


The Advent REVIEW AND HERALD And Sabbath



WASHINGTON, D. C., THURSDAY, APRIL 5, 1906

Statements Concerning the Law of God

"The Old Testament is not contrary to the New; for in both the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only mediator between God and man. Wherefore they are not to be heard who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

—Protestant Episcopal Book of Common Prayer, Art. 7.

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."

"Beware of antinomianism, making void the law, or any part of it, through faith. . . . Let this be your voice, 'I prize Thy commandments above gold or precious stone. O, what love have I unto Thy law! All the day long is my study of it.' Beware of antinomian books. They contain many excellent things, and this makes them the more dangerous. O, be warned in time! Do not play with fire; do not put your hand upon the hole of a cockatrice's den."

—John Wesley, the founder of Methodism, in "Christian Perfection," pages 44, 45.

Our Publishing Work

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

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

THE three boxes of kindergarten material used in connection with teaching the lessons in "Bible Object Lessons and Songs for Little Ones" can now be secured from any of the publishing houses or State tract societies. The price of the three boxes is \$1.75, post-paid.

Do not let anything prevent you from following up the interest created by the use of the printed page or by personal visits. Don't delay. Follow up the work before the interest wanes, or something else takes the attention. The Master expects this of you. It is "his work" committed to your hands.

THE great principles of truth involved in the conflict of the ages through which millions of Christ's faithful followers have given their lives is clearly portrayed in that excellent work entitled "The Great Controversy," by Mrs. E. G. White. This thrilling and interesting volume is more than a mere history of the struggles between Christ and Satan during the past two thousand years. It leads its readers to investigate the principles underlying Christ's government and the lack of principle manifested in the works of Satan. In no other work has this subject been treated so simply, yet so charmingly, and in such a masterly way. Not only are we through it enriched by the lessons of the past, but are carried forward into the future and through the final conflict and the closing scenes of this world's history, to the time when the kingdoms of this world will have become the kingdoms of our Lord and of his Christ. This work will help the Christian to more perfectly understand the nature of the warfare in which he is engaged. Prices range from \$2.25 to \$4.50.

THE announcement of the publication of *Liberty* has been received with apparent universal approval. Every conference president, minister, worker, and individual replying to our announcement has expressed hearty approval of the publishing of a paper through which the public can be taught the principles of civil and religious liberty. They all agree in their opinion that such a paper is greatly needed at this time, and recognizing this need in a practical way, have sent in their subscriptions and pledged their support in extending its circulation. Subscriptions are coming in on every mail now, and we hope this will continue until our subscription list is sufficiently large to enable us to print an edition large enough to supply copies in bulk to as many as may want to order of each issue for missionary purposes. The prices are as follows: Single annual subscription, including extras, 25 cents, in the United States. Single foreign subscription, 50 cents; single copy of extras alone, according to size; five or more copies per year to different addresses, one order, 15 cents per copy; 10 or more copies per year, to one address, one order, 15 cents per copy; 25 or more copies of any one issue, one order, to one address, 2½ cents per copy.

IN how many new fields was our evangelistic work begun during 1905? See the "Year-book," page 154, for the answer. You should have a copy. Price, 25 cents.

THOUSANDS of Sunday-schools are now studying lessons on the life of Christ. Some of your neighbors are probably studying these lessons. Have you called their attention to "Desire of Ages," and shown them what wonderful help it contains for them? A little booklet has been prepared which gives references from each lesson to the pages in "Desire of Ages" which treat the same topic. This booklet is furnished free to those who will use it in this way. Order from Review and Herald, Washington, D. C., or Battle Creek, Mich.

THE April number of *Life and Health* presents some of the principles taught in "Ministry of Healing" upon the power of the mind over the body. This is an important live topic of the times, and the contents of the April number will do the people much good. *Life and Health* sells very readily. Some of our workers say it practically sells itself. One fourteen-year-old girl sold 1,200 copies of the March number, making a profit of \$30 for her services. Others can do as well. Send in an order for 25 copies—63 cents—and sell them to neighbors for 5 cents a copy. In a work of this kind, one can do good missionary service, and at the same time receive a reasonable remuneration for the time used.

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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, APRIL 5, 1906.

No. 14.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

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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

In this age of intense worldliness and materialism there is constant need of emphasizing the fact that spiritual truth is more valuable than any other possession, and that the ability to perceive and to appropriate revealed truth is more to be desired than the ability to acquire wealth. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

God has called us "unto the fellowship of his Son Jesus Christ our Lord." It is therefore our privilege to live in constant fellowship with our risen Lord. Although at the right hand of the Father, he does not forget those for whom he gave his life, and he longs to draw us into the closest communion with himself. In the hour of sorrow he will comfort us; in the hour of trial he will strengthen us; in the hour of conflict he will give us the victory. Let nothing rob us of the fellowship of Jesus.

"You know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place;

pleasure lovers are still attending theaters, horse-races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut."

"For the Defense of the Gospel"

THE fact that some were unfaithful to their profession of the truth did not cause the apostle Paul to waver or to cease bearing his testimony in behalf of sound doctrine. He knew that he was "set for the defense of the gospel," and he remained loyal to him who had appointed him to his work. The example of this staunch defender of the truth is an inspiration for all time. While it is true that in a certain sense the gospel needs no defense by any one, yet it is in the divine plan that human agencies shall be used as witnesses for the God of heaven to bear testimony against those who would substitute human philosophy for the truth of the gospel. So it was in the time of the Reformation from popery when Luther and his associates wielded the sword of the Spirit against the corrupters of the message of salvation by faith in Christ. So it should be now when the successors of the Reformers are proving untrue to their inheritance, and are repudiating some of the most fundamental principles of true Protestantism. And the same principle applies in the case of this advent message. It is time for those who love the truths which have separated this people from other denominations, and which constitute the last movement in the earth in behalf of a pure gospel, to stand firmly in defense of these truths even when some who have been companions in arms depart from them. A plain testimony should now be borne in behalf of the original platform of this advent message. The Lord has his servants who are now "set for the defense of the gospel." Let them speak the truth in love.

An Important Date

Historical Proof Which Establishes the Time for the Commencement of the Twenty-three Hundred Days

It was the correct understanding of the subject of the sanctuary which explained the disappointment of 1844. This did not call for any readjustment of the prophetic periods, or the setting of any later date for the coming of the Lord. Seventh-day Adventists stand upon the original advent platform in their interpretation and application of such leading time prophecies as the "time and times and half a time" (twelve hundred and sixty years) of Dan. 7: 25, the "two thousand and three hundred days" (twenty-three hundred years) of Dan. 8: 14, the "five months" (one hundred and fifty years) of the fifth trumpet (Rev. 9: 10), and the "hour, and a day, and a month, and a year" (three hundred and ninety-one years and fifteen days) of the sixth trumpet. Rev. 9: 15.

It is doubtless true that the period upon which the greatest stress has been laid, both before and since the disappointment of 1844, is that of the twenty-three hundred days or years, and for about three quarters of a century it has been maintained that this period began B. C. 457 and ended in A. D. 1844. The scriptural proof of this position is very simple. The seventy weeks of Dan 9: 24 began with the going forth of "the commandment to restore and to build Jerusalem" (Dan. 9: 25), and the time of this event is stated to be "in the seventh year of Artaxerxes the king." Ezra 7: 7. According to the generally accepted chronology, the seventh of Artaxerxes was B. C. 457, as is noted in the margin of the Authorized Version of the book of Ezra; but, as is the case with almost every important doctrine, some have disputed this date, and have asserted that there was not sufficient proof to establish this important position. We have therefore thought that it might be worth the while to bring forward some historical evidence bearing upon this question, evidence of such a character that it can not be set aside by mere assertion.

As the extract which we shall quote involves some abbreviations and expressions not now in common use in reckoning time, we will interpret some of them, so that all our readers may have as clear an understanding as pos-

sible of the grounds upon which the reckoning is based. The expression, "An. 1, Olymp. 87" means "in the first year of the eighty-seventh Olympiad," and the expression "An. 4, Olymp. 88" means "in the fourth year of the eighty-eighth Olympiad," and the expression "An. 1, Olymp. 75" means "in the first year of the seventy-fifth Olympiad," and the expression "An. 4, Olymp. 83" means "in the fourth year of the eighty-third Olympiad." The Olympiad was "the period of four years between any two celebrations of the Olympic games," at Olympia in Elis, one of the States of Greece, the first Olympiad being reckoned from B. C. 776. Wherever the abbreviation "An. J. P." occurs, it may be interpreted, "The year of the Julian Period." This was "a chronological period of 7,980 years, combining the solar, lunar, and indiction cycles," which was given a theoretical starting-point in B. C. 4713. "The Julian Period was proposed by Scaliger, to remove or avoid ambiguities in chronological dates, and was so named because composed of Julian years." The abbreviation "lib." should be read "book." The expression "Anno Urbis Condita 273" may be read "in the two hundred and seventy-third year from the founding of the city," referring to the founding of Rome in B. C. 754. The other abbreviations will doubtless be understood by the average reader.

The quotation to which reference has been made is from Part I, chap. 10, of Sir Isaac Newton's work on the prophecies of Daniel, and reads as follows:—

The grounds of the chronology here followed [to show that the seventh year of Artaxerxes was B. C. 457] I will now set down as briefly as I can.

The Peloponnesian War began in spring, An. 1, Olymp. 87 (B. C. 432), Diodorus, Eusebius, and all other authors agree. It began two months before Pythodorus ceased to be Archon (Thucyd. 1, 2), that is, in April, two months before the end of the Olympic year. Now, the years of this war are most certainly determined by the fifty years distance of its first year from the transit of Xerxes inclusively (Thucyd. 1, 2), or forty-eight years exclusively (Eratosth. apud Clem. Alex.); by the sixty-nine years distance of its end, or twenty-seventh year, from the beginning of Alexander's reign in Greece; by the acting of the Olympic games in its fourth and twelfth years (Thucyd. 1, 5); and by three eclipses of the sun and one of the moon, mentioned by Thucydides and Xenophon. Now, Thucydides, an unquestionable witness, tells us that the news of the death of Artaxerxes Longimanus was brought to Ephesus, and from thence by some Athenians to Athens, in the seventh year of the Peloponnesian, when the winter half-year was running, and therefore he died An. 4, Olymp. 88, in the end of An. J. P. 4289 (B. C. 425), suppose a month, or two, before mid-winter; for so long the news would be in coming. Now, Artaxerxes Longim-

anus reigned forty years, by the consent of Diodorus, Eusebius, Jerome, Sulpitius, or forty-one, according to Ptol. in Can., Clem. Alexand. (1. 1), Strom., Chron. Alexandr., Abulpharagius, Nicephorus, including therein the reign of his successors, Xerxes and Sogdian, as Abulpharagius informs us. After Artaxerxes, reigned his son, Xerxes, two months, and Sogdian seven months; but their reign is not reckoned apart in summing up the years of the kings, but is included in the forty, or forty-one years' reign of Artaxerxes; omit these nine months, and the precise reign of Artaxerxes will be thirty-nine years and three months. And, therefore, since his reign ended in the beginning of winter, An. J. P. 4289 (B. C. 425), it began between midsummer and autumn An. J. P. 4250 (B. C. 464).

The same thing I gather also thus: Cambyses began his reign in spring, An. J. P. 4185 (B. C. 529), and reigned eight years, including the five months of Smerdis; and then Darius Hystaspes began in spring, An. J. P. 4193 (B. C. 521), and reigned thirty-six years, by the unanimous consent of all chronologers. *The reigns of these two kings are determined by three eclipses of the moon, observed at Babylon, and recorded by Ptolemy; so that it can not be disputed.* One was in the seventh year of Cambyses, An. J. P. 4191 (B. C. 523), July 16, at eleven at night; another in the twentieth year of Darius, An. J. P. 4212 (B. C. 502), November 19, at 11:45 at night; a third in the thirty-first year of Darius, An. J. P. 4223 (B. C. 491), April 25, at 11:30 at night. By these eclipses, and the prophecies of Haggai and Zechariah compared together, it is manifest that his years began after the twenty-fourth day of the eleventh Jewish month, and before the twenty-fifth day of April, and by consequence about March. Xerxes, therefore, began in spring, An. J. P. 4229 (B. C. 485), for Darius died in the fifth year after the battle of Marathon, as Herodotus (lib. 7) and Plutarch mention; and that battle was in October, An. J. P. 4224 (B. C. 490), ten years before the battle at Salamis. Xerxes, therefore, began within less than a year after October, An. J. P. 4228 (B. C. 486), suppose in the spring following; for he spent his first five years, and something more, in preparations for his expedition against the Greeks; and this expedition was in the time of the Olympic games, An. 1, Olymp. 75, Calliade Athenis Archonte, twenty-eight years after the regifuge and consulship of the first consul, Junius Brutus, Anno Urbis Condita 273 (B. C. 481), Fabio and Furio Coss. The passage of Xerxes' army over the Hellespont began in the end of the fourth year of the seventy-fourth Olympiad, that is, in June, An. J. P. 4234 (B. C. 480), and took up one month; and in autumn, three months after, on the full moon, the sixteenth day of the month of Munychion, was the battle of Salamis, and a little after that an eclipse of the sun, which, by the calculation, fell on October 2. His sixth year, therefore, began a little before June, suppose in spring, An. J. P. 4234 (B. C. 480), and his first year consequently in spring, An. J. P. 4229 (B. C. 485), as above. Now, he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will

be twenty-one years and about four or five months, which end between midsummer and autumn, An. J. P. 4250 (B. C. 464). At this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved.

The same thing is also confirmed by Julius Africanus, who informs us out of former writers that the twentieth year of this Artaxerxes was the one hundred and fifteenth year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4, Olymp. 83. It began, therefore, with the Olympic year soon after the summer solstice. An. J. P. 4269 (B. C. 445). Subtract nineteen years, and his first year will begin at the same time of the year, An. J. P. 4250 (B. C. 464), as above.

Thus by three independent lines of historical proof Sir Isaac Newton shows that Artaxerxes began his reign in B. C. 464, and "the seventh year of Artaxerxes the king" would consequently be B. C. 457. Such an array of historical evidence ought to be sufficient to convince any reasonable student of the prophecies that the twenty-three hundred years of Daniel's vision began in B. C. 457, and therefore ended in 1844. This is one of the original planks in the second advent platform.

The Ultimate of Pantheism

It is truly said that pantheism is "the religion of human nature." It is the thread idea running "fine as the lotus fiber" through all false religions. It is the philosophy of self-exaltation, and its ultimate is to put self in the place of God.

Thus Satan's rebellion in heaven began. "I will be like the Most High," was Lucifer's boast. Sin came into our world when man listened to the tempter's words, "Ye shall be as God." The papacy was but the development of the religion of self-exaltation by which man sets himself forth as God.

It was against this pantheistic philosophy that the apostles warned the church. Men had changed the truth into a lie. They had put the creature for the Creator. And all in an effort to find out God by searching. The heathen philosophy was an apparently devout effort to find the revelation of God in nature and in man. The apostles spoke of the "vain imaginations" of these philosophers, of their science "falsely so called," and the gospel was in constant and uncompromising warfare against all these "reasonings," and "every high thing that exalteth itself against the knowledge of God." 2 Cor. 10:5.

The climax of self-exaltation is reached in the ultimate of the pantheistic teaching. Its teachers often stop short of putting the conclusion into words, as the claims of the system are so bold and daring. Professor Max Muller compliments the Hindu writers thus:—

What I admire in Indian philosophers is that they never try to deceive us as to their principles and the consequences of their theories.

That is, they boldly state the logical conclusion of their argument. So it comes that, as one Hindu writer says, the Vedanta "is the one philosophy which dares to call man God himself, and not merely the son of God, or his servant." In the Hindu system the "great sentences" are: "Tat twam asi" (Thou art that), and "Brahmasmi" (I am Brahma). When the student has mastered the philosophy of Hinduism, he can intelligently speak the great sentences.

This pantheistic philosophy in our day has been spreading through Western lands. Men endeavor to find a basis for it in the writings of the very apostles who warned believers against it. We are told by Peter that this had begun even in apostolic days. Followers of the heathen philosophy within the church had wrested the words of the apostle Paul to their own destruction. Even so now the words of inspiration are perverted by pantheistic interpretations and given a meaning exactly contrary to their true sense and teaching. Some years ago Professor Muller, the translator of the Hindu sacred books, wrote:—

We also speak without hesitation of our body as the temple of God, and of the voice of God within us, nay, we repeat with St. Paul that we live, and move, and have our being in God; yet we shrink from adopting the plain and simple language of the Upanishads that the self of God and man is the same. . . . After all, there is some of the Indian leaven left in us, however unwilling we may be to confess it.

That leaven has been working powerfully in recent times, giving to Scripture phrases a mystical turn, and bringing in the very teachings of ancient heathenism as new and wonderful light. And there is less and less of shrinking from the logical conclusion of the pantheistic philosophy.

