern Union.

The following officers were unanimously elected:—

President, R. A. Underwood; Vice-President, C. A. Burman; Treasurer and Transportation Agent, C. M. Everest; Missionary and Recording Secretary, C. L. Emmerson; Educational Secretary, Otto Graf; Field Secretary, J. S. James; Religious Liberty Secretary, E. G. Hayes. All communications to the Northern Union treasurer should be directed to C. M. Everest, Box 989, Minneapolis, Minn.

R. A. UNDERWOOD.

### The Haskell Home and James White Memorial Home

A YEAR has passed since our last mention of these Homes and their needs in the REVIEW. "Tell the people of your work and its needs," was the instruction given in view of the coming collection.

We have given in the current issue of our little quarterly sheet, *The Haskell Home Appeal*, a report of the receipts and expenditures of the past year and also a statistical report of both of the Homes.

Other items concerning the Homes are also to be found in this issue of the *Appeal*. This number, as has been the case with the other collection numbers, is sent, through the courtesy of the REVIEW, to its list of subscribers.

As to the past year, the summer was spent by the children, after school closed, for the most part on the farm. All indoor work, except what was absolutely necessary for the comfort of the family, is dropped during the summer season, so the energies of caretakers and children may be devoted to the fruit farm and market garden, both of which did well last year, and thus helped to contribute to the support of the family. The children enjoy the outdoor work, as a rule, and are glad of the change from study.

The opening of the fall term was deferred to October, in order to give more time to the harvest, and no special indoor manual training was attempted until winter closed in. The education of the children is thus made practical, and we try to teach them not only to work, but how to do it intelligently. While we have been compelled to make their work contribute toward their support as far as possible, we have endeavored not to lose sight of the educational side, and we do not see that their studies are hindered by manual work.

Some years the children have done repairing of chair seats for the Home, and some outside work, and have made and repaired mattresses for the beds. We have not done as much of this work this year for various reasons, one of which is lack of sufficient help for the instruction.

The school work is conducted by loyal, devoted, Christian young women who recognize their duty to develop not only the intellect, but the character of the children, and to lay the foundation of an intelligent Christian faith, and an acquaintance with the doctrines so dear to us as a people.

It has been our constant endeavor to secure earnest Christian women as caretakers for the different families, and those whose lives and teachings were in harmony with our faith.

This has not been an easy task, as not every one otherwise qualified is able to deal tenderly and wisely with children, and this lack has added to the perplexities of our work almost more than our straitened finances.

Homes have been offered for quite a number of children. These applications we have filled as far as we were able, but have had to defer many of them for lack of suitable children, for whom we had a legal right to thus arrange. The Home is not like most State institutions, given permanent custody of the children placed in it. A limited number only are thus received. In a very large majority of cases we are urged to take the children temporarily until they are old enough to help do for themselves, when the mother hopes to recall them. In a number of cases those placing the children in the Home have expressed in the correspondence their willingness to relinquish them to us, but when once here, they have refused to permit them to be placed in homes, even when most desirable ones have been offered.

We have tried to keep our aims high, and our earnest desire is to have the work in all respects what the Lord would have it. Like the apostle Paul, we have to say that we count not ourselves to have apprehended, but are still pressing toward the mark.

The James White Home for the Aged has always shared with the Haskell Home in whatever donations have been received. In this Home are a number of our aged brethren and sisters, some of them pioneers in the message, and many of them whose experience runs back to its early days. These are, as a rule, cheerful and contented, and appreciate the privileges they are enjoying. In some cases these are more than they have had at any other time of their lives.

MRS. E. H. WHITNEY.

### Field Notes

SIX persons were recently added to the membership of the Douglas, Tex., church.

SIX persons recently united with the Glenwood, Iowa, church on profession of faith.

ELDER J. H. KRAFT reports that a company will soon be ready for church organization at Lucas, Iowa.

ELDER N. J. ETHEREDGE reports that money is being raised for the purchase of a new tent for work in western Texas.

AT Roswell, N. M., the truth is gaining converts in the face of considerable opposition. Brother and Sister M. D. Warfle are located there, and report that eight persons have accepted the truths presented during the past two months.

## Christian Liberty

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

### Advantages Afforded by the Press

THAT the press affords great possibilities in the dissemination of our message will be readily recognized by those who have had any experience in preparing articles for the same. Two very recent instances will serve to illustrate. The writer has had access to the columns of newspapers in Louisiana in which synopses of discourses on the message have been printed. By speaking and writing on the subject of religious liberty and Sunday laws through the press the attention of several prominent men has been gained. One gentleman, mayor of one of our towns, said to me, "I read your letter to the editor of the *Times-Democrat*, and will say that I agree with your argument against Sunday laws." This gentleman is a member of the Baptist Church.

Another, a merchant of another town, wrote me, and said, among other things, "I read your letter of February 26 to the editor of the *Times-Democrat* in regard to Sunday laws. You are correct in your arguments, and I am glad that you are not a fanatic. . . . The Sunday law is not only destroying the liberty of the working people, but it is making slaves of liberty-loving people."

