

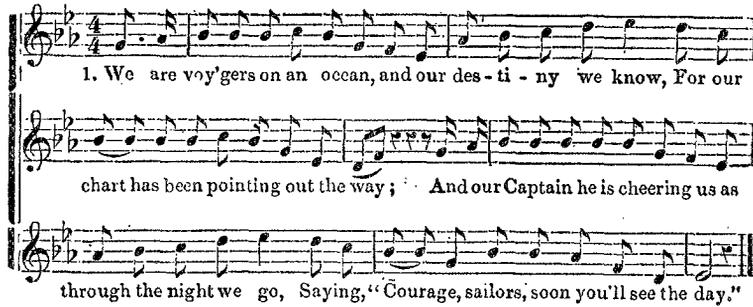
The Advent And Sabbath **REVIEW HERALD**

WASHINGTON, D. C., THURSDAY, APRIL 19, 1906

We are Voyagers.

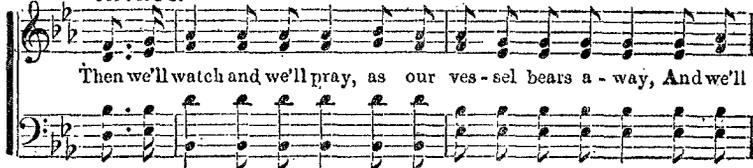
Words by J. ALBERT LIBBY.

Music by B. R. HANBY.

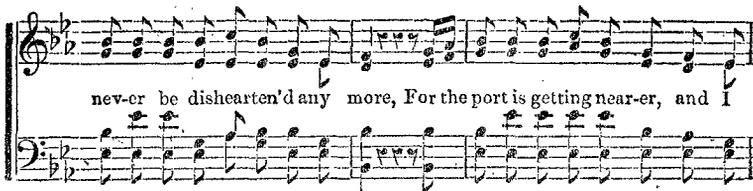


1. We are voy'gers on an ocean, and our des-ti-ny we know, For our
chart has been pointing out the way; And our Captain he is cheering us as
through the night we go, Saying, "Courage, sailors, soon you'll see the day."

CHORUS.



Then we'll watch and we'll pray, as our ves-sel bears a-way, And we'll



nev-er be dishearten'd any more, For the port is getting near-er, and I



hear the Mas-ter say, "We shall soon reach the har-bor and the shore."

- 2 Though the winds are strongly blowing, and though high the billows roll,
It will only make us sigh for land the more;
And our rest will be the sweeter when we reach that heav'nly goal,
There to shout our voyage over on the shore.—*Cho.*
- 3 We have passed the coast of Babylon, and Medo-Persian piers,
We have left the realm of Grecia far behind;
We've been sailing down the Roman coast for eighteen hundred years,
And our chart declares the port we soon shall find.—*Cho.*
- 4 Oh! how glorious the moment when our keel shall strike the strand,
And our watching eyes once greet the hills of home!
There our stay will be eternal with the holy, happy band,
And the blissful bow'rs of Eden we may roam.—*Cho.*



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 following is a very attractive series of illustrated books for children: "My Garden Neighbors," \$1; "Home, Haunts, and Habits of Wild Animals," 75 cents; "Happy Days on the Farm," 35 cents; "Wild Animals at Home," 35 cents; "Wood's Natural History," 50 cents.

THE new Year-book for 1906 is only 25 cents a copy, post-paid, yet it contains much denominational information upon the general union and State conference organizations in all parts of the world, together with a directory of workers in all departments. It contains a full list of all denominational institutions, with their boards of managers, all periodicals, and much other matter that will assist one in studying the progress of the work of the church.

We quote the following from a letter recently received: "The cook-book, 'A Friend in the Kitchen,' continues to work well with *Life and Health*. Out of fourteen calls I took thirteen orders for the book, and thirteen subscriptions for the journal from as many delighted patrons. I find, with but few exceptions, the wealthiest and most cultured people of any community subscribe readily for *Life and Health*, and take the cook-book with it." The two are furnished together, the journal for one year, and the book, for \$1.

DURING the past two or three months the publishers of the *Youth's Instructor* have received a large number of requests for sample copies of the *Instructor* from those not connected with our denominational work. The *Instructor* is one of the best youth's papers published, and the general public are recognizing it as such. Every Sabbath-school member should select individuals to whom he could send sample copies of the *Instructor*, and write personal letters soliciting their subscriptions. The *Instructor* is one of the best papers published to place in hospitals. Sick people in all parts of the country have written the publishers of their special appreciation of the cheerful, clean, helpful matter the *Instructor* contains. Annual subscription price, 75 cents.

"THE COMING KING" is a book that everybody likes on account of the practical and intensely interesting manner in which it treats themes that are of the greatest moment to men at the present time. Beginning with creation, it treats briefly, yet clearly, the development of the plan of salvation down to the time of Christ. Then taking up the Saviour's wonderful outline of the future history of the world, beginning with the overthrow of Jerusalem, the fulfilment of his words is traced down through the Dark Ages to the time when the King of kings will come to bring to an end the reign of sin. Special consideration is given to the great questions and problems that are now stirring the hearts and minds of men. Neatly and substantially bound in cloth, \$1. Presentation edition, gilt edges, \$1.50. Published in English, German, Danish, and Swedish.

PARENTS who desire to secure something for their children to read, ought to have "Sabbath Readings," Vols. I and III, which the publishers have on hand at the present time. These two volumes contain 752 pages of the very best stories for young people. These volumes are bound in cloth, and will be sent, post-paid, for 40 cents each.

No one can read "The Lover's Love, or John Three-Sixteen," without receiving great benefit. It possesses rare merit and essential human interest. It sparkles with divine truth, and glows with lofty thought. It reasons with moving tenderness, exalting Christ, glorifying God, cheering saints, and winning the hearts of sinners. In neat cloth binding, 176 pages; price, 75 cents, post-paid.

We quote a few Bibles and Testaments for children as follows: No. 1205, Bible, bound in red leather, red edges, with small but readable type, one color illustrations; price, 50 cents. No. 1405, Bible bound in red leather, and printed in larger type, full illustrations with colored engravings; price, \$1. No. 3, New Testament, bound in black leather, gilt edges; price, 30 cents. No. 4, New Testament, with soul-saving texts marked in red, 13 cents. No. 5, New Testament, bound in cheap cloth; price, 10 cents.

THERE is much interest concerning the future home of man. All are desirous of knowing what the future world holds in store for them. The book "Our Paradise Home," by Elder S. H. Lane, will clear the mystery to the satisfaction of all. It reveals the Bible facts about the wonderful kingdom of glory, and the beautiful city, New Jerusalem, in a manner that will please and profit the reader. In treating this subject, the writer touches on other topics closely allied with them, such as the judgment, millennium, resurrection, etc. Bound in board, 25 cents; cloth, 50 cents.

THE *Sabbath School Worker* is to the Sabbath-school teachers and officers the same as improved agricultural implements are to the farmer. It enables them to do their work much more effectively and easily. Many testify to this fact. The following is a sample of encouraging words often received by the publishers: "To me the *Worker* is a valuable and indispensable instructor. I am anxious for those who do not have it in their schools. Some think it costs so much to get all the supplies necessary for their schools, but they do not realize that it costs more to lose the benefits derived from such a help. The better equipped the school, the better it will prosper financially and spiritually."

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

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

VOL. 83.

WASHINGTON, D. C., THURSDAY, APRIL 19, 1906.

No. 16.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

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

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

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

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

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

Editorial

As the coming of the Lord draws nearer, there seems to be a more determined purpose than ever before to occupy the minds of all so completely with the things of this world that there shall be no time to consider the things of eternity. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." We may easily spend our whole time over trifles, the inconsequential details of the ordinary routine of life, and utterly neglect the glorious possibilities of a life of fellowship with heavenly beings—not a life of spiritual dreams and reverie, but of earnest endeavor as laborers together with God. Do not permit the earth to rob you of heaven.

Witnesses of the Resurrection

THE resurrection of Jesus distinguished him from the mere philosopher, and placed the stamp of divinity upon his work as a revealer of the message of salvation. To be a witness of his resurrection is to be a witness of the power which makes alive those who are dead in trespasses and sins. Therefore when the eleven disciples chose one to take the place of Judas, they declared that "of these men which have accompanied with us . . . must one be ordained to be a witness with us of his resurrection." On the day of Pentecost Peter said, "This Jesus hath God raised up, whereof we all are witnesses," and of their work in general it is recorded that "with great power gave the apostles

witness of the resurrection of the Lord Jesus: and great grace was upon them all." This was the experience of the first generation after the advent of our Lord, and there is the same demand for witnesses of the resurrection in this last generation before the second advent. Not only is this true on general principles, but the need is emphasized by the fact that just now the resurrection of Jesus is being denied by some who profess to be his followers. We may be thankful that their denials do not change the fact, when we remember that "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The most effective testimony to the resurrection of Jesus is borne by living the resurrection life. This is the experience of victory over sin. This is the experience of walking with God. This is the experience of knowing him, and "the power of his resurrection." The faithful witnesses of his resurrection will soon enjoy the full fruit of all that was provided for them by the death and resurrection of the Son of God. "Blessed and holy is he that hath part in the first resurrection."

Divine Election

THE whole plan of salvation finds its center in Christ. In him there is salvation; apart from him there is no salvation. He is the beloved Son in whom the Father is well pleased. All who are in him and who reveal his character are through him well pleasing to God. Of his well-beloved Son the Father thus spoke through the prophet Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." And concerning him we have this wonderful assurance: "Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."

Jesus Christ, the Son, is the elect or chosen of God. And this is because he fully revealed the character of God. So also those who are identified with Christ and abide in Christ are the elect or chosen of God. This is clearly set forth in the following scripture: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him

before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will."

Several things are here declared: we are blessed "in Christ;" we are chosen or elected "in him;" we have been foreordained unto adoption as sons "through Jesus Christ;" this is to the praise of his grace bestowed on us "in the Beloved;" his good pleasure was purposed "in him," and this was "to sum up all things in Christ;" and "in him" we were made an heritage. It is thus plain that only in Christ, the elect or chosen, are we elect or chosen. The divine election is therefore not an election of certain individuals as distinguished from certain other individuals, but an election of character. Those who through faith in Christ have received the gift of righteousness are the elect of God. Those who through faith have been conformed to the image of Christ are foreordained unto salvation. This is the eternal purpose which he purposed in Christ Jesus. But there is no election apart from character, and there is no foreordination apart from Christ.

Those who teach that a certain portion of the human family is destined to salvation, while certain others are by the same divine decree destined to be lost, irrespective of the character of either class, pervert the fundamental idea of the gospel. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth and is baptized shall be saved; but he that dis-

believeth shall be condemned." "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed."

The choice and faith of each individual determine whether or not he is found at last among the elect.

A Last-Day Peril

AMONG the perils of the last days, as prophetically described, one of the greatest is the prevalence of iniquity. It is stated that "because iniquity shall abound, the love of many shall wax cold."

All persons are more or less susceptible to the influence of the example set by their associates. This is true in the matter of one's religious belief and practice; for it is a sad but true commentary on the weakness of human nature that it is a common thing for a person to cease the service of God and lose his religious faith because of an erratic course pursued by some fellow mortal. The tendency to man-worship is inherent in human nature, and the short-sightedness of human nature causes us to fail to look beyond the human leader and teacher to the Creator, from whom alone comes all the truth and wisdom that any being can possess.

As Christians, we are directed to look steadfastly unto Jesus; and we have the infallible word of God given us, that we may not be dependent upon the word of any man, even of the greatest and wisest. If it could be proper to look to any other being than God, we would be justified in looking to Satan and being influenced by his example, for of all created beings he was the highest, standing next to the Creator, and being "full of wisdom." No other created being could be so fully entitled to confidence as a leader possessed of inherent wisdom and uprightness, as was Lucifer. Yet without God, he is what the Christian knows him to be,—the father of lies, the instigator of all fraud, the author of every delusion that prevails in the world.

We know that the Christian faith rests not upon the word and example of men, but upon God's word alone; yet we are not safe from the danger of being wrongly influenced by the example of men. We are not safe from the dangerous influence of abounding error and iniquity. But the chief danger lies not in the fact that iniquity abounds in the world. The world has always been full of iniquity, and Christians do not expect it to be in any other condition. It is in the church that the most dangerous iniquity is to be found. It is by those who depart from the truth that the most dangerous influence will be exerted. It

is when those who have been prominent in the work of God, who may perhaps have stood as leaders and teachers in the camp of Israel, forsake the accustomed path, that the faith of others is most likely to wane and their love of God and his truth to wax cold.

This danger is to be met in the last days,—the days of this generation,—and we must be prepared to meet it without surprise and without for a moment losing sight of the true foundation of faith, which "standeth sure." L. A. S.

Breaking Down Barriers

I RAN in to the Bible house, in London, the headquarters of the British and Foreign Bible Society. Its sign is the Bible carved in stone. But this quiet-looking gray-stone building is the center of a grand work in the world.

It is particularly pleasing just now to note how its output is getting into lands closed against ordinary missionary work. Such Moslem countries as Morocco and all north Africa, and Arabia, for instance, are most difficult of access by the evangelist, but the Bible colporteurs are threading their way into these hotbeds of fanaticism, and are surely preparing the way for the advent message in a little from now. The following paragraph from one of their reports illustrates the experience in Morocco:—

At Sook-el-Arba I took up a position in the heart of the market, where I pitched my tent and displayed my books. Several were sold, including two copies of St. Luke in Magrebi. Soon the purchaser of these two books returned, saying angrily, "Give back my money; this is the Nazarene's book, and we must not read it." Before returning the price I took the opportunity of explaining the sacred character of the Gospel, but I had not finished speaking when his brother, a very passionate man, seized the books and tore them to pieces, shouting, "Nazarene! Infidel! give back the money!" In face of the torn Gospels and the angry crowd, I lifted my heart to God for help. At that moment a *Kaid* rode up to my tent, and learning what had happened, said to the offending Moors, "Collect the torn books and be gone!" When they had left, the *Kaid* said to me, quietly, "Hide your books in the box, and do not sell any more, for it is dangerous."

But these workers are continually going to and fro in these lands, and the barriers are giving way. The Society has had some interesting tokens of even friendly interest from the heir to the Persian throne, and in all Persia the Bible is being liberally circulated. An agent reports that in eastern Arabia colporteurs and missionaries have sold over four thousand copies of the Scriptures in whole or in part, and in seventeen languages.

It is truly encouraging to see the way so rapidly being prepared in these Mos-

lem countries. The leaven of Bible truth must work, and now that our own cause is just beginning to touch the edge of the Mohammedan lands, we may well thank God that he has agencies at work to break down barriers and turn the attention of the honest-hearted to the word of light.

Again, there is Nepal, just north of India, lying along the south slope of the Himalayas. It is closed to the missionary evangelist. But native colporteurs are doing the work that will surely break down the barriers from within. The Bible Society is scattering the Scriptures there. A colporteur gives the following account of a few weeks' trip, which will illustrate how the Lord is sending the fishers of men into the most out-of-the-way corners:—

It is the custom in Nepal, as in many other places, to sprinkle water for the purpose of purification, over the floor, after any one who is not a Hindu has entered; but the *subedar* [officer of soldiers] would not allow this to be done in our case, as he said he regarded us as men of God. And when the people who gathered around asked us why we had ceased to worship idols, the *subedar* boldly stood up and spoke in our defense, and finally bought a number of Gospels from us, to distribute among his friends. He also gave us food, such as rice, dried fish, etc., and before leaving we prayed with him, asking God to save his soul.

On the fourth day, after prayer we started out from Shilgari on our homeward journey, and all along the route at each halting place we talked with the people about Jesus. Night overtook us again while we were passing through the dense forest, and we had no shelter except the trees. The rain began to pour down, so we opened our umbrellas, and, crouching beneath the shelter of a wild raspberry bush, we spent the night in prayer — for we could not sleep — pleading for the salvation of Nepal. In spite of the bodily discomfort we were experiencing, our hearts were full of joy, for we felt that Christ's presence was with us in the lonely forest, and we were not afraid. Though we had taken no food since the early morning, nor was any obtainable, and we were very wet and very hungry, yet we were happy.

When day broke, we again started off, and toward evening emerged from the forest. We finally reached Jhulaghat, where we crossed again over into British territory.

The tour occupied three weeks, during which time we had traveled a hundred miles inland, sold a number of Naipali and Hindi Gospels, distributed many Scripture text cards, and preached the gospel and talked to the people about salvation in some fifty Nepalese villages, where most of them had never before heard of the name of Jesus Christ.

So up and down the world the light is being sown, and the harvest hastened on. The Lord has made bare his arm, and all the nations are to see of his salvation. This Bible Society movement is truly one of the mighty creations of God's providence for these last days.