From the theory of God himself in all things, and that "God and nature are one" (as we saw stated in a health journal not long since), it is not many steps to the "great sentences" of the Hindu system. The Hindu sages conceived the revelation of Brahma closest in man. One was to see God by looking at nature, and at man, but most closely by looking at self. The Bhagavad Gita teaches:—

The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the Supreme Soul in all things, and all things in the Supreme Soul.

Most of all, he sees this in himself; for if the mind wanders, "he should subdue it, bring it back, and

place it on the self." They assumed to see God by looking at themselves.

It is the idea of the new pantheism. Thus Ralph Waldo Trine, author of "In Tune with the Infinite," says:—

All is He since He is all. . . . And if all, then each individual, you and I, must be a vital part of that all. . . .

Man is God incarnate. Humanity, therefore, can not be very far from being next to godliness. . . .

The moment, however, we recognize our divinity, our higher, our God-selves, and the fact that we are the saviors of our fellow men, we become saviors, and stand and move in the midst of a majesty and beauty and power that proclaims us as such.

It is the same philosophy that has worked through millenniums of heathenism, served up in beautiful language for Christians, again to cause those who know God to become vain in their imaginations and to plunge into old-time darkness while still talking and speculating concerning the revelation of God, and professing larger and higher views of him.

One Unitarian expositor of the new theology says:—

We do not deny that Jesus was a son of God, and thus divine. . . . Wherever we see goodness, we see the face of God. Thus the narrow and exclusive idea of Jesus' deity is outgrown. . . . Every noble biography. . . . makes us believe in the deity of manhood. . . . Religion is wherever God is. But God is wherever man is. God is in the face and at the heart of man.

Thus the new teaching, like the old, deifies self. In the ancient heathen tradition, the shrine of the goddess at Sais bore the inscription, "No mortal hath yet uncovered my veil." One daring worshiper at last determined that the deed should be done. He succeeded,—

. . . "he lifted the veil of the goddess at Sais, But what did he see?—He saw, wonder of wonders, himself!"

Pantheistic philosophy, and that is the philosophy of all heathenism, is self-worship. Professing to be wisdom, it is but foolishness. Human reason becomes unbalanced with vanity, topples over, and we see puny man trying to take the place of God. The theory flatters men to-day, as of old, with the idea that greatness and divinity lie within, and the powers within are to be awakened and developed. Men are to become christs and saviors.

"Ye shall not surely die," said the serpent. "Ye shall be as gods." However variously the new philosophy may speak of death, the logic of the system abolishes it. Dr. Stockwell, who frankly avows the pantheistic nature of the modern view of religion, sums it up as follows:—

We see ourselves amid a measureless, infinite ocean of throbbing, pulsating, thrilling, vital energy. . . . As we look

out into the ether (space), we see God. . . . This view leaves no room whatever, in the whole universe, for death or dead matter. Death is dead. It is illusion. There is absolutely nothing but life anywhere. We can not escape it if we would. The only question for us to decide is as to the form of life we shall have.

Just so Hindu philosophy argued thousands of years ago. The same mysticism was abroad in early Christian times. Now old controversies are being revived, and new and old are commingling. The most subtle errors of ancient heathenism are reappearing. Behind it all is one great deceiver, shaping the philosophy to meet all minds, even to deceive if possible the very elect. And through it all runs the thread of self-exaltation. Christian Science is but one form of this religion of human nature; but on the title-page of their text-book is a message which may well stand for the universal philosophy of rebellion and self-exaltation:—

"I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I itself, I."

Just the opposite is the burden of the advent message, "Fear God, and give glory to him." The issue is joined. The last phases of error are sweeping over the world, leavening Christendom with the spiritualistic and pantheistic ideas that have made heathenism what we find it to-day. To meet Satan's last move God has developed the third angel's message, and has committed that message to the Seventh-day Adventist people. Let us hold to it, and publish it in all the earth.

W. A. S.

Some New Testimony in Favor of Sunday

THE *Sunday School Times* of March 24 devotes considerable space to the narration of personal experiences furnished by a number of its readers, in proof that Sunday-keeping is according to the will of God. In answer to the question raised by one reader of the *Times*, whether haying on Sunday is to be considered a work of necessity, a number of other readers furnish indubitable proof (?) to the contrary by a citation of personal experiences coming under their cognizance.

One mentions the case of a Scotch Covenanter living near the Connecticut River. There was a fall flood which raised the river out of its banks. "The corn was cut and 'stacked,' but not husked, and farmers day by day moved it back to higher ground until Sunday morning." Then the Covenanter stopped work and went to church, while the others kept at work, as the river con-

tinued to rise. It rose higher and higher, and Sunday night swept all the corn away. But lo! a day or two later, when the flood subsided, the Covenanter found his field covered with corn which had in some way drifted on to it, so that he harvested a good crop!

An Ohio pastor narrates that at one time "when a boy on my father's farm, just as the wheat of a neighborhood had been put in shock, it set in to rain, and rained for about a week continuously every day. The shocks were thoroughly saturated with rain. On Sunday following this week of rain the sun shone out bright, and many of our neighbors with their teams worked all day hauling and ricking their grain. Some did not touch theirs until Monday, which was also bright, as were all the following days of the week. When thrashing time came, those who hauled in their grain on the sabbath day found that it had all molded and spoiled in the stacks, because of having been put up in a damp and wet condition. Those who waited until Monday brought settled weather, opened up the shocks and leisurely stacked and thrashed in due time a fair quality of wheat."

Another cites the following evidence on the subject, which was brought out at a court trial in Kentucky some years ago: A farmer was on trial for breaking the "sabbath," in having cut his grain on Sunday. The farmer testified that his wheat had become so "straw-fallen" that he believed if he waited longer, he would be unable to save it. He cut about half of it, when he was obliged to stop on account of a heavy fall of rain. "The judge inquired if he cut the remainder. 'Yes,' he replied, 'but not until the Tuesday following, on account of rain.' 'So you saved all your crop after all [inquired the judge]?' 'No,' said the farmer; 'I saved all I cut on Tuesday, but lost all I cut on Sunday.'" This is a *verbatim* report of the testimony given, showing it to be absolutely correct.

Another instance is furnished by some one in California. He says: "My father, though not an active Christian, would not make hay on Sunday. One year the season was very wet. We cut some grass Monday morning, and in the afternoon it came on to rain, and rained practically all the week. Late Saturday afternoon it cleared, and in the evening we went into the field and opened up the grass, and let it lie that way all day Sunday. Our neighbor across the way worked all day Sunday, and got in all his hay." The sequel was that those who had waited until Monday had a chance to sell their damaged hay at a fair price, while the man who worked on Sunday had to take out again all the hay he had put in on that day and work

it over, because he had put it into the barn when damp.

Still another instance is furnished by a reader living in New Hampshire. It happened when he was a boy. His father had a load of wheat out in the field Sunday morning, and as it looked like rain, he yoked his oxen and went out with his cart to get the wheat. The oxen were young and not well trained, so his wife went with him, taking with her her baby girl. The baby was rolled in a blanket and laid on the grass. Pretty soon the oxen became excited and ran across the field toward the baby, but when one wheel of the cart was on the blanket, and another forward step would have been fatal to the infant, they stopped, and the latter was rescued. The writer adds: "Father never tried working on Sunday after that experience."

We might raise the query whether it is not quite possible that wheat or hay which is put into the barn when damp would spoil just the same if it was put in on any other day than Sunday; or whether an equal or even greater number of instances might not be cited where Sunday work was done on the farm with no attending loss. But we will let this evidence in behalf of Sunday stand for all it is worth, and will even add further evidence of the same kind. There are other occurrences which belong with these, cited and vouched for by witnesses in behalf of Sunday in earlier times. Some of these were of a miraculous nature. "Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, 'to his exceeding great pain and shame.'" — "*Great Controversy*," page 575.

About the close of the twelfth century a zealous advocate of Sunday came to England, bringing with him a roll which had been received direct from heaven, containing the strongest command for Sunday observance. It forbade labor between three o'clock on Saturday afternoon and Monday morning. To confirm its authenticity, persons who labored beyond this designated hour on Saturday were stricken with paralysis (so it was stated). "A miller who attempted [on Sunday] to grind his corn, saw, instead of flour, a torrent of blood come forth, and the mill wheel stood still, notwithstanding the strong rush of water. A woman who placed dough in the oven [on Sunday], found it raw when taken out, though the oven was very hot. Another who had dough prepared for baking at the ninth hour, but determined to set it aside till Monday, found, the next day,

that it had been made into loaves and baked by divine power. A man who baked bread after the ninth hour [three o'clock] on Saturday, found, when he broke it the next morning, that blood started therefrom." — *Id.*, page 576.

We do not think the Sunday sabbath cause is strengthened by any evidence of this character, though it is undoubtedly the best that can be furnished in support of that institution. The Bible rule is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Not all the wonderful occurrences in the world can overthrow the evidence of the law and the testimony of Jehovah. Judged by this evidence, the Sunday sabbath is found to rest upon a false foundation. The law and the testimony plainly declare that not the first day, but the seventh day, is the Sabbath. L. A. S.

A Statement of Facts Concerning Our Present Situation—No. 9

It should be understood by all that the counsel that came to us at the 1901 General Conference to reorganize was not a call to *disorganize*. Nor was it a call to abandon the essential principles and general plan of organization adopted by the pioneers of this cause. We accept the assurance that has been given us through the spirit of prophecy, that the Lord led and guided the men who were called to form the plans of organization for this world-wide movement which we are carrying forward.

Instead of being counseled to abandon any of the principles or essential features of our original plan of organization, we were instructed to adjust and develop the details of this plan in harmony with the growth and development of our cause. This is a most important consideration at this time. It is one that should be very clearly understood by our people. Did the instruction given through the spirit of prophecy at the 1901 General Conference set aside any of the essential features of our original plan of organization? or did that counsel point out the errors into which we had fallen, and call us back to the original plan?

And further, what response did the General Conference make to the instruction given? Did it carry out the suggestions? and is it still doing so, or has it repudiated the work of reform and reorganization entered upon at that time?

All this can easily be determined by a little study of the instruction given by the spirit of prophecy, and the changes made by the General Conference at the time, and by its history since. The information required on these points can be obtained in the issues of the General Conference *Bulletin* of 1901 and 1903,

and the report of the session for 1905. At the risk of going over a little ground already covered, I shall here give a brief, but complete summary of the counsel given to the General Conference, and the changes made in response thereto:—

1. "What we want now is a reorganization."

2. "We want to begin at the foundation, and to build upon a different principle."

3. "This work must be carried on in a very different manner to what it has been in the past years."

4. "God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly retarded by the efforts to control it in every line."

5. "There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done."

6. "Greater strength must be brought into the managing force of the conference."

7. "Men who are standing at the head of our various institutions, of the educational interests, and of the conferences in different localities and in different States," are to "stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out."

8. "When we first met in conference, it was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus."

9. "This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every conference is to touch every other conference, and be in harmony with every other conference."

10. "New conferences must be formed. It was in the order of God that the union conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us; it is to bind us together."

Any one who will take the pains to read the addresses given by Sister White as recorded in the General Conference *Bulletin* of 1901, will see that the quotations given above cover the whole range of suggestions made concerning reorganization. And from a careful study of these quotations any one will readily see what the wrongs were, and the course to be taken to correct them. There were too few men connected with the administrative affairs of the cause. This resulted in centralizing responsibility, control, and management in a narrower

circle than was demanded for the rapid, strong, and efficient development of the work throughout the world. And this naturally forced the few in charge of affairs to assume authority which is called kingly. The remedy pointed out was to bring greater strength—more men of experience and talent—into the management of the work. And this was to be done by organizing more conferences, especially union conferences, throughout the world, thus distributing the responsibilities centered in a few at headquarters. The placing of responsibilities and interests in local fields upon those located where the work is to be done will lessen the tendency for a few to assume undue authority.

This is the reorganization called for at the 1901 conference. Of course with all this we do not overlook the personal, heart-work required to make the best of plans efficient. Now we may ask, Did the General Conference reorganize in harmony with these suggestions? And has it adhered to the changes made? The following facts will answer:—

1. Before that conference closed the General Conference Committee was increased from twelve to twenty-five. It has since been increased to thirty-two. The members now represent the field in all parts of the world, and all the leading departments of our work. The chairmen of the Sabbath-school, Educational, Medical, Religious Liberty, Publishing, and Foreign Departments are members of the general committee.

2. Before the close of that conference steps were taken to organize five union conferences in the United States and two in Europe, increasing the number from one to eight. Six more have been added since, making the present number fourteen. These conferences are located in the States, Canada, Great Britain, Europe, South Africa, and Australasia. And by this time it is more than likely that the South American Union has been organized, making fifteen. These new conferences have added about one hundred and forty persons to the administrative staff of this cause.

3. Since the conference of 1901, thirty-three local conferences and thirty local mission boards have been organized in all lands. These have added some three hundred and fifty persons to our managing force.

4. Besides these regular organizations there are the department committees in charge of the leading phases of the work. The Sabbath-school has ten members; the Educational twenty-two; the Medical twenty-two; the Publishing twenty-one; the Religious Liberty ten; and the Foreign seven.

Thus there have been new conferences and department and mission boards or-

ganized, and the managing force has been strengthened by the addition of over five hundred of the most experienced and capable persons that could be selected.

5. In addition to this five colleges have been added to the twelve then operating; twenty-eight academies and intermediate schools have been started, and thirty-six sanitariums and treatment establishments have been opened. These institutions have added many more to the administrative staff of this denomination.

6. In addition to this work of organizing, the natural work of distribution has followed. All the institutions formerly held by the General Conference have been transferred to the union conferences in which they are located. And all the details of administration that can be pressed back upon union and local conferences and mission boards are distributed.

It is very doubtful whether any delegate at the 1901 conference had any true conception, at the time, of the marvelous changes that were to follow the simple steps then taken in harmony with the counsel given. These changes have given new life and strength to our organized work in all lands. We have proved that the distribution of administrative responsibilities and the ownership and management of institutions does not mean disorganization. We have proved that all these changes do not "cut ourselves apart from one another" and make us separate, independent atoms. On the contrary, it unifies and binds together. This is the testimony borne by scores of men bearing official responsibilities in all parts of our great field.

While I have endeavored in these articles to point out the chief causes of the trouble that has existed among us for years, I have been glad to be able to tell of a way that leads to unity and strength. The General Conference found that way and entered it in 1901. It has been a good way, and it is growing better all the time. Nothing can overthrow this cause. Nothing can stop the onward, triumphant progress it is making everywhere. To our Lord be all the praise.

A. G. DANIELLS.

In view of the present tendencies in religious teaching there is much significance in the following explanation of the essential principle of Hinduism:—

According to higher Hinduism, salvation comes not by righteousness, but by knowledge; not by the casting out of sin, but by emerging out of ignorance. The root of all evil is not a discordant and unsubmitive will, but a darkened understanding. The remedy, therefore, is not moral, but metaphysical.

How much real difference is there between Hinduism and the evolutionary conception of Christianity?

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.

Awake!

CHURCH of the living God, awake!
Arise, go forth at his command;
Behold the bonds of darkness break;
The morning is at hand.

Then shall thy beauty win the earth,
And alien hearts shall mercy crave,
When those who name the Name go forth
To witness and to save.

Go forth in the eternal strength;
One soul redeemed shall outweigh
All wealth and pomp and fame at
length—
Go work for God to-day!

His love would bid thee sloth forsake;
Thy love shall bid his kingdom come:
Church of the living God, awake,
And bring lost sinners home!

—Christian.

The Word Made Flesh*

MRS. E. G. WHITE

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also

himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid

siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ.

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily, verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

God and Christ knew from the begin-

* Reprinted by request, from *The Signs of the Times* of April 26, 1899.

ning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem.

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that to-day the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Allelujah, for the Lord God omnipotent reigneth."

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him.

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

The Spirit of Prophecy in the Church

D. H. KRESS, M. D.

RIGHTEOUSNESS is right doing. No man can be righteous who is not a right doer.

In the past God's people have been reprov'd for wrong-doing by prophets sent from God, but in many instances they refused the message and messenger, claiming to be right, or righteous, and not in need of the warning or correction.

Jeremiah was cast into a dungeon because he dared to tell the king of Israel that his ways were not right. John was beheaded for the same reason.

Many are led astray by trusting to impressions. This is never a safe course. A self-satisfied spirit is no surety or evidence of being right. How, then, may we know whether we are right or wrong? There need be no uncertainty about this: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If our impressions or actions are not in harmony with both the law and the testimony of God's Spirit, we may rest assured that they are wrong and not to be relied upon; for the righteousness of God is "witnessed by the law and the prophets." Rom. 3: 21. If our course is right, the law will witness to it, and so will the spirit of prophecy.

Anciently, when the people did evil before the Lord and forsook the law unconsciously, thinking they were doing right and keeping the law, the record says: Thou "testifiedst against them, that thou mightest bring them again unto thy law." Neh. 9: 29. This reveals both the object and the need of the spirit of prophecy in the church, "that thou mightest bring them again unto thy law." The law could not witness that they were right until they believed the prophets.

