NIAGARA IN HER ICE ROBES

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*BY MRS. E. G. WHITE*

A commentary on the principal Bible subjects from Adam to the death of David, including an exhaustive study of the sanctuary and its services, the exodus, the law, the giving of the manna, etc. A prophecy fulfilled is a most powerful antidote against skepticism. The book of Daniel reveals many prophecies fulfilled, and cites others still future. It is shown to be clear and beyond dispute. The reader is greatly assisted in the confirmation of the voice of prophecy, while he was here upon the earth.

The life of each of the patriarchs from Adam to King David is thrillingly portrayed; and from each a lesson is drawn, pointing the wondrous plan of redemption, and bringing vividly to mind Satan's studied plan for the overthrow of the great Conserver while he was here upon the earth.

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*BY A. T. JONES*

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The Empire of the Bible

"The Empires of the Bible" traces the history from the origin of nations to the captivity of Judah, and carefully reveals the causes of the fall of these early peoples. The Biblical records, together with secular history and modern research, establish the manner of the development of the great empires of Egypt and Assyria, and the founding of the races from which the great nations of later times developed.

It contains over 500 pages, and presents a vast collection of facts from the Bible, maps, and a ready book of reference. It contains nearly 900 pages, beautifully illustrated, and bound in the following styles: Popular edition, thin paper, $2.50; cloth, marbled edges, $3.50; cloth, gilt edges, $4.25; library, marbled edges, $5; full morocco, gilt edges, $7.

The Desires of Ages

*BY MRS. E. G. WHITE*

An interesting, instructive, and thrilling volume on the life of Christ, magnifying the truth that "God was in Christ, reconciling the world unto himself." The purpose of "The Desire of Ages" is to set forth Jesus Christ as the one in whom every longing may be satisfied, to present the life of God as revealed in His Son, and the divine beauty of the life of Christ, of which all may partake; not to satisfy the desires of the merely curious nor the questionings of critics.

The work will interest all classes; for they were all represented in the various individuals who received help and encouragement from the great Conductor while he was here upon the earth.

It contains nearly 900 pages, beautifully illustrated, and substantially bounded in the following styles: Popular edition, thin paper, $2.50; cloth, marbled edges, $3.50; cloth, gilt edges, $4.25; library, marbled edges, $5; full morocco, gilt edges, $7.

The Empire of Prophecy

"The Great Empires of Prophecy" is a history of the great nations of Babylon, Media-Persia, Grecia, and Rome. Gleanings of the most important and interesting histories are herein compiled, to set forth the real influences that caused the prosperity and the decay of each of these great empires. The Biblical accounts of the great number of noted historians quoted in this work, it might be appropriately termed a cyclopedia of history.
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

Looking Backward

With the passing of the old year it is natural, and perhaps profitable, to review the record of 1904. Although we can not change the past, we may be able to draw from it encouragement and warning for the future. It ought to be clear to the observing and thoughtful that history is being made very fast in these days. Events of great significance follow each other in rapid succession, and the sensation of yesterday is overshadowed by the greater sensation of to-day. This has been true in almost every line of human experience. In this time of great light the minds of men have been stimulated to wonderful achievement, and the fruits of the intense life have been seen in the whole intellectual field. That which casts a dark shadow over the whole picture is the fact that the Bible and the God of the Bible have, with such increasing emphasis, been refused their place as the inspiration and the power for good; and as an inevitable consequence evil has become more and more rampant. That control in human affairs which is often called self-control, but which is really the restraining influence of the Spirit of God, has been in a large degree rejected, and rapid progress has been made in that experience which will finally demonstrate to the universe the true nature of sin,— unrestrained sin,—sin in its real hideousness. The year has also been marked by significant experiences in our own work. That teaching which threatened the very life of this advent movement has been openly challenged and repudiated, and there has been a seeking after the old paths, which is bringing back the old-time spirit of this message. With this revival of faith and courage there has also been an increase of missionary zeal, and a more intelligent comprehension of the world-wide nature of this work. The year has witnessed such action on the part of some of the home conferences as indicates a purpose to plan for really finishing the work in this generation. Finally, the reports thus far received seem to warrant the conclusion that the recent week of prayer was a time of revival and preparation for greater things. The backward view reveals mistakes and failures, but there are also victories and progress. Let us profit by these experiences, as we face the conflicts which are yet to come.

Looking Forward

We are not prophets, but we have the words of the prophets. We are not star-gazers and prognosticators, but we are expected to discern the signs of the times. We should not attempt to be wise above what is written, but “the things that are revealed belong unto us and to our children.” In the light, therefore, which is cast upon our situation by the sure word of prophecy, and by attending to the voice of current events, we may be sure of some things in our forecast of the experiences of the coming year. We have no ground to expect an improvement in the general situation. On the contrary, we have every reason to expect that “evil men and impostors shall wax worse and worse.” There are no indications that there will be a genuine revival of true religion among the great denominations of the day. The time of false revivals is at hand, and they may appear at any time; but there can be no true repentance and turning to God without a radical change in the whole attitude of Christendom toward the fundamentals in Christianity,—the Bible and the Lord’s Christ. And the day of their visitation seems not to have been perceived. Those who do not wish to be partakers of her sins must now come out from a fallen church. The current in the social and political world has gained too much headway in the wrong direction to make it easy to reverse it, and the array of facts and figures concerning the increase of lawlessness, to which we have recently called attention, constitutes a terrible indictment against public morality. There is no power in the ethics and the philosophy of the new evangelism to cope with this situation, and peace congresses held by nations which are steadily increasing their fighting power are not likely to convert the world. The whole drift is toward the battle of the great day. The only hope for the world is in the third angel’s message. This message, we are confident, will make rapid progress during the coming year. If all the believers will heartily co-operate with God’s purpose concerning his people and work at this time, the next twelve months may witness such a revelation of the power and glory of God as has not been seen since apostolic times. For this the preparation has already been made. Only our own unfaithfulness will defer or dim the glory. The time demands whole-hearted service. Let the coming year be filled with it.

“Come, let us anew our journey pursue, Roll round with the year, And never stand still till the Master appear.”

What They Did in 1844

There is a paragraph in one of Sister White’s articles, designated for use during the recent week of prayer, which ought not to be dismissed with a single reading. It runs as follows: “Be always ready; ‘in such an hour as ye think not the Son of man cometh.’ Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, ‘Behold, the Bridegroom cometh; go ye out to meet him!’ you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning.’ There is a directness and a simplicity in this instruction which make the thought of the nearness of the coming of the Lord very vivid. That event is now to be reckoned with by us just as it was by
An Obvious Conclusion Acknowledged

One difficulty which we have found in dealing with the scientific infidelity which has been thrusting itself upon us, with the avowed purpose of supplanting well-established truths, has been the fact that it was so often clothed in language capable of a double interpretation. The new views were often suggested rather than openly stated. By an apparently slight and plausible modification in the interpretation of familiar passages of Scripture, by abolishing any distinction between the physical and the spiritual, and by playing upon the twofold sense of some words, it has been possible to introduce among us the beginnings of a system of teaching which, when logically developed, would overthrow the very foundations of Christianity in general, and the third angel's message in particular. All this teaching would have carried with it, in large degree, its own antidote, if the conclusions involved in the first positions had been openly avowed. Here was the difficulty. The premises were stoutly maintained, but the conclusions were either denied or so carefully hidden under a veneering of truth that many were being deceived.

Some of the advocates, however, of this new philosophy are beginning to acknowledge the inevitable conclusions of their premises. One of these is Dr. Lyman Abbott, of New York. His present position and its real meaning, as well as its relation to a kind of teaching occupying the pulpit of a Christian college founded on belief in a "great first Cause" and on belief in the incarnation and in something more than in substance of thought.

Dr. Abbott tried to save himself at Cambridge by saying, after making his formal pantheistic confession, "Yet God has a personality." He had described his divinity as the "one energy" which "has always been working," and the only possible attribute of personality he had given it was "intelligence." That simply means that the "energy" works "through the laws of nature, and the science which knows no personality in God would agree with him entirely. Actually there is as much personality in electricity as in Dr. Abbott's "energy."

Dr. Abbott, however, will be disappointed in the hope of being denounced as a heretic. The Presbyterian clergyman who threw overboard the Westminster Confession is not hailed for trial as a heretic, but held tight in the embrace of his presbytery. The Union Theological Seminary constructs an indefinite creed of its own, and there is no outcry in the religious world. The miracle of the incarnation is explained away in nominalistic pulpits, and reduced to a merely symbolic, a purely formal pantheistic confession, "Yet God has always been working." The time has come when the world will be assailed. The time has surely come when we ought to give most earnest heed to this instruction. In the three messages of Revelation 14, as God gave them to this people, we shall find "a solid, immovable platform." Here we can take our stand. "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance." It is our privilege and duty to give these messages to the world as God has given them to us, without any of the interpretations of a pantheistic science.

Ready to Respond

Now and then a special appeal from the mission fields makes very hard reading for some. For instance, Elder Ketring last week told of the open door in Peru—open, even though his meetings are held behind closed and barred doors—and added this appeal:—

O that God would move upon the hearts of some faithful, God-fearing workers to come here to help give the last message of mercy to this people! That stirring call, we know, must have been hard reading for one consecrated worker in the northwest, who has had a heavy burden for the west coast of South America, and has longed for the word to go. So it is with appeals from many a field. Hearts are stirred to respond. The Lord has been preparing recruits for the service, and while awaiting their time to go into the fields many have been learning lessons of patience which will prove valuable when their time comes.

It seems assured that the week-of-prayer season will introduce a year of deeper interest in missions than any year preceding. This will mean advance moves, and response to calls for fresh recruits. From various parts we hear of members engaged in business who are inquiring how best to get into needy fields as self-supporting missionaries. The camp is astir. The Lord is making his people willing in this day of his favor with "the newspapers will brand me as a heretic."

If any newspaper is surprised by this confession, it must be ignorant of the outgrowths of Dr. Abbott, and of the school of theology, to which he belonged, for a long time past, or be incapable of drawing an obvious logical conclusion. This school of theology, the "New Theology," has given up the dogmatic premises of the only orthodox, and according to past religious standards it is wholly heretical. Measured by those tests, it is as infidel as was Ingersoll himself, yet it is a different thing to own it and him being rather in form of statement than in substance of thought.

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What Has Been Accomplished

A writer who has evidently given some careful thought to the question has prepared the following summary statement of the results of the "New Theology" in contrast with old-fashioned Christianity:

A pantheistic god, instead of a personal God.
A human savior, instead of a divine Saviour.
Infallible scholarship, instead of an infallible Bible.
"Modern thought," instead of a "Thus saith the Lord."
A development of religious ideas from the human mind, instead of a revelation from God.
The natural in all things, the supernatural in nothing.
Reformation, instead of regeneration.
Culture, instead of conversion.
A change of environment, instead of a change of heart.
The energy of the flesh, instead of prayer and faith.
Interest in the secular, instead of zeal for religion.
Nobody afraid of hell, and nobody caring much about heaven.
Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.

