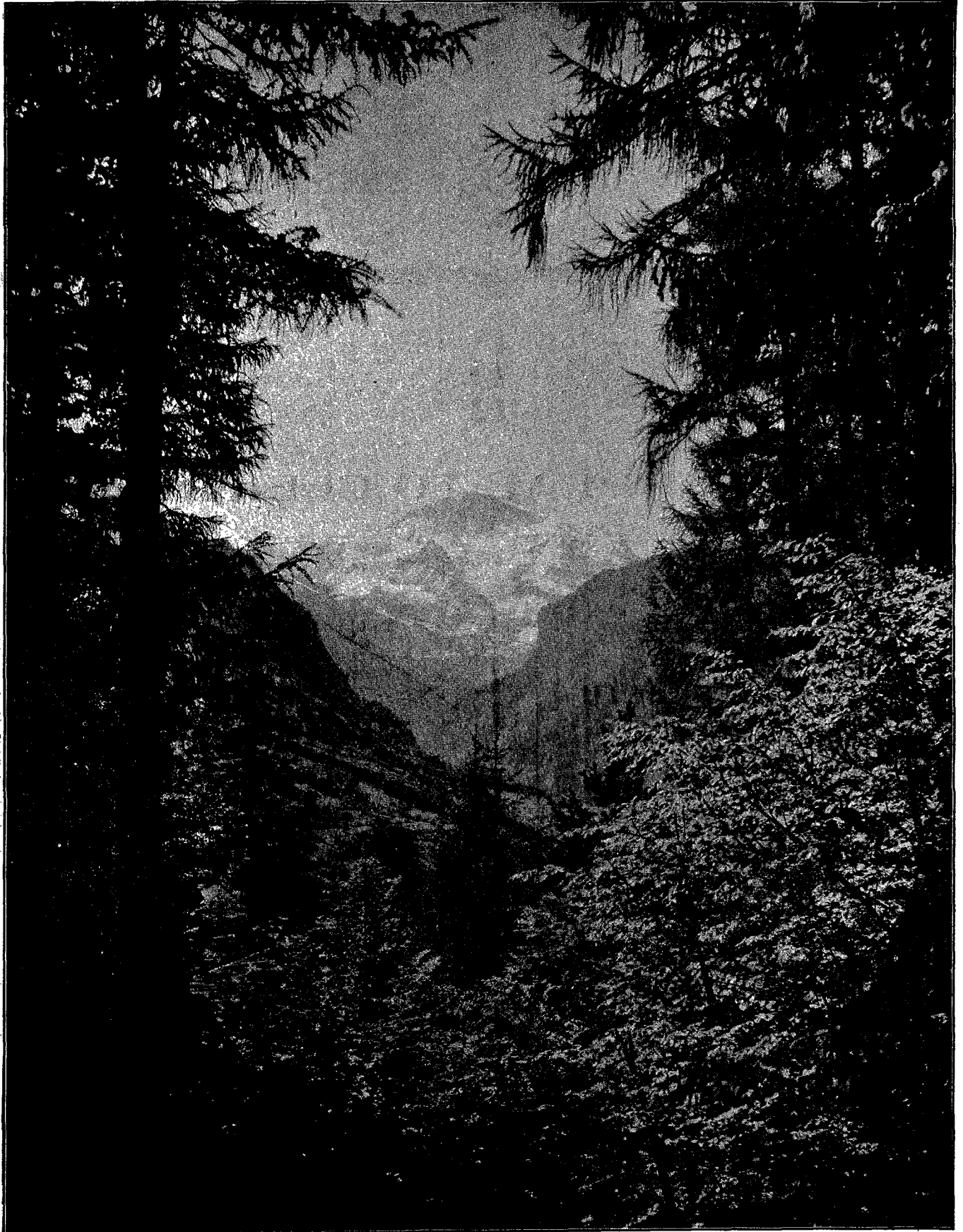


The Advent REVIEW And Sabbath HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, JANUARY 26, 1905

No 4



THE JUNGFRAU, IN THE BERNESE ALPS

PRINCIPLES TOO LITTLE UNDERSTOOD

BY W. A. COLCORD,
Secretary Religious Liberty Bureau

ONE of the most dangerous evils threatening our times is the growing demand for religious legislation. This demand is being urged more and more, and in some instances governments are beginning to yield to it.

Many are led to believe that the remedy for the present wide-spread irreligion lies through human legislation. Few seem to realize that the use of force in religion is inconsistent with the gospel of Christ, and that in the end religious legislation means religious persecution.

There needs to be a better and more general understanding of the great principles underlying human rights and liberties. Principles which, if universally understood and adhered to, would insure peace on earth and good-will among men, ought not to be ignored nor forgotten.

The principles of liberty are living, ennobling principles. They are recognized or disregarded wherever people live and governments exist. The people of all nations either enjoy the blessings of freedom, or feel the oppressive hand of intolerance and persecution.

To keep these principles fresh in the minds of the people is the only sure way of securing the blessings accruing from them, and perpetuating these blessings to the race. It is because these principles are allowed to be forgotten, and false

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SUNDAY LAWS

Their Origin, Nature, and Object

BY W. A. COLCORD,
Secretary Religious Liberty Bureau

A WIDE-SPREAD movement is on foot at the present time for the enforcement of Sunday observance. In almost every land laws are being demanded prohibiting all secular labor on this day.

What is the meaning of this movement? By whom, for whom, and for what purpose are these laws demanded? What is the need of such laws? In what will their universal enforcement result?

A brief history of Sunday and Sunday legislation will help to answer some of these questions.

Sunday observance originated in religion; hence all Sunday laws are, in their original intent and purpose, religious. From the earliest times Sunday was by the heathen dedicated to sun-worship, the oldest and most wide-spread form of idolatry.

As Christianity spread over the Roman empire, it became corrupted, and the day enjoined in the fourth commandment as the original and perpetual memorial of the Creator and His creative power came to be looked upon as Jewish, and, ostensibly in honor of the resurrection, the great "solar holiday of all pagan times" gradually took its place. Sunday observance thus came to be a sort of basis for union between Christianity and heathenism.

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THE LOGIC OF SABBATH LEGISLATION

What Sabbath Laws Mean

BY W. A. COLCORD,
Secretary Religious Liberty Bureau

So far as the state is concerned, a man has a right to observe any day, or no day, as a rest day, or Sabbath, just as in the matter of baptism he has a right to be immersed, sprinkled, or not baptized at all, so far as the state is concerned. Sabbath-keeping, like baptism, is a religious, and therefore, a personal, matter. Whether a man keeps the Sabbath, or whether he is baptized, may affect his standing before God; but it can not rightfully affect his standing in the eyes of civil government. He should not be considered a criminal if he refrains from being baptized, neither should he be regarded as a criminal if he does not observe the Sabbath.

Keeping the Sabbath is a religious duty, not a civil duty. It is a duty which men owe to God, not one which they owe to the state. Therefore,

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THE CIVIL SABBATH

Nature of Sabbath Legislation

BY W. A. COLCORD,
Secretary Religious Liberty Bureau

RELIGIOUS legislation, which, in the very nature of the case, invariably leads to religious persecution, is, and ever has been, so obnoxious to fair-minded and liberty-loving people that, when these classes have been in the majority, the promoters of religious legislation, in order to carry their measures, have been compelled to disguise their movements more or less by giving them another name, and urging them for other than religious reasons.

The charge made by the Jewish leaders that Christ was an "enemy of Cæsar" was not the reason why they sought His life, for they were no friends of Cæsar themselves. Their charges against Him before the Jewish Sanhedrin were all of a religious character; but knowing that Pilate, the Roman governor, would not listen to these, they accomplished their purpose by declaring that He was a civil offender, accusing Him of "stirring up the people," of "forbidding to give tribute to Cæsar," and saying that He was "a king."

This "civil" charge was the one finally resorted to by the emperor Justinian to defend his persecution of dissenting religionists. It was the

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"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

Leaves and Fruit

THE result of abiding in Christ is seen in bearing fruit. "He that abideth in me, and I in him," said Jesus, "the same beareth much fruit." There is constant danger of being satisfied with a luxuriant growth of leaves while good fruit is conspicuous by its absence. "It is much easier to grow leaves than fruit, as all Christians well know; and many a life hides the absence of fruit by the abundance of leaves. It is so easy to be deeply interested and actively engaged in the promotion of religious questions, without being much governed or controlled by religious principle. Outward activity is not always the best proof of inward reality; and it becomes important to reflect whether sometimes, amid the foliage of an outward Christian life, some may not be hiding the fruitlessness of a barren experience, and thus drawing away the tree's best sap before its time, and rendering a supply of good fruit impossible." It is well to remember that it is not possible "by mere outward show of leaves to supersede the necessity of those fruits of the Spirit which prove the reality, the genuineness of the growth, and the proper development of that life to which all Christians are called to aspire, and which each should manifest." "By their fruits ye shall know them."

Prayer and Power

THERE are lessons for us in the experiences of Jesus while he was here upon the earth. Note this one: "Jesus also having been baptized, and praying,

the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him." After this the record states that "Jesus returned in the power of the Spirit into Galilee." There was a direct connection between his praying and his receiving the power of the Spirit. So it is to-day. It is the men of prayer who are the men of power. The Lord has promised his Holy Spirit to those who ask for it, but prevailing prayer is much more than the repetition of a mere form of words appropriate in a supplication to the Most High. There must be a real communion of heart and soul with God, a oneness of purpose with him, and a yielding of the whole being for service in order that God may be glorified in bestowing the gift of his divine power upon us who have wasted our substance in riotous living. The Father is willing to give in just that measure that his children are willing to receive to his glory. There is therefore no excuse for weakness in view of the abundant provision for supplying power. "He giveth power to the faint; and to him that hath no might he increaseth strength." Prayer is the channel of this power.

Creator and Redeemer

IN the very first verse of the Bible God is revealed to us as the Creator. "In the beginning God created the heavens and the earth." But it is not sufficient for the purpose of the revelation to state simply the general truth that God is the Creator. In simple language which is evidently intended to be understood by the common people it is clearly stated that the heavens and the earth, together with all living beings, were brought into existence by the direct power of God's word, and by a series of special steps, each one of which occupied an ordinary day. The record in detail is found in the first chapter of Genesis. The summary is found in the fourth commandment: "In six days Jehovah made heaven and earth, the sea, and all that in them is."

There are other declarations of the Scriptures which may be read with profit as bearing directly upon the fact and the manner of creation. Paul exhorted the heathen to turn "unto a living God, who made the heaven and the earth and the sea, and all that in them is." In holy vision John heard the four and

twenty elders say, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created." The psalmist declares: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Through the apostle John it is stated: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him; and without him was not anything made that hath been made." The apostle Paul writes to the Colossians: "All things have been created through him [the Son], and unto him; and he is before all things, and in him all things consist." And the same apostle writes to the Hebrews: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." And in the same epistle the Son is mentioned as "upholding all things by the word of his power."

From these statements of the Bible it is clear that the work of creation was wrought by God the Father through the eternal Word, the Son, in whom "all things consist," who upholds all things "by the word of his power." It is further evident that this work did not occupy an indeterminate period of many millions of years of gradual development, that matter and living beings were not evolved from some original germ, but that there were certain unique acts of creation at a definite time, as the result of which "what is seen hath not been made out of things which appear."

A plain distinction is also drawn between the original work of creating all things and the constant work of maintaining all things. "As regards this earth, Scripture declares the work of creation to have been completed. 'The works were finished from the foundation of the world.' But the power of God is still exercised in upholding the objects of his creation." "Upholding all things by the word of his power."

These facts and principles concerning creation are fundamental truths of the gospel of salvation from sin. It is not merely by chance that the first chapter of the Bible contains the only authoritative and reliable account of the creation

of the world. And this is not done simply for the purpose of writing history, but to lay the foundation of the gospel strong and deep. In doing this the particulars as to both the time and the manner of creation are essential. This will clearly appear as we proceed.

After he had finished the work of creation in six days, the Lord rested on the seventh day. Then he placed his blessing upon the seventh day, and made it into the Sabbath, and gave it to man. His thoughts concerning it are expressed through his servant Moses as follows: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." Again through the prophet Ezekiel the Lord said: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them."

The bearing of the fact that God is the Creator of all things upon the plan of redemption is plain from the following scripture: "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. . . . I am Jehovah thy God, the Holy One of Israel, thy Saviour. . . . Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made." It thus appears that redemption is creation, and the Redeemer can not possibly be any other than the Creator. This is clearly recognized in other passages of Scripture: "We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." "If any man is in Christ, there is a new creation." "For neither is circumcision anything, nor uncircumcision, but a new creation." The love, the life, the power of God, went out through his Son in the creation of the heavens and the earth, "and God saw everything that he had made, and, behold, it was very good." The same love, the same life, the same power of God, went out through his Son in redemption, for a new creation. It is by the same word of God that the redemptive creation is accomplished: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth forever." And the seventh-day Sabbath is the sign for both the old and the new creation.

The time and manner of the original creation, and the distinction between the special acts of creation in the beginning and the work of upholding the things that are made, are of importance as teaching gospel truths. The same God who through his eternal Son created something out of nothing, and that, too, through the immediate action of his word, and not through the indirect method of development from primordial elements, can create a new heart in the repentant sinner through the immediate action of the same word. Furthermore, the delusive hope that righteousness can be developed out of the elements already existing in the sinner, if only a sufficient time is allowed, will end only in disappointment and loss. The original creation was not accomplished through evolution, and evolution is not the method of the new creation. In the original creation "what is seen hath not been made out of things which appear," and in the same way the new creation is not the mere development of the good already in man. "The theory that God did not create matter when he brought the world into existence, is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at his voice, and were created for his own purpose." Such is the truth concerning creation, and such is the application of the truth in the teaching of the gospel.

From this brief study of the principles involved, it is easy to understand why in this last generation geology has come "with its message that the world was not made in six days," and why anthropology has come "with its message that man was not created six thousand years ago," and why evolutionary science has come "with its message that man was not made perfect,—he has been developed gradually, like all other animals, from a germ,"—and why a leading interpreter of the newest things in science and the newest things in religion declares that "all days are equally creative," and further says: "Every day a creative day. That is the word of science." We call special attention to this claim. "Every day a creative day," is the watchword of the evolutionist. This breaks down all distinction between the original work in the creation of all things and the continuous work of upholding all things. This discards the Biblical revelation of six literal days of creation, and substitutes for it the indefinite periods of development. This destroys the foundation of the seventh-day Sabbath, and substitutes the

idea that all days are holy unto the Lord. This whole evolutionary conception of the universe, when logically carried out in its application to religion, ends in the claim that all men are holy, that "God is in all humanity," and that it only needs proper environment to develop the godlike in every man. All this is bound up in the apparently beautiful and religious sentiment, "Every day a creative day."