W. A. S.

Religious Legislation Demanded

THE agitation in favor of a rigid Sunday law for the Dominion of Canada is being vigorously maintained in the religious papers. From an editorial in a recent issue of the *Christian Guardian* of Toronto we take the following paragraphs:—

In all Christian countries the state is bound to legislate on that important matter of the proper observance of Sunday. This is so for two reasons. In the first place, the worker has right to his rest one day in seven, and that right can only be properly secured and safeguarded by strict legislative enactment. And in the second place, the conservation of Sunday, not only as a day of rest, but as a day of religious worship, is recognized as in the highest interests of the people at large, and such conservation is possible only by legislation that will shut out certain things inimical to this. We know that the argument is frequently made that with Sunday as a day of religious worship the state has nothing to do, but such argument is far from conclusive. As a Christian people we are overwhelmingly of the conviction that Sunday should be, above all things else, a day for religious exercises, and given up largely to the consideration of spiritual things. The state has a duty to see that this conviction is possible of realization, and that no extreme secularizing of the day make religious service and worship impossible. . . .

A stronger objection [than some others previously mentioned] comes from those who for conscience' sake wish to observe our present Saturday as their day of rest and worship. We are free to admit that if it were possible, we would like to see the hardship of having to observe two rest days in the week removed from those who feel compelled to keep Saturday as their day of rest. But the utter impossibility of so doing without breaking down every barrier that would conserve the one day in seven to its legitimate purpose makes us a willing party to what might be judged a real hardship. We are convinced, however, that the Jews, for instance, would lose more in the case of a general breaking down of Sunday observance than the doing away with all of the hardships of this proposed legislation would atone for. There is no more than one per cent of our population who ask for the Saturday-Sunday. That small number are in duty bound to consider the highest interests of the whole, and are justly called upon to make the sacrifice asked of them. Modern society is built up upon that law of individual sacrifice for the good of the whole.

There is no attempt made in this editorial to conceal the demand for religious legislation, and the expediency of oppressing the minority, even in matters of conscience, for the supposed benefit of the majority is frankly avowed.

One of the reasons given in justification of Sunday legislation is that "the conservation of Sunday, not only as a day of rest, but as a day of religious worship, is recognized as in the highest interests of the people at large," and it is further declared that "Sunday should

be, above all things else, a day of religious exercises," and it is affirmed to be the duty of the state to see that such an observance of the day "is possible of realization." We regard such straightforward acknowledgment of the real purpose in all Sunday legislation as much more creditable than the effort to hide the real issue under the "civil sabbath" plea.

But what prevents any person from devoting Sunday to "religious exercises"? Does the fact that some choose to follow their usual vocations on the first day of the week make it impossible for others to go to church? If so, would not the next step logically be a demand for cessation from labor on all days commanded to be recognized as holy days by the church? But all observers of the seventh day of the week, and their number is constantly increasing, find it altogether possible to devote to "religious exercises" a day which the great majority of people devote to labor. This demonstrates that when it is a matter of conscientious conviction, there is no necessity of legal enactment prohibiting all secular business in order for some to be religious.

The declaration of a willingness to impose "a real hardship" upon those who "for conscience' sake wish to observe our present Saturday as their day of rest and worship" is a brutal announcement of religious persecution. It is worthy of the Inquisition, and could easily lead to it. What a travesty upon Christianity is this!

Canada is certainly a good field for missionary effort in behalf of religious liberty, and we are glad that our workers there are making the most of their opportunities.

A Catholic Political Threat

THE question whether the recently formed federation of American Catholics is a political body, or will use its power in the field of politics, has been answered by a leading Roman Catholic organ of this country, and the answer is in the affirmative. Such an answer was given to the question by discerning Protestants when the federation was formed; but it was strenuously asserted by Catholics connected with the movement that it had no political significance whatever, but that the federation would keep wholly out of politics, and concern itself with purely Catholic questions. This was true to the extent that there was no intention of forming a distinct Catholic political party, or an open alliance with any of the existing parties; but it did not mean that the federation would not bring pressure to bear upon one or both of the dominant political parties to secure governmental action favorable to the interests of the Roman Catholic Church.

Now comes the *New World* (Chicago), a prominent Catholic organ, with an open threat of opposition by the federation to the administration of President Roosevelt if certain reports which it has heard prove to be correct. It says:—

We have been informed on excellent authority that the Masonic sect is to be entrusted with the ceremonial rites of the laying of the corner-stone of the new Congressional building in Washington, D. C. The announcement will fall like a thunderbolt from the blue sky on the fifteen millions of American Catholics who had learned almost unanimously to look upon President Roosevelt as the fearless champion of the equal rights which the Constitution guarantees to all American citizens.

The Roman Catholic Church is greatly opposed to Freemasonry, and upon this ground sets up a claim that the Masonic order is constitutionally prohibited from the supervision of the laying of a corner-stone of a government building. The *New World* does not attempt to show wherein such an act would be contrary to the Constitution or an invasion of the rights of Catholic citizens, but assumes that the government is bound to take cognizance of its opposition to Masonry and uphold it in the same, to the extent of excluding Freemasons from the ceremony in question. It is not a question of one church being favored by the government against the interests of others, but of a contest between two secret organizations; for the Catholic Church, no less than the Freemasons, is essentially a secret order. There is not an organization in the world more secret than the Jesuits, who are the most intensely Catholic of all Catholics, and exert a controlling influence in shaping the policy of the church. The different orders of monks and nuns in the church are all secret. The higher conclaves of the papacy, at which the important questions of papal policy are decided, are secret. We have nothing to say in favor of the Masonic order, or of its participation in ceremonies connected with governmental affairs; but there is nothing in the Constitution or in republican principles of government that would oblige the government to take cognizance of the controversy between this order and the Catholic Church. The granting of the proposed privilege to the Masonic order does not violate the Constitutional principle of the separation of church and state, nor that of the equal participation of all citizens in the government. To assume that the government was bound to debar the Masons from this ceremony in the interests of the Catholic Church, would be to assume a virtual alliance of the government with that church.

The *New World* concludes its consideration of the subject by saying:—

Will you, Mr. President, force the Catholics of the United States, hitherto

your most loyal comrades in every crisis of your life, into active opposition to you in the future? The federation of Catholic societies will infallibly sound the tocsin, and all their Catholic fellow citizens . . . may be trusted to actively protest against the most notorious official insult that has ever been leveled in the United States against their church.

The Catholic federation will "sound the tocsin." It will exert its political influence against the present administration if the Catholic Church is "insulted." And this is a good illustration of what all federations, Protestant as well as Catholic, are for; they exist to exert power in the government,—to bring overwhelming pressure to bear upon legislatures, government officials, and the courts, to force the government to fight the battles of the church. To this condition of affairs we are now rapidly coming. L. A. S.

State Religious Teaching in England

It is quite instructive to note the effort which is being made in England to solve the problem of imparting religious education in the public schools. Under the Balfour administration the problem had been solved to the satisfaction of the established church party and the Roman Catholics, by giving them control over the religious teaching at the expense of the nonconformists. A popular political revolt has put an end to this regime, and now the effort is being made to find a way to do justice to all parties, and yet retain the feature of religious teaching in the government schools. A recent London dispatch speaks of the difficulties which the new proposed measure encounters. It says:—

The education bill, the main measure on the Liberal program for the present session, was introduced in the House of Commons to-day by Mr. Birrell, president of the board of education. The difficulty in completely satisfying any single religious group, and the impossibility of framing a measure acceptable to all political parties, speedily became apparent as Mr. Birrell unfolded his effort to arrange a compromise.

He recognized his difficulties by a reference to the "icy blasts of sectarian tenets" which prevented progress and peace.

Mr. Birrell, having wound up the debate by declaring that the measure was an honest attempt to deal with a difficult problem, the bill was formally passed on first reading.

Sir William Anson, Liberal, representing Oxford University, declared that the bill was not based on a broad principle which made a settlement of the religious difficulty possible.

James Ramsay McDonald, Labor and Socialist, speaking in behalf of the Labor party, supported the bill, but said he would oppose any attempt to teach "the skeleton of religion" as proposed in the bill. L. A. S.

Note and Comment

WE find the following paragraph in a recently published argument in favor of Sunday laws:—

When all is done that can be done, it still remains that, in the complicated conditions of our modern life, many men must work [on Sunday] in order that the great majority may rest. When by greed or through a desire for self-indulgence we add to that number, verily we sin against society as a whole.

It appears from this that the sin depends upon the number who work, rather than upon the fact of working on Sunday. Who will decide when that number becomes large enough to constitute a sin against society? The doctrine that it is a sin against society for too many people to work is the first article in a lazy man's creed.

THE question as to what attitude the women's associations of this country take in the matter of the appropriation of government funds for the support of sectarian schools, was answered, in part at least, at a recent session of the National Council of Women in Toledo, Ohio. A press dispatch states that a resolution protesting against such appropriations, presented by Mrs. I. C. Manchester, a delegate of the National Association of Loyal Women of American Liberty, was unanimously rejected, following which Mrs. Kate Brownlee Sherwood made an impassioned eulogy of the Catholic Church, and offered a resolution "to prevent any report being made in public if it contained anything inimical to any creed or political belief." This was unanimously approved. Mrs. Elizabeth McGowan, it is further stated, thanked Mrs. Sherwood in behalf of one hundred thousand Catholic women, and Mrs. Clarissa Williams did the same in behalf of fifty thousand women of the Mormon Church.

WHAT is there about Sunday rest which is so superior from a physiological standpoint to rest on other days of the week? One would think some peculiar hygienic virtue must be inherent in such rest when it is found (as is claimed) that not only men, but animals, need rest on that particular day in order to meet the demands of their physical natures. The following, which we note in the *Northwestern Christian Advocate*, will explain this statement:—

A press dispatch from Vienna states that the Society for the Prevention of Cruelty to Animals of Hungary has taken a very important step in the interest of horses. The members of the society, believing that a Sunday off would be good for horses, exerted itself to this end. It has secured the passing

of a law providing Sunday rest for horses and other domestic animals. If Sunday rest is necessary for horses and other domestic animals, is it not necessary for men? Nine tenths of the Sunday labor now performed is unnecessary, and in the interest of working people should be prohibited by law, and the law enforced.

Is it believed that "horses and other domestic animals" can derive any benefit from the religious character of Sunday? or is it believed that *Sunday* rest is more restful to such animals than Monday or Tuesday rest would be?

AN idea of the practical meaning of the regime of terrorism which the revolutionists in Russia have inaugurated since the failure of the recent armed uprising in Moscow and other places, may be gained from the following statements made by one who came closely in touch with the situation in the Russian city of Bielostok. He says:—

I was a passenger in a street-car this morning. Men were going to business, and the car was crowded. At one of the corners a police commissioner entered the car. About half the passengers left the car at the next corner. By the time we had gone three blocks, the only persons left on the car were the police commissioner, the driver, conductor, and myself. I asked the conductor what was the matter.

"O," he replied, "the police commissioner is on the proscribed list. He's had his notice that he will soon go on a journey to the other world. Everybody in Bielostok knows it, and everybody thinks he may be blown up at any moment if he happens to be near the commissioner."

The *New York Sun*, in which this account is printed, adds:—

No one who has recently been in Bielostok has any doubt of the accuracy of this statement. The proscribed list number several scores of persons, and the dastards behind the movement have taken the trouble to make the list public. Their desire to create a state of complete terrorism has fully succeeded.

These threats were not empty; there was grim business behind them. The *Sun* printed about two weeks ago the news that the new chief of police of Bielostok had been mortally wounded by a bomb. About twenty other unfortunates who were not proscribed, but happened to be near the marked man, were killed or wounded by the explosion. Several other police officials and a number of ordinary policemen had been previously murdered, and all were on the proscribed list.

If the unfortunate man who emptied the street-car so speedily is having the experience of his fellow sufferers, he is shunned by the entire populace. If he enters a barber shop, no one will shave him until a police guard is placed at the door. Cabmen flee from him. His friends dare not talk with him in the street. One of the proscribed living in the suburbs has a fine well in his yard, from which the neighbors have long been permitted to draw water for table use. The well is no longer patronized, for every one fears it may be poisoned.

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.

The Surrendered Life

Is it hard for the flower when summer comes

To turn its face to the sun?

Is it hard for the flaming red orb to sink

When its course for the day is run?

Is it hard for the dew to moisten the earth

When night's dark shade doth fall?

Is it hard for the bird to answer again

The note of its mate's sweet call?

Or merely for man is it hard to achieve

The will of the Mind above—

For man who both daily and hourly receives

Fresh proof of the Father's love?

Is the only strong straining against God's will

To be on the part of his child?

While everything, joyous, fulfils his behest,

From mart of the tangled wild?

All life that is fully surrendered to God

Sweeps on with a step serene,

Moved by the bounding, unlimited force

That throbs in the earth's fresh green,

Thus, as tree and flow'ret in forest and glade

Adorn, without effort, the sod,

The fragrance and power may be felt of a life

Wholly surrendered to God.

— Mary L. Cummins.

Be Vigilant

MRS. E. G. WHITE

I HAVE a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way.

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said the greatest Teacher the world has ever known, "and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are

ways of pleasantness and all his paths are peace.

Many who suppose that they are fitted to give counsel and instruction to others need first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, whole-hearted, sensible men and women, whose habits and practises and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth.

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. . . . Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." Rom. 16: 17-27.

No Change in the Message

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order."

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived; God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies.

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom,

declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than gold.

"Be Strong in the Lord"

We are to do as we are instructed in the following scriptures:—

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 10-17.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 1-11.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence

only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Verses 12-15.

Presenting the Evidences Received

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me."

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what it is to be in the future.

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.

A Plea for Unity

One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy.

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness.

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment.

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the things written in the book.

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard-bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account.

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching.

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong

voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth.

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith.

How Is a True Prophet Known?

S. N. HASKELL

It is not by any one test alone that we determine whether or not a prophet is a prophet of the Lord. Neither can he be judged by a human standard. His prophecies are not arraigned at the bar of human reason. If so, then human reason is set above the prophet. Who by searching can find out God? "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth wickedness also; will he not then consider it? for vain man would be wise, though man be born like a wild ass's colt." Job 11:7-12.

The true prophet further unfolds the plans of God. There is an infinity in the plans of God. The mysteries of the past, and the present, and the future are all alike outspread before God. A prophet is a mouthpiece for God. The relation of a true prophet of God to God was illustrated by the relation of Moses and Aaron. "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

The Bible has given many tests of a true prophet. These tests are found here and there all through the Bible. To study this question from the Bible standpoint is to study the life and character of the prophets of the Bible; for a prophet in one age of the world is the same as a prophet in any other age of the world. God has never left this world without a prophet or a priest. There have been times when there has been no

open vision, so there have been times when there were no teaching priests. But that does not prove that the living voice of God had left the earth. God has ever had a people, and has had in and among his people his living voice to a greater or less extent. At times it has appeared to be hushed because of the sins of his people, but never has there been a time when earth and heaven have not been connected by God's living testimony. God lives, and he has a people on the earth which he has created. There will come a time, however, when Satan and his angels will alone occupy this earth for one thousand years. The wicked at that time are in their graves, and the saints on a visit to heaven. They will behold the glory of Christ, which he had with his Father before the world was. During this period the light of God will be withdrawn from the earth.

All the Bible tests of a true prophet will characterize every true prophet. We can not judge of a true prophet because some particular test is seen, but every test must characterize every true prophet. This is recognized in the following words of Moses in Deut. 13:1-3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Here is laid down an important principle. It is worthy of much careful study. Signs will always follow believers, but if it is signs only, and the influence of the teaching is to lead away from God, the instructions are plain "Thou shalt not harken unto the words of that prophet." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Although men or women boast of signs and wonderful manifestations of power, unless the fruit is of the right character, beware of them. "Ye shall know them by their fruit." It is the influence of their teachings that will ever be a true test.

The great apostle to the Gentiles, who was also a prophet of the Lord, wrote as follows to the church at Corinth, "Need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." In Corinth was a church of the living God. They had in it the various gifts, including the gift of prophecy. They were enriched in him,

in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in them (the testimony of Jesus is the spirit of prophecy). According as this was confirmed in them, they came "behind in no gift; waiting for the coming of our Lord Jesus Christ." Leaving behind him in his work such a church was Paul's credentials, his epistle, his letter of commendation. This was the fruit of the working of the Spirit of God, and the evidence that Paul was a true apostle and prophet of the Lord. A church without spiritual gifts is like a leafless tree.

San Bernardino, Cal.

Spiritualism

GEO. O. STATES

MOSES HULL recently lectured in San Jose, Cal., on the educational work of spiritualism. His text was John 3:8, and he applied the new birth to death. When the spirit is freed from the body, he declared, it can come and go, but is invisible. The body is the temple to be put off at death; while our friends are all around us, yet they are invisible in our present state. There is no such thing as a resurrection of the body, he claimed, for the Bible says that "flesh and blood can not inherit the kingdom of God." Science is fast proving the doctrine of spiritualism, and the time will soon come when the real man will see as readily from the back of his head as through the eyes, which are simply the windows of the soul. God is a spirit, and man is a spiritual being. The speaker said he was once a materialist, and for twelve years preached the Adventist faith, but had now received greater light, and had something better. While he did not say it in so many words, yet the thought was that man could save himself.