Those who are acquainted with the situation as it exists in the religious world to-day, and have not been infatuated with these satanic sophistries, know that this summary is altogether too true. There is no compromise between these two systems of teaching. They can not stand together. The one which holds its ground must overthrow the other. For twenty years the struggle has been going on in the so-called orthodox churches, but now the "New Theology" claims to be orthodox, and is ruthlessly demolishing "the foundations of many generations."

Those who have been called out under this message are to refuse these perverted versions of the truth of the gospel, whether advocated without or within this denomination. "Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed... Let not erroneous theories receive countenance from the people who ought to be standing firmly on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority."

Those who believe in an inspired and infallible Bible, and have been kept on the straight line of truth by the warnings and instruction coming through the spirit of prophecy, have a testimony to bear to the world which will reveal a personal God and a divine Saviour, which will teach the necessity of a thorough conversion, which will not discount prayer and faith, and which will emphasize the fact that there is a hell to shun and a heaven to win. This is the testimony of the third angel's message.

Violence in Labor Conflicts

Statistics prepared by Mr. Slason Thompson, and published in The Outlook, of violence attending labor conflicts, show a total of 198 persons killed, 1,966 persons injured, and 6,114 arrests made in the United States in connection with such conflicts for two years and nine months ending Sept. 30, 1904. These figures are the outcome of an inquiry "instituted to secure the concrete facts, if possible, and some reliable data as to the mortality through the unceasing war which labor unions have been waging in the United States during recent years."

"The difficulty of obtaining anything like full statistics of the violence attending strikes," Mr. Thompson says, makes it certain that these figures greatly understate the truth. Nor do they, he adds, "begin to tell the whole harrowing tale of violence and outrage attending strikes during the period mentioned," as "may be judged from the fact that in the State of Pennsylvania alone, between May 1 and Nov. 3, 1902," in connection with a "peaceable" strike, "there were thirty occupied dwellings dynamited; forty trains obstructed or wrecked; four dams and bridges dynamited; scores of houses burned, stoned, shot into, or otherwise attacked; unnumbered riots and assaults with clubs, stones, and other weapons; cattle poisoned, doctors forbidden to attend the sick, ministers boycotted for ministering to the dying."

In this work Mr. Thompson has had in mind two questions put to him by Mr. John Mitchell, president of the United Mine Workers of America: "Can strikes be conducted without violence?" and, "Can they succeed when not accompanied by lawlessness?" — questions which Mr. Mitchell answers with a positive "Yes." Mr. Thompson, however, finds himself led to a different conclusion. "Unfortunately," he says, "stern and inexorable facts which I have gathered from every section of the Union prove that if strikes can be conducted without violence, without assaults, without lawlessness, without riots and murder, they are now, and, with rare and insignificant exceptions, they never have been." "A strike without violence of some sort is a barren ideality that exists only in the minds of self-deceived sentimentalists, professional agitators, and unsophisticated economists."

Such figures impress us with the fact that war is going on in our earth not alone in far-off Manchuria or Africa, but at our very doors and under conditions of nominal peace. The spirit of selfishness which fills the world is accompanied everywhere by lawlessness and strife, which oftentimes produce results but little short of those attending a military campaign. There is a vast amount of nominal peace, but very little real peace, in the world.

As it was just prior to the first destruction of the world, in the days of Noah, when "the earth was filled with violence," so it is to-day, and we know that the earth is ready for a second visitation of the wrath of God.

An Indefinite Sabbath

In an argument to prove that the first day of the week is the Christian Sabbath, Rev. R. C. Wylie, a prominent advocate of Sunday legislation, says that "the expression in the fourth commandment 'The seventh day is the Sabbath of the Lord thy God' can not refer to the seventh day of the week or Saturday, but to the seventh, after six days of labor. The fourth commandment fixes nothing as to the day of the week to be observed. It is just as applicable no matter what day of the week the rest day falls upon."

"Is it not strange that men who strenuously insist that there should be a definite fixed weekly Sabbath, appointed and enforced by law, for the people of this day, should contend that God left the world for thousands of years to observe the Sabbath by keeping any one day in seven after six days of work, as might suit their preference or convenience? The Bible says that "God is not the author of confusion;" but either this statement must be wrong or Dr. Wylie must be in error in charging God with the authorship of a system of Sabbath observance which would allow men to have as many different sabbaths as there are days in the week.

The fourth commandment states as the reason for keeping the Sabbath, the fact that in six days the Lord made heaven and earth, and rested the seventh day. This made the week, and the Sabbath day was and is necessarily the seventh day of the week. And so long as this division of time was observed by all, there could be but one day observed as the Sabbath. It would be necessary to violate God's law before any new weekly cycle of time could be set up. Every other weekly rest day than the seventh day of the primeval week, must rest on a foundation of disobedience to God."

Is it not strange also that any intelligent person should make this further
statement of Dr. Wylie's that "it is clear that the Jewish Sabbath was repealed, but not the fourth commandment"? If, before there was any other Sabbath day than that observed by the Jews, that Sabbath had been repealed, and if, as Dr. Wylie says, that Sabbath could be repealed without repealing the fourth commandment, then the fourth commandment could have existed without any Sabbath at all, and the Sabbath and the fourth commandment are independent of each other! Such statements are noteworthy only as illustrating the blindness into which men are led by clinging to an unscriptural doctrine.

Special Divine Protection

In view of the fact that, on an average, about twenty thousand persons are killed by snake bites every year in India alone, and thousands slain by wild beasts, the following report by a student of missionary history is worthy of special emphasis:

It is a notable fact that though missionaries, especially those in India and Africa, are constantly exposed to danger by reason of wild beasts and venomous reptiles, there is not, so far as the writer has been able to discover, a single case on record of a missionary who has met death in this way. The peculiar promises made to the seventy (in Luke 10:19) and to the disciples (in Mark 16:18) seem to have been wonderfully fulfilled.

Times without number missionaries have been in such peril from reptiles and beasts that they were conscious of the fact that only the special interposition of God could have saved them. In such times these promises have been very towers of refuge. God, from his throne in the heavens, actually sends angels to stand by and protect his servants.

No, Not Too Late

At the close of the week of prayer, letters came to our office containing donations in which the donors say, "I hope this is not too late to go into the Annual Offering to help make the eighty thousand dollars called for." Others earnestly ask, "Am I too late to have a part in making up the eighty thousand dollars?"

To all, we are glad that we can say it is not too late to take part in swelling the annual offering to the amount called for. The remittances will be coming in for several weeks, and during that time any gifts sent to the local conference treasurer or to this office will be placed in the fund.

We still feel burdened to call upon our brethren and sisters to consider seriously the grave obligations that rest upon those who remain at home. It can not be that the responsibilities created by the growth of this cause all fall upon those who go to mission fields. Those who go must cut loose from everything in this world. They must provide for the care of aged parents, young brothers and sisters, and helpless, dependent relatives. They must dispose of, or leave in the hands of others, their homes, which represent the careful savings of years of toil. They must leave a country whose people, language, and customs they understand, and go where everything is new and strange. They must leave the many comforts, advantages, and safeguards of modern, advanced civilization, and place themselves where they will be exposed to heat and cold, and disease, without proper protection, and be deprived of educational and other advantages they and their children need. They must cut themselves off from what appears to be a visible means of support, and cast themselves on the goodwill and loyalty of the believers in this message who do not go.

This is what the triumphant progress of this cause in the world means to those who go to the front. What does it mean to those who stay at home? Have they any special responsibilities? If so, what are they? Those who remain at home in possession of property and of commercial advantages, must give of their means to support those who have left all these. This is a vital, fundamental point in the great problem of foreign missions. It is immensely practical. It can not be overlooked, forgotten, nor set aside except at the peril of our comrades. Many connected with this cause, and who enjoy reading of its progress, do not realize what this means from a financial standpoint. Look at our situation to-day. We have ministers, Bible workers, writers, teachers, physicians, nurses, and canvassers in Canada, Mexico, Central and South America, The West Indies, Egypt, Africa, Palestine, Turkey, India, Ceylon, China, Japan, the islands of the Pacific, and in other lands. These laborers are our own brethren and sisters (and brothers and sisters in the flesh, too). They were once in our midst. Now they are scattered all over the world. They find perishing souls who are glad to get the light of the gospel. They are devoting every hour of their time, and all their strength, wholly to the proclamation of the truth. They are not farming, nor engaging in commercial enterprises of any kind — not because they do not like to work, nor because they are not able to make a living for themselves. When they were here engaged in worldly business, they were as industrious and successful as any of us; but their ears caught the earnest appeals for help that are coming from these distant lands, and their hearts responded in love and self-sacrifice. They obeyed the command of the great General, "Go ye into all the world, and preach the gospel to every creature." Forgetful of their own personal interests, they have gone abroad to render service to their fellow men. The question of their support they have left with the Lord and their brethren. The Lord will surely do his part; and we brethren, will do ours. Thank God for this loyalty!

A Lesson from Israel

"All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The Lord had harkened unto the cries of his oppressed people. He had brought them "forth out of Egypt with a mighty hand, and with an outstretched arm." Patiently and tenderly he had led them through the wilderness. His people had sometimes murmured at trial and difficulty, but invariably their mighty Leader had wrought for them a wonderful deliverance. And had Israel believed the Lord, and faithfully followed where he desired to lead them, they would soon have entered their possession.

"If the Lord delight in us," said Caleb and Joshua, "then he will bring us into this land, and give it to us. . . . Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

What a blessing would have been theirs, what reproach and bitterness and hardship might they have escaped, had the children of Israel harkened to the words of courage and trust spoken by the faithful servants of God! But they entered not in because of unbelief.

The heart of their Heavenly Father was grieved with the unbelief and distrust manifested by his children. He had desired them to open their mouth wide, that he might fill it. "But my people would not harken to my voice; and Israel would none of me. . . . They walked in their own counsels." How pathetically sorrowful are the words that follow: "O, that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever." Ps. 81:11-16.

To Seventh-day Adventists a definite work has been committed. Promises
have been made that will be realized if 
unitedly and courageously we will arise 
to fight is within the grasp of the \nministers of our churches and the presidents of 
our conferences. Let us take hold of the work in the spirit of 
service and sacrifice, for Christ's sake and for 
the truth's sake, it will not be long be-
fore the jubilee song of freedom can be sung throughout our borders.

Some, yes, many of our people have 
responded to this call. We can not esti-
mate the great blessings that have come to 
individuals and to our institutions as 
a result of the self-sacrificing efforts 
that have been put forth. But have we 
not stopped short of the mark that has 
been set before us? Our schools are 
not yet freed from debt. Shall we as 
a people remain satisfied in the position 
of the one who put his hand to the plow, 
and then turned back?