The basis of the threefold message of Revelation 14 is found in the announcement, which is to be made "with a great voice," "Worship him that made the heaven and the earth and sea and fountains of waters." Thus the message for the last generation, when men are turning away from the personal Creator to "an Infinite and Eternal Energy," is based upon the fundamental truths of the revealed account of creation, and this is necessary in order that the gospel may not be deprived of its power to save men from their sins. Only he who can create something out of nothing, and can uphold all things by the word of his power, is a sufficient Redeemer, a complete Saviour. This personal God gave himself for us in the person of his Son, and gives himself to us in the third person of the Godhead, the Holy Spirit. This is the message of Christ and his righteousness. In this message is found the only antidote for the evolutionary Christianity which is now being taught under the guise of a better philosophy than is revealed in the Scriptures. It is time for this message to be given with a loud cry.

Railroads and Plutocrats

AN editorial in the January number of *The World's Work*, with the title "Big Facts about Railroads," calls attention to the increase of mileage and of earnings of the railroads in the United States during 1904, and then refers to a significant fact, in the following language:

While the railroads are thus growing, and their business is increasing, the control of the lines is becoming more and more concentrated. . . . Gradually the great lines came into the hands of a very small number of capitalists in New York; and, very recently, so many other roads have been acquired by the same capitalists that New York may now be said to control the railroads of the whole country. And the number of capitalists holding the great system is becoming smaller and smaller. Mr. E. H. Harriman, Mr. J. P. Morgan, Mr. James J. Hill, the Moore brothers, Mr. George J. Gould, and the Standard Oil interests may be said now to control the great thoroughfares of American inland transportation.

If our readers will recall an article in a recent issue of the REVIEW, on the subject of banking in New York City, they

will observe that some of the same men and some of the same interests are found in control both of the leading financial institutions and of the railroads of the country. There is a meaning in this situation which should not escape our attention. In it may be found one of the signs of the times.

In this connection it will be suggestive to make another quotation from the same number of *The World's Work*, which is found under the heading "A Little New Year Sermon." It reads as follows:—

The one real danger, if there be any grave danger, that besets our American life is our rapidly growing wealth, which may work harm in two ways: it gets a firmer grasp on government as it becomes concentrated, and develops better machinery for controlling public officials; and it does this the more easily because it has a tendency at the same time to soften the fiber of the people's character. The London *Spectator* recently expressed the opinion that the plutocrat is everywhere in Europe gaining distinctions and privileges such as hitherto have been conferred only by birth or great deeds. "The tendency" in England "is to place parliamentary power in the hands of the rich." In Germany rich men of the Krupp type "attain the position of great nobles." In Italy "the owners of the great banking fortunes are potentates;" while in Russia "the noble is great or little in proportion to his wealth." "The plutocrat, in fact, has become the ideal man." In the United States the rich man is not the ideal man—that would be saying far too much. But he is the powerful man. . . .

But, if the rich are not likely to construct a social nobility among us, they are already too nearly our political masters. This is the danger that plutocracy has for a democracy. Those who like to find dark places in our sky may watch this cloud. It is great "interests" and syndicates that degrade the tone of public life. It is they that keep commonplace men in office—not many directly venal men, perhaps, but complaisant men, men without strong convictions or robust character, who yield to gentle pressure. This tendency explains the commonplace level of governors, members of the House, and senators, not to speak of mayors and members of the legislatures. One of these days this political use of wealth may arouse the people against plutocracy, and the gentle zephyr of Mr. Bryan become a whirlwind of the masses. Fortunately we do not seem to have reached a place of acute danger. But it is in this direction that danger lies.

It is not every writer who sees with such clearness and acknowledges with such frankness the "danger" which threatens the people of the whole world on account of the concentration of wealth in the hands of a few. The divine mind foresaw all this many centuries ago, and has given us warning concerning it. It is well to remember, however, that it is not necessary to be one of the few whose names are now

associated with such colossal fortunes and with such financial power in order to share in our personal experience in the "miseries" which will come upon the rich. The man who holds and hoards far beyond his own needs when the needs of God's work are appealing in vain for the means to carry this message to the world to save them from the impending ruin is just as surely inviting trouble to come upon himself as is the multimillionaire. It is time for some of our own people to lay these principles to heart.

"The Colossus of the North"

ABOUT a century and a half ago Lord Bolingbroke, statesman and historical writer, spoke of the history of the obscure Muscovite people "as having no relation to the knowledge which a practical English statesman ought to acquire."

The scene has changed since then. A Hebrew prophet, twenty-five hundred years ago, had foretold the coming forth of a great power, out of the north parts, in the gathering of the nations to the last conflict. He designated the power in his address to the prince of Rosh (Russia), Meshech (Muscovy), and Tubal (Tobolsk). And in the last century, as though consciously hastening onto the stage to act its part in the closing drama, this power has been gathering its forces. Hutchinson's "History of the World" says:—

One of the chief notes of political history in the nineteenth century is the great advance of the Russian empire in European and Asiatic influence.

Notice the parallel between the graphic description by the ancient prophet and the report of the modern war correspondent, as here quoted:—

Gomer, and all his hordes [the people of Gomer being the ancient Scythian tribes, who filled central and northern Asia]. . . . Thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee. . . . Thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army.

Mr. A. G. Hales, correspondent of the London *Daily News*, describes the mixed peoples of many tribes gathered now under the Muscovite standard:—

Possibly no nation has drawn such a mixed lot of men to the colors for centuries as Russia is doing now. I saw grim Tartars from the Crimea; Turcomans from Merv were bound for the same destination; they had their orders to be at Verchneudinsk within a given time, and they went as swiftly as men could go; Circassians from the Caucasus bivouacked on the shores of Lake Baikal with Buriat seal-hunters; thick-set, sturdy fellows from Archangel;

Samoyedes, who had flocked from the far frozen valley of the Yenesei, Buriats, men of almost ox-like strength, but of small intelligence; Mongols, from the Trans-Baikal—a mixed and motley crowd. They spoke many tongues, dressed in many garbs, and carried weapons peculiar to their particular provinces.

All were types of tribes and nations to whom the czar is lord and ruler. They had come singly, as rain-drops come pattering down the hillsides, and they had come in little scraps of half-dozens and dozens, like tiny rivulets meandering through ravines and other wide-spread plains. They had come in droves, like rivers that could not be impeded in their course, because the czar had called, and his voice reaches to the utmost bounds of his vast empire.

Many details in Ezekiel's later chapters evidently have reference only to things that might have been had Israel fulfilled the Lord's conditions, and allowed him to establish them in truth in their land. But it is evident that the general outline of Ezekiel 38 and 39 deals with the gathering for Armageddon. While we see tribes and tongues and peoples lining up for the final conflict in fulfilment of prophecy, how can we fail to be stirred day by day by the knowledge that we also are to fulfil prophecy, and carry to these same tribes and tongues the message God has given us to deliver before the storm actually breaks? We have an Eastern question of our own to settle.

W. A. S.

The Work of Mrs. E. G. White

DURING the visit of Mrs. E. G. White to Battle Creek, Mich., last autumn, the press dispatches announced under flaming headlines that she had made a public acknowledgment that she was not a prophetess, and much emphasis was laid upon the great deception which it was claimed she had practised upon this people. Since that time some papers whose columns have often contained attacks upon Sister White and her work have rejoiced over "the fall of Seventh-day Adventism," and have called attention to this "providential" experience as being designed "to convince our Seventh-day Adventist brethren of their too long cherished error."

In Sister White's article in this issue of the REVIEW will be found her own report of what she did say, and her own statement concerning her work. The whole abstract of her remarks at Battle Creek should be read in order to get the setting of her specific statements about her work, but we call special attention to the following paragraph:—

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to

bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the message given to me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time."

"If with great flourish of trumpets and with loud-sounding phrases Sister White had made extraordinary claims for herself, like John Alexander Dowie, there would have been nothing said about 'the fall of Seventh-day Adventism,' but when she made no claim for herself, and did not assert her right to the title of prophetess, but simply called herself 'God's messenger,' and emphasized her work rather than her position, she is branded as a deceiver. But what is the work of a prophet? Let us read the Lord's commission to the prophet Ezekiel: "Son of man, I send thee to the children of Israel, . . . and thou shalt say unto them, Thus saith the Lord Jehovah. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. . . . And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Is not a prophet God's messenger?

Consider the reply of Amos the prophet to Amaziah the priest of Bethel: "Then answered Amos, and said to Amaziah, I am no prophet, neither am I a prophet's son; but I am a herdsman, and a dresser of sycamore trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." Was Amos a deceiver because he did not boastfully claim to be a prophet and in the line of the prophets?

Of John the Baptist it is written, "Behold, I send my messenger before thy face." And when he was asked concerning his work, he said: "I am the voice of one crying in the wilderness." But of this same John the Baptist Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist." And of the people it is said, "All verily held John to be a prophet." On his own part John simply claimed to be a voice in fulfilment of the promise to send a messenger to the people; but that is the work of a prophet, and Jesus and the people recognized him as such. Was John the Baptist a deceiver?

It ought to be apparent to all unprejudiced people that in her statements Sister White sought to make clear what her work is rather than to exalt herself, but those who have known her work most intimately for more than half a

century know that it is the work of a prophet. And the scriptures quoted show that in not making any claim in her own behalf to the office of a prophet she was in harmony with the statements of acknowledged prophets of the Bible.

Modern Criticism of the Decalogue

A RECENT article in the *Hibbert Journal*, on the "Shortcomings of the Decalogue," by Charles B. Wheeler, presents a good illustration of the shortcomings of the modern theology which presumes to criticize the Word of God. Mr. Wheeler has arrived at the conclusion that the ten commandments are altogether "inadequate as a guide to the complex life of to-day," and believes that there are men who could rewrite them in better form. Such a view, of course, sets aside the Author of the decalogue as a being unsuited to the spiritual requirements of the present age.

Looking at the decalogue "from a modern standpoint," Mr. Wheeler says:—

A thoughtful man who would rewrite the decalogue to-day would almost certainly lay far more stress on the positive duties, with the idea of promoting active benevolence rather than blameless lethargy. The four commandments which deal with man's relation to God would probably be replaced by one simple injunction to obey at all cost the voice of God within, while the four which treat of his conduct toward his fellows would be combined into one comprehensive prohibition of all interference with the lives of others.

If this modern critic knew a little more about the subject whereof he speaks, he would know that the ten commandments are summed up in two "great" commandments, which are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and, "Thou shalt love thy neighbor as thyself." "On these two commandments," said Jesus, "hang all the law." The ten commandments, therefore, according to the exposition of them given by the highest possible Authority, are fulfilled by love; they demand love; and love is the most positive thing in the world. He who will love God with all his heart and mind, and his neighbor as himself,—he whose life manifests this love to God and to man,—is discharging the "positive duties" of life to the fullest possible extent.

This critic who objects to the decalogue on the ground that it is "negative" in character, would substitute for it an injunction "to obey at all costs the voice of God within," and a "comprehensive prohibition of all interference with the lives of others." But

merely to refrain from interference with the lives of others would be a negative sort of goodness, falling very far short of that unselfish love for one's fellow beings which the law of God requires. The life of Jesus of Nazareth, who "went about doing good," filling every day full of unselfish acts for the uplifting of humanity about him, is a perfect illustration of the positive character of that law. Christ did nothing more than fulfil his Father's law.

To substitute for the first four commands of the decalogue an injunction to obey "the voice of God within," would, furthermore, lower the standard of life infinitely below the plane of true Christianity, since it would lead an individual to look within himself to find God, and thus to sink eventually to the lowest level of heathenism. In Christianity, the voice of God without stands superior to the voice within; conscience is always to be instructed and guided by the written Word; while the eye of faith looks, not within to behold God, but to the courts above, to the sanctuary which God pitched, where is his throne, and into which Jesus, our mediator, is for us entered. It is well for us that the decalogue has not been rewritten by the modern critics.

L. A. S.

The Cross and the Flag

THE question whether a man may properly hold himself amenable to any higher authority than that of the government under which he lives, or in other words, whether a person may be justified in following the dictates of his conscience contrary to the law of the land, is receiving much attention in connection with the discussion of the eligibility of the Mormon "apostle," Reed Smoot, to a seat in the United States Senate. *The Independent*, which views the subject in a clearer light than some others who have spoken on the matter, answers the question in the affirmative. It points out that Mormons are not the only ones in this country who profess allegiance to another sovereignty, regarded by them as a higher one than that of the United States, and says:—

It would be the easiest thing in the world to collect a catena of claims by distinguished Catholic theologians, and even from the last papal syllabus, asserting the authority of that church over the state, and its right to impose its laws on the state, and these utterances accepted by Catholics in this country. But for this reason do we refuse to allow a Catholic to be a senator?—Not at all.

Further than this, we express our conviction of old, that the cross can properly be hoisted over the flag. We believe, as did Seward, in the higher law. We hold that the church has the right, speaking for the conscience of its mem-

bers, to denounce and disobey laws of the state which it disapproves. . . . It makes no difference in principle that we are right, and that the Mormons are, we think, wrong—their own conscience must be obeyed; and it is right for them to declare, in their own way—even Orson Pratt—that the church ought to be supreme. A multitude of Catholics believe the same.

This is a matter of interest to Seventh-day Adventists; for they refuse to obey certain laws of the States designed to secure homage to a religious institution—the Sunday sabbath—in which institution they see a rival to the Sabbath of the Lord—the seventh day. Will it be admitted by their religious opponents that they have a right to disobey and denounce such laws, because of their allegiance to the “higher law” which speaks to conscience? This question recent history has partly answered, and time will soon answer it much more fully.

But for the recognition of, and the allegiance to, this higher law, by individuals who have had the courage to stand alone against bitter and overwhelming opposition, this world would be a far worse place of abode than it is to-day. Reformations are not produced by allegiance to the law of the land, but by allegiance to the higher call and claims of God. Disobedience to the law of the state is, however, justified only where that law is clearly contrary to the law of God. Not conscience, but the Word of God, is the ultimate authority in religion. Conscience must be guided and educated by the written Word. The statements of the Word, and not conscience merely, must be set up in defense of such an action. When conscience becomes so perverted that it leads to or justifies acts which invade the rights of others, it can not properly be pleaded in justification of disregard of human enactments.

L. A. S.

A Few Days at the Southern Union Conference Council

In company with Professor Prescott, I spent a few days at Nashville, attending the annual council of the Southern Union Conference Committee, which opened January 10. Owing to other appointments, I was not able to be present at the beginning of the council, nor to stay until its close. But it was a privilege which I greatly enjoyed to meet again with our dear brethren in the South. The reports they gave of the various features of the work in that part of the field were very helpful to me. The personal contact with those who are struggling with difficulties, and rejoicing over victories, brings us into closer union and more intelligent co-operation.

One long meeting of the council was devoted to the presentation of reports from conference presidents regarding the progress of the cause in their respective conferences. Most of these reports showed substantial gains in membership, funds, etc. The Lord has blessed the ministry of his people during the past year. As usual, the great cry is for more laborers and means to answer the many calls for help.