When spiritualism first started, he said, all the education thought to be needed came from the spirits, and as a result many ignorant persons were mediums, and it had fallen into disrepute. In the past many bright young men had come to him and asked, "Have you a college where I can get an education so as to be fitted to go out and propagate the grand principles of spiritualism intelligently?" "We have had to say, No," Mr. Hull continued, "and as a result they have gone to some theological college, and, when graduated, a pulpit with a good salary was offered them, and we lost them. We have learned that in order to reach the intelligent classes we must educate our young people."

As I listened to his address, I could see that he had not lost his old-time vigor, and he talked as if he believed what he said. I was forcibly reminded of the text, "And for this cause God shall send them strong delusion, that they should believe a lie." The people listened very attentively, and it was evident that those who believed in the immortality of the soul would naturally accept his arguments. After his lecture

a prominent judge gave a short talk, and said that the secret of the Seventh-day Adventists' success was their educational work; and if spiritualism ever succeeded in reaching the intelligent classes, they must have educational institutions.

For over fifty years the Lord has been giving us warning of this very condition, and has told us that the great deceiver would present spiritualism in a refined manner in order that it might reach the intelligent classes and make its way into scientific circles. "The prince of darkness, who has so long bent his master mind to the work of deception, skilfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. Spiritualism is now changing its form, and, veiling its more objectionable features, is assuming a Christian guise."

As I listened to him and noted his references to the Bible, I could see how these statements from the spirit of prophecy are being fulfilled. In a communication given some time before he left the truth, it was said of him, "He was presented to me as standing upon the brink of an awful gulf, ready to leap. If he takes the leap, it will be final; his eternal destiny will be fixed. Brother Hull, you were shown me under the soothing influence of a fascination which will prove fatal unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you; and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the pure and holy angels of God."

In 1892 I met W. F. Jamison, with whom Elder Hull had his discussion in 1863. He told me that after the discussion, Mr. Hull seemed very much excited, and said, "I am convinced, and want you to get me a position so I can go out and propagate these grand principles." Mr. Jamison told him that he was beside himself, and did not realize the step he was taking, and to go home and calmly consider the step, and then, if he desired, they would be glad to employ him. As I heard Mr. Hull profess faith in the Bible and turn to it to prove his points, I recalled the statements: "And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. The line of distinction between professed Christians and the ungodly is hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of spiritualism. Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present

a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin."

In view of such timely instruction, which the Lord has been sending to us for so long, it seems to me that now is the time when we should earnestly study these things, and also endeavor to place the light before others, that they, too, may be shielded from the great deception of Satan.

San Jose, Cal.

Who Will Go?

THROUGH the doors that open stand
Who will go?
Calls invite on every hand:
Who will go?
You whom Christ from sin has freed,
Hear the Lord of glory plead
For the lands that lie in need:
Who will go?

Soul, does Jesus speak to you?

Will you go?
Has he work for you to do?
Who will go?
He has borne the cross before;
He will keep the crown in store:
Enter, then, the open door.
Will you go?

— Selected.

"Eternal—But in What Sense?"

[Under this heading *The Interior* (Presbyterian) prints a contribution signed "Layman," to which it prefixes the following editorial note: "For the most part *The Interior* has been content to preside over the debate on eternal punishment in our Piths and Points forum without expressing favor for one argument above another. But the following summary of what appeals to us as Scriptural truth is so admirably stated and so carefully balanced that we can not forbear to give it the imprint of editorial sanction. So sane an utterance might well, it seems to us, be the last word in this debate." We can only wish that all the utterances upon this subject were as "sane," and we think our readers will be interested in this contribution.—Ed.]

"IN my own experience years ago, I worshiped God with abject, servile fear, and in mortal terror and trembling, and did not truly love him. All the instincts of pity, mercy, sympathy, kindness, and love which God himself implanted in the human breast, revolted against the conception of God embraced in the ancient pagan doctrine of eternal punishment ingrafted on the word of God by philosophy and the Church of Rome. But I know him now as a tender, loving Heavenly Father, merciful, just, and good, and not as a vindictive, implacable tyrant.

"Christians generally are agreed that there is punishment for the incorrigibly wicked, and most of them agree that it is eternal—the only point of difference being whether the meaning of 'eternal' with reference to punishment is to be construed in the sense of an imperishable existence, forever continuing and conscious, with limitless suffering and

endless misery, or whether it means punishment eternal and everlasting in its settled finality.

"Two men are condemned to death for crimes; one is pardoned and restored to favor, the other is hanged. The judge, in the interests of justice, sentenced the latter; the officers of the law executed the criminal, who loses his life, and is destroyed, blotted out, and perishes, and is no more; and justice is satisfied. The punishment is eternal and everlasting so far as the criminal and all are concerned. There can never be a restoration or recovery; no penitence nor pardon can now avail; nothing can be done to change what has been done in the way of punishment, for it lasts forever, throughout eternity, and is hopelessly beyond any recall or possibility of mitigation, pardon, or restoration, because the punishment is fixed, permanent, and eternal in the sense of eternal finality. The wrath of the state then abideth forever, unchangeable.

"In like manner the wicked are to appear before the great Judge to receive sentence for the deeds done in the body, and receive a final punishment, which God's Word everywhere declares is destruction.

"I am unable to find anything in Scripture that promises permanent eternal future life, or immortality, to the wicked, either in a state of misery or otherwise, or of any imperishable, indestructible existence for them; and Christ promises eternal life simply,—not a happy life to one, and a miserable life to another. The promise of eternal life is addressed always to the righteous only, to God's elect, and not to the world.

"All mankind have a natural capacity and longing for eternal life or immortality; but it is a gift of God, a reward to those only who by patient continuance in well-doing seek for it. 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.' It is not flesh nor intellect that is immortal, but the spirit from God, that is to survive and inherit, because God is a spirit; and he that hath not the Spirit of God is none of his.

"The theological doctrine of the eternal persistence of sin, the perpetual continuity of evil, and of an imperishable, indestructible existence of eternal suffering for it, is abhorrent to any just and sane mind, and is not according to the plain words of the Bible, as I understand it. The whole universe seems working toward the highest ultimate good, and to a state of perfect purity and righteousness wherein all sin and evil is to be wholly eliminated, we hope, and God's perfect, divine will is to be wholly and supremely done. In this state, the moral idiot, the degenerate, the wholly vicious, those helplessly incapable of any moral or spiritual ideas, will not exist in endless punishment, but will be as chaff to be burned up with fire that no one can quench; or as David says, 'Man that is in honor, and understandeth not, is like the beasts that perish;' or as Peter puts it, 'These, as natural brute beasts,

made to be taken and destroyed, . . . shall utterly perish.'

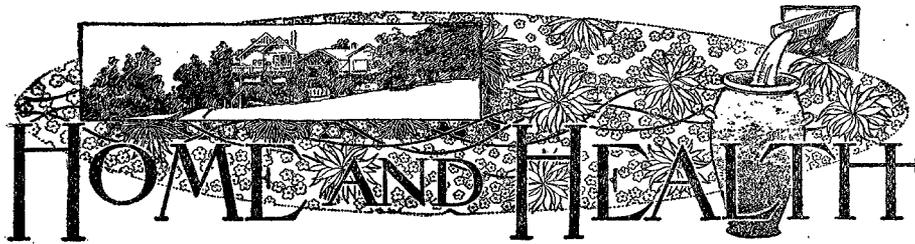
"I can not conceive of the tender, sympathetic, loving, gentle Jesus as being the Judge to sentence to eternal, continuing punishment those who have sinned,—a majority of his children,—and I can not reconcile my mind to the old theology that makes him appear so, or as an accessory to such a tremendous, awful fate.

"Our difficulties have been with theological definitions, not with God's Word; and if language is not allowed its plain, obvious meaning, then the Bible should not be given to the people, but only interpreted for them. To illustrate: The familiar text, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' as interpreted by the old theology would read, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not have an imperishable existence of punishment but have everlasting, unended bliss.' Try the same interpretation in the hundreds of texts pertaining to the fate of the wicked, where such words as 'perish,' 'utterly consumed,' 'destroy,' 'destroyed forever,' 'burned up,' 'death,' etc., occur, and see how the sense is altered.

"When 'death and hell' are cast into the lake of fire at the second death, and sin and evil in the universe are then forever blotted out, as we hope, and the wicked utterly destroyed; when death is abolished,—for 'the last enemy that shall be destroyed is death,'—then we can look forward to that happy future when there shall be no more curse, nor death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Then shall the righteous whose names are in the Lamb's book of life, eat of the tree of life—put on immortality, and be forever with the Lord."

Forgetting the Past

ONE of St. Paul's methods for getting on in the world, in the best sense, is given to us in his epistle to the Philippians: "This one thing I do, forgetting those things which are behind." At the opening of a new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long-time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, again, the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them. Life is too short to be spent either in foolish regrets or in just as foolish exultations. Do your work, and then let it stand, and go on to something else. That is the substantial lesson of this noble maxim of the great apostle.—*Zion's Herald.*



Over and Over Again

Over and over again,
 No matter which way I turn,
 I always find in the book of life
 Some lesson I have to learn.
 I must take my turn at the mill,
 I must grind out the golden grain,
 I must work at my task with a resolute
 will,
 Over and over again.

We can not measure the need
 Of even the tiniest flower,
 Nor check the flow of the golden sands
 That run through a single hour;
 But the morning dews must fall,
 And the sun and the summer rain
 Must do their part and perform it all
 Over and over again.

Over and over again
 The brook through the meadows flows,
 And over and over again
 The ponderous mill-wheel goes.
 Once doing will not suffice,
 Though doing be not in vain,
 And a blessing failing us once or twice
 May come if we try again.

— Josephine Pollard.

The Influence of a Godly Home

AMONG the influences which count for high character in a man's life none is comparable for a moment to the influence of a godly home. In such a home the writer was reared, and for that he will never cease to be grateful. In his thought, at least, he thanks God for it nearly every day of his life. The charm of the influence of that home grows sweeter with the years. The memory of it is pictured in colors drawn from the skies. Nothing stands out quite so prominently now in connection with it as its genial and distinctly religious atmosphere. The foundation of the home life was the family altar. No other interest, however imperative, was allowed to encroach upon the hour for morning and evening devotions. A proposition to omit the morning or the evening meal would have met with just as much favor as the proposition to omit the morning or evening prayers. There were times when it was urgent that the harvest should be gathered. The days suitable for work may have been few. The crop may have suffered in consequence. No matter, the workmen must be brought together in the morning for the reading of the Bible and for prayers. The reading of the portion of the Scripture was never cut short under such circumstances. Contrasted with the commercial spirit of the age in which we live, the picture of my father's devotion to the religious interests of his family, bending gradually under the weight of the years,

but ripening meantime for the eternal life, is like a vision of heaven.

My father's efforts in these directions were seconded and strongly reinforced by the spirit of my mother. Readily and heartily did she co-operate in every good word and work for the benefit of the home. She was the very impersonation of patience and devotion to the highest things. It was her custom on Sunday afternoons to gather the children about her for the reading of good books and literature generally. Bible study came in here for its full share, too. It was at her knee that I formed my first taste for good literature. What heavenly sweetness was in her voice!

Little do Christian fathers and mothers know what a safeguard they throw about their children in the years when the old home has been left behind, by faithfulness to the family altar. And little, alas! it is to be feared, do those who neglect it realize of what a safeguard they are thus depriving their children.

Music and healthful amusements were wisely interspersed. Freedom was the atmosphere of the home; no unnecessary restraints chafed our young and rising spirits, though it was always understood that the wishes of our parents formed the final court of appeal in all things.

In the good providence of God I have been permitted to become a student successively in four high-grade institutions — one of them a state university, two of them among the very best of the universities of their respective denominations, the other an advanced postgraduate seminary. But as I view my educational opportunities through the perspective of the years, from the viewpoint of middle life, I have not the slightest hesitation in saying that the greatest institution in which I was ever permitted to be matriculated as a student and learner was the dear old farmhouse among the hills. Its lessons abide, its memory is like sweet incense to the soul, its ideals float before the vision of my thought to-day, its touch upon my spirit is the touch of heaven and of God.

"Home, that spot of earth supremely
 blest,
 A dearer, sweeter place than all the
 rest."

— Selected.

"Physiology, Fear and Faith"

THE mental influences that flow from lofty purposes and from a clear conscience are also beneficial to the body, just as surely as sunshine and showers are healthful to vegetation. Not all the drug medicines in the world can antidote in one human body the depressing and

undermining influence of a guilty conscience, or the unnerving power of anxiety or fear. There is nowhere in the world a drug or a combination of drugs that can overcome the physical damage one individual may do himself by the habit of fretting and worrying, of fault-finding and opposition to beneficent law.

A clear conscience, a cheerful and confident hope, a rational, practical trust in God, a merry-hearted contentment, will dissipate more disease than can be cured by all the drugs in the universe.

There are to-day thousands of men and women who are frequenting doctors' offices, consulting quacks, and pouring down patent medicine who might better be consulting their pastor, an intelligent teacher, or Christian friend for advice and direction concerning their mental habits and their moral character. Each one needs to settle his accounts with the conscience and his God, before his stomach will help him to make good blood, or his brain permit him to think clearly.

On the other hand, people are trying formal, superficial, conventional, superstitious "piety," "faith cure," "divine healing," "Christian science," "will power," etc., who might better be learning of some competent teacher or physician how wisely to use the stomach, the lungs, the muscles, the brain, and the nerves.— *Selected.*

High-Heeled Boots

SHOULD our women-folk persist in wearing nonsensical, high-heeled shoes, they will of necessity degenerate into indoor creatures, fit for nothing except to sit about and be looked at. The weight of the body should fall on the arch of the foot. This is the decree of nature. So nature constructed there a beautiful arch, perfect in every part of its mechanism.

Now, the high heel throws the weight of the body on the toes and ball of the foot. These parts were not intended to sustain this weight. They are not adequate for the purpose. Therefore, the ligaments that bind the toes together naturally spread under the undue tension, and transfer their strain to the nerves. Of course the nerves soon get out of gear, and the inevitable result is nervous trouble.

Nature intended that the weight of the body should be distributed in almost a straight line. The bones of the leg bear this weight, and the muscles take the strain. The high-heeled shoe throws everything below the waist line out of poise.

Of course the straight line that nature provided for is altogether lost. The muscles of the legs try to accommodate themselves to the unnatural order of affairs, and as a consequence, bow out. Athletic sports become practically impossible, and the freedom of outdoor life ceases.

The shoe for a woman, as well as a man, to wear is the broad shoe with flat heels and sensible, projecting soles.— *Selected.*

THE WORLD-WIDE FIELD

The South England Conference

GUY DAIL

WHEN the subject of having local winter meetings in the British field was first suggested last summer, some feared that such gatherings might not be very generally attended, as the brethren here had been accustomed to holding their annual assemblies in the warmer season of the year. But it was finally agreed that at least a trial should be made, for, if the local conference business could be attended to in the winter time, as is the case in many other parts of Europe, it would leave the way much more free for a successful British Union meeting in the summer.

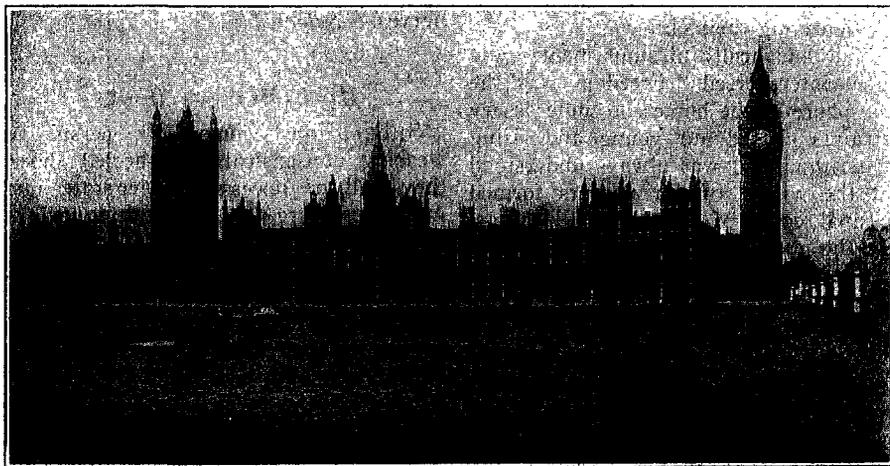
Accordingly, Friday, March 9, and each Friday thereafter for four weeks, appointments were made for South England, North England, Wales, Ireland, and Scotland, for local meetings, that would close Tuesday morning.

The fourth annual session of the

regular correspondence is carried on with each of these scattered believers: their tithe for the last quarter was about three hundred dollars.

The reports from the laborers showed that there is a spirit of investigation being aroused by the literature we are circulating, and by the house-to-house efforts of our Bible workers, and by the public presentation of the word by our own ministers and the public opposition to the work on the part of some preachers who would tear down what we are trying to build up. The students at Duncombe Hall Training College are doing a good work in distributing our literature, and holding public services in a number of places.