We have now reached a time for 
another mighty effort to complete the 
work of “rolling back the reproach.” 
Let us hear in mind the experience of 
Israel, that we may not, because of 
doubt, discouragement, or inactivity, 
fail to receive the promises of God. Let 
us keep the high mark before us, work-
ing earnestly and prayerfully, and it will 
not be long till “the jubilee song of 
freedom can be sung throughout our borders.”

W. C. W. T.

The Barbarities of a Christian 
Prince

In a recent issue of The Independent 
reference is again made to the atrocities 
reported from the Kongo Free State, 
which come based upon evidence that can 
not be disregarded. This journal says:—

Notwithstanding all the efforts made to 
blind the public as to the atrocities 
committed by the Belgian authorities in the 
Kongo State, they seem to be proved beyond all question, and they have been of a horrible character. It is not suffi-
cient to say that atrocities are likely to 
occur sporadically in a settlement of any new country. That is true, and yet there seems to be a system about this 
which indicates heartless management. The Kongo Free State is not a free state at all. There is absolutely no freedom in it. It is the most extreme 
example of government by a single man, 
and that man the king of the Belgians. He rules everything, makes all laws, exe-
cutes them at his own will, owns personal-
ly all the land, unless it be such 
as has been previously cultivated by 
 natives, and is in possession of all its 
products, and has the profits of all its 
exports. Nothing like it is known in 
human government within regions fa-
miliar to civilized men. It is required 
that there should be a profit from this 
vast estate, and that profit comes from 
the sale of rubber. Horrible cruelties 
have been committed in compelling men 
 to bring in rubber, even to the extent of 
mutilation, destruction of villages, and 
the existence of practical slavery.

The Barbarities of a Christian 
Prince

The Barbarities of a Christian 
Prince

...
"In the Time of Trouble He Shall Hide Me." Ps. 27: 5

Lay not, my soul, thy grief too much to heart;
When God doth empty thee, he doth impart
Himself, in place of earthly joys removed;
When he thy love and trust in him hath bestowed,
Lie still, my soul, nor dare to think him hard,
Lest thou, by murmuring, his work retard.

Think'st thou thy God can ever make mistake?
Or cause thee needless sorrow to partake?
Is this thy Father's love which once did give
His Son to die, that thou in him might'st live?
In this, and all his dealings of to-day, he only seeks to burn thy dross away.
Return, my soul, return unto thy rest,
And your heart thine own, as the truth to do, and to abide in it.

Words to Ministers
MRS. E. G. WHITE

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. This should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whomsoever believeth in him hath everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life." Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and he will say, "What must I do to be saved?"

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Let the teacher of the Word first talk with God. Then he can stand before the people with the Holy Spirit working with his mind.

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Talk simply and to the point. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light.

There are families who will never be reached by the truth of God's Word unless their servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are what he who do this work must co-operate with heavenly agencies, and are indeed "laborers together with God.”

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him, and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word, and shows it to those for whom he is laboring.

Light, light from the Word of God,—this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain the experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled.”

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth.

Teaching the Scriptures, praying in families,—this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.

The man who never makes any mistakes never makes anything. Many things broken by his Spirit, his Chosen ones, and the bruised, belong to the history of any beautiful statue. Persist in spite of everything.—Malitbie D. Babcock, D. D.
The Sanctuary *  
(Concluded)

The lamb offered had two lives. It was as innocent when it was before the priest as when it was gamboling upon the mountainside. But when the sinner confessed his sin upon its head, it was as innocent when it was before the priest as when it was gamboling upon the animal. So he had two lives,—the life of innocence, and the life of sin that had been transferred to him by the confession of the sinner.

So Christ had a divine life when he came to this earth. He was as sinless when he hung upon the cross as when he came to this world, and yet he bore our sins in his own body on the tree. From the cross he entered heaven with his own blood, there to appear in the presence of God for us. He died for us in our stead, that he might pay the penalty for all. By faith the sinner sees him within the veil. The sins are carried there. The life of faith transfers the sin. Christ is the Lamb of God that takes away the sins of the world. Christ is our life. He is our salvation. Ever since man fell, he has been bearing the sins of the people, but the time comes when, in the investigative judgment, he will bring out these sins. When I think of it in this light, I feel like falling, trembling, before God and lifting up a prayer that he would discover to me everything that is unlike my Saviour. I know not if I see plainly that unless I have an interest in this work and meditate upon it, I am likely to pass over wrong traits of character that will be seen by God, but not by me. I am anxious to have my sins forgiven, every one of them. Let me give you a text in the New Testament on confession: "Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, That whosoever shall say to his brother, Thou fool, shall be in danger of the judgment; and whosoever shall say to his brother, Thou shalt bear record against him to the judge; and whosoever shall say to his brother, Thou shalt bring him unto the officer; and whosoever shall say to his brother, Thou shalt accuse him unto the church; and if he refuse to hear thee, then come and tell the church; and if he refuse to hear the church, then come and tell many witnesses against him. And if he hear not, take no more notice of him; but let him be to thee as an heathen and a publican." (Matt. 5:21-24.) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. (Matt. 5:25.)

Then the sinner and the priest used to have the type, but the type was transferred in the type to the animal. When the sinner brought the sacrifice, he confessed his sins. He did not ask for his brother's sins, because he knew that they were committed against God. The sin of the sinner was transferred in the type to the animal. When the animal was slain, it was as innocent when it was before the priest as when it was gamboling upon the mountainside. It was as innocent when it was before the priest as when it was gamboling upon the animal. So there are two lives. When the sinner brought the sacrifice, he confessed his sins. He did not ask for his brother's sins, because he knew that they were committed against God. The sin of the sinner was transferred in the type to the animal. When the animal was slain, it was as innocent when it was before the priest as when it was gamboling upon the mountainside. It was as innocent when it was before the priest as when it was gamboling upon the animal. So there are two lives. When the sinner brought the sacrifice, he confessed his sins. He did not ask for his brother's sins, because he knew that they were committed against God. The sin of the sinner was transferred in the type to the animal. When the animal was slain, it was as innocent when it was before the priest as when it was gamboling upon the mountainside. It was as innocent when it was before the priest as when it was gamboling upon the mountain side. So the sinner goes to the place where God can magnify himself through us. When the Saviour was reviled, he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Let God manage matters; and if there is a matter on either side, the Lord will bring it in all right, and there will be a confession. He will come closer and closer until he confesses everything, and then God will forgive the sin, and bring him into favor with himself.

In the sixteenth of Leviticus we have the typical work illustrating the final disposition of sin. Two goats were brought as a type of the sacrifice. The sins were written upon the sins. Both the people and the priest were involved in the matter. One of them was the Lord's goat, and was to be slain for the people; the other was called the scapegoat. The scapegoat was to bear off the sins on the day of atonement, which was a type of the day of judgment. An individual might have served the Lord faithfully the three hundred and sixty-four days in the year, but when the seventh month came, he must afflict his soul, with fasting and prayer, and must examine his own heart. He must also refrain from doing any work on that day. His appetite must be brought under complete control. It must be a day of holy convocation. In the New Testament we have a warning given to us in the closing of this work when our High Priest is in the heavenly sanctuary. He urges us not to forget the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching. How is it in our churches, when our prayer-meeting comes? Do we forget the assembling of ourselves together? Has our love grown cold? I want to tell you, my brethren, our love must be revived. We are to repent and do our first works, and be more earnest as we near the approaching day. Well, says one, what about eating? Does not the Saviour warn the people against eating and drinking as they did before the flood? In the twenty-first chapter of Luke, when he speaks of the time of the day of atonement, he says, "And take no thought for your life, what ye shall eat, nor for the body, what ye shall put on. And take no thought for your life, what ye shall eat, nor for the body, what ye shall put on. And seek first the kingdom of God; and his righteousness; and he shall provide for all your wants." (Matt. 6:25-33.)

Now, I have made up my mind that if I fail of going through to the kingdom, it will be because I lose my interest, which I never mean to do. Well, says one, what do you do when difficulties come? —Hide under the shadow of the wings of the Lord; try to get a little closer to the Lord; commit all troubles to him. Lay the cross and perplexities at his feet, and leave them there; and when I do that, I find that God takes care of it all. Most wonderful answers to prayer we have had when difficulties came, and it seemed as if every way possible was hinged up. We would take the matter to the Lord, and what appeared to us to be miraculous openings would come all at once. I have had a God that is in heaven, and at his right hand is our Saviour, who ministers in holy things. He has a tender care for his people. I wish I could tell you how, at times, it seems that the love of God has been manifested to us. Of all the people on the face of the earth, we ought to be thankful. Thank God for that love, and know whether you trusted in God or not. If you did not get into straightened places where it required an infinite arm to lift you out, I need strength every moment of my life. I need a blessing continually to keep me on the way to heaven, but I know we have a High Priest in heaven.

Now let me suggest one more thought: Some of the most remarkable instances of answer to prayer that are to be found in the Bible, were when prayer was offered toward the sanctuary, as mentioned in the twentieth chapter of Second Chronicles. Why was Daniel cast into...
the lions' den?—For praying with his windows open toward the sanctuary in Jerusalem. He turned his face to the Saviour, who sits at the right hand of the Father, by recognizing the sanctuary on earth. Do you have temptations that you are not strong enough to withstand? Go with them to the Lord. Turn your face to the Saviour of the world, who sits at the right hand of the God of the universe.

Tithes Under Two Priesthoods

W. M. COVERT

War. Abraham met Melchisedec, priest of the most high God, "he gave him tithes of all." Gen. 14:20. The Aaronic priesthood, with its theocracy and its Levitical services diverting a large share of the tithes from the direct evangelistic work, had not then been inaugurated; therefore Melchisedec, the priest, received it all.

Under the Aaronic priesthood the Levites received the tithes, and then carried a tenth part of that which they received up to the storehouse. The following scripture tells how this matter was managed under the instruction of Nehemiah: "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes into the house of our God, to the chambers, into the treasure-house." Neh. 10:38.

There was much work done by the Levites under the theocratic government and in the temple service from Moses to Christ, which did not have a parallel in the Lord's work in the days of Melchisedec, nor does it have a counterpart in the Christian age. The distinction between the two priesthoods relative to the gathering and handling of the tithe is noted in the Hebrew letter, especially in chapter seven. There attention is called to the fact that "Abraham gave a tenth part of all" to Melchisedec, who was the Lord's priest at that time. It is also shown that the Levites, through the transaction of an ancestor, paid tithes to Melchisedec, and yet under the terms of the Aaronic priesthood the Levites received the tithe from their brethren. These statements are made to show a contrast between the two priesthoods regarding the payee of the tithe. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham." Heb. 7:9.

