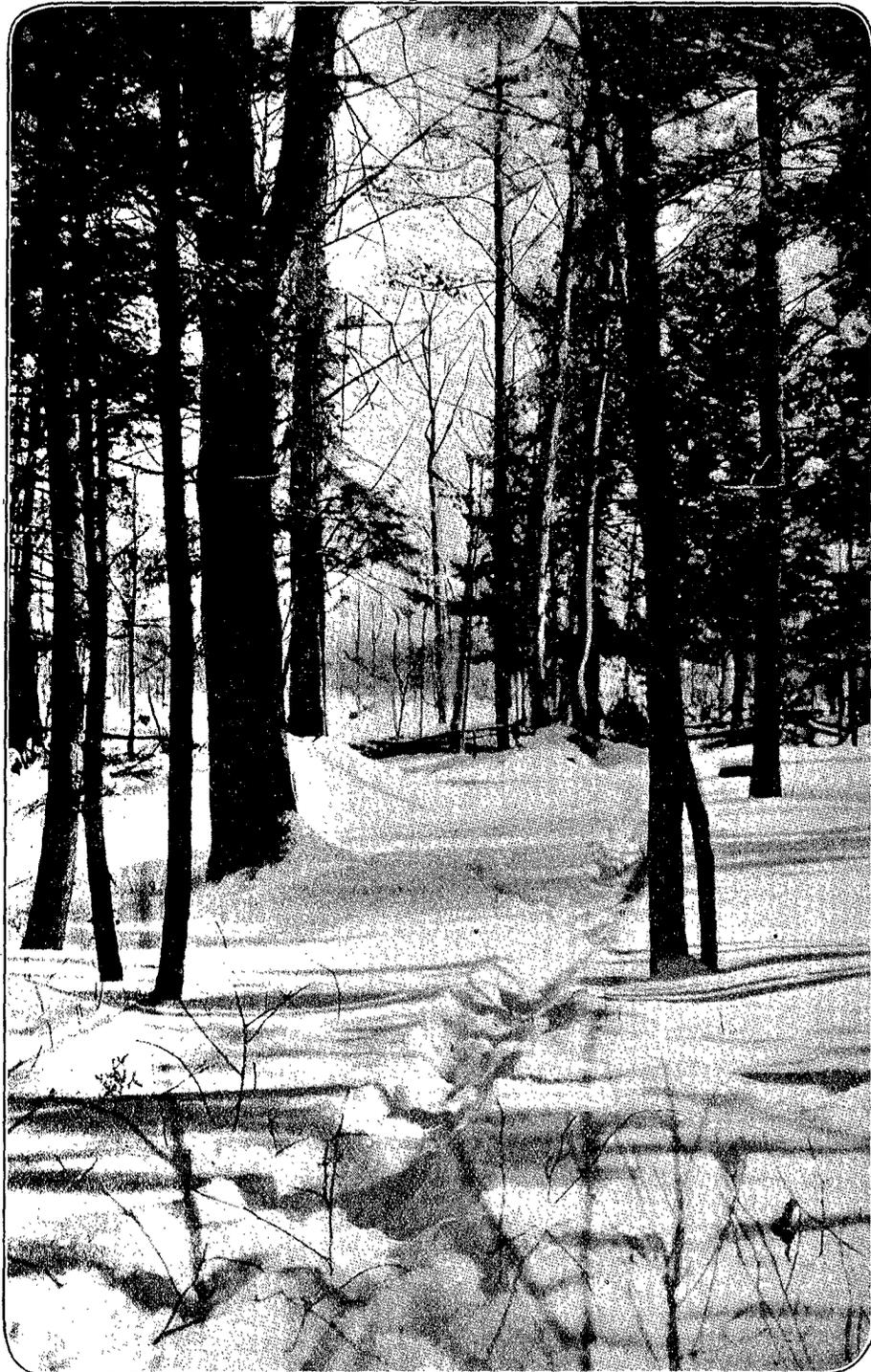


The Advent *HOLY BIBLE* *IS THE FIELD* *AMERICA* *EUROPE* *THE WORLD* And Sabbath **REVIEW HERALD**

Vol. 81

WASHINGTON, D. C., THURSDAY, DECEMBER 15, 1904

No. 50



FROM "THE FOUR TRACK NEWS"

"SUCH WHITENESS, SUCH STILLNESS"

Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Publishing
Company

Books Treating Upon the Subject of the Second Coming of Christ

At different times and in different places, the Saviour, while here on earth, spoke of his return, when he should come as "King of kings and Lord of lords."

Holy men of God, as they were moved by the Holy Ghost, have prophesied of this grand event. These prophecies, some of them fulfilled, others partly fulfilled, and some yet to be fulfilled, all deal with a theme upon which many authors have delighted to dwell. No other subject is of such importance to the people of this generation, and those who have light concerning it are under obligation to give that light to others.

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The Coming King

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or

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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

Talking With God

HAVE you ever really talked with God? Has your praying ever risen to the plane of actual communion with a personal Father in heaven? or has it been a mere one-sided expression of your wants and purposes? There is even a great difference between praying to God, or toward God, and holding personal communion with God. "In order to commune with God, we must have something to say to him concerning our actual life." If we believe in God, it strengthens that faith to tell him about it. If we have doubts and fears, there is no other way so effectual for getting rid of them as to tell our Father all about them. Simply spreading them out before him often dissipates them altogether. But even though clouds and darkness still abide, we may yet talk with God, and the Comforter will take of things of his and declare them unto us. Public prayer is in God's order, and should not be neglected, but the real inner experience of the individual Christian depends upon his personal interviews with him who is the very life of our life—the living God. Instead of talking things over privately with the enemy of our souls, who is constantly urging his views upon us, and agreeing with so much that he says about God, let us listen to what God says about himself, and as the infinite Father opens up his heart to us and reveals his feelings toward us, let us do the same with

him. This heart-to-heart talk is a divine method for changing our sinful hearts until they shall beat in unison with the heart of God.

"Talk with us, Lord, thyself reveal,
 While here o'er earth we rove;
 Speak to our hearts, and let us feel
 The kindling of thy love.

"With thee conversing; we forget
 All time, and toil, and care;
 Labor is rest, and pain is sweet,
 If thou, my God, art there."

The Message of the Snow

WITH nearly every object and operation in nature the Lord has linked a spiritual lesson. This has been done in order that visible things may be constant reminders of the invisible things of the kingdom. In this winter season when in our northern latitude the face of the earth is covered with "the white, cold, virgin snow" which comes "out of the bosom of the air, out of the cloud-folds of her garments shaken," in response to the command of Him who says, "Be thou on the earth," we may be comforted by remembering the message which it bears: "Though your sins be as scarlet, they shall be as white as snow." You may have watched as "the fleecy clouds their bosom bare, and shed their substance on the floating air." Perchance the first time you ever beheld this sight, it appealed strongly to your feelings. "How beautiful it was, falling so silently, all day long, all night long, on the mountains, on the meadows, on the roofs of the living, on the graves of the dead!" He whose raiment is as "white as snow" spreads the same white mantle over even the great heaps of filth and rubbish, and the unsightly becomes beautiful. Such transformations can be also made in character. "Wash me, and I shall be whiter than snow."

"Though my sins were once like crimson red,
 To the healing stream my feet were led;
 In the precious blood my Saviour shed
 He washed me white as snow."

Do not permit your ears to become deaf to the messages of hope and encouragement which come to us on every hand. We are called upon to unite with his works in praising him whose power and

wisdom are thus revealed. "Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; . . . mountains and all hills; . . . Let them praise the name of Jehovah." Even the stormy wind fulfils the word of him who works all things after the counsel of his will.

Our Present Position and Work

ANY one who has become well informed concerning the course of this advent movement since its rise more than seventy years ago will certainly recognize the fact that our present position is one of great interest, and of equally great significance. A brief glance at some of the more important lines of prophecy will show that we are far down the stream of time, and almost to the limit of this world's allotted course. The prominent prophetic landmarks, which indicate the onward march of the centuries toward the great consummation, have all been passed by, as prediction after prediction has met its fulfilment. The dream of Nebuchadnezzar is no longer merely a dream; it is history. The four beasts of Daniel's vision "in the first year of Belshazzar king of Babylon" have come up one after another, and have done what the prophet saw them do in vision. So also the vision which appeared unto Daniel "in the third year of the reign of King Belshazzar" has become fact: the ram with the two horns has "magnified himself;" the he-goat has "magnified himself exceedingly;" and the little horn has "waxed exceeding great," and has "cast down truth to the ground."

The prophetic periods made known to the prophet Daniel are now wholly in the past. The terminus of the "time and times and half a time" was reached more than a century ago, and marked the year 1798 as "the time of the end." Those who were young when the "two thousand and three hundred days [years]" came to a close in 1844, are now white-haired with age, and for threescore years we have been in the period of the judgment hour, the time of the cleansing of the sanctuary.

If we turn to our Lord's great prophecy concerning the signs of his coming and of the end of the world, we shall

find that the sun has been darkened, the moon did refuse to give her light, and the stars did fall from heaven, and the next things to look for are the shaking of the powers of the heavens and the appearing of "the sign of the Son of man in heaven."

If we read Paul's prediction of "the falling away" and the coming of "the man of sin," it is plain that "the unsparing hand of inspiration has stripped it [the papacy], and left it standing upon the stage of history deformed and naked, a dark emanation from the pit, blood-stained and blasphemous, blindly struggling in the concentrated rays of celestial recognition, amid the premonitory thunders and lightnings of its fast-approaching doom." This is "the mystery of iniquity," which the Lord Jesus will soon "bring to naught by the manifestation of his coming."

The book of Revelation has now almost wholly been written as history. We live in the seventh and last stage of the church, under the sixth seal, when the great day of the wrath of the Lamb is revealed, and under the seventh trumpet, when the mystery of God is to be finished. The great red dragon, the beast from the sea, and the two-horned beast are familiar in the records of the remote and the recent past, and the specifications of the prophecy have nearly all been fulfilled. The persecution under the image of the beast and the decree of death, the final experiences, are involved in what is now being done in the vain effort to stay the tide of evil which is already setting so strongly. The next general view is that of "the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."

These and other special prophecies have largely been written into the records of the nations of the earth, and they speak in no uncertain tones of the nearness of the end of the age. Not simply one prophet says it, but the voices of all the prophets, in a clear and strong chorus, unite in saying, "The great day of the Lord is near, it is near, and hasteth greatly."

A brief review of the development and progress of the movement to give to the world the threefold message of Revelation 14 shows that since its inception in great weakness and under most forbidding circumstances after the bitter disappointment of 1844, there has been a steady growth, but that the last decade has witnessed an increase equal to all that had been gained in the previous years. This is well stated in the following paragraph from the recent leaflet written by Elder A. G. Daniells:—

Few realize that this cause has made as great progress during the last ten years as it did during the entire fifty years preceding. But this is true. From the disappointment in 1844 to Dec. 31, 1893, a period of forty-nine years, there had been developed thirty-four local conferences and eleven missions. Ten years later, in 1903, there were seventy-eight conferences and forty-eight missions. In 1893 there were 34,404 Sabbath-keepers and 1,151 churches. In 1903, ten years later, there were 77,554 Sabbath-keepers and 2,180 churches. In 1893 there were 460 ministers. Ten years later there were 960. The tithes for 1893 were \$350,690.56, and in 1903 they were \$684,030.50. In 1893 the annual offerings to missions amounted to \$108,572.11, while in 1903 they had reached \$216,342.98.

Mere increase in numbers and wealth is not a reliable proof that the work is of heaven, but a work which is of heaven ought to grow, and that is what this movement has done. A beacon light of truth has been kindled in almost every country of the globe, and in our past history, wherever a foothold has been obtained, the ground has been held, and the message has taken root permanently. So it will be. There is a power in this truth, and a vitality in this cause, which mean constant progress.

But now at the beginning of another decade what is the condition which confronts us? It is really startling. The Macedonian calls have risen to a chorus. The doors are open in all lands. In some long-neglected fields the reaper almost overtakes the sower, so ready is the response to the proclamation of the message. The opening providences of God in this work now constitute nothing less than a divine summons to this people to go forward with rapid and decided moves. The next decade, if time shall last so long, will surely witness such an expansion in this movement as will baffle any attempt to express it adequately in words or figures. It will be pervasive, powerful, and transforming. It will be the ingathering harvest after many years of patient toil,

Such is our present position. Here is where we are after sixty years in the advent movement. The sure word of prophecy marks the time with great certainty, and the history of our own work deepens the conviction that God is marshalling his forces for the closing conflict. We face the end.

Our position determines our work. We have passed a turning point in our experience in this message. During the last three years the advent spirit has been in a measure revived and strengthened, the missionary zeal has been increased, and the providence of God has been removing some of the things which were robbing the message of point and power. We are now called upon by

voices in the past and voices in the present to give God's warning message for this generation with a loud cry. It must and will be done. The hour has struck. "There shall be delay no longer."

It behooves each one to seek a part in this work as we go forward to finish it as quickly as possible under the inspiration and power of our all-conquering Captain of the host. Soon those who make excuses will be permanently excused. The time will come when there will be money enough and workers enough, and those who persist in taking their ease in Zion while the conflict is pressing sore will no more be disturbed by urgent pleas for funds and volunteers. But alas for those who are thus left to the consequences of their hesitating, halting, grasping policy! Their "sometime" when they plan to give themselves and their means to God's cause will never come. In the bankruptcy of the world they will meet with eternal failure. They can not redeem themselves in that day.

We may well take courage as we contemplate our present position and work. "We have not followed cunningly devised fables." The fundamental truths of this message which first called out this people and indicated their position and work are the truths for this time. "Such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future." Let us go forward to victory. Soon our position will be with Jesus on the throne, and our work will evermore be to sound his praises. Homeward bound!

Another Missionary Grave

Just after last year's week of prayer we received news of the death of Brother J. H. Watson, in Nyassaland.

In the midst of this week of prayer we have to announce the death of one of our India missionaries, Brother Walter W. Quantock.

It is sadly appropriate that, in association with the season of making gifts of money for the missionary cause, there come reminders of the fact that this cause is truly a warfare, and some are called to give life itself in missionary service.

Brother Quantock returned from India in September, sorely stricken, yet hopeful of being again able to engage in the work. He passed away at Boulder, Colo., Sabbath, December 3.

It was in December, 1898, that our brother sailed for India, and his record

is known to all his associates in labor as that of a faithful, loyal missionary, and a true friend and brother in service. This new missionary grave at his old home in Fayette, Mo., is but an added incentive to push the work forward until the reign of death itself shall be broken. We know that Sister Quantock (formerly Miss May Taylor) and her little one and all the sorrowing relatives will have the sympathy of all the great family of believers.

W. A. S.

A Demand for Reform in Russia

THE movement for the overthrow of autocratic government in Russia, whatever may be its outcome, is one which naturally excites much interest in all countries where constitutional government exists. Russia, as now ruled, is the chief obstacle in the world in the way of the spread of liberal government. As Russia spreads out, popular government in her pathway is crushed out, and autocratic despotism substituted in its place. Finland and Poland may be cited as examples. A revolution from autocracy to popular government in Russia itself would be an affair of vast moment to all Europe. Such a revolution is now attempted, in a peaceable way, by the intelligent, peace-loving portion of the Russian people, represented by the presidents of the local assemblies known as zemstvos. Through these, this class of Russians have voiced a demand for such a change in the government as will make it a constitutional monarchy. We quote the following on the subject from *The Outlook*:—

The full details of the proceedings of the heads of the zemstvos have not been reported, but it is quite clear that, for the first time in many decades, the Russian people have spoken, and the czar will have the opportunity of knowing what they think, and what they demand. They have carefully separated themselves from the Revolutionists, and their declaration will undoubtedly be couched in the most respectful language; for it is a high offense to criticize the Russian government in any form, and many attending the conferences might, under ordinary conditions, be sent to Siberia. The memorial was presented to the czar by Prince Svistopolk-Mirsky last Wednesday, and declared, in effect, that there now exists a complete estrangement between the ruler and the people of Russia, due to the mutual lack of confidence, and that this has never been so apparent as since the outbreak of the present war; that the government has no means of knowing the truth about the country and what the people want, because the people are excluded from every part of the government; that tutelage by bureaucrats is encouraged and self-reliance discountenanced; that many cities are in a state of siege, under arbitrary rule, with a suspension of law; that a disintegrating influence is at work on society; that the bureaucracy promotes religious intoler-

ance, stifles freedom of speech, and will inevitably lead to a revolt of brute force. The representatives of the provincial assemblies declare themselves the opponents of the Revolutionists, and urge a complete understanding between the government and the people; they profess firm faith in the monarchy, but pray that it may become constitutional. They ask for the concession of the inviolability of the person and private domicile; the inviolability of regular legal procedure in all cases, and of the decisions of independent law authorities; they pray for the abolition of the state of siege in many of the cities, for amnesty for all persons punished by administrative processes, and for a share in the government by the people through some form of national representative assembly. In other words, they propose a constitutional monarchy in place of the present system of absolutism.