The remnant which keep the commandments of God have the testimony of Jesus Christ to witness to God's righteousness. Without the testimony of Jesus Christ there is danger of deception, danger of mistaking our own righteousness for God's righteousness, and being satisfied with it. Man may claim to be right, but if the righteousness which he claims is not witnessed by the law and by God's Spirit in his prophets, it is not God's righteousness; it can be nothing more than self-righteousness.

The children of Israel claimed to keep God's law, they claimed to be righteous; but when they were corrected, instead of acknowledging that they were wrong, they went about justifying their course or establishing their own righteousness, and stoned the prophets because they would not witness to it.

God still, as anciently, corrects his people by his Spirit in his prophet. To all who will take heed and refuse to trust in their impressions, or their own righteousness, and will do according to all God commands, it will be said, as it was to Noah, "Thee have I seen righteous." The Lord, through his law and the spirit of prophecy, will witness to his own righteousness still. When in possession of it, there can be no condemnation. We know we are righteous, not because we feel righteous, but because God pronounces our course righteous. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

Wahroonga, N. S. W.

God's Strong Reasons

S. N. HASKELL

ALMOST every man has some strong personality. There are reasons for this. Such a thing does not come by chance. These strong personalities fit men and women for some specific work. It may be a good work, or it may be a bad work. God takes an account of this in the judgment. He says, "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Ps. 87: 46.

The early influences of a man's life, and even those before his birth, have much to do in making these strong characteristics. All this God recognizes, and when a religious reform is to be brought about, he has even sent his angel to instruct mothers how to feed and how to train their children. Judges 13; Luke 1: 11-17. Because of this no man can take glory to himself. Sometimes God has used wicked men to do a great work for him. Cyrus, the Persian king, furnishes a striking example of this. Yet Cyrus never knew the Lord. Isa. 45: 1-5.

A knowledge of these circumstances and conditions that reveals, before they are born, what these men will do is God's strong reason why men should believe in him. He challenges all false gods and unbelief of every kind upon this point. "Produce your cause, saith the Lord; bring forth your strong reasons," saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa. 41: 21-26.

This knowledge of future results, from present conditions and their relation to the future, is a divine characteristic of the Creator of the heavens and the earth. None can reveal this but he who knows the past, the present, and the future. It is One who can control circumstances that shapes character, that will fit men for a certain work when they seek him. Such a Being can give warnings through his prophets. His prophets are his mouthpiece. 2 Chron. 36: 12. It is not in man of himself, but it is the gift that God has placed in his church, for the benefit of his people. "Where there is no vision, the people perish." Prov. 29: 18. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6. God's people are destroyed for lack of knowledge; and because they reject knowledge, he will reject them. Hosea 4: 6. "Believe his prophets, so shall ye prosper." 2 Chron. 20: 20.

Since the beginning of the world, when the voice of his prophets is not heard, confusion, waste, and desolation follow. Lam. 2:9. We never would have had the book of Lamentations if the people had heeded the words of the prophets. The Bible would never have been written if there had been no prophets.

San Bernardino, Cal.

"Say Ye Not, A Confederacy"

JOHN M. HOPKINS

"FOR the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:11-13.

It is very evident from the following portions of this eighth chapter of Isaiah, that it was not limited in its application to the Hebrew nation. Verse 16 reads, "Bind up the testimony, seal the law among my disciples." Evidently this applies when the seal of the law of God, the Sabbath of the fourth commandment, is being placed upon the hearts of his remnant people. See Eze. 20:12, 20; Rev. 7:1-3; 13:11-18; 14:6-12. (As the Sabbath of the fourth commandment is the sign of God's creative power, the seal of his law as Maker and Ruler of heaven and earth, so Sunday, primarily dedicated to the worship of the sun,—hence called *Sunday*,—and later incorporated into the rites and ceremonies of the Catholic Church, and in the third and fourth centuries and onward, enforced by civil law, is the mark of the papacy; it is the sign, or seal, of that law-changing power. Dan. 7:25.)

Hence we understand that the texts quoted above from Isaiah 8 have a special application at the time when the threefold message of Revelation 14 is being given to the world. "Bind up the testimony, seal the law among my disciples," means, we think, applying the seal of God's law, the Sabbath truth, to the disciples of Christ, instead of, and in opposition to, the seal, or sign, of the beast and his image—Sunday.

But what bearing has the heading of this article upon this Sabbath question? some may question. Just this: for many years the Lord of the Sabbath has been calling the attention of the world to the claims of his holy day. This is the burden of the third angel's message of Revelation 14. The unchanged law (unchanged by the Lord), the perpetuity of the Sabbath, is admitted by many, and indeed by the best and ablest theological teachers of Christendom. Notwithstanding this, the great body of Protestant churches, and the Catholics also, tenaciously cling to Sunday. Having, however, no divine authority to advance in its support, it being obnoxious and hateful to God as a usurper and the supplanter of his holy day, behold! the

great body of churches are now uniting in great "federations" for the purpose of concerted action, not, it is true, at present in the interest of Sunday observance only, but for other supposed needed reforms. But the principal thing, the great outcome of all this unity of churches the world over, will be Sunday legislation. Indeed, this is most apparent from the following: "An inter-church conference on federation was held in the city of Baltimore under the auspices of the local ministerial union, on Tuesday, January 30, at the Eutaw Place Baptist church. . . . The presiding officer, W. H. Dunbar, D. D., president of the ministerial union, said, in answer to the question, Why this gathering of the representatives of the church of Jesus Christ to-day? . . . 'We are gathered to concentrate our powers to unify the influence of the church in molding public sentiment and creating the demand for more effectual legislation.'"

Now when we take into consideration the fact that for many years the chief aim of the National Reform Association, having its headquarters in our national capital, aided by other powerful organizations, as the W. C. T. U., the Y. P. S. C. E., and many others, backed up by this great body of churches—when we see them constantly appealing to our State and national lawmaking powers for more stringent Sunday laws; when we hear them plainly, positively affirm this as being their object, we are forced to believe it.

Strange it may seem to many, strange it is in fact, that professed Protestants, intelligent men and women, with the dark, awful history of the past before them,—the history of the terrible result to both church and state of the union of church and state,—should desire and labor with untiring zeal to bring about a like condition in this country.

While Sunday legislation will be the chief aim, there will, doubtless, be other matters of religious belief acted upon by legislative bodies, and the inevitable result will be persecution, imprisonment, confiscation of property, fines for disobeying the civil law rather than disobey God, or shameful sacrifice of principle, and hypocrisy on the part of many.

The writer once heard a noted Congregational minister, Rev. W. J. Brown, say in a public address: "It is the duty of the legislature to interpret and enforce the law of God." It is shocking that any Protestant minister should make such a statement. Let us analyze that statement by a few interrogations:—

First, can any State legislature, composed as they mainly are of unchristian men, often many of them very sinful men, interpret the law of God? Let God answer: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Second, were they to attempt it, what would be the result? While not professing anything themselves, nearly all men in civilized countries have had some

religious ideas or doctrines impressed upon the mind in early life, and when brought to action would very naturally contend for their particular beliefs. This would inevitably throw the whole legislative body into contention and disorder. In the end, the majority would rule, the minority would have to submit. Persecution would surely follow the enforcement of their decision enacted into law. Imagine this in Minnesota. Then step over the line into Iowa, Wisconsin, or Dakota, in each of which there would most likely be a different view on many points enacted in their legislative halls. Upon crossing the boundary lines of each State, one would be compelled to change his creed to be in accord with the usages of another State. This, of course, would necessitate a final tribunal to decide upon the several differences of opinion. And who, pray, would be the head of this tribunal?—The pope, of course! And I want to say to you overzealous, misguided confederacy people that that is just the logical outcome of your whole federation movement; you are driving the whole Christian world into the lap of Rome.

Now, for the sake of righteousness; for the sake of the precious cause of Christ, whom many of you honestly, sincerely love; for the sake of peace and liberty in every land; for the sake of all you hold dear, spiritually, intellectually, socially, politically, call a halt to your misguided efforts.

Third, were the several legislative bodies of the world to undertake to interpret and enforce the law of God, those who accepted their decision would accept the state instead of God, they would exalt Caesar and dethrone Christ from their hearts. Then shall the state be allowed to dictate in matters of religion?—Never! Should this federation enterprise succeed, God only knows the awful consequences that may result from it.

Seventh-day Adventists are not working to protect themselves. They are working for principle, for humanity. They are not the only ones who will suffer in consequence of this unwise, wicked measure. It will throw the whole world, religious and civil, into the most horrible whirlpool of confusion, disorder, strife, cruelty, and oppression that the world has ever known. The seeking of legislation by the religious bodies of the world is a shameful confession on their part that they have lost the power of God from among them. Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. State law can never make a man a "new creature in Christ Jesus." How much better, how infinitely better, would it be for Christians to put away their sins, their idols, their worldliness, and turn to the Lord instead of to the state, seek power from on high to convert lost sinners to Christ, accept God's message of mercy, of warning, fall into line with the plans and workings of God!

Villard, Minn.



Father and Son

"I MUST look to the sheep of the field,
See that the cattle are fed and warm;
So, Jack, tell your mother to wrap you
well,

You may go with me over the farm.
Though the snow is deep and the
weather cold,
You're not a baby—you're six years
old."

Two feet of snow on the hillside lay,
But the sky was blue as June,
And father and son came laughing home
When dinner was ready at noon—
Knocking the snow from their weary
feet,
Rosy and hungry, and ready to eat.

"The snow was so deep," the farmer
said,

"That I feared I would scarcely get
through."

The mother turned with a pleasant
smile—

"Then what could a little boy do?"
"I trod in my father's steps," said Jack;
"Wherever he went, I kept his track."

The mother looked in the father's face,
And a solemn thought was there;
The words had gone like a lightning-
flash

To the seat of a noble care;
"If he treads in my steps, then, day by
day,
How carefully I must choose my way!

"For the child will do as the father does,
And the track that I leave behind,
It will be firm, and clear, and straight,
The feet of my son will find;
He will tread in his father's steps, and
say:
'I'm right, for this is my father's way.'"

O fathers, treading life's hard road,
Be sure of the steps you take;
Then the sons you love, when gray-
haired men,

Will tread in them still for your sake;
When gray-haired men, their sons will
say,

"We tread in our fathers' steps to-day."

—Plank and Platform.

How to Make Children Lovely

THERE is just one way; that is, to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and, reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her; to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious

womanhood. As a rose opens to the sunshine, so the child heart opened in the warmth of the constant affection I showered upon her; her peevishness passed away, her face grew beautiful; and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it, not character, nor morality, nor virtue, can be brought to perfection.
—Presbyterian Banner.

John Wesley's Quarrel

JOHN WESLEY once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.
"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford, grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"You won't?"

"No, sir."

"In that case," said Wesley, gently, "I must ask yours."

It was not the ending Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.

Life is too short and friends are too precious to justify one in cherishing anger or resentment. Even if the wrong appears to us to be wholly on the other side, something may be conceded for love's sake.

Worship of God is so joined to love toward men that the forgiving man is sure to be the forgiven man.—Selected.

Look Out for the Boys

GET the boys to sign the total abstinence pledge. The saloon can no more run without boys and girls than a saw-mill can run without logs. Its life depends upon the boys. It may be your boys, if you have any. How are you going to secure your boys against its

allurements? Many boys just as good and just as well reared as yours, have fallen victims to its enticements. There is but one sure means of protecting the boy, and that is to abolish the saloon. Will you help to do it? The saloon-keepers says:—

"We must have more boys, at least twelve each hour,

We must win by cunning devices.
To gather the brightest of youth's flower
From the garden of home, its peaceful
bower,

We must use every art that entices."

Two hundred and fifty thousand saloon-keepers are after your boy, and their wine rooms are open to your girl. For every drunkard that drops down, a boy starts in to fill the gap. Whose boy will come next?

Saloon kindergartens have been discovered in some of our large cities. They are rooms back of the saloons, fitted up with small furniture, toys, and picture-books, such as would delight children. Here wine is served in tiny glasses at the hands of some little boy or girl who receives a small recompense for services.

In one year nearly four thousand children under ten years of age were picked up on the streets of New York as common drunkards, and their acts made a matter of police record. In one hour in New York, recently, one hundred and twenty children entered one saloon.—Selected.

Open the Doors

ONE of the most striking and fruitful of modern discoveries in medicine is the restorative power of fresh air; and the out-of-door cure is now widely adopted for a great variety of diseases. What medicine can not do fresh air does with rapid and astonishing effectiveness. This is another step, not in the direction of the discovery of remedies, but of a rational and normal way of life; it is as a preventive of disease even more than as a healing agent that out-of-door living assumes increasing importance in the experience of men. There is no doubt that the scourge of tuberculosis, which is a plague far more destructive than cholera or yellow fever, and nervous troubles of all kinds which sap the vitality, pervert the judgment, and blur the joy of life for multitudes of men and women, have their source or occasion chiefly in living too much indoors, and breathing the vitiated air of close, overheated rooms. Simply to throw the windows open is to invite health to come in, and to go out of doors and live is to take health by the hand. "Give me health and a day," said Emerson, "and I will make the pomp of emperors ridiculous."

Dr. Johnson once declared that a sick man is a rascal. The world has been well served by sick men, and their fortitude, resolution, and mastery of pain have written some of the most inspiring chapters in the history of human achievement. There is no doubt, on the other hand, that much of the crime in

the world is due to disease; that half the misery has its root in physical infirmities; and that to the same cause is due a vast number of harsh judgments, false and depressing views of life, misconceptions of motives, and morbid wretchedness. Health is not a luxury; it is a duty. He who lives with reckless disregard of the conditions essential to health invites disease, and may, in the end, incur the guilt of suicide. Parting company with nature in overeagerness to make a fortune or a reputation involves not only the loss of one of the great resources of life, but a diminution of the vital energy, and, in many cases, the premature ending of life itself.

If living out of doors is essential to physical health, it is even more essential to moral health. A vast amount of the moral illness in the world is caused by too much indoor life; by keeping too much within ourselves, walking endlessly around the little circle of our own experience, questioning our own motives, trying to settle the problems of the universe from our own individual standpoint, and treating our personal conditions as if they were the general conditions under which all men live. These and a thousand other forms the disease of egoism takes on, and disqualifies men and women not only from exercising sound judgment and seeing things as they are, but from winning contentment, happiness, and sanity. The man who is perplexed by questions about his own fitness to discharge a duty or perform a task can not solve it by thinking about it; let him set his hand to the work, put his strength in it, and he will soon discover whether he has blundered or not. And a multitude of people who are allowing their thoughts to brood continuously over their own misfortunes would find a great lifting of the weight if they would get out of themselves. The quickest and most effective way of helping one's self is to help somebody else. When the invisible house in which every man lives begins to darken, open the windows, set the doors wide, and escape at once into the great world. The remedy for egoism is a greater interest in the affairs, fortunes, and happiness of some one else. The world is full of opportunities for getting out of doors and escaping from the prison-house of our own experience; to take the sting out of your personal misfortunes, share the misfortunes of others.—*The Outlook*.

Do Children Sleep Enough?

AN English hygienist holds that in certain boys' schools the masters fail to realize that boys need longer hours of sleep to recuperate from mental fatigue.

"It has been gravely maintained that 'mental' action is something different from, and even distinguishable from, 'bodily' action; and it has been more than suggested that the energetic performance of the latter will in some way afford relief from fatigue incidental to the former. . . .

"The brain, like other structures of

the body, is susceptible of exhaustion from overwork, and requires constant renewal of its energies by the action of sleep and food. In relation to these requirements, it is not possible to distinguish the divisions of the nervous system which governs muscular from those which govern intellectual effort; and to maintain, as is apparently maintained by many schoolmasters, that bodily exercise is itself recuperative after 'mental' effort, so that a boy who has been exhausted by study can be restored to his pristine 'mental' vigor by a paper chase or by compulsory running, or by any other form of severe and sustained 'bodily' exertion, seems to us to be the very extremity of physiological ignorance and of practical unwisdom. It is like lighting a candle at its lower end to make amends for its consumption at the top.

"The real question is simply whether the sum total of the boy's efforts, cerebral and muscular, are or are not in excess of his power to repair damages as fast as they are occasioned, and, at the same time, to provide for the proper growth of his muscles and for the proper development of his brain-cells. For the fulfilment of these essential steps toward the maturation of his powers, whether muscular or intellectual, a sufficiency of sleep is one of nature's conditions; and the inquiry whether the amount of sleep actually obtained, in any given case, is sufficient for the wants of the individual, is one for the physician or for the physiologist, and not at all for the members of the teaching profession. We have known more than one instance in which a boy, distinguished at his school, has employed the early days of his holidays chiefly in making up the arrears of sleep which had become due to him during the term, and in which the only opportunities of doing so had stood between him and complete breakdown. The time has come for schoolmasters to recognize that we know nothing about 'mind,' and that 'brain' is in no way an exception to other bodily organs."—*The Hospital*.