The prophet Malachi, who wrote prophetically with reference to the financial obligations which would rest upon Christians at this time, gave definite advice relative to tithing and storage. As it applies to conditions that prevail under the priesthood of Christ, it eliminates a Levitical feature of appropriations which was advised both by Moses and by Nehemiah. The advice and promises now are, "Bring ye all the tithes [the whole tithe, R. V.] into the storehouse, that there may be meat in mine house, and prove me now here-what, 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." All can see there is a difference between bringing a tenth part of the tithe into the treasure-house, as advised by Nehemiah, and bringing all the tithes, or the whole tithe, into the storehouse, as required now by the Lord's prophet.

The missionary spirit under the Aaronic priesthood was generally allowed to run very low. During that period the priests and Levites gave much attention to building up their "state and property," but "there were none to regard the tithe," and the tithes were laid up in storehouses. The tithe which Abraham brought to Melchisedec, besides that which was included in his offering to God, was not after the order of Melchisedec, and not . . . after the order of Aaron. As required now by the Lord's prophet, the tithe of our income is to be given as the means of securing the expulsion of the hated Man-slayer system in vogue, and to incorporate the whole nation into one empire of universal peace. This led them, as a conclusion drawn from their experience, to the title of Ta-ping-teen-kwock, which means, "Celestial Kingdom of Universal Peace."

The second reason for their attempt to change the form of civil government, was to secure the privilege of meeting for public worship, which had been denied them shortly after the opening of their persecution, which was briefly referred to in the preceding article of this series. To secure what they believed to be their rights, an extensive organization was finally effected in 1850, and Hung-sew-teuken was named king, with the title of Ta-ping-ting, or "Grand Pacific Sovereign."

Their general organization was maintained much the same as that of the early apostles of Christ. They had a common fund, a common table, and a common object. Their earlier movements were directed to the gathering of their scattered adherents from the mountain fastnesses of surrounding regions, and to collecting funds for their cherished object. Their moderation and courage at first brought them considerable success. At least one viceroy of great influence was induced to join them in their work. To avoid making the mistake the Ta-pings made in attempting to overthrow the civil government, they tenaciously held the Bible to be supreme, and manifested a desire to follow its teachings. Indeed, they attempted to follow the very letter of the Old Testament in dealing with those whom they believed to stand in the way of their establishing a theocracy in the earth.

But for all this, those who have written concerning this people, agree that their morals were unimpeachable. Sir George Bonham relates that in a con-
versation with one of their princes, he asked the Englishman if he knew the "Heavenly Rules." Sir George, not being sure of his ground, asked if they were ten in number. An affirmative answer was given. Sir George then began to repeat some of the commandments, when the prince said his hand on the Englishman's shoulder, exclaiming, "The same as ourselves! the same as ourselves!"

After the capture of Nankin by the Ta-e-pings, it was reported that the imperial troops had recapitulated the city. Dr. Medhurst met a man of that region and asked him, "Is it true that the imperialists have retaken Nankin?" With a derisive smile, he answered, "No! they will never take it!" "Why?" asked the missionary. "Because," was the reply, "those who have taken Nankin are Sabbath men." "But what has that to do with it?" "Why, they worship Yeesu." "Where did they learn this?" "Do you know Lusulaff?" (the same by which Gutzlaff, the great missionary, was known) asked the native. "Yes, I know him," "Well, you know we used to go to his house and hear him talk; and there are many people in Quangshi and Quang-tung, worshippers of Yeesu, ready to join them."

But," said the missionary, "how is it that when men are so cruel as to destroy the priests at Nankin? That is not like worshippers of Yeesu." "Why should they not destroy them?" asked the other. "You know there is not such a set of vile scoundrels in the world as they are. They corrupt our women and children, and no good can come while they are allowed to live."

As to the meaning of the expression "Sabbath men," Dr. Medhurst says that they kept their Sabbath on Saturday. Mr. E. C. Bridgman, also, in writing of these peculiar people in the North China Herald of July 22, 1854, says: "Our Saturday we found observed by them as a Sabbath day." He refers also to their forms of worship, saying that some of the people were exceedingly reverent in their devotions.

The commandments of God and the faith of Jesus seem to have been firmly fixed in their minds, even though they made the fatal mistake of attempting to be National Reformers. But more of this in the next.

Do I Find Delight in Work?  
D. H. Krebs, M. D.

Christ said what every child of God will say, "I delight to do thy will." So fully was his heart in his work, that on one occasion when his disciples prayed for him to take time to eat, he said, "I have meat to eat that ye know not of.

"My meat is to do the will of him that sent me, and to finish his work."

The spirit of the world has in a great measure been brought into the Christian church and into Christian institutions.

Many there are who are following, not because they take delight in service, but because of the loaves and fishes. Of the redeemed it is said, "They serve him day and night in his temple." The question with them is not, "What shall we have therefore?" Their delight is in service, and their reward is the blessing found in service. They ask for no greater reward than the privilege to serve. They seek the kingdom of God, making it first; and what the world seeks for and works for God adds.

When labor is a delight, men and women will find it an act of self-denial to take a day of rest, even when necessary; for it is their meat to do the will of him that sent them, and to finish his work. To this class will be afforded the privilege of serving him day and night in the temple. Only those who would take delight in serving him day and night will here be given the privilege of serving him day and night. Where there is re-creation in it; there is health in it. Unwilling workers can never be in possession of the best of health. There is weariness and death in drudgery. Only those who do with their might what their hands find to do, and do it heartily as unto the Lord, can experience the necessary success in labor; for he giveth power to the faint; and to them that have no might he increaseth strength. There exists no excuse for any Christian to be idle. There is work in abundance. Only hirelings experience difficulty to get work, because it is not work they are after.

My Experience  
M. Harrison

Having received much valuable assistance from time to time by reading the reports of the dear Rev. family, I feel impressed to send a testimony of my experience which may increase the faith of many in the never-failing word of our tender, loving Lord.

In the early part of March I was traveling, when an accident occurred as the train passed through a long tunnel. The vibration caused a large boulder to be dislodged from the mountain, and it fell near at the mouth of the tunnel. The engine and two carriages were thrown off the track. When the carriage came to a standstill, we could see what a merciful interposition of Providence it was that we had not all been hurled over a fearful precipice. I could only praise God. Of course there was quite a shock, and nearly at the mountain, it was being transferred from the wrecked train to another that I received the injury to my left side.

When I arrived at the house to which I was going, I was in much pain, and was also suffering from the shock to my nervous system. I returned to my home in Kingston, Jamaica, and although I was up and about for a few days, I suffered all the time, till five months of April. The pain in the side was excruciating. The part was so swollen that I could not put on my clothing. I tried hot fomentations, but consulted no doctor, as I could not afford one.

The fifth of April I seemed to be dying, and my family was sent for. The physician was called. Proper was offered incessantly for me by our beloved Elder Tanner and by the members of our church, and I was spared at that time. For weeks I was confined to my bed. There were days when it seemed that the agony was more than I could bear. I could not sit up, nor hold up my head. It seemed as if the spine were affected; and the severe swelling, almost in a tropical appearance, did not subside. I called in the doctor one day, and pleaded with him to help me. He told me that nothing could be done. When he left, I was depressed for a short time. Then I remembered the words of the blessed Bible: "Put not your trust in man." I knew that I was in the very presence of God, and, believing that the Great Physician could heal, I cried to him.

My friends were solicitous about my suffering so much, and called another doctor. He came two days later, and examined me, but did not say much. The next day he sent medicine; but it did not relieve my suffering. It seemed to grow worse. For two days and nights the pain was incessant, and hot fomentations, poultices, and mustard plasters were of little avail.

On Thursday evening, the second of June, I thought of asking for a physician, but did not do it. It seemed impossible to stand the pain. My heart was weak, and I could scarcely speak. Elder Tanner had prayed for me in the morning. Elder Beckner came to see me. He had just returned from his journeys around the island. After a little conversation with me, he asked if I did not believe in the healing power of the Lord. I answered, that I surely did. The physician gave these texts: Matt. 7:7; 18:19; 1 John 3:22; 5:14, 15. There were four in the room—one of our sisters, my youngest daughter, Elder Beckner, and his wife. They knelt around the bedside. I was weak and exhausted. The poultices and plasters were removed. I heard Elder Beckner's pleading prayer for me, a mother in Israel, that if it was God's will, I should be healed now. I took up the prayer in a distinct voice.

After prayer Elder Beckner said, "Sister Harrison, do you believe in the healing power of the Lord?" I answered, "Yes, I do." He then took my hand, and said, "In the name of the Father and the Son and the Holy Spirit, Sister Harrison, I desire you to show your faith by rising." It seems wonderful, but I rose to a sitting posture, and all my weakness, all the soreness, and the swelling were gone. It was indeed a miracle that the Lord had wrought for his unworthy servant, and I was healed.

I have not words to express my gratitude to him. O, the wonderful power of the Lord! Shall we not trust in that
Almighty power? Shall we not walk so closely to him that in the time of need we may call upon him, and he will hear?

The first doctor who had visited me called in the evening, and I was able to tell him of my deliverance. I wrote to the other physician, and he said he joined with me in praising the Lord, for my case was hard to diagnose, and still more difficult to treat.

The day after I was healed, I read the account of Sister Pilquía's healing, as given in the Review, and I felt that the Lord was mighty. The one hundred and forty-fifth psalm conveys the sentiments of my heart.

Spreading the Message

S. H. LANE

The ordained method of carrying the gospel to the world is by the living messenger, whom our Saviour commissions to bring the good news of salvation to all nations. All should become messengers, and in our work we should employ every lawful means to aid us in the dissemination of the truth.

All can not stand in the pulpit and proclaim the truth publicly, but nearly all can dispose of our reading-matter. We have reached the period of the year when the evenings are long, and people have leisure time in which to read; and as we are living in a reading age, people will read, and we should improve every opportunity to spread our good literature.

We should not depend on any one season of the year for the sale of our books, but should press their sale at all times; yet, should any one period be more favorable than another, we should be on the alert to take advantage of the circumstance, and press the sale of our books with a commendable zeal. Our books are not especially designed as holiday books, but they sell just as well for that purpose as for other attractive books. The books, "Steps to Christ," "Christ our Saviour," "Mount of Blessing," "Paradise Home," "Glorious Appearing," "Best Stories," and "Little Folk's Bible Nature" are excellent ones, and should be in the hands of the people. They sell readily. If these books have not been sold in your neighborhood, take one or more of them, and begin to sell them. The presentation editions of "Steps to Christ," "Paradise Home," and "Best Stories," are attractive books, and sell almost at sight.

Write to your State agent or tract society about the matter, and obtain some suggestions as to how to begin the work, if you do not already know. Select your own book, and become fully familiar with the subject of which it treats, so you may explain the nature of the book intelligently and eloquently. We are in hopes that before the close of the winter thousands upon thousands of our books may be placed in the hands of the people. Who will aid in this good work?