One prominent man in New Orleans said, "The church folk are driving people away from the church by this inordinate clamor for laws to compel their fellow men to be religious. It will take more than Sunday laws to bring men and women to church."

S. B. HORTON.

### "It Is the Law"

THE following letter appeared in a recent issue of the Grand Rapids *Evening Press*, from the pen of Brother A. Smith:—

"Editor of the *Evening Press*: Kindly permit me to reply to Valdez in your issue of March 8 under heading 'Because It Is the Law.' He says that Sunday is properly called 'the Lord's day,' but God calls the seventh-day Sabbath 'My holy day' (Isa. 58:13); and again, 'The seventh day is the Sabbath of the Lord;' therefore, the Sabbath is the Lord's day. Valdez says concerning the Sunday closing ordinance, 'It is the law.' Ancient Babylon had a law, and by it three Hebrew children were cast into a fiery furnace. Medo-Persia had a law that consigned Daniel to a lions' den.

"The popular religionists of Christ's day said, 'We have a law, and by our law he ought to die;' and yielding to their persistent clamor, the governor consented to the crucifixion of the Son of God. There are thousands of people in our country who 'breathe in liberty with the very air.'

"As to attending churches or theaters, or going on excursions, engaging in plays and other innocent recreations, they have a right, guaranteed by our national Constitution, to choose their own time and place for them, so long as they do not in so doing interfere with like rights

of other people. Valdez voices a widespread sentiment among religious advocates of Sunday law when he says, 'Disregard of law is anarchy.' Therefore, according to this unjust charge, Daniel, Christ, and Paul were anarchists.

"If free men are not awake and alert just now, they will soon be bound in fetters that can not be easily broken. Their danger lies chiefly in their apathy."

### Russia's Crisis a Terrible Warning

THE student of the "sure word of prophecy" can not fail to understand the terrible import of the awful experiences through which Russia is daily passing. These demonstrate how God's judgments are visited upon the nation that overrides and subverts the principles of religious and civil freedom. As surely as a harvest follows seed sowing, just so certainly will there be yielded a harvest of lawlessness and terror where the seeds of religious intolerance, sedition, and anarchy have been sown. This principle is voiced in the following words of inspiration: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "They have sown the wind, and they shall reap the whirlwind."

This principle has been demonstrated in the history of nations both in ancient and in modern times. One of the last, and perhaps the most striking, illustrations of how God deals with a cruel and despotic power is the case of Spain, the history of which is fresh in the mind of the reader.

The awful judgments which have befallen Russia are signal warnings to this or any other nation which attempts to follow in the steps that have led to the crisis through which Russia is now passing. The daily record of the terrible atrocities which appear in the public press cause one to shudder, and even to shrink from reading the sickening and heart-rending descriptions of the barbarous destruction of human life which is being inflicted upon innocent women and children as well as others.

It would almost seem that the czar of Russia had had a presentiment of the awful experiences through which his kingdom was to pass when we read and consider what he said in his world's peace and disarmament proclamation in 1898. In speaking of the massing of war material, he said: "It appears evident that if this state of things were prolonged, it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking man shudder in advance."

It is not surprising that he should make such a proclamation as he did if he saw, even in a moderate degree, what has come during the recent perils that have befallen his country.

With this nation's awful history before us, should we not pause and seriously ask ourselves the question, What kind of seed are we sowing? It is not difficult for one who is familiar with the seed that has been sown in Russia for ages to detect the seed that is being sown in this country, and in some instances is already beginning to yield its fruitage. The wide-spread demand throughout the country for religious legislation, the untiring efforts of influential and powerful religious organiza-

tions seeking to have an acknowledgment of the moral laws of Jesus Christ the basis and standard of our legislation relating to the family, the great church federation movement, which is destined to gather the whole world in its embrace, and numerous other things, are springing from the same kind of seed. This condition of things will inevitably and logically lead to the same results which we now see in Russia.

As truly as the blood of Abel cried from the ground against Cain, his assassin, so surely have the cries of the imprisoned souls in Siberia who for conscience' sake have been confined and tortured in that dreary and desolate spot, been heard by him who has promised never to leave nor forsake those who put their trust in him. It should be remembered that not only those who are engaged in this awful work of sowing seeds that will result in the oppression and persecution of those who for conscience toward God refuse to acknowledge the authority of their mandates will be held responsible, but also those who withhold the light and truth from those in darkness concerning these things. May every soul awaken before it is too late, and realize his solemn responsibility before God and man, and cause the searchlight of truth to shine forth and dispel the darkness that is hanging over souls like a funeral pall. K. C. RUSSELL.