Exploring the Upper Regions of the Sky

A STRING of six kites sent up from the German Aeronautical Observatory at Lindenberg recently attained an elevation of twenty-one thousand and ninety-six feet, or almost exactly four miles. This is the highest elevation yet reached by kite flying, and it illustrates remarkable progress during the last two or three years in this method of investigating the conditions in the upper air.

Three years ago a height of from two to two and one-half miles seemed to be the limit of attainment for kite flying, but there has been steady improvement in the forms of kites and the methods of handling them. The present achievement is all the more noteworthy because it was made on land, where the kites were influenced only by the natural winds. Judging from the work of last summer

at sea, the prospect is that still higher kite ascensions will be made this season over the Atlantic, where vessels may steam against the direction of the upper air currents and force the kites to still higher altitudes.

The temperature and wind velocity records of this ascension were very interesting. The thermometer registered at the surface forty and eight-tenths degrees Fahrenheit, but it dropped at the highest point attained to minus thirteen degrees. The wind rate in the lower stratum of the air was eighteen miles an hour, but a fair gale was blowing aloft, where a velocity of fifty-six miles an hour was recorded.

Much higher altitudes are made by the little rubber balloons that the Germans and French are making for high air exploration. One of the balloons sent up at St. Louis last year, under the direction of Mr. Rotch, the director of the Blue Hills Observatory, recorded a height of forty-eight thousand seven hundred feet, with a temperature at that elevation of minus one hundred and eleven degrees. The lowest temperature ever recorded at the surface of the earth was about minus ninety degrees near the Siberian pole of greatest cold. When the dog-days come again, we may derive such comfort as is possible from the thought that only a few miles away a degree of cold is reigning that surpasses anything known in the polar regions.

A difficulty with the balloons is that they are likely to drift far away from the starting-point, and may never be recovered. One of the St. Louis balloons was found two hundred and eighty-five miles from the place of ascent; but an ingenious invention was tested over the Mediterranean and the Atlantic last summer which promises greatly to increase the efficiency of these appliances.

Two balloons are connected by a light cord about one hundred and fifty feet long. After reaching a great height, one of the balloons, which had been more heavily inflated than the other, bursts on account of the greater expansion of its gas. When the wreck reaches the surface, the other balloon is still one hundred and fifty feet in the air, preserving the records and serving as a guide to the place of descent.

Thus the means of exploring the upper air are constantly improving, and the work will be carried on this year with more enthusiasm and energy than ever. Clouds indicate air movements only in the lower strata of the atmosphere, and we knew very little of what is going on above them until high kite flying was introduced. Meteorological science has been considerably advanced by this new phase of exploration. The fact need only be mentioned here that the great result of Mr. Rotch's expedition to the tropical Atlantic, north of the equator, last summer was the indubitable proof it secured that above the northeast trade wind a counter current (or, in other words, an anti-trade wind) is a persistent phenomenon of those regions.—*N. Y. Sun*.

THE WORLD-WIDE FIELD

Religious Influences in Japan—2

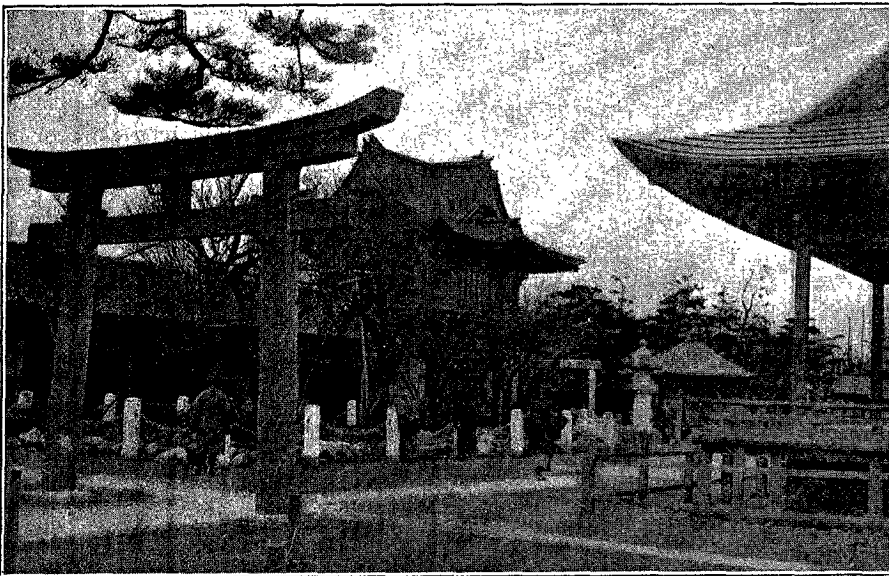
MARIA L. EDWARDS, M. D.

THE people of Japan to-day are, with small exception, adherents of three systems—Shintoism, Buddhism, and Confucianism—with no distinct demarcation between the three in the minds of the common people. Many worship deities, and observe rites, without knowing or caring whether they are of the Buddhist or Shinto kind. So far as the differences between Shintoism, Buddhism, and Confucianism are recognized however, Shintoism is the cult for the living, Buddhism is for the dead, and Confucianism is the moral code. For worldly prosperity, people pray to Shinto household gods, or at Shinto shrines; for things pertaining to the dead, or for prospect of death and the

frame of mind, or how great his needs, and then mumbles his petition.

If it is a Buddhist temple, the gate is different, and after the cash offering, the worshiper attracts the attention of the gods by clapping his hands twice—never three times, as that would be very improper.

When we contemplate the immense amount of money that must have been consumed in the erection of all these temples,—for there are many, many of them, and some are most elaborately carved, and covered with gold,—it is no wonder that the majority of the people must live in what seems to us like poverty. The plainest and simplest temple, compared with the common house of the people, is very elaborate and beautiful, and it is almost invariably surrounded by grounds which are more



SHINTO GATE, AUSAUKSA PARK, TOKYO

future life, they pray to the Buddhist idols, or go to the Buddhist temples; for moral guidance they study the literature of Confucianism, since neither Shintoism nor Buddhism has for the Japanese people any moral import.

The two classes of temples are to-day everywhere seen. In Tokyo you will not cover a distance represented by two or three blocks, without passing some temple, with its beautiful and neatly kept grounds. If it is a Shinto temple, there is always over the path in front a peculiar square, high gate, and as the worshiper steps up in front of the shrine to worship, he throws his money into a large receptacle, covered by grating, and then pulls a rope, which hangs within easy reach of the worshiper. This rings a coarse bell above him, that is supposed to attract the attention of the gods. The individual then bows, or prostrates himself, according to how devotional his

or less extensive, while the homes of the common people are rarely surrounded by any ground.

The "medicine god," usually at the right of the central shrine, is found in all the temples that I visited, and is so well patronized that often the features, and many times its members, have been worn away by the hands of the supplicant. The hand is rubbed over the god, and then immediately applied to the corresponding sick member, for relief from suffering, or, as seemed apparent by the acts of some, as a sort of security against future ills. One poor, ignorant mother that I chanced to observe, came up to the god, leading two children, and carrying one. She rubbed her hand over the god, and then over each of the little tots in turn, and also over herself, and then moved on, well satisfied with what she had done for her family.

In almost every house, if we do not find the complete seven gods of the household, part Shinto and part Buddhist, we are sure to find the two—the god of wealth, seated on two sacks of rice, and the god of pleasure, with his happy, jovial expression of the face.

Not all the people by any means go to the temples to worship, or pay much regard to the household gods; but at times of death, unless the person is a Christian, the priest, who controls the cemetery rites, must be called to dispel the evil spirits, which are supposed to congregate about a corpse, conduct the funeral ceremonies, conduct the spirit through the realm of shades; and, lastly, prayers for the dead must be said by the priest. For several successive days he comes to the house to burn more incense and say more prayers, and after that he comes once a week, for a year. At that time the deceased is supposed to have entered paradise, and become a Buddha. Now he must be honored as a deity, and the priest offers him food, and gives him news of the home whence he departed. The relatives must also have a part in the service for the dead. They must make visits to the temple where the ashes are buried, on the monthly recurrence of his death-day, for a year, to bring food and flowers, and to pray that he may truly be brought into paradise, and that the dead may keep in peace and prosperity the home from which he departed. These acts and ceremonies for the dead are probably more universally carried out than any other of the Buddhist requirements. So, although nearly the whole population is Buddhist, it is in large part only in name.

The people of the country to-day may be divided into three classes, on the question of their relation to the faith: First class, those who are independent or skeptical. They have nothing further to do with Buddhism than to have their dead buried, and, perhaps, prayed for, by the priest. A large portion of those crowding the government classes and two imperial universities, or who have gone forth from them, are of this class. The student class, of whom I met many at my sister's, Mrs. F. W. Field, since she lives near the Tokyo Imperial University, were very bright, intellectual, promising young people, and also very interesting. To my mind, this is a most hopeful class for the principles of Christianity. They have become too enlightened and too intelligent to any longer trust in the heathen gods and traditions, and are feeling after something better. A very frequent reply for this class to make when asked if they are Christians, is, "Not yet; I do not know, I have not had a chance to study," showing that they are open to conviction. Second class, those who, though they have no positive faith in Buddhism, yet give alms to the mendicants, support the temples, and occasionally pray to the idols as a mere matter of decency, or with an idea of being on the safe side. Third class, those who endeavor to ful-

fil all their religious duties regularly, as prescribed by the priests. They worship the household gods faithfully, and visit the temples regularly, and show the spirits of all dead all due reverence. This class is very easy to recognize, and according to my observations, those composing it are the most ignorant. Taking it all in all, the impression made on the observer is that the day has come when the ancient religion sits very lightly on the Japanese heart.

Christian missionary efforts for the Japanese did not begin until the sixteenth century. The first European landed in that country in 1542, the same year in which firearms were introduced, with which the natives were very much taken; in fact, Christianity to many of them means big guns and powder. In 1549 two Jesuit missionaries and two interpreters landed. Trade flourished in some of the cities, and remarkable success attended the efforts of these missionaries, so that in 1581, two hundred churches, with one hundred and fifty thousand converts, had been numbered. The Catholic faith became exceedingly popular. Temples were changed to churches, idols to the image of the Virgin Mary, and nearly everything that had been used in heathen worship was adopted and utilized in some way in the new religion. In 1583-84 young noblemen were sent to the pope, delivering themselves to be vassals of the Holy See. Converts numbered six hundred thousand (some give the number as high as two million), and among them were princes, lords, generals, officers of the fleet, ladies of the royal household, etc. The missions flourished for a hundred years, when a reaction came, persecution arose, and the priests were driven out, and thousands were martyred for their faith. So in earnest were the authorities in crushing out this religion, that they decreed that never again, so long as the sun should shine, would any foreigner be permitted to enter their country.

For more than two centuries Japan's ports were absolutely closed to foreigners, until the wonderful treaty made by Commodore Perry, in behalf of the United States, in 1854. While the edicts against Christianity have never been repealed, they were removed from the public edict boards in 1873. Since that time the work of the Protestant missionaries has gradually gone forward. Quite a number of the denominations have churches built, and in some cases they are presided over by native pastors. In Tokyo there is a very creditable and substantial Young Men's Association building. The Woman's Christian Temperance Union established a good work among the Japanese Christian women. Several Protestant schools have been established in the larger cities, and are doing a good work. The fact that it was vacation, and the teachers were up in the mountains for their summer's outing, prevented my visiting these schools and becoming familiar with their methods of work. But the

buildings and grounds of such schools, in both Tokyo and Kobe, had the appearance of success.

In some cases the Japanese who accept Christianity must endure a great deal of opposition, if not persecution, from friends and relatives. One little lady whom I met, belonging to the Presbyterian Church, has nearly been disowned by her relatives. She has learned to speak the English very well, and was kind enough to go with me to many places, to act as spokesman for the party. She asked very many intelligent questions regarding the truth, which we gladly answered, and supplied her with the best literature at hand.

It seems to me that God has prepared this field for the present truth in a variety of ways: first, the country is again open to foreigners; second, the English language is required in the



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public schools, and the people of the better classes are not only willing, but anxious, to learn all they can of the ways of the Christian countries; third, the distribution of literature is permitted in hospitals and such places where people can be reached in large numbers; fourth, the work that other Protestant denominations and organizations have done in establishing schools and distributing the Bible; fifth, above all, the mind of the most intelligent classes is longing for something more satisfactory than Buddhism, is open to conviction, and they are literally waiting for the truth to be brought to them.

Let us not omit to work and pray for Japan, before what seems to be God's opportunity is past.

Moline, Ill.

The Student Volunteer Convention

ESTELLA HOUSER

THE fifth international convention of the Student Volunteer Movement, which convened in Nashville, Tenn., the closing days of February and opening days of March, was the largest gathering of its kind ever held. The motto of this

movement is the "evangelization of the world in this generation," and they are working to that end with a most commendable zeal, and singleness of purpose. They believe the evangelization of the world is possible, and are bending all their energies to accomplish it. Over five thousand delegates were in attendance, and more than fifty missionary boards represented.

Since the organization of the movement twenty years ago, more than three thousand volunteers have gone to foreign fields. And their work has not been limited to making missionaries. The reflex influence on the home churches has been incalculable. The growth of mission study, thus developing an intelligent constituency at home, has been phenomenal, more than one hundred and fifty thousand students having been enlisted in a year.

The gathering together of so many intelligent young people to consider the missionary problem is a significant occurrence to those who know the gospel will be preached in all the world in this generation. We quote briefly from the executive committee's report, which will be of interest to every Seventh-day Adventist:—

"The year 1906 is a year of two anniversaries of unusual interest and significance to the student world. It is the twentieth anniversary of the inauguration of the Student Volunteer Movement for Foreign Missions at Mt. Hermon, and also the centennial anniversary of the American foreign missionary enterprise which began with the memorable Haystack Prayer-meeting at Williams College in 1806.

"The field for the cultivation of which the Movement holds itself responsible is among the students of the United States and Canada. Thousands of students have become volunteers by signing the volunteer declaration, thus indicating their desire and purpose, God permitting, to become foreign missionaries. A larger number of new volunteers have been enlisted during the past four years than during any one of the three preceding quadrenniums. The Movement has on its records the names of 2,953 volunteers, who, prior to Jan. 1, 1906, had sailed to the mission field. At the Toronto convention the hope was expressed that during the next quadrennium one thousand volunteers might go forth. It is a striking coincidence that the number who have sailed during the past four years, so far as we have information, is an even one thousand, about one third of whom are women. Not less than fifty denominations are represented in the sailed list.

"By far the greatest service, however, in promoting missionary education has been through its educational department, which was inaugurated twelve years ago. Since then the Movement has organized mission study classes in 668 different institutions. During the past year there were 1,049 mission classes with an enrolment of 12,529, an increase of over seven thousand students in four

years. The object of this department is to stimulate systematic, thorough, and progressive lines of study by volunteer bands, mission study classes, and individual students. This is developing an intelligent and strong missionary interest, and doing much to make such interest permanent. It is developing right habits of praying and giving for missions. It is promoting reality in Christian experience. It is equipping those who are to become leaders at home to be real citizens of a world-wide kingdom.

"The time has come to undertake things on a vastly larger scale. The conditions on the mission field favor as never before a great onward movement. The world is open and accessible as to no preceding generation.

"Momentous changes are in progress. On all the great battle-fields the conflict has reached the climax, and if the present attack be adequately sustained, triumph is assured. The watchword of the Movement, 'The Evangelization of the World in This Generation,' must be taken up in dead earnest by different bodies of Christians as the cardinal point in their policy.

"This work of making Christ known to all men is urgent beyond all power of expression. If these great things are to be achieved, we must pay what it costs. What will be the price? Undoubtedly it involves giving ourselves to the study of missionary problems. It will cost genuine self-denial. In all the hard, persevering labor to which we must give ourselves, not least must be the work of intercession. It is only when we come to look upon prayer as the most important method of work, as an absolutely triumphant method of work, that we shall discover the real secret of largest achievement."

Takoma Park, D. C.

Jamaica

THOS. J. KENNEDY

"THEN answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?" Matt. 19:27. Many in the ranks of Seventh-day Adventists to-day are asking this same question—"What shall we have therefore?"—when those that have never heard the sound of the third angel's message are dying at their very doors. Although in this, our beautiful little island of Jamaica, the gospel message of a soon-coming Saviour has been heralded, yet there is still much to be done. In the interior of the island there are those who are living in secluded places, down in the valleys, and on the mountain tops, who have never heard of this great threefold message of salvation, and yet we who profess to have the truths for this time, and are living almost in the midst of these careless ones, are asking the question, "What shall we have therefore?" How can we sit with folded arms when the enemy is rallying his forces to the front, and expect the few ordained ministers alone to combat with this terrible foe? We can not ex-

pect this. Their hands are already filled with their portion of the work, and the burden is very heavy on them—trying to encourage and keep close together those that have been already brought into the fold.