Resolutions were passed, urging that immediate steps be taken to utilize the present Sunday agitation to set before the people the true principles regarding the binding claims of the law of God; to recommend that the South England brethren close up their part in selling



HOUSES OF PARLIAMENT, LONDON

South England Conference lasted from the evening of March 9 until the morning of March 13. The Sabbath-school and preaching services on Sabbath were held in Holloway Hall, while the other meetings were held in Duncombe Hall. About four hundred people were in attendance, representing every church in South England. Two new churches were received into the conference — that at Catford, with a membership of twenty-nine, and the church at Caterham, numbering eighteen. During the twelve months ending Dec. 31, 1905, fifty-five had been baptized, and ten added by vote, bringing the present membership of South England up to five hundred and seventy-eight, a net gain of forty-two for the year.

Since the Birmingham meeting last summer, a conference church composed of the isolated members, has been organized; it numbers eighty-one, and

“Christ’s Object Lessons,” before the first of July, in view of the urgent need there will be for funds to apply in securing suitable and permanent quarters for the school; that more earnest efforts than ever be made to organize the local churches into missionary bands for the distribution of our literature, as the time for such work is now very short, especially in places where a public effort is contemplated, as it is found that our literature as sold by the canvasser and the earnest members of the church best prepares the way for the entrance into the homes and hearts of the people; and that the First-day offerings be increased, and the youth and children be especially encouraged to sell the “Story of Joseph,” which is soon to be published in this field, and a portion of the proceeds of which will, together with the First-day offerings, form a fund devoted to opening up a mission

by the British Union Conference, in British East Africa. It is estimated that at least five thousand dollars ought to be in sight before the proposed mission is undertaken.

The conference tithe for 1905 was \$9,245, as against \$6,923 for 1904; the offerings were \$955 — forty dollars larger than the year before.

At Professor Salisbury’s earnest request, the brethren relieved him of the presidency of the South England Conference, as he felt that he had as much as he really ought to be expected to carry in looking after the educational work. The following officers were elected: President, E. E. Andross; Secretary and Treasurer, T. C. O’Donnell; Auditor, S. S. Barnard; Conference Committee, E. E. Andross, H. R. Salisbury, J. W. McCord, W. T. Bartlett, and D. Sargent; Auditing Committee (to act with the conference committee), S. J. Thomas, W. C. Sisley, and E. Clifford.

Credentials were given to J. W. McCord, A. Ritchie, C. C. Jensen, and F. D. Gauterau; ministerial licenses to W. T. Bartlett, George Nickels, T. C. O’Donnell; and missionary credentials to Mrs. C. C. Jensen, Miss E. Barnard, Mrs. W. T. Bartlett, and Mrs. Laura Whitgrove.

Spiritually and financially there never was more progress. It would be impossible to correctly describe the interest the people showed in the meetings, and the enthusiasm and earnestness manifested. Certainly, it would seem that a new era is opening before our workers and brethren in this field. We believe that none were ever more blessed in this field before, and that there never was a better spirit manifest. All seemed pleased with the meeting, and filled with courage for the future. Difficulties there are, as in every field; but God’s presence attended his servants who labor in this field, and was with his ministers from other parts of Europe. Brother Andross, of the British Union, and Brother Conradi, of the General European Conference, rendered valuable and appreciated help. More fully than ever are the people settling down to earnest work, in harmony with the principles God has revealed to us during the last sixty years. Brethren, success is bound to crown our efforts, if we remain true to him in whom alone there is success; and this seemed to be the determination of all workers and delegates at the South England meeting.

Hamburg, Germany.

A Scene of Joy

MONDAY, February 5, our hearts were made glad by seeing five of our school-girls and one man from Brother Barlow’s mission at Simultala, India, step out on the Lord’s side and identify themselves with this truth by baptism. Elder Miller conducted the service at a pretty spot not far from the bungalow. The most encouraging thing of all was that these young people all asked for bap-

tism of their own free will without being urged beforehand to take the step.

Those of us who best know these young people through acquaintance with their daily lives feel free to say that we consider them in earnest in this, and welcome them as one with us.—*J. C. Little, in Eastern Tidings.*

The Third Angel's Message in Syria

W. H. WAKEHAM

IN a former communication I gave an account of my visit to eastern Turkey, and our Armenian workers' Bible institute at Aintab.

Leaving Turkey November 24, I returned to Beirut, the chief port and largest city in Syria. Here I visited the American Press, which does most of the Arabic printing for Protestants in the East. Most of the Arabic Bibles used in the Orient are translated and printed here. Thus this is one of the great agencies for preparing the field for the spread of the last message. I also visited the large American college located here, and found over seven hundred native young men and boys enjoying educational advantages in no way inferior to many of our American institutions. More than one hundred of these young men are Moslems, who are thus brought daily under the direct influence of Christianity. What a grand opportunity the teachers of this school have of showing the true Christ-life to those who, if not hating him, at least deny his divinity. Here I met Dr. Bliss, one of the pioneer missionaries of Syria. He received me cordially, and as it was the thirtieth of November, I was invited to attend an American Thanksgiving service in their beautiful chapel near the main college building.

More interesting, however, to me was a visit to the little school of Sister Anistas Khouri in the village of Schwaifat, about an hour's drive from Beirut. This sister embraced the Sabbath truth while visiting New York about five years ago, as a result of hearing a discourse on that subject by Elder E. E. Franke; but she did not at that time see all the truths of the third angel's message. She has now fully identified herself with our people, and I had the pleasure of baptizing her in the beautiful waters of the Mediterranean Sea, near Beirut, into the full faith of this closing message. This sister, who is a competent teacher in both the Arabic and English languages, has been for years carrying on what is really a Sabbatharian mission school at her own expense, and earning a meager support for herself, a widowed sister-in-law, and several orphan children. The seeds of truth are being sown here, and must bring forth fruit in due time.

During my stay in Beirut I was hospitably entertained by Brother and Sister Haussmann. Brother Haussmann is a masseur, and his wife was a nurse at our former Basel Sanitarium. They are trying to hold up the light of health

reform and rational medicine in that large city, and God has been blessing them in it. They have passed through some trying experiences, but are firm in the truth, and are looking for that "blessed hope" soon to be realized.

I was detained for some time in Beirut on account of bad weather (the winter rains were just beginning), also waiting for Brother Elias Zarub, our Syrian worker, who finally came, bringing his family into the city for the winter. Sister Zarub, having fully accepted all the truths of the message, was also baptized at the same time that Sister Khouri was.

Leaving this place in company with Brother Zarub, we first came to a village called Malaka, three hours from Beirut. This place is a Roman Catholic stronghold, the entire population, with two or three exceptions, being counted of that faith. But the closing message has reached some honest hearts here. Through the labors of Brother Zarub two families are in part keeping the Sabbath. The heads of these families were buried in baptism, and other adult members, who are keeping the Sabbath, will, we hope, soon follow. These are the only converts from Catholicism in the town. One of these has been keeping the Sabbath for two years, and both have had a taste of persecution. One has lost about fifteen hundred francs (three hundred dollars) on account of his faith. Unjust charges are "trumped up" against him, and as his judges are always Catholics, of course the case is sure to go against him. But he seemed to take joyfully the spoiling of his goods, and showed no disposition to surrender his faith on account of persecution. Many others in this place have lost faith in "the church," and are looking for something better. One man is reported to have offered nine hundred francs (one hundred and seventy-five dollars) to the Protestant mission to start a school there. Many are anxious for their sons and daughters to receive a more liberal education than is afforded by the school of the Jesuits, which is all they have now. Here is an excellent opportunity for a missionary teacher to do a grand work. The field here is fully ripe. Where are the reapers? An English teacher, with one or two native assistants, who could be readily secured at a small salary, with a small capital could go into this place and build up a work, the results of which eternity alone would reveal. And there are those there who would assist financially in such an enterprise. May God send them help soon. Now is the time, before the field is occupied by others who will not give the gospel in its fulness.

Leaving Malaka, we came into the coasts of Tyre and Sidon. Here we were detained two days on account of the rains, which fell in torrents almost continuously night and day. And as the only mode of transit is on horses or mules, traveling in such weather was out of the question. At Sidon the Protestants have good mission schools. Our

Brother Zarub was educated here, and has scattered some of our tracts among his former fellow students and teachers. Several here are convinced of the truth, and are favorable subjects for future labor.

In the village of Magdouche, near Sidon, we had a blessed experience. A Roman Catholic priest here has recently embraced the truth. For some time he had been convinced that the Protestants had the best of the argument in every way, but not till the mighty truths of the third angel's message took hold of him did he receive strength to come out of mystic Babylon. As he seemed thoroughly in earnest, and intelligently converted, I gladly acceded to his earnest request for baptism into the faith of the third angel's message. We hope that in due time the Lord will call him to have an active part in this closing work of the gospel.

This brother has also had a taste of persecution. He knows the true spirit of the papacy as few Americans can. That church in the United States is, in its outward aspects, quite a different thing from Rome in the Orient. A short time after he left the church, the bishop sent some Mohammedan "toughs" to kill him, but God delivered him out of their hands. Since then he has suffered numerous petty persecutions from both Catholics and so-called Protestants, so that it was not difficult for him to see the dragon spirit in the "daughters" as well as in the "mother."

A few years ago this was an intensely Romish town. At one time the bigoted adherents of Catholicism gathered all the Bibles and tracts that had been put in circulation by Protestant missionaries in the place, and publicly burned them, together with the building in which they were. To-day on that very spot stands a Protestant house of worship. Thus do temples to the Lord arise out of the ashes of Romish hate and intolerance.

Our priest brother is something of a humorist, as a little incident will serve to show, as well as to illustrate Oriental methods of teaching truth. A Turkish official said to him, on one occasion, that sometimes he smoked as many as a hundred cigarettes in a day. "Well," said the priest, "some good will come out of that. If you continue so to do, three benefits will come to you: no robber will rob you at night, no dog will ever bite you, and you will never have a gray hair." Being asked to explain, he replied in substance as follows: "First, smoking will cause you to cough so much at night that the robber, hearing you, will think you are awake, and will not attempt to enter your house; second, you will grow so weak that when you walk out you will need for support a very large staff, seeing which the dogs will flee from you in fear; and, third, you will die before you are old enough to have a gray hair." We pass this arraignment of the cigarette along for what it is worth.

Cairo, Egypt.

(To be concluded)



THE FIELD WORK

North Dakota

AFTER the Northern Union Conference I went, in company with Elder George Wagner, to North Dakota, to visit the German churches. The meetings with the different churches were so appointed that we had from one to three services every day. As I could spend only about three weeks in this way, we could stay only a short time with each church, but the time was well improved. The Lord came very near, and at some places sinners were converted to God, and some who were discouraged took new courage to go forward. The Lord blessed in presenting his word, and it had its effect on the hearers. Some confessed that they never paid tithe, and resolved that they would do so. May the Lord help them to keep their promise.

North Dakota has some strong German churches, and the Lord has blessed them in material things. They have raised good crops, and if every one would pay an honest tithe, the conference funds with which to send forth laborers would be doubled. May the time soon come when every believer in this message will show his faith by his works.

G. F. HAFNER.

Nebraska

DENMARK.—From fourteen to twenty miles north of Curtis, in Lincoln County, live a number of Danish families. A few of these embraced the truth some years ago, others have moved in from other places, and still others have grown up there and given their hearts to God to obey and serve him. The writer has now for the first time labored among them two weeks. The weather has been unfavorable, as we have had much snow, and the roads have also been bad, but the people are hungering for the truth. The meetings have been held in the homes of the people, from 2 to 5 P. M. All have shown a marked interest. For three full hours some have sat on boards or boxes without showing any sign of weariness, and none have seemed to think the meetings too long. All gladly received the spiritual food from the Word of God. Surely, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We have now organized a church, which, including eight dear souls who desire baptism, has twenty-five members. They are all Danes except one family of Swedes and one Norwegian sister; and as the post-office in their locality is called Denmark, we also named the church "Denmark."

Land is still cheap near this place, and can be bought for from five to twenty-five dollars an acre. The soil is good, but on account of the many large, long canyons, it can not all be farmed, and yet good grass is growing in these canyons. For the last four years this region has had plenty of rain, but last year the hail took part of the crop. Good water can be found everywhere by boring

from two to three hundred feet. The most of our brethren live in sod houses; these are put up with care, and are kept in good condition.

It seems to the writer that this is a good place for our brethren who wish to leave the cities and move into the country, and who do not have sufficient money to buy expensive land.

L. JOHNSON.

Indiana

LOGANSFORD.—A canvassers' institute was held in this place, February 16-26. The instructors were J. B. Blosser, of Berrien Springs, Mich., and Field Secretary J. Blankenship, of Monon, Ind. This was not a large gathering, but it was a time of refreshing from the presence of the Lord. Preaching services were conducted each evening. Elder W. A. Young and the writer were present, the former doing most of the preaching. Elder W. J. Stone, of Indianapolis, Ind., was with us a few evenings. The message borne by God's servants was spoken with power. The third angel's message was their theme.

The writer has continued the meetings up to the present date, and six, all adults, have decided to obey God and keep all his commandments. March 3 two were admitted to the church, one by baptism; and one who had wandered away from the fold returned to her Father's house. This was a joyful occasion. March 31 was another good day for us in Logansford. We met at 2 P. M. for Sabbath-school, at the close of which our quarterly meeting was held. The Lord gave freedom in presenting the importance of following the Saviour's example before the ordinances were participated in. An invitation being given to those who wished to unite with the church to make known their request, one after another arose, until five more were taken into the church. An elder was elected and ordained. Three other persons said they expected to unite with the church, but were not quite ready yet; others are in the valley of decision.

At the close of the meeting on the evening after the Sabbath a man arose and thanked God that he had found the church of his choice. He said his mother found the Sabbath by searching her Bible before she ever knew of an Adventist. This was strong proof to him that there was something in the Sabbath. He subscribed for the REVIEW AND HERALD. Right here let me say a word to mothers that have children out of the truth. Do not become discouraged and give them up. Continue to hold them up before the Lord. If your prayers are not answered before your death, they will be answered afterward, as were this faithful mother's.

A few months ago we began to build a house of worship. We have met with many hindrances, but we praise God the victory has come, and we have a small house of worship nearly finished. I am thankful to God that I have been able by his help to labor each day in drawing earth and stone, and to hold meetings

each evening. We have also distributed one thousand pages of tracts, and have sold fifteen dollars' worth of bound books. To God be all the praise. My courage in this message is good. Unity and harmony have come into this church. May the good work go on until every honest soul is gathered out.

B. HAGLE.

Itinerary Labors in Japan

THE following is taken from a private letter from Brother Kuniya; but it gives such a good idea of the conditions in this field, and of the encouraging features in such work, that I am constrained to place this much of our brother's letter before the readers of the REVIEW:—

"TAJIMA, FEB. 5, 1906.—Last Thursday I left Tamba, and came here on foot. That day I walked over thirty-eight miles. It was a very stormy day, the rain being mixed with snow. I almost fainted by the way when I climbed the mountain road between Tamba and Tajima; but the Lord gave me strength to continue till I had reached the house of Sister Koide. I arrived about seven o'clock in the evening, and they welcomed me gladly. I had a good rest that night by the fireside. There is very much snow in this province now, more than in Tamba; and very soon the snow will cover all the houses, and the people will not be able to go out. But our merciful Father answered our prayers, and sent many souls who are thirsting for the truth to our sister's house. The first night over forty souls came to hear the message, and some of them seemed much interested. Sister Koide's mother said that they had never had such good meetings since they became Christians. I am working every day as I did in Tamba. If possible, I would like to stay several months; but a brother who has begun to keep the Sabbath in Nagasaki urges me to come there as soon as I can, because his faith is not yet fully established. The field is so broad, but our handful of workers must finish the work before our King comes. How much we need the power from on high!

"Brother Kumamoto is now teaching night-school in his house. Every night over fifteen youth come to study. He said this is the best way to teach the truth in his village. His wife and aged father-in-law are keeping the Sabbath, but have not yet been baptized. I visited some of the scattered Christians in those parts while I was there. One doctor's wife entertained me very kindly, and donated one yen. It was surely the Lord's work, for if I had not received that money, it would have been difficult for me to reach Tajima. She asked me to stay at her house and preach to the neighbors; but as I had an appointment, I could not accept her invitation.

"If Sister Koide's husband were converted, it would be a good work done. He troubles our sister very much, instead of helping. The sisters are very sorry for him, and are praying day and night. But I am glad they are very firm in the truth. Often their relatives scare them, to lead them to give up their faith. The mother answered them, 'You may trouble us if you wish, but we will not give up our Christianity at all. If you want our land, you may take it; but we believe that the Lord will provide for our needs.'

"If I can, I will leave for Kobe next Thursday, and then go to Nagasaki, visiting Brethren Harada and Tatsuguchi and some interested people by the way. Please remember me in your prayers."