THE REV. ANDREW M. MILNE, the La Plata agent of the American Bible Society, whose work covers the Pacific Coast countries of South America, has long been intensely interested in the Quechua Indians, and has longed to reach them with the gospel. At last, by the generous help of a gifted Peruvian lady, Madame Turner, as translator, he has published for these people the Gospels of Mark and Luke and John and the Acts of the Apostles. Exchange.

THE MISSIONARY CAMPAIGN

From Our Circulation Department

From the many encouraging words received in every mail in behalf of the Review we quote the following:

"We have a small church; but every member has access to the Review."

"We are working to place the Review in every Sabbath-keeping home."

"To us the Review is the very heart of all means of communication open to the children of God in our onward march to the everlasting kingdom. Each week it brings personal letters to us from those we know and love. We read with much interest all the plans for work, and co-operate as fully as we can, and adapt subscriptions to our resources and field of operation."

"I don't recall that the Review has ever missed its weekly visit to our home for over forty years. Our prayers are that it may visit every Seventh-day Adventist home in the land, as no child of God can do without it."

To illustrate the readiness with which Life and Health sells, we quote the following from a Colorado worker:

"I received the sixty copies day before yesterday, and have sold them all except two,—sold most of them the first day. I could easily have sold the other two, and many more yesterday, but in the afternoon I could not work, as my health is poor. It is a splendid little journal, and is much appreciated."

"AMY RAWLINSON."

A New Paper

Through Brother G. Dail, secretary of the General European Conference, our Hungarian brethren ask our people in America to make their new paper known among the many Hungarians in this country. Brother Dail writes:

"I ask you to call attention to the small thirty-two-page Hungarian paper, which we issue quarterly, and which contains the Sabbath-school lessons, and a great deal of other good literature in the Hungarian language. As there are many Hungarians in America, we feel that this little quarterly would be of great interest to these people, and that it would be possible to get quite a good list for this paper there. In the missionary campaign that you are beginning, why not think once in a while of the Hungarians you have in America? The price of the paper is only two kronen (Austrian kronen) per year, or about forty-one cents. The money-order should be made out for two Austrian kronen, payable to 'Huenergardt, Janos F.', Hungary, Budapest, VII., ker., Rotten-biller-utca 4. b., II. em., 14. ajet."

"The name of the paper is Az Árok (The Reaper). I hope you will do what you can for it."

If any find it more convenient to do so, orders may be placed with the Treasurer of the General Conference, at forty-five cents per year. The ac-

Vallásos folyóirat.

Debrecen, Budapest, 1904. október 1-jén. 1. szám.

Is It a New Thing?

In a letter just received from one of our brethren who has been helping the young people in their missionary effort, he says: "Many people wonder what new thing it is that makes young people so enthusiastic."

These questioners probably forgot the young man Jonathan, who, with one helper, attacked the Philistine hordes and put them to rout; the young man David, who slew a lion and a bear when they threatened his father's flock, and Goliath when he threatened the armies of Israel. They forgot the spirit manifested by the young man Joseph in a corrupt king's court, and the enthusiasm for God's cause and house shown by the sixteen-year-old King Josiah.

No, the spirit of enthusiasm shown by our young people and others in this missionary campaign is not a new thing. It is as old as the gospel. Has it taken possession of you?"

H. H. HALL.
A Canvasser's Experiences in New Zealand

D. A. Owen

Soon after going to New Zealand, where the sanitarium was being started, I engaged in selling Herald of Health, and was enabled, with God's help, to obtain over two thousand yearly subscriptions, besides selling several thousand single copies, and over one hundred copies of “Christ's Object Lessons.” Some will remember me as one of the pioneer canvassers in Canada. I am now past sixty years of age, and am glad to say that I have never lost interest in the work, nor regretted that I sold my farm when I did, leaving all for Christ's sake.

On one occasion after completing a canvassing tour along the foot of the southern Alps, I took the homeward-bound train. A freight-train, loaded with sheep, stood on the side-track, bound for the freezing works, where as many as five thousand are killed and frozen in a day. As the train moved along the Snow Cap mountain range, at my right as far as the eye could reach, were stretched out the Canterbury plains. Sparkling streams of cool water from the hills were conducted through the paddocks, lifting my wheel over the wire and hedge fences. One morning at eight o'clock, I arrived at the village of Waikari. The houses were located a mile or two away, and the village of Waikari seemed about all they had to offer me; so I crossed paddocks, lifting my wheel over the wire and hedge fences. One morning at a farmhouse, sausage, bread, and tea seemed about all they had to offer me; and at noon the kind-hearted woman had nothing more to offer than a plate of rabbit and potatoes, and tea. Eating a few potatoes, I found it was time to start for the train. This meant ten miles' ride on the bicycle, facing the rain, and wading one stream, carrying my wheel. I had hoped to keep my feet dry, but soon found the water filling my boots. I met a poor tramp on the road. He was carrying his bed on his back, and a billy in his hand—the way tramps travel in this country. I tried to cheer him with a kind word, but could get no response. His highest motive seemed to be to seek a little comfort and shelter from the storm; while joy was filling my heart as I thought of the glorious future when the faithful ones will be gathered home. I made three calls on my way to the train, receiving four orders. Although wet and shivering during the ride of fifty miles, I had a warm heart. A hot bath at the sanitarium set me all right.

I know our little trials by the way are scarcely worth mentioning: the Lord is so gracious and kind, far better than we deserve. Those who engage in canvassing for our health literature may not see immediate results, yet they are doing the work of John the Baptist in getting this reading-matter before the people, preparing the way for the gospel message, and eternity will reveal the results.

The Situation In Korea

F. W. Field

My previous report from Korea was written the day after I arrived at Chinampo. The next day we started to make the tour of the places where the truth had been presented. Brethren Lim Ki Pan and Kang Chang Soen were with us, as they had been with Brother Kuniya from the first. We remained over Sabbath at the village of Sondol, and organized a church of thirty-two members. Of these, eighteen had already received baptism, seven were baptized at the time, and the remaining seven were received subject to baptism. The organization was completed by the selection of a full complement of officers. Brother Lim Ki Pan was chosen as one of the elders.

The believers at Sondol were formerly members of the M. E. Church; but when present truth was brought to their village, nearly the whole church accepted the light, and began the observance of the true Sabbath. A few rejected the light; and the American missionary in charge declined to allow the Sabbath-keepers to use the little means with which to build it. So our members peaceably relinquished all claim upon the church buildings, as we had been with Brother Kuniya from the first. We remained over Sabbath at the village of Sondol, and organized a church of thirty-two members. Of these, eighteen had already received baptism, seven were baptized at the time, and the remaining seven were received subject to baptism. The organization was completed by the selection of a full complement of officers. Brother Lim Ki Pan was chosen as one of the elders.

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built much like their houses, with earth floor, mud walls, and thatch roof. In the little church at Sondol, a white curtain divides the room into two unequal parts; the larger, for the men, contains the pulpit, and the smaller is occupied by the women.

From Sondol we went to Kangdemuro, a small village on the Tadong River, about fifteen miles from Chinampo. Here we met with the believers, and the next day went up the river to Pyeng Yang, the former capital. We saw many interesting sights in this ancient city; also observed the dwellings, churches, schools, and hospitals belonging to the missions that have worked centered there. We were informed that the native believers in Pyeng Yang number over four thousand. Our brethren met with a number of their friends, and presented the truth to them. Some opposed, but several became deeply interested.

Friends were present from each of the three churches, also a number who had not yet been included in any organization. At 4 p.m. we held an ordinance meeting, at which over twenty were present. Our communion table was a foot square and five inches high. We made the wine from grapes brought all the way from Pyeng Yang. At the evening meeting over thirty were present.

We laid before them our plans for the work, all of which received their hearty approval. Brother Lim Ki Pan was left in charge of the work, the Japan Mission being responsible for his support until some other provision can be made. Brother Kang Chang O was chosen to act as a general treasurer, that the tithe from the churches may be brought together. He will also act as general secretary or clerk, and keep us informed concerning the progress of the work.

Next morning we held another ordination meeting for the sake of the Sondol brethren who had been detained the day before. Then all assembled in front of the house where we were staying, and the picture accompanying this report was taken.

Among those who attended this general meeting were two men from the village of Pamegi, near Kangdemuro, but on the opposite side of the Tadong River. They brought word that the entire company of Christians in their village or vicinity; numbering over thirty persons, had learned about the true Sabbath and kindred truths; and then they put in an urgent request that we visit the village, instruct the people, and organize a church. It struck us that these people had received their first knowledge of the truth from the believers at Kangdemuro, and from a young man living near, who had heard the truth near Chinampo. Thus the truth spreads.

Our boat was to leave Friday, and it was now Wednesday; but we decided to go. We started about noon, and it was a beautiful day. After passing through a village after a tramp of about fifteen miles, we held an inquiry meeting that evening in the little church, and it was midnight when the last had departed, and we lay down to rest. Very early next morning the people came again. As the truths of the message were presented, some were not so anxious to identify themselves with us as at first, though no opposition was shown. Eleven were accepted and baptized. The young brother who had brought the truth to them united with them to form a little church. The usual officers were elected. The names of twenty-five other persons were presented. These persons were members of the same church, and had all learned somewhat of present truth, were all favorable, and wished to learn more. But as they lived in neighboring villages, we had not time to see them; so the work had to be left to be finished up later by the native workers.

We returned to Chinampo that afternoon; and the next day we bade farewell to the believers there, and took the boat for Kobe.

The preceding is a recital of the barest facts, many interesting experiences being left out for the sake of brevity. A summary of the apparent results may be of interest here. The whole number baptized from the time Brother Kuniya began the work was seventy-one; of these, sixty-three are included in the churches here mentioned; the remaining eight will probably unite at Chinampo when a church is formed there. Nine were received by the churches subject to baptism. And the names of fifty-five others were reported as having begun the observance of the Sabbath. Of these, at least five made their decision at Chinampo about the time of our general meeting. And since we left, the brethren have written that two more have decided to obey. From these last reports that nearly one hundred and forty souls have accepted the light in Korea, as far as they understand it.

A GROUP OF KOREAN BELIEVERS

Tax brother standing at the extreme right in the back row is Brother Kuniya. Elder F. W. Field stands directly in front of him. At the extreme left in the back row is Brother Lim Ki Pan. Next to him stands Brother Kang Chang O. The next three in the same row are the elders of the Kangdemuro, Rondon, and Sondol churches, in the order named. Directly in front of the Kangdemuro elder, but in the second row from the front, is the elder of the Pamegi church.

The most needy fields is a common phrase among our people. What do we really mean by it? I submit the following definition: The most needy field imaginable is one in which the opening provision of God has introduced some truth, leading people freely to accept it, but for which no provision of workers or of means has been made; and by way of illustration I may add,—Korea. The facts here given are more eloquent than

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any rhetorical appeal I might write, and we have full confidence that Korea's need will not long be left unsupplied. We have communicated full particulars to the Mission Board, and any desiring further information may address the secretary at Washington. We are hoping that laborers may be sent by the close of this coming winter, so as to reach their field by the opening of spring.