It is reported that some of these demands have received favorable consideration from the czar.

L. A. S.

Anti-Infidel or Infidel?

THERE are some men who find difficulty in accepting the Bible as the word of God. To them the Scriptures are simply the writings of good men. They do not speak to them with the authority of God, and consequently they are not decisive in matters of faith and practise. They do not come to them as the oracles of God.

Much has been written upon the authenticity of the Scriptures, and to show their reliability. And the attempt to help others to find a sure foundation for their faith in a divine revelation is certainly praiseworthy. But in doing this we should exercise the greatest care that we do not weaken the foundation upon which all true believers have built, and at the same time fail to place the doubter upon safe ground.

Some of the testimony borne, professedly in favor of the inspiration and value of the Bible by those who, in this time of advanced thought, pass for defenders of the sacred volume, is really subversive of a genuine faith in the divine authority of the Scriptures. An example of this kind of testimony has recently come to our attention, and we refer to it here because it has been quoted approvingly in a publication which is sent out to our own people, and which they are asked to circulate. Referring to the recently discovered inscriptions upon the monuments and tablets left behind by some of the ancient nations, in which are recorded traditions of events similar to those described in the Old Testament, the author of "The Monuments and the Old Testament" says:—

Their common elements point to a time when the human race occupied a common home and held a common

faith. The early races of men, wherever they wandered, took with them these primeval traditions, and with the varying latitudes and climes their habits and modes of life have carried these, and present them to us to-day in their different dresses. One ancient religion did not borrow these universal traditions from another, but each possessed primitively these traditions in their original form. A careful examination of all these traditions shows that *the Genesis record is the purest, the least colored [with] extravagances, and the nearest to what we must conceive to have been the original form of these traditions [Italics ours].*

This testimony is printed in order to help infidels and skeptics to believe in the divine authorship of the Bible. But what does the learned author really say? After a painstaking study of all the traditions of the ancient nations dealing with the subject of the creation, he assures us that in the record in Genesis we doubtless have an account which is better than any of the others, and that it is "the nearest to what we must conceive to have been the original form of these traditions." Put into another form, this means that, with our present knowledge of science, the scholars of to-day could write a more accurate account of the creation than is given in Genesis, and that the record in Genesis does not transmit to us even the original form of the tradition concerning this event, but, nevertheless, it is doubtless the most accurate of any of the ancient traditions. Any infidel or skeptic could assent to such testimony as this, and still remain an infidel or a skeptic. Instead of establishing to any degree the inspiration and authority of the book of Genesis, it frankly declares that the account of creation there given is not even an accurate record of the original tradition of cosmogony. In other words, the writer of the book of Genesis did not rise far enough above the current traditions of his time to preserve for us even a reliable statement of the original tradition concerning creation. And yet this sort of testimony is quoted as showing how "voices from the ancient ruins" bear witness in favor of the Bible.

In contrast with such infidelity as this it is refreshing to read the following words from the spirit of prophecy:—

God has permitted a flood of light to be poured upon the world, in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. . . . The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. . . . Moses wrote under the guidance of the Spirit of God; and a correct theory of geology will never claim discoveries which can not be reconciled with his statements.

We hope none of our readers will per-

mit the foundation of their faith in the Scriptures to be undermined by a really infidel writer, even though he may be quoted in an anti-infidel publication. And we can but think that the less authority is given to such testimony, the better it will be even for the infidel and the skeptic.

Romanism in America and in Rome

THE history of the papacy proves conclusively that we must understand its real genius before we can correctly interpret some of the utterances made by its representatives. Some of the fair speeches and pretentious claims made in its behalf, if accepted without reservation, would make the papacy the champion of religious and civil liberty and the leader in all intellectual advancement and social reforms. It is quite the customary thing for the spokesmen for Romanism to talk in this strain here in America. And it is, of course, possible that some individual Roman Catholics are thus sincerely expressing their own private convictions, but this does not represent the real voice of the papacy.

As an illustration of what we have stated, we will present two quotations from recent utterances concerning the attitude of the papacy toward some of those principles which lie at the very foundation of American life and institutions. The first is a verbatim paragraph from a sermon preached Sunday evening, December 4, in St. Stephen's Catholic church in this city, by Rev. A. P. Doyle, rector of the Apostolic Mission House at the Catholic University of America. He said:—

The Catholic Church is destined to secure a marvelous expansion in this country by attracting the intellectual and spiritual life of the country to her teaching and her policies. She is perfectly at home in the free air of American liberty. She stands for all that is highest and best in our American life, and against all those degrading elements that would drag down the sweet seriousness of upright living, and make it a dangerous and blatant vulgarity.

The second quotation is from an article just published in the *Osservatore Romano*, the official organ of the Vatican at Rome, in which is discussed the recent action of the French government in annulling the Concordat of 1801, and thus making a separation between church and state. It reads as follows:—

Separation of the two perfect societies [the church and the state], constituted such by God, is a monstrosity, and to this monstrosity the church can not adjust herself in Catholic states, and has to combat it. . . . Freedom of the press is an error condemnable and condemned. It is contrary to sense in philosophy, and

in theology a monstrosity, in the same manner as freedom of worship and of conscience and of thought. . . . Certainly, if you say simply: "Is freedom of the press, of worship, and of conscience admitted philosophically and theologically?" you will not find any Catholic who is at all cultivated who will reply to you, or who can reply to you, affirmatively. But if, instead, you put the question: "By hypothesis, is it possible to admit toleration of freedom of the press, of worship, and of conscience?" you will not find any cultivated Catholic who can reply to you, or who will reply to you, negatively.

What are we to understand, then, by the statement of the eminent prelate that the Catholic Church "is perfectly at home in the free air of American liberty"? In the light of the official announcement from Rome, it can only mean that as long as she can not control American institutions and laws, and so prevent freedom of the press, of worship, and of conscience, she will make herself at home here, and tolerate these evils until she can correct them; but it is perfectly clear that if the day ever comes when Catholic principles can be successfully forced upon the American people, "the free air of American liberty" will be a thing of the past. A degenerate Protestantism is even now making advances toward Rome, and the time may not be far distant when Romanism as it is promulgated from Rome will hold sway in America. It becomes us to make the most of our opportunity to proclaim the message of liberty for soul, body, and spirit, while the day lasts. What Rome has done for those countries where she has had undisputed possession she would gladly do for this country if it should become possible. The third angel's message is a warning against the beast and his image.

The Setting Up of the Everlasting Kingdom

ONE of the most common, and at the same time most plainly unscriptural, errors entertained by Christian people of this time, is the idea that the prayer "Thy kingdom come" is to be answered through the conversion of the world. The kingdoms of this world, it is said, are to be merged into the kingdom of Christ. Much effort toward the reform of existing conditions in governments and in society is being put forth with this end in view. Much talk of "civic righteousness" is prompted by it. Much is expected to be accomplished toward it by act of the legislature. Society is to be legislated into a better state of being, the world is to become better year by year, the millennial age is soon to dawn, and the kingdoms of this world are to flow together into the king-

dom of Christ, as the rivers flow into the sea. Such is the almost universal belief.

Even the disciples of old were in grave error regarding the setting up of the kingdom of Christ. They expected to see Christ seated on the throne of earthly dominion with a display of earthly power. In their conception of it they lowered the kingdom of Christ almost, if not quite, to the level of the kingdoms of the world. They made of it a kingdom set up by worldly agencies and containing many worldly elements. The Christian churches to-day are making a similar mistake.

The kingdom of Christ, like the righteousness of Christ, has incorporated into it no element of the world. On this point Scripture testimony is very plain.

King Nebuchadnezzar, in his dream relating to the setting up of the kingdom of God, saw a stone cut out "without hands," which smote the image of his dream upon the feet, breaking them and the whole image in pieces, and then becoming a great mountain, filling the whole earth. But every part of the image, which represented earthly governments, was swept away like chaff, and found no abiding-place. No human hands can set up the kingdom of Christ, no human governments can be incorporated into it.

The psalmist David, speaking of the time when the kingdoms of the world shall be given to Christ, says of him, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9. This agrees with the testimony of Daniel in predicting a sudden and violent transition from the rule of earthly governments to the rule of Christ.

Further and equally plain testimony is found in the book of Revelation. The prophet, looking down to the end of time, beheld the final scene when earth's rightful Sovereign shall come to his purchased possession, as King of kings and Lord of lords. He saw heaven opened, and Jesus riding forth upon a white horse, followed by the armies of heaven. In his description he says: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."

And further: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword

proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 11-21.

In the light of these Scriptures no one who believes them can fail to see the utter uselessness of all effort to make the kingdoms and governments of this world like the kingdom of Christ. The gospel is not to save governments or kingdoms, but individuals. When Christ comes to set up his kingdom, all the kingdoms of the earth will be arrayed against him. No matter what so-called Christian legislators, Christian congresses, Christian lobbyists, and church federations may do for the reform of politics and of society, the final outcome will be just what the prophet has described. In the gospel, God speaks not to nations, but to persons; not to organizations of men or to men in the mass, but to individuals. Because of failure to search for and to believe the Scripture teaching on this important subject, the churches to-day are as unprepared for the coming climax in the controversy between sin and righteousness in this world, as were the disciples of old for the betrayal and crucifixion of him who they hoped would become an earthly sovereign. They are wasting their time and energies in an effort to accomplish the impossible.

L. A. S.

The Solution of a Grave Problem

A FEW days ago while weighed down with painful solicitude regarding the enlargement of our missionary operations in home and foreign mission fields, there flashed through my mind the following statements from the spirit of prophecy:—

God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. . . . If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer.

Under all the circumstances, no message ever seemed more comforting and assuring to me than this. The tithing system is God's plan; it is divine in its origin. If all would accept it, "there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world."

That is precisely the information needed at this time. Our work is to proclaim the third angel's message to all the world. Christ can not come until this is done. One of the great needs in world-wide missionary effort is money.

The lack of means is greatly hindering the progress of this cause at the present time. Great advance moves should be made at once. They should be in progress at this very time; but they are held up and bound because the treasury is empty. The situation is painful. Devoted, loyal missionaries and Sabbath-keepers in all lands are waiting with the deepest anxiety for us to send them help from our abundance. And while they wait, we are forced, for lack of means, to bind everything about with cords until our treasury is replenished. This is disappointing, painful, and humiliating, but it can be helped in one way, and that is by a faithful payment of tithes to the cause of God. This will change the whole situation. It will relieve the terrible strain all around.

This, then, is a trumpet call to every one identified with this cause to immediately place in the treasury of God a full, honest tithe of what the Lord has given during the year 1904.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27: 30, 32.

From these statements it is as plain as words can make it that one tenth of what the Lord entrusts us with is not ours to use for ourselves. It is not ours at all. It is the Lord's. It belongs to him, and the one who appropriates it to himself robs his Maker and Benefactor. And hence we read: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Mal. 3: 8, 9.

The remedy for this fearful thing is plain: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

Our empty treasury cries to God against us for the sin of robbing him of his revenue reserved by him for the support of his gospel work. A little study of the tithes received by the church and conference treasurers from the church-members, will show plainly that there is a sad unfaithfulness on the part of some of God's stewards in the disposal of the tithes.

The tithes received from the Sabbath-keepers in the North American union conferences during the year 1903 amounted to \$9.04 per member. The

largest tithe per member received in any local conference was \$17.78. The lowest average in any conference was \$4.33. The average in the majority of conferences was from seven dollars to nine dollars.

Passing to the union conferences outside of North America, we find that the average tithe paid by the Sabbath-keepers amounts to \$9.25, the largest tithe paid by any local conference being \$28.57, and the lowest, \$5.20.

These comparisons show that the believers in the union conferences in foreign lands pay an average of twenty-one cents per member more than is paid by the believers in the United States. This seems incredible. Our people in the densely populated countries of Europe are poor people when compared with our people in the United States. Wages, prices, and the products of toil are not to be compared with those prevailing in North America. And yet our brethren there pay a larger tithe per member than is paid by our brethren in the States.

Why is this? Are the brethren in foreign lands paying more than a tithe? No one believes that. The only reason why the tithe of the American believers is not nearly double that of the brethren in foreign lands, must be because the American brethren are not all paying a full tithe. Nine dollars is a tenth of ninety dollars. Ninety dollars is not two dollars a week for a year. There are very few families, or persons even, who receive as little as that. Ten dollars a week would make a tithe of fifty-two dollars a year. If there were but two in the family, that would make an average of twenty-six dollars for them. If there were four in the family belonging to the church, it would make an average of thirteen dollars for each. This is nearly double what is paid in many of the richest States of North America.

Surely there must be a reformation on this point. We can not possibly look for the showers of the latter rain to fall upon us while withholding from the Lord's treasury that which is his, and which is so sorely needed to hasten his work forward. Lord, arouse and alarm thy people! Cause thy goodness to lead them to repentance. Show them the awful throng of human beings going down to perdition every day without hope!

A. G. DANIELLS.

It is a striking commentary on the "peacefulness" of the world in this enlightened and progressive day that it is so filled with war and strife, political and industrial, that dreadful massacres which are frequently perpetrated in a thickly settled district of Europe, become in the general, world-wide pictures of unrest mere incidental features, of which it is considered hardly worth while to speak in the newspapers, summary of events.

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 prudence, think on these things." Phil. 4:8.

He Touched My Hands

My hands were filled with many things,
Which I did precious hold,
As any treasure of a king's
Silver, or gems, or gold,
The Master came, and touched my hands;
The scars were in his own.
And at his feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oft-times soil,
And render little worth.
The Master came, and touched my hands,
And crimson were his own.
And when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own,
And calm and still to do his will,
They grew, the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my work through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not his, but mine.
The Master came, and touched my hands,
And might was in his own;
But mine, since then, have powerless been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

— Selected.

A Call to Repentance

MRS. E. C. WHITE

WE are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God.

It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world;

and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments.

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, "Prepare to meet thy God."

"It is time for thee, Lord, to work," David said; "for they have made void thy law." David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate his honor and repress the swelling unrighteousness. To-day men have almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of his law until they have heard the warning, and have been given an opportunity to see the result of rebellion against him. How wonderful is his forbearance and patience! He is putting a constraint on his own attributes. Omnipotence is exerted over Omnipotence.

"The Lord is slow to anger, and great in power;" "plenteous in mercy" and forgiveness; but he "will not at all acquit the wicked." Soon there is to be an awakening of his displeasure, and who then can stay his wrath?

There is a work to be done in our cities,—work to be done in every place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless.

God says to his people to-day, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world.

> Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation.

My brethren and sisters, humble your hearts before the Lord. Seek him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church-members are in danger of allowing self to take the throne.

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church to-day there are many of this stamp,—men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts.

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness.

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience,—higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our

world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love.

Shall We Give or Relinquish?

G. B. THOMPSON

WE hear frequently of persons who at death leave all or a portion of their property to some philanthropic enterprise or charitable institution, and everywhere their generosity is favorably commented upon. They have left behind, it is true, that which can be used for a good purpose, but did they really *give* anything? They held on to all they had in life, enjoying all the comforts and pleasures which it afforded, until their grasp upon their hoarded treasures was rendered nerveless by the relentless stroke of death. But this can hardly be called giving. We *give* while we live of that which we might retain. We *relinquish*, or leave behind, at death what we are powerless to longer hold on to, and utterly unable to take with us beyond the portals of the tomb. Having refused to give while they lived, and could use it themselves, they unwillingly relinquish, or leave behind them at death, all they have. They never once enjoyed the sweet blessing which comes to the soul by giving to the Lord.