F. W. FIELD.

An Experience From Our Work in Rome

A PERSON who has never worked in a Catholic country can not imagine the power that Catholicism exerts over its members. It is not so much a power of argument as an influence that the people seem to draw from the atmosphere itself. The greater part of them are persuaded that the priests are a wicked, domineering class, and that the church is a great business; and yet they remain in the church as if held under a mighty spell. Those who have been born and reared in Catholicism seem to have been injected with a poison that intoxicates them; the Scriptures well state it: "The inhabitants of the earth have been made drunk with the wine of her fornication." We find that even those who do not attend the church, and who speak against it, when it comes to the point of leaving it for the Protestant religion, seem powerless to make the move. It takes a mighty power to break the spell of hypnotic influence that the papacy throws around its adherents. And this mighty power we find revealed in the present truth, God's remedy against the power of the "beast" in these last days. Some time ago a young man who comes to our home for Bible studies invited another young gentleman, a friend of his, to come and study the truth. But this young man was a fervent Catholic who went regularly to the church and to confession, and, therefore, became much offended at this invitation, and told his friend that if he spoke to him again of Protestantism, he need never come to his home again, for he would not receive him.

Little by little he worked quietly with him, and the young man finally began to relent, and became curious to know in what consisted the Protestant religion. At last he consented to call and see me and study the Bible. After the first study he still remained doubtful, and after the second he was not persuaded, but in the third study he began to become convinced that we had something superior to Catholicism to offer him. He continued to come, and each time he became more certain that this is the truth, and that the Church of Rome is in error. At the same time he interviewed his confessor, and asked him for explanations in the Scriptures. His confessor was a very learned professor, whose brother is a cardinal, but still he often found himself at a loss in endeavoring to respond to this young man's questions, and he would reply that "even if we can not understand the teachings of the church, we must believe them and accept them, for we have them from the church, which is infallible." But these reasonings did not satisfy the young man, and therefore he became more convinced than ever of the truth; for, as he told me, "You make everything so plain that a person can not help but see it." He was planning to have me meet this professor as he was not clear about the question of confession, in which he had been very carefully taught by this

priest; but at that time he received notice that he would need to leave Rome to enter the army for his military service. As his time then began to be limited, he came for Bible studies every day, and the last day of his stay at Rome he told me, "Now if I had the subject of confession straightened out, I should be convinced on everything." So we took it up and studied it, and he saw it clearly. Although his time was very limited, he returned again before leaving, and we studied the question of the church founded upon Peter. After these studies he said that the subjects were now so plain that he would not be afraid to meet the priest himself, and show him the truth on confession and the other subjects. He said that he was fully satisfied that what he had learned was the truth. He took with him a Bible and some of our literature, and when he left, his heart was overflowing with gratitude for what we had done for him.

A short time after his arrival in the army he wrote me that he had found a young man, an infidel, whom he had succeeded in interesting in the truth, and he wished to know how he should proceed with teaching him the message. As he is stationed in a city not very distant from here, he made a trip to Rome last Sunday, and came to see me, and told me that he wished I could meet the young man of whom he wrote; for he thought I could help him. He said that his courage was good, and he wished to go forward in the truth.

CHARLES T. EVERSON.

Conditions in Brazil

I WISH I could adequately describe the condition of things here. At the earnest entreaties of our European brethren we have decided to allow one of our few, and hence much-needed, workers to go to Portugal. This reduces our force of ordained ministers to three.

The most southern province of Brazil, Rio Grande do Sul, compares favorably in territorial respects to one of our largest conferences in the States. In it we now have located, aside from the president of the conference, who, by the way, has his time almost wholly occupied with the general oversight of the field, one other ordained minister and a Bible worker. The population of Rio Grande do Sul is probably about two millions.

Coming farther north, we have the provinces of Santa Cathrina and Parana. In these two provinces, which together are larger than Rio Grande do Sul, we have eight organized churches, and about as many companies, besides a number of scattered Sabbath-keepers. In these two provinces we have no ordained minister, and the only worker in this field is a licentiate.

To visit all the Sabbath-keepers, companies, and churches, and do a pastor's duty by each, would require probably four months for one man, necessitating the traveling of from eighteen hundred to two thousand miles on horseback. As I said before, we have no ordained minister in this field, and it is to this field I am now going.

Two years ago last October, I baptized a company of nineteen in Parana. They have not been visited since, and during this time have not celebrated the Lord's supper. Some who wished to be baptized soon after our leaving at that

time, have not yet had an opportunity. Brother Emil Hoelzle, a licentiate, is working alone in this vast field; but the truth is gaining ground in new places constantly. As these places can not, with but few exceptions, be reached by rail, the traveling must be done by mule, and this means slow work. At times swollen streams delay progress for days, and even weeks. The roads being bad, very mountainous and steep, only a small distance can be covered in a day, and even this is often strewn with dangers. Food is scarce sometimes. One would consider bread and water a treat if it could be had. In view of all these difficulties, and the fact that most of the people can not read, does it not seem a wonder, after two years and three months, to find these people still faithful to the truth? Would we find it so at home? What would our churches think in the United States if for more than two years a minister should not visit them? Would all remain faithful?

Going still farther north, we have the large and comparatively thickly settled provinces of Sao Paulo, Minas Geraes, and Rio de Janeiro, including the capital. It is estimated that one half of Brazil's population (about ten millions) is found in the three provinces just mentioned. Here traveling is a little more easy, there being more railroads in the district. In this vast territory, and among these millions, the writer is the only ordained minister, while we have one young brother selling papers in Rio, and Brother A. B. Stauffer has recently moved to the city, Sao Paulo, and is doing missionary work there. Even then, I must spend a good portion of my time in other provinces.

As I remarked in my last report, we have capable men in the Rio church, men of good address and a good knowledge of the truth, but even though the need of workers is so great, we can not send these men forth to preach the message of salvation to the millions who are in darkness, because we have not the means with which we can offer a support to them and their families. They do all they can, but their work is naturally limited on account of the necessity of their working at their trades to earn a livelihood for their families. For some time we have been praying and hoping that the Lord would open a way to set at least one of these brethren to work. Perhaps he wants to use some reader of this report to answer our prayer.

North of the province last mentioned, a large share of Brazil is yet untouched. Twelve provinces have never seen a worker; and they contain about a million souls who are in the darkness of Roman superstition, and in the fetters of sin. Brethren, don't you think this is a needy field? As I review it, thinking of its vastness and of the very few laborers, I feel it is very needy.

We feel deeply over the situation here. May the Lord help his dear people to awaken to the needs of this and the many other needy fields, for soon we may not be able to work with the same freedom with which we are working at the present time; and, further, soon the work will be done, and he that shall come will come, and then all hoarded means will only be a source of sorrow. May the Lord ever guide us here in our work, and bless us and all his dear people.

F. W. SPIES.

China

HONAN.—It was my privilege to visit our four different mission stations in Honan during the Chinese New-year season, the last part of January and the first of February. We have now nine adult missionaries in this province. All are in usual health, and fully enlisted in the work. According to previous arrangement, all the workers except Sisters Pilquist and Westrup and their children, came together at Sin-tsai Hsien for a week's counsel and Bible study, January 25-31. As we reviewed our work and personal experiences during the past year, and considered plans for the future, it proved a season of real profit and encouragement to us all.

It is now a little more than three years since the work in Central China was opened up; and it is just three years ago since, out of a small class of inquirers, six were baptized: these were our first Chinese converts on native soil. It was a small, but hopeful beginning, which, during the last three years, has steadily assumed larger proportions. Within that period about fifty additional converts have been baptized, several of whom, however, have been found to be hypocritical and faithless. Of all people in the world, the Chinese are the most commercial, and hence to the great majority of them the gospel has no meaning except as it can be made to serve some material interest. Nor is it at all difficult for the Chinese convert to thus utilize the foreigner and his religion. This is a national trait that always bewilders and baffles the foreign missionary, and one which he must guard with constant vigilance.

Of the converts already mentioned, twenty-four have been organized into a company at Lo-shan, under the leadership of Elder Pilquist. At the close of the Chinese year ending Jan. 25, 1906, there were in operation three day-schools for girls, with an attendance of about forty, and one school for boys, with fourteen enrolled. Regular and systematic dispensary work has been carried on at three of the stations. A nominal charge is made for all medicine given out, and this ministration to the sick is always made to serve a higher end, that of healing the soul. Direct evangelistic work, such as preaching, Bible study, prayer-meetings, and personal work, is, of course, carried on at all the stations, and so far as possible it is made to include both men and women. And all this time steady and very gratifying progress has been made in the study of the language, with the result that those who came a little over two years ago are now able to do active and effective work.

There is still another item connected with the work that must not be overlooked; and that is the training of men and women to act as native helpers. In all our work this is doubtless the first and most important consideration. Several of this class are now being trained to act as preachers, teachers, Bible workers, and printers. This means much, since our work in this field must be done largely by the native himself, though with the sympathetic counsel, and wise, but modest leadership of the foreign worker. Should the foreigner be driven out of the country, as many signs all about might lead us to believe may happen in the not distant future, the

message would then, humanly speaking, rest entirely with the native believers, especially the workers. How important, then, that we carefully and thoroughly train a class of good workers, who, in turn, will bear this message forward!

During the last year the little hand press donated to the Chinese work has been set up and put into successful operation by Dr. H. W. Miller at his station, Shang-tsai Hsien. A small monthly paper, of which he is the editor, is now being printed, and sent to our different missions here in China, and a few are going to the States to be used among the Chinese there. Something has also been done in the way of adding to our Chinese literature,—a primer for school use by Dr. A. C. Selmon, and some tracts (translations) by Elder Pilquist.

Elder J. J. Westrup and his family, who came here last fall, are now quite comfortably located at Lo-shan. They are bending all their energies in the study of the language, and what missionary work they can do either in treatments or in teaching the truth through an interpreter. The two nurses, Misses Errickson and Simpson, are still alone at Sin-tsai Hsien, doing a good work in the face of many difficulties. They should be re-enforced, and I hope that day may soon come. At first thought it might seem that Honan, having nine missionaries, is quite generously supplied; but when it is remembered that there are no less than thirty-five million people within its boundaries, twice that number of missionaries could not be considered too great. We are indeed thankful too have even nine, but with each passing day the field seems to enlarge, and the harvest is ripe. Let us, then, all pray the Lord of the harvest to send forth more laborers, both native and foreign.

J. N. ANDERSON.

Nanking, China.

Work for All

MUCH has been said and written as to what our young people could do in this greatest of all work, the giving of the last message to a fallen world, if we who are older would plan for and with them. We in Colorado have been trying to do this, and the results are most gratifying. The plan our young people have settled upon is a very simple one; namely, that of giving a birthday offering amounting to at least one penny for each year of their age, and as much more as they like. By this plan our young people have already raised six hundred dollars, and all this goes to fields outside of our conference, as follows: India, one hundred and fifty dollars; this amount, Prof. J. L. Shaw tells us, will support a good worker in that field. Brother Keh, in China, costs us one hundred and seventy-five dollars, and Brother Watanbe, in Japan, one hundred dollars, leaving a remainder of one hundred and seventy-five dollars; and I am sure our young people will be willing to have one hundred dollars of this go to Korea to support a worker there. Aside from this, the children of the West Denver church have sent in money enough to support two native workers in India for one year, and to care for one orphan; also the young people of the Colorado Sanitarium are supporting one worker in India, at a cost of two hundred dollars a year. Adding to this list, Elder

Thomas Branch and his daughter Mabel, of Africa, gives a corps of eight workers abroad who receive their support from the Colorado Conference, and I am sure our young people will not be content without a worker in Korea.

May the Master of this great work direct so that the most good can be done in the shortest time. We long for home.

G. F. WATSON.

Help for the Colored Work

THERE is at least one plan of helping the mission-school work for the colored people that every Seventh-day Adventist can adopt without danger of making any mistake.

We speak thus confidently because the plan to which we refer was given to this people through the spirit of prophecy. Sister White says:—

"One night as I was praying for this needy field [the South], a scene was presented to me which I will describe.

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practise self-denial, and to send of their means to help the work among the colored people in the South.'"

Of the influence such boxes will have in the families where they are used, Sister White says:—

"Such boxes will be a constant reminder of the needs of this race, and the giving of money thus saved by economy and self-denial will be an excellent education for all the members of the family."

Touching the efforts made by Sister White to interest our people in the use of these boxes, we have these words from her own lips, spoken before a General Conference council, at Lincoln, Neb.:—

"I have written concerning these boxes, and the self-denial they will encourage, and I now ask if you will not accept the light that God has given to his people. These boxes should be used more than they have been, and let no one, either by pen or by voice, hinder their circulation."

For about two years the Southern Missionary Society has been making and sending out these boxes, attached to calendars, so that they can be conspicuously placed upon the wall, convenient for use by all the family.

We have tried in every way possible to introduce these boxes into every Sabbath-keeping home in the United States. Comparatively few of our people, however, have ever given us opportunity to place these boxes in their homes. We appeal to you, now, brethren and sisters, through the REVIEW AND HERALD, to drop us a card, giving us your address, and asking for one of these calendars and boxes, which will be gladly sent to you, postage prepaid.

We make this urgent request because, first, the colored mission schools need the help that comes to them through the self-denial boxes; second, you need the blessing that will come to you in the use of the boxes.

There are in the Southern field nearly ten million colored people, not one per cent of whom as yet have any intelligent idea of the third angel's message. These people must have the truth; they must have it in this generation, and in order

that they may have it in this generation, we must put forth greater efforts than we have yet done to carry it to them.

We appeal to you, brethren and sisters, who have long enjoyed the light of present truth, to come to the help of this work. Let us send each family one of these self-denial boxes, which will serve as a constant reminder of the needs of this field. Please drop us a postal-card, giving your name and address, and we will send the box at once.

C. P. BOLLMAN,
Secretary Southern Missionary Society.

Sanitarium Work in Great Britain

THERE are three small sanitariums in the United Kingdom. The first one was opened more than three years ago in Belfast, Ireland, and is known as the Belfast Sanitarium. It is located at 343 Antrim Road, and is easy of access from all parts of the town, as the electric trams pass the door. The building consists of a double villa with eight bedrooms, drawing-room, dining-room, doctor's office, and three bath and treatment rooms. The institution is comfortably furnished and neatly fitted for the reception and treatment of patients, but the location is not very desirable on account of the noise and turmoil of the city. For some time we have been looking for a country property into which to move the Belfast Sanitarium, but up to the present time, no satisfactory location has been found. The Belfast Sanitarium is in the charge of a local board of management, with Dr. J. J. Bell as superintendent and Mrs. J. J. Bell matron. There is a staff of four or five nurses.

The second sanitarium opened in Great Britain was started in Caterham, Surrey, England, three years ago next June. This is the largest of the three institutions, and has accommodations for thirty-five or forty patients. It is

located on a branch of the Southeastern Railway, and is within easy reach of London, being only seventeen miles from Westminster Bridge. The staff of the Caterham Sanitarium at the present time numbers twenty, and consists of a superintendent, matron, two head nurses, six senior and seven junior nurses, and three helpers.

The Leicester Sanitarium was started later in the same year. It also consists of a double house, with a suite of beautiful bath-rooms specially built for the purpose. This institution is furnished to us free of rent by Mr. J. W. Goddard, one of the leading men of the city. He is an enthusiast in health reform, and was so desirous of having a sanitarium established in the city that he made this generous offer to us for a period of ten years. There is a local board of management, of which Dr. F. C. Richards is a member; he is also the superintendent, and Mrs. Sisley-Richards, M. D., is the matron. Their staff of nurses numbers about six. Their accommodations are limited, and their situation, in the midst of a large city, is not the most desirable. The building consists of about twelve bedrooms, with several pleasant reception-rooms, and the suite of bath-rooms already mentioned.

Nearly three years ago a legal corporation was organized for the purpose of holding the sanitarium property. This organization is known as the Good Health Association Limited, and the annual meeting of the association was held on Tuesday, March 13, in London. The meeting was presided over by the president of the association, W. C. Sisley, and encouraging reports were presented by the heads of the various institutions.

Dr. Richards, speaking for the Leicester Sanitarium, mentioned the encouraging reports received from patients after their return home. He reviewed several interesting cases, and especially one concerning a young man who had

made a very satisfactory recovery, and has since spent considerable time spreading the principles of health reform which had done so much for him.

W. T. Bartlett, treasurer of the association, presented the financial report, which was quite encouraging. All three institutions have made some little gain during the year 1905.—Belfast Sanitarium about fifty-one pounds, Caterham Sanitarium about three hundred and fifty pounds, and the Leicester Sanitarium nearly fifty pounds. There is no debt on any of the institutions.

After the election of the board of directors for the coming year, the meeting was adjourned.