Two days were given to the educational work in the South. Professor Tenney gave a most encouraging report of the attendance, the spiritual condition, and the industrial features of the Graysville Academy. Professor Sutherland outlined at considerable length the plans of the school which he and his associates are just starting near Nashville. Brother F. R. Rogers and his co-workers gave a full report of the Huntsville Training-school. During the last six months most earnest efforts have been put forth to improve the conditions of this institution. From the details of the work presented by the principal and those in charge of the business and industrial departments, we were led to believe that very encouraging progress has been made. The attendance has been greatly enlarged, so that now seventy or more colored students are attending the school. The building and equipments have been greatly improved, and strenuous efforts have been made to make the farm contribute more largely to the support of the enterprise. The brethren in charge of this institution have been greatly pleased to receive financial help during the past few months, and earnestly solicit a continuance of contributions until the school can be placed on vantage-ground. A number of the leading brethren who visited the school just before the council opened, heartily confirmed all that the reports presented regarding the improvements that have been made. The policy being followed by those in charge of the school appears sensible, and we believe that our people may confidently expect to hear good reports regarding the Huntsville school.

Considerable time was given to the publishing interests in the South. Most of the discussion relating to this department of the work occurred before I reached the meeting. The reports submitted by the manager showed that very decided changes have been made during the last year, and that in some respects the conditions relating to the publishing interests have been greatly improved. The sale of our literature in the South is steadily increasing. The work of the factory has been greatly enlarged during the past year. Those who have kept close watch of the financial features have been aware that the

institution has shown a heavy loss each year since it began operations. But during the past year this loss has been very largely reduced. Those in charge were very hopeful one year ago that this would be done, and we all desired that it should. The expectations of most of those acquainted with the situation have been met, and we are very hopeful that another year will record a gain instead of a loss, even though it is small this year compared with former years.

The report of the medical branch of the work had not been submitted when we were obliged to leave; but we learned that although working under many disadvantages, encouraging success has attended this line of work. The Graysville Sanitarium has received substantial financial help, and has been greatly improved, and is now fully prepared for good work. The brethren in charge of the medical work at Nashville have struggled with many unfavorable conditions. I understand that their work has been fully self-supporting; but they see vast opportunities before them for a splendid work, but owing to a lack of means, they are unable to take full advantage of these opportunities.

As we looked upon this truly destitute field, and talked with our brethren who are doing all they know how to develop the interests of this cause there, we felt an inexpressible longing to render our brethren more help in their efforts to build up the cause. No doubt quite full reports of this council will appear in the REVIEW, and I bespeak for them a careful reading by all our people.

We appreciated the hearty welcome extended to us, and the deep interest manifested by the brethren in the South in what we presented to them regarding the interests of the cause in other parts of the world. In no place in our recent travels have we met with more hearty sympathy than at Nashville. We could easily detect a sweet, tender, brotherly spirit in the meetings, which assured us that the good spirit of the Master is dwelling with, and working in, the hearts of our fellow laborers in the South.

Brethren Butler and Haskell, who have been so long identified with this cause, and have labored so prominently for its upbuilding and progress, are giving the work in the South the benefit of their energies and experience. We were sorry that we could not remain longer with our brethren, and join with them in the consideration of their problems, and in devising ways and means for the more rapid extension of the work in that field. Let us remember them at the throne of grace, and render every assistance we can consistently with the demands of the great field in which we are sent to labor for our Master. A. G. DANIELLS.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Bearing the Cross

THE heavier cross, the nearer heaven;
No cross without, no God within:
Death, judgment, from the hearts are driven,
Amidst the world's false glare and din.
O, happy he, with all his loss,
Whom God hath set beneath the cross!

The heavier cross, the better Christian;
This is the touchstone God applies.
How many a garden would lie wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified:
The Christian is by trouble tried.

The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and skies were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

* * * * *

Thou Crucified! the cross I carry,
The longer may it dearer be;
And, lest I faint whilst here I tarry,
Implant thou such a heart in me
That faith, hope, love, may flourish there,
Till for my cross the crown I wear!

—From the German.

Notes of Travel—No. 2

Moline and Battle Creek

MRS. E. G. WHITE

At the close of the General Conference Committee Council at College View, Neb., we returned to Battle Creek, as I had promised. At Moline, Ill., we broke our journey; that we might visit the Moline Sanitarium. Here we had a profitable visit with Drs. Sanford and Maria Edwards, who have charge of the medical work of the institution. We were pleased with the location and appearance of the sanitarium, though we wished it might have been a little way out of the city. Dr. Edwards gave us as much of his time as possible, and took us for a drive through the city and the park.

This city is an important field, and must be given the message for this time. We are glad that the sanitarium work has been begun here, and we hope that a holy influence may be exerted by this institution through its workers. The Lord has many souls in this place that should be visited by workers ready to do their Master's bidding.

Not long ago this sanitarium had a narrow escape from being destroyed by fire. Electric wires set fire to a portion of the upper story, and the flames had begun to burst out from the roof. But Dr. Edwards discovered the blaze, and by quick action with fire-extinguisher, succeeded in putting it out. When the fire-engines arrived, the fire had been entirely subdued. All are very thankful that it has not been necessary for the fire-engines to be put in operation.

This sanitarium has a good patronage, and the hearts of the workers have been greatly cheered by the favors and tokens of appreciation shown them by the patients. One day one of the wealthy patients, after climbing the stairs to his room after his bath, remarked that they should have an elevator. Sister Edwards replied that when they had taken in sufficient money so they could afford it, they would put in an elevator. Very soon this gentleman gave Dr. Edwards instruction to select a good elevator, promising that he and a friend of his would purchase it, and present it to the institution. This elevator is now in daily use.

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth.

In the night season I am repeating the words:—

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

As I rode through the streets and parks of Moline, I thought, Verily this is a place where the truth should be

firmly established. The Lord will work here if those who are placed in positions of trust will work and watch and pray. He will in mercy call out in this place a people who will be united in keeping his way. I felt an earnest desire that our people, who profess to accept the great commission given by Christ to his disciples just before his ascension, should take up their appointed work, and carry the message to all the cities and villages in our land. The truth must be proclaimed in the highways and the byways.

The Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O that the Lord would awaken the church-members to go forth to devote their powers to the work of saving the souls that are perishing in sin! God calls upon men and women everywhere to go forth and earnestly prepare the way for his coming.

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient.

There were between twenty-five hundred and three thousand people present. I knew that if they were awake to discern the signs of the times, if they understood the responsibility resting upon them individually, they would not all be in Battle Creek, listening to a repetition of gospel truth, and paying little attention to the messages sent them. If they knew and understood the voice of God, many would leave Battle Creek, and go forth with the light of present truth, carrying it to many places now in darkness.

As I read the words of the twenty-fourth chapter of Luke, I wonder that God's people do not see and understand the work they have been given to do. Read the whole chapter carefully and prayerfully.

After receiving the Holy Spirit, the disciples were first to bear their witness in Jerusalem, and then they were to go forth to all nations. "Ye shall be witnesses unto me," Christ declared, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Under the influence of the Holy Spirit, thousands were converted in a

day. The word of the Spirit, 'newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." They were filled with an intense longing to add to the church such as should be saved. They called on believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord.

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do to-day. At this time, when the end of all things is at hand, the zeal of the church should exceed even that of the early church. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified?

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strongholds of our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages.

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the messages given me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time."

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the

Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now."

I have a most earnest desire that the truth for this time shall be proclaimed throughout the world. God's people have a great and solemn work to do. The day of the Lord is near, it is near, and hasteth greatly. Every hour every minute is precious. We have no time to spend in the gratification of selfish desires. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world.

Seventh-day Adventists and Labor Unions

K. C. RUSSELL

It must be admitted that from a human or worldly point of view, labor unions seem to be the most effective means for maintaining the rights of the laboring man against the oppressive system of the money power.

But with the person who has "been born again," and has become "a new creature," old things have passed away, and all things have become new. Hence he can not view things as he did before. He must look at them with heaven and eternity in view, and not from a worldly and temporal standpoint.

With this understanding of the question, it will not be difficult for every Seventh-day Adventist to determine what his relation should be to labor unions.

The very essence of the gospel is to make men free; for Jesus says he was sent "to preach deliverance to the captives," and "to set at liberty them that are bruised." The Lord wants his people delivered from Egyptian bondage and servitude. Anything that restricts their liberties he is not pleased with; for it deprives them of their free moral agency, which lies at the very foundation of all that makes this life or the future one worth living for.

Every one who has any acquaintance with labor organizations knows that when one becomes allied with them, he surrenders to a certain extent his freedom to act. Such matters as the number of hours he is to work each day, the rate of wages he is to receive, the choice of an employer, when he is to work, when to strike or cease to work, and the like, have passed from under

his control. Should a strike be declared by the leaders of the organization, he must refrain from labor, even though he is satisfied with his wages and his employment, and there exists the most perfect satisfaction and the sweetest harmony between himself and his employer. In some instances he is even denied the right to choose where he and his family shall spend the wages he has earned by the sweat of his own brow.

Not only is the man who joins the labor unions thus deprived of his own liberties, but the liberties and the rights of others are also involved. One illustration will suffice to show this. The manager of an extensive job printing plant in an Eastern city desired on a certain occasion to discharge a workman who was not giving satisfaction. But, although employer of the man and owner of the printing plant, did he have the power to exercise that right?—No; he must first place the matter before the local printers' union. And before he could even do this, he must secure with difficulty the privilege of presenting the case before them; and then it would be a question whether he could secure redress.

Illustration after illustration might be given showing that the principles that govern those connected with these unions are in flagrant contradiction to the principles of the gospel.

There is another feature that should not be overlooked by every Seventh-day Adventist, and that is the fact that every member of these unions is equally responsible with every other member of the organization for all the results that follow this relation, and the influence of them.

Let me ask you, my brother and sister, are you prepared to assume the awful responsibility of the fruits that are often borne as the result of labor troubles, in which are destroyed property, and sometimes life itself?

The Lord has plainly said, "Be ye not unequally yoked together with unbelievers." This statement does not apply merely to the marriage relation, but to any other that makes us equally responsible in our actions and influence with those who are not walking in the light of present truth. It embraces partnership in business with unbelievers, and uniting with secret societies or labor unions. There is a union that we can all safely join, and that is the one spoken of in John 17:20-23.

Christ or Diana?

GEO. O. STATES

WHILE visiting one of my neighbors recently, and trying to interest him in the truth for our time, he remarked that he belonged to a certain order, and that the man who lived up to its teachings would be about as good as a man could be. I told him I fully agreed with him, and no doubt the man who lived up to such teachings would be as

good as man could be without Christ. I told him that the Bible taught that we should not be unequally yoked with unbelievers; and that God's people were to come out from the world and be separate; that when, years ago, I belonged to the lodge, I had sat in the lodge room and heard a man read a prayer, who, outside the lodge room, was very profane.

My heart has been made sad many times to find those who profess this message still holding on to those things when the Lord has plainly told this people that this injunction against being yoked with unbelievers refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action.

In dealing with those who come among us belonging to these secret orders, we should be kind, realizing the pit from which we were taken, but I believe that as ministers we should be honest, and while speaking kindly, give them the plain truth.

I believe there was never a time in the history of the world when there were so many influences of this kind to draw this people from the truth. One of our neighbors recently came to our house to induce my son to unite with a lodge. My son not being at home, I told the neighbor that our church did not believe it was consistent to unite with the various orders, that they diverted the mind from Christ to the human, that all such things led one to trust in the human, and not in God. From a human standpoint there are doubtless many things about such affiliations that are very pleasing and apparently advantageous, yet from a personal experience I know that these things divert the mind from the message that God has given this people. I believe this to be one of Satan's means of drawing souls from the truth. I know that during the time I was connected with the lodge, I had but little interest in the third angel's message, and many times I walked several miles to lodge when I would not have gone that many blocks to the prayer-meeting. I positively know that these things divert our interest from the truth. How can those who profess to believe a truth that is to cleanse us from all filthiness of the flesh and spirit spend hours in the lodge room with men who smoke and chew until the room is filled with smoke, and the floor covered with tobacco juice? Verily it is not in keeping with the solemn truth for this time. The man who believes this truth can not advance in the message while in these associations; for many of his associates do not even believe in a God.

Through the spirit of prophecy the Lord has told this people that "Christ will never lead his followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the con-

trolling influence of his Holy Spirit." If God does not lead us to unite with these orders, then it follows that Satan is the one that is at work, and we as a people must resist his deceptive influence.

"Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to his will and his commandments."

"These societies offer some advantages, which, from a human point of view, appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse."

My brethren, how can any of us remain in these orders when God has spoken so plainly? When we trust in these orders, we are not trusting in the Lord, and money paid out might far better be put into the cause of God. When I joined the lodge years ago, I was in a backslidden state, but I never paid my dues without hearing the good Spirit whisper, "This might better be put in the cause of God." During the time I was a member of the lodge, I gave time and money that might far better have been given to the Lord. I am writing very plainly; for I believe the time has come for every Seventh-day Adventist to take his stand fully on every point of the message, and if we do, it will cause us to cut loose from everything that retards our advancement in the truth.

As ministers we should kindly give instruction on this point to those who come into the truth through our labors; for I know that from now on we shall have more and more of these things to meet; and when God speaks so plainly through the spirit of prophecy, we can not be clear before him unless we heed his counsel. May the great Head of the church grant that we all may see eye to eye on every point of the message.

Should Every Church-Member Pay Tithe?

G. F. WATSON

WHAT God says to one, he says to all. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." These words of our God can not be narrowed down to mean simply baptism and the keeping of the seventh day; but they embrace all the requirements of the gospel, even the payment of an honest tithe, the gospel embracing the tithing system; and as the gospel reaches individuals only, how can an individual accept a complete gospel

without accepting the command of God to bring "all the tithes into the storehouse"?

The unchangeableness of our God is the only reason that we can give for our being permitted to live; and he uses this expression in connection with his instruction to us regarding the paying of our tithe: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:6-8. "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

In Lev. 27:30, 32, God calls the tithe holy, and in Ex. 20:8 the same One calls the Sabbath holy, and in Neh. 13:10-32 we find that when the people left off paying the holy tithe, they kept not God's holy Sabbath; and when they obeyed the command to bring in the tithe, the Sabbath was restored. God himself declaring that the Sabbath is holy, and the tithe holy, who among the sons of men would dare to say that the one is more holy than the other? These are two grand principles by which the loyalty of man to his God is tested. Will a man who is an impenitent robber ever meet his God in peace, whether he be a robber of holy time or of holy money? The Sabbath and the tithe both being holy, and made so by the same power, who among us would presume to say that a man can be a robber of holy money, and yet be saved, while another man, being a robber of holy time, would be lost?

Again: the tithing system being a part of the gospel,—that part which supports the giving, or the promulgation, of every other part,—could the gospel be complete without this support? Then can it be said that I am a promulgator of the gospel if I do not pay tithe? This being true of one man, it is also true of every other man who knows the truth. The commandment is to bring all the tithes into the storehouse. But where is this storehouse? it may be asked; in Washington, South Africa, India, or some individual? God, by his people, in planning for their best good and for the good of his cause, has established storehouses throughout the great field, in every church; so the storehouse for the members of the church is right in the church to which they belong; and the storehouse of that church is the conference to which the church belongs, and the storehouse of that conference is the union conference to which it belongs, and the storehouse of that union conference is the General Conference.