The burden of our work should be the salvation of souls. We should be anxious to see all saved in the everlasting kingdom of God. How gloomy is the thought that comes to us when sometimes we think of those we once loved and still love, but who are separated from us by death or distance! but greater still will be our sorrow to know that souls whom Jesus loves and died to save will be eternally separated from him and us, when we had the opportunity of saving them from eternal ruin. If the fourteen hundred and forty-two Sabbath-keepers in this island would awake to a sense of their duty, and go out into the highways and the hedges with the open Bible, what a mighty work would be done! Soon the warning message would be sounded in the very remotest parts of our island home. God is now preparing the hearts of men and women for the reception of his invitation; and as we go among the people, this is our experience. Let us all arise to our responsibilities, brethren, and instead of asking, "What shall we have therefore?" take for our consolation the twenty-eighth verse of Matthew 19: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Warsop, Jamaica.

Bibles in All Lands

Story of Colporteurs in the British and Foreign Bible Society

THE hundred and first report of the British and Foreign Bible Society is a fascinating story of a British organization spreading Bibles by the million all over the world.

During the past year the society has issued a total of 5,857,645 Bibles, New Testaments, and portions of Scripture. In the course of its existence it has sent out 192,537,746 copies of the Holy Scriptures complete or in parts.

To carry the Scriptures from door to door, the society employed last year 950 colporteurs at a cost of over \$200,000. "If our eyes could trace these humble Bible sellers up and down the world," says the report, "we should see them busy among Indian rice-fields and along Chinese waterways, across the Canadian prairies, and through the Australian bush, and beside the great African lakes; we should watch them sheltering in native huts in the snowy defiles of the Andes, and threading their path under trails of purple orchids through the forests of Brazil." Stories of the colporteurs at their work provide interesting reading.

Petrenko, a Siberian colporteur, writes: "Between the villages of Bere-

novia and Kemarichi the driver and I nearly perished in a bad blizzard. We were on the steppes, some twenty versts from our destination. Thank heaven, we managed to get through; our horses were good ones."

Sabrikin, also in Siberia, tells of how one of the Russian soldiers, on his way to the front, saw a New Testament being offered to some one else. He pulled out his purse, and counted out the money, and then, seizing the book in his hands, reverently kissed it.

Arequipa, "the city of the Sacred Heart," in Peru, is a place where the Bible has been banned and burned, and where the colporteur has never been able to stay more than a few days. Two colporteurs went there, and were defended by a few liberal-minded men. Persecution followed, and Arequipa, as the following quotation from the report shows, was soon in an uproar:—

"The controversy between liberals and clericals in Arequipa became acute. The colporteur, Espinoza, while selling Bibles, was brutally attacked and badly mauled in the streets by the 'secret police,' and marched off as a prisoner. Once in the police office, Espinoza protested against this outrage, claimed protection, and asserted his rights in the circulation of the Bible, whereupon he was set free."

Last year the colporteurs sold over 2,250,000 of the Scriptures.—*Selected.*

Mission Notes

"IN vain the world would tempt me
To seek my fortune here;
In vain my heart would hold me
By friendship's bond so dear.
My Master calls me onward,
My heart is all aglow,
My home is with the heathen,
And O, I long to go!"

"AND other sheep I have, which are not of this fold: them also I must bring."

CHINA'S latest reform scheme has been to transform the historic literary examination halls in Peking into a military school. The surprisingly fine record made at the recent army maneuvers by the thirty thousand soldiers—three quarters of the army already recruited in the metropolitan province of China—has inspired the Chinese authorities to redoubled efforts, not only in that province, but also in many others.

THE oppression of the Jews in Russia has long been a cause of wonderment to other nations. No Jew in Russia may buy land or farm it; he may not live in the country, and only in certain parts of a town. He may not be a schoolmaster or professor, or even a teacher in a Christian family; he may not be educated at a public school or university, unless he is included among the Hebrew "exceptions," about five per cent of the whole student number, though in Odessa ten per cent has been granted.



THE FIELD WORK

Straits Settlements

SINGAPORE.—On my way to this place from Manila, I spent a few days in Canton, China. The time has fully come to begin work in Manila, and I hope we shall have a good man there soon. I wish we could have a good doctor there, too.

The work in Singapore is going along splendidly, in spite of the bitter opposition it has to meet. I have never seen much worse opposition. But Brother and Sister Jones are working faithfully, and their work is bearing fruit. I shall stay here a few months, and help them in every way possible.

E. H. GATES.

Canal Zone

CRISTOBAL.—I left Bocas for this place soon after my wife took her departure for the States, pitched the tent, and we are now in the third week. Five were baptized last Sunday, and there are three more awaiting the rite. We have stirred up quite an interest, but the congregation changes so much that it is very difficult to accomplish a permanent work for many. I expect to close next week, as I am quite worn, having but little help in speaking. Brother Connor is here, doing all he can to assist. I will return to Bocas, after which I expect to make a trip to St. Andrews on the first boat leaving for that island. I failed in my plan some months ago to get there. I must urge the necessity of having some one to connect with me, as the work is so scattered that I can not attend to it as it should be. Some things must be neglected, or left so long, that in spite of the fact that we do all we can, some feel somewhat neglected.

I. G. KNIGHT.

Illinois

UNDER the direction of the Southern Illinois Conference, the past summer Elder M. G. Huffman and the writer held two series of gospel tent-meetings in Urbana and Champaign, the twin cities of Champaign County. As a result of the untiring efforts put forth, a church of twenty-four members was organized Sabbath, March 10. Three have united since, making our present membership twenty-seven. The church has secured a comfortable place for its meetings, and has paid one year's rent in advance.

Urbana and Champaign have a combined population of twenty thousand, and are located in a rich agricultural district. These cities respond readily to thrift and industry, and are an inviting location for resourceful artizans, such as carpenters, pasterers, and painters. One or two medical missionary nurses possessing tact and good address, could readily acquire a firm foothold in that profession. A baker would find a hearty response to his hygienic productions. Our health foods are in demand, and are

found on sale by some of the leading grocers. The University of Illinois is located here, with an enrolment of between five thousand and six thousand students, the flower of the State. Urbana and Champaign affords an excellent opportunity for consecrated missionary enterprise.

P. G. STANLEY.

China

ACCORDING to previous arrangement, our Bible institute was held at Canton, December 15-30, and it was a very busy and profitable season for us. Every day was fully taken up in Bible study and devotional meetings. Our attendance was not all we could have desired, nor was it what we had hoped for; but all things considered, it was a very good season for us all. All the instruction fell to Brother Wilbur, Dr. Law Keem, and myself; and with our present attainments in the language, it made rather heavy work. All the leading points of our faith were dealt with.

The last Sabbath was full of good things. Two were baptized (both from Amoy), and we all took part in the Lord's supper in the afternoon. Elder Gates was with us on that occasion, he and Brother Caldwell having reached Canton the day before.

I am now on my way to Honan. I hope to reach there about January 23. It is a long and expensive trip. I plan to be back in Canton not later than March 14, and I may reach there February 28. In the latter case, I may meet my brother, at Shanghai, on his way to Hongkong.

J. N. ANDERSON.

Chile

VALPARAISO.—On the evening of Sunday, December 31, I took nearly three hundred copies of the *Senales de los Tiempos* to the meeting of our little church here. I proposed that if we were willing to do something to advance the Lord's work, we should begin right then, so that the new year might be started well. All faces were bright, anxious to know how to do something. Then I pointed to the papers, and said, "There are seeds to sow; who will help to sell them, that the truth may come before the people?" We prayed, asking the Lord for his blessing, and then nearly every one took a bundle, and went out to dispose of it. One brother said, "I have never sold any. I will go with Brother — to see how he does." He soon learned how to offer the papers, and in three hours he sold sixty-six copies. In January he sold over eighty *Senales* and one hundred and forty tracts. So he continued, and is very enthusiastic. We hope he will develop into a good worker.

The others who went out to sell on that night also did well. One sold twenty-six papers, another twenty-nine, and another more than eighty. Altogether, we sold over two hundred copies that night, after our meeting.

As far as I can see, none of our believers have been discouraged by the fire that on November 10 destroyed our office and printing plant, but I see clearly that many have taken a new interest in the cause; so we are sure that the fire, as well as everything else, will prove to be for the good of those that love the Lord. Rom. 8:28.

Now is the time of our yearly meetings. The one in the north has already begun, and the others—in central and north Chile—will be held in February and the first part of March.

To-day (January 24) we received a cablegram announcing Elder Spicer's starting from Washington for Argentina. We are glad of this, and hope his help will be very profitable in our South American union meeting, in March. Brethren, pray for South America. The Lord will reward you plentifully for all you do to advance his holy cause.

E. W. THOMANN.

Ottawa

A SUNDAY observance bill was introduced in the Dominion Parliament by Mr. Fitzpatrick, minister of justice, March 12, and had its first reading. It is a bill with an exemption clause. The bill provides that no sales or business can be done on the Lord's day (Sunday), but in the province of Quebec sales at church doors of country parishes are permitted.

What are regarded as works of necessity and mercy are defined, and are not prohibited. Games and performances where admission fee is charged are prohibited, as well as excursions by conveyance where a fee is charged. Shooting at targets is prohibited.

The penalties for the infraction of the act provide that for each offense the offender is liable to a fine of not less than one dollar and not exceeding forty dollars, together with the cost of the prosecution.

This bill is a modification of what was asked for by the promoters of Sunday laws, but it is religious legislation, and should be treated as such.

The Lord's Day Alliance claims to have one hundred thousand signatures to petitions favoring a Sunday law.

On March 14 our petitions protesting against religious legislation were presented by Hon. N. A. Belcourt, M. P., of Ottawa. In handing in the petitions I submitted the following statement, which was presented with the petitions: "Petitions protesting against the government passing any bill concerning the Lord's day, or any other religious rite, ceremony, or observance, which would in any way interfere with the right of religious freedom of any of His Majesty's subjects. These petitions contain 13,832 signatures of persons twenty-one years of age or more, as follows: British Columbia, 1,200; Alberta and Saskatchewan, 884; Manitoba, 1,508; Ontario, 7,136; Quebec, 1,547; New Brunswick, 551; Nova Scotia, 1,006; total, 13,832. Respectfully submitted by the Seventh-day Adventist denomination."

The next day the Ottawa papers gave very good reports of the proceedings, stating the reasons of the protest against the Sunday bill.

On March 15 a strong deputation of leading Hebrews from Montreal, Toronto, and Hamilton, representing

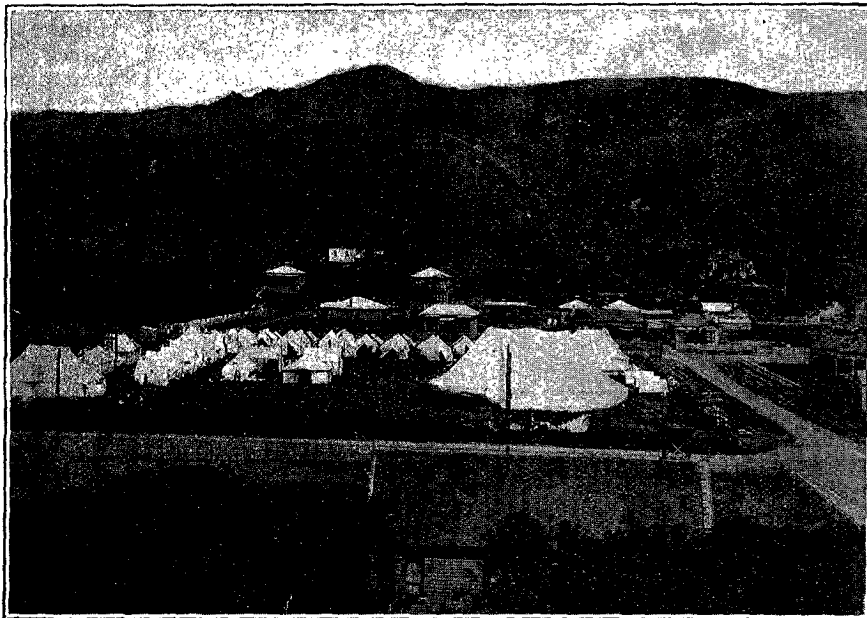
probably fifty thousand persons, appeared before the prime minister and the minister of justice and entered a protest against religious legislation and Sunday laws. It is reported that the prime minister admitted that their argument was a strong one, and that he practically promised to see that something was done to protect them.

I have had personal interviews with several of the members of Parliament, and have written letters to others, and have supplied the House quite well with reading-matter on the subject at issue. Thus the truth is being brought before men in authority, and the public press is reporting the progress of the work. In this movement the people of Canada are having their attention called to the advent message. Further development of the work at the Dominion capital will be reported from time to time.

W. H. THURSTON.

The New Zealand Camp-Meeting

THE annual camp-meeting this year was held from January 12-28, in Wellington, the capital city. It is the second held here, and the eleventh held in the colony. A beautiful site was obtained in the suburb of Island Bay, about



CAMP-GROUND, ISLAND BAY, WELLINGTON

four miles from the center of the city, with which it is connected by electric trains. The time and place were well chosen for the convenience of our people. About two hundred and fifty were in regular attendance at the meetings, two hundred and fifteen of whom, counting the children, were encamped on the grounds. Fifty-one tents were pitched, including the pavilion and other public tents. It was the largest camp-meeting ever held in New Zealand by our people. The outside attendance at the evening meetings was not so good as we had hoped it would be, there being but little interest manifested outside of the immediate neighborhood.

Wellington is noted for its strong winds, even in summer-time, and many people thought that tent life would be well nigh impossible in this exposed suburb. God has a care for his people, and in answer to their prayers beautiful weather prevailed all through the sixteen

days of the meeting. People resident here noticed this.

The annual conference was held in connection with the camp-meeting, delegates from all the churches but two being present. Pastors O. A. Olsen and W. A. Hennig, of the Australasian Union Conference, and Dr. D. H. Kress, of the Sydney Sanitarium, were with us, also all the local laborers.

Twelve years ago a camp-meeting was held in this city. At that time also we had the pleasure of Brother Olsen's company, also that of Sister White and W. C. White. Frequent reference was made to lessons learned at that gathering. During the meetings many publicly announced their intention to serve the Lord, and twenty-five were baptized. Others who had left their first love renewed their vows, and expressed their determination to serve the Lord more faithfully than heretofore; and all were richly blessed. There was no discordant note nor word of discouragement heard throughout the meetings.

From 10:45 A. M. to 1 P. M. each day was devoted to the business of the conference. One by one the different departments of the work were considered, and plans arranged for the ensuing year. One of the most important decisions of

president, S. M. Cobb, late of New South Wales, F. E. Lyndon, C. A. Paap, and the writer,—also two licensed preachers.

After camp-meeting three tent efforts were begun, two in the South Island and one in Wellington. There are also twenty canvassers in the field, each of whom is selling as many books as at any time in the past, although the population is small, and the territory has all been canvassed well many times.

GEO. TEASDALE.

Among the Workers of India

LAST December I left Calcutta for a visit among the workers of India, Burma, and Ceylon. Traveling in India is somewhat different from traveling in the States; but there is one advantage, it costs but little if one is content to travel third class. The trip from Calcutta to Bombay, a distance of twelve hundred and twenty-one miles, is made in forty-four hours and twenty-seven minutes, and the fare is rupees fifteen annas ten (five dollars). With plenty of bedding to cushion the board benches, I made myself comfortable, and enjoyed a very pleasant journey.

Elder C. A. Hansen, who had but recently arrived from western Michigan, met me at the station, and took me to his home, where I was well entertained. Sisters D. Ella Smith and Frieda Hae-gart were stopping with Elder Hansen and his wife while canvassing Bombay. All seemed to be enjoying their new field of labor. The next day after my arrival we were glad to welcome Brother and Sister Burgess back to India. They were full of courage, looking well, and anxious to get to work.

Sabbath morning I walked out in search of a village where Brother or Sister Burgess could speak to the natives. On my journey, which proved to be fruitless as far as the village was concerned, I found a road leading to a leper asylum. When I came to the gate, the *derwan* invited me to enter. Next the *mali* (gardener) met me, and I inquired who conducted the meetings in their church. He told me that a Catholic priest came every Thursday to say mass. The *mali* then directed me to the superintendent, who received me cordially. I told him that I was trying to do a little good in the world, and would like permission to bring some young people to sing and talk to the lepers. He answered, "Come along, and you will be welcome."

In the afternoon we went, and Brother Burgess spoke to them in Hindi, which they seemed to understand quite well, though most of them speak Mahrati. We conversed with some of them, and one old lady to whom Sister Hae-gart spoke, showed her appreciation of the love of God by saying, "If it were not for the love of God, I should have no place to stay." As she said this, her eyes filled with tears. I was so impressed with her statements that I exclaimed, "What a victory for the Lord to have one in her awful condition acknowledge him in such a public way!" We all felt that still the lepers give God glory. They seemed to enjoy our visit and the singing very much, and invited us to come again; but such looking creatures of humanity I never saw before. There are three hundred lepers in this

the conference was that the time had fully come for New Zealand to have a local school where its youth might be prepared for the work. Seven hundred pounds in cash donations and pledges was given for this purpose, and a committee was appointed to select and secure a location. The Maori work was also freely discussed, and it was decided that the time had now fully come when the conference should take up this work in earnest. Brother W. J. Smith has responded to an invitation to make that his special work, and he will soon be engaged in giving to the Maoris the everlasting gospel.