### How the Jews Regard Seventh-day Adventists

THE *Judean*, a Jewish paper, published in Minneapolis, Minn., bearing date of March 9, 1906, contains a first-page report of our work in the Northern Union Conference. After giving a summary report of the conference, the article continues as follows:—

"What interests us in this connection is the earnestness and zeal with which these people live up to their principle of observing the Biblical or Jewish Sabbath, and the valiant fight they are making for justice and freedom of conscience. The Sunday laws of the different States and communities seriously interfere with these people's religious convictions and practices. But they are not passive onlookers and sufferers from this interference. On the contrary, small as they are in numbers and though not endowed with a superfluity of worldly means, they are still waging a battle royal against every infringement of their rights, against every attempt at a union of church and state. For that is what in the last analysis, all Sunday legislation means. They are maintaining a special office at Washington, D. C., in which close watch is kept on all legislation proposed or enacted in the nation's legislative halls which might in some way affect the principle of freedom of conscience in this country. And just now petitions are being circulated by the Adventists for signatures to prevail on Congress not to pass a certain law which aims at the enforcement of stricter Sunday observance in the District of Columbia. For, say our friends, the Adventists, such a bill passed for the District of Columbia will serve as a stimulus for fanatics and bigots to have more stringent laws passed in other communities, and ultimately to drag God or Jesus into the Constitution, and so we must try to nip it all in the bud."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### We Teach What We Are

SOME one has said that what we are speaks so loudly that what we say can not be heard. This is no truer of any one than it is of the teacher. Every look and act of the teacher is made note of by his pupils. How necessary it is, then, that the fountain or mainspring of this look or act should be a pure and true one, and that kindness, courtesy, gentleness, and yet firmness should be always manifest. The most powerful influence we exert is the unconscious one. When we look forth upon a landscape, it is not any particular tree or building or any other single feature that most forcibly impresses us. It is the general effect made up of the whole that influences us most. So it is with our influence. The unconscious acts of our lives affect others more powerfully than do those words and acts which we study to perform. Our unconscious acts come as the result of our conscious ones, and show forth just what we are if we have learned of the true Teacher. His Spirit and acts and manners will influence us, and there will flow out from our lives a vigor and a power for righteousness which can never be measured. The radius of the atmosphere that we cast about us is indeed a long one, reaching into eternity. If, then, we are guarded in every conscious moment, we may depend upon the unconscious things of our lives casting an atmosphere about us reaching into the eternity of God's love.

F. G.

### Maplewood Academy

MAPLEWOOD ACADEMY is situated two miles and a half southeast of Maple Plain, a small town on the Great Northern Railway, about twenty-two miles from the city of Minneapolis, Minn.

A farm was purchased in connection with the academy in 1902. This farm consists of ninety acres of land, fifty of which are cleared, and the remaining forty are covered with timber, mostly maple trees, hence the name Maplewood. Of the fifty acres of cleared land there are seven acres of raspberries, four acres of strawberries, and ten acres of hay meadow. The object of the farm is to raise such produce as the academy may use, and eventually to furnish employment in the summer to students who wish to earn their way through school. South of the farm, and bordering on it, is a small lake called Rice Lake, which furnishes a nice skating pond for the students in the winter.

The main school building is situated in the southern part of the grove, where a good view is had of the lake. It is a frame building, forty by forty-four feet, two and one-half stories above the basement. The building is finished inside with Georgia pine, and is heated by a hot-water plant. In the basement are the dining-room and kitchen; the first floor is being used for dormitory purposes, and on the second and third floors are the chapel and recitation rooms.

The new dormitory erected in 1905 is also a frame building, and contains twenty-six rooms, besides the laundry and the furnace room in the basement. It is finished inside with hard pine, and is heated by the hot-water system.

The faculty is composed of seven members,—five instructors, the matron, and the farm superintendent.

The purpose of this institution is to give to students a thorough course in the branches studied, and a training that will help to fit them for life's duties. The studies are those that are necessary to secure a first-grade teachers' certificate.

Each student is required to do two hours' manual work every day, Sabbaths excepted, and thus help to lessen expenses. The price, ten dollars a month for tuition and board, is the lowest of any institution of like character.

Everything is done systematically and in order. The training received here by students, teaches them to be faithful in the discharge of their duties, thorough and punctual in all their work. This helps them to form characteristics that are invaluable to them in after-life.

"X."

### Suggestive Drill in Language for Third Grade

NOTICING the repeated calls for suggestions in the Educational department of the REVIEW, I make bold to offer a few upon English drill. I find the story form does not grow so monotonous; for the children are interested in watching the story develop. One writer, in speaking of this method, says, "It is really the game of English to be learned like the multiplication table." The drill has given good results thus far. I find that after children have had incorrect forms drilled into their minds from babyhood at home, nothing but a drill in correct forms will ever counterbalance.

Sometimes objects are used; as to-day, in our class each child held and used a pair of scissors, while the words "has" and "have" were used. At first the incorrect forms, "It is me who has the scissors," or, "It is I who has the scissors," were given by several.