A perfect system for carrying forward God's great work is thus established; but the enemy does not want this work

to go forward, so he gets all he can to pay no tithe at all, and some to give their tithe to the poor, and others to send their tithe to some far-off land, and still others to send their tithe to Washington, and so on, hoping to cripple the work in some part of the field. I believe that God meant what he said when he gave the command to bring all the tithe into the storehouse; and my storehouse is the church where my membership is. But a command unheeded by a people brings death; and a commandment unheeded by an individual brings the same result. Therefore every church-member should pay tithe, to answer the command of God, "Bring ye all the tithes into the storehouse."

The Enduring Memorial

W. E. HASKELL

(Concluded)

BUT to some it has seemed that a double and larger blessing on the Sabbath would mean a single and lesser blessing during the week, which would seem to necessitate an up-and-down experience in the Christian life. Others, in a vague, half-unconscious way, may have felt that there was some difficulty, some inconsistency, between the idea of a double Sabbath blessing and the ideal of Christian life expressed in such scriptures as, "The path of the just is as the shining light, that shineth more and more unto the perfect day." But there is a beauty and glory in the fulness of the Sabbath truth, before which all this seeming difficulty and inconsistency vanish.

13. Why, in part, was the earthly sanctuary made?

"And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

It was an expression, an illustration, of God's longing for fellowship with his people. It was more than this (see Heb. 9:23, 24), but it was this also. So in that wondrous object-lesson there must be some type—some illustration of the Sabbath blessing—of the Sabbath manifestation of Christ's presence with his people.

14. What is the type?

"And thou shalt set upon the table showbread ["bread of the presence," as the Hebrew signifies] before me alway." Ex. 25:30.

15. When was it prepared?

"And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every Sabbath." 1 Chron 9:32. "Every Sabbath he shall set it in order before the Lord continually." Lev. 24:8.

16. How long did it remain?

"So the priest gave him hallowed bread: for there was no bread there but the showbread, that was taken up from before the Lord, to put hot bread in the day when it was taken away." 1 Sam. 21:6. It remained until the next Sabbath.

17. What was then done with the old?

"And it shall be Aaron's and his sons'; and they shall eat it in the holy place." Lev. 24:9.

It was prepared and set in order each Sabbath, and continued through the following week till the next Sabbath, when it was eaten by the priests (representing the people), and then replaced by a new, fresh, additional supply. So each Sabbath they had a double measure, the old and the new. The old was eaten, and thus more was obtained from it than when first given the Sabbath before. It was then appropriated more fully, became a part of their very being, and continued. The new supply also continued.

18. So what was the showbread called?

"And upon the table of showbread they shall spread a cloth of blue, . . . and the continual bread shall be thereon." Num. 4:7.

This reveals and illustrates the high and glorious privilege of true Sabbath observance. The Sabbath manifestation of Christ's presence is an abiding, continual presence, but renewed, increased, redoubled, each returning Sabbath. So we see the double Sabbath blessing does not mean a single and lesser blessing through the week, an up-and-down experience, but a progressive experience. Each Sabbath should lift us to a higher plane in Christian life. This higher plane should be maintained through the following week, and each succeeding Sabbath elevated higher and still higher.

The Sabbath is not a mere depository, which comes laden with rich treasure for us to behold and enjoy but for a day, and then departs, carrying the treasure away with it; but rather it is a channel through which weekly, additional, increasing treasure comes to us to abide with us continually, if we will receive and hold it fast by faith.

19. The same showbread, continuing through the week and then being eaten by the priests, would typify what experience?

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

The previous blessing is then appropriated more fully, and becomes a part of us, and as we thus partake of Christ's nature, the transforming process is hastened. Each week is thus a life experience in miniature. The same faith which can endure through the week can endure to the end. Until we reach the place where we hold the Sabbath blessing all through the week, from Sabbath to Sabbath, we have not that growing, overcoming experience which always "causes us to triumph in Christ," and through his continual presence enables us to "hold the beginning of our confidence steadfast unto the end," and become full and final partakers of his nature.

20. So what should each Sabbath be to us?

"In thy presence is fulness of joy." Ps. 16:11.

"For I shall yet praise him, for his presence is salvation." Ps. 42:5, margin.

Each Sabbath should mean to us a larger measure of his salvation, a fresh disclosure and an unfolding of his sacred presence and blessed companionship, a closer and more intimate association with him, an increasing rest of soul, leading us to look forward to and welcome each coming Sabbath with increasing joy and delight in the Lord. "The meek also shall increase their joy in the Lord." Isa. 29:19.

21. What daily continual offering was made in the sanctuary service?

"This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering." Num. 28:3.

22. What was typified by this?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

This typified a daily consecration.

23. What other offering was made?

"And on the Sabbath day two lambs of the first year without spot. . . . This is the burnt offering of every Sabbath, beside the continual burnt offering." Num. 28:9, 10.

Over and above the daily, the continual offering of one's self, there should be on the Sabbath an additional, a redoubled offering, of consecration, thanksgiving, and praise, in response to the double blessing received. As each Sabbath should lift us to a higher plane in the life of faith and walk with God, which should be maintained through the week, and each succeeding Sabbath elevated higher and still higher, what will be the result?

One author has said of Enoch: "For three centuries he had walked with God. Day by day he had longed for a closer union. Nearer and nearer had grown the communion, until God took him to himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest, and now the portals opened, the walk with God so long pursued on earth, continued, and he passed through the gates of the holy city." So also will it be with those now living who will be translated when Jesus comes. And the Sabbath occupies a most important place in the preparation for this experience.

24. Then what will still continue?

"And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

Through unending ages the enduring memorial will continue to be a sign of what God is to us, and of what his people are to him. And as each Sabbath brings a double disclosure and revelation of what he is, and a re-

doubled measure of love, gratitude, and consecration from his people, so through the ages, each recurring Sabbath will have a deeper, richer, fuller meaning and significance; each will shine with increasing beauty and glory; each will bring a deeper, higher joy in the mutual and ever-increasing companionship between God and his people.

25. So in these last days, in raising up the foundations of many generations, and again making known his holy Sabbath, to what is the Lord inviting those who will keep his holy day?

"Even unto them will I give in mine house and within mine walls a place and a name better than of sons and daughters." Isa. 56:5.

To every nation, kindred, tongue, and people is this wondrous invitation now sounding in the message, "Fear God and give glory to him, . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

For the New Year

WHAT shall I wish thee this new year —
Health, wealth, prosperity, good cheer,
All sunshine, not a cloud or tear?
Nay! only this:

That God may lead thee his own way,
That he may choose thy path each day,
That thou mayst feel him near alway,
For this is bliss!

I dare not ask aught else for thee.
How could I tell what best would be?
But God the end of all can see;
His will is best.

To know he rules, come loss or gain,
Sorrow or gladness, sun or rain;
To know he loves, in ease or pain,
Is perfect rest.

— Selected.

Some Bible Numerals

GEORGE W. DRAPER

THE Bible employs many symbols. Especially is this true of the prophetic portions, and also the Levitical law, which from one point of view, was prophetic. No one takes the beasts and images of Daniel and Revelation to be other than symbolical.

But there is also in the Bible a symbolism of numbers. Less attention has been paid to these symbols, perhaps, than to others, but they are none the less a part of the revealed Word, and reveal to the earnest seeker most important views of divine truth. This should not seem strange to us if we consider that the visible universe, God's first revelation, was constructed throughout upon mathematical principles, from the smallest atom in a chemical compound to the mightiest globe which wheels in space. Only a few of the symbolical numbers of the Bible can be considered in this article.

The most prominent numeral used in the Bible as a symbol is the number seven, which appears over and over

again in the types and shadows of the Levitical law, as well as in the prophecies of Daniel and the Revelation.

Seven is the symbol of earthly perfection. As the Creator rested on the seventh day from the work of creation, and pronounced everything that he had made perfect and good, so the number seven became the symbol of perfection or completeness. It is in this sense of completeness that the symbol is used in the Apocalypse, the seven churches, for instance, symbolizing the complete church of Christ from the beginning to the close of the Christian dispensation.

The days of the week are themselves types of those larger days of a thousand years each, which comprise the history of the world. "One day is with the Lord as a thousand years," and after six thousand years of labor and suffering the earth will have rest from its turmoil and strife for a thousand years. This is in many ways foreshadowed in the types, of which the sabbatical year is a prominent example. "Six years thou shalt sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord." Lev. 25:3, 4.

As the number seven represented a perfect creation,—this world as it came from the hand of its Maker,—the number six represents this world marred by sin, imperfect, and hence the utmost limit of man's efforts to attain perfection.

A most impressive use of this symbol occurs in Rev. 13:18. The "number of a man" is stated to be 666. Mathematicians will recognize in the form of this number a repeating decimal, which, if continued indefinitely, constantly approaches in value, but even if continued to infinity can never equal, the number seven. How fittingly this represents man's futile efforts to attain righteousness or perfection of character by his own works. He invents innumerable observances, he multiplies prohibitions and requirements, he cuts off an indulgence here, he adds another requirement there, but his efforts are in vain. His number is 666, and though he continue to strive to all eternity, he can not make it equal seven. And what more appropriate symbol could be devised of that system of religion which more than any other has taught men to trust in their own works for salvation?

The critical reader will have noticed that seven was said to be the number of *earthly* perfection. It represents the perfection of *this world* before it was marred by Adam's sin. But seven is not the number of the Christian. The number seven pertains to this world, and he is "not of this world." He claims for the goal of his endeavors more than the perfection of the newly created Adam. He is a partaker of the divine nature (2 Peter 1:4), and when Christ shall appear, "shall be like him." 1 John 3:2.

By the new birth we acquire a new standing before God, and though still

in this world, are not a part of it. John 17:14, 16. We are dead to the world (Rom. 6:8; Col. 3:3; Gal. 6:14), and are a part of the new creation. 2 Cor. 5:17; Revelation 21. We begin our existence, it is true, out of due time, but we are as truly a part of the new creation as are any of the things mentioned in Revelation 21 and 22.

Now the number of the new creation is not seven, but, eight. Seven is the number of the old creation, which closes its history with the thousand years of Revelation 20. The beginning of the eighth millennium ushers in the new creation, of which we are a part. Hence our symbolical number is not six, endlessly repeating itself in a vain endeavor to reach perfection; it is not seven, the number of earthly perfection, which Adam had, but lost; but it is eight, the number of the new creation, more glorious than the old.

The number eight appears prominently in the types as a symbol of the new creation. Thus, after seven sabbatical years there was to be a year of jubilee, when all land returned to the family of its original owner. Lev. 25:8-13. So, the seventh millennium ended, the eighth begins with the earth made new, which becomes the home of the redeemed.

Also in the tabernacle service, the yearly round of offerings having been completed in the seventh month, the eighth month began a new round of service. In all the various purifications required by the Levitical law, such as the cleansing of the leper and of men and women in all their natural, accidental, and ceremonial defilements, it was always upon the eighth day that they became clean. See Lev. 14:1-10, 23; 15:13-15, 28, 29; etc. The diligent student will find in the types other examples of this number used as a type of the new creation.

It is significant that while the number of the Antichrist, the "number of his name," is 666, the numerical value of the Greek letters composing the name of Jesus is 888. One is the crowning effort of man to exalt himself and the value of human works; the other is the head of the new creation of God, which is aptly symbolized by "the number of his name."

"LET us take the Life Book new
With its leaves unspotted,
And with nobler purpose write,
Leaving it unblotted!
Let us trust and not despair;
Hope comes with the morning.
'Peace on earth, good will to all'
With the new year's dawning."

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill.
In many a heart,
And comforters are needed much
Of Christlike touch.

— Anna E. Hamilton.



The Lost Boy

Lost! I have lost him! Where did he go?

Lightly I clasped him. How could I know

Out of my dwelling he would depart
Even as I held him close to my heart?

Lost! I have lost him! Somewhere between
Schoolhouse and college last he was seen,

Lips full of whistling, curl-tangled hair.

Lost! I have lost him! Would I knew where.

Lost! I have lost him, Chester, my boy!
Picture-book, story-book, marbles and toy,

Stored in the attic, useless they lie.

Why should I care so much? Mothers, tell why.

Yes, he has gone from me, leaving no sign,

But there's another calls himself mine.
Handsome, and strong of limb, brilliant is he;

Knows things that I know not. Who can it be?

Face like the father's face, eyes black as mine,

Steps full of manly grace, voice masculine;

Yes, but the gold of life has but one alloy,

Why does the mother heart long for her boy—

Long for the mischievous, queer little chap,

Ignorant, questioning, held in my lap?
Freshman so tall and wise, answer me this:

Where is the little boy I used to kiss?

—The Cork Examiner.

Some Common Swindles Exposed

IN a recent article contributed to *The Outlook*, the Assistant Attorney of the Post-office Department at Washington, Edwin W. Lawrence, makes an expose of the swindling that is done in this country through the post-office; that is, by lying advertisements and the use of the United States mails. The government makes it a crime to use the mails for the purpose of swindling, and does a vast amount of work in discovering and putting a stop to such practises, yet the number of these unscrupulous persons who successfully operate their schemes, and fatten upon the public credulity, is legion. These lying advertisements appear in all classes of papers and periodicals, reputable as well as otherwise, and religious journals are often as culpable in this respect as any others. The statements made by this

government official on the subject are worthy of the widest publicity, and it is possible they may have a financial value to some readers of the *REVIEW*, and through them to the cause for which it stands. For this reason we make the following quotations from his article:—

"The boldness of some men and the credulity of others are startling and wonderful. The following show some of the representations made to secure a remittance without intending to send anything in return: That a court rendered a decision authorizing the writer to proceed with the distribution of prizes awarded in a contest, upon which an attachment had been placed by creditors, and the addressee's prize is a 'horse, lilly buggy and harness' worth \$275, which will be shipped upon receipt of \$29.60 for freight charges; that men are desired to work in a company store at one hundred dollars per month, and a pass worth twenty-five dollars will be sent one desiring to take the work, but only upon advancement of ten dollars as a 'guarantee of good faith'; that employment at the World's Fair will be furnished by 'The Bureau' for all sorts of clerks, waiters, etc., at salaries of one hundred and fifty dollars per month, but five dollars 'good faith' money is required. A person at Binghamton, N. Y., advertised to loan money on property, to purchase or sell houses, farms, etc., and upon receiving an answer, he said a personal examination of the property was necessary, and that therefore he must have money sent him for transportation one way. After remitting, the victim would hear nothing from the company. A concern in Syracuse, N. Y., advertised to pay three dollars per day for men to distribute circulars, tack signs, etc. To secure work, one dollar must be sent. A list of one thousand names of firms doing extensive advertising was the only return. Farmers all over the country are induced to send butter, cheese, cider, maple sugar, and produce of all kinds to cities by professional crooks, who quote a high price, but never intend to remit for the goods. Such cases frequently reach the Department.