In reading in the "Spirit of Prophecy" recently, I was impressed with the statement that some among us are in danger of making a similar mistake. Standing as we are on the borders of the heavenly Canaan, with numberless calls coming for means to advance the work in the home and foreign fields, some are holding on to surplus treasures, expecting to give, not relinquish, to the cause of God at death what they can no longer use, or hold on to. Notice the following:—

"Many people selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited the true essence of selfishness. When they have no longer any use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside."—*Testimonies for the Church*, Vol. IV, page 81.

"Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their conscience by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practised no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them. That which many propose to defer until they are about to die, if they were Chris-

tians indeed they would do while they have a strong hold on life. They would devote themselves and their property to God, and, while acting as his stewards, they would have the satisfaction of doing their duty."

"The Lord designs that the death of his servants shall be regarded as a loss, because of the influence for good which they exerted, and the many willing offerings which they bestowed to replenish the treasury of God. Dying legacies are a miserable substitute for living benevolence."—*Id.*, pages 480, 481.

The cause of God is still calling for help. For this we are glad. It would be a sad hour for many of us if there were no more calls, and the last gift that could be used in the message was in the treasury. Such a time is speedily coming, but as yet the Macedonian cry is still heard. We still have the blessed opportunity of renewing our consecration to God, and making some sacrifice to extend the healing rays of the message into the dark corners of the earth. The privilege of *giving* instead of *relinquishing* is before us.

"God Lives and Reigns"

A. E. PLACE

THE statement, "God lives and reigns," is taken from the article, "A Call to Service," by Mrs. E. G. White, in the REVIEW of October 20. The entire article has impressed me deeply, not only because of its intrinsic value at any time, but especially at the time and for the purpose for which it was written—the opening keynote of our great missionary campaign. The text also, if taken alone, is a soul-inspiring truth; but as I have viewed it, in the setting given to it by the author, it has been especially appreciated, and it has thrilled my soul with courage, hope, and joy. I quote briefly the immediate connection as follows:—

"God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. . . . As a mighty Conqueror, the Lord will work for them. Let the gospel message ring through our churches, summoning them to universal action."

This is a most wonderful array of truth for this very time. We behold the many signs of the awful day of God rapidly fulfilling before our eyes. Truly, "the nations are angry." Men's hearts are hard and selfish and scheming. Greed and selfish indulgence seem to be in the very atmosphere of this last generation. Battle and war is the talk and action of to-day. The land is being "filled with violence" and bloodshed. Murder and suicide are coming to be the popular crimes. A trivial word or act, and the next moment a mortal combat. Soldiers of opposing armies, wounded on the battle-field, and unable

to use gun or sword, clinch in the awful death struggle, and when cold and stiff in death, they are found like bulldogs, the one with his teeth closed upon the throat of his antagonist, and the other with a finger or thumb in the socket from which the eye had been gouged with his last remnant of physical power and dying animosity.

The whole world is organizing. Capital is against labor, and labor against capital. Trade is pitted against trade, and man against man,—all professedly in the interests of self-protection, but in truth against even their own selfish desires and the hope of the nation.

In our own land, mob is coming to be the lawmaker, and lynching the capital punishment. The great statesmen of the earth are alarmed at what is happening, and at what is liable to happen. Six hundred thousand are to-day on the battle-field in mortal combat. Over seventy thousand already fill soldiers' graves, or lie unburied where they fell in the recent battles of the far East. The earth fairly trembles beneath the measured tread of armed men, while the sea foams with the mad rush of great naval monsters. All England has within the past few weeks been aroused to the fighting point, and hastily donned her war paint to meet the Russian battleships, to avenge the English fishermen in the North Sea. Why the sudden check on the very precipice of war? Some say, "The Hague." We say, "The four angels to whom it was given to hold the winds till God's servants are sealed. It is because "God lives and reigns." It is because "he is conducting the affairs of the universe."

I say that at this time, with the earth filled with satanic agencies, moving forward in their death-dealing and soul-destroying work, these words come to our anxious hearts like the encircling arm of a mighty father, with comfort and encouragement for his trembling child. Above the roar of cannon and the cry of selfish and angry men, in the face of the most trying and discouraging climax of earth's history, those grand words, "God lives and reigns," banish fear and discouragement, check the course of the backslider, and thrill the heart of every true child of God with confidence and joy. "He is conducting the affairs of the universe." Praise his holy name. The angels of his own choosing are holding the winds of strife, and in all nations precious souls are leaving the selfishness of this world to stand with that company which erelong shall be translated into a kingdom of absolute glory and peace.

What more fitting words can be used in closing than those which immediately follow the quotations given above? "Let his soldiers move forward to victory. . . . As a mighty Conqueror, the Lord will work for them." Brethren, lift up your heads and rejoice; for "God lives and reigns."

"THE Lord is our King."

A Definite Call for a Definite Purpose

W. M. ADAMS

SEVERAL years ago the annual-offering plan was established among our people. It was devised to meet the pressing calls from home and foreign fields, but especially the latter. It has resulted in great good to our people, and has enabled the truth to find its way into the darkest corners of the earth. As a result hundreds are now rejoicing in the truths of the last message.

What heart is there that has not thrilled with joy as tidings came through the good old REVIEW, and other agencies, of souls won from the darkest of heathenism to an intelligent knowledge and faith in our Lord and Saviour Jesus Christ? Can we think for a moment that our prayers and offerings have been to no avail?—No, no. When we see the self-sacrificing spirit of our missionaries and the eagerness of benighted souls to learn the sweet name, Jesus, do we think that we have given too liberally for such a cause? Do we sometimes feel chafed when the call comes repeatedly, Give, give, give? Let us look for a moment at what is involved in the principle of giving. "God so loved the world, that he gave his only begotten Son." Jesus Christ "gave himself for our sins;" and when he left the earth, he "gave gifts unto men." "The Lord will give strength unto his people." "The Lord will give grace and glory." "And I give unto them eternal life," says God.

When we fall into transgression, we go to God and say, "O Lord, for Jesus' sake for-give us our sins." What does that mean?—It simply means "give for" our sins. What has God to "give for" our sins?—The life of Jesus, which is righteousness—right doing. Then every time we are for-given our sins, God is giving, and we are receiving.

O, how sublime the thought that salvation is wrapped up in giving! It is give, give, give, to us poor mortals. That is what salvation means. If God should cease to give, we should lose eternal life, and this temporal life also—we should lose all. He gives that we may give, and every one who has tasted of salvation can not help but give. We will give ourselves, our talents, our time, our money, our all.

"But how much shall I give?" says one. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." "God loveth a cheerful giver."

Last year the annual offering amounted to a little over forty thousand dollars, but it was not sufficient to meet the demands. Cries for help are increasing from every field. Shall we not heartily respond to these calls by doubling the amount given last year? Surely we can say, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that

is in the heaven and in the earth is thine. . . . Both riches and honor come of thee, and thou reignest over all. . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort [\$80,000]?" The answer is, "For all things come of thee, and of thine own have we given thee." 1 Chron. 29:11-14. "Freely ye have received, freely give."

The Sanctuary*

THE Scriptures plainly state several things respecting the work of our High Priest in heaven which it would be well for us all to remember. First, Christ is on the right hand of the throne of the Majesty in heaven, a minister of holy things, and of the tabernacle which the Lord pitched, and not man. Heb. 8:1-3, margin. If he is a minister of holy things, how many holy things do we receive that he does not minister to us? He is a minister of holy things at the right hand of God in heaven. David says that the sanctuary is in the heights of heaven, and "from heaven did the Lord behold the earth." Ps. 102:19.

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." Ps. 33:13, 14. "Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place." 2 Chron. 6:39, 40.

In these quotations there are several statements which I will notice. One is that the words "tabernacle" and "sanctuary" and "habitation" and "dwelling-place" all refer to the place from which Christ ministers. It is the place where God dwells in heaven.

In each instance where these words occur, the location is in heaven, and the truth is taught that forgiveness comes from God's dwelling-place. I call your attention to these expressions because some have questioned me about my statement in my last sermon, that "a genuine Christian experience in connection with the work of God comes from the sanctuary question."

You will notice that Christ is on the right hand of the throne of the Majesty in heaven, a minister of every holy thing that ever comes to this earth. To Israel the condition of God's hearing up in heaven was that they make prayer and supplication toward the house that Solomon built. This is stated seven times in Solomon's prayer. They must recognize that which God recognizes on earth as a representation of that which is in heaven. Then, does not forgiveness come from God's throne in heaven? Does not every blessing that men receive

day by day come from the courts above?

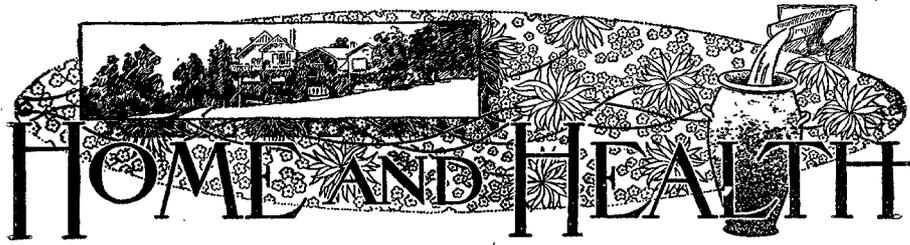
The genuineness of our Christian experience will largely depend upon the knowledge we have of the work of Christ in heaven in our behalf, because every ray of light comes from our Lord Jesus Christ. It comes from the throne of God in heaven.

I will mention a few expressions that speak of God's throne. It is the throne of the Majesty in heaven. Heb. 8:1, 2. It is called the throne of grace (Heb. 4:16), and that throne is said to be in the temple of God (Ps. 11:4), between the two cherubim. Ps. 80:1. David plainly states that the Lord prepared that throne for judgment. Ps. 9:7. When do you think he prepared it for judgment? Jeremiah gives a key to this in the seventeenth chapter and the twelfth verse. "A glorious high throne from the beginning is the place of our sanctuary." When is the beginning? Let the Gospel of John answer in the first two verses: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

The beginning is before the creation. At a general meeting I was asked when the beginning was, and for a full hour they discussed that first text in John; and when they finished, they concluded they were right where they were at the beginning—they did not know. Now let this book (holding up a book) represent seven thousand years measured out of eternity. I go back seven thousand years, and I step into eternity. Is there any measurement back there?—No. There is where God was. I go over the seven thousand years, I step again into eternity. Any measurement there?—No. All I know of time is the seven thousand years measured out from eternity. Then where was the beginning?—Back there where God was. What was back there?—A glorious high throne. And that was the place of God's sanctuary. Then the sanctuary was from the beginning, and it will continue forever and ever,—there will be no end to it. It will be on the earth made new. Eze. 37:25-27; Rev. 21:1-4. But what that ministration would have been if man had never sinned is not revealed. All I know is this, that man did sin, and the service of the sanctuary was for the salvation of the human family, and was made manifest after man sinned. In the Levitical law God has given us light about Christ's work in heaven for the salvation of man; and when I think of it in that light, it seems to me that if there ever was a people that should be interested in this question, it is Seventh-day Adventists. Here is a representative people, the last generation, which is supposed to live when the Lord will come. This is the work that God inaugurated before man sinned. He prepared a throne for judgment; he prepared a sanctuary, and when man sinned, he turned all its services to accomplish the redemption of man.

(To be concluded)

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 24, 1904.



Every Day

EVERY day hath its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale;
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

Each turning round a small sweet face
As beautiful as near;
Because it is so small a face
We will not see it clear.

We will not clasp it as it flies,
And kiss its lips and brow;
We will not bathe our wearied souls
In its delicious now.

And so it turns from us and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Yet, every day has its dawn,
Its noontide and its eve;
Live while we live, giving God thanks;
He will not let us grieve.

—Dinah Mulock Craik.

Sound Philosophy and Genuine Experience*

G. H. HEALD, M. D.

"ALL are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which he is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate."—*Testimonies for the Church*, Vol. III, page 162.

Sound philosophy; a correct knowledge of physiology and of its practical application in hygienic laws,—from whatever source obtained.

Genuine experience; increased health as a result of obeying these laws.

I believe that the context and the general tenor of these writings will justify the definitions given above, and I would ask the reader to read again the paragraph quoted, substituting the definitions for the phrases. Lest some might think the "sound philosophy" refers entirely to the special light sent by the Lord, I call attention to other quotations, showing that the Lord expects us to get our knowledge of the human body from a study of physiology:—

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that

* All the quotations in this article are from the writings of Mrs. E. G. White. Another article will follow, based on quotations from these writings.

among studies selected for childhood, physiology should occupy the first place."—*Health Reformer*.

"It is best for those who claim to be sons and daughters of God to avail themselves, while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health."—*Medical Missionary*.

In order that "the great subject of health reform" may "be agitated, and the public mind deeply stirred to investigate," we must have strong convictions, born of "sound philosophy and genuine experience;" we must have a good theory, successfully carried out in good practise. We must "be able to give a reason" for our belief. This reason should tell just why some articles, or combinations, or practises are harmful, and why others are not. These reasons should be backed up by the personal experiences of the speakers, who should themselves be examples of what health reform will do for a person.

A tree is known by its fruit. Health reform claims to produce a superior type of people, physically, mentally, and morally; and naturally, people look to health reformers to see whether the claim is substantiated. Are the advocates of this doctrine more free from tuberculosis, pneumonia, scarlet fever, malaria, colds, dyspepsia, rheumatism, etc? Is the death-rate less or the average length of life greater in this class than in those who pay little or no attention to their health?

The promise has been made: "When we do all that we can on our part to have health, then we may expect the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health."—*How to Live*, Chap. 4, page 64.

"A careful conformity to the laws God has implanted in our being will insure health, and there will not be a breaking down of the constitution."—*Health Reformer*.

If we, as a people, are not noticeably better in health than the average people who pay little or no attention to health, what is the matter?—Simply a lack of the "genuine experience," which would have followed the cherishing of a "sound philosophy."

This is not the result of insincerity. One class of people adopts, or attempts to adopt, "health reform" without taking time to study the foundation principles. They think, because they have left off certain proscribed articles of diet, and made some other changes, that they are health reformers. They have adopted certain changes because others have done

so, or because these changes are advocated in certain writings or in the Testimonies, without learning whether these things are adapted to their individual needs or circumstances.

As we are told, "Many have misrepresented health reform, and have received perverted ideas of what constitutes right living."—*Instructor*, May 31, 1894.

Their health is no better as a result of their change in habits. It may not be so good as before. They are conscientious, and, believing they are right in observing the "letter of the law," they keep on in this way, with, perhaps, more or less disastrous results.

They do not realize that the Testimonies give general directions and general principles, but do not attempt to give details for the regulation of every act. They do not appreciate the significance of the statements quoted above, regarding the importance of a knowledge of physiology and hygiene, and the necessity of regulating the life by this knowledge. As a result, their effort to live healthfully is more or less of a failure.

Others see that Brother A and Sister B, who are always advocating "health reform, have as poor health as the rest of us," and so they make no attempt to restrict their appetites or change their habits. So Brother A and Sister B, in their zeal for the letter of health reform, turn many away from a true spirit of reform. It is a "zeal without knowledge." In both cases there is a failure to study the "sound philosophy"—the foundation principles.

The writer has no quarrel with true health reform. But he wants to see results. He has little sympathy with the theoretical health reform which has little to show for it except poor health.

It is about time we, as a people, were getting ready to "agitate" the "great subject of health reform;" but before the "public mind" can be "deeply stirred to investigate," we must be better grounded on true principles ourselves. Some who have not had the light we have are going ahead of us.