In many localities during the month of March the robin returns. Have the children watching for him. When he is first discovered, give this drill:—

#### Lesson I

"SAW" AND "SEEN," TO AVOID "SAWN" AND "I SEEN"

I saw the first robin to-day.

I see a robin on a post.

In March I saw the first robin.

Class: We have seen other robins on posts.

One Pupil: I have seen other robins on posts.

Ask the class to give oral sentences, the teacher writing them on the board. Have the pupils pass to the board and write these verb forms in sentences; the teacher giving suggestive words, as, Write a sentence containing the words "we" and "robin." Allow them to exchange places and correct.

#### Lesson II

THE WORDS "AMONG" AND "BETWEEN"

The robin is up among the branches.

Between the forks of a limb she will build her nest.

God helped her to choose the place between the forks.

The tree is between the house and the barn. We are between the tree and the house.

Jane is hiding among the tall weeds near the tree.

The robin is tugging at a rag between the tree and the barnyard fence.

Now Jane is in the barnyard among the gentle cows.

Robin flies away among the trees in the orchard.

Now we may pass between the tree and the fence to the barnyard gate.

Blackboard drill, etc.

#### Lesson III

"AMONG" AND "BETWEEN"

Between Dan and Jane is a white calf. Between him and her stands the old cow.

There are two cows between Jane and me.

Here comes Rover among the cattle. Rover tries to run between Dan and the white calf.

Now there is no white calf between Dan and her (Jane).

The old cow stands between her calf and him (the dog).

Call Rover between you and me.

There, Rover has gone between you and her again.

We will all run out from among the cows.

#### Lesson IV

"HEAR" AND "HEARD"

I hear a robin singing.

Jane heard a robin sing.

Robin hears the bird.

I hear birds singing sweetly.

I heard the birds sing at daybreak.

I hear mother calling us to dinner.

Come, Jane and Dan, you heard mother calling.

When we hear her call, we should obey promptly.

VINA M. SHERWOOD.

### A Church-School Library

ONE of Nebraska's successful church-school teachers sends us the following interesting account of his success in starting a library for his school: "Having told you of my plan for a school library, and having received your request for a statement of my success in this effort, I submit the following: While our library is small, we have made a beginning. I laid my plan before the pupils, told them about it, and then wanted to know how it appealed to them. A hearty response being received, we began work. We ordered fifty copies of the *Life Boat*, and in one afternoon the papers disappeared. A supply of *Life and Health* was ordered, and disappeared likewise. A small fund was thus raised, with which we have purchased one copy each of the following-named books: 'Geographical Reader of South America,' 'Jack the Conqueror,' 'Left with the Trust,' 'Martin Luther,' 'Life on the Congo,' 'Little Will,' 'Bible Reader,' 'Life of Bates,' 'Among the Northern Icebergs,' 'Calendar Stories,' 'Nature Stories for Little Folks,' and one packet of drawing cards. Several other books have been given us by pupils and friends. Among them are 'Children's Ocean,' 'Life of Elder Hill,' 'A Transformed Life,' an Elementary United States History, one set of 'Golden Grains.' A cracker box was fitted up for our bookcase, and now many calls are made for books to read."

### Notes

BROTHER E. E. GARDNER, in charge of the Williamsdale Academy, writes that the work in this new school has been progressing during the winter in a most pleasant and profitable fashion, and that the outlook for the school in the future is most encouraging.

Brother Homer W. Carr, the superintendent of the church-schools of the New York Conference, reports an encouraging progress in the schools now being conducted. One or two new schools are soon to be opened. It is planned to open two intermediate schools before long. We trust that this good work may continue.

Brother Otto Graf, a graduate of Union College, now attending the University of Nebraska, was chosen as educational secretary of the Northern Union Conference at the recent meeting of that conference. We hope that Brother Graf may have the hearty support of all the teachers in the Northern Union Conference, and that the educational work may be greatly prospered in his hands.

### Current Mention

—The German war with the Hereros in German Southwest Africa has cost \$150,000,000, and the last campaign against the Hereros has proved a failure.

—The smoking habit has increased to such an extent among English women that a special smoking compartment is now reserved for women smokers on some English trains.

—From Fairmont, W. Va., comes news of another terrible mining disaster caused by an explosion of gas, March 22, resulting in great loss of life, the exact number of victims having not yet been ascertained.

—The island of Formosa was recently visited by a very severe earthquake, the shocks being almost continuous for many hours. Several thousands of the inhabitants lost their lives, and the damage to property is believed to be above \$40,000,000.

—The famine situation in Japan is said to be worse than has previously been reported, and it is stated that no less than 1,000,000 persons are affected by it. The American National Red Cross Society states that \$16,000,000 is needed to save the victims from starvation.

—There is serious dissension in the camp of Methodism on account of the decisive stand taken by the Methodist Book Concern in favor of the open shop. Some pastors in whose charges union labor is strong are seriously opposed to the attitude of the denominational publishing house.