"Men actually seem to have reached the belief that they can 'gather grapes of thorns and figs of thistles.' A man in Belfast, Maine, advertised that his 'business was peculiar,' that he dealt in money of several kinds, and had a 'money-making method' that would enable one to acquire good cash by exchanging bank bills for coin. If two dollars is remitted, he said he would

send samples of money representing fifty dollars. A Confederate fifty-dollar bill was sent. A man in Minneapolis with greater enterprise advertised 'fifty dollars for one dollar—not Confederate.' Upon receipt of one dollar a book containing directions for removing 'kinks' from negroes' hair, how to make 'obesity soap,' etc., was sent, with the information that it 'contains fifty dollars' worth of information and schemes, so you get what we stated.'

"The folly and greed of some people is well illustrated by the large number who remitted three dollars, expecting to get a well-equipped bicycle, in response to an advertisement giving a detailed description of it, and received only a cheap watch-charm in the design of a bicycle. Also by those sending a like amount obtained from selling bluing for a company, expecting to get in return a large and valuable sewing-machine. They received a small hand instrument, labeled the 'Soezy Sewing-machine,' to be fastened on the edge of a table. . . .

"All will admit the propriety of the name given the machine—'Soezy.'

"A Tennessean at Knoxville displayed equal genius when, under the name of the Button Top Bedspring Company, he sent elaborate circular matter with an offer, as was alleged, to introduce his new invention set forth in detail. He said: 'We will send one sample spring, charges prepaid, on receipt of one dollar. If you do not like the spring after seeing it, you will be under no obligation to accept the agency, as we do not want an agent that can not recommend this spring above all others. We will give two dollars for each recommendation we receive and use. We send only one sample spring to a firm, and under no circumstances will we send two or more springs at this price.' The last statement is doubtless true, for the one dollar brought only a small coil of wire. . . .

"A few years ago an advertisement appeared in religious papers that the writer, a minister, on his visit to the holy land, chanced upon some seeds of Jonah's gourd of Bible fame, and secured a few to bring back with him. These few he desired to distribute among Bible students, and on receipt of a dollar would send one. Among the thousands of orders was one from a well-known Connecticut authoress. She wrote the seller that she had tried the seed, but feared the severe climate was accountable for its failure to grow, and so she sent another dollar, hoping she might be successful with the second one. It was sent her with the remark that, true to the Bible description, it 'came up in a night and perished in a night,' and probably escaped her observation. She was advised to watch 'this one closely. Investigation developed that the story of the alleged minister was entirely false, and that pumpkin seeds, boiled so as to deprive them of their germinating power, were sent. A

scheme, the converse of this, was to advertise 'A Book for Gamblers, \$1,' and send a Bible. One individual claimed to send directions and material for drawing a tooth without pain for fifty cents. Paper and pencil were sent, with instructions to draw the tooth on the paper.

"Home-work schemes, appealing to needy widows and the infirm, are in favor with swindlers. A great many of these operating in New York City were suppressed last spring. The Majestic Lace Company advertised that fifteen dollars could be earned weekly by working at odd times at home. An order for fifty dollars' worth of medallions was sent, but the applicant was required to remit two dollars for a machine which cost thirty-six cents. The company offered two cents a medallion; it was, however, impossible to make over three an hour. The result was that, out of 1,250 persons remitting the two dollars, only one hundred and fifty dollars was received by them as recompense, the victims becoming tired of their work soon after starting.

"Twenty dollars per thousand for copying letters at home is another inducement. A dollar must be remitted for the outfit, which consists of a pen and penholder worth five cents. Not until remitting is the person enlightened as to the letter, and it then appears to be of such a nature that no one would care to copy it, or is much longer than represented. . . .

"Numerous advertisements appear in all kinds of publications offering a premium of a 'rifle, a solid gold brooch or ring with genuine diamond, a gold watch, or a sewing-machine for a few hours' work' in selling a dozen boxes of pills for twenty-five cents each. When the three dollars from the sale of the pills is received by the company, it sends a letter saying the person could not have read the advertisement correctly, as it is necessary to sell a hundred or more boxes to secure the premium desired. The task disgusts the duped person, and the company, having received three dollars for the goods, hears nothing further from him.

"To a limited extent the Department can protect the public against fraudulent mining and oil companies, and has issued a number of orders against such concerns in the last year. But the extreme difficulty of procuring sufficient evidence, and the fact that such evidence as can be obtained consists largely of opinions, mitigates against action."

The Baby's Toilet

EULALIA S. SISLEY-RICHARDS, M. D.

EVERY morning at a certain hour baby should have his bath. It matters not so much as to the time chosen, as that this hour be regularly observed. In the early months of life nine or ten o'clock is a suitable hour, though care should be taken that the bath is not given too soon after feeding. At least an hour should

elapse after taking food. Later on, when the little one is up and dressed for breakfast, his bath may be taken on rising.

Before undressing the baby everything that will be required for his bath should be in readiness, as it is most inconvenient, and dangerous to the child's health as well, to suspend proceedings after once begun, while hasty search is made for some forgotten necessity.

The following articles should be in readiness:—

A suitable bath tub, conveniently standing upon a low support so as not to involve too much bending on the part of the mother or nurse.

A supply of hot and cold water.

A bath thermometer, preferably one protected by a wooden frame so that it will float in the water.

A wash basin. The double china sponge basin is good.

Two soft sponges or Turkish gloves.

Plain castile or other non-irritating soap.

Two soft towels which should be warm and dry.

A bath apron to protect the nurse's dress.

A change of fresh clothing should be placed on a rack near the fire.

The baby's toilet basket, containing the usual articles, should be near at hand.

The temperature of the bath is a matter of considerable importance. While it is desirable to lower it gradually from week to week, it must be remembered that young children do not well withstand cold. In regulating the temperature of the bath the hand is an unsafe guide. Still more unsafe is it to judge by the appearance of the baby, as did a certain Bridget, who concluded that the bath was too hot if her little charge turned red, or too cold if he turned blue. To use a thermometer is the only absolutely safe method.

The following table is given merely as a guide—not as a rule to be followed in every case:—

Bath Temperature for Different Ages

AGE	DEGREES, F.
At birth	98-100
During first three or four weeks	95
One to six months	92.5
Six to twelve months	90
One to two years	85
Then gradually reduce in summer to	80
In the third or fourth year, if possible, reduce to	75 or 70

Some little children would react well to a brief application of water at a temperature even lower than this.

Order of Procedure

All preparations having been made, the baby should be undressed, and wrapped in a soft, warm blanket.

The face is first washed in clear, warm water, then dried with a soft towel. Use the wash basin and one of the sponges or Turkish gloves in cleaning the face.

The angles of the eyes, ears, and nose

should be gently cleansed. No attempt should be made to crowd anything into the ears for the purpose of cleansing them internally, as it is really quite unnecessary, and injury may result therefrom.

It is, however, very essential that the nostrils be kept clean. If this is neglected, and especially if baby has a cold, secretions dry in the nose seriously obstructing respiration. Perhaps the safest and easiest method of cleansing is to use a bulb syringe wholly composed of soft rubber, gently forcing a little cool "normal salt solution" into one nostril, and allowing it to flow out of the other. In making this solution add one slightly rounded teaspoonful of table salt to one pint of water. It is absolutely necessary that this direction be followed carefully; for if too much or too little salt is used, the solution is very irritating to the nasal mucous membrane. The child's head should be held slightly forward during this cleansing process. No mother need fear to adopt this measure, as it is quite free from danger (if employed as directed), and accomplishes much good in preventing a catarrhal condition of the nose. While it may not be necessary to thus cleanse the nose every day, it should certainly be done whenever there is any indication of a cold or of dried secretions in the nostrils. This normal salt solution is also excellent for cleansing the eyes.

Having performed these offices for baby, his scalp should be washed with soap, rinsed with clear water, and then dried.

Using the other glove, the body and extremities are then thoroughly soaped, giving special attention to the folds around the neck and groin.

Having ascertained that the bath temperature is correct, the little one is now gently lowered into the water. His head is supported by the left arm of the nurse, her hand grasping his left shoulder to prevent his slipping down into the water. After remaining in the bath one or two minutes, he is lifted out, and is wrapped in a warm, soft towel, and then quickly but gently dried.

Baby should now be warm and rosy, showing that a healthy reaction has taken place.

When the skin is perfectly soft and clear, no powder is needed; but as it is so difficult to dry the skin with the required thoroughness, it is usually safest to use a good toilet powder. A mixture consisting of starch and talcum, equal parts, and one fourth the quantity of boric acid does very well.

And now another word in behalf of baby's comfort. His tender skin often becomes painfully chafed because of neglect regarding his napkins.

To avoid this condition, his body must be kept scrupulously clean, and his napkins changed as soon as they are soiled.

Napkins made of butter muslin are less irritating and wash much more easily than the harsh and heavier materials often selected for this purpose.

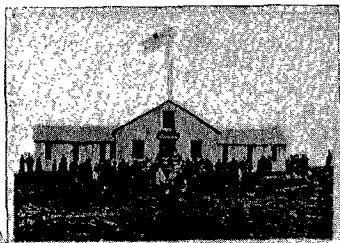
THE WORLD-WIDE FIELD

Religious and Social Conditions in Iceland

DAVID OSTLUND

THE people of Iceland are mostly moral, there being but few criminals. Thefts and fights are very rare, and robbery and murder are never heard of. The prison in Reykjavik has very few inmates. The people are sober, and not addicted to strong drink. The prohibition movement has made great progress. The most prominent people take part in it.

But though the people are morally good, as much can not be said concerning the religious conditions. The Lutheran Church is the state church. There are a few Free Lutherans, who have a society. This was organized about eighteen years ago, and has its head-



SCENES IN ICELAND

quarters in the eastern part of the island. It comprises two churches, with upward of four thousand members. The difference between the Free Lutherans and the state church is mainly this: the former will not recognize any authority of the state, working according to its own convictions. I can not say, however, that this movement has any strong tendency toward awakening the people, being built on the same foundation as the other — baptism of infants, confirmation, etc. Personal piety is not urged as we would like to see it. It can not be questioned, however, that this movement has its effect, as far as the spiritual condition is concerned. The religious work inaugurated by it has found great sympathy, both among the educated and among the common people, and even many of the priests of the state church view it with sympathy.

A few years ago the Mormons began work in the country. They succeeded in raising up a small company, the majority of whom went to Utah. Recently their work has ceased.

The Catholics have sent some missionaries to Reykjavik and other places in

the eastern part. In the capital they have a little church building, and in Faskrudsfjord they have erected a hospital. They have so far had but little success on this island, but undoubtedly have the intention of propagating their doctrine in the future.

For the last few years the Salvation Army has held meetings here. Their headquarters are in Reykjavik. They have also begun their "war" in two other cities, though they have made very little progress.

In December, 1898, the Seventh-day Adventists began work in Reykjavik. From the beginning, this work has made advancement, and many are showing an interest in it, and the outlook for the future is not dark. The people of Iceland are a thinking, reflecting people. Preaching, which has for its purpose educa-

tion, seems to have the best promise of being accepted. The writer believes that better days will dawn in this field; for the truth must find its way to many hearts.

Reykjavik, Iceland.

The Scandinavian Union Conference

L. R. CONRADI

OF the five unions in the General European Conference, the Scandinavian has by far the least number of inhabitants, as it contains only about twelve and one-half millions of people. One great advantage the laborers here have over the workers in other parts of Europe is that Scandinavia is almost entirely Protestant, and religious liberty is well nigh universal.

Scandinavia is one of the first fields we entered in Europe. The Danish Conference was organized in 1880, the Swedish in 1882, and the Norwegian in 1887. In the Latin Union Conference, the first, or present French-Swiss Conference, was organized in 1884. The

first German Conference was organized in 1898, and the first British Conference was organized in 1902.

As early as 1891, Sweden had the largest membership of any field outside of the United States, save Australia, which had twenty-five members more. At that time the three Scandinavian conferences contained half the membership of Europe — 1,132 — and they had half the European tithe.

While this promising field started so well in raising up a number of live churches under Brother Matteson, times changed, and our brethren in Scandinavia began to give more of their time to institutional work. They established the first foreign sanitarium and school, in Denmark, and their publishing house in Christiania was completed shortly after the erection of the Central European Publishing House in Basel. All our brethren are conversant with the financial perplexities in which the Scandinavian publishing house found itself later on, and these troubles naturally had a very disastrous effect upon the progress of the evangelical work in the entire field. We find to-day that this union, although it is the smallest of any of our European unions in point of population, has more money invested in institutions than any of the other unions — about \$205,000. But its growth has been much slower, so that its present membership is not one fourth that of Europe, and its tithe is only one fifth.

Instructive as is such a view of the past, we are glad to tell our brethren in other lands that Scandinavia is again lifting up its head, and the cause of God is rising. Even before the Christiania crisis, we had to begin publishing in Finland, as the existing laws of that country would not allow canvassing for any books produced outside of Finland; and during the Christiania crisis, when it seemed that the house must be dissolved, Denmark, Norway, and Sweden were able to conduct their book work only by establishing local and independent book missions. To this end they secured five thousand five hundred dollars from the Basel house, and of course by operating these small book missions in these small fields, the three conferences engulfed themselves still further in debt. Finland was also in debt, and its depository was losing. The conferences were in debt. The Danish Conference owed about five thousand dollars, and the Norway Conference owed about one thousand dollars. Had there been indebtedness on only one institution, the people could have rallied much easier; but as almost everything was in debt, and there were so many institutions, it meant a long, hard, steady pull. We are glad to-day to say to our brethren in America who so faithfully helped to supply the Scandinavian institutions, that the Lord has helped us, and that we have brighter reports to give. To-day every one of the conferences and mission fields is free from debt. The same is true of the individual book mis-

sions; and the publishing houses have enough capital to pay cash as they go, although they are naturally much hindered by having so little capital. With the money raised in the field and the help of the Mission Board, debts to the amount of twenty thousand dollars have been wiped out in the last five years.

One great thing that we have tried to accomplish was the organization of the Scandinavian Union Conference, and the creation of a union treasury. By this arrangement we have endeavored to so shape matters that we could carry each local conference on nine tenths of its tithe, so that one tenth of its tithe and all its offerings could go toward the support of the mission fields in Iceland and Finland, and toward a partial support of the union president. We had to go about this step by step, and it was not until the past summer that the arrangement was finally completed. This year (1904) Denmark, as the first of the three Scandinavian conferences to lead out, will carry on its evangelical work with nine tenths of its tithe, and devote one tenth of its tithe and all its offerings to the work carried on by the union treasury. At the council meeting held in Christiania (November 24-27), Norway pledged itself to do the same thing for 1905, and Sweden will likewise follow suit during 1905, with the exception of two hundred and fifty dollars. By this arrangement, the Scandinavian Union will soon be able to become fully self-supporting.

Up to this time, Finland has received but little help. But the plans now being executed will enable us to assist Finland more with workers and means. We have considered the advisability of transferring some of the workers from Sweden, where the conference funds are quite short, to Finland, so that the finances of their own field would be relieved, and the work in the Finnish Mission be replenished with laborers. One worker has already gone from Sweden to Iceland.

At the council we presented a call from Brother Pilquist, of China, asking that the Scandinavian field find and support a missionary in China. As Brother Pilquist is from Sweden, some special donations have already been raised for the Chinese Mission in that country. We encouraged our people to continue this good work, and as soon as the union finances will permit, we expect to dedicate the First-day offerings of the Scandinavian Union to the support of a missionary in China. We feel sure that as the conferences of Scandinavia become self-supporting, and the eyes of the people begin to turn to the regions yet beyond, God's blessing will rest upon them in a still greater degree.