The War's Lesson on Health Reform

L. A. S.

A REMARKABLE testimony to the value of the principles of dietetic reform which constitute an essential part of the reform message borne to the world by Seventh-day Adventists, comes from the theater of military operations in the far East. While many individual proofs of the hygienic importance of an abstemious diet have been given in the history of the health reform movement, it remained for a terrible war to furnish a demonstration of the same thing on a scale which brings this truth at once before the eyes of the whole world. Such an object-lesson is being furnished by the Japanese army. The facts were brought before the Association of Military and Naval Surgeons, in session at St. Louis, October 12, by Major Louis L. Seaman, who went to Japan and thence to Man-

churia in June last to investigate Japanese medical methods in war. From a report of his address which was published in the *New York Sun*, we take the following:—

"The Japanese soldier has been taught how to treat his intestines; and consequently his intestines are now treating him with equal consideration. His plain, rational diet is digested—metabolized and assimilated. It is not an irritating, indigestible, fermenting mess, acting as a local irritant, and producing gastritis, duodenitis, enteritis, colitis, hepatitis and the long list of inflammatory intestinal processes with which we were all so familiar in the hospital wards at Camp Alger, Chattanooga, Tampa, Cuba, Porto Rico, Montauk Point, etc., in 1898.

"The great hospitals are there, interne, contagious, and infectious departments, their conspicuously empty beds voicing, more eloquently than words, the most important lesson of the war. A few cases of diseases of the respiratory system are found—colds, bronchitis, and an occasional pneumonia, contracted through exposure in fording rivers, exhaustive marches, and bivouacking on wet ground, a few more of typhoid (I saw only three in Manchuria), occasionally one of dysentery, and a number of cases of beri beri, that former scourge of Oriental armies.

"But of all the many thousands gathered in these institutions, there were but a few medical cases, and of these scarcely a baker's dozen came under the heading of 'diseases of the digestive system.' Therein lies one of the greatest secrets of the Japanese success. Napoleon never made a more truthful statement than when he said: 'An army fights on its belly.' The Japanese have that belly, and they take good care to keep it in fighting order, not by insulting it three times a day by cramming it with material totally unsuited to the soldier's necessities, thereby exciting irritations and disease, but by supplying it with a plain, palatable, easily prepared and easily digested ration that can be thoroughly metabolized and converted into the health and energy that make its owner the ideal fighting machine of the world to-day.

"The organization of the medical department of the Japanese army and navy is modeled after that of the Germans, with many added improvements. Too much praise can not be bestowed upon the medical department of the army and navy for their splendid preparatory work in this war. The Japanese are the first to recognize the true value of an army medical corps. The medical officer is omnipresent. You will find him in countless places where in an American or British army he has no place. He is as much at the front as in the rear. He is with the first screen of scouts, with his microscope and chemicals, testing and labeling wells, so the army to follow shall drink no contaminated water. When the scouts reach a town, he immediately institutes a thorough examination of its sanitary condition, and if contagion or infection is found, he quar-

antines and places a guard around the dangerous district. Notices are posted so the approaching column is warned, and no soldiers are billeted where danger exists. Microscopic blood tests are made in all fever cases; and bacteriological experts, fully equipped, form part of the staff of every divisional headquarters.

"The medical officer is also found in camp, lecturing the men on sanitation, and the hundred and one details of personal hygiene—how to cook, to eat, and when not to drink, to bathe, and even to the direction of the paring and cleansing of the finger nails to prevent danger from bacteria. Up to August 1, 9,862 cases had been received at the reserve hospital at Hiroshima, of whom 6,636 were wounded. Of the entire number up to that time, only thirty-four had died.

"If the testimony of those conversant with the facts can be accepted, supplemented by my own limited observations, the loss from preventable disease in the first six months of this terrible conflict will be but a fraction of one per cent. This, too, in a country notoriously unsanitary. Compare this with the fearful losses of the British from preventable disease in South Africa, or, worse, with our own losses in the Spanish-American War, where, in a campaign the actual hostilities of which lasted six weeks, the mortality from bullets and wounds was 268, while that from disease reached the appalling number of 3,862, or about fourteen to one, or seventy per cent,—1 per cent against seventy per cent.

"Naturally one asks, Were these results anticipated? As an answer, the statement of a distinguished Japanese officer, when discussing with me the subject of Russia's overwhelming numbers, is pertinent. 'Yes,' he said, 'we are prepared for that. Russia may be able to place two million men in the field. We can furnish five hundred thousand. You know in every war four men die of disease for every one who falls from bullets. That will be the position of Russia in this war. We propose to eliminate disease as a factor. Every man who dies in our army must fall on the field of battle. In this way we shall neutralize the superiority of Russian numbers, and stand on a comparatively equal footing.'"

Two Views

"I've only one life here to live," said a young man flippantly, and "I'm going to make the most of my time." He was first in every pleasure; he visited every country in search of new delights, and at the age of forty had burned the candle of his life at both ends and drifted out into eternity. Having lived for self, he had few mourners, and ere the grass was green above his last resting-place, he was forgotten.

"I've only one life to live here," said an earnest-faced young man, and his eyes looked out upon the world with all its needs, temptation, and suffering. "Only one life to live, so I must make the most of my time." Up and down

the earth he traveled. The friendless found in him a friend, the sorrowing ones a comforter. The weak and hopeless ones were cheered, the tempted were strengthened, and the degraded lifted up and encouraged to better living.

After fourscore years of kindly, useful deeds, he, one day, with a smile, closed his eyes upon this world's scenes. His many friends came crowding round to take a last farewell. Through tearful eyes they looked, and saw God's peace upon the quiet face; the same gentle smile rested upon the lips, and the willing, helpful hands were clasped across the quiet breast. How many loving words those lips had spoken! How many blessed deeds those hands had done!

And now, though many years have passed, his words and deeds are not forgotten, and over his grave fresh flowers bloom, planted by loving hands.

You and I have but one life to live here upon earth. What shall we make of it? The choice lies with us: Shall we live for self or for the Master?—*Young People's Weekly*.

Outdoors

You don't know how I love to be
Outdoors.

There is so much for me to see
Outdoors.

Indoors is good enough for sleep,
To mope or pine, to cry or weep;
But for the rest—please let me keep
Outdoors.

Sunshine can sink into your heart
Outdoors.

The sluggish blood takes a fresh start
Outdoors.

You can fill your lungs with the fresh,
free air,
Forget all trouble and fret and care;
And your life is one sweet, grateful
prayer
Outdoors.

—*Edwin C. Litsey, in Farm Journal*.

Take Care of Your Health

PEOPLE have no right to be careless concerning their health. First, they have their own duties to do, and they can not do them properly without health. Second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three fourths of the sickness and disease in the world could be prevented by a little care; and what a shame it is for people who ought to be and might be well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all.—*The Safeguard*.

"SEVERAL thicknesses of newspapers laid between the bedsprings and mattress are equal in warmth to another mattress. Laid between the blanket and quilt they equal an extra blanket."

THE WORLD-WIDE FIELD

The New Training Headquarters for French-Latin Europe

W. A. SPICER

OUR brethren in Europe have exchanged the old Basel printing-office property—now used as a sanitarium and food factory—for property in the country, at Gland, on Lake Geneva, be-



THE GARDEN HOUSE

tween Lausanne and Geneva. This course was decided upon, if practicable, at the summer meeting of the Latin Union Conference; and Elder Conradi, Professor Wilkinson, Elder Tieche, president of the French-Swiss Conference, and others looked over a beautiful country estate, a portion of which, with its buildings, was in the market, and whose owner desired to exchange for city property. Now Elder Conradi writes from Gland, November 14:—

We secured the place, October 20. The next day Brother S. Jaspersen [the school manager] moved in, and has had seven or eight students busy about the place. Tomorrow the school begins. Brother John Vuilleumier [teacher] has taken lodgings with the farmer adjoining. We secured about three thousand francs' [six hundred dollars] worth of furniture with the place, and purchased some furnishings and appliances from the owner besides. At our committee meeting yesterday we decided to go ahead immediately with an addition, erecting a building to the left of the "mansion," giving us a suite of treatment rooms and further rooms for patients, besides

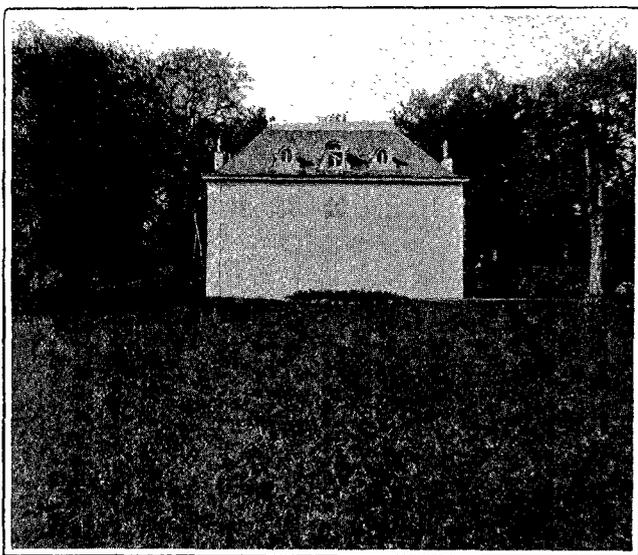
business and medical offices. As for food factory, bakery, and laundry, we decided to remodel the barn. It will need no change in the framework nor roof. We will put up cement walls, and divide the interior, giving us a building forty-three by eighty-eight feet, two stories.

In the garden house we shall make but one change, in the basement, so as to secure a good school-room and meeting room. When all is done, we shall have rooms for forty patients, twenty pupils, three dwellings for families, a large food factory and laundry, and besides this a most beautiful place for industrial school work for the French-Latin field.

By the same mail Dr. P. A. DeForest writes from Basel:—

I send you two photographs of the school and sanitarium building at Gland. The property consists

of ninety-two acres, over half of which is covered with a beautiful oak forest. We hope to create there an ideal sanitarium, where we can invite the weary and heavy laden for physical and spiritual rest. We will do our best to meet the ideal that the spirit of prophecy has held up in the medical missionary work, so that the institution may not only have a beautiful situation with



THE MANSION

a splendid view, so far as scenery is concerned,—perhaps as magnificent as can be found in the world, considered from all points of view,—but that it may exert a still more powerful influence in favor of the truth in the new field to which we are moving. We

hope to be able to care for about forty or fifty patients next summer, about double the number we would be able to take in at Basel. The school is occupying both buildings at present, but in the spring the white building will be used exclusively for patients, as well as a portion of the other one. This is a great undertaking for us,—like the work in Washington is for you,—but we have the exceeding great and precious promises from a God who has great power and infinite love.

Thus at last the great French-Latin field, with its hundred millions, is to have a training center in French-speaking territory. Besides being in the midst of a city, the Basel institution was in reality in a German-speaking country. The "mansion" on the Gland estate was for a time the home of Voltaire, the great French infidel.

India and Its Needs

J. L. SHAW

WE often wish that our people in the home land could be here in India to see the needs of this field. There is not an hour but the needs are appealing to us, and it is the constant study of the workers here to know how, with our small force and limited means, to accomplish the great work which lies before us. We are constantly reminded that it is "not by might or by power," but by the Spirit of God. The different lines along which we are working are the educational work, the medical work, the distribution of literature, and house canvassing throughout India, Burma, and Ceylon.

The Canvassing Work

Our force of canvassers is very small. At the present time there are five who are giving their whole time to this work. These five workers have a definite plan laid out for their work throughout the year, and they cover, as far as possible, English-speaking territory in India, Burma, and Ceylon. As soon as their year's work is finished, they begin the same tour again, going over the territory which they have already canvassed. For instance, Miss Orr and Miss Jewett are laboring in Southern India and Ceylon, retracing the steps they took one year ago. They find that not only the homes that received them last year, but many more, are ready to welcome them. They work Southern India, coming up on the west side, taking in Bombay. During their canvassing tour they travel many hundred miles, visiting large cities, small villages, and isolated families. These sisters do not have the home comforts that many workers enjoy, and many times they are obliged to sleep in railway stations on hard benches, and suffer the inconvenience of a hot tropical summer as they canvass from house to house; but the Lord has strengthened them for this work, and they are in better health than when they began work. They have known what real home comforts are, and what it is to enjoy social life, but they have found true happiness and untold

pleasure in the work to which they feel the Lord has called them.

While these two sisters are in the south, Brother and Sister James are in the northwestern provinces of India, visiting some of the hill stations, and helping Brother Johnstone, who is leaving his government work, to get started in the canvassing work. Brother and Sister James have been here with us in India over a year, and their entire time has been spent in house-to-house canvassing. The Lord has given them many rich experiences, and they have been enabled to carry the truth to many homes.

Brother Watson, who accepted the truth in India about four years ago, has been blessed in selling our literature here in Calcutta, and of late he has received much encouragement by the disposal of our periodicals and tracts in streets and public places. I will quote a little from his report in the last *Eastern Tidings*:—

"The Spirit of the Lord encouraged me to take up the tract work three or four weeks ago. Truly the experiences are exhilarating. Hundreds of these little messages have been disposed of from week to week, while traveling on the tram car of the city, chiefly on the way to and from my canvassing center, which is now in the heart of the northern portion of Calcutta, the great native residential quarter. As I sit among my dear native brethren, the leaflets are taken out of my pockets, where they are always stored for use, and with a smile, and a word in their own tongue, one is handed to each who is within reach.

"These are willingly accepted, and, as a rule, eagerly read. In two or three instances I have seen some, on alighting from a car, and while awaiting transshipment by another, become so engrossed in reading precious truth as to almost miss their cars. Brethren, the Lord gives courage to his servants. At least two or three have testified that the words they have read have been sweet to their souls."

These five laborers are giving their entire time to this work. Our other workers are spending as much of their time as possible in distributing and selling our literature. But how many more workers are needed in this work! Where are we to look for recruits? We have at the present time some right here in this field who might be educated to do this work if they had workers of experience to go with them for a time. Are there not those in America who would be willing to come here, even as self-supporting missionaries?

One of our workers who came from Iowa as a self-supporting laborer has had all that she could do, and at the present time is calling loudly for help. Her work has taken her to the best homes in India, and so anxious is she for help that she is laying by a little sum toward helping workers from America. Another, who has been here in India for some years and is connected with our Karmatar school, feels the needs among

the native people. In a recent letter she offered one hundred dollars from her salary toward the expenses of a worker from home. I mention these facts that all may see how those who are on the ground and see the needs feel regarding the lack of help.

Educational Work

We have two native schools here in India. Karmatar is the training center for our native work. It was a great disappointment to lose the help of Brother and Sister Burgess in this work. Sister Burgess had succeeded in making the language her own, and they both had hoped to give their life to this work, but ill health made it necessary for Brother Burgess to seek a more invigorating climate. It is at such times as these, brethren and sisters, when our workers are taken away, and we know not where to turn for help, that our Heavenly Father makes manifest his saving and guiding power. At this time a gentleman who has been a teacher in one of the leading schools here, and who has been studying the truth for the last two years, and understands the language and the people, desires to unite with us, and give his life to the training of young people here in India.

The other native school, at Simultala for the Santal boys, is conducted by Brother Barlow. He has, in all, fifteen bright students. I visited this school, and baptized three of the students, one of whom had been recently converted from heathenism. It was very encouraging to see the interest these young men take in learning to read the Word of God, and it was touching to see the sacrifice they make to get a little education. Brother Barlow connects industrial work with the school, and is seeking to encourage the people to work more with the soil, and the Lord is blessing his efforts. As these young men learn to read, using the Bible as their text-book, they will receive the gospel of Christ, and, as they return to their villages, they can teach their own people what they have learned.

In Ceylon Brother Armstrong is just opening the work, and reports encouraging experiences, several, one a young schoolmaster, having decided to observe the Sabbath. This is a very important center, and we need Bible workers at this very time to help in the work there. It is a source of encouragement to be able to have one minister to enter even one of these large cities, but there are many important centers that should be entered at this very time. There will never be a more favorable time to work here than now, but where are we to look for help?

Medical Work

In our medical work the Lord has helped over many difficult places, and, by his help, our sanitarium work will be enabled to extend its borders, and will soon be in its new premises, where there will be comfortable and pleasant accommodation for about twenty in-patients, besides good treatment rooms for other

patients, and also healthful rooms for the nurses and workers, which is no small matter of consideration. Just at present, with the change of location, there is considerable expense involved, but the workers are heart and soul in the work, and some of them have placed their own salaries back into the institution to help in the present financial strain. Dr. Ingersoll and his wife, with the staff of trained nurses, has organized a training class, which is in successful operation. At present five young people have dedicated their lives to this work, and are giving valuable help to the institution.