Brother N. D. Faulkhead, who for many years was connected with the Echo Publishing Company, has come to this colony on the recommendation of the union conference, and is now engaged as conference secretary and book-keeper. There are four ordained ministers laboring in the conference,—the

asylum, and it would be a hard heart that would not go out in sympathy for these poor souls. Where are the workers who are willing to go among these people and tell them of the One who cleansed the lepers?

We asked some Parsee gentlemen how we would be treated if we went among them to tell them of our faith, and they replied that we would be welcomed and treated kindly, but they thought we would not make many converts, as they knew of only one Parsee in Bombay who had embraced Christianity. The Parsees number about one hundred thousand, and Bombay contains a larger per cent of them than any other place. They are thrifty business men, and it is said that the question with them is not, Is it right? but, Will it pay? Joseph Wolf preached the first advent to them, and now we must give them the third angel's message as well. If they listened to him, they will doubtless listen to us, and in the near future we shall plan to reach them.

Bangalore was my next stopping place, six hundred and ninety-two miles from Bombay. Here Brother H. B. Myers met me, and entertained me at his home. The families with whom Sisters Meyers and Orr had been holding readings were deeply interested. While visiting these we prayed with them whenever the way opened, and I do not remember that I had ever prayed audibly so many times in a day as I did there.

At one place where we gave a reading on the twelfth of Revelation, an old lady said, "This reminds me of Philip and the eunuch. I have often read that chapter, but never understood it; but now you have guided me, and I understand." This was a native family, but they spoke English. Each child had a Bible and looked on attentively.

Sister Orr had been invited to take charge of the Methodist prayer-meeting during the absence of the minister, and, of course, took the opportunity to weave in some of the truth. The people became deeply interested, and her meetings were kept up after the minister returned. The house would hardly hold those who came. I had the privilege of speaking to them on the seventh trumpet. All gave the best of attention, and at the close of the meeting showed their friendliness by a hearty handshake. One of the leaders remarked that an interest had been awakened which some one should look after. In the last letter I received from Sister Orr, she said that they would soon need to get larger quarters for their meetings, and asked that a public effort be made in Bangalore. Of course we would be glad to do this, but the answer had to be the same old story, "No one to send."

Leaving Bangalore, I started for Tuticorin, where I intended to take a steamer for Columbo. This trip was four hundred and eighty-one miles. At the last station before reaching Tuticorin, the door of our compartment was locked, and a doctor examined us to see if we were free from plague, and asked if we could give a good account of ourselves. The results of his investigation were telegraphed on to Tuticorin. All who travel third class come under the strictest regulations, so, when we went to purchase our tickets for Columbo, we were asked if we had been fumigated.

As we had not, they informed us that it would be necessary to have it attended to before tickets would be issued. One man began to argue the question, but I thought best to submit, and hurried off at once. My clothing was removed, and together with the bedding was put into a boiler. It came back minus the starch, and I had to put it on damp as I had no time to lose. It did not take long to get my ticket this time, and I was soon off for the boat, happy that I fared as well as I did. Truly the Lord cared for me all the way, and I found every one with whom I had to deal very kind and considerate. My visit to Columbo will be reported later. W. W. MILLER.

The Death of Prof. August Kunze

THE readers of the REVIEW were shocked to read in a recent issue of the sudden death of Prof. August Kunze, and they have doubtless waited anxiously for the promised particulars.

Our brother had not been usually strong during the year. Some indications of failing health had been observed, and students had been concerned about the matter, and had suggested that he take a few days' vacation. Finally he consented to do so, and left College View, Sunday, February 18, for a short visit with his brother, Charles Kunze, of Elida, N. M., his students taking charge of his classes while he was away. He remained at his brother's about one week, and was not very well while there. Especially during the last day or two he complained of pain in his lungs, for which they gave him treatment. His brother was loath to have him start on his homeward journey. He reached Kansas City all right; for there Elder E. T. Russell met him in the union depot, and did not become aware of his serious illness, only noticing that he did not seem very strong.

When he reached home, however, the next morning, February 27, he was thoroughly sick, his mind wandering part of the time. He still thought he was on the train. After a day or two, however, he improved in this respect, and was able to recall the fact that before reaching Lincoln he began to feel very ill, and with difficulty found his way to the street-car after getting off the train. He improved for a few days, and a serious termination was not expected. It was thought that long-continued study and sedentary habits had brought on nervous prostration, from which he would recover by taking rest and tonic treatments. For this purpose he was taken to the sanitarium daily in a wheel-chair, and was able to walk about the house, and sit in the sunshine on the porch. As late as Friday, March 9, on returning from treatment, he got out of the chair, and walked up the steps and into the house alone.

By this time a difficulty of breathing, like a choking sensation, had developed. A medical council was held, and careful examination revealed grave valvular trouble of the heart. From this time his condition grew alarmingly worse. He was obliged to sit up constantly to breathe. But his mind grew clearer. He knew everything and everybody. Seasons of prayer were held for him, and on Tuesday the elders of the church were called in, and the directions of the apostle James were followed. But it

was not the Father's will that he should recover.

Wednesday afternoon it was thought the end was at hand. His friends were permitted to see him. He had messages for them all, and invoked blessings upon them separately. For hours he quoted Scripture and prayed incessantly, although every word had to be spoken by itself after a gasp for breath. In this manner he prayed for his friends, for his classes, for the school, and that the Lord would choose his successor. Contrary to expectations, he lived twenty-four hours longer, passing to rest at 8:30 P. M., March 15.

His last hours were more quiet, and his end peaceful. Perhaps not more than two hours before his death, he opened his eyes, and, recognizing his fellow teacher in the German department, said, "God bless Brother Grauer." After death all trace of pain passed away, and in his casket he looked indeed as if he had but wrapped the drapery of his couch about him, and had lain down to pleasant dreams.

An obituary containing the facts concerning his life will be furnished by Professor Grauer.

Personal Reminiscences

I first became acquainted with Professor Kunze in the fall of 1880, when I returned, after a year's absence, to finish my studies at Battle Creek College. He had recently embraced the truth, and had been employed as one of the teachers. We roomed and boarded together at the home of Professor Brownsberger, the first president of the college. I was in Professor Kunze's class in Hebrew that winter, with Elders Uriah Smith and L. R. Conradi, and two or three others whom I do not now recall. We became fast friends and bosom companions.

After this our paths diverged until we met again at Keene Academy in 1896. He had been teaching there a year. We labored together for five years. He remained at Keene a year after I went to Walla Walla, and then spent a year on the farm in Michigan. Then two years ago, we were both called to Union College, where I had hoped we might labor together for several years. Thus I have been closely associated with him for eight years, sustaining to him successively the relationship of roommate, pupil, and fellow teacher. This intimacy ought to qualify me to give a just estimate of his character and work. I shall mention only prominent characteristics.

Professor Kunze was a diligent student and profound scholar. He delighted to be in his study surrounded by his books. His library is comprehensive and valuable, embracing chiefly reference works and works on literature, language, and theology. He was especially gifted in language, being a teacher of Hebrew, Greek, Latin, German, and English, and having a working knowledge of French and Spanish.

He was a thorough teacher, informing and inspiring his pupils with his store of knowledge ready for every lesson. He insisted upon their doing thorough work. He was not satisfied to have them go along in a careless way. He believed they were in school to study and learn, and not to spend time. And he always set them an example of diligence in study.

He was a careful critic, editor, and translator. He edited our German paper in this country and in the Old World. He translated into German several of our standard denominational books, such as "Great Controversy," "Steps to Christ," and "Thoughts on Daniel and the Revelation."

He was a strict disciplinarian for himself as well as for his pupils. Nevertheless he was a generous and warm-hearted companion. His most intimate friends know how genial and hospitable he was as an entertainer at his own home.

Above all, he was a praying and faith-exercising Christian. He loved the Lord and waited for his appearing. His mind was stored with Scripture, so that for hours while waiting for his release, he quoted word by word between the paroxysms of his labored breathing, but with unfailing accuracy, the precious promises of God.

In the light of these qualities, and before the work of this useful life, how insignificant seem his human frailties. He now rests from his labors, but his works do follow him.

It is difficult to estimate the loss which Union College sustains, and it will be hard to fill the place made vacant by his death. Let us join in one of his dying petitions that the Lord would choose his successor.

Personally I feel that I have lost a strong supporter and a faithful friend,—one of a company associated together in former days, but now scattered afar or fast passing to their rest. I shall miss thee, dear friend,—miss thy glance of sympathy and approval, and thy words of cheer; miss thy strenuous embrace and hearty salutation after separation; miss the sustaining power of thy prayers of faith. But not for long! The battle will soon be over and the victory won. Then we shall meet, no more to part. Rest in peace! Thou hast fought a good fight. Thou hast finished thy course. Thou hast kept the faith. Henceforth there is laid up for thee a crown of righteousness which the Lord, the righteous Judge, shall give thee at that day: and not to thee only, but unto all them, also, that love his appearing.

C. C. LEWIS.

Field Notes

ELDER D. U. HALE reports the baptism of five persons near Grady, I. T.

A CHURCH of sixteen members was recently organized at North Branch, Mich.

A CHURCH of twenty members has recently been organized in the Agricultural and Normal School at Madison, Tenn.

BROTHER CHARLES F. ULRICH reports that three persons have accepted the Sabbath truth at Hill, N. H., and many others are interested.

A KOREAN brother, who spent several months in Tokyo, Japan, has recently completed setting the type for a tract which he translated from Japanese into Korean.

BROTHER R. E. HARTER reports opposition to his meetings at Willow Lake, S. D., but states that the opposing

preacher did more for the truth in one night "than we could have done in a month," the result being that "some of those who were halting took their stand for the truth."

EIGHTEEN persons were received into the Wilmington, Del., church, March 10, all by baptism, except two who came from the Baptist church. Others who are keeping the Sabbath expect to be baptized soon.

AMONG recent converts to the truth in Boston, Mass., is a gentleman who publishes a paper, and has been a trustee of the People's Temple (Methodist) church. Elder F. C. Gilbert has begun services in the Jewish mission in that city.

BROTHER C. A. HANSEN writes from Bombay, India, that he expects to give a series of studies on Daniel, at the Methodist Episcopal church. They are getting the local language nicely. The number of their English-speaking readers is growing every day.

THE *Atlantic Union Gleaner* states: "March 14 Elder Hersum wrote from Richmond, Maine: 'The Lord is at work in this conference. Twenty-five have accepted the truth since our last camp-meeting. Some of these are persons who had given up the truth and had been reclaimed.'"

A HINDUSTANI man has lately begun the observance of the Sabbath in India. He is a Bible student of no mean ability. He has given up his tobacco, and is with Brother Barlow at the Simultala Mission. Brother W. W. Miller writes: "The work is bound to advance in India, as well as in other places, but perhaps not so fast."

ELDER E. E. FRANKE has begun a course of meetings in Philadelphia, which city has been considerably stirred by the Torrey-Alexander revival effort. Dr. Torrey, who has a wide reputation as an evangelist, is a strong opponent of the Sabbath truth and other views of Seventh-day Adventists, and it is believed the course of meetings by Elder Franke will be timely.

GUY DAIL writes: "It may be of interest to you to know that the work is onward in the German East African Mission. We are now to open another—a third—station there, in the near future. God is blessing our workers in that land. They have their share of hardship and trouble, and sickness; but we are sure that all who give of their means to spread the message abroad will receive a rich reward in the near future."

BROTHER GEO. L. BUDD writes that in company with Brother Skadsheim, of the Ponsford, Minn., church, whose place was later taken by Brother Chapman, he began meetings in a hall at that place, which have now continued about two and one-half months, the result being that ten persons have accepted the truth, and others are on the point of making a decision. Among those who have taken their stand are a merchant and his wife, who are very influential people in the community.

WE take the following from a letter by Brother S. A. Lockwood, of Kobe, Japan: "Several are awaiting baptism in Heroshuna, where Dr. Tatsuguchi and his wife are located. There are also some near Nagasaki, awaiting Brother Kuniya's coming, for baptism. With the addition of Dr. Kawasaki's family in the south, we hope the day is not far distant when the Nagasaki and Heroshuna churches will be established."

SISTER LULU WIGHTMAN reports from Bath, N. Y., where meetings have been in progress for several months: "For the work that has been put upon this special field there has been a good return. On an average, twenty-two persons have been attending the Sabbath meetings for some weeks past, and I can safely say that at least half this number are observing the day in a spiritual sense; I mean that they are obeying in both the letter and the spirit."

BROTHER F. A. ALLUM, of Australia, writes that he expects to sail for China, to join Dr. Miller, April 24. Speaking of his experience in canvassing to obtain his transportation, he says: "I have had a rich experience in the canvassing field. I have taken, with the Lord's help—and to him I give all the praise and glory—in eight weeks three hundred and eighty orders for 'Coming King,' valued at £190. I shall canvass until March, and will then have funds sufficient." This was written before he knew that the young people of the States were raising a fund to place him and his wife in China.

WORKERS in Texas are located in the following-named places: Elders W. M. Cudley and T. W. Field at Pecan Grove; Brethren C. W. Miller and H. Schmidt at Henrietta, where two have accepted the truth; Elder D. U. Hale will visit Houston and points in northeastern Texas; Brother J. I. Taylor is at Attoyac; Brethren N. V. Willless and W. L. Brandon are at Lufkin; Elder E. B. Hopkins is in northeast Texas; Elder W. A. McCutchen is at Dallas; Brother E. L. Neff is at San Antonio; Elder W. W. Eastman has the oversight of the canvassing work, and reports an encouraging prospect.

SISTER ANNIE HIGGINS, the secretary of the New South Wales, Australia, Tract Society, has organized children's divisions of the tract and missionary society of the churches all over that State. The object is to educate the children in working for foreign missions. She has prepared lessons on several of our island missions; these begin with something about the geography, customs, etc., and then take up the beginning of gospel work in the islands, and from this to the present time our own work. Many of the children can give a history of the work in the missions, telling the names of the missionaries, when they first went, where they first landed, how they started their work, and much more. The parents too are interested, and always attend the meetings. Many say that they have learned more about our missions since these children's meetings started than they had known before. Such a plan would be helpful in any church.

Christian Liberty

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

Recent Experiences in New Orleans

SUNDAY law agitation has found its way to New Orleans, and from now until the meeting of the legislature in May a campaign in behalf of more stringent Sunday enactments will be prosecuted in this city especially.

On Sunday, March 4, a mass-meeting of barbers was held in New Orleans in behalf of laying plans for forcing all barber shops to close on Sunday. Some of the barbers desire a day off, but fearing that other shops might secure their trade, they desire a law to force all to close.

A Baptist minister was present at this meeting, and made the principal speech. Among other things he said: "I am here to help your cause, as it is a righteous cause. As to Sunday rest, I am an American, and we have an American sabbath. Sunday rest is so ingrained in our American sabbath that for any to oppose its observance is to invite anarchy. Our chief executive, legislators, and other officials lay aside their labors and observe the day. And why not accord this privilege to the barbers? We want to claim our rights in this government. The nation and State have the right to rest, and why should not this right permeate even the barber shops? Shaving on Sunday is not an act of mercy or necessity. On the contrary, it is *merciless* to demand a shave on Sunday. And when one barber would like to close on Sunday, he sees the possibility of his competitors securing his trade; this is *merciless*, and so we should have a law to compel all to close to conserve equal rights. There are those who would like to go to the house of God on Sunday, but they can not do this under present conditions. My appeal to you is to contend for your rights on this day. You have the right as an American citizen to do so. I shall help you all I can."

A lawyer, who will probably represent the barbers before the legislature, in his address advised that great care be used in "tinkering" with the present Sunday law. Several barbers spoke. One said that he had not enjoyed a Sunday rest for sixteen years, except when he had the typhoid fever, and that he had not been inside of a church for the three years of his married life. He thought that a law should be passed to help along that line.

On the same day the president of the Anti-Saloon League in Louisiana spoke in two of the churches, giving expression to thoughts which are to serve as texts for the pulpits from this time onward. In one of his discourses, he said: "Our heritage is truth; and shall we let the liquor power and the Sunday law-breaker join in an iniquitous force, and opposing with their concentrated might all that stands for good, take the torch of our civilization from us? Shall the blessed sabbath day disappear forever—the day our fathers bled for? Here are some of the truths we may lose. The Lord's day—go

through the city, everywhere the hum of wheels strikes your ear, and the open door of the barroom insults your gaze. . . . The afternoon comes, and the baseball park is crowded; and when evening grows into night, the theaters throw open their doors as a lure, and where is the sabbath?

"The saloon must depart from our civilization; it has no part in the scheme. The churches are lined up against it, and either the one or the other must go down. The saloon or the church—which shall it be? for the struggle is to the death, even if the sacred institution of worship must perish before the arch-enemy of God."

These incidents and expressions are indicative of the stirring times which are before us in this section, and we must be aroused, and must rise to the opportunities afforded us in giving this message to the people of our country.