—The aged Emperor Francis Joseph of Austria is reported to be in a precarious condition of health, which creates a probability of his sudden demise at an early date. It has long been predicted that his death would be the signal for an upheaval among the discordant factions composing the Austrian kingdom.

—There is said to be a prospect for the formation of a new political party to

represent organized labor. The American Federation of Labor has presented certain demands to the present Congress, and if these are not heeded, as it now appears likely they will not be, the federation will, it is thought, seek to gain its ends by going directly into politics.

—Ambassador Bellamy Storer, who has represented the United States at the Austrian court, has been recalled because his wife, who is an ardent Catholic, tried to induce President Roosevelt to request the pope that Archbishop Ireland be made a cardinal, and represented at the Austrian court that the President had undertaken such a mission.

—The lynching of a negro at Chattanooga, Tenn., March 20, has brought the participants into conflict with the federal government. The negro had been convicted of murder, but a stay of execution had been granted by the United States Supreme Court. The negro was lynched in defiance of the mandate of this high tribunal, and the participants will, if apprehended, be punished for contempt of court.

—Newspaper reports state that the United States is to emulate Great Britain in the construction of powerful battle-ships, and will construct two great naval fighting machines, each equal in fighting capacity to the famous "Dreadnaught," which is the latest addition to the British navy, and the largest and most powerful battle-ship afloat. It is probable that Germany and France, Japan and Russia, will not be long in following suit.

—The representatives of the meat trust who were on trial in the federal court at Chicago have won on their plea of immunity claimed to have been promised them by the United States Commissioner of Corporations, and will thus personally escape punishment for having violated the law, though it is stated that the corporations which they represent will not be granted immunity. Just how men are to be granted immunity as individuals and at the same time be held liable as officials of a corporation is not explained.

—The Moroccan controversy is announced as having been definitely settled on a basis of neutral supervision of the country by French and Spanish police. By the original agreement between France, England, Italy, and Spain, France was to have a paramount interest in Morocco, which would in a short time have converted the country into a French Egypt. Germany has successfully opposed this plan, but her attitude at the conference called forth expressions of sympathy with France on the part of both Russia and Austria.

—There will be no probing of the Standard Oil trust by Congress. The House Committee on Interstate and Foreign Commerce has handed down a unanimous decision that the Constitution does not confer upon Congress the power to regulate or control State corporations operating within the States, except so far as they may be engaged in interstate commerce. Going beyond its decision on insurance companies, the committee extends its argument to all corporations. The effect is to nullify the present Standard Oil and other corporation investigations by the Department of Commerce and Labor.

## NOTICES AND APPOINTMENTS

### "Save the Boys"

"BLESSED are the pure in heart: for they shall see God." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Of all people, Seventh-day Adventists should teach and lead their children in lives of purity. But silence in regard to the mysteries of life will lead to an utter failure. And because of this silence many a dear boy and girl will be unprepared for the coming of the Lord. It is not enough to teach the children from nature alone. The Bible should be the foundation in all instruction pertaining to a life of purity in thought, word, and act. Thus the mighty truths of God's Word will be a safeguard to our little ones, not only against outward impurity, but atheism as well, which defiles the very soul.

If the Lord will, this journal will be found helpful in these lines. It should be in the home of every one who is preparing for the coming of the Lord. And all these should seek to place it in the homes of their neighbors.

The journal has sixteen pages, and is illustrated. Price, 40 cents a year. Sample copies, 5 cents. In clubs of five or more to one address, 30 cents. Any one can secure names enough for a club in every Sabbath-school. Address Save the Boys, Washburn Park, Minneapolis, Minn.

### 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 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.—A first-class health food baker. Address Garden City Sanitarium, San Jose, Cal.

WANTED.—I can use a few farm-hands at reasonable wages. Address Oliver Chamberlin, Grass Creek, Ind.

FOR SALE.—Upright electric-light bath cabinet, electro-vibratory massage apparatus, two crescent hot-water thermometers, and spray apparatus. Bargain if taken immediately. For particulars address H. V. Weaver, Onarga, Ill.

WANTED.—An industrial school in a good grain, grass, and stock country. Good water; wood and coal. Very healthful, and best of soil. Good homesteads and other land for sale cheap. Address J. F. Christy, Manville, Alberta, Canada.

FOR SALE.—A nice home; 4 1-2 acres, 2 in strawberries (this second crop in nice condition); young plum and cherry trees. Joins town. Price, \$2,800; half down, rest on long time at 6 per cent. For particulars address J. F. Lewis, Blair, Neb.

WANTED.—I desire copies of "Christ's Object Lessons" to sell to aid the Cumberland Industrial School. A successful canvasser will canvass for them. I will pay freight on shipments of 15 copies or more

for distances of not over 600 miles. Those willing to help this good work, may ship by freight to C. G. Howell, McMinnville, Tenn.

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.

FOR SALE.—Two-story 12-room house; barn, workshop, other buildings; 10 lots (more lots if desired); apple- and plum-bearing orchard. Within city limits. Good high school, good water; 7 miles from Adventist church. "Cheap." For terms address Mrs. L. S. Howard, Thorp, Wis.