There is no place in the world where medical missionaries are needed more than in India. Wherever we turn, we are met by those who are suffering physically. Wherever we go, we see wretchedness and misery; and the maimed and the blind, and even the poor lepers, are continually appealing to us. Brethren and sisters, picture this great field of India, covering one fifteenth of the area of the habitable globe, and having a population equaling one fifteenth of the world's inhabitants. Take the entire population of the United States, Canada, Great Britain, Germany, Turkey, and Russia, and you have the population of India. Think of this multitude of people, a company so great that, if joined hand to hand, we are told it would reach three times around the earth! And then picture our little band of workers here, and ask God what part you have to act in carrying present truth to this people.

In all our union conferences in America there are brethren and sisters who have helped young men and women to an education in our schools. I know in my own school experience how I was enabled to finish the college course through the kind assistance of dear Brother Vile, of Iowa. I have many times thanked the Lord for the material help, and may the Lord indeed reward him for his labor of love. There are, scattered as workers throughout America, Europe, South Africa, Australia, and the islands of the sea, many young people as a result of the self-sacrifice of our brethren and sisters; their salvation and the salvation of those who will be won through them will be due to the efforts made by the brethren who have worked faithfully on their farms and at their trades and thus been enabled to assist them. Eternity alone will reveal the good of their self-sacrificing efforts. Are there not some of our brethren and sisters in the home land who can not come to India, but who would like a representative here? The harvest truly is ripe in India, the fields are ready for the sickle, but there are so few to gather the harvest!

THE Central American republics have a curious clause in their postal regulations. The posts that go by water or railway are required to carry the Bible without charge.

From England to South America

F. H. WESTPHAL

IN my last report we were one day's journey from Liverpool, England. We remained one day in England, and then took the steamer "Victoria," bound for South America. The Sunday before we landed in England there was an earthquake. The old island was shaken quite severely in some places. It must remind the people there that even England is not built on an eternal foundation.

After two days' journey we reached La Palisse, France. This was formerly the key to France. The Huguenots at one time occupied it. As we passed city after city, with their thousands and hundreds of thousands of inhabitants, we could not help but think of the weight of responsibility that rests upon our people in these last days.

At Lisbon, Portugal, we went on shore, and visited the cloister Carmo. It is in ruins—one of the remains of the great earthquake of the year 1755. Guides are appointed to conduct visitors about, and to explain the effects of that earthquake. How sad it is that we have not a single representative there to tell the people what the Lord meant by the earthquake of the year 1755. [Since Brother Westphal visited Lisbon, Brother and Sister C. E. Rentfro, of Iowa, have located in that city, and are busy studying the language.] I found the people very careful to do all they could for the stranger, who might come there to see the place.

Our next port after St. Vincent, a Portuguese coaling station, was Rio Janeiro, Brazil. As we entered the haven, it reminded us of our visit there ten years before. Brother W. H. Thurston and his wife were with us then. They remained there to labor, while we sailed on to Buenos Ayres. All will remember Brother and Sister Thurston's early experience in Brazil. We are grateful that a change has come into our ranks since that time.

We visited Brother Stauffer, the secretary of the Brazilian Conference. He is very comfortably located near the city of Rio Janeiro. A part of his house is used for the depository.

There are some changes being made in the city of Rio Janeiro. There is much building in progress. This has brought many workmen to the city, and so the accommodations are crowded, and rents are high. Many of the necessities of life are much more expensive than when we were here before. Formerly one dollar gold brought six *mil reis*, while now it brings but four; and one *mil rei* does not buy as much now as it did then.

The work in Brazil is onward, and is growing. There are about eight hundred Sabbath-keepers in that country. When I first visited the place ten years ago, there were a few Sabbath-keepers here and there.

The first of August we reached Buenos Ayres. Brethren Snyder and

Grinrod met us at the docks, and conducted us to the office. We appreciated the kind reception that the brethren gave us.

A few days later we came to Diamante, province of Entre Rios, where we are stopping at the home of my brother, J. W. Westphal. He was just concluding a missionary tour in Brazil and Missiones, when we arrived.

We were received with great rejoicing at my brother's home. We had been separated about three years. These meetings give us some idea of the meeting of God's people in his everlasting kingdom. But the message must find its way into all the world before that glad day. Messengers must go into every country. There is room for many workers in South America. They must, however, be prepared for self-denying efforts. The life of Christ must be their pattern. He was a true missionary. He did not consider the comforts of his heavenly home, and leave the field, but he laid down his life for a fallen race. He could not return home without bringing his sheaves with him.

A few evenings after our arrival a reception was held at the school for us. Many warm speeches were made. We were glad to note the progress of the message. Brethren Fulton and Lude are very busy in the school. There are forty pupils enrolled. They are an excellent company of young people, preparing themselves for the work. Many of them will go into the field to canvass, at the close of the school year. We are glad that the missionary spirit is being fostered among the students. The school is true to the purpose for which it was founded. It is out of debt, and making good progress. Arrangements are being perfected to add five more rooms to the building. When these are completed, the original plans will be carried out. They will have enough money on hand to pay one of the teachers and the matron this year. This will leave one teacher for the conference to pay. If there is a good harvest, there will be more students next year. The light harvests of recent years have reduced the number of students considerably.

We saw in the school many articles that were prepared for it by the students of Union College and by the College View church. These things were much appreciated, and were very necessary.

If some one from the States would come to Argentina, and buy the three hundred acres of land bordering on the school ground, and then donate about one hundred acres of it to the school, it would be a great help. He could teach the people here how to farm, and thus be a help to the country as well. Such an individual would be a real missionary, if he held the light of truth before the people in connection with his daily life. And the same ought to be done in Chile when we start our school there.

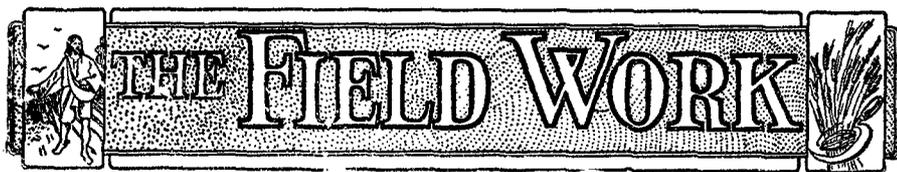
We have been visiting among the churches here in Entre Rios, doing

house-to-house work. The first Sabbath the meeting was held in the school building. There were about one hundred and fifty of the brethren present. The next Sabbath there were two hundred and fifty. The following Sabbath the meeting was held in the old Crespo church, where there were over two hundred present. Last Sabbath we went quite a distance into the woods; and as it had rained, there were not so many present. The roads were very bad. My brother and I did most of the preaching. The message that was borne was that the Lord is now calling his people to repentance. If we disappoint the Lord in this call, it means a great loss to the individual to whom the call is being made, and to the Lord's work. We found the brethren all of good courage, and willing to press onward. They pledged and donated about two hundred and fifty dollars (Argentine money) for the Camorera school during our visit this time, and about two hundred and sixty dollars for the school in Chile. We are glad to see this spirit to help the work onward in other fields as well as in their own. A few hundred dollars will be a great help to us in starting a school in Chile.

My brother and I intend to go to Urdinarrein this week, and from there to the province of Santa Fe, where we will attend the conference and camp-meeting, and then I will go to Chile, my permanent field of labor.

There should be standard-bearers in every city and every village and country place in the whole field of South America. There are but few laborers to carry the message to the millions of people here. Earnestly pray that the Lord will send laborers into the field to work for him. There are about half as many inhabitants in this country as there are in the United States of America, and these are spread over a much greater territory, and it, therefore, requires a greater effort to reach them all. There are but few laborers here to do the work, and these are often crippled for lack of means. I believe that the Lord can help in this matter, and that he will raise up many more workers and provide means if his people are willing that this should be done. To show their willingness they must consecrate themselves and their means to the work of the Master. The message of the coming of the Lord must be everything to us now. There are no other interests that should absorb our attention to such an extent that we shall lose sight of the great work before us. Pray for the work and the workers here.

MEN of the literary class in China are said to have spent last year two hundred and fifty thousand dollars for books and papers that teach the wisdom of Christendom; they wish to keep up with the procession which they have lately discovered. Most of this literature was of missionary origin.



THE FIELD WORK

Virginia and West Virginia

I VISITED my family and friends at Stanleyton, Va., Nov. 14-30, 1904, after an absence of two months in West Virginia.

A few meetings were held at our church near Stanleyton, with good attendance and interest, a number coming forward to seek the Lord.

On my return, I accompanied my daughter to the Washington Training College, and had the privilege of being present at the opening exercises, November 30. I am well pleased with the location and the prospects for an excellent school. May the Lord make this school a great power for good in this grand and closing message.

I am now back in my field of labor at Clarksburg, W. Va., and am of good courage in the Lord. My desire is to press forward to the final victory.

B. F. PURDHAM.

Wyoming Mission Field

SEPT. 17, 1904, the nine western counties of Nebraska,—namely, Sheridan, Dawes, Box Butte, Sioux, Deuel, Cheyenne, Scotts Bluff, Banner, and Kimball,—and five counties in southwest South Dakota,—namely, Meade, Fall River, Custer, Pennington, and Lawrence,—belonging to the Nebraska Conference, with the State of Wyoming, were received from the Nebraska Conference by the Central Union Conference, to be operated as a mission field.

This territory has for some time been worked by the Nebraska Conference as part of its territory. It has a population of about one hundred and seventy-five thousand, with seven churches and about one hundred and sixty Sabbath-keepers. Among the early laborers in this field might be mentioned O. S. Ferren, H. Ketring, and Brother Armitage. Brother Ferren is now asleep in Jesus, Brother Ketring is in Chile, South America, and Brother Armitage has for many years been laboring in Africa. This has ever proved a fruitful field for the amount of labor put forth, and, as it is developing in population and financial resources, I see no reason why it could not become a strong conference.

During the month of November, in company with Elder J. H. Wheeler, I visited Hemingford, Neb. At this place there is located a good schoolhouse, and Brother and Sister E. C. Cushman are conducting a successful church-school. From Hemingford we went to Oelrichs, S. D., where we organized a church of about eighteen members. We next visited Custer, S. D., and while there organized a church of about sixteen members. Others will unite with this organization in the near future. Brother R. T. Baer and his wife are conducting a church-school at this place, with which the students and patrons seem well pleased. We then visited Lead and Deadwood, S. D., where we also organized a church of sixteen members.

This organization takes the name of the Deadwood church. At Deadwood there is being conducted quite a successful church-school by Miss Addie Wheeler. The school is held in the home of Brother R. V. Cheney, elder of the church.

These companies which have been organized do not represent new Sabbath-keepers, but are integral parts of what was termed the Black Hills church, which extended over the Black Hills of South Dakota and a portion of Wyoming. In a short time another church will be organized at Sheridan, Wyo., and these churches will include all the Sabbath-keepers in the territory formerly occupied by the Black Hills church.

The tithe from this field will amount to about three thousand five hundred dollars a year. The following-named laborers are in the field: J. H. Wheeler, E. L. Cook, B. M. Garton, G. A. Kirkle, L. B. Porter, church-school teachers, E. C. Cushman, Mrs. E. C. Cushman, R. T. Baer, Mrs. R. T. Baer, Miss Addie Wheeler, and Miss Stella Allred. The officers are as follows: Director, J. H. Wheeler; Executive Committee, J. H. Wheeler, E. T. Russell, G. A. Kirkle, E. L. Cook; Secretary, Miss Iva Leach; Treasurer, L. B. Hall. The mission office is located at Crawford, Neb. We have every reason to believe that this field will yet develop into one of our best conferences. E. T. RUSSELL.

The Matabele Mission

Brief Report for Three Months Ending May 31, 1904

OUR church-membership is now fifty-six. Because of failure to walk in the commandments of God, we felt it necessary to drop some from the record. However, with few exceptions, those remaining seem to be faithful and true. Regular services are held at the church each week, also prayer and social meetings at the beginning of the Sabbath.

Every Sabbath afternoon, the boys and I go to ten or twelve kraals to hold Bible studies with the people in their homes, the boys having studied with me the thoughts presented the previous Friday afternoon. In this way we give the word to about two or three hundred who would not otherwise hear it. We hope soon to see fruit of this work, as we already see the effects of it on some hearts. Our Sabbath-school opens at ten o'clock. The average attendance is ninety, and the enrolment is seventy-seven. We enter on the record books only those who attend regularly. The school has about thirty visitors each week, Mrs. Sturdevant has the oversight of the school, with native officers and teachers.

School Work

Through March and April our school was carried on much as it always has been, taught by native teachers and myself. Seven of our older boys were out teaching in four native kraals. The last of April, Elder Hyatt and his wife

having come to help us for a few months, we called in all our teachers, and May 1, we began a special term which we hope to continue for seven months. In this way we give all a more thorough preparation before sending them out again.

Our school now has an enrolment of ninety. Sixty live at the mission; thirty come from the kraals. We are teaching Zulu Bible, arithmetic, geography, and English. We are making special work of the English, hoping to teach our boys to read our English books, which we know can not be had in their own language for some time to come, feeling that they should have the benefit of the things in these books. They are advancing rapidly.

Industrial Work

Outside of school work, every boy and girl has certain hours of labor in the home and on the farm. The girls, under Mrs. Sturdevant's direction, care for the home, cooking, etc. The boys, under my supervision, care for the store, stock, farm, and garden. This year we have cultivated about eighty acres of land, of which thirty-five were in *mealies* (corn), twenty-two in peanuts, ten in Kaffir corn and *nyauti*, ten in sweet potatoes, and the remainder in garden stuff—pumpkins, beans, watermelons, Irish potatoes, tomatoes, etc.

For a while our crops looked fine, and we expected a big harvest; but just at the wrong time the drought struck us, cutting everything short fully one half. Nevertheless I am sure we have raised all our school will consume in food for one year. For this we praise our Heavenly Father.

Our crops are all gathered, except the peanuts. But the Kaffir corn and *nyauti* are not in the bags; however, I expect ten bags of each. *Mealies* yielded 149 bags (two hundred pounds in each), pumpkins 275, little squash 700. Value of Irish potatoes, £4, 11s. 6d.; tomatoes, £7, 3s.; watermelons £2, 6s. 6d.; all estimated at market price.

We are beginning to gather the sweet potatoes. We gather them only as we eat them, and the crop will not be finished till the next planting season. They are yielding only fair. We hope to have between one hundred and two hundred bags of peanuts in the shell. However, they are very light this year, not having filled well. The drought injured them very much. The winter months will be spent in repairing buildings, making bricks, and preparing for next year's crop, etc.

Finances

The Lord has truly blessed our mission in the matter of finances. By the crop from the farm and sales from the store we have been able to meet all our obligations and pay our native helpers, with little exception. Grain brings only half the price it did during the last two years, and because of this we are doing but very little in the store. The natives have brought in very little grain, and buy very little from the store. Till this month our butter and eggs brought in quite a little, but just now our milk is short. We are determined to be as nearly self-supporting as possible. We are striving to this end, and wait for the blessing of God, without which we can do nothing.

Health of the Mission

The health of all has been good, with few exceptions. While we have had

fever in our midst, sometimes four or five down at a time, yet it has not been of a serious nature. I have had two attacks, but by the blessing of God and careful treatment, have been able to rise above it. My wife's health has been the very best ever since our arrival here. We do praise God that he has given us the lives of all this season. Our courage was never better, and we feel like pressing the battle to the very gates.

M. C. STURDEVANT.

New Jersey Conference Proceedings

THE third annual session of the New Jersey Conference of Seventh-day Adventists was held at Trenton, N. J., Nov. 16-20, 1904. The first business meeting convened Nov. 17, 1904, at nine A. M., Elder J. E. Jayne presiding. Every church was represented by delegates. Out of forty-seven elected, thirty-eight attended. Among the visiting brethren were Elder Cottrell, Professor Griggs, and Drs. J. P. Bradford and Henry Knapp.