S. B. HORTON.

Religious Liberty Notes

FROM recent and frequent reports which are appearing in the public press of Rochester, N. Y., it appears that there is a continuous crusade being carried on by the church element of that city. Rev. S. Banks Nelson, pastor of St. Peter's Presbyterian church, said that the result of popular amusements on Sunday "will be to bring into our city the continental sabbath, and make a class of men and women who will need an evangelist on every street corner to keep them within the bounds of decency."

From a communication sent by Elder W. H. Thurston, of Ottawa, Canada, we glean the following significant statement: "Rev. Dr. J. Hill, president of the Lord's Day Alliance in Montreal, speaking of the Jewish deputation going to Ottawa, said: 'The bill in question is a bill of a Christian government in a Christian land. No apology need to be made to the Jews for the fact. . . . The trouble with the Jews everywhere, in London as well as in Montreal, is that the Jew is an anachronism in modern society.'"

Elder S. H. Lane, the president of the New York Conference, expresses his appreciation of our new religious liberty organ, *Liberty*, as follows: "I am glad you have started *Liberty*, and shall try to work up a subscription list for it. I was very sorry when the *Sentinel of Liberty* was discontinued; I thought at the time that it was a mistake, and still believe so. Two or three years ago there was a sentiment that the religious liberty work had about seen its day. I was of the firm opinion at that time that its sunrise had hardly been reached, and think we have lost two or three years. I hope, however, by redoubling our efforts, time can be redeemed. We are about to issue a religious liberty number of our State paper, and trust it may accomplish much good."

The Dodge County (Minn.) *Record* of March 22 contained the following, which the friends of freedom, especially in Minnesota, will greatly appreciate: "The new code that went into effect the first of March changes the Sunday law, and allows of more religious freedom to Jews and Seventh-day Adventists. The law states that persons who, according to their religious beliefs, observe some

day other than Sunday as their sabbath, may resume their usual work and business on Sunday. The law will be a great boon to many who worship on Saturday. The right of this particular class of people to sell on Sunday was tested in the State supreme court only a few weeks ago, and the court decided that the fact that the Hebrews observed Saturday as their sabbath did not give them the right to keep their stores open on Sunday. This ruling is now rendered null by the revision of the statutes."

From a letter recently received from Toledo, Ohio, we have gleaned the following, which speaks for itself: "You will probably be interested in the religious liberty situation here in Ohio. In Toledo there is a pitched battle going on, which gives promise of being a long and bitter one. Both sides contend for their rights, and neither will give in. Charges of graft, etc., are being made wholesale, and an interesting combat is promised at no very distant date. The whole question has centered itself around the closing of the theaters on Sunday. There is what is called a 'Church Federation League.' These people declare they will close the theaters. The managers open every Sunday afternoon and evening. Last Sunday week was a critical day. The theaters had been closed for two Sundays previously, and declared their intention of reopening. The Church Federation publicly told them they would not be allowed to. Sunday afternoon an immense crowd gathered in the one street on which all the theaters are located. Each one of the four theaters was packed full—fourteen thousand people being distributed among the four. And in addition huge crowds thronged the street ready to do riot and violence the minute any attempt should be made to stop the performance. In each one of the theater lobbies were a half-dozen forbidding-looking men, who notably and conspicuously hung around all the time. Just what they would have done had occasion arisen will never be known. However, the Church Federation evidently thought prudence the better part of valor, and made no attempt to stop the performances, but at the close of the performance, served a warrant on each of the managers and actors. They appeared in the court Monday morning, pleaded not guilty, were declared guilty by the judge, and each of the managers was fined five dollars, and each of the actors the costs. This has been repeated twice. Next Sunday it will occur again. It is getting to be a laughing-stock in the town. An interesting feature has been developed in the situation by the declaration by the attorneys for the theaters that Mr. Ketcham, owner of the only theater that keeps closed Sundays, is behind the whole movement, in an attempt at what might be called blackmail, to make the other theaters either close up or share profits with him."

K. C. RUSSELL.

"WE need not be discouraged because of the great things others accomplish, and which are far beyond the range of possibility for us. It is only our own best that is required of us,—our own, and not another's. To give quietly our best of strength and wisdom to each task as it comes is all that need concern us."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Cumberland (Tenn.) Industrial School

THE first summer of my sojourn in this southland I heard a lecture by President Council, of Alabama. He spoke of his struggles to get an education, and related the turning decision of his life, when, with his right hand lifted to heaven and tears streaming down his face, he resolved that if God would help him to gain an education, he would in return make it easier for the feet of some of those who should follow after. At seventeen he learned to read; and when I heard him, he was still in the prime of life, and was president of the State normal near Hunstville.

At that time, my own feet were in new paths; for I felt that God had called me to establish a school in a woody wilderness of central Tennessee. But I knew that the same God who had answered Mr. Council would soon call from workshop and plow those who would recognize the call, as did Elisha, and with such speedy preparation as they could gain in a short course of training, they would go forth to their life-work to plant the banners of the cross above the battlements of the enemy.

It was a busy time of the year when Elisha left the field, his home and friends and went forth to his training for the work of God. One lesson he had learned while following the plow,—not to fail or be discouraged. Almost four years I have waited, watched, worked, and prayed. Now it seems that my hopes are about to be realized, of offering to this great cause of the third angel's message a school in the wilderness, as it were, where, amid hardships and privations, those who are willing to struggle as I have done to gain an education may have the opportunity.

God has sent me helpers; and the thrill of the onward movement in this cause has met a response in all our hearts. And although even the food to feed a multitude seems not nigh at hand, yet we have banded together to bring our barley loaves to Jesus, and we believe they will increase as we impart. One sister suggested that members of the church bring in a baking of bread now and then if the supply should run short. And the brethren were willing to borrow money to purchase a team, wagon, and tools, and seeds, that the work might move forward; and this will be done.

My first term of school here was attended mostly by outside students. I received sixty cents in cash on tuitions, the rest mostly in labor. I have had a feeling that energetic young persons who could earn a living on the home farm could pay their way in a home-farm school. We now offer an opportunity for this to be demonstrated.

One day last week, in company with Brother Thompson, I drove ten miles to a sale. Before we reached the place, we saw a beautiful green field ahead, and found it was where the sale was being held. The soil was loose far down,

showing careful tillage. We went into the barn and saw such fat, sleek horses as one seldom sees. The cows were fit for a fat stock show. In the bay was fine clover hay which sold for a high price. That farm was bought a few years ago by a Northern man, and at that time it was said to be one of the poorest, worn-out farms in the county. By diligent efforts he has brought it up to a high state of fertility. This demonstrates what the spirit of prophecy has told us—that false witness has been borne against the soil. This farm, from which this man fed his horses, mules, and cattle, was not a thousand-acre tract, but contained less than seventy acres. It reminded me again of the word that the Lord could cause twenty acres to yield as much as one hundred. I long to see more twenty-acre farmers demonstrating the truths that the Lord has given us.

Returning to the school question: we have elected a board of directors, of which Elder W. W. Williams, president of our conference, is a member; Brother J. E. Vosburgh is superintendent of the farm; Ona E. Offerle is treasurer. It has been my hope from the first to build up a school which could offer to those who desire a better training for this grand cause the opportunity to receive at least a preparatory training, and at the same time do self-supporting work, and help to make the school self-supporting. We have now undertaken to do this, and I wish to correspond with those whose hearts may stir them up to come to this field of which the spirit of prophecy has so often spoken. We have at present but two buildings on the school farm, neither of which is fully completed, and a sawmill. Most of the one-hundred acre farm is to be cleared and prepared for cultivation. We are determined that no one connected with the school shall have to overwork; and that each one who works so much each day shall have part of each day for study and recitation, and further, that the best part of each day for study shall be given to that purpose.

Now, young friend or older one, if you have been waiting for an opportunity of this kind, let me hear from you as to your desires and purposes, and I will give you further details of the work. Former address, Earleyville, now R. F. D. 2, Daylight, Warren Co., Tenn. CLIFFORD G. HOWELL.

How to Cultivate Punctuality

PUNCTUALITY, like many other qualities, is a habit, and, as such, youth is the best time to develop it. It depends also much on the mental attitude. A mind, sluggish, inactive, and lazy, as naturally falls into habits of tardiness, as one alert, quick, and resourceful will tend in the other direction.

One wishing to overcome procrastination should first have the mind in the right condition, and then with a strong determination and faith in God, go at the task of making every minute count. Keep the mind on the work, and do nothing that will hinder the accomplishment of the allotted task. Take one thing and practise doing it in a certain length of time. Do not try to do too many things at once. Don't dally, and yet avoid rough haste, learn to "make haste slowly," or to do your work care-

fully, systematically, and without wasting time in unnecessary stops. Application is a power much needed in scholars to-day, and should be shown in the example set by the teacher. A student is one who can so apply his mind to study as to be undisturbed by one coming into the room, by ordinary conversation, or by other sounds. A mind thus trained will get lessons in the allotted time, and be ready on time for the recitation.

A good way for the teacher is to make a program for the whole day, then give to each task a special time, and to perform it within that time. Save time by doing away with every unnecessary act. Faith in God, prayer, and a strong will are most needful.—*Selected.*

The World's Need

THE world needs men and women of quick perception and sound judgment, those who can see the relation of cause and effect in the physical, moral, and social spheres. Much can be done in youth to cultivate the perceptive powers; but they are of all the faculties the least susceptible of cultivation in adult age. Consequently, if, as Professor Huxley says, deficiency of judgment be the most common intellectual fault, how important it is that children and youth be given the opportunity of forming their own judgments through the use of their perceptions at first hand, and of learning through their own experience the results of conduct. The traditional methods of learning and teaching by rote are responsible for much of the helplessness exhibited by young and old in practical matters.

The world needs clear thinkers. For one person who can give a clear, coherent account of the simplest event, or the logical development of the simplest theme, you will find a score whose ideas are misty, whose sentences trip, whose reasoning is inconclusive or fallacious. Every school exercise should train the student in sustained, logical thinking, and in clear, forcible, and effective expression. Every teacher should be a teacher of logic and of English.

The world needs persistent, self-reliant workers. There is a prevalent idea that the purpose of education is to free men from the necessity of labor; this is far from the true conception. The end and aim of every right educational process is to enable the individual to do more and better work, not merely for himself, but for God and humanity. Students need to realize that none of us live unto ourselves. Education should fit the individual for his place in our complex social and industrial system. In every school exercise, thoroughness and persistence should be cultivated. Students should early form the habit of close application, of overcoming obstacles, of getting results, of "delivering the goods."

And last, but most of all the world needs men and women of principle, those who will not drift, who will not "follow a multitude to do evil," but who, on the contrary, will ever say and practise *nil in adversum*—"I strive against opposing circumstances."—*W. H. Buxton, in Southwestern Union Record.*

PERSONAL influence is a power. The minds of those with whom we are closely associated, are impressed through unseen influences.—"*Gospel Workers*," page 340.

Current Mention

—Magistrate Mayo, of New York City, has rendered a decision on the question of Sunday concerts, holding that such concerts are legal in that city.

—A Peking dispatch states that the Board of Education is taking action to stop the Chinese practise of foot binding there, by prohibiting the sale of small shoes.

—Rear-Admiral Geo. C. Remy of the United States navy is quoted as saying that he regards a war with Germany as imminent, for which reason the United States should not slacken the work of increasing its navy.

—Agrarian disorders have broken out in several districts of Russia, and troops with machine guns are being used to quell the uprisings. Many Jews are fleeing from Kieff, alarmed at reports of a Jewish massacre said to be planned for Easter.

—It is announced at Washington that the United States will build a great battle-ship to cost about \$10,000,000, which will excel in size and fighting capacity the great recently launched "Dreadnaught," of the British navy, which has already become famous because of its vast superiority over any other fighting craft in existence.

—District-Attorney Jerome, of New York, is making a test of the question whether an insurance company can, without committing a crime, make a contribution of the policy-holders' money to a political party for campaign purposes. The former vice-president of the New York Life Insurance Company, George W. Perkins, is technically under arrest, charged with the responsibility of a campaign contribution of \$48,500 to the Republican party in 1904.

—The Ohio Legislature has voted to raise the liquor saloon license in that State to \$1,000, the license hitherto having been but \$350. Great excitement attended the contest over the matter. The liquor dealers say the effect of this action will be to drive about half the saloons in Ohio out of business. The other half, however, will undoubtedly flourish, and will be quite able to supply the demand for intoxicating drinks, and keep up the march of the long procession of men going to drunkards' graves.

—Attorney-General Hadley, of Missouri, believes he has won his fight to oust the Standard Oil Company from the State of Missouri. The evidence which he has gathered from compulsory testimony given by Standard Oil officials will be submitted to the Missouri Supreme Court, which he believes will give a decision revoking the licenses of several oil companies which are identified with the oil trust, so that they will be prohibited from doing business in that State. Should this effort of the attorney-general prove successful, similar actions would be likely to follow in other States.

—A dispatch from Rome states that Archbishop Ireland "has been intrusted with the mission of settling the Philippine question as between the United States and the Vatican, especially with regard to the payment of indemnity for church property." If Archbishop Ire-

land has been selected by the United States for such a purpose, the latter has simply played into the hands of Rome, for it is a case of Rome negotiating with Rome for the settlement of a question involving Rome's interests, and what but a decision wholly favorable to Rome can be expected? The worst feature of the case, however, would be the selection of a Catholic to represent a Protestant and republican government in negotiations with the Vatican. This in itself is a substantial victory for the papacy.

—The anticipated great coal strike covering both the bituminous and anthracite mining fields is announced to begin April 2. The strike in the bituminous fields, however, will be only partial, and according to present indications will not be of long continuance. The United Mine Workers have on hand a strike fund of \$3,000,000. About 18,000,000 tons of anthracite coal and 5,000,000 tons of bituminous coal are said to be stored in anticipation of the strike. The yearly coal production at the present time is about 290,500,000 tons of bituminous coal and 80,000,000 tons of anthracite coal. The average daily winter consumption of coal is, bituminous, 1,000,000 tons, and anthracite, 250,000 tons.

NOTICES AND APPOINTMENTS

Western Washington Camp-Meeting

WE desire to make a most earnest appeal to all our brethren in this conference to attend the State camp-meeting which will be held at Puyallup, May 10-20. This is about two weeks earlier than usual. A workers' meeting, and possibly a bookmen's convention, will precede the regular meeting, beginning May 3.

A dining tent will be pitched, where warm meals can be had at the usual price. A store will also be run for the benefit of the brethren; and if they will notify us of their wishes concerning tent, floor, stove, and bed-springs, we will have everything in readiness. The workers will all be on the ground by May 3, and no pains will be spared to make the meeting a blessing to all who come. Puyallup is located on the North Pacific Railroad, between Tacoma and Seattle. A street-car also runs from Tacoma. The interurban does not touch Puyallup.

All will remember our Seattle meeting last year as the best one ever held in this conference; but there is every reason why this should be a better one. The controversy is growing sharper each year. Developments have taken place since our last meeting which should stir every loyal Seventh-day Adventist to intense earnestness. It is necessary that God's people come together at least once a year, not only for one another's encouragement, but to lay definite plans for carrying forward the gospel message with renewed vigor. Let us all begin at once to plan for this meeting. Let us speak of it to one another, and urge those who are inclined to stay away to attend, and thus bring to this feast every soul who can be persuaded to come. Come, and bring your yearly offering.

E. L. STEWART, Pres. W. Wash. Conf.

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 remit-

tance must accompany each order. Initials and figures count as words. Name and address must be counted.

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

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

WANTED.—As a partner, a first-class paper hanger and house painter. None but Sabbath-keepers need answer. References given and required. Address J. L. Tuley, Palmyra, Mo.

FOR SALE.—Three lots in Takoma Park, each 63.4 x 150 ft. (two cor. lots). Plenty of fruit. Nearly new 6-room house, shed, etc. Terms to suit. Cheap for \$2,000. Address C. Olson, Takoma Park, D. C.

RANCID-proof peanut butter, 10 cents per pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED.—Experienced help to handle 2 acres of strawberries; 120 stands of bees; Seventh-day Adventist family help preferred; located in mining district, sixty miles from Stockton. Write for terms immediately. Address F. H. Davis, Angels Camp, Cal.

FOR SALE.—My home in Graysville, Tenn., consisting of lot 110 x 198, good 8-room house, shop, cellar, cistern, garden, barn, sheds, etc., situated across the street from and facing the Southern Training-school campus. Address S. I. Greer, R. F. D. 2, Dayton, Tenn.

FOR SALE.—Ten acres, 7-room house, large barn, horse, buggy, wagon, cow, numerous tools; fine orchard, strawberries, Logan berries, raspberries, and other fruit in abundance. Four miles from Kent. Price, \$2,500. Easy terms. Address E. L. Stewart, Kent, Wash.

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 J. C. Harris is 511 West Third St., Peru, Ind., not Bedford, as given in the Year-book.

Publications Wanted

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

J. A. Frye, Milan, Tenn., REVIEW, Signs, Watchman, and tracts.

Milton D. Henise, R. F. D. 2, McHenry, Ill., periodicals and tracts.