While we can not see all the growth we naturally might expect, yet there is continual advancement. The membership at the close of the second quarter of 1904 was 2,341, and the quarter's tithe was \$2,899. The tithe for the first

quarter of 1904 was \$3,126. For the year 1903 the tithe was \$12,800. The offerings for 1903 were about \$2,400.

The union committee meeting was very profitable to us all. We are pleased also to be able to report to our brethren that, while the Christiania house has heavy mortgages and a high interest to pay, yet, in spite of it all, it is to-day gradually gaining.

Perhaps one of the greatest problems we have on our hands now is the proper disposition of the former Frederikshavn High School property. It is being used as a health institution, and Dr. Nelson is barely able to make the work self-supporting. We would be very glad if we could in some way dispose of this property later on, as really so small a country as Denmark does not seem to need more than one well-equipped sanitarium. The Skodsborg Sanitarium has had a greater income this year than for any previous twelve months, but the institution is still greatly crippled for lack of sufficient funds. The Danish brethren have raised about two thousand dollars for a much-needed, modest building at Skodsborg. They expected that additional help would be given them from America, and thus the institution could be provided with the necessary rooms. At present they must accommodate a number of their patients in rented buildings in the neighborhood, and for these quarters the sanitarium must pay a heavy rent. As our brethren in America are so busily engaged with their own enterprises, the Danish brethren have thought best to wait quietly. However, we would like to ask if there are not among some of our good Scandinavian friends in the United States those who would feel it a privilege to assist the Skodsborg Sanitarium in securing additional rooming facilities? A few thousand dollars would help us out of this difficulty nicely. It would also seem to us a wise thing for the Scandinavian brethren in America to unite with their friends on this side of the Atlantic in supporting a Scandinavian missionary in China. There would be a blessing in this to our brethren in America and in Europe.

Another question that received considerable attention was that of the co-operation between the College View publishing house, and the Christiania and Stockholm and Helsingfors houses. This would aid the houses here to increase their capital, and they could do a great deal more and better work for the fields around them, in sending out the printed page in these languages.

We are thankful to God for the good omens of brighter days to come in Scandinavia. We are sure that if all will pull together, the Scandinavian Union Conference will yet prove a strong factor in the closing work of the last message.

Hamburg, Germany.

INFORMATION is the true foundation of missionary interest.

A Little Argument With Myself

IF I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and in foreign fields.

If I give less than heretofore, I favor a reduction of the missionary force proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement, forgetting that the Lord never intended that his army should take refuge in a fort. All his soldiers are under marching orders always. They are commanded to "Go."

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent to my former contributions, then I favor doubling the missionary force at once. If I add fifty per cent, I say, Send out one half as many more; and if I add twenty-five per cent, I say, Send out one fourth more than are now in the field. What shall I do? I surely do not favor the recall of our whole missionary force, or any part of it. Neither am I satisfied simply to hold our own so long as this message is due to the world in this generation, and the great majority of the heathen world as yet have never even heard of Christ. I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—*Selected.*

Karmatar Training-School and Orphanage

MRS. J. L. SHAW.

OUR native training-school and orphanage are located at Karmatar, about one hundred and seventy miles from Calcutta, on the East Indian Railway. Leaving Calcutta at half-past ten in the evening, one reaches Karmatar at six o'clock the next morning. The train passes the mission house, where usually a crowd of happy children rush to see the event of the day, the in-coming train. It is really very interesting to watch the children at their work or play, and see their simple and free manner in their country home.

Miss Knight and Miss Whiteis are working very hard to make the school and the home life what it should be; and many things indicate that they are really getting a work established that will mean much for the native work in India. In the training-school there are some noble young women, who will, by God's blessing, develop into capable workers. One who has spent some years in educational work in India describes the Bengali girl as "gentle and quiet, pleasant and graceful in manner, and lovable on the whole." This really describes the character of our Bengali girls in our training-school. They are quick to learn and very studious; and in the work in the home they take hold most nobly.

The medical work is a very strong feature in their school work; in fact, this is a part of their training, and they are required to give some time each day to this special line of work. At this time of the year there is considerable illness in the villages near Karmatar, and every day many people with ailments of different kinds come for help.

The mission home is located on the cart road leading to some of the large cities of India. Many pilgrims pass each day on their way to shrines, where they are going to do penance. Many of these travel hundreds of miles, and it is not an uncommon thing for some to die on the journey. While we were there, a poor man was trying to get back to his home. Many miles of his journey were still before him, and he was already greatly emaciated from fever, which he had contracted during his trip. He was given some simple treatment, and a tract and a gospel leaflet containing

the little one was being treated, evidently she was impressed that it was good; for every day he was brought to the mission house and carefully treated until he had quite fully recovered from his illness, which at first seemed so serious.

In the orphanage there are some very interesting children. I must tell you about a little fellow who was brought from the famine districts a few months ago. He is a bright little Hindu. His father, mother, and sister all died of cholera within a week, leaving him without friends or home. His Hindu name is Tulsi, and he is between five and six years of age, an active, happy little fellow, naturally of a very loving disposition, and very grateful for every kindness shown him. Tulsi's idea of obedience was foreign to all ideas to reason when he first came to the orphanage. When passing to and from class in school, he thought nothing of

Mission Notes

A NEW help to the evangelizing of Central Africa is a line of English government steamers on the Nile, running once a month from Khartum to Gondokoro, the frontier town of Uganda. The schedule allows fifteen days for the round trip.

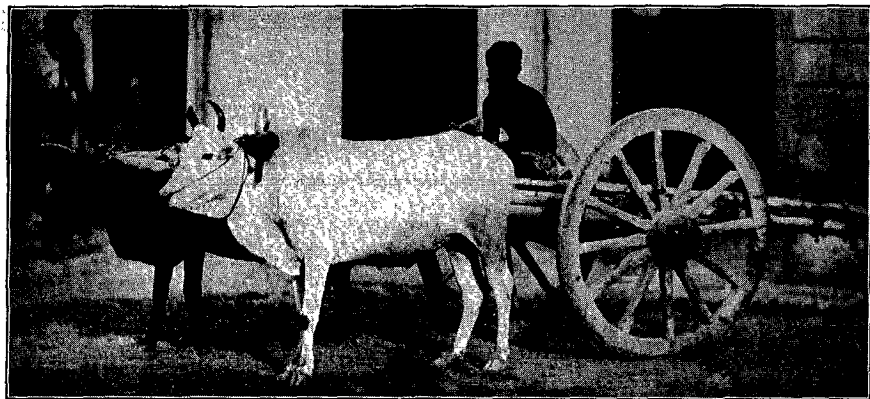
At the opening of the new Free Methodist College at Wen-chow, China, about thirty government officials were present in state, and one hundred students from a Chinese school came twenty miles to see the opening ceremony. This is one more evidence that the missionary's opportunity in China is *now*!

ALL the awakening in China to the attractions of Western virtue is but the opening of doors for the entrance of the one truth that will produce lasting and fruitful reform in that country. Upon the Christian church lies responsibility for entering the open doors quickly, lest some scoffer get in before the messenger of Jesus Christ.

THE British and Foreign Bible Society has received from Rev. Mr. Casalis, of the Paris Mission in Basutoland, South Africa, \$826 as an offering for its Century Fund, from the Basuto churches. About forty dollars of this amount is from a newly organized church under charge of a young native pastor, which has very few men on its list of members. Most of the money came from the sixty women of the church. These black women earned it a few cents at a time, and made it truly a thank offering.

THE work of German missionary societies is less generally known in America than it should be. A table of statistics to January, 1904, prepared by the Moravians at Herrnhut, shows that thirteen principal German societies (including the Moravians and the Basel Society) have 573 stations and outstations, 924 European and 5,077 native workers, 425,489 converts, 21,542 baptized in 1903, and 61,280 catechumens under instruction for baptism. The receipts of these societies in 1903 amounted to 6,452,962 marks, or \$1,535,805.20. Nine of the societies suffer from a deficit on the expenses of the year.

THREE years ago a Mohammedan merchant from Timbuctoo went for trade to the English settlement of Bathurst on Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst, and asked for the book from which that wonderful text was taken. When the Bible was shown him, he bought it, and went away. The third year the merchant came to Bathurst, and bought eighteen Bibles for friends who wanted the book. Now the British and Foreign Bible Society is arranging to open a Bible depot in Timbuctoo, the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.



OXEN AND CART

words of life in his own language, with a few pice to buy food as he journeyed. This poor man was seeking to save his life by his long pilgrimage, and yet in the very attempt he may lose it. It is to be hoped he received some word that would help him to learn a Saviour's love. This is only one of many cases that are continually appealing to our sympathy.

It is quite a common thing to see some of the medical workers start out on an ox-cart, to visit the sick in the native villages. One evening we went with them on one of these trips to a village about two miles from the mission house. Toward the last of the journey the road became so bad that it was thought impossible to take the oxen farther; so some of the party went on ahead, going through water and mud over shoe tops, to see the poor sufferer, who was a little child about four years old, badly bloated from his head to his feet. The workers proceeded to give some simple water treatment in the open yard, surrounded by scores of natives, who were anxious to see what seemed to them strange sights. After an hour's treatment, Miss Whiteis gave instructions for them to bring the child to the mission home the next morning, where it would have further treatment. Though the poor mother had cried bitterly all the time

giving a little spring, heels over head, never imagining he had done anything out of the way. For a time he held to his heathen customs, and the first time food was given him, he took it with great fear lest some of his caste should see him, and he would have to suffer for it. For a Hindu to take food from one not of his caste, means breaking his caste; and separates him from his family and Hindu friends to wander an outcast in the world alone, and receive the displeasure of the gods. These things are taught the children when they are only babes in their mother's arms; and when in their own homes, it is seldom that they can be prevailed upon to break their caste, preferring rather to suffer hunger.

Our orphanage children represent only a few of the many homeless children there are in India; for of the three hundred millions of people, one hundred and seventeen millions are boys and girls. Indeed, if these children all stood in a line, shoulder to shoulder, and a great bridge were made across the sea for them to stand on, they would reach round the world! They'd make an immense ring twenty-five thousand miles long. And only ten children in each mile of that big ring have ever heard the name of Jesus.

Calcutta, India.

THE FIELD WORK

Scotland

KIRKCALDY.—We reached Liverpool at 8:30 P. M., Thursday, November 17. We stayed all night there, and left for Edinburgh the following day. Brethren Westworth and Taylor met us at the station, and gave us a hearty welcome. Sabbath we spent in Edinburgh. I spoke to the company in their hall Sabbath afternoon—my first sermon in Scotland.

Brother Westworth had arranged for me to come here for a while. I began work Sunday night, November 20. I am truly glad that I am here, and I fully believe that the Lord will give me souls in Scotland. My work in Kirkcaldy will be largely binding off the effort begun by Elder Ritchie. I trust the time will soon come when the committee will send me into one of the many unworked cities of Scotland. I am of good courage in the Lord.

W. D. McLAY.

Bermuda

HAMILTON.—Just now I have all I can attend to in looking after an interest at The Crawl, eight miles east of Hamilton. Five or six have expressed their interest in the truth, and we feel confident that very soon we can report that number of Sabbath-keepers. Among these is one white family, and another white lady who is a widow. Others are also deeply interested.

My book sales have brought me in a profit of four hundred dollars; and, best of all, I am hearing daily of good impressions that the people have received when I visited them with our books.

I have had letters from two of the Boer brethren since they reached their homes. They are of excellent courage.

JAMES A. MORROW.

HAMILTON.—For several weeks I have been going to Somerset, six miles distant, on Sundays, to give Bible readings, and I am happy to state that a widowed mother and several of her daughters, and a man of the same place, are much interested; in fact, the mother told me last Sunday that she and her daughters had decided to keep the Sabbath.

The mighty power of God that raised Christ from the dead is in Bermuda, and as we draw near to God, we feel it day by day.

M. ENOCH.

The Annual Meeting in the Holland Mission

THE annual meeting for the Holland and Flemish-Belgium field was held December 23-26, at Amsterdam, a city containing five hundred and forty thousand inhabitants,—the largest city in the kingdom. We had a fair representation of our various companies and churches in Holland, and several from Antwerp, Belgium were present.

The meetings were held in the local

meeting hall of the Amsterdam church. Brethren Wibbens and Schilstra have been laboring in Amsterdam the past year, and there is now a company of about thirty in the place, and a number of other interested persons.

Elder Klingbeil, with a few colporteurs, has been working in Antwerp, Flemish Belgium, a city of two hundred and eighty thousand population, very strongly Catholic. Thus far he has been able to gather a company of thirteen, and we hope that ere the interest is bound off, we may have a good church in this dark center. (The German Union Conference works Flemish Belgium, while the Latin Union sustains the laborers in French Belgium.)

Brethren Wintzen and Arendse have lately been engaged in the northeastern part of Holland, near the German border. It was difficult for them to get suitable halls, and as the climate is so damp that a tent would not be practicable, they have built a portable wooden tabernacle at an expense of about two hundred and fifty dollars. There are about fifteen Sabbath-keepers in that portion of Holland, and there is some interest in various places.

We were happy to see that the membership of this field rose from seventy at the beginning of 1904, to one hundred at its close, and the tithe increased from about three hundred and fifty dollars to six hundred dollars. The Holland paper, *Zions-Wachter*, now has a circulation of thirteen hundred. Its loss last year was about two hundred dollars. The brethren in Holland have all promised to do their utmost to increase the subscription list. We would also make an earnest appeal to our Dutch-speaking brethren in the United States and elsewhere, to assist us in the circulation of this paper.

A small health-food business had been started by private parties in Rotterdam. We wished to free these persons for the gospel work, so the Friedensau house received this as a branch health-food store, but its first year has shown quite a heavy loss. However, at this meeting, steps were taken to put this work on a more sound basis, so that it may pay the coming year.

H. F. Schubert, the vice-president of the German Union Conference, was again chosen superintendent of the field. One laborer received ministerial licenses, three licentiates received papers, two go out as Bible workers, and three as canvassers. All our business meetings were characterized by a good spirit. The Lord came near to his people, and those in attendance were strengthened in faith and courage, and we have good prospects for the near future. I think about twenty-five will be ready for baptism the coming quarter.

We were also glad to meet here one of our brethren who may be sent out by the Seventh-day Baptist Mission Board, as an assistant teacher in Java. They know his faith, but as they do not have a suitable man themselves,

they are considering his name. Several of their members attended our meetings, and seemed fully convinced of the correctness of the position we hold.

While, as most of our readers know, this field has gone through quite a hard experience, and is only gradually recovering the strength it once had, yet we feel convinced that the work is being substantially rebuilt. The prospects in Holland are brighter than they have been for some time. We trust our brethren who are interested in the progress of the third angel's message in all parts of the world, will remember God's little flock here, also the few laborers in the Netherlands who are seeking to disseminate the light of heaven for these days.