FOR SALE.—At Borden Springs, Ala., a farm of about fifty acres, on R. F. D. route, two miles from the village, two miles from S. D. A. church, S. D. A. neighbors; good water; healthful location. Reason for selling, to engage more actively in the cause. Price, \$250. Terms: \$150 cash, rest on time. Address L. Passebois, 600 Powder Spring St., Marietta, Ga.

FOR SALE.—Flower and vegetable seeds, at one-half price: No. 1, fresh seeds, 50 packets for \$1, post-paid. For five cents in stamps we will send one pkt. each of Spark's Earlianna and Livingston's New Dwarf Stone Tomatoes, and catalogue giving useful information on raising flowers, and describing leading flowers and vegetables. Address H. F. Lamb, Blencoe, Iowa.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$.90; 5-gal., \$3.50. Also olive-oil of the purest grade; gal. can, \$2.50; half gal., \$1.35; quart can, \$.75. Send for samples. Also finest whole-wheat flour in U. S. A. Will deliver free in Greater New York. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

**Address**

THE post-office address of Elder E. E. Franke is 1929 Girard Ave., Philadelphia, Pa.

**Nursery Stock**

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

**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. Gertie Bergman, Mina, Ark., periodicals and tracts.

W. E. Caldwell, 915 S. Franklin St., Kirksville, Mo., Signs.

Miss Mildred M. Wright, 4712 Greenwood Ave., Chicago, Ill., Signs, Watchman, and tracts.

Miss Jessie Waters, Box 114, Coalgate, I. T., REVIEW, Signs, Watchman, Life Boat, Instructor.

Violet Jennings, R. F. D. 1, Box 95, San Antonio, Tex., Signs, Instructor, and message-filled tracts.

Mrs. Mary Cool, R. F. D. 2, Murdocksville, Pa., REVIEW, Signs, Instructor, Life and Health, Life Boat, Bible Training School.

**Obituaries**

FLOREA.—Died near Republic, Kan., Feb. 20, 1906, of tuberculosis; John W. Florea, aged 55 years, 1 month, and 3 days. He leaves a wife, two sons, and one daughter to mourn their loss.

MRS. JOHN W. FLOREA.

ARNOLD.—Died at Mifflintown, Pa., Feb. 22, 1906, of appendicitis, Grant Arnold, aged 32 years, 7 months, and 4 days. Brother Arnold was a postal clerk for many years. He leaves a wife and three children. Words of comfort were spoken by the writer.

W. H. SMITH.

SILVIUS.—Died at Center Point, Ind., Feb. 19, 1906, Mariah Oberholtzer Silvius, aged 80 years, 9 months, and 20 days. She heard the joyful sound of the third angel's message when it was preached for the first time in Indiana at Patricksburg by Elders S. H. and E. B. Lane. She lived a life of faithful obedience. The funeral was held at the Mennonite church twelve miles distant. We laid her to rest in firm hope of meeting her again in the first resurrection. A. W. BARTLETT.

SIMMONS.—Died at Tacoma, Wash., Feb. 10, 1906, Mrs. Phoebe Simmons, wife of Wm. Simmons, aged 65 years, 6 months, and 29 days. She accepted present truth about thirty-five years ago, in Midland, Mich., and from that time till her death she was a faithful, consistent Christian. There are left of the family a husband, one son (Dr. W. R. Simmons), and a daughter. While they feel deeply their loss, yet they sorrow not as those who have no hope. The funeral service was conducted by the writer; texts, Heb. 9:27; Isa. 61:1-3.

W. F. MARTIN.

GLEASON.—Died Feb. 18, 1906, Mrs. J. C. Gleason, a beloved and faithful member of the Detroit (Mich.) church. She was nearly eighty years of age, but her mind was clear and keen to the last. Much of her time was spent in doing missionary work. She loved to study and talk of the fulfilment of prophecy, and would explain the order and nature of events to take place in the closing scenes of this earth's history with an accuracy and clearness which many of us might covet. She quietly rests, awaiting a part in the first resurrection. O. F. BUTCHER.

MOORE.—Died in Ottawa, Ill., Sister Tamer Moore, aged 64 years. She was caught by the cars while crossing the track, and her death was instantaneous. For many years she and her husband, Brother Craig Moore, had been leading members in the Ottawa church, and her loss will be keenly felt. Her husband, one daughter, two sisters, and one brother, survive. A large congregation attended her funeral at the Baptist church. The service was conducted by the writer, assisted by Elder E. A. Curtis; text, 1 Cor. 15:49. We laid her in God's quiet acre, there to await the morning of the resurrection.