A. B. OLSEN, M. D.

The District of Columbia

Some of the visiting ministers who were attending the General Conference Council spoke in the churches of the District of Columbia on Sabbath, April 7. Elder Geo. I. Butler at the Memorial church preached from the familiar words of the fourteenth chapter of Revelation. The following is a brief synopsis of his sermon:—

The eighth verse of this chapter, compared with the seventeenth verse of the twelfth chapter of Revelation, proves that just before the coming of Christ a great message will go to the world, having for its three principal truths the commandments of God, the faith of Jesus, and the spirit of prophecy. Elder Butler spoke of the varied experiences through which he had passed in connection with the great work of the message since its beginning, and of the conflict which is just before us, the last great crisis which we have already entered. He then traced God's work from the time when sin entered into the world. God gave the world a special message in the time of the flood, when all but eight had become so wicked that he could permit them to live no longer. With these eight he started the world again; but in Abraham's time there seemed to be but one lone man who held the truth. Then God wrought with him. And again, at the time of Elijah, when it seemed to the prophet that he alone of all Israel was true to God, the Lord revived his work. Elder Butler then spoke of the crisis in the days of John the Baptist and when Jesus was on earth in person, and next of the great conflict in the time of the Reformation, and of the termination of the conflict of the ages. With this just before us, victory is as sure as the life of God, who has pledged himself to give victory to those who are loyal and true to him.

Coming from one of such long and varied experience in the work of the message, Elder Butler's talk was an inspiration to all who heard it, to be faithful and earnest and loyal to the message until the soon-coming day when eternal victory shall be given to the faithful.

Elder C. Santee spoke at the People's church, Elder R. A. Underwood spoke at the Eighth Street church, and Elder E. W. Farnsworth spoke to the church at Takoma Park. K. C. RUSSELL.

Statement of the Receipts and Disbursements of the General Conference for the Quarter Ending March 31, 1906

| | RECEIPTS | DISBURSEMENTS |
|--|---------------------|---------------------|
| Cash on hand Jan. 1, 1906 | \$ 4,312.03 | |
| Conferences and Tract Societies | 1,416.57 | \$ 4,282.63 |
| Colored work | 2,936.31 | 5,429.34 |
| Depositors | 1,866.09 | 1,687.50 |
| District of Columbia Evangelical Committee | 2,197.52 | 1,531.73 |
| Expense | | 667.47 |
| From conferences for support of laborers | 4,907.42 | |
| General Conference building | | 1,359.71 |
| General Conference Association | 1,297.54 | 5,834.99 |
| General Conference Corporation | | 2,633.78 |
| Haskell Home | 115.73 | 1,151.84 |
| Loans | 1,098.22 | 1,296.68 |
| Missionary Acre | 100.96 | |
| Publishing houses | 157.66 | 3,451.82 |
| Religious Liberty Bureau | 489.07 | 432.49 |
| Specific and special accounts | 4,320.21 | 6,432.75 |
| Washington Building Fund | 1,275.94 | |
| Annual Offering | 31,251.61 | |
| First-day offerings | 7,857.57 | |
| Missions | 16,184.81 | |
| Midsummer offering | 470.28 | |
| Sabbath-school donations | 7,456.33 | |
| Tithe | 2,812.00 | |
| To mission fields | | 33,499.05 |
| For laborers | | 8,120.47 |
| Cash on hand March 31, 1906 | | 24,712.22 |
| Totals | \$102,523.87 | \$102,523.87 |

I. H. EVANS, Treasurer.

It is better to suffer wrong than do it, and happier to be sometimes cheated than not to trust.—Samuel Johnson.

Summary of Canvassing Work for February, 1906

| | AGENTS | HOURS | ORDERS | VALUE |
|---------------------------------------|--------|-------|--------|-------------|
| Atlantic Union Conference | | | | |
| Central New England | 3 | 215 | 95 | \$ 373.15 |
| Chesapeake | 1 | 8 | 5 | 2.75 |
| Eastern Pennsylvania | 8 | 534 | 357 | 430.50 |
| Greater New York | | | | |
| Maine | | | | |
| New Jersey | | | | |
| New York | 8 | 355 | 236 | 390.80 |
| Southern New England | 4 | 106 | 23 | 104.15 |
| Vermont | | | | |
| Virginia | 5 | 234 | 111 | 266.70 |
| Western Pennsylvania | 5 | 202 | 102 | 208.83 |
| West Virginia | 5 | 191 | 75 | 148.00 |
| Total | 39 | 1,845 | 1,004 | \$ 1,924.88 |
| Canadian Union Conference | | | | |
| Total | 13 | | 202 | \$ 520.90 |
| Lake Union Conference | | | | |
| East Michigan | 6 | 209 | 91 | 156.75 |
| Indiana | 5 | 144 | 57 | 327.50 |
| Northern Illinois | 2 | 63 | 40 | 66.75 |
| North Michigan | 4 | 152 | 32 | 176.80 |
| Ohio | 9 | 260 | 212 | 523.75 |
| Southern Illinois | 4 | 105 | 30 | 174.25 |
| West Michigan | 1 | 67 | 7 | 26.00 |
| Wisconsin | 16 | 280 | 67 | 115.75 |
| Total | 47 | 1,280 | 537 | \$ 1,567.55 |
| Southern Union Conference | | | | |
| Alabama | 3 | 137 | | \$ 92.50 |
| Cumberland | 7 | 299 | | 236.75 |
| Florida | 4 | 120 | | 185.00 |
| Georgia | 2 | 174 | | 261.50 |
| Louisiana | 2 | 152 | | 121.75 |
| Mississippi | | | | |
| North Carolina | 4 | 406 | | 303.00 |
| South Carolina | 5 | 353 | | 176.65 |
| Tennessee River | 9 | 395 | | 530.10 |
| Total | 36 | 2,036 | | \$ 1,907.25 |
| Northern Union Conference | | | | |
| Alberta | 1 | 76 | 26 | \$ 125.00 |
| Manitoba | | | | |
| Minnesota | | | | |
| North Dakota | | | | |
| South Dakota | | | | |
| Total | 1 | 76 | 26 | \$ 125.00 |
| Central Union Conference | | | | |
| Colorado | | | | |
| Iowa | 9 | | 112 | \$ 293.40 |
| Kansas | 8 | 259 | 49 | 136.95 |
| Missouri | 5 | 185 | 35 | 328.00 |
| Nebraska | 1 | | | 8.00 |
| Total | 23 | 444 | 196 | \$ 766.35 |
| Southwestern Union Conference | | | | |
| Arkansas | | | | |
| Oklahoma | | | | |
| Texas | 10 | 550 | 156 | \$ 473.05 |
| Total | 10 | 550 | 156 | \$ 473.05 |
| North Pacific Union Conference | | | | |
| British Columbia | | | | |
| Montana | | | | |
| Upper Columbia | | | | |
| Western Oregon | | | | |
| Western Washington | | | | |
| Total | | | | |
| Pacific Union Conference | | | | |
| Arizona | | | | |
| California-Nevada | 5 | 448 | 399 | \$ 982.95 |
| Southern California | | | | |
| Utah | | | | |
| Total | 5 | 448 | 399 | \$ 982.95 |
| British Union Conference | | | | |
| Irish Mission Field | 4 | 287 | 207 | \$ 175.06 |
| North England | 19 | 1,147 | 753 | 710.70 |
| South England | 16 | 1,214 | 352 | 736.00 |
| Scotch Mission Field | 19 | 1,187 | 1,284 | 1,021.97 |

Notes of Progress

THE excellent sale of "Heralds of the Morning" in the California-Nevada Conference is a source of great encouragement to the workers. Our readers have doubtless observed from time to time some excellent reports from agents working for this book. The best record, we believe, made thus far was for the week ending March 30, by Brother Clide Raaths in the city of Bakersfield. He worked forty hours, and took eighty-two orders, mostly among the business men. On his best day he worked eight hours among the business men, and took thirty orders. The splendid success of nearly every agent who has worked during the past year for this book has proved quite an encouragement to students in our schools, who are volunteering for service more readily than in the past.

Recently Brother W. H. Covell has held a canvassers' convention in our school at Fernando, southern California, where he had a large class in training to sell "Great Controversy," and another class for "Heralds of the Morning." At the present time Brother Covell is holding an institute at Healdsburg, where he reports a good class of twenty. When our young people volunteer like this for the canvassing work, it makes us feel more and more that God will yet set his hand to the revival of our subscription book business in the United States; in fact, we have many encouraging evidences that this is so.

In all the territory of the Pacific Press special efforts are being put forth for the sale of "Great Controversy" and "Heralds of the Morning" only. There are several points of advantage in this arrangement: (1) Agents work more enthusiastically if they are all laboring in unison upon one line; (2) State agents can study their work more thoroughly and train agents better if they are giving their whole time to one or two books; (3) territory is worked more thoroughly, and the book is given a better sale, by this direct rotating method; (4) it is quite an advantage to publishers and tract societies to handle fewer kinds of books at a time; for they can do a large business with a smaller investment tied up in stock, and the books can be printed at less expense in large editions.

We are confidently expecting a strong advance in our tract and missionary work during the present season in the Northern Union Conference. The Lord has greatly blessed the brethren in their efforts there of late to secure strong State agents for each conference and mission field. Brother J. S. James, the union conference agent, reports that they now have a good, active man in each section of the field, and he feels that the outlook is very encouraging. Elder Underwood, also, writes that at the recent session of the Northern Union Conference arrangements were made for the publication of a wide-awake union conference paper. We trust that from the beginning this will be a means for placing our tract and missionary work and other conference interests very clearly before our brethren and sisters in that territory. May the Lord greatly bless and give abundant results as a reward for this advance step in the Northern Union.

Another bookmen's convention will

| | | | | |
|---|-------|--------|-------|-------------|
| Welsh Mission Field | 3 | 259 | 345 | 157.29 |
| Miscellaneous | 4 | 277 | 65 | 152.24 |
| Total | 65 | 4,371 | 3,006 | \$ 2,953.26 |
| ²Australasian Union Conference | | | | |
| Victoria | 5 | 529 | 126 | \$ 648.37 |
| South Australia | 8 | 426 | 154 | 572.25 |
| Queensland | 4 | 149 | 80 | 383.18 |
| New South Wales | 24 | 979 | 302 | 1,052.50 |
| New Zealand | 16 | 1,055 | 383 | 1,434.00 |
| Malaysia | 1 | | 4 | 22.50 |
| Total | 58 | 3,138 | 1,049 | \$ 4,112.80 |
| ³South African Union Conference | | | | |
| Cape Colony Conference | 10 | 417 | 361 | \$ 496.50 |
| General Summary | | | | |
| Atlantic Union Conference | 39 | 1,845 | 1,004 | \$ 1,380.13 |
| Canadian Union Conference | 13 | | 202 | 520.90 |
| Lake Union Conference | 47 | 1,280 | 537 | 1,567.55 |
| Southern Union Conference | 36 | 2,036 | | 1,907.25 |
| Northern Union Conference | 1 | 76 | 26 | 125.00 |
| Central Union Conference | 23 | 444 | 196 | 766.35 |
| Southwestern Union Conference | 10 | 550 | 156 | 473.95 |
| North Pacific Union Conference | | | | |
| Pacific Union Conference | 5 | 448 | 399 | 982.95 |
| ¹ British Union Conference | 65 | 4,371 | 3,006 | 2,953.26 |
| ² Australasian Union Conference | 58 | 3,138 | 1,049 | 4,112.80 |
| ³ South African Union Conference | 10 | 417 | 361 | 496.50 |
| Grand Total | 307 | 14,605 | 6,836 | \$15,285.74 |
| ¹ Four weeks ending February 9. | | | | |
| ² December. | | | | |
| ³ November. | | | | |

in the hands of readers who may thus have an opportunity of receiving this message of warning?

The undersigned will be glad to correspond with all such persons, and to render them any assistance possible. Remember that the regular subscription price of the *Signs* is \$1.50 a year. Address Mountain View, Cal.

A. O. TAIT.

Field Notes

A NEW church building was dedicated at Clearfield, Pa., March 18.

ELDER G. W. ANGLEBARGER reports the recent baptism of seven persons at Denver, Colo.

It is expected that a church will be organized at Lamar, Colo., at an early date.

FIVE persons received baptism at the Erie Street church, Chicago, March 25.

A CHURCH of nine members was organized recently at Fultonville, N. Y.

A REPORT from Platteau City, Colo., states that ten persons have accepted the truths presented in a course of meetings recently concluded there.

ELDER S. F. SVENSSON reports eight Sabbath-keepers at Central City, Colo., and states that there are also some new believers at Idaho Springs.

ELDER WM. OSTRANDER reports good meetings with the churches at Hillsdale, Ithaca, and Edenville, Mich. At the latter place five persons made a start in the Christian life.

BROTHER H. CLAY GRIFFIN says in a report of work at Ava, Ark.: "Several have taken their stand for the truth for the first time, and others have renewed their covenant. The Lord has wonderfully blessed in giving and hearing the word. We hope to be able to report the baptism of four or five next week."

IN a report of recent work done at Michael, Ind., Elder J. M. Rees says: "The church was greatly revived, and I am glad to say harmony prevails. Amid all the whispering and undercurrent talks, three good souls took their stand for the truth, two of whom united with the church. I am glad to report, in all, five accessions, three of whom made a start and were baptized at Marion; and a number of others, I am confident, will very soon step out into the truth."

ELDER E. G. OLSEN reports a good work accomplished at Olin, Iowa. He says: "Before we came to Olin, the church was much discouraged, and it was only a question of time when they would discontinue their Sabbath meetings. Some had given up the Sabbath. But the Lord has blessed us, and the church is greatly revived. The members have made a new start, subscribed for the REVIEW, and ordered a club of our periodicals, with which to do missionary work. Nine have begun to keep the Sabbath, and we hope to have baptism in May."

soon be held at Berrien Springs, Mich. Only a few weeks ago a most enthusiastic convention of this kind was held in Kansas City, Mo., and the universal report from the convention has been that it was a great success, and that it has given a new and better setting to our book work in that prosperous field; and now we are glad to know that the Lake Union, comprising a large group of prosperous States, and having the largest constituency of any union conference in the world, is to enjoy the advantages to be gathered from a convention like this.

Our summary for the month of February shows that several union conferences are keeping up a good record during the winter months. No stronger evidence than this could be furnished to show that the field work is being carefully organized, and that the agents are being well instructed and held well in hand. When all the agents drop out at Christmas time, and the recruiting and instructing have to be done all over again in the spring, much is lost; for it requires the full time and strength of the leaders to gain during the year what was lost at the close of the preceding season. This constancy which is shown by the reports is a good indication. In our work for God we should have no long vacations. It is a steady work month after month and year after year which makes efficient workers for God in this department.

A Cordial Invitation

This is a good time of year for our people, brethren and sisters, everywhere to think seriously whether they will not take up the sale of our books, and thus throw themselves without reserve into the service during the present season, instead of following private and worldly pursuits. "The harvest truly is great, but the laborers are few." The Lord pays well, even if some payments are

deferred. We are promised, however, thirty-, sixty-, and a hundredfold even in this life. In all fields where our book work has been revived, we have received our best help from old, experienced agents who from one cause or another have left the field, expecting soon to return to it. As they have seen the work revive little by little, they have joined their strength and experience, and thus a revival has been accomplished. Now, in nearly all parts of the United States we see the work advancing. There is a "sound of a going." The times are prosperous. There is promise of a good season this year. Isn't this the time above all others when the old workers should join the ranks? Is there likely to be a better time? Think seriously of this. We give you all a cordial invitation to the service.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

He Took an Interest in It

WE are in receipt of a letter at the *Signs* office from a brother, who sends three new subscriptions for *The Signs of the Times*, together with a renewal of his own subscription. He says that he has four other persons on his list whom he hopes to secure as subscribers for the paper.

We frequently receive letters of this kind from the brethren and sisters in the different parts of the field. Is there not something in this that is suggestive to you as you read it? The reason why some of our people succeed in work of this kind is because they take a keen interest in it. They start out to do something, and accomplish it.

We are in the stirring hours of the close of this message; the last days of earth's history are actually reached. Are there not thousands of our people who are willing to do everything within their power to place *The Signs of the Times*

Christian Liberty

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

A Letter to Congressmen

THE following letter has been sent to each member of the House of Representatives by the Religious Liberty Bureau through its secretary, W. A. Colcord:—

"To the Honorable, the Members of the House of Representatives,

"RESPECTED SIR: There are elements at work in this country seeking to gain control of the civil power for the purpose of coercing men in matters of conscience. This is manifested chiefly in the growing demand for Sunday legislation. No less than five Sunday bills have been introduced into the present Congress.

"One of the latest of these bills (H. R. 16483), entitled, 'A Bill requiring certain places of business in the District of Columbia to be closed on Sunday,' was introduced by Mr. Wadsworth, of New York, March 9, 1906.

"The provisions of this bill make it unlawful 'for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock in the morning of that day,' and subject the offender to a maximum penalty of one hundred dollars' fine, or one year's imprisonment, or both.

"We are opposed to this bill for the following reasons:—

"1. Because it is religious. As a sabbath, or day of rest, Sunday is itself religious. All laws requiring cessation from business or labor on this day must, therefore, be religious.

"2. Because, being religious, it is unconstitutional. The Constitution declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' The making of a Sunday law is the first step toward a religious establishment. Church and state were united in the fourth and fifth centuries by this very means. All existing Sunday laws are relics of this union.