**Mission Notes**

The work is one—to show Jesus Christ to men. The field is one—the world for which Jesus Christ died. The glory is one—His who teaches our care of the work of the Lord in Barotse-land; and in his holy name I adjure them and renounce the rich harvest that is to reach their field by the opening of spring.

In a village near Hotsin, Shan-si, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two, ancient temples in order to build a Christian church out of the materials.

In the Hankow district (China) the American Episcopal Mission has lately opened a training class for Bible women. One gets a sidelight on anthropoid customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will have no time."

The warden of the prison at Siaoshi in Szechwan, China, is a Christian. He has got the people unanimously to consent to his tearing down two ancient temples in order to build a Christian church out of the materials.

**Panama**

Bocas del Toro.—We are glad to know that laborers have come to this field, and that others are on the way. Brother and Sister Peckover, from Kansas, are expected daily. I accompanied Brother Stuyvessant and family to St. Andrews Island. I remained only a short time on the island, but held some meetings at Nadikeen interest. The second night the building was full. There are a few faithful ones longing to see us, as Brother S. P. Smith had been away some time, and they had been left without help. They were glad to know that the school work is to be revived. Brother Stuyvessant was nicely located, and expected to open school the next week. We are planning to visit this place again, after Brother Stuyvessant has had a chance to labor there a while. We intend to spend two or three months there and at Old Providence Island, which is not a great way from St. Andrews. The brethren think the prospects there are good. There are also a few believers at Corn Island.

I returned to Bocas, as there were five young people preparing to leave for the States, to enter our schools,—three young men going to the Huntsville (Ala.) Training School, and two young ladies to the Medical Missionary Training School and the Home Missions' School. A very pleasant parting meeting was held. No, however, without the shedding of some tears did parents dedicate sons and daughters to the Master's cause. The committee of the church, and other friends, were present, and took part in the meeting, offering some very good advice on Christian education. We trust that these young people may become sharp tools in the Lord's hand in gathering in the sheaves. If the iron be blunt, and he does not of those things in me as must be met to more strength: but wisdom is profitable to direct." Ex. 10:10.

Mrs. Knight accompanied them to the States, and I have planned to follow them next week. On account of our somewhat failing health, we thought the best medicine for us would be a rest for about two months. Remember us at the throne of grace.

I. G. KNIGHT.

**Iceland**

Reykjavik.—Since I returned home to Reykjavik from the tour to the Scandinavian and German yearly meetings last summer, I have worked mostly in Reykjavik. The people here are willing to listen to the proclamation of the truth. If we had a suitable hall, we could have a good attendance at our meetings. We hired two dwelling-rooms for our meetings, but of course that is not what is needed, but no hall can be had.

Our paper is still being published. Its edition is now three thousand copies. Next year we shall have to print three thousand five hundred, or perhaps more. The Lutheran theologians and priests here seem to be awake to what the distribution of our paper means. They have begun to be afraid and to see the truth that the paper sets forth, and warn the people against buying the paper. But I am sure they will not prosper in that work. The people here are not fanatical. They need very hard to create an opposition against the truth. Many priests buy our paper.

A few days ago I made a trip to two villages, where I had the privilege of preaching in the churches. The attendance was good in both places. As a rule, I can speak in the churches on my journeys in Iceland wherever I wish, except in Reykjavik; here the priests and the bishop will not allow it.

One by one we see some begin to obey the Lord. We are very glad that his Spirit is working with us, in spite of all our unworthiness.

DAVID OSLUND.

**India**

Simla.—The Lord is blessing the work here in Simla. Day by day we can see his guiding hand in all that concerns us. We can also see that a power goes with his word which carries conviction to the honest in heart, and causes them to see their need of a closer walk with God.

Since our last report, three have numbered themselves with those who are keeping the commandments of God. One of those mentioned in our last report has been working for the Lord, and telling this precious truth to her friends; and as a result, another honest heart has begun keeping the Sabbath,
and is rejoicing in the truth. Each week she attends the Bible study, and her countenance reveals how precious this study is to her.

Another, after receiving the light on the Sabbath question, says, "I thank God for the light; let us kneel and thank him together."

Mrs. Branch has been having a good experience in his work, and we hope to see many brought to a knowledge of the truth through the printed page. Altogether, two hundred and seventy-six subscriptions have been taken here for the paper, and we know the Lord can cause these silent messengers to do a great work for him, even though we may never see any results.

Recently while canvassing, Mr. James met a native Sabbath-keeper who really thought that she was the only one in Simla. She seems very zealous in the truth, and was delighted to find others in the same faith.

Mrs. W. O. James.

Simultala.—Since our last report God has been helping and blessing us in the work at Simultala and the district. We are full of hope and courage to go forward in his name. During Elder Shaw's last visit, he had the pleasure of baptizing three Santals, the first-fruits among the Santals, as far as we know. We have started the school. There have been nearly one hundred sick admissions here since our last report, and we hope to locate a newly consecrated worker that succeeds. The school is running smoothly, and we are teaching English with the hope that our boys will soon be able to use them as teachers. Regrettably, we have an abundance of them. We are teaching English with the hope that our boys will soon be able to use them as teachers. Regrettably, we have an abundance of them. We are teaching English with the hope that our boys will soon be able to use them as teachers. Regrettably, we have an abundance of them.

Manifestly this is a needy field in every sense of the word. At present there are but a small handful of Seventh-day Adventists in the State. These do very well at the mission, and we expect to do some translating next year, as we are greatly in need of literature.

We have had nearly one hundred sick cases during the past three months, and a few cholera cases, of which four have already recovered, for which we are thankful. God has blessed us all our fellow workers.—W. A. Barlow, in Eastern Tidings.

West Virginia

From the "Thirty-ninth Annual Report of the Executive Board of the Baptist General Association of West Virginia, 1904," the following report concerning the attitude of the people of West Virginia toward religion—

"Only a little over one fourth the population of the State are members of any Christian church. Allowing nearly one fourth more for children under church age, we have thus had one half our entire population outside the pale of the Christian church. This is appalling to think of. And this number is on the increase; for while we are making progress in the work, we are not keeping pace with the increase of population. One well posted recently said, 'There is four times more need for mission work in West Virginia than there was even this time nine years ago.' Another one, equally well posted, added, 'Yes, ten times more need.' . . . We think there are at least forty towns in the State with over two hundred inhabitants in each town living in any kind of religious service by any one. Many of these places would welcome a missionary sent by any denomination. There are also large sections of thinly settled country districts without any religious privileges worthy of the name.

West Virginia has an area of 24,780 square miles, with a population of over 1,000,000 people. According to the preceding report only 250,000 of these are classed as good Baptists. Even counting 500,000, not counting the 258,000 children that make no profession of any religion whatever, while only a very few of all combined know anything about the third angel's message.
of an overabundance of rain, yet we gathered about thirty-five tons. Owing to the high altitude and frosts, our cotton had not flowered and I feared that God had not provided for our sustenance. I have told my wife that we have been able to raise enough food to supply our boys and have several tons to sell.

Finances

We have been able to make the proceeds of the farm support the church and the teachers, and I believe that we shall continue to do so, with economy. The profits on our maize this year are about half those of last year. If we had a good market near the farm, it would also support the women. We must need more stock, as we have a good place for them, and they would bring good returns.

Health

The health of all at the mission has been very good. While we have had many attacks of fever, and some of us have been prostrated, yet we have had no fatal results. I have had the most serious attacks, being unconscious for days; but by the mercy of God and his loving care for his creatures, we are all well again. A man who did not care for his health, I have been able to raise above it each time. My wife and children have had many attacks, but are able, after short intervals, to attend to their duties. For all those who have indeed grasped the hope of an eternal life, I have been able to give them of the tea root and tobacco, as a test for their faith. They have shown that they are indeed grateful to our kind Heavenly Father, who has spared to us the lives of all who are at the mission. Our courage is good, and we are determined to do all we can to help fallen humanity to see Jesus the Saviour of the world.

We hope that our brethren will remember the work in Nyasaland, and with us seek our Heavenly Father's blessing upon the work here. We need wisdom from him to know how to do the work in such a way that it may accomplish the most in the shortest time, and the "everlasting gospel of the kingdom" be preached in all the world, and Jesus come to take his faithful workers home. Our confidence is that "this generation" will not pass till all be accomplished.

T. H. Branch.

Word From Tonga

Nuku'alofa.—We have published two tracts which we are scattering broadcast here, and which have created quite an interest. One on the use of tobacco has opened up new thoughts to the natives, and the testimony everywhere among them is, "Mohienga aubito"; very precious indeed. Many said they were prepared to give up the use of tobacco, but they did not know what a hold it had upon them. We told them that they must seek the help of the Lord, or they would not succeed. Some gave it up for one day and then for two or three times, and then gave up the struggle; while a few have apparently overcome the habit.

The use of tobacco is begun in infancy by both sexes, and with kava drinking to honor the old minister. Soon the air was thick and foul with tobacco fumes. The kava ring was formed by the natives, sitting in a circle, cross-legged, on the floor mat. The program was a short one. A speech from the presiding orator, responded to by the speaker of our party, and then a bowl (the half shell of a large cocoanut) of kava each, and cigarette smoking, sometimes passing a cigarette around, each man taking a puff from the same one. This program was faithfully carried out until a late hour, while I lay in the corner, my head almost bursting from the fumes sent up into the rafters. Mrs. Butz also helped to varnish the chapel seats and pulpit. We have "the truth," are the "true church," etc., but they are bound by custom, habits, and the church. Their soil makes it almost impossible for them to take their stand—impossible, but for the grace of God. They lack a sense of right, and have not the courage of what little conviction they have. I think one of the worst effects of tobacco and kava is to deaden moral sense, and cause them to be satisfied with themselves. The encroaching climate also tends to make people indifferent. I pray that God will give us wisdom, and that his Holy Spirit will arouse the people from this state of lethargy. They are all members of the churches, and seem to think that is all that is necessary. In a phrase, they "take no thought for the morrow."

E. S. Butz.

Sunday Bills Now Before Congress

Proposed Religious Legislation for the District of Columbia

Two Sunday bills, H. R. 11819 and H. R. 4559, prohibiting certain trade and traffic on Sunday, are now before Congress. The first passed the House, April 6, 1904, was introduced in the Senate the following day, and is now in the hands of the Committee on Sunday, are now before Congress. The text of this bill is as follows:

H. R. 11819.

AN ACT requiring certain doors 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 on Sunday, or to keep open any place of business for the sale of 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 Sun-
day 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 be subject to a fine not
exceeding the amount of twenty-five
dollars nor more than fifty dollars for the
first offense, and for each subsequent offense
by a like sum not exceeding the amount
of twenty-five dollars nor more than one hundred dollars, or by impris-
onment in the jail of the District of Columbia for a period of not less
than one day nor more than three months, or by both fine
and imprisonment in the discretion of the court.
Sec. 2.—That all prosecutions for viola-
tions of this Act shall be had in the Circuit
Court of the District of Columbia and in the name of
the District of Columbia.