L. D. SANTEE.

BURNHAM.—Died at Frankfort, Mich., Jan. 30, 1906, Mrs. Emily Burnham, aged 93 years and 3 months. She was converted to the Baptist faith at the age of eighteen, and remained a faithful member of that church until about thirty-five years ago, when she and her husband accepted the third angel's message under the preaching of Elder J. O. Corliss at Clare, Mich. She was a devoted Christian, and loved her Bible. The Saviour's promises were very precious to her. The funeral service was held at the home, Elder Lewis (Methodist) officiating. The remains were taken to Clare and buried beside her husband, who died in the faith seventeen years ago. MRS. ELVA REYNOLDS.

JUDD.—Died at Parma, Idaho, Jan. 29, 1906, Sister Judd, aged 83 years. In early life she was converted and joined the Seventh-day Baptists. Soon after, her attention being called to the peculiar views held by Adventists, she accepted them. In passing

from a daughter's in Portland, Ore., to her home in South Dakota, Sister Judd stopped at Parma to visit a son and a daughter. She contracted a hard cold, which resulted in her death after an illness of five weeks. Her husband was James M. Judd, and to them were born five sons and seven daughters, ten of whom survive her. The funeral service was conducted by Elder Willoughby, assisted by Brother Arthur Moon. Words of cheer and comfort were spoken to sorrowing relatives and friends from 1 Cor. 15:26.

MRS. MARY KELSEY.

LEWIS.—Departed this life on the morning of Jan. 20, 1906, at Battle Creek, Mich., Sister Elenor Lewis, wife of Theodore B. Lewis, aged 66 years, 5 months, and 10 days. At a tender age Sister Lewis was converted, and from that time she was an earnest, consistent Christian. Some forty years have passed since she became acquainted with the faith of Seventh-day Adventists, and all through this long period she never swerved from that belief. Her life was an exemplification of the truth she loved so well. She united in marriage with Brother Lewis in the year 1864, and was the mother of six children, four of whom, with the father, are left to mourn their loss. One son is Elder T. G. Lewis, who is now laboring in the North Michigan Conference. Besides the family, a large circle of relatives and friends mourn, as Sister Lewis possessed such a winning disposition that all who became acquainted with her respected and loved her for her works of love. All the children, except one son, were present at her decease. The funeral, which was held in the Tabernacle, was largely attended, not only by our own church, but by many not of our faith. The services were solemn, and all seemed impressed that we were to lay one away who would soon live again, in the better resurrection. Although tears unbidden flowed, yet we sorrowed not as those who are without hope. Sister Lewis was an affectionate wife, an indulgent mother, an obliging neighbor, and an earnest church-member. Her loss falls heavily upon all. Words of comfort were spoken by the writer. We bade her farewell for time, but not for eternity. S. H. LANE.

VOLLMER.—Died at Milton, Wis., Feb. 15, 1906, Alfred Martin Vollmer, 30 years of age lacking only eight days. He attended public school until he reached the high-school grades, then went to Union College one year. He completed his preliminary education in Milton College, being graduated from the English literary course in 1898. Believing the medical missionary work to be the entering wedge for the third angel's message, he took up the study of medicine, and was graduated from the American Medical Missionary College in 1902. Of this class, one half were at one time in foreign lands, and two were laid to rest before his death. For one year, Dr. Vollmer was in private practise at Superior, Wis. Then, receiving a call from the General Conference to take up the work in Samoa, he, with his wife, Maude Otis-Vollmer, a member of the same class, left in October, 1903, for Samoa. He loved the work in that field, and when he was compelled to leave on account of his health, it was with the deepest regret. He was in Samoa only two years. On the steamer returning to America he was very sick; but the Lord was merciful, and spared his life to reach his home. He suffered a great deal the last few weeks of his life. He was very patient, and would say, "My Father in heaven knows all about it, and why I must suffer so." Life to him was dear, for he had but begun his work, and he wished to live for the sake of his wife and little daughter and for the cause so dear to his heart. But he knew that whatever came to him was for the very best, and he wanted the Lord's will to be done. The funeral service was conducted by Elder Olds and Professor Shaw, the latter one of his instructors in the Seventh-day Baptist church. He was laid to rest in Milton, his old home, to await the glad resurrection morning. \* \* \*



WASHINGTON, D. C., MARCH 29, 1906

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

We thank the friends who have responded so promptly to our request for the words of that advent hymn. It will not be necessary for others to take the trouble to copy and send them.

This note is designed to remind our readers of the collection appointed to be taken for "the Haskell Home and similar institutions." The date for this collection is Sabbath, April 7. An article which presents a brief review of the past year's experience at the Haskell Home will be found on the nineteenth page.

ELDER O. O. FARNSWORTH and family left Takoma Park last week for their new location in Sharon, Vt. Elder Farnsworth will enter at once upon his work as president of the Vermont Conference. Elder Morris Lukens, of the Eastern Pennsylvania Conference, who is now president of the Chesapeake Conference, has removed with his family to Takoma Park.

THE last issue of the Central Union Conference *Bulletin* contains the official report of the proceedings of the second biennial session of the Central Union Conference of Seventh-day Adventists, held at Kansas City, Mo., January 18-29, including the report of the bookmen's convention. This issue consists of one hundred and sixty-eight pages, and contains various papers read at the conference.