L. R. CONRADT.

Porto Rico

RINCON.—We have just been out on a missionary trip, looking after the interest of the work springing up here and there. The prime motive of the trip was to go to Arecibo to help Brother Moulton get started there. He went to that place over a week ago. The need seemed almost imperative, as there were a number of earnest souls who had begun the observance of the Sabbath, and needed some one to help them. As the election made it impossible to do outside work, after earnestly seeking the Lord in prayer we allowed Brother Moulton to go, to locate in that town, the fourth in size on the island. We followed in about ten days, and are much pleased with what we found. Our first Sabbath-school organized was certainly encouraging. And in the evening I unfolded the chart, and gave a talk on the prophecies of Daniel. The house was filled with a good class of people, all interested readers of *El Centinela*. We have a fine list of subscribers there.

They urged me to stay and hold meetings. But the work in Mayaguez demanded my presence, so I left Brother Moulton to do thorough house-to-house work with the books for two months, holding the interest as best he can with Bible studies, and then I plan to return and hold a series of meetings.

I can not express the satisfaction it gives me as I visit town after town where our paper has been, and find the people anxious to have me talk to them about the truth. This convinces me that, though our little paper has cost hard work, tears, and money, it has been a most effective factor in preparing the way for the message we have to give. We have had to work most carefully to get a hold on the people, but God has blessed the effort.

The Methodists have started a little paper, *El Defensor Cristiana*. Last month it contained a two-page article on Sabbath observance, which we feel bound to review.

Traveling is very expensive here, but the proceeds from *El Centinela* have paid for our good horse, Sentinel, and he has carried me everywhere in the interests of the paper; and the paper has almost supported several poor persons who have accepted the truth.

Our work in Mayaguez is encouraging. God has especially blessed me in my efforts toward public work in the Spanish.

Victoriano, a bright young man, is out now on a canvassing tour, and is doing what he can in the interests of the work on the south side of the island. We have Peter, a real missionary, with us in the work in Mayaguez. There is a good interest in that place, and they are begging me to come home soon to continue the meetings and the studies in the prophecies. We are printing a little four-page sheet for the Sabbath-keepers, in which we can instruct them on our special truths with more freedom. We have printed twenty thousand of these little doctrinal tracts.

B. E. CONNERLY.

From London to India

THE Lord is working for us, and we are anxious to be in such a position that he can use us in building up his kingdom. Since coming aboard ship, we have had some interesting experiences. One evening I chanced to stop by the door of the smoking saloon upon the promenade deck. Inside were several men engaged in card-playing. As I looked inside, an onlooker said, "I suppose you have no such things [referring to the cards] among your belongings?" I replied in the negative.

Presently some one else asked a question, and from this a spirited conversation arose. As I endeavored, in the fear of God, to give a reason for my hope, the card game stopped, and if I should live for years, I could not wish for a more attentive audience. They asked questions freely, and God blessed in answering. As a result, one young man is reading "Daniel and the Revelation," and another is attending daily Bible studies.

Almost as soon as we came on the boat, Mrs. Votaw told me she had espied a young woman whom she believed to be an American and also a missionary. I rather scouted the idea, but again woman's intuition proved its power, for in an informal conversation we learned she was both. Further talk revealed that her destination is Calcutta, and that this is her second trip out. She had spent four years in India, and had been home for rest. Her work is in connection with an orphanage conducted by the Christian Church. We were drawn to her from the first, and as opportunity opened, we talked freely upon Bible subjects. At first there was some conservatism, for she had been warned against Adventists. But she finally said, "Religion is a personal matter, and I'll study." She seems to be blessed with a very tender conscience, and God alone knows the ultimate result of the work.

Pray for help, Christians. Pray! Pray! Pray! On this boat there are two men who have spent over forty years in India. There are some who were born there, and, as a matter of fact, by far the larger part of all the passengers are going to India. If men can go for every other purpose, can not men go for the gospel? Can men refuse to go?

In England almost every one has one or more relatives in India. A position there is considered a good opening for young men. One young man on board is going to accept a position in a bank in Calcutta, and has been in training for that purpose for three years. Another

young man is going to work for an American insurance company. You may draw your own conclusions; but I am sure we shall stand without excuse if we dare not show as much zeal for Prince Emmanuel as the world shows in selfish pursuits.

H. H. VOTAW.

"Christ's Object Lessons" in Virginia

VIRGINIA has not as yet sold her quota of this book. Indeed, we are far behind. On account of the struggles we have been passing through, our people have excused themselves for not taking a more active part in the sale of this book. But we are free from debt now. Part of the assistance that has brought this freedom to us has come from the general funds. It is true we did all we could, but without help from others, perhaps we should be still in debt.

Now, brethren, our educational institutions have been under the curse of debt for many years. God gave us a plan to get free. This plan will not only bring freedom to the institutions themselves, but it will bring a great blessing to those who buy the book. It will bring a blessing to those who sell the book. Being free from debt, we desire to see every institution that the Lord has planted free also. As we have been helped by others, it is our duty and privilege to help bring about this freedom. At a meeting of the conference committee, Dec. 28, 1904, it was decided to ask the State agent and all the laborers of this conference to devote all the time possible before the next session of the General Conference to the sale of "Christ's Object Lessons," and to encourage others to do the same. If all will take hold of this matter at once, we are sure there will be nothing in the way of our coming to the General Conference to help swell the song of jubilee.

If you do not have the money to invest in the books, the conference stands ready to help you get the books. Write us at once about the matter. Address the writer, or Dr. A. M. Neff, New Market, Va. May the Spirit of the Lord arouse every soul in the conference to action.

R. D. HOTTEL,
Chairman Conf. Com.

The Sunday Law Agitation in Pennsylvania

THERE is a vigorous warfare in Pennsylvania over a Sunday bill that has been introduced in the Pennsylvania Legislature this winter by the German American Alliance, which is designed to strike a hard blow at the old State Sunday law of 1794.

The Sunday law people of the State are all astir over the question, and claim that the bill is introduced for the purpose of paving the way for the opening of the saloons and beer gardens on Sunday. It is reported that they are raising a fund of fifty thousand dollars to defeat this measure. The State is also being systematically worked by the circulation of petitions remonstrating against the bill.

The *North American* of Philadelphia, under date of Dec. 19, 1904, gives a

partial report of a spirited address by Judge Ashman of the Orphans' Court, which was delivered at the celebration of the sixty-fifth anniversary of the Philadelphia Sabbath Association. I herewith quote what appeared from him in this paper, which will give the readers something of an idea of the bitterness that characterizes the contest.

He said he "was willing to rest the whole question of Sabbath observance upon medical authorities that a periodical day of rest is needed for man."

"This is a government of a people in which the majority rule. A vast majority has always been in favor of a Christian observance of the Sabbath. The attempt of the minority to overthrow this will of the people is anarchy in its most subtle form."

"The efforts of those men are the efforts of anarchists. Every newspaper that opposes the Sunday law, every socialist orator who speaks from the platform against it, and every voter who secretly assails it, is an anarchist of the deepest dye."

This scathing denunciation can not fail to remind every Seventh-day Adventist of the following words in "Great Controversy," page 592: "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."

Regardless as to whether or not the motives of those who are working for this bill are what is claimed by its opponents, the 1794 Sunday law should be repealed; for it is religious legislation, and consequently both uncivil and unchristian.

K. C. RUSSELL.

A Drop in the Bucket

IN December, 1903, we went South to work with my old fellow laborer, Elder G. I. Butler. During the past year we have had a home in Nashville, and a company of house-to-house workers with us. The number in the family, besides my wife and myself, has varied from four to thirteen. As the result of the labor of those workers, several thousand of *The Southern Watchman* and *Bible Training School* and many books and pamphlets have been placed in the homes in Nashville. But what is best of all, as a result of their work ten faithful souls have taken their stand for the truth, and the workers are holding Bible readings in many other homes, where there is a deep interest in the truths presented.

During the year I have attended seven camp-meetings and four institutes and conferences, besides the work I have done in Nashville, Tenn. In connection with our other work we have published the *Bible Training School* each month. During the year we have printed one hundred and sixty thousand copies of this journal, and about ninety thousand of that number have been placed in the hands of people outside of our faith. Each issue of the paper has been prepared with much prayer and thought, and filled with the truth in its simplicity. Quite a number of faithful workers have been selling these papers in the different large cities. They go into the business part of the cities, and sell to the in-

telligent, thinking class, and meet with many interesting experiences. During the past two years and a half, we have been sending forth this little paper each month. It is a child of many prayers, and we feel that God is using it to carry the truth to thousands that have not heard the message. It is also a help to our own people in the study of the Bible. In the two years and a half we have printed three hundred and twenty-five thousand copies of the little journal, and sent them forth. The subscription price is only twenty-five cents a year. If it does not visit your home, we would be glad to receive your subscription.

During the past eighteen months we have also printed twenty thousand copies of the "Story of Daniel," and about fifteen thousand of these have been placed in the homes of the people. The remaining five thousand books are in the hands of the different publishing houses. A brother in Connecticut, who is canvassing for this book, recently sold four copies in one home to neighbors that came in while he was canvassing the family.

In two months I will pass my seventy-second birthday. My courage was never better in the Lord, nor my love for God and the third angel's message stronger. I thank the Lord that he has enabled me to scatter broadcast so many printed pages containing the truth. It is only one drop in the great bucket. We are right in the time when publications containing the truth are to fall like the leaves of autumn. As long as I live, I expect to do all in my power to scatter the truth broadcast in the earth. It was for this purpose that our tract and missionary societies were first organized many years ago; but they seem to have been diverted somewhat. There is a far greater need to-day of earnest effort on the part of every believer to scatter the publications containing the truth than there was many years ago when the missionary societies were first organized. Let us wake up, brethren, and go to work.

We would be glad to have every reader of these lines make an effort to place the *Bible Training School* in the homes in their neighborhood. The paper is sent out at the rate of two dollars a hundred, and sells readily at five cents a copy, thus clearing three dollars for every hundred sold. If you do not think you could use one hundred, you can obtain twenty-five copies for fifty cents. Address Bible Training School, South Lancaster, Mass. When the work is finished, we shall be thankful we were permitted to sacrifice for Christ.

S. N. HASKELL.

914 Belmont Ave., Nashville, Tenn.

Patient Continuance in Well-Doing

ETERNAL life is granted, by Him who will render to every man according to his deeds, to those only "who by patient continuance in well-doing seek for glory and honor and immortality." All the blessings of the gospel are for those who "continue in the faith." Hope may be deferred, but "in due season we shall reap, if we faint not." Jesus endured the cross, and we are exhorted to "consider him that endured such contradic-

tion of sinners against himself, lest ye be wearied and faint in your minds."

Are there some who, because of a lack of this "patient continuance in well-doing," have not yet received the fulness of the blessings promised to those who would faithfully do their part in the sale of "Christ's Object Lessons"?

J. S. WASHBURN,
Sec'y of Committee for Relief of Schools.

FROM an encouraging letter recently received regarding the work with "Christ's Object Lessons" in Wisconsin, we quote the following:—

"The churches and members that have done their work faithfully have been made happier and stronger because of the experiences which they have gained. Some have missed a great blessing by withholding themselves from this good work. There are many fields yet waiting for this book, and rich experiences may be gained by those who will go forth with courage to work for them.

"In some localities churches have been organized as the result of work introduced by the sale of 'Christ's Object Lessons.' One of our licentiates and his wife selected a new field, and proposed to begin work there by canvassing it thoroughly for 'Christ's Object Lessons.' They disposed of about fifty copies in the neighborhood, and then followed the interest with *The Signs of the Times*, and this by giving Bible readings. After a time they called the people together and held meetings with them, until a company of commandment-keepers was developed. Then followed the organization of a church. The brother who went there first writes: 'We now have a good congregation here. . . . Our church-school is proving a great blessing to the church. We have a good teacher, and a good work is being done.'

"Success in the work with 'Christ's Object Lessons' is not confined to those who devote the whole or a large portion of their time to the effort. During the time of the principal campaign for the sale of 'Christ's Object Lessons,' a brother living in one of our cities started out from his home at eleven o'clock one day, carrying with him twenty copies of 'Christ's Object Lessons' for sale. Although he had no orders to fill, and the territory where he was to work had but recently been canvassed for the book, he told his wife to postpone dinner until he had sold out his stock. He disposed of the entire lot for cash, and reached home at 5 p. m. Another time this brother sold eleven copies while going from his home to the church, and did not spend much extra time on the way.

"Another brother who has learned and accepted the whole truth since the sale of 'Christ's Object Lessons' began, has during the last two years endeavored, as far as possible, to devote one day each week to the sale of our books. He has not been able to find time every week to do this, but he has sold nearly five hundred copies of 'Christ's Object Lessons,' and has turned over all the money thus obtained to the tract society. He has also sold other of our books to persons who purchased 'Christ's Object Lessons' from him. The commission which he gets on all books and papers except 'Christ's Object Lessons,' he donates to needy interests connected with

the third angel's message. His sales on 'Christ's Object Lessons' have averaged fully ten copies a day for each day that he has given to this work. He has often sold as many as twenty copies a day. He writes about the excellent favor with which the books are received, and hundreds of missionary visits which he makes with individuals and families. The work he has done was not to get money for himself, but because he wished to help the Lord's cause, and also desired to save souls. The experience that the Lord gave him in selling this book has made this brother strong for missionary and evangelistic work.

"WM. COVERT."

The Review

THE following expressions of appreciation are representative of a large number that are coming to this office on every day's mail:—

"DEAR BRETHREN: We received your many kind renewal notices, and appreciated the fact that we were missing much in the absence of the REVIEW, but it was impossible to send for it sooner. At last we have been able to send for it, and are enjoying its weekly visits again. It is a feast to us. Since my father and mother first heard and accepted the message, about forty-two years ago, it has never missed bringing its message of truth to our home until last summer.

"MINNIE HAHN."

"MY DEAR OLD FRIEND: I address you thus because for the past twenty-five years you have weekly come to my home, bringing such good spiritual food that it has been a help to us in teaching our children the way of truth and righteousness. Sometimes stress of business or cares have hindered us from reading your contents, but your coming and your familiar face were of themselves an incentive. And from experience and observation I can truthfully say that I do not think a person who takes and reads the REVIEW AND HERALD regularly will ever backslide.

"C. P. HASKELL."

The One Hundred Thousand Dollar Fund

AMOUNT previously reported \$53,495 27	
C. J. Olson	165 00
Mr. and Mrs. Chas. G. Berglin ..	100 00
Central Union Conference ..	39 70
J. H. Camp, Treas. (South Africa)	18 45
Ontario Conference	17 75
D. H. and Nora Delano	15 00
Mrs. Mary Shanks	15 00
M. T. Ahlquist (Sweden)...	14 85
Battle Creek Tract Society ..	11 35
J. W. Robbins	10 00
S. P. Gill	10 00
C. F. Simmons	10 00
Elder C. W. Olds	10 00
Mrs. Emma Emmons	10 00
Walter Owen	8 50
O. D. Rouse	5 50
H. A. S. (England)	5 36

FIVE DOLLARS EACH

Mrs. E. C. Dye, Miss H. L. Dye, Mrs. E. M. McEwen, G. A. and Sarah Baker, Rue Aton, Mrs. Charity Remsburg, T. W. Hodgins, Louella Farney, Mrs. L. E. Taylor, Frederick Riffel, A. A. Neufeld, Conrad Uhrich, Sam

Riffel, a friend, Gust Johnson, Henry Samples, Mrs. Laura Bryant.