The second bill has passed neither
body, and is in the House Committee on the
District. It reads as follows:

H. R. 4839.

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
in violation of this Act, excepting the
sale of books or newspapers, and apothecaries
for the dispensing of medicines, and undertakers
for the purpose of providing for the dead
or the purpose of promoting the charity or necessity;
or 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
open upon railroad construction be lawful upon said day. And for any viola-
tion of this Act the person offending shall for a first offense, and for each
subsequent offense, be punished by a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a fine for every person employed in violation of this Act and upon the corpora-
tion offending.

Sec. 2.—That it shall be sufficient defense
in prosecutions 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 observes the same in such a manner as to interrupt or disturb other persons in observing the
first day of the week as a day of rest. This Act
shall make no law respecting the establish-
ment of religion, or prohibiting the free
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exercise thereof.

The first bill is urged because certain dealers, it is said, are “compelled to keep open their places of business on Sunday to compete with those dealers who do not keep them closed on Sunday.” (Ritual of the Priceless Star, April 18, 1904.) This at once shows the character and object of the bill. It is religious, and aims to stop all Sunday competition by compelling non-Sunday-observing dealers to respect the “holy day.”

We submit that no one in the District of Columbia is compelled now to labor or keep open any place of business on Sunday, if he desires to do so. The law is not directed at them. It is directed against those who desire to do so. But if this bill becomes a law, freedom is gone. Then all embraced in its provisions will be compelled to cease business on Sunday, and observe the first day of the week as a “holy day,” and to observe the day, whether they desire to do so or not, or he subjected to heavy fines and imprisonment.

If a man is religious from principle, he should be left to be regarded as right, even if he loses financially by so doing. The religion which is a matter of so little conscience that it needs a govern-
mental prop to support it can not benefit any one, would be only an oppressing, not only for the District, but for the whole nation, will inevitably
follow.

These bills apply to a certain class only. The first Sunday law, that pro-
mulgated by Constantine, March 7, 321 A. D., was only for a certain class. But after the union of church and state thus formed, religious tests and religious per-
secution followed. The Inquisition then came the world’s midnight — the
Dark Ages — a time of physical, in-
tellectual, and spiritual bondage, and finally the Inquisition.

Religious Liberty Has Made This Nation Great

This nation is great for one reason more than for any other, and that is, its founders stood for religious liberty. Note the following: —

George Washington: “Every man who conducts himself as a good citizen is accountable alone to God for his re-
ligious faith, and should be protected in worshipping God according to the dic-
tates of his own conscience.”
Thomas Jefferson: "Almighty God hath created the mind free. All attempts to enforce religion by law are wrong. The Constitution of the United States being God-given, belongs to both body of mind, and yet chose not to propagate it by coercion on either, as was in his almighty power to do.

James Madison: "Religion is not in the purse of government, but is a right of conscience. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution.

"Keep the State and the Church Forever Separate"
The historian, John Clark Ridpath, has well said: "Proscription has no part or lot in the modern government of the United States. It would be altogether contrary to the Constitution and the Spirit of the age we call religious rights. They are essential freedom of worship, protection all persons in the enjoyment of their conscience, and all other forms of prayer. God has greatly blessed in the meetings where I have been. The readings have brought a new confidence in the speedy triumph of the message. Many have for the first time been taken, confessions of sin made, and a general resolve to honor God in titles and offerings has been formed.

Personally, the week has been one of refreshing to me.

O. O. Farnsworth.

The week of prayer has been a blessed season to the St. Joseph [Mo.] church. On account of our scattered condition, not all were able to attend all the meetings, but nearly all have the Review, and we believe that the Holy Spirit has dealt with those to whom it will come. Next Sabbath the children will follow the program in the Review of December 12, when we expect the collection for the same purpose to swell our collection to twice what it was last year.

Our people are generally poor, as to worldly goods, and we still have a debt on our schoolroom, but we expect this donation not to hinder, but to help in paying this debt.

A. H. RODAC.

The meetings in South Lancaster during the week of prayer have been excellent and well attended. The readings were given each week-day evening at the church, and to the students each morning at the chapel hour. The deepest interest has been manifested in the readings. A number who had been much discouraged were reclaimed. There was no excitement, but the Spirit of the Lord moved upon every heart. The devotionals were given each evening at the same time as the classes were in session. At the close of the school our collection for the same purpose was $71.36. When the report was given, tears of joy were shed, and all united in prayer that God's blessing might attend the offering, and be with those to whom it will come. Next Sabbath the children will follow the program in the Review of December 12, when we expect the collection for the same purpose to swell our collection to twice what it was last year.

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A. H. ROBERTS.
The Work With "Christ's Object Lessons"

There is one of our denominational schools which has never gone into debt. The Washington Training College was opened November 30 without the burden of one cent of indebtedness. Surely this is encouraging, and we believe that all our people would be glad to see every educational institution in our denomination enjoying the same liberty.

The spirit of prophecy, which led in the establishing of our headquarters in this city, and which has thus far moved upon the heart of God's people to provide funds to build up the work here free of debt, has ordained the means by which all our educational institutions may be set free. Those who obey God in the removing of the burden of indebtedness in our educational institutions, will find that there is no more pressing need in the missionary work than the selling of "Christ's Object Lessons," not only to pay the debts of all our schools, but to provide funds to build up the work free of debt.

Many times we have been told by our missionaries that they should continue the work of selling "Christ's Object Lessons," not only to pay the debts of all our schools, but to provide means for aggressive educational work. We wonder how much of the blessing received by those who have taken part in this work. Now, at the beginning of the new year, will not all our conference presidents, our laborers and church elders, and especially the officers and teachers in our schools, unite to revive and push forward this blessed work?

We shall be glad to hear from every one who is interested in the sale of "Christ's Object Lessons" in order to facilitate this work, the General Conference Committee has requested Prof. M. E. Cady, of Healdsburg, Cal., to act as assistant secretary of the Religious Education Committee. He will be in close touch with Elder W. C. White, the close friends, and especially the officers and teachers in our schools, unite to revive and push forward this blessed work?

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An important council to consider some questions concerning the educational work in California, was held in Oakland, December 20, 21.

At Gilford, Mich., where there were four persons keeping the Sabbath, six others have lately taken a stand for the truth, making a company of ten. A Sabbath-school has been organized, and regular Sabbath services will be held.

The East Michigan Banner reports: "Brother E. R. Lauda has organized a Sabbath-school where he has been holding meetings at Sanilac Center. The work continues to go forward there."

As a result of meetings which have been continued through the fall at Redding, Cal., eleven persons have been won to the truth there, though it is stated that "for years the churches and missions have not been able to accomplish anything in Redding."

Elder F. D. Stare says, in a recent report from Colville, Wash.: "A neat house of worship is being erected here, and will soon be ready for dedication. October 22 we organized a church of seventeen members. Brother L. R. Foos was chosen elder."

A recent visit to his home town, Esc ndido, Cal., Brother A. J. Howard says: "Thus far since my home stay, nine persons are rejoicing in new found light and obeying God's requirements as to the Sabbath. Fourteen have been added to our Sabbath-school."

Brother C. E. Knight says, in a report from Arizona: "The number of Sabbath-keepers in the companies at Prescott and Buckeye was rather a surprise to me, and I expect these will soon be strengthened in membership and confirmed in the faith, and organized into churches. I have just come to the last named place with my family, to hold a series of meetings."

Right new converts to the cause of Sabbath reform were recently gained at Palouse, Idaho, and at Sanatorium, Washington. The Sabbath-keepers at the latter place number about twenty-five."}

**Correction**

In the report of receipts and disbursements of the New Jersey Tract Society, printed December 15, an error in copying represented profit on merchandise sales as $61.39. It should have been $61.39. In disbursements, for the same cause, there was omitted the item of loss on periodicals, $19.93. The corrected total is $793.21.

Anna E. Rambo, Treasurer.

**Christian Education**

Conducted by the Department of Education of the General Conference.

L. A. Hoopers, Chairman; Frederick Grigg, Secretary.

**Strength in Unity**

The high standard necessary in our school work can be reached only by a united effort on the part of all. We may have a perfect organization, well-educated and competent teachers, perfect appointments for our schoolrooms, and yet be weak and ineffective in our work as a whole. This weakness may be caused by lack of the hearty support which is demanded from all our people. God's work ever demands from each believer the same spirit which Moses had at the time when the Lord, in his righteous wrath, threatened to destroy Israel and make of Moses a great nation. But Moses so loved the people and the work of God that he exclaimed: "O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book which thou hast written, and let me have this spirit, we shall not withdraw from any feature of the work which the Lord would perform in the earth because of any failures in that work; even though the failures in that work are due directly to those in charge of the work; but, on the other hand, we shall prove true — the truer as the Lord's work is in the greater danger. It may be necessary to make changes in the failures, as is generally the case, but criticizing their mistakes will never make them stronger. These weaknesses most certainly should be pointed out, but in the tenderest and most careful manner, and personally to the teacher. They never should be mentioned to fellow-laborers in school or members of the church who can not help the situation.

A teacher has intrusted to him a most delicate and precious work. God has consecrated his work in the church; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. In this, it will be seen, that the teacher should be respected for his very work's sake. The manner in which a teacher's work is sometimes esteemed is illustrated by an incident which occurred in this City recently. A wealthy man gave a very elaborate dinner in honor of the designer of a new yacht which he had built. Many chosen guests were at his table, but he gave an extra place at a table with the servants in the kitchen, — the designer of his yacht — a lifeless plaything — sumptuously dined and honored; the designer of the character of his children ignored, and perhaps forgotten! By what I am saying I would not wish to attach an undue importance to the work of the teacher; but unless the sensedness, and far-reaching consequences of his work are properly appreciated, and he justly esteemed for them, it is impossible to extend the hearty sympathy and support due him in his work, which is often exceedingly arduous. They never should be mentioned to fellow-laborers in school or members of the church who can not help the situation.

The faculty have bestowed a great deal of thought upon the religious work of the school. An effort has been made to organize the Christian workers into a united effort; and the recommendation of the Young People's convention held last spring. Band have been formed among the German and the Scandinavian students, three hands for periodical work, one each for Dorcas work, branch Sabbath-school; Young People's work, ministerial work, Bible and tract work, and work for other schools. A lively interest has been manifested in the periodical campaign,
Newspaper clipping from the document: "ever after. ing it, that they, were sure of that leaf s
ome one announced that it was a cu-
brought a leaf to the drawing class, and
as to what kind of leaf it was. Finally
being gathered, one day the teacher
planted to cucumbers. When these were
low swampy land had been cleared, and
vines they found there.
This took them outside the school
out a rectangle just the size of the ark.
and solid conditions. Springs were
stream.
and an old frog was occasionally seen to
go " plunk " into the water. Another
time some crawfish were caught and
then taken back to their home in the
stream, little minnows were watched,
and the teacher and the
children went to study nature.
That they
began to establish a world of their own, for the
stories they had heard about the

A School in the Country
Tak school was in the country. It
the house was small, but grand old trees
grew on all four sides of it, and the ground
was covered with soft green grass.