THE desire to make known the advantages of different localities of the great West has led to the publication of many books. Among these is "The Uncompahgre Valley and the Gunnison Tunnel," by Burton W. Marsh. This book is fully illustrated, and contains a description of the scenery, natural resources, products, industries, etc., of the Uncompahgre Valley. The price is sixty-five cents, and it may be ordered of the author, at Montrose, Colo.

NEARLY three years have passed since the stockholders of the Seventh-day Adventist Publishing Association at a meeting held in Battle Creek, Mich., on Wednesday, April 29, 1903, adopted resolutions providing for the removal of the publishing work to some location in the East, and the final step in the removal is now being taken. The transfer of the

personal property was begun last week by sending forward from Battle Creek two cars loaded with signatures and paper stock. Other shipments will follow in due course until the whole plant has been removed to Washington. In the meantime the building at Takoma Park will be made ready, and the machinery will be installed as soon as it is received.

THERE was printed in the *Washington Post* of Monday, March 19, a full and well-written abstract of an address on Sunday legislation delivered in Southeast Washington the previous evening by Elder K. C. Russell, the chairman of the Religious Liberty Bureau. The closing paragraph of this report reads as follows:—

We desire the moral and spiritual reformation of society, and would, therefore, appeal to the conscience and to the throne of the Most High, and not to Congress; therefore we are uncompromisingly opposed to all efforts to ask Congress to re-enact the old Sunday blue-laws of colonial times in the District of Columbia.

COMMENTING on the decision of the Massachusetts Supreme Court sustaining the conviction by the lower court of a man charged with breaking the Sunday law because he had picked cranberries on Sunday, the *New York Christian Advocate* says:—

If a society with good sense could be formed to promote the prosecution of violations of the Sunday law, it would be a good thing. By good sense is meant judgment enough to direct their entire efforts to real abuses.

Any law which rightfully has a place on the statute-books does not call for "a society with good sense" in order to decide when to enforce it and when not to enforce it. The trouble with Sunday laws is fundamental. There is no good sense in having them on the statute-books.

REFERENCE has been made in these columns to the abuse of the franking privilege by the head of the "Christian Lobby" in sending out his documents under a senatorial frank. It is evident that Congress proposes to prevent further efforts to reform the country at the country's expense. This is indicated by the following paragraph from the *Washington Post* of March 20:—

In the report of the Committee on Post-offices and Post-roads on the post-office appropriation bill, submitted to the House yesterday, such legislation is recommended as will restrict the use of the franking privilege, so that no one entitled to it under the law may lend it. This provision is especially aimed at Wilbur F. Crafts, head of the International Reform Bureau, who has been sending out campaign material for the

measures advocated by his bureau under the franks of representatives. The new provision in the bill states: "Hereafter it shall be unlawful for any person entitled, under the law, to the use of a frank, to lend said frank, or permit its use by any committee, organization, association, or person for the benefit or use of any committee, organization, or association."

A STRONG deputation of leading Hebrews recently waited upon Sir Wilfrid Laurier, the Canadian premier, to protest against the passage of the Lord's day act. We quote from the report of this visit:—

They presented their case to Sir Wilfrid Laurier, which, in brief, is that if compelled to observe the Christian sabbath, as well as observing the Jewish sabbath and holy days, they would be idle one hundred and seventeen days in the year. Sir Wilfrid admitted that the argument was a strong one, but said that if the required exception were granted, it would be incumbent upon the Hebrew community not to cause scandal by desecrating the Lord's day.

The real purpose of all Sunday legislation, as plainly shown in this reply, is to exalt a religious institution, and not merely to secure a day of rest for the working man. Even those who already rest on another day must not "cause scandal by desecrating the Lord's day"! In all this there is the purpose of the enemy of truth that the Sabbath of the Lord shall not be recognized, while enforced honor shall be paid to its rival, the so-called Lord's day.

THE first issue of the new magazine, *Liberty*, is one that should be given a very wide circulation. This issue deals with the fundamental principles separating the spheres of religion and the state, concerning which the people everywhere need to be educated. It contains nothing of merely local interest, or that will quickly be out of date, but is filled with matter that will be suitable for circulation everywhere for months to come. Is there any good reason why this issue should not be circulated by the tens of thousands during this time? The issue is here: Congress and the legislatures are being pressed to enact religious laws destructive of our liberties; the camp of the forces of intolerance is all astir; the people will be educated, if not upon the right side, then upon the wrong side of this vital question. Shall we see that their education is on the side of truth? Shall we rise to the tremendous opportunity that is before us? or shall we let the enemy seize it and shape it to his purposes? The magazine sells readily even here in Washington, where the people have free access to every class of literature. It will certainly sell in other places. It is the best means with which to meet the issue everywhere. There should be no difficulty in making good use of a large number in every place.