The president made the following appointments: On nominations, F. F. Stoll, J. W. Rambo, Enoch Titus, J. C. VanDyke; on credentials, C. H. Keslake, H. W. Cottrell, J. C. Stevens, B. J. Blinn, W. H. Long; on resolutions, A. R. Bell, Professor Griggs, H. J. Adams, John Dickson, F. D. Allen.

The president mentioned the fact that this is the second annual session held within the present fiscal and statistical year, that the reports cover a period of ten months, and will be included in the complete conference year ending Dec. 31, 1904, which will be presented at the next annual session of the conference.

The secretary's report showed a membership at the beginning of 1904 of four hundred and two, and a present membership of four hundred and thirty-two, or a gain of thirty. This does not include ten who accepted the Sabbath as a result of Elder Keslake's labors in Bordentown during the past summer, nor ten who are keeping the Sabbath in Paterson through Brother Bell's meetings, also five who have not yet united with the church in Newark, and one each in Bridgeton, Salem, and Washington, making, in all, a gain of seventy-five Sabbath-keepers in the past ten months. These would bring our membership to four hundred and sixty. The year has been a prosperous one for the cause.

A persevering effort has been made to keep in touch with the scattered Sabbath-keepers in our conference who are not as yet numbered with us, with good results.

We are made sad by the death of four of our members since our last conference,—Sister Josephine Soper, of Jersey City; Sister Esther Fulton, of Burlington; Sister Hattie Keslake, of Trenton; and Brother William Weldon, of Vineland,—but we can not sorrow for these as those who have no hope, knowing that those who sleep in Jesus will God bring with him.

The tithe for the period from January 1 to November 14 amounted to \$4,621.75. This is \$702.32 less than was received last year, but we have nearly two months to take into account.

The offerings for the same period

have been good. For all the various interests these have amounted to \$1,217.13. This is about equal to the amount last year.

The following report of the receipts and disbursements from Jan. 1 to Nov. 14, 1904, was presented by the conference treasurer:—

RECEIPTS	
Cash on hand, Jan. 1, 1904—	\$1,606 59
Tithe	4,621 75
General Trust Funds	902 26
Local Trust Funds	315 13
A. U. C. appropriation	600 00
Bills payable	300 00
Old tract society debt.....	20 00
Merchandise	1 50
	\$8,367 23

DISBURSEMENTS	
Tithe	\$ 87 21
General Trust Funds	1,601 36
Office expense	138 10
Bills receivable	55 00
Local Trust Funds	165 38
Miscellaneous	469 61
Salary and expense	5,305 97
Cash on hand, Nov. 14, 1904..	544 60
	\$8,367 23

ANNA E. RAMBO, Treasurer.

The treasurer of the tract society presented the following report of the receipts and disbursements from Jan. 1, 1904, to Nov. 14, 1904:—

RECEIPTS	
Individuals on account	\$266 64
Societies on account	223 96
Merchandise profits	61 36
Cash sales of periodicals and	
Merchandise	151 22
	\$703 21

DISBURSEMENTS	
Review and Herald Pub. Assn.	\$439 87
Pacific Press	24 77
Good Health Pub. Assn.	1 05
Cash Purchases, merchandise	31 43
Cash Purchases, periodicals	81 98
Cash on hand	104 18
	\$703 21

ANNA E. RAMBO, Treasurer.

The number of Sabbath-schools in our conference is fourteen. The membership reported for the quarter ending Sept. 30, 1904, is 396. There are thirty-one in the State Home Department, making a total of 427 members. Of this number 164 are youth and children. The senior classes number 226. Adding to this the thirty-one Home Department members, we have 257 adult members connected with the Sabbath-school. As the membership of our conference is 432, we see there are quite a number of our church-membership who do not attend the Sabbath-school. Steady, persevering effort has been made to reach these members and place them in touch with the Sabbath-school work and lesson study, either directly or through the Home Department. But there will ever be opportunity for such labor. To relax our efforts would mean to lose ground. We trust that every Sabbath-school superintendent and secretary will bear this part of his work in mind, and never cease his efforts to enlist the hearty co-operation of every church-member in the Sabbath-school work and lesson study.

Each quarter the State Department has sent lesson pamphlets and Home

Department envelopes to about fifty isolated Sabbath-keepers. Of these twenty-five have manifested their interest and appreciation by reporting, and without doubt others are glad to receive the quarterly, and are helped by the lesson study.

For the three quarters ending Sept. 30, 1904, our schools report total contributions of \$384.91. Of this amount \$229.91 was donated to missions. There was \$20.50 sent in for the Haskell Home, but this is not all that was collected for this purpose, as some schools send the Haskell Home offering directly to Battle Creek. There was also \$20.12 sent in for missions by the members of the State Home Department. This would make a total of \$270.53 donated by our schools during the first three quarters of the present year to missionary purposes.

The *Sabbath School Worker* has received a hearty welcome, nearly all our teachers having access to its helpful pages.

From all directions there has come an expression of satisfaction with the Sabbath-school lessons this year. They have been interesting and timely, and their study has accomplished much good. May our Sabbath-schools ever aim to be indeed the church at study, the sheep and lambs of the fold led in green pastures by the divine Shepherd.

During the conference the following resolutions were adopted:—

"1. *Resolved*, That we express our gratitude to our Heavenly Father for the rich blessings of the present conference year by singing No. 256 in 'Hymns and Tunes.'

"2. *Resolved*, That we express our gratitude to the Atlantic Union Conference for the financial aid rendered in granting us an appropriation of six hundred dollars for the present calendar year.

"3. *Resolved*, That we especially urge all our people to take an active part in the present missionary campaign, and that our efforts be made as systematic as possible.

"4. *Resolved*, That we believe all our people in this conference would derive material benefit from reading the REVIEW AND HERALD, *Signs of the Times*, *Atlantic Union Gleaner*, *Sabbath School Worker*, and *Life and Health*, and suggest that in order to lessen the expense in providing them, families who reside near one another unite in subscribing for one or more of them for mutual use.

"5. *Resolved*, That we approve of and continue the plan in operation during the past two years for the purpose of creating a conference benevolent fund, and that we urge our ministers and church elders to keep before the churches of our conference the first Wednesday of each month,—Conference day.

"6. *Resolved*, That we express our appreciation to the pastor and the congregation of the Swedish Lutheran church of their great courtesy in granting us the use of this hall for Sunday, November 20.

"Whereas, A very large portion of the population of our State consists of people of foreign birth, and,—

"Whereas, The time has come when we believe an effort should be made to reach this class with the third angel's message, and,—

"Whereas, It is impossible for our conference at present to bear the expense incident to this work, therefore,—

"7. *Resolved*, That we ask the Atlantic Union Conference for an appropriation of \$750 for the year 1905, that we may engage in active work among our German-speaking people.

"*Whereas*, What has been known as the ten-cent-a-week plan for the support of missions has in some localities been greatly neglected, and,—

"*Whereas*, The need of the mission field is greater than ever before, therefore,—

"8. *Resolved*, That we request our church elders, librarians, and other officers to impress the importance of this work upon the people of their respective churches, thus assisting them in adopting a systematic plan for giving.

"9. *We recommend*, That our local and State Sabbath-school secretaries continue their earnest efforts to enroll every one in the local or State Home Departments who is unable to attend a local Sabbath-school regularly.

"*Whereas*, There are among us worthy youth who should receive aid to attend our educational institutions; therefore,—

"10. *Resolved*, That during the coming year the people of our conference be invited to contribute one hundred and fifty dollars to a fund, to be expended for that purpose under the direction of the conference committee.

"*Whereas*, Those attending this conference have been favored with exceptional advantages in the arrangements for, and the quality of, the meals prepared; therefore,—

"11. *Resolved*, (a) That we extend a hearty vote of thanks to the Trenton church for our entertainment; and, (b) that our gratitude be especially extended to Sister Harrison for the use of her home, and to those who have so ably assisted in the dining arrangements."

Officers for the coming year were elected as follows; President, Elder J. E. Jayne; Vice-President, Elder C. H. Keslake; Secretary and Treasurer, Anna E. Rambo; Secretary of Tract Society Department, Anna E. Rambo; Secretary of Sabbath-school Department, Anna E. Rambo; Conference Committee, J. E. Jayne, C. H. Keslake, F. F. Stoll, H. J. Adams, and J. W. Rambo.

Laborers were accredited as follows: ministerial credentials, J. E. Jayne, C. H. Keslake, J. C. Stevens; ordination and credentials, A. R. Bell; honorary license, F. F. Stoll; missionary credentials, Anna E. Rambo; missionary canvassers' license, J. W. Rambo, W. H. Loose.

J. E. JAYNE, *President*,

ANNA E. RAMBO, *Secretary*.

Vermont, Take Notice!

In visiting among our people in Vermont, I find that some evidently do not fully understand the plan for the Southern missionary offerings. The self-denial boxes that have been sent into our State are for special donations for the Southern work, and not for the regular ten-cent-a-week offering for foreign missions. I find that some have placed their regular weekly offerings for missions in these boxes, thinking that the money all went to the same treasury; namely, the foreign missionary fund.

While we are glad to aid the Southern work, and should do so individually to the extent of our ability, yet we think it would be wrong to turn our ten-cent-

a-week offerings in that direction, as our laborers in distant countries need our help. As a people we must continually reach out our hands to the world, for we have a world-wide message.

I hope these few words of explanation will enable all our Vermont people to understand where each class of donations should be placed.

J. W. WATT.

Our Religious Liberty Work

We have recently received a letter asking whether our people had abandoned our work in opposing Sunday legislation. It is not strange that such a question should be asked, in view of our apparent indifference in that line of work for the past few years.

Our reason for making reference to this question is because we believe that a similar query has arisen in many minds. We are glad to answer such inquiries in the negative.

I will not attempt to discuss at this time the reasons that might be given for the lull that has existed on our part for so long, but shall mention a few of the many reasons why our efforts in opposition to Sunday legislation should be more vigorous now than ever before.

Imagine an army retreating when it would mean an ignominious defeat and a greater loss of life than would be experienced if they pressed the battle to the gate. We have been advised that the enemy has come down with great wrath, knowing that his time is short; and for us now to stack our arms would mean the loss of many souls that might be warned of the impending danger, and rescued.

During these years of inaction on our part, there was never a time when those who are promoting religious legislation were more active. At present they are planning for enthusiastic campaigns in different States and in Canada in the interests of Sunday legislation, and besides these efforts is the movement in Washington, our nation's capital. It will be remembered that last spring a Sunday bill was introduced into Congress, which succeeded in passing the House, and at the close of last winter's session it was laid over as unfinished business, pending the third reading before the Senate. This bill, which will be quoted and explained in this issue of the REVIEW, is liable to come up and be passed very soon.

There is also another bill that has been introduced into the House of Representatives that is more rigid in character than the one now pending before the Senate; and should the first one pass, it would open the way more widely for the other one to go through.

Now it must be evident to all that if these bills become laws, such legislation on the part of our national legislature would give great prestige and influence in State legislatures, which would open wide the gateway for a deluge of Sunday legislation throughout the country.

In view of the situation, what shall be done? We are pleased to say that the General Conference Committee, at its September session, passed the following resolution in regard to the Religious Liberty Department of the General Conference, which will be of interest to all our people at this time: "That the of-

ficers of this department proceed immediately to interest our people throughout the country in the circulation of petitions for signatures remonstrating against the passage of any Sunday or Sabbath law, or any other religious legislation in Congress."

In harmony with this recommendation we are having petitions printed that will be opposed to any religious legislation that may be introduced in Congress. Some leaflets recently prepared by the secretary of the Religious Liberty Bureau have just been issued, and will be found most excellent literature to distribute while circulating the petitions. The first four of these are entitled, "Principles Too Little Understood," "Sunday Laws," "The Logic of Sabbath Legislation," and "The Civil Sabbath." They most clearly state the principle upon which all religious legislation is based, and show the evils growing out of such legislation. We hope that our people will all obtain and read these leaflets, and then give them a wide circulation.

K. C. RUSSELL,
Chairman Religious Liberty Bureau.

Sunday Bills Now Before Congress

FROM almost the earliest history of the nation, contrary to one of its fundamental principles, misguided men have sought to fasten religious legislation onto the government of the United States. The chief means by which they have sought to accomplish this has been through Sunday legislation.

As early as 1829 and 1830 petitions and memorials were sent to Congress, praying for legislation prohibiting the carrying and handling of mails on Sunday. In 1888 Senator Blair introduced his famous Sunday Rest bill, for a national Sunday law. Two years later Mr. Breckenridge introduced a bill for a Sunday law for the District of Columbia. None of these measures passed.

"It has been a long fight to get a Sunday law for the capital of our country," said the manager of the International Reform Bureau, in an address last August before an Epworth Assembly at Lincoln, Neb. But the friends of Sunday legislation are not dismayed. They do not intend to cease their efforts until they have secured the laws which they desire.

The following is the text of two Sunday measures which were introduced in Congress about a year ago, and are still pending:—

H. R. 4859. A BILL
to further protect the first day of the week as a day of rest in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain any stand for the sale of any article or articles for profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction

be lawful upon said day. And for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2.—That it shall be sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments, other than malt and spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

H. R. 11819. AN ACT requiring certain places of business in the District of Columbia to be closed on Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock on the morning of that day. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.

SEC. 2.—That all prosecutions for violations

of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

These are the Sunday measures now before Congress. The first was introduced in the House, Nov. 24, 1903, and was referred to the House Committee on the District of Columbia. This is as far as it has gone. The second was introduced in the House, Feb. 4, 1904, and passed that body on April 6, and hence is called an Act. April 7 it was introduced and twice read in the Senate, and referred to the Senate Committee on the District of Columbia, of which Hon. J. H. Gallinger, of New Hampshire, is chairman. The committee has never reported on the measure, a tie vote having been taken by the committee on it shortly before Congress took its recess last spring.

Thus matters stand on these pieces of proposed Sunday legislation at the opening of this winter's session. There is one measure before the Senate, and one before the House of Representatives.

Petitions have been prepared to present to Congress, protesting against the passage of these or any like measures. Copies of these petitions can be obtained from the tract societies, or directly from the Religious Liberty Bureau. We trust that our people will circulate these generally, and return them to us without delay. The little religious liberty leaflets just issued should be circulated widely, and can be used to good advantage in connection with the petition work. Order these also from the tract societies, or directly from the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

W. A. COLCORD,
Secretary Religious Liberty Bureau.

THE organized movement for Sunday legislation is now world-wide.

Our Quarterly Receipts for Missions

THE table submitted herewith represents the amount received at the general office during the third quarter for the various mission fields or funds that are receiving contributions from our people.

Our people everywhere are manifesting great interest in the foreign mission work, and, although the third quarter is usually the hardest one of the year, still the report shows well.

Sabbath-School Offerings

It is with a feeling of deep gratitude that we call attention to the splendid gift to missions as a result of the Sabbath-school offerings. Approximately fifty thousand dollars is turned into the General Conference Treasury each year from the Sabbath-schools alone, for use in mission work. It is difficult to estimate the wonderful help this is to our needy fields. We wish we might express, to all our Sabbath-schools throughout the country, our appreciation for their efforts in behalf of this great work.

The Midsummer Gift to Missions

Our people will be disappointed that the special collection taken the second Sabbath in July for missions, was not greater. Last year the one offering amounted to about eleven thousand dollars. Perhaps there are reasons for the falling off in the amount raised this year, that we do not know of. It is certainly not from lack of interest, and we are not discouraged, even though we had hoped for more, and had planned our work accordingly.