This was a beautiful stream of water, where the teacher and the children
would go to study nature. There they
studied water in its liquid and
sol conditions. Springs were
found along its banks; and these
were studied in connection with Ps. 104: 10.

In the dark, cool, shady places of the
stream, little minnows were watched,
and an old frog was occasionally seen to
go " plunk " into the water. Another
time some crawfish were caught and
then taken back to their home in the
stream, little minnows were watched,
and the teacher and the

Children went to study nature.
NOTICES AND APPOINTMENTS

Notices

An unusual opportunity for the right person. Anderson, Minn., has a fine hotel, W. M. Morgan, manager. Apply to the owner. W. M. Morgan, Litchfield.

Wanted

Employed in connection with the business of the association.

C. J. Stinson, Secretary.

Obituaries

GAVITT.—Died at St. Charles Hospital, Aurora, Ill., Nov. 25, 1904, Mrs. Sarah Gavitt, aged 51 years and 3 days. Sister Gavitt united with the Pioneers (Ill.) Seventh-day Adventist church in 1894, and remained faithful to the end. She leaves four sons and one daughter. Words of eulogy were spoken by the writer, from Hosea 4:11-12.

HILL.—Died at Nelson, B.C., Sept. 26, 1904, of breast cancer, Eliza Hill, aged 78 years and 11 months. His mind was remarkably clear until the last, and he expressed his hope of rising at the call of Christ, in the first resurrection. His wife, Sister E. J. Hill, with whom he had traveled through life, and whom he loved for forty years, survives him. Many friends were present at the funeral service.

BRUEHL.—Died in Toronto, Ontario, Nov. 23, 1904, of a complication of diseases, my mother, Mrs. E. A. Bruehl, aged 71 years. Early in life she united with the Temperance Union of the friends of the cause of Christ, and a firm believer in his soon coming. It was my privilege to have mother with me the last five months of her life. The blessed hope was her support in her last sickness. M. J. Chapin.

MORAN.—Died at her home in Fort Odessa, Tex., Nov. 19, 1904, after a short illness, Jane Moran, wife of Joseph Moran, aged 55 years, 4 months, and 28 days. Sister Moran accepted Bible truth about seven years ago. She was quiet and unassum- ing, a kind, devoted wife and mother, a good Christian, and was ever ready to lend a helping hand. A husband, two sons, and two daughters mourn their loss.

KRAMM.—Died at the home of her son, H. T. Kramm, at Northfield, Minn., Oct. 9, 1904, my beloved mother, Elizabeth, aged 61 years and 11 months. She suffered for several years from pulmonary heart-disease, and September 20th, died peacefully in her sleep and the use of one side. She lingered for seventeen days, at times suffering greatly. She was a member of the Seventh-day Adventist church for over thirty years. A husband, two sons, and one daughter are left to mourn their loss, yet we know it is well with her. Funeral services were conducted by Elder T. H. Purdin, from her home in Brookfield, Ill. H. R. Kinn.

TRAIN.—Died at Montavilla, Ore., Nov. 21, 1904, of cancer of the stomach, Eliza Elcion, aged 35 years, and 25 days. Sister Train was a native of New York. Her parents were sister members of that state. She was affiliated with that denomination until about twenty-five years ago, when she accepted the truths of the third were message in the cause of God. She was ever ministering in the necessities of others, and will be sadly missed by all who knew her. Her children survive her, and two have been born to her. The writer gave a short funeral discourse from these precious truths, from Col. 3:1-4, H. C. J. Wellman.

QUEEN.—Died at Bend, Ore., Nov. 21, 1904, Mrs. Sarah Queen, of the third year of her age. She was born in Grundy County, Ill., Nov. 9, 1874, and was united with the Seventh-day Adventist church in Ontario, Ohio, May 24, 1898. She was converted at an early age, and was a faithful member of her church. She was a devoted wife and mother, and was ever ready to lend a helping hand. Another faithful laborer has fallen. Volunteers will close up the ranks, and the work will go on. The friends who part from her in sadness will mourn her a little while until He who shall come will come, and the work will go on. He has more need of her in heaven. The remains were removed to his home in Payette, Idaho, for burial. The funeral was conducted by Elder Mitchell, and others.

MORAN.—Died at her home in Fort Odessa, Tex., Nov. 19, 1904, Lizzie Moran, aged 70 years, 9 months, and 9 days. She was ten years of age when her father, Joseph Moran, died. He was ten years of age at the time of his son's death. They were in a family of seven, where he has since lived. A little later they received the third angel's message. For many years they were laborers for missionaries, and for aged and infirm persons and orphans. At the death of her husband, she devoted herself to the Sabbath school, which position she held for many years. She leaves but one daughter. She was a devoted wife and mother, and was ever ready to lend a helping hand. She was a faithful member of her church. The blessed hope was her support in her last hours. M. B. Yankin.

CHAPIN.—Died in Kansas, Nov. 25, 1904, Mrs. Sarah Chapin, of the third year of her age. She was born in Grundy County, Ill., Nov. 9, 1874, and was united with the Seventh-day Adventist church in Ontario, Ohio, May 24, 1898. She was converted at an early age, and was a faithful member of her church. She was a devoted wife and mother, and was ever ready to lend a helping hand. Another faithful laborer has fallen. Volunteers will close up the ranks, and the work will go on. The friends who part from her in sadness will mourn her a little while until He who shall come will come, and the work will go on. He has more need of her in heaven. The remains were removed to his home in Payette, Idaho, for burial. The funeral was conducted by Elder Mitchell, and others.

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ADVENT REVIEW AND SABBATH HERALD
The present effort to revive the interest in the principles of religious liberty and the plan for an aggressive campaign for the dissemination of these principles will be forwarded by the study of the Sabbath-school lessons for the early part of next year. The subjects of the first six lessons of the next quarter are as follows: "The Bible and Liberty," "The Sabbath and Liberty," "Sabbath and Slavery," "An Epoch of Freedom," "The Powers That Be," "The Final Conflict." The remaining lessons of the quarter are upon health and separation. It has been some time since we have had a series of Sabbath-school lessons devoted to these phases of the third angel's message, and they ought to awaken special interest.

Still Selling Well

The December number of Life and Health is selling finely. Those who have sold out their first supply can still get more.

Please remember that the price to agents on twenty-five or more copies is only two and one-half cents a copy. We would be glad if a thousand more of our people would take up the sale of this little health magazine, and would sell regularly each month from twenty-five to one hundred copies.

We have concluded to continue during 1903 the same liberal rates to agents which have been given during November and December. So there is a liberal commission to those who secure yearly subscriptions, and a hundred per cent profit to those who sell from house to house.

New yearly subscribers for 1905 will receive free the November and December numbers of this year. Subscription price, 50 cents a year.

Subscribe for Life and Health when you renew for your Review. Both orders can be enclosed in one envelope.

Don't forget your twenty-five or more of the December number if you have any time to devote to its sale.

Address Life and Health, 322 North Capitol St., Washington, D. C.

The Review for 1905

This mere change of figures in the calendar does not in itself make any change in our circumstances and surroundings, or in our ability to deal with the situation in which we find ourselves. We can not therefore promise that there will be any radical difference between the first issue of the Review for 1905 and the last issues of the old year. We can only say that it is our sincere desire to make the paper a worthy exponent of the truths of the third angel's message, uncompromisingly opposed to those deceptions and perversions of truth which are now flooding the world. We hope to justify the standing announcement at the head of our editorial columns: "Devoted to the Proclamation of the Faith which was once delivered unto the Saints." We have been cheered by the many words of encouragement which have come to us during the past year, and by the hearty efforts which have been put forth in behalf of the circulation of the paper. We have the happy privilege with the largest permanent list of subscribers which the Review has ever had, and with the reasonable prospect of a steady increase. The year closes with such a combination of significant occurrences in the various developments of human history that we can readily see that the coming year will be a stirring one. It will certainly bring many interesting experiences in the spread of this message. It will also witness rapid progress in the fulfilment of prophecy concerning the closing days of this earth's history. We shall hope to give in the Review a faithful record and interpretation of these things, and we make bold to say that we are confident that every believer in this message will be encouraged and strengthened by being a regular reader of this paper.

We sincerely thank our contributors and other fellow workers for their valued help in the past, and look confident for their co-operation in the future in our efforts to make the Review what it ought to be, and to place it in the hands of all our Sabbath-keeping families.

Watch Your Wrapper

At this time of the year a large number of subscriptions begin to lapse. We do not want a single member of the Review family to drop out.

There has been a good increase in our circle of readers during the last three months. We cordially welcome all these, but we are very desirous of retaining all our old subscribers.

Renewal blanks are sent to every subscriber two or more weeks before expiration of subscription, but do not wait for these. Watch the date on your wrapper, and send in your renewal early.

We feel sure that you can not afford to deprive yourself of the Review during 1905. It is safest to send remittances by post-office or express money-order, bank draft, or registered letter. Address Review and Herald, 322 North Capitol St., Washington, D. C.

Washington, D. C.

Up to the present time there has been received $50,376.95 on the One Hundred Thousand Dollar Fund. See list on page 20. This leaves $49,623.05 yet to be supplied. We have set our hopes on May 11, the date of the beginning of the General Conference, for the closing up of this work. This can be done. It would be an inspiration to our work throughout all the world, if at the time when our brethren who represent every part of the great harvest field, the world, are assembled here in the capital city of the last great nation of this world's history, it could be said that funds had been supplied to establish our headquarters in this city absolutely free to do this work which an inspiration should be done here. This can be easily done.

Are there not twenty-five of our people in whose hearts the Lord has placed the desire to give at least one thousand dollars, and whom he has by his providence enabled to do much? We can readily see that the first list of the new year be headed with donation of one thousand dollars or more? In order to supply the amount yet needed before the General Conference, at least two thousand five hundred dollars must be given each week. Now that the annual offering has been taken,—and as far as we are able to discern, it will be by far the largest in the history of our denomination,—shall we not take hold of this work with fresh courage and inspiration to finish it?

We are absolutely certain that there will be at the beginning of the new year a great revival in the interest of this work, which is now the most important thing before us until it is completed.

Our people are to remember that for the present the interest in the interest of this work is now the interest of our nation. There are many kinds of work to be carried on in different places, but our first interest just now is in the interest of our nation." This quotation is from a Testimony published in the Leader, "I Will Temple Thee." J. B. Warren.