THREE DOLLARS EACH

Z. A. Evans, Christina Riffel, C. H. Dailey.

Atlantic Union Conference, \$2.66; Edinburg (Pa.) Sabbath-school, \$35.

TWO DOLLARS EACH

Lucy Showers, Mrs. R. F. Tocke, R. Crawford, M. M. Osborn, Mrs. S. F. Rowe, Mr. and Mrs. Darwin Dean, Mrs. E. C. Merickel.

ONE DOLLAR EACH

Mr. and Mrs. G. V. Wood, Lillie L. Lineback, a brother, Mrs. E. T. Coe, Carrie Turner, W. J. Bowman, Mrs. R. H. Brown, Mrs. L. N. Pierce, Mrs. John Osborne, Mrs. T. Cotter, Mrs. Huard, Mary Riffel, David Riffel, J. R. Riffel, E. H. Seward, Sepha Flory, A. E. Stutzman, Mrs. G. D. Wait, Mrs. Laura Byron, Mrs. A. J. Rogers, Grace Bennett, Frances Dingee, J. T. Long, Mrs. J. T. Long, H. A. Sherwood, Lucy Ryan.

FIFTY CENTS EACH

Frank Lane, Huldrich Riffel, H. T. Brown, George Wear, Mrs. I. S. Edwardson.

TWENTY-FIVE CENTS EACH

Mrs. K. A. Gurrier, Mary Boes, Bertha Flory, Mabel Flory, Francis Brown, M. F. Brown, Mrs. Louise Tribby, Mrs. Alvier, Mrs. B. Semino, Mrs. Philip Lamp, Mrs. Peter Carpenter, Mrs. Mary Sweet, Mrs. Cora McCormick.

TEN CENTS EACH

Nancy Simmons, Milton J. Brown, V. V. Brown.
Mr. and Mrs. F. F. Riffel ..\$ 10 00
Mrs. C. Treulieb 10 00
L. M. Talbott 35 00
P. J. Wolfsen 50 00

Total reported\$54,209 79

A further list will follow.

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

Field Notes

A CHURCH of seventeen members was organized at Hamilton, Ohio, January 7.

BROTHER B. L. HOWE reports an enrolment of sixty-four in the church-school at San Francisco, Cal.

A NEW church-school building at Ridgefield, western Washington, was dedicated January 1.

SIX new members were added to the church at Cotton, Mo., the last Sabbath of the week of prayer.

BROTHER D. F. STURGEON reports six new converts to present truth at Como, O. T., five of whom will unite with the Clearlake church.

THE *Atlantic Union Gleaner* speaks encouragingly of the progress of the cause in Vermont, where quite a number in different places have of late accepted the truth.

BROTHER H. J. SCHNEPPER reports six additions to the German church at Wilcox, western Washington, which now has a membership of about ninety.

THE company at Goodwell, Mich., have been strengthened by the recent addition of seven new converts to the truth, two of whom had formerly been opposers.

THE *Indiana Reporter* says: "Sister Niehaus reports that three of her Bible readers at Martinsville have begun the observance of the Sabbath, and our other workers there are reporting some converts."

THE elder of the Lovell, Idaho, church writes that the week of prayer was a "feast of good things" to that company, which now numbers eighteen members. A church-school building is to be erected there soon.

A REPORT from Wood Lake, Neb., states that thirteen conversions to the truth have resulted from a course of meetings there which were concluded December 7. A Sabbath-school has been organized.

BROTHER C. M. BABCOCK states in a report from Amboy, Minn., that after a two-weeks' course of meetings there, four persons accepted the truth "as a result of the faithful efforts of a sister, together with the influence of the meetings."

VERY encouraging reports are received of the work in Omaha, Neb. At a recent Sabbath service seven new candidates for baptism and admission into the church presented their names, and there have been twenty-five additions to the church within the last three months.

ELDER A. E. FIELD reports the recent reorganization of the church at Norman, O. T., also the organization of a church of eight members at Merritt, O. T., and the baptism of eight persons at Wagner, I. T., following which a church of eleven members was organized at the latter place.

BROTHER H. S. WEAVER, elder of the Second Baltimore church, Md., writes: "At Number 2 church of Baltimore on the Sabbath following the week of prayer there were taken into membership six precious souls; and one Sabbath later two more were added, making eight, four of whom are ready for baptism. Praise the Lord for converting power."

ELDER M. G. HUFFMAN says, in a report of meetings held in Decatur, Illinois, since the camp-meeting there: "I held a five weeks' meeting in the tent on the grounds where the camp-meeting was held; during the entire time both the attendance and the interest were excellent, and the results were very encouraging. Between fifteen and twenty took their stand for the truth. The interest has continued good ever since the tent-meetings closed, and we have followed up the interest by house-to-house work, holding cottage meetings and giving Bible readings. Between fifteen and twenty have united with the church, and others will probably do so soon. Nine have been baptized."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Bible Teaching—No. 4 The Lecture Method

FOLLOWING this I would suggest that—

5. The teacher should not make it a practise to lecture to the class. One of the first principles of pedagogy is thus expressed: "Knowledge can be taught only by occasioning the proper activities of the learner's mind." This is not done by continual telling, but by awakening thought, and having the pupil study for himself. In fact, "telling is not teaching." "No error in teaching has occasioned more bad work than the assumption that knowledge can be transferred from one mind to another, that mere telling is teaching."

The following from Baldwin, in his "School Management and School Methods," is to the point: "The lecture has its place in class work. Where?—Not in the elementary; not usually in the high school; not usually in the freshman and junior college classes. Elementary pupils are not prepared to profit by lectures. The true elementary oral work is the conversation, and not the lecture. High school pupils are trained to think with the lecturer, and the occasional lecture proves highly beneficial; but the lecture is not the form of high school educative class work. As a rule, the freshmen and sophomore college students are hurt, not helped, by the too frequent lecture. The occasional lecture or course of lectures on some good subjects do great good, but thorough teaching during these precious years is imperative. The place for the lecture in class work is in the junior and senior college classes, in the graduate work, and in the professional schools. The advanced students think with the lecturer as he leads them into fields of research, and into the realms of philosophical investigation. But even in the advanced work the lecture must be supplemented by good teaching." He further says, on "Revealing and Concealing": "God reveals a little, and leaves man to find out the rest. Jesus taught a few truths, and wisely left us hungering and thirsting for more. The great preacher unfolds one or two truths, but awakens a burning desire to know all truth. . . . The novice tells us all he knows, but the wise teacher conceals all but the one thing needful."

Constructive Work

6. Let the teacher require much constructive work from the student. It is one thing to know a thing, and another thing to tell it. "Writing makes an exact man." There is no better way to train our students to definiteness of thought and resourcefulness than the requirement to produce something. Nothing will give more independence of thought (and by that independence of action) than research and theme work required. And the one great thing our young people need is to learn to do something. Many of our youth, even after finishing school, seem timid and help-

less when thrown upon their own responsibility. Our youth need to learn to think and act for themselves. They will never learn that by having others wrestle with difficult subjects, and try to impart to them the results. Essays and outline maps are a wonderful help in Bible and history work. They fasten the truths on the mind of the student in a way that nothing else does.

Recapitulation

To recapitulate, my suggestions are:—

1. Students should be properly classified according to their ability to work.

2. "The instruction in both matter and method must be adapted to the capabilities of the learner."

3. Let the pupil be thoroughly grounded in Old Testament history before taking up Bible doctrine as such.

4. There should be definite and systematic outlines for the student to follow.

5. The teacher should not make it a practise to lecture to the class.

6. Let the teacher require much constructive work from the student.

Let me close by repeating again from the spirit of prophecy:—

"As an educating power the Bible is without rival."

"Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold,—that wisdom that will make him wise unto salvation."

"If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times." M. E. KERN.

Current Mention

—The German coal miners' strike is spreading, and the number engaged in it are now more than twice the number participating in any previous strike. A tremendous disturbance of the country's trade is anticipated.

—President Castro of Venezuela has severed diplomatic relations with the United States, this action being an outcome of the long-standing controversy over the asphalt industry, in which certain American interests are involved. It is expected the United States will take measures to force President Castro to a speedy settlement.

—Reports from Macedonia state that affairs in that country are in a condition bordering on anarchy, notwithstanding the Austro-Russian reform measures decided on some time ago. These having proved a complete failure, it is now said that Great Britain will urge upon the European powers a program of sweeping reforms for Macedonia, among which will be the appointment of a Christian governor-general, who is to be responsible to the powers, and not to the sultan. Up to the present Italy alone has signified her willingness to cooperate with Great Britain in demanding more effectual methods. There is some doubt concerning the position which France will take, and Austria and Russia are expected to oppose the plan. It is to be noted that French and Ger-

man financiers are arranging to supply Turkey with a loan of \$25,000,000, the largest part of which will be devoted to fitting out the Turkish army with new batteries of quick-firing guns, orders for which have been placed with French and German manufacturers. Similar orders recently have been placed by Bulgaria.

—A seeming victory for the papacy in France has occurred in the resignation of Premier Combes, under whose administration France has been brought to the verge of the abolition of the concordat. Finding that he controlled a majority of but ten votes in the French Chamber, Premier Combes resigned rather than face the prospect of being forced out. The chief cause of the waning popularity of his administration was the system of espionage maintained under it, to which recently much publicity has been given by his enemies.

—Interest in the conflict in the far East centers just now in a note addressed by Russia to the powers, including the United States, stating that China has failed to maintain neutrality, and that consequently Russia reserves liberty to act toward China as she thinks best,—that is, to make war on China. It is conjectured by some that Russia is meditating an invasion of Mongolia, to make good by conquest there what she has lost in Manchuria. Others see in the Russian note an indication that Russia is preparing to seize a Chinese port as a base of operations for her fleet in Asiatic waters. European governments are strenuously seeking to avoid complications in the matter.

—A strike of iron workers began in St. Petersburg, Russia, January 20, which spread until it reached the proportions of a popular uprising, and 400,000 disaffected persons were parading the streets, causing serious rioting, and necessitating the use of troops to save life and property. All the government industries, including the shipbuilding plants, were forced to close. The strikers first demanded recognition of their union by their employers, the reinstatement of four men who were recently dismissed for belonging to the union, an eight-hour work-day, a minimum wage of fifty cents per day for unskilled male labor, and of thirty-five cents for unskilled female labor, and other things in line with the general demands of labor unions in other countries. But while the strike is ostensibly a labor union demonstration, the real significance of the outbreak is political, and it aims at securing relief from the burdens of autocratic government. The strikers demanded an opportunity to present their grievances to the czar, and drew up a petition which in the strongest terms denounced the bureaucracy for bringing on the war with Japan. An event which greatly augmented the general tension and disturbance was a narrow escape of the czar from death in connection with the ceremony of "blessing the waters," January 20, from the firing of a "grape" shot by a gun in the artillery which was giving salutes. The bullets of which the shot was composed struck in close proximity to the czar and royal family, passing over their heads at so slight a distance that had the gun been aimed a little lower, the whole Romanoff family might have been

extinguished. One policeman was killed, and several other persons were injured. Whether the loaded shot was in the gun by accident or design is a question which the authorities are bending every energy to solve. It is considered significant that the particular gun which contained such possibilities of damage should have been trained directly on the royal chapel. London papers express the opinion that the occurrence was a premeditated attempt upon the life of the czar, and indicates in connection with the strike, that the country is on the verge of revolution.

NOTICES AND APPOINTMENTS

Important Notice!

ALL mail sent from the United States to Newfoundland must have foreign postage. The authorities impose a fine of double the postage lacking. Mail from Canada is received at same rate as in Canada.

F. A. TRACY.

Notice!

THE annual meeting of the members of the International Medical Missionary and Benevolent Association will be held at Battle Creek, Mich., in the chapel of the college building on North Washington Avenue, Feb. 2, 1905, at 10 A. M., the time designated by the board of trustees for such meetings, for the transaction of such business as may be brought before said meeting.

By order of the board of trustees.

JOHN F. MORSE, Secretary.

MRS. AGNES McCOURT and Brother Mahlon Balser are kindly requested to send immediately their addresses and reports to the clerk of Hebron Society, Miss Ada West, R. F. D. 2, Ft. Atkinson, Wis.

Business Notices!

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

WANTED.—Employment among S. D. A., by married man of thirty-five, no children. Had experience at farming, also firing stationary boilers. Address Geo. Stiles, Canandaigua, N. Y.

WANTED.—Work among Seventh-day Adventists, by an able-bodied young man who can do almost any kind of ordinary work, especially farming and cutting timber. Address Warren Axwright, Farmersville, Ohio.

WANTED.—Work on farm for S. D. A., by strict Sabbath-keeper; good worker; age, 21; weight, 155; Pennsylvania preferred, but would go elsewhere; can give best of references. Address Ralph G. Hartzell, 718 N. 12th St., Reading, Pa.

WANTED.—Position as assistant bookkeeper (or would take charge of small set of books), by young man, S. D. A., graduate in book-keeping and business forms; also proficient in German; can furnish reference. Address Carol Horning, Boulder, Colo.

FOR SALE CHEAP.—Farm of 50 A., on easy terms, to any brother who wishes church-school privileges for his children, in an ab-

solutely healthy place on Waldens Ridge, 6 mi. from Southern Training-school. Address James Glen, Brayton, Bledsoe Co., Tenn.

WANTED.—Employment, by a married man who lost a good position in a foundry because of accepting the Sabbath. Has operated electric machinery. Desires place where he and his wife can work and keep the Sabbath. Address Herman Thomas, 7 Nelson St., Springfield, Ohio.

WANTED.—Good, steady woman, who wants a home, to live with an invalid who waits on herself, and has been doing her housework. Must be one who understands and would be willing to give treatments. S. D. A. preferred. Address P. L. Jones, 2505 Union Ave., Altoona, Pa.

FOR SALE.—Twenty acres, 1¼ mi. from Seymour, Mo., thriving R. R. town. Six acres in full-bearing apple orchard. Small house, barn, and farming tools. Exceptionally pleasant and healthful climate. Good water supply. Price, \$900, cash. Address Martha A. Brown, Seymour, Mo.

FOR SALE.—Good 9-room house, with 4¼ A. of good land, some fruit-trees and grapevines, 2 good wells of soft water; only few minutes' walk from industrial school. Price, \$1,000. Also 100-acre farm in Tennessee, 25 mi. from here,—50 A. in cultivation, 25 A. in pasture, and 25 A. in woods. Will sell cheap. Address W. D. Dortch, Hazel, Ky.

PURELY vegetable oil. Keeps good in any climate. Price, with freight prepaid, between the Rockies and the Wabash River, 5-gal. can, \$3.50; 10-gal., \$6.50; 3 5-gal. cans, \$4; 2 east of