Good Reports From the Field

Certainly all are rejoicing as they read of the encouraging reports that have been published from our missionaries during the past few months. Let all remember that every contribution they

Amount Received on Mission Funds for Quarter Ending Sept. 30, 1904

Funds	Atlantic Union Conf.	Canadian Union Conf.	Central Union Conf.	Lake Union Conf.	Northern Union Conf.	Pacific Union Conf.	Southern Union Conf.	S. Western Union Conf.	No State Named To Classify	Totals
African Field Fund	\$ 1 25		\$ 60 96	\$ 2 02	\$ 195 48					\$ 259 71
Annual Offering	178 66	\$102 52	48 67	628 39	1 75	\$73 90				1,033 89
Australian Field Fund	73 01	25 75		4 00						102 76
British Guiana School Fund					60 00					60 00
British Sanitarium	14 86									14 86
China Field Fund	2 33		60 00	71 66	16 83	24 00	\$6 53		\$1 73	183 08
Fiji Field Fund			1 11	13 49		3 76				18 36
First-day Offerings	1,577 94	265 80	1,045 10	1,330 16	87 06	524 13	343 75		1 00	5,174 94
German East Africa	12 00			5 60	80 35	15 00				112 95
India Field Fund	3 00		55 00	101 00		69 45				228 45
Jamaica	1 00		50 00	1 03			5 00			57 03
Japanese Field Fund			50 00	1 30	5 12					56 42
Mexico Field Fund				2 25						2 25
Midsummer Offering	665 31	6 00	706 83	743 75	24 47	54 87	8 34	5 39	27 90	2,242 86
Missions	435 29	79 18	393 21	932 47	919 43	128 00	22 00	90 00	54 82	3,054 40
Mopoches Indian School Fund	1 50				10 00					11 50
Nyassaland Field Fund				2 00						2 00
Nyassaland Student Aid Fund				6 00	2 00					8 00
Palestine Field Fund	8 26									8 26
Porto Rico Field Fund	4 25		50 00							54 25
Porto Rico Printing-press			25 20	2 00						27 20
Rome Fund						5 00				5 00
Sabbath-school Donations	1,224 43	160 74	1,562 39	1,474 71	339 77	749 10				5,511 14
Scandinavian Relief Fund	1 25		2 56			1 80				5 61
Scotland Field Fund			10 00	10 00						20 00
South American Field Fund						30 00				30 00
Southern Field Fund	21 78		5 00	1 00	3 87		500 00	25 00	5 00	561 65
Zambesi Field Fund					114 44					114 44
Totals	\$4,226 12	\$639 99	\$4,126 03	\$5,332 83	\$1,860 57	\$1,679 01	\$885 62	\$120 39	\$90 45	\$18,961 01

make for foreign missions, whether through the children at the Sabbath-school, through the weekly offerings, or in special gifts to the most needy fields, helps so much in the work, and that the one making the gift has a real part in the work in foreign fields.

We invite all to carefully look over the report of this quarter; possibly it may assist some in planning their future offerings.

W. T. BLAND.

The One Hundred Thousand Dollar Fund

THE donation of \$8.16 credited to Cecil H. Pretyman in the REVIEW of December 1, should have been credited as follows: Cecil H. Pretyman, \$2.42; Mrs. K. Pretyman, \$2.42; friends, \$1.82. The remaining \$1.50 was for a year's subscription to the REVIEW AND HERALD. A year's subscription to the REVIEW was included also in the amount credited to "Friends in Darjeeling, India," in the REVIEW of November 10. For these two subscriptions we therefore subtract three dollars from the total reported in the last REVIEW.

Amount previously reported . . .	\$48,930 84
Mr. and Mrs. Frank Yeoman . . .	50 00
Avondale (Australia) church . . .	25 57
Mrs. J. R. Williamson	25 00
Elder and Mrs. R. A. Underwood	25 00
Peter Moore	25 00
Hattie House	15 00
Greater New York Conference . . .	11 50
Dr. J. E. Froom	10 00
Southern New England Conf. . . .	9 00
Ontario Conference	7 00

FIVE DOLLARS EACH

Fannie W. Gossett, H. A. Schneider, Mrs. James Martin, Mrs. Laura and Ernest and Wynter and Gladys Maliernee, Susan H. Crouse, S. D. Cole, Mr. and Mrs. George Wallace, E. Sprague, J. Q. Foy, Mrs. Anna Johnson, W. A. Morris, M. J. Bryant, P. P. Lane, H. M. Wilkinson.

E. C. Chapman (Australia), \$4.87; Mrs. E. C. Chapman (Australia), \$4.87; Vermont Conference, \$4; H. D. Carr, \$3.65; Mr. and Mrs. T. J. Crawford, \$3.40; R. J. Christianson, \$3.15; Eva Osborne (Australia), \$2.44.

THREE DOLLARS EACH

Mrs. O. M. Kelly, Henry Johnson, W. J. Heckman, Columbia Sabbath-school, D. S. James, Mrs. Lilliah Orr, C. J. A. Anderson, J. R. Atchley, Mrs. J. R. Atchley.

TWO DOLLARS EACH

Ruth Selleck, N. C. Rogers (collector), Mrs. H. W. Myers, Margaret Scott, I. E. Farnsworth, Mrs. S. M. Bennett, W. Reinhardt, Mrs. M. E. Burnette, Mrs. Lorine Orr, Earl Sutherland, Mr. and Mrs. Clingler, Mrs. Nettie Norton, J. A. and Ida Hedberg, Mr. and Mrs. S. C. Cochran, G. H. Clark, L. C. Mitchell.

Loyal (Wis.) church, \$1.65; Mrs. Minerva J. Hicks, \$1.50; G. W. Sowler, \$1.35; Mrs. J. I. Applegate, \$1.25; R. Polluck (Australia), \$1.22; Minnie Anderson, \$0.80; friends, \$0.35; John Graves, \$0.35; Rubin Anderson, \$0.15; Joseph Arnbrecht, \$0.05; Roscoe Clester, \$0.05.

ONE DOLLAR EACH

Mrs. B. W. Kilgore, F. J. Kilgore, Mrs. W. E. Bender, H. R. Hammond, Mary A. Riedy, Miss C. M. Hooke,

Luella M. Haines, J. Crawford, M. Walburn, Mr. and Mrs. O. H. Crawford, Mrs. E. Covert, Henry R. Campbell, Martha Osborn, thank-offering from a friend (per Mrs. Isabelle Richmond), Mrs. K. C. Horton, M. E. Otis, W. Southworth, Mrs. E. Smith, J. W. Moore, Mrs. J. W. Moore, Floy I. Moore, Mrs. D. S. James, Sister Oppy, J. B. Neal, Mrs. J. B. Neal, Mr. and Mrs. M. J. Movers, Hilda McGuffin, J. A. Kirshman, W. B. Midgley, Mr. and Mrs. W. G. Hall, Mrs. P. M. Lee, Margaret Basel, Neva Fukua, Mrs. L. Weathernox, Mrs. O. M. Shock, J. R. Ballard, First State Bank of Hillsboro (Texas), J. P. Rasmussen, Miss Vone Hoisington, Herman Mangels, Fannie Schmid, B. A. Smith, E. S. (per F. A. Mott), J. E. Emerson, S. P. Mead, Emma N. Wiley, Augusta Wheeler, E. A. Warner.

SEVENTY-FIVE CENTS EACH

Mrs. Lile Carpenter, Ellie E. Clingler, Mrs. Jennie Conner.

FIFTY CENTS EACH

Mrs. J. P. Arnbrecht, Carrie Campbell, Aba Campbell, C. L. Budison, B. J. Olson, A. L. Napper, Haas and son, Hoxie Grocery, De La Baere, W. W. Barney, R. Coddington, S. A. Fess, W. O. King, C. H. Guzz, F. M. Green, Tena Klemenson, Mrs. R. A. Dennis, Mrs. W. A. Clute, Jessie Burnett, Mr. and Mrs. Franz, Anna Green, Andrew Johnson, Bell McCutchen, J. B. Thompson, J. B. Bond, George D. Bond (Jr.), J. H. Tiney.

TWENTY-FIVE CENTS EACH

Mrs. Roberta House, Mrs. Ella Means, G. A. Hart, C. W. Means, Pearl Oppy, W. Smith, Mrs. Wisner, A. R. Jacoby, Mrs. Margaret Soft, James Crawford, A. G. Bowers, F. C. Graves, Stock and Co., T. Hermanson, a friend, Fred A. Nye, W. S. Clapp, A. J. Gallentine, F. A. Packard, E. A. Meservey, Mrs. Clara Green, Mrs. E. Bailey, Mr. Snyder, M. Ripley, Mrs. A. P. Leslie.

TEN CENTS EACH

Mrs. Mary Lugenbeal, Margaret Atchley, Cash.
Ellen and George W. Kinneer 10 00
Elder E. Van Deusen 25 00
Sundries 30 10
Total reported \$49,420.91

A further list will follow.

Send all donations to W. T. Bland, 222 North Capitol St., Washington, D. C.

Finished!

At this date (November 30) nearly every copy of the four hundred thousand Gospel Series of *The Signs of the Times* has been ordered. As the publishers believe our people would prefer to spend their future time in following up the work already begun, they have decided not to print more, but have begun hunting up such unused packages as may be lying in tract society depositories.

Concerning follow-up work we would suggest the following:—

1. Secure subscriptions wherever possible. The regular visits of a journal like *The Signs of the Times*, *Southern Watchman*, or *Life and Health* for a year, may enlighten a whole family. The Prospectus for 1905, given on the last pages of the fourth *Special Signs*, will help you.

2. The four new tracts—"Heralds of

His Coming," "Waymarks to the Holy City," "The Gospel Message for To-day," and "Who Changed the Sabbath?"—will enable you to answer many of the inquiries arising as a result of former visits.

3. And then there are the following small books especially adapted to home work:—

"Christ's Object Lessons."

"Story of Joseph."

"Education."

"Mount of Blessing."

"Things Foretold."

"Steps to Christ."

"Uncle Ben's Cobblestones."

"Power for Witnessing."

"Thoughts on Daniel," paper.

"Thoughts on Revelation," paper.

"Great Nations of To-day."

"Sunshine at Home."

"Vegetarian Cook Book."

If we all do as faithful work in following up interests already created as we have in the circulation of our periodicals, a great victory will be gained. Let us do it.

H. H. HALL,

Sec. Gen. Conf. Publishing Com.

Field Notes

A SABBATH-SCHOOL was recently organized and Sabbath meetings begun at Orum, Neb.

A NEW church building at Menominee, Mich., will be ready for dedication early in January.

A SABBATH-SCHOOL of twelve members was organized at Cottonwood, west Texas, November 19.

THE cause of Sabbath reform has recently gained nine new converts at Morrow, Warren Co., Ohio.

ELDER H. E. RICKARD reports the addition of six members to the Quebec (Canada) church, November 12.

THE *West Michigan Herald* announces that "the brethren and sisters of Carson City have remodeled their church, and are planning to hold a series of meeting soon."

BROTHER W. C. BOYNTON, reporting from Fort Calhoun, Neb., says: "Four have united with the church since camp-meeting. We have a good church-school of nine members, and quite an interest on the part of those not of our faith."

"BOTH of the new church buildings in Indianapolis," says the *Indiana Reporter*, "are now completed, and the East Side church met for the first time in their new building last Sabbath. While it is small, it is convenient, and presents a neat appearance."

THE *Southwestern Union Record* prints this item from Arkansas: "Elder Griffin sends a good report of a meeting at Armada, near Porter station. He has a fine interest, some of the most influential people of the place being in attendance. He has closed his meeting at Sassafras Pond with, as he says, 'Some good, solid fruit, and a number in the valley of decision.'"

SISTER CRYDERMAN, a member of the Petoskey (Mich.) church, a lady seventy-four years of age, took six orders for the REVIEW AND HERALD in one week. It is hoped that all Seventh-day Adventists will follow the example of this aged pilgrim in placing the REVIEW in the homes of many of their neighbors.—*North Michigan News Sheet.*

BROTHER H. L. PARKER, who is at Hot Springs, Ark., reports: "Beginning October 21, I held a meeting twenty-four miles southwest of Hot Springs and four miles from Ussery. Two persons were baptized, and others are now waiting baptism. Three have been added to the Hot Springs church since the camp-meeting at Russellville in August."

ELDER J. M. REES says, in a report of a four weeks' course of meetings held at DuQuoin, Ill.: "As a result of our meetings, ten united with the church, and two were left keeping the Sabbath. Two, a young man and a young lady, were baptized. A lady from Kentucky, who was visiting her sister, hearing the truth, hurried home to declare the message she had heard to her family. Some of those who united with the church were isolated Sabbath-keepers from other churches."

In a report from Gladstone, north Michigan, Brother R. J. Bellows says of the result of recent work in that field: "As a result of the meetings here and at other places, we have as follows: At Ensign, a church organized with twenty-four members, and a Sabbath-school of the same number. At Rapid River there are eight adults keeping the Sabbath, and ten children, with an organized Sabbath-school of eighteen members. At Gladstone we have also recently organized a Sabbath-school with thirteen members."

SPEAKING of the result of recent meetings held at Myersville and Bismarck, Ill., where the interest of the public was increased by the opposition of a Campbellite minister, Elder P. G. Stanley says: "The whole community is stirred, and many are convinced that we have the truth. Two of the leading trustees of the church in which we are holding meetings, have signified their willingness to be with us and of us. One of them is the leading financial man of the Methodist church, a man of influence and worth among men. He is standing by me with his influence and with his means."

A REPORT from Elder R. M. Kilgore, who is at Grayson, Ga., states the following: "Eight souls have taken hold with us during the last ten days. One of these owns a farm of three hundred and three acres; another owns one of two hundred and sixty acres. It makes us happy that we are gathering out those who, we hope, will be able to help spread the message. These souls took their stand during the ten days' meeting which closed last Sunday night, in a country schoolhouse. On the following Monday night we began meetings in another schoolhouse three miles farther south, a larger house, and the first night the house was full. We hope, by God's blessing, for much larger audiences, a still greater interest, and more fruit."

Current Mention

—The Servian government is seeking a loan of \$8,000,000 for military purposes.

—Twelve miners were killed by an explosion in a coal-mine at Burnett, Wash., December 8.

—A New York salvage company has closed a contract with the Cuban government for the raising and removal of the remains of the United States battle-ship "Maine," which was blown up in Havana harbor. The United States government, it is said, will offer no objection, and the plan of the salvage company is to transport the wreck to Coney Island, where it will constitute one of the leading attractions of that popular resort.

—A recent dispatch from Turkey tells of the first labor demonstration that ever occurred in that country, which proved to be a more serious matter for the agitators than the latter anticipated. According to the *London Daily Mail* "the workmen in a factory of the tobacco monopoly became enraged by the introduction of machinery, and attacked their superiors, threatening to strike unless their wages were increased. The police decided that a strike would be equivalent to a revolutionary movement, and that its instigators should therefore be arrested. As a result 220 persons are now in prison for their connection with the trouble."

—At a recent dinner of the Authors' Club, in London, a topic of discussion was the great and increasing frequency of the crime of homicide in the United States. The *Washington Post* in a report states that "Sir Arthur Conan Doyle, who presided, charged that the law in this great nation of America had outgrown its strength with appalling results. He said that while Great Britain in the Boer War lost 22,000 lives, the United States lost in the same three years 32,000 lives through murder or homicide. Lord Alverston said he agreed with all the strictures made by Conan Doyle, and that his remarks were no stronger than he had heard from many Americans themselves."

—A Paris dispatch dated December 10 says: "Premier Combes and his cabinet have weathered another storm, the vote in the Chamber of Deputies yesterday evening having the effect of making the ministry stronger than ever. This assures carrying out M. Combes's program, of which the principal feature is the separation of church and state. The overthrow of the program has been the real issue, although the opposition combined upon a number of minor questions, whereon they were able to arouse popular sympathy." The chief of these was the government's spy system, over which Premier Combes's opponents succeeded in arousing an intense agitation. The government by this system collects secret information concerning the private lives of army officers and civil officials. The entire country took sides for or against the practise, and scores of duels were fought between army officers, judges, deputies, and officials. One of these duels was fought by an official

holding a permit for the encounter from the French government, which is regarded as constituting a formal, official recognition of this form of combat.