"3. Because it violates natural rights,—the right to liberty in the choice of one's religion, and of one's own time for rest, religious devotion, and labor. As is well known, there are religions—the religion of the Jew, the Seventh-day Baptist, and the Seventh-day Adventist—which do not recognize Sunday as a day of rest; and there are individuals who, not being religious, observe no weekly day of rest. No man who observes a certain day, no set of men who observe such a day, has a right to compel another man to observe that day.

"4. Because the state has no more right to compel men to rest, and to say when they shall rest, than it has to compel them to labor, and to say when they shall labor. Rest presupposes labor, and naturally follows it. A compulsory labor law ought, therefore, logically, to precede a compulsory rest law. But both

are out of place in civil government, and either means slavery and oppression.

"5. Because it is class legislation. It is designed to give protection against competition and loss in trade to men engaged in certain lines of business who observe, or who wish to observe, Sunday; but it does not give, nor does it attempt to give, any such protection to those who observe, or who may desire to observe, another day than Sunday. Its passage would mean that those who observe Sunday shall have especial protection, and be a preferred class—that they shall have a law compelling all competitors in trade to rest when they rest. It requires all who sell the daily provisions most essential to life to cease doing business on Sunday, but makes no such requirements of dry-goods merchants, tobacconists, news agents, and others supplying less vital commodities.

"6. Because no one in the District of Columbia needs any such 'protection' as this bill assumes to give. Because certain men in certain trades desire to observe Sunday as a day of rest, they have no right to compel others by law, engaged in the same trades, to rest on that day in order that they themselves shall suffer no loss in trade. Why should a man who does not desire to keep Sunday be compelled to do so? If the physical, social, and spiritual benefits derived from Sunday rest are not sufficient to compensate men for any losses they may sustain thereby, they would better abandon it. It is certainly not consistent for them to ask the state to protect them against loss in trade by compelling others to rest when they rest. If men in one trade keeping one day need such protection, then men in all trades keeping all days whatsoever need, and are entitled to, the same protection. But no one in the District of Columbia needs or is entitled to such 'protection,' nor is it the province of civil government to grant it.

"7. Because it implies an unwarranted assumption of power of man over man in both civil and religious affairs. It is not the province of the civil power to direct men by law in religious things, nor is it proper for it to treat as a crime any act of honest trade or toil whenever performed. Religious matters should be left to each individual soul and God, and only crime should be treated as crime. Not honest trade and toil, but oppression and persecution have been the bane and the ruin of civil government in all ages.

"8. Because it makes a crime of an act performed on Sunday that is considered perfectly legitimate on any other day. It is the day rather than the deed, therefore, that is in question. It makes a crime also of the delivery of provisions after ten o'clock on Sunday in summer-time that it permits before that hour during this season. Why this provision?—Presumably in order that there shall be no interference with 'church attendance' on that day. In this is revealed the religious character and intent of the bill. Crimes are not determined by the day nor the time of day when they are done.

"9. Because it would establish a dangerous precedent for further legislation of the same character. This, if passed, will be simply 'the camel's nose in the tent.' Other like measures restricting the rights and liberties of the people

still further will be demanded later.

"10. Because it is contrary to the law of God. It enjoins as a day of rest a day which the divine law includes among the six working days. As men have no right to attempt to enforce the worship enjoined in the law of God, they certainly have no right to attempt to change the law of God, and to enforce worship that is not enjoined in it, and that is contrary to it. To attempt to do so is neither Christian nor constitutional.

"For these reasons, we respectfully but most earnestly urge that this bill be not passed.

"For Congress to enter upon a course of religious legislation, requiring certain classes of citizens in the District of Columbia to cease doing business on Sunday, would be contrary to the express terms of the Constitution, a flagrant violation of one of the most sacred principles upon which the national government was founded,—that of religious liberty, with its consequent separation of church and state,—and would pre-empt a revival of ecclesiastical domination and religious tyranny and oppression in this country.

"We therefore wish to raise a note of warning against all legislation of this kind. Let us still have liberty in this country. Let the principles of the founders of this government prevail. Let bigotry and intolerance be repressed; let them find no footing in national legislation."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Our Educational Convention

OUR educational workers in all parts of the world have been looking forward with much interest to the educational convention soon to be held. This convention was decided upon at the General Conference held in Washington last May. The Department of Education, at a meeting held at that time, appointed committees to prepare reports to be submitted to this convention.

The time, place, and general features of this convention received due consideration at the meeting of the General Conference Council just held in Washington, and it was decided to hold it on the Pacific Coast in the early part of July, provided suitable accommodations for entertainment and place of meeting could be secured. The Department of Education has received a number of most cordial invitations from different localities for this convention, and until the meeting of the council it had been thought that it would be held in the central portion of the country. But in view of the fact that the National Educational Association is to hold its meeting at San Francisco early in July, and that great reductions are made in the transportation rates, it was thought by the council that the total expense to our people of holding the convention on the coast would be no greater than to hold it in the central portion of the United States. Naturally our conventions which are held from time to time will

be in the central portion of the United States, owing to a very great extent to this item of expense; and inasmuch as there is now given us the opportunity of going to the Pacific Coast at no additional expense to our people as a whole, it seems wise to embrace it.

It will undoubtedly be a long time before we shall have an opportunity to hold another of our educational conventions in the far West, and we are certain that our educational workers in this portion of the country will all avail themselves of it. Our teachers in the western portion of the United States have been very enthusiastic in their work, and they will be able to offer many practical suggestions to our teachers from other portions of the country, which may be of very material help in their work. We are unable to announce at this time the definite date of the convention and the exact rates, but as we have said, the convention will be in the early part of July. We shall make a definite announcement shortly.

The question naturally arises as to who should attend. In reply we would say that every one of our educational workers ought to be present at this meeting. We shall have with us not only our own educators, but the leading workers of the General Conference and the Young People's work. The educational secretaries of our union conferences, the State superintendents of our church-schools, and the presidents and principals of all our colleges, academies, and intermediate schools should certainly plan to be present; and our conferences and institutions should take it upon them to see that these workers are delegated to attend the convention. We also earnestly hope that just as many of the rank and file of our teachers as possible will arrange to come.

We desire that this convention shall mark the beginning of a period of great advancement in all phases of our school work. The committees which were appointed have been carrying forward their work, and should have very valuable suggestions for consideration. Altogether we hope for great results from this convention.

F. G.

Western Washington Intermediate Schools

THERE are two intermediate schools in this conference, one located three or four miles from Mt. Vernon, a thriving little town about seventy miles north of Seattle on the Great Northern Railway, and the other at or near Manor, in a good farming district in Clark County, about sixteen miles northeast of Vancouver, and about two miles from a branch road of the Northern Pacific.

Forest Home Industrial Academy, as the school at Mt. Vernon is called, has been in operation for about two years, and a very encouraging work has been done for the youth who have attended. During the year just closing there have been at the school about fifty young persons; and from what I learned by a short visit at the school recently, there has been a work accomplished for many of them that will yield a rich harvest in eternity.

This school for the northern section of the conference has two good buildings erected, though only partly finished and very plainly furnished. These buildings

are sufficient to accommodate very comfortably about fifty students. There are about twenty acres of land connected with the school, all of which, except a small parcel which the students and their teacher have thus far cleared, is unimproved. It will take work to clear it; but the land will be productive when it is brought under cultivation. More land adjacent to this twenty acres can be secured if wanted by the school.

The survey for the county road direct from Mt. Vernon promises a good graded road before long, which will reduce the distance to town and to the railroad station to about two miles and a half.

When the pledges which have been made for these intermediate schools in western Washington are paid, their buildings, furnishings, and equipments can be put into better condition. It is hoped that before another year's work opens, there will be paid into the conference treasury a goodly sum for the carrying on of this work for our dear youth.

The Meadow-Glade Intermediate School at Manor, in the southern part of the conference, is not so far along in its buildings and other improvements as the northern school. But notwithstanding all this,—the lack of buildings, furnishings, and facilities,—there has been excellent work done at this school, with most gratifying results.

I have just made a visit to the place, and am glad to have had this privilege; for what I have seen of the good results of the work done in the school, and a survey of the immediate vicinity and of the possible constituency and the prospect for students in the southern section of the conference, have disabused my mind of some unfavorable impressions that I had had. There is a good community of people and a good farming district surrounding the Manor school—as good an average chance to get a home and make a living out of the soil as you can find.

This school has also twenty acres of unimproved land. But though unimproved, six or eight acres of it can very quickly and with no unreasonably hard work be put under grass for pasture. Between one and two acres is now under cultivation, and will produce an excellent crop. There is quite a supply of good, marketable timber on the place. The campus can, in a little while, be made very attractive. But buildings are needed. If the readers of this sketch could have visited the school with me, it would not be necessary for me to say this. Buildings, furnishings, and facilities for the work that is started at Manor should be supplied before another school term begins.

I am glad to say that a number of our brethren who are near enough to have seen the working of this school and to know its prospects are fully aroused; and the Board has decided to start the erection of a building which will be more in keeping with the interests involved. I should state that lumber is already on the ground and paid for, to put up the frame of a building thirty-two by forty feet, and to enclose it. This will be done at once; and then money will have to be solicited to finish and furnish it.

I appeal to our people in western Washington in behalf of our dear youth who are just at that age where the world is bidding for them. No longer regard these schools as an experiment, but

recognize them as a permanent factor among us. If our brethren and sisters will fall into step with this good work for our promising young people, both of these schools in western Washington will be taxed to their utmost to accommodate them.

In another paper I will present a few thoughts concerning the object of these schools, their possibilities for good, who should attend them, and will also tell what the young people of the Manor school did during my visit among them that illustrated in a beautiful way to the community the value and merit of the work that the school is doing.

F. M. BURG.

A Source of Income for School and Student

(Concluded)

THE growing of fruit-trees could be undertaken by some schools. A student interested in this industry could get employment in a nursery where he could learn to raise the trees; or a teacher, by working in a nursery during vacation, might fit himself for teaching the industry. There is no field of nature study presenting more interesting subjects than the growing, budding, grafting, and pruning of fruit and ornamental trees. Root grafting and preparing scions would furnish employment for students in the winter, when suitable work is often hard to find. Planting of seedling trees, caring for nursery stock, summer budding and grafting, would give work for some students in vacation.

Ornamental plants, shrubs, and seeds could be grown by girls. Their propagation from seeds, cuttings, and scions would furnish interesting and instructive employment. Bulbs could also be profitably grown in most places. Perhaps no classes of ornamental plants are in greater demand and afford a better income than roses, carnations, and hyacinths. These are extremely easy of propagation and of rapid multiplication. Of the seed-producing ornamentals, the pansy and aster are good types.

Where necessary and desirable, a teacher or student could connect with an agricultural college for a short course, to make himself proficient for leading out in these industries. Thus, the present truth might be given to teachers and students in those secular schools.

Remunerative vacation employment for students who must obtain means for their own schooling is a matter that may well be studied by school board and faculty. Seeds, plants, shrubs, and trees grown by the school could be sold by students in vacation with a good income, both to the student and to the school. Older students, qualified for salesmen, should do the selling, while others could better work at growing and caring for the plants and trees. While selling, students could carry literature to the people, and in other ways act as missionaries, as well as finding more students for the school.

Any school may undertake this line of industry with but very little outlay of means. Start with a few things; for example, potatoes and cabbage, selecting the very best, and growing especially for seed; roses and carnations best adapted to the locality; apple- and pear-trees of best varieties, to start the nursery, or berry plants, if more desirable.

If only one or two of these classes of plants can be grown at first, select an early and a late variety of that best adapted to the soil, easiest grown, and most needed for home consumption by the school. If students are sent out to sell the school products, other things of the same class necessary to handle could be purchased at wholesale as required. When one is selling rose-bushes in a city, purchasers would call for tulips and hyacinths. The latter could be bought to fill the orders taken.

When undertaking any of the suggested lines of industry, a teacher who is interested in a particular line, would, of course, be asked to lead out in that industry. Let him select at once the thing decided upon, and make a start this spring. Make a specialty of one or two things, get the best-known variety, stick to it, and the thing must succeed, with God's help, which is freely offered.

JOEL C. ROGERS.

Current Mention

— Bubonic plague has arrived at Philadelphia on a steamship from Bombay. There were four cases, all of which were placed under strict quarantine.

— The Italian newspaper *Vita* says that Austria is preparing to occupy soon Novibazar, in Turkey, under a clause of the Treaty of Berlin. Austria is said to consider this as a favorable moment, because of diminished Russian influence and Germany's irritation against Italy growing out of the Algeiras conference. The plan is said to be supported by Marshall Beck, the head of the general staff.

— Figures showing the extent of recent border warfare in the Balkans are given in a dispatch from Belgrade, Servia, which states: "Official reports of the border conflicts last year state that the Bulgarian revolutionaries engaged in seventy-five skirmishes with the Turks, during which they lost 335 killed and 858 wounded and prisoners. The Turks lost 1,000 killed and 670 wounded. The Servians engaged in fourteen fights with the Turkish troops, during which they lost 97 killed and 313 wounded, while the Turkish loss was 360 killed and 262 wounded."

— Regarding the recent eruption of Mt. Vesuvius, Professor Matteucci, director of the observatory situated on the slope of the mountain, is quoted as saying: "Compared with other great eruptions, this is one of the most important in the history of Vesuvius. Its effects are less terrible than those of the eruption in the year 79, when Pompeii was buried, but it equals in intensity the great eruptions of 1631 and 1872." A special phenomenon of this eruption was the intense electrical display which accompanied it, causing incessant lightning and thunder. Professor Matteucci believes the electricity was generated by friction of the particles of matter thrown out of the crater. The territory surrounding Vesuvius for a number of miles is covered with a considerable depth of "ashes," and it is stated that the land will be worthless for cultivation for a period of eight or ten years. No accurate estimate of the loss of life due to the eruption has yet been given.

NOTICES AND APPOINTMENTS

Annual Meeting

NOTICE is hereby given that a legal meeting of the constituency of the Iowa Sanitarium and Benevolent Association will be held in Boone, Iowa, Tuesday, June 5, 1906, at 3 P. M., in connection with the annual camp-meeting of the Seventh-day Adventists, for the purpose of electing members of the board of trustees, and transacting such other business as may legally come before it.

M. ALACE MANTZ, Secretary.

Important Change of Address

THE address of the Southern Missionary Society has been changed from Edgefield, Tenn., to Twenty-fourth Ave., Nashville, Tenn. All mail-matter of whatever kind for this society should hereafter be sent to the new address. The new headquarters is in connection with the office of the Southern Union Conference and the Southern Publishing Association. All remittances intended for the colored work in this field should be sent to the Southern Missionary Society, as formerly, only using the new address instead of the old. Post-office money-orders should be made payable at Nashville instead of Edgefield.

C. P. BOLLMAN,

Secretary Southern Missionary Society.

(State papers, please copy.)

Review and Herald Publishing Association

THE members of the Review and Herald Publishing Association are hereby called to convene at 9 A. M., Wednesday, May 16, 1906, at Berrien Springs, Mich., for the transaction of such business as may properly come before the corporation. The members of this corporation are the board of trustees of the corporation; the executive committees of the following-named conferences: General Conference, Atlantic Union, Canadian Union, Lake Union, Northern Union; the executive committees of the local conferences composing the above-named union conferences; and the stockholders of the Seventh-day Adventist Publishing Association, a corporation formerly existing in the State of Michigan, who have duly transferred their membership to the Review and Herald Publishing Association of Washington, D. C.

By order of the Trustees,

W. W. PRESCOTT, President.

Western Washington, Attention!

WE have already called attention to our camp-meeting at Puyallup, May 10-20, in the REVIEW AND HERALD, the *Pacific Union Recorder*, and the *North Pacific Gleaner*. Instructions concerning railroad rates and baggage have also been given. We wish at this time to call attention to some general principles which will tend to bring a blessing to all: 1. Begin now to pray and plan. Talk with the brethren and with your neighbors, and if possible induce them to attend the meeting. 2. Prepare to entertain others. Bring plenty of food and bedding. Many newly come to the faith will come on the ground wholly unprepared to care for themselves. Some will come in the night, and will not be able to get their baggage till morning. Let us be prepared to entertain such on a moment's notice. 3. Order your tents as early as possible. Do not neglect this and then expect things ready for you. If you desire a floor, stove, bed-springs, or other extras, be sure to order all you wish. The tents alone will cost \$2 and \$2.50 each. All extras will cost extra. Send your order to W. C. Raley, 309 Second Ave., North Seattle. 4. Bring your own tools, as a saw, hammer, hand-ax, etc. 5. A conference tent will be pitched, where the president's office will be located, and where a list

of all committees, and program of meetings, can be found. Upon reaching the camp go directly to this tent for all information. 6. Bring a word of encouragement to the busy and faithful workers the first thing you do. Give no encouragement to complainers or fanatics. Bring only sunshine. 7. Bring an offering for the work, remembering the different branches. This instruction, if heeded, will insure a grand meeting.