Mrs. H. F. Geara, Globe, Ariz., Little Friend; would like several copies each week.

E. Bergendahl, Care R. Lundell, 59 Flormond St., Chicago, Ill., periodicals and tracts.

T. H. Davis, Guayaquil, Ecuador, S. A., Life and Health, Life Boat, and Little Friend.

Sullivan Wareham, Greenville, S. C., REVIEW, Signs, Watchman, Life Boat, Instructor, etc., and tracts.

Miss Mammie Telschow, 501 Hopkins St., Defiance, Ohio, Signs, Watchman, Instructor, health magazines.

Newton Jenkins, R. F. D. 2, Blythewood, S. C., REVIEW, Signs, Watchman, Life Boat, Good Health, Instructor, Little Friend.

M. D. Smith, Hazel, Ky., periodicals, and tracts, especially those on religious liberty. A good supply desired for two months.

Obituaries

MORRILL.—Died at Portland, Ore., while on the way from Oklahoma to their new home in Washington, Aug. 28 and 30, 1905, of cholera infantum, Albert and Bertha, infant son and daughter of F. L. and Lydia Morrill, aged ten months. We miss our darlings, but mourn not as those who have no hope. We laid them to rest together in Portland Cemetery. Comforting words were spoken by Elder Burden, in the undertaker's chapel.

MRS. BELLE ROUSSEAU,
MRS. AGNES L. BURROWS.

GEIS.—Died in New Orleans, La., Dec. 22, 1905, Mrs. Helen DeGrey Geis, aged 39 years, 9 months, and 21 days. Sister Geis accepted present truth in California about nine years ago. Through all pain and anguish of body she displayed Christian patience and fortitude. Her great desire was to see her family accept the message, and before her death one son and two sisters were rejoicing in present truth. The funeral service was conducted by the writer, assisted by Prof. J. E. Tenney.

S. B. HORTON.

HUYKE.—Died at his home in Coldwater, Mich., March 8, 1906, Henry F. Huyke, aged 87 years, 11 months, and 19 days. This aged brother had been an Adventist for many years; he was a consistent Christian, a good neighbor, and a worthy church-member. He leaves a wife, two daughters, and several grandchildren. His funeral, held in his old neighborhood, at Kinderhook, Mich., and attended by a large number of his old and respected neighbors, was conducted by the writer, who based his remarks upon Ps. 23:4.

H. NICOLA.

DONOVAN.—Fell asleep in Jesus, at her home, near Stanleyton, Va., March 2, 1906, Mrs. M. C. Donovan, aged 62 years, 3 months, and 10 days. Sister Donovan was paralyzed last September, and suffered much at times, but bore her suffering with patience. She was a consistent member of the Stanleyton church, and when able was always present at the services of the church. The funeral was conducted by the writer, and the interment was in the family graveyard near by. Words of comfort were spoken from Rev. 22:4.

R. D. HOTTEL.

JOHNSON.—Died at Richland, Iowa, March 12, 1906, of acute indigestion followed by congestion of the bowels, Charles Milton, son of Charles A. and Maud C. Johnson, aged 7 months and 21 days. He seemed to be in the best of health until a few days before his death. It was a comforting thought to the parents that their little darling will be borne to them by the angels in the glad resurrection morning. Words of comfort and admonition were spoken from Jer. 31:15-17 and other texts, by the writer, assisted by the Dunkard minister.

R. J. BRYANT.

COFFIN.—Died at the home of his son in Elgin, Ore., March 8, 1906, Peter M. Coffin, aged 81 years, 6 months, and 7 days. Twelve years of his early life were spent on the seas. He was one of the pioneer settlers of the Grande Ronde Valley. About sixteen years ago he lost his eyesight, and of this loss he afterward said, "I am glad I became physically blind as it caused me to see spiritual things and accept this truth." The last fourteen years he lived an exemplary Christian life, and although at times his sufferings were intense, he bore them without murmuring. The funeral service was conducted by the writer.

S. H. CARNAHAN.

REED.—Died at College View, Neb., Feb. 13, 1906, of membranous croup, Valeda June, the youngest daughter of E. C. and L. D. Reed, aged 5 years, 8 months, and 11 days. She was a patient sufferer till the last, and was not afraid to die. She understood that death is only a sleep in Jesus. She leaves a father, mother, brother, and sister to mourn their loss. Her remains were brought to their home near Comstock, where the funeral was conducted by the writer, assisted by the

M. E. minister. She was laid to rest in the Wescott Cemetery, to await the Life-giver's call.

L. E. JOHNSON.

GORDON.—Died at the home of his son, Lester Gordon, near Bellaire, Mich., Feb. 4, 1906, Henry Gordon, aged 79 years. He first heard present truth preached by Elder Frisbie, and gladly received it. He was one of the charter members of the Wright church, which was organized Dec. 17, 1861. He was a faithful and devout Christian, and I believe that Acts 10:4 is also true in his case. He was laid to rest in the Wright church cemetery. The funeral service was conducted by the writer.

S. E. WIGHT.

DENMAN.—Fell asleep at Vinton, Iowa, Dec. 21, 1905, Moses Denman, aged 72 years, 5 months, and 21 days. In 1860 Elder M. E. Cornell pitched his tent in Vinton, and Brother Denman was one of the number that heard and believed the gospel message. He was a cripple for many years, and seven years ago he suffered a second and very severe stroke of paralysis. Although a great sufferer, he was ever happy in the Lord. He was a kind husband and a loving father. The wife, two sons, and two daughters are left to mourn their loss. Words of comfort were drawn from Ps. 17:15, by Elder E. G. Olsen.

J. W. CROUSE.

MERRICKLE.—Died at Oconomowoc, Wis., Feb. 22, 1906, of paralysis, Mrs. Phoebe Merrickle, aged 86 years, 10 months, and 16 days. Brother and Sister Merrickle accepted the advent message about forty years ago under the labors of Washington Morse. Their lives were devoted to the interests of the message, and during life they bore a faithful testimony. He died five years ago. She had a bright hope of soon meeting her Saviour and her sleeping companion. Six children, seventeen grandchildren, twenty-two great grandchildren, and one lone sister mourn their loss. The funeral service was conducted by the writer.

R. T. DOWSETT.

PERRY.—Died at his home in Enosburg, Vt., Feb. 12, 1906, of paralysis, Wm. Alvah Perry, aged 64 years, 7 months, and 21 days. Brother Perry accepted the third angel's message in 1882 under the labors of Elders Hutchins and Kellogg, and since has held several offices of trust in the church; he was deacon for many years, and was first trustee at the time of his death. He will be greatly missed in the church and in the community in which he lived. He was the father of ten children, and is survived by a devoted wife, five sons, and two daughters. Words of comfort were spoken to the bereaved family and a large company of sympathizing friends by a local pastor.

W. E. TATRO.

WHITNEY.—Died at her home in Augusta, Maine, March 11, 1906, of valvular disease of the heart, Mrs. Letta Whitney, wife of George W. Whitney, aged 49 years, 2 months, and 15 days. She received a knowledge of the truth in Norridgewock, Maine, from Elders J. N. Andrews and M. E. Cornell in 1865, and was soon after baptized and united with the Norridgewock church. She was a kind and loving companion, and a friend to the poor and needy. She fell asleep with the assurance that the Lord accepted her as his child. She leaves a husband and one brother to mourn their loss. Funeral service was conducted by the writer, assisted by Elder J. B. Goodrich; text, Rev. 22:12.

S. J. HERSUM.

BUNCH.—Fell asleep in Jesus, at the home of his parents, in Coos County, Oregon, Jan. 20, 1906, our much loved brother, Charles Binger Bunch, aged 23 years, 6 months, and 5 days. He was converted when quite young, and united with the Adventist church at Gravelford. He was a student of the Gravelford Academy from its foundation until three and one-half years ago, when he chose for his life-work the gospel ministry, and entered the Walla Walla College to prepare himself for that calling. While there, he contracted the disease that resulted in his death. His noble character and cheerful disposition won for him many friends. Though his life purpose was not carried out, he left an example of the patient endurance of suffering, trial,

and disappointment. His faith grew stronger and his hope brighter till the end. Words of comfort were spoken on the funeral occasion by Elder H. E. Giddings, and interment took place in the Dora Cemetery.

ELVA M. BUNCH.

HYDE.—Died at North East Bight, Bonacca, Bay Islands, Central America, Feb. 6, 1906, Hattie Hyde, twin daughter of Mrs. Julia Ann Hyde, aged 7 years, 6 months, and 24 days. Hattie attended the church-school, and we shall never forget the childlike faith that beamed from her eyes as she read the sweet Bible stories. Her death is mourned by a widowed mother, two sisters, and four brothers, besides her school friends. The funeral service was conducted by the writer, 1 Cor. 15:26 serving as the basis of his remarks.

GARFIELD SMALLEY.

ARNOLD.—Died at Cleveland, Ohio, Feb. 19, 1906, Richard J. Arnold, aged 44 years, 3 months, and 10 days. His death was the result of valvular disease of the heart, from which he had suffered uncomplainingly for years. Upon his conversion in 1885 Brother Arnold united with the Seventh-day Adventist church at Battle Creek, Mich., later transferring his membership to Onaway. He died in the full assurance of faith, looking forward with confidence to the happy reunion of loved ones at the marriage supper of the Lamb. Besides his companion and one son he leaves a father, two brothers, and five sisters. The funeral service was conducted by the writer, assisted by Pastor F. D. Butchart (Christian).

W. C. MOFFETT.

HURLEY.—Died at her home at Whatcheer, Iowa, March 10, 1906, Martha E. Hurley, the beloved wife of Dennis Hurley, aged 47 years, 11 months, and 10 days. This faithful and devoted servant of God, who was blind from childhood, calmly fell asleep in Jesus. She leaves a husband, who is also blind, to mourn the loss of a faithful and loving sharer in affliction. Together they walked hand and hand for seven years, rejoicing in the precious truth they so much loved, and devoting much of their time to missionary work, scattering the printed page, and telling to all whom they met the glad tidings of the soon-coming Saviour. She also left a brother and an aged father. Words of comfort and instruction were spoken by the writer.

J. A. SKINNER.

HALLOCK.—Died at the home of her daughter, Mrs. E. A. Curtis, of Sheridan, Ill., Feb. 10, 1906, of paralysis, Mrs. S. A. Hallock, aged 82 years, 10 months, and 10 days. The deceased was converted in early life, and united with the Methodist Church. In 1872 with her husband she accepted the truths of the third angel's message and united with the Seventh-day Adventist church at Wells, Minn., of which she remained a faithful member until her death. She was kind and gentle, and was loved by all who knew her. She loved the Word of God and the house of prayer. Her faith and hope were strong. Three brothers, two sons, one daughter, eight grandchildren, and many friends are left to mourn their loss. The funeral service was conducted by Elder F. J. Harris.

E. A. CURTIS.

MCCORMICK.—Died at the home of his daughter, near Prattsburg, N. Y., March 9, 1905, after a long and painful illness, Harrison McCormick, aged 73 years. When fourteen years of age, Brother McCormick was converted and united with the Christian Church. While he and his wife were visiting in Michigan in 1875, they came into possession of a number of our denominational tracts, and after carefully reading and investigating began the observance of the true Sabbath, and united with the remnant church. Six years later the wife was laid to rest. The husband continued to spread a knowledge of the truth by the printed page. He was a shining example of the Christian life to all. He leaves three daughters and two sons to mourn their loss. Funeral service was conducted by the writer, and a large audience listened attentively to remarks based upon John 11:25.

JOHN S. WIGHTMAN.

WE learn that Elder W. A. Spicer arrived at Rio de Janeiro on February 27, and left the following day for Buenos Ayres. He has now been in the South American field several weeks, and we shall soon begin to look for a report from him.

EXTENDED synopses of the sermons of Elder A. R. Bell, of the New Jersey Conference, have been printed in the daily *Enterprise* of Burlington, N. J., where Brother Bell has been holding meetings. Many papers will use this kind of matter if well-written reports are furnished.

THE management announce that they "are planning to issue a religious liberty number of the *Watchman* at as early a date as possible, probably sometime the latter part of April." There is need of disseminating the truth upon this subject, and we hope this special number of the *Watchman* may have a large circulation.

THE author of "Conflict Between Capital and Labor," Elder E. T. Russell, the president of the Central Union Conference, will deliver an address in Pythian Temple in this city next Sunday evening. The present and future conditions in the industrial world and their meaning from a Bible standpoint will be considered.

ACCORDING to the Pasadena (Cal.) *Star* of March 20, "fully one thousand people were turned away" from the Y. M. C. A. auditorium in that city on the previous Sunday evening, when Elder W. W. Simpson spoke on the "Millennium, or the Binding of Satan." This was the opening of a series of meetings in Pasadena.

NOT long ago one of our ministers in the field was challenged to prove that the seventh year of Artaxerxes was B. C. 457, and he appealed to us for authorities on this subject. We have thought that others might be glad of such help, and we have therefore printed in our Editorial Department this week an article upon this subject. We suggest to our ministers and other workers the advisability of preserving this article for future reference.

THE council of the General Conference Committee, appointed for April 4-11, will bring together nearly all the members of the committee in the United States and the heads of the various departments. The auditing committee will meet at the same time. Such actions of the council as are of general interest will be reported in the REVIEW.

PROF. F. W. FIELD, writing under date of February 19, reports the arrival of Brother and Sister B. L. Anderson, of Wisconsin, en route to Amoy, China. They arrived in Yokohama on Friday, February 16, and as their boat remained in the harbor several days, they had a pleasant visit with our workers in Tokyo, and then went overland to Kobe, where they were to spend several days.

WE have recently received a gift of one dollar from an old soldier whose heart has been touched for the soldiers of the regular army of the United States. He desires to have it used as a nucleus in raising a fund to furnish literature for this class. Who will add to his gift and swell the fund for so worthy a cause? Send your offering to the General Conference Treasury, Takoma Park Station, Washington, D. C.

ELDERS A. G. DANIELLS and G. A. Irwin returned to Washington on Wednesday of last week. They give an encouraging report of the meetings which they have attended, and of their council in California. On their return journey they met with the brethren and sisters at Boulder and Denver, Colo., and College View, Neb. These gatherings were very profitable, and enabled the people to gain an intelligent view of our present situation. The spirit of loyalty to this message which is everywhere revealed is a most hopeful feature in this testing time.

GOOD reports of Elder K. C. Russell's second address on the proposed Sunday legislation for the District of Columbia appeared in the *Post* and the *Star* of March 26. The following paragraphs are quoted from these reports:—

Bill H. R. 16556 frankly states upon its title page that it is Sabbath legislation which is desired. You will observe that the bill does not say "the first day of the week, commonly called Sunday," as is the usual phraseology employed in forming Sunday laws, but plainly calls it the Sabbath. It would require the observance of the seventh day of the week instead of Sunday, because the Bible nowhere calls the first day of the week the Sabbath.

If Congress has the authority to interpret one passage of the Bible, is not the way open to interpret other portions of the Scripture?

WE are in receipt of the latest book from the Union College Press, "The Missionary Idea." The author, Mrs. A. E. Ellis, has had a long experience laboring with missionary secretaries and librarians of local tract societies, and is competent to help these in their work in the churches. The book is prepared with this idea in view, and we believe will fill a long-felt need in every local missionary society. It is brimful of helpful suggestions, hints, and material to make and keep the missionary meeting alive. Every church should have a copy. The price is 75 cents.

THE following paragraphs are taken from the *Washington Post* of March 31:—

The District Commissioners yesterday recommended favorable action upon H. R. bill 16483, which provides for certain places of business in the District to be closed on Sunday, referred to them for a report several weeks ago by Chairman Babcock, of the District Committee of the House.

A public hearing was given by the Commissioners on this bill, and no opposition was offered, and it was apparently, according to the Commissioners, wanted by the community in general.

The Commissioners in their report made the following statement upon the bill:—

"The legislation proposed in this bill is substantially similar to that embodied in H. R. bill 11819, of the Fifty-eighth Congress, second session, having the same title, upon which the Commissioners made a favorable report, and which passed the House of Representatives.

"The bill, if enacted, will give protection on their rest day to the classes which seem to be especially in need of it. It does not seem to be necessary to argue the well-settled question that legislation for the protection of the common day of rest is constitutional and expedient."

This is the bill to which reference was made in our editorial columns last week. If "a public hearing was given by the Commissioners on this bill, and no opposition was offered," it was because those opposed to the bill had no notice of any such hearing. We have not thus far found any one who knew of any hearing on this bill. The matter will now be taken up with the House Committee on the District of Columbia.

From the report of the Commissioners as given in the *Evening Star* of the same date, we take the following:—

The Commissioners recommend that no action be taken upon H. R. bill 16556, "Prohibiting labor on buildings, and so forth, in the District of Columbia on the sabbath day," and H. R. bill 10510, "To further protect the first day of the week as a day of rest in the District of Columbia," which were also referred to them from your committee.

Both of these bills have been quite fully discussed in the columns of the REVIEW.