—Reports from Port Arthur state that the Russian fleet in the harbor, having been completely disabled by the fire of the Japanese heavy guns mounted on "203 Meter Hill," which the Japanese recently captured after several days of hard fighting, there will be no general assault on the fortress, the Japanese having attained their main object, which was to dispose of the Russian fleet, and prevent a union of that with the expected Baltic fleet. It is stated that the Japanese will rely on starvation for the reduction of the fortress. Skirmishing continues between the Russian and Japanese armies facing each other near Mukden, but no important battle has taken place. It is reported that the czar has recalled the Baltic fleet, and that no third fleet will be sent.

—A report from Rome states that a French marquise who before her marriage was Miss Mary Gwendolin Caldwell, well known in Catholic circles in this country, and who gave a third of her fortune to establish the Catholic university in Washington, D. C., has now renounced Catholicism and returned to the Protestant faith. She is quoted as having made the statement: "Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe, my eyes have been opened to what that church really is, and to its anything but sanctity. . . . For years I have been trying to rid myself of the subtle yet overwhelming influence of a church which pretends not only to the privilege of being 'the only true church,' but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off 'the yoke of Rome.'"

—According to the *London Express*, Russia is experiencing the horrors of her war with Japan not alone at the front where the fighting is being done, but also in almost an equal measure in some of the home districts. In a letter written to this journal from Moscow it is stated that "the terrible strain imposed by the war on the internal resources of the country has brought central Russia into hunger's grip. Desperate bread riots are reported in more than a hundred districts, and the peasantry are dying of starvation by scores. If the strain continues much longer, they will die by the thousands. There is piteous distress even in Moscow. Black bread has risen twenty per cent in price. Rioting is feared, and the troops are kept on the alert. The price of bread has trebled at Tver and quintupled at Uglich. The unceasing demands of the government and the shameless corruption of the tax collectors are driving the people to madness. Many have been killed and wounded by the soldiers in suppressing organized food riots. . . . Violent demonstrations against the war have been made throughout the country. If the people were united, there would be a revolution." Public anti-war demonstrations of several days' duration are also reported by the Odessa correspondent of the *London Standard*.

NOTICES AND APPOINTMENTS

Notice!

NOTICE is hereby given that the fourth annual meeting of the stockholders of the Southern Publishing Association will be held at the offices of the association, Nashville, Tenn., on Tuesday, Jan. 10, 1905, at 11 A. M., to elect a board of directors for the ensuing year, and for the transaction of such other business as is connected with the association.

CHAS. S. POTTS, *Secretary.*

Wanted

FOUR young ladies between the ages of twenty-four and thirty-five, weighing not less than 125 lbs., to take up the medical Missionary Nurses' Class at the Iowa Sanitarium. An unusual opportunity for the right persons. Applicants must be in good health, and members of the S. D. A. Church. Class begins Jan. 10, 1905, and extends over a graded course of two years. Write at once for application blank. Address the Iowa Sanitarium, Des Moines, Iowa.

Important Notice!

BEGINNING with the issue for Jan. 3, 1905, the *Southern Watchman* will present to its readers during the months of January, February, and March, a series of thirteen articles from the pen of Mrs. E. G. White, entitled "Malachi, the Lord's Messenger."

This series is of vital importance to us as a people, and every Sabbath-keeper should possess it. These articles have been specially prepared for the *Southern Watchman*. A large edition will be printed, based upon the present subscription list, and the orders that will be received during December. *But the issue will necessarily be limited*, as the work is of interest principally to Sabbath-keepers, and it is not likely that the demand will warrant printing a second edition. You are urged, therefore, to subscribe at once, as the only safe course to pursue, for no one believing in the near coming of our Saviour can afford to be without these articles, and possibly we may be unable to furnish you a complete set if you delay. In justice to subscribers, and that all who desire may be able to obtain the complete set, *the editions will not be broken by the sale of single numbers or of "sets."* Trial subscriptions will be suspended also. Our friends will please endeavor to obtain regular subscriptions from those they canvass, at the fixed rates, \$1 per year; 50 cents for six months.

Address *Southern Publishing Association*, Nashville, Tenn.

The 1905 Year Book

A NUMBER of months ago it was decided to issue a Year Book for 1905, and revised directories were called for from all the conferences, missions, and institutions connected with the denomination. The proper persons were notified in time to send in their reports to this office at the date specified. Most of the secretaries did this; a few, however, did not, and hence the compilation of the directories has not been completed because of their failure to send in the necessary revisions.

Every week that has elapsed since that time, changes have occurred in officers and workers, and in their addresses. We now desire to issue the Year Book, whether the few secretaries who have been repeatedly asked to send in their reports, have enough interest to do so or not. The object of this note is to ask the secretaries of conferences in which changes of any kind have occurred since sending in their reports, to forward such information at once to the undersigned, that the matter for the Year Book may be

absolutely correct at the date of going to press.

In addition to the matter which the Year Book usually contains, the issue for 1905 will contain some very valuable historical matter, giving the leading facts regarding the development of the message, and the organization and progress of this work in various lines. These are put in chronological order. The chief events connected with the history of this cause are noted, and the most important actions taken at the sessions of the General Conference are epitomized, thus giving a brief resume of the work done by that body. The progress of the denomination is also reported statistically, so that the whole makes a very complete historical and statistical statement of the progress of the denomination from its beginning to the present time. The Year Book for 1905 will therefore exceed in value any previous issue, and every person will want to have a copy for his own use, not alone for the directory matter it contains, but for the valuable historical information it gives.

The price remains as heretofore, 25 cents a copy. Order of your tract society, or of the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

H. E. ROGERS,
Statistical Secretary.

Business Notices!

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Two good coat makers and dressmakers. Must be Adventists. Address G. F. Rusch, 204 Fourth St., Portland, Ore.

WANTED.—Work in Michigan during winter—teaming, cutting wood, making ties, or other kind of work, by S. D. A. Address E. E. Davis, Akron, Mich.

FOR RENT.—Farm of 57 a.; 25 or 30 acres good bottom ground, cleared; and 10 a. upper ground, cleared; rest in wood. Man with family preferred. For particulars address Lida Polson, Dubois, Ind.

FOR 30 days I will offer a Rapid Steam Cooker at agents' cost. This will enable you to get something of worth for your friends as a Christmas gift. Ask for a leaflet telling all about it. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE.—Twenty acres, 1/4 mi. from Seymour, Mo., thriving R. R. town. Six acres in full-bearing apple orchard. Small house, barn, and farming tools. Exceptionally pleasant and healthful climate. Good water supply. Price, \$900, cash. Address Martha A. Brown, Seymour, Mo.

FOR SALE.—The Triumph Food Co., Ltd., of Menominee, Mich., is making a fine line of health foods, which are offered at very low prices. A large Family Box containing a \$5 assortment of these foods for \$3 cash with order. Special discounts to church societies, schools, and sanitariums. Write for samples and price-list.

You will find B. Gluten Flour, at \$5.75 per bbl., a bargain worth securing. Choicest selected Spanish shelled peanuts at \$6 per 100-lb. sack. Malt Honey or Malt Sirup at \$1.10 per gal.; 5-gal. can, \$5. "Uses of Water," 60-cent binding for 25 cts., postpaid. Every family needs a copy. Address N. Y. Food Co., Oxford, N. Y.

THE enormous capacity of our improved machinery and the big demand enable us to furnish absolutely pure, first-class, fresh-made peanut butter at 10 cts. per lb. in 50-lb. cans, or 11 cts. per lb. in 10-lb. cans; nut butter made from steamed nuts at 12 cts. and 13

cts. per lb., respectively. Cash with order. We pay freight on all orders of \$10 or over to all points east of the Rockies. Address J. B. Schindler, Bay City, Mich.

FOR SALE.—A beautiful home in Modesto, the center of the prosperous irrigation district of the San Joaquin Valley. Corner lot, 50 x 100 ft., improved with trees and flowers, in best residence part of city. Shade trees in front and about the house. Fine six-room house, in good condition, and furnished throughout with good hardwood furniture. Carpets in all the rooms in good condition. Cook-stove, also heating stove, and a full supply of dishes and cooking utensils. House and lot and furniture at a bargain. Modesto is one of the finest towns in California, as to climate, health, and natural advantages; has a population of about 3,000, and is rapidly growing. Plenty of work in almost every line. Also S. D. A. church privileges. Address M. H. St. John, Modesto, Cal.

Obituaries

PIKE.—Died at the home of her daughter, Mrs. Sarah Clayton, near Jamaica, Vt., Oct. 4, 1904, of tuberculous enteritis, my dear wife, Sarah C. Pike, aged 68 years, 5 months, and 28 days. She was a devoted and respected mother in Israel for many years. I think the Sabbath truth was brought to her and her parents by Elder Joseph Bates. She loved the spirit of prophecy, and respected its teachings.

CALVIN N. PIKE.

BRIGGS.—Died at Princes Town, Trinidad, British West Indies, July 10, 1904, Lindsay Colvin, the only child of Louis J. and Stella E. (Colvin) Briggs, aged 5 years, 6 months, and 7 days. Lindsay was an unusually bright and happy boy, and was loved by all who knew him. He sleeps in Jesus, and we, if faithful, shall clasp him to our hearts again in that near glad day.

LOUIS J. AND STELLA E. (COLVIN) BRIGGS.

HILL.—Fell asleep in Jesus, at Adams Center, N. Y., Nov. 16, 1904, of tuberculosis, Wallace Hill, aged 59 years. He was baptized and united with the Adams Center church of Seventh-day Adventists in 1897, and was held in esteem by all who knew him. He bore his sufferings with patience and confidence in God. His decease is mourned by a devoted Christian wife, two sons, one sister, two brothers, and many friends. The remarks at the funeral were based on Job 14, by Elder White (Methodist).

IDA FORD.

HIGLEY.—Emulous Higley, aged 79 years and 9 days, was laid to rest, Nov. 25, 1904, in the Wright (Mich.) cemetery. Brother Higley accepted present truth under the labors of Elder I. D. Van Horn while living on a farm in Muskegon County, Mich., and remained a firm believer of the same for about thirty-five years. He was married to Elizabeth Allen in 1850, and to them were born seven children, only two of whom are still living. Besides these, he leaves an aged companion and many friends to mourn their loss. He died with a firm hope of a part in the first resurrection. Words of comfort were spoken by the writer, from Rev. 1:18.

GILBERT J. ILES.

KIMBALL.—Lulu, wife of Mr. E. W. Kimball, and daughter of Mr. and Mrs. S. W. Whitelock, was born in Hutchinson, Minn., May 24, 1868, and died at Boulder, Colo., Oct. 29, 1904. Sister Kimball was a faithful member of the Seventh-day Adventist church for a number of years. Her life was quiet and unostentatious. She sought in her own home and among her neighbors and friends to represent the truths she professed. She fell asleep peacefully and quietly, and was laid to rest with full confidence that we would meet her again in the resurrection morning. She leaves a husband, two children, parents, and sisters, besides many other relatives and friends to mourn their loss. Her funeral was largely attended.

FRANCIS M. WILCOX.

GOOD BOOKS

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WASHINGTON, D. C., DECEMBER 15, 1904

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

We wish to remind our fellow laborers in the different fields of our request made last week that they should forward for publication brief reports of any special experiences during the week of prayer.

MISS PEARL WEST, under appointment to South Africa, reached Washington last week, and after a few days went on to New York, expecting to sail December 14. She will teach in the Claremont Union College, Cape Town. Nebraska continues her salary.

A LEAFLET catalogue with a unique cover has been issued by the Review and Herald Publishing Association of this city, giving brief descriptions of its more important publications. It can be enclosed in an envelope of the usual size, and is a convenient means of letting personal friends know about our leading publications. It is furnished free on application.

ELDER G. B. THOMPSON left Washington last week to attend the Ohio Young People's Convention, which was held at Mount Vernon Academy, Mount Vernon, Ohio. After spending the first Sabbath and Sunday of the week of prayer with the students of the academy, he expected to visit the church at Battle Creek, Mich., where he planned to remain until the close of this special season.

SOME church officers are already calling for more of the missionary collecting cards for the use of members who wish to give friends and business acquaintances an opportunity to make a gift to foreign missions during the holiday season. The Mission Board is glad to supply all such calls, also any further copies of the little India leaflets, which might appropriately be given to those who make gifts to missions.

FORMER stockholders in the Seventh-day Adventist Publishing Association of Battle Creek, Mich., who have donated their stock to the trustee for the General Conference, and desire to become members of the corporation known as the Review and Herald Publishing Association, formed in this city, should make application for membership to the Sec-

retary of the General Conference, Elder W. A. Spicer, 222 North Capitol St., Washington, D. C., without further delay, if they have not already done so. Such applications are not valid unless made by Jan. 1, 1905. Those who have already sent in their requests will soon receive their certificates of membership.

BROTHER J. LIPKE and wife have returned to Brazil, sailing from New York, December 5. He has secured in cash and pledges sufficient to supply a useful printing outfit for Brazil, and the printing department of Emmanuel Missionary College, at Berrien Springs, has donated a press to that field. This response, so generously made to Brazil's call, will greatly cheer the workers in South America.

ELDER H. M. MITCHELL, of Ohio, and more widely known, perhaps, through his years of service as treasurer of the General Conference, died at his home in Academia, December 6. Brother Mitchell was beloved by all who knew him, and served this cause loyally to the last. He dropped his active duties only when failing strength made it impossible to go further. The memory of his patient, cheerful life will be cherished by his associates.

THE superintendents of our Sabbath-schools would do well to see that all their teachers have the benefit of the helpful matter in the *Sabbath School Worker*. Its general articles, its suggestive exercises, and its lesson helps for all divisions of the school make it a valuable aid to every Sabbath-school worker. The price for two or more copies to one address is only twenty-five cents a year for each copy. It can be ordered through your State tract society.

ANOTHER new book on the Sabbath question. The title is "The Change of the Sabbath;" the author is Elder George I. Butler; and it is published by the Southern Publishing Association of Nashville, Tenn. In his preface the author thus declares the plan and purpose of the book: "As many can not take the time required to read such an exhaustive treatise [as Andrew's "History of the Sabbath"], this book has been prepared, which covers the ground of the change of the Sabbath as briefly as is consistent with a clear discussion of the subject, and gives a concise outline of the steps taken in bringing about the change. It is hoped that this work will prove a fair synopsis of the subject, and answer in a satisfactory manner the question, Who changed the Sabbath?"

The book contains 196 pages, divided into twenty-two chapters, and is illustrated. The importance of the question considered and the interest aroused by wide-spread agitation of the whole subject, will certainly create a demand for this book, and it will doubtless have a large sale. It can be ordered through the usual channels. Price, in cloth binding, fifty cents, in paper, twenty-five cents.

IN a leaflet of forty-eight pages, with the title "The World-wide Progress of the Advent Message and the Finishing of Its Work," Elder A. G. Daniells has given a comprehensive view of the history of this advent movement from its beginning, with interesting and encouraging facts relating to its growth up to the present time. Added to this is a statement of the situation and needs in the mission fields, and an urgent appeal to this denomination to respond to the call of the hour for a renewed consecration of talent and means in the supreme effort to carry this message to the world quickly, and thus prepare the way for the coming of our Lord. The Mission Board has sent a supply of this leaflet to all our churches and companies, to be distributed without cost among the members, and has sent a copy to each isolated Sabbath-keeper whose address they have. For this reason it is unnecessary to speak at any length of its contents, but we earnestly urge all who receive a copy to read it, and to ponder upon the facts and appeals found in it. Those who do not now recognize the leading of God's providence in his work in these eventful times, and who do not move forward as the pillar of cloud is moving, are likely to miss their way altogether, and so fail to stand in their lot "at the end of the days." We can but believe that the hearts of all our people will be deeply stirred as they read this leaflet, and that they will be encouraged to both go and give in behalf of this closing message. Be sure that you secure the copy intended for you.

Washington, D. C.

I AM certain that those who have been interested in the Washington Memorial church will be rejoiced to know that the week of prayer opened there with a very encouraging meeting, Sabbath, December 10. The gentle, tender, quiet Spirit of the Lord, which brings conviction and repentance, was present in a most marked and unusual degree. "There is a sound of abundance of rain."

There has been received on the One Hundred Thousand Dollar Fund \$49,420.91. See page 20. We trust that in the next published list we shall have reached the fifty-thousand-dollar mark.

J. S. WASHBURN.