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

"Save the Boys"

THE Year-book for 1906, page 108, places this journal in the list of denominational papers. The publisher is very thankful for this moral support. He now hopes that our people will give it their financial support by placing it in thousands of homes where it may be a blessing. If this could be so, the price could be reduced one half. But if you will give us another thousand subscribers, the price shall be 30 cents. And we now offer it at this price, 30 cents, for the next 30 days.

The Spirit of God has been urging this people to do more in the cause of temperance. Do the very best we may, we can snatch but a few from the seething mass of corruption that is engulfing millions of our youth. Let us rally to the rescue, and throw out the life-line. Scatter this journal wherever boys and girls can be found. Order direct of the publisher. Address Save the Boys, Washburn Park, Minneapolis, Minn.

(Will our local papers please copy?)

Rates to the Western Washington Camp-Meeting

THE Northern Pacific and Great Northern Railways will give a rate of one and one-third fare for round trip to those attending the camp-meeting at Puyallup. When you purchase your ticket, pay full fare, but be sure to ask the agent for a receipt. When the receipt is signed by the secretary of the conference, you can present it to the agent at the close of the camp-meeting, and obtain a return ticket for one-third fare. Those coming on the Northern Pacific Railroad should buy ticket through to Puyallup. Those coming on the Great Northern Railroad should buy ticket to Seattle, and there buy a ticket to Puyallup. They should ask for a receipt each time they purchase a ticket.

Those coming by boat to Tacoma will take the street-car at the wharf and transfer to the Puyallup branch of the interurban. This car will be found on C Street. The fare is twenty-five cents for round trip, trunks twenty-five cents each way. Trunks taken from the railway station in Puyallup to camp-ground for fifteen cents. Please preserve this for reference.

W. W. SHARP.

Change of Address

THE address of C. H. Jones, western transportation agent, is changed from Pacific Press to R. F. D. 18, Mountain View, Cal.

Business Notices

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

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

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

Obituaries

FOR SALE OR TRADE—A 5-room, 1½ story house, on ordinary lot; good cistern, and some fruit, such as cherries, strawberries, and grapes. Address F. A. Hungerford, R. F. D. 4, Battle Creek, Mich.

FOR SALE—Vegetable cooking oil, odorless, fine shortener, good keeper. Prices, freight prepaid east of Colorado, west of Pennsylvania: one 5-gal. can, \$3.50; two cans, \$6.50; three cans, \$9.25. Address R. H. Brock, Arkansas City, Kan.

RANCID-proof peanut butter, 10 cents a pound. Purest coconut 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 AT ONCE—An experienced farmer, by month, the year round. Can furnish house. Will sell 40 or 100 acres of my farm. Church and school privileges. A good chance for some one. Address J. H. Crandell, R. F. D. 2, Albion, Ind.

FOR SALE—Five acres, at College View, Neb., 6-room house, barn, well and windmill, cistern; two acres in orchard, two acres clover pasture, one in garden. A snap if sold at once. For particulars address U. G. Albert, 1339 O St., Lincoln, Neb.

FOR SALE—Forty-acre farm ¼ mile from Adventist church, 2 miles from town; 5-room house, farm buildings, orchard, 2 horses, cow, wagon, sleigh, and farming implements. Price, \$1,500; easy terms. Address Carl Adam, R. F. D. 1, Copenish, Mich.

FOR SALE—Good farm, 220 acres, 25 acres in good timber, 6-room house, barn, outbuildings, another fair set of buildings, large orchard; seven miles from Cabool, eight miles from Mountain Grove; price, \$2,500. Address Mrs. Ida Lovell, Cabool, Mo.

FOR SALE—Forty acre farm 3½ miles northwest of Lupton, Ogemaw Co., Mich.; 12 acres under cultivation, 20 acres easily cleared, young orchard, fair buildings, wire fences. \$200 down, \$300 on time, or \$450 cash. Address Alden Hurd, Rose City, Mich.

WANTED—A carpenter—young man, Sabbath-keeper; must be a hustler, and capable of becoming foreman of shop. Permanent position. State weight, age, and salary expected. Address Karr Portable House Co., Cor. Belleplaine Ave. and E. Ravenswood Pk., Chicago, Ill.

FOR SALE—A 2-story house of nine rooms, with about nine acres of land, barn and other outbuildings, good well of soft water, fruit-trees and grape-vines; within half mile of Hildebran, N. C., Seventh-day Adventist school. Healthful locality. Address D. T. Shireman, Toluca, N. C.

WANTED AT ONCE—Ten young men, and fifteen young women, all Seventh-day Adventists who have had good religious experience, to make immediate arrangements for entering the Glendale Sanitarium nurses' training-school. Want those only who are desirous of fitting themselves for active medical missionary work. Address Dr. Winegar Simpson, Glendale, Cal.

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.

FOR SALE—Housekeeper's Ideal Friend; saves all climbing, saves your back, saves you. Works like the human hand on hardwood floors, mopboards, above doors, windows, and moldings; washes windows, porches, puts up curtains, hangs pictures on the molding, hook and all. Half a million in use. One brother has just sold 525 in 32 days in territory previously worked. Mail orders promptly filled. Seventy-five cents, prepaid. Agents wanted. Address W. E. Brackett, Co., Station E, Toledo, Ohio.

WELKEE.—Died at Oakland, Cal., Feb. 18, 1906, of typhoid pneumonia, Mrs. Mary Welkee, aged 54 years, 10 months, and 19 days. She embraced present truth fifteen years ago in the city of Stockton, under the labors of Brother Buckner. She was a consistent Christian until her death, and she was laid away in the blessed hope of the soon coming of Jesus. Words of comfort were spoken at the funeral by the writer.

ANDREW BRORSEN.

WHITNAH.—Died at Roswell, N. M., Feb. 3, 1906, of apoplexy, Cathrine Whitnah, aged 87 years and 10 months. The sufferings of her last illness were borne with a Christian fortitude long to be remembered by all who were with her. The last three years of her long and exemplary Christian life were lived in obedience to the truths of the third angel's message. She fell asleep in the sweet hope of a glorious resurrection at the coming of her Lord. Words of comfort were spoken by the writer.

MILO D. WARPLE.

COE.—Died at Altona, Mich., Jan. 31, 1906, of paralysis, Samantha M. Coe, aged 82 years, 7 months, and 24 days. She had been a faithful and consistent member of the Seventh-day Adventist Church for more than thirty years. She leaves two sons and two daughters and fifteen grandchildren to mourn their loss. She has gone to her rest, soon to hear the voice of Him who shall call to life the righteous dead at his soon coming. The funeral discourse was preached by a Free Methodist minister.

H. H. PERKINS.

BURGESS.—Died at his home in Honolulu, H. I., Feb. 21, 1906, of cerebral embolism; N. F. Burgess. At the time of his death he was the deacon and treasurer of the Honolulu church. We greatly feel the loss of our dear brother, as he was one of the most faithful and zealous workers in the church. Many will remember his hospitality and kindness which he was ever ready to bestow upon the traveler, and especially upon those of the household of faith. We feel assured that he sleeps in Jesus.

C. D. M. WILLIAMS.

ORME.—Died in Chicago, Ill., Feb. 22, 1906, Daisy Edwards Orme. The deceased was born near Kokomo, Ind., Nov. 27, 1878, and the greater part of her life was spent in this city. She was converted, baptized, and united with the church at the age of thirteen. She lived a consistent life. She leaves a husband, little son, father, and brother. Words of comfort were spoken by the writer to a large and sympathizing audience, the text being 2 Sam. 14:14, after which we laid her in the beautiful Kokomo Cemetery to await the coming of the Life-giver.

J. M. REES.

GOODHUE.—Fell asleep at Spokane, Wash., Jan. 16, 1906, Sister Marcia Goodhue, aged 91 years, 11 months, and 7 days. Grandma had been a member of the Seventh-day Adventist Church for over fifty years. Her faith was strong, and she passed away like one going to sleep. She was the mother of five children. The latter part of her life was spent with her son Henry and his wife, and as she became helpless and feeble, every attention was shown her by her children. The funeral service was conducted by the writer. In accordance with her request she was buried by the side of her husband on the family lot at Stevens Point, Wis.

C. E. FORD.

SUTTON.—Died at Downs, Kan., Jan. 20, 1906, of typhoid fever, Mrs. Ida M. Sutton, wife of Elder N. T. Sutton, aged 31 years, 4 months, and 28 days. At a meeting of the Methodist people in 1893 Sister Sutton was converted, and one year later accepted the light of present truth, which always remained dear to her heart. After teaching public school for three years, her interests were enlisted with the church-school work, to which

she devoted two winters. After her marriage to Elder Sutton, she was a great help to him in his ministerial work in the State, and the people of Kansas feel that they have lost a devoted laborer for the cause of truth. Her husband, a father, mother, four brothers, and six sisters mourn their loss. Words of comfort were spoken by the writer from 2 Sam. 14:14.

I. F. THORN.

HOUSE.—Died at his home in Kreinersville, Wis., Jan. 29, 1905, of tuberculosis, J. L. House. The deceased was born in New York in 1834. He accepted present truth at Hutchinson, Minn., thirty-three years ago, and was ever an earnest Christian worker. For a number of years he was connected with the Minnesota Conference as a Bible reader. He was especially gifted in visiting the people in their homes. His manifest piety and Christian bearing opened the homes of the people to him wherever he went. His companion, two sons, and a daughter are left to feel their loss. We laid him to rest under some spreading oaks in a cemetery near Faribault, Minn., where in former years he had buried two of his children. Comforting scriptures were read at the cemetery by the writer.

C. W. FLAIZ.

SCHULER.—Died at Duluth, Minn., Feb. 20, 1906, of peritonitis, Vora Nutting-Schuler, aged 30 years and 7 months. She was the daughter and only child of Brother and Sister E. W. Nutting, and niece of Sister A. G. Daniels. She committed her case into the hands of the Lord, and seemed to have perfect confidence that she would be restored to health, nevertheless she said, "The Lord's will be done," and this attitude she maintained till the very last. She had no fear of death, her peace having been made with God, and she calmly fell asleep in Jesus to await the morning of the great resurrection. She leaves a husband, a son, father, and mother, and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer from Rev. 21:4.

J. F. POGUE.

GREEN.—Died at Berrien Springs, Mich., Jan. 11, 1906, in her seventieth year, Mrs. Annie M. Green. Sister Green was formerly a member of the Episcopal Church, or Church of England, but in 1876 she became a member of the Seventh-day Adventist church at Oakland, Ill. Salvation through Jesus Christ was always her hope. In disposition she was kind and gentle, naturally sociable, tender-hearted, affectionate, and very conscientious. During the past four years she had been in poor health, which finally resulted in partial internal, or medullary, paralysis. She leaves two brothers, two sisters, and four children to mourn their loss. She died a firm believer in the soon-coming Saviour, and in hope of a resurrection with the just. A brief funeral service was conducted at the home of her daughter, Mrs. J. H. Haughey, by the writer, after which the remains were taken to the family burying-ground at Vermillion Grove, Ill.

N. W. KAUBLE.

HUDSON.—Died at her home, in Fennville, Mich., Feb. 28, 1906, Sister Almira C. Hudson, in the last half of her eightieth year. Until about three months before her decease, she was remarkably well and active for one of her years. Her decline was very gradual. On the day of her death she walked to her couch, where for some time she seemed to be sweetly sleeping, but without awaking she quietly breathed her last. When sixteen years old, she united with the Congregationalist Church. Later investigation led her to be baptized and unite with the Baptist communion. The same love for Scriptural accuracy caused her to accept the third angel's message, and in the Seventh-day Adventist Church she remained a consistent member nearly half a century. She taught school many years, mostly in Michigan. Her earnings were devoted to the cause of God, and she was among the first to take shares in the Review Office and in the old Health Institute at Battle Creek.

L. C. HUTCHINS.



WASHINGTON, D. C., APRIL 19, 1906

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

THE article by Sister White in this issue of the REVIEW should be read with serious attention. It contains instruction and counsel which are especially suited to present needs.

ELDER J. H. MORRISON, of College View, Neb., has been visiting relatives and friends at Takoma Park, and was cordially welcomed in the meetings of the council of the General Conference Committee.

PROF. FREDERICK GRIGGS, the chairman of the Educational Department of the General Conference, spoke to the members of the Takoma Park Young People's Society at their regular weekly meeting on Sabbath, April 7.

THE third annual meeting of the members of the Review and Herald Publishing Association will be held in connection with the Lake Union Conference at Berrien Springs, Mich. Formal notice of this meeting will be found on the twenty-second page.

JUST as this issue was going to press, we received news of the death of Mrs. Clara Jones, widow of Elder D. T. Jones, at her home in Guadalajara, Mexico. Her death was due to a complication of pneumonia and heart trouble. Particulars will doubtless be given later.

DR. J. D. SHIVELY, who since resigning his position as superintendent of the Iowa Sanitarium has been engaged in private practise at Sheldahl, has been invited to take the superintendency of Boulder Sanitarium, and will, we understand, accept the invitation.—*Workers' Bulletin.*

THE pulpits of our churches in the District of Columbia were again occupied by some of the visiting ministers last Sabbath. Elder George I. Butler spoke to the Takoma church, dwelling upon the manifestation of the gift of prophecy in this advent movement, and dealing with the subject both from the standpoint of the teaching of the Scriptures and also from the standpoint of his own experience in this message. Elder E. W. Farnsworth spoke at the Memorial church, and Elder Allen Moon at the Eighth Street church. Our brethren and sisters of the several churches have en-

joyed the opportunities of hearing these brethren from different parts of the field on the two Sabbaths of their stay in Washington.

AT the recent session of the Northern Union Conference it was decided to issue a union conference paper which would take the place of the local conference papers heretofore published in that territory. The first number of this new publication, called the *Northern Union Reaper*, has been received. It consists of eight pages, and is edited by Brother C. L. Emmerson. The appearance of this paper is entirely creditable, and we are confident that it will be well received throughout its field.

SOME very plain protests have been made in the Baptist papers against the course of Prof. Geo. B. Foster, who retains his position in a Baptist university while advocating views which are out of harmony with the accepted doctrines of that denomination. One correspondent of the *Baptist Standard* says:—

A man has no more right to seek to destroy the foundations of the denomination to which he professes adherence than the soldier has to turn his arms against the government which protects him, and which he professes to love.

It is a curious commentary on human nature that this principle is so easily recognized by all except those who commit the offense.

TO our request for a copy of the advent hymn entitled "We Are Voyagers," we have received a large number of replies, and several have requested us to republish this hymn, which was sung so much in the early days of this advent movement. We find that there is some variation in the words of the several stanzas as copied for us by different persons, although the difference is not very marked. We print on our first page the words and music of this hymn as it is found in one of the hymn-books printed about forty years ago. We believe that the older believers will be glad to see it again, and we think the younger believers might learn it with profit.

SO many important matters demanded consideration at the General Conference Council just held that the session was prolonged several days beyond the appointed time. Some of the brethren in attendance were compelled, on account of previous appointments, to leave Washington last week, but the majority of them remained until the first of the present week. A summary of such actions of the council as are of general interest will be presented in the next REVIEW, but we call attention to the

decision concerning the next educational convention, of which mention is made on page 20. The instructors in our schools of all grades will be especially interested in this announcement.

THREE long columns of space in a recent issue of the *Chicago Israelite*, a Jewish paper, are occupied with a protest against the passage of one of the Sunday bills now before Congress. Reference is made to the work of the Religious Liberty Bureau, and the following comment is made upon it:—

They are right in their protest, and every lover of his country should come to the help of the officers and members of the Religious Liberty Bureau, and fight against the passing of this bill.

Let the country once lend itself to any such legislation, and we shall soon see how these fanatics will get to work and ask for legislation that will result in privileged laws of much more wide-reaching import touching their distinctive religion.

The article further declares that "the Central Conference of American Rabbis should take up this matter," and that the committee of that body on church and state "should put itself in correspondence with the officers of the Religious Liberty Bureau. It should work conjointly with the Seventh-day Adventists."

It is encouraging to know that the work of the Religious Liberty Bureau is thus recognized, and we are sure that its officers will be ready to co-operate with those who believe that this religious legislation is "a menace to the future good of the country."

A LARGE number of the friends of Brother and Sister J. S. Washburn and family gathered at Takoma Hall last Thursday evening to give expression to their kindly feelings, and, in view of their early departure to the Southern field, to bid them Godspeed. One feature of the evening was a brief program of suitable remarks by different brethren, interspersed with music. Brother Washburn has been identified with the work in Washington for about five years, and has taken a very deep interest in the removal of the headquarters of the denomination to this city and the building up of the institutions planted here. His faithful efforts in securing funds for the purchase of the Memorial church, and in behalf of the One Hundred Thousand Dollar Fund, will not soon be forgotten, and he leaves here enduring witness to the success of his labors. In response to an invitation from the Southern Union Conference Brother Washburn will now enter upon work in the Southern field, locating first at Nashville, Tenn. He and his family expect to leave Washington the latter part of this month. They carry with them the hearty good wishes of the brethren and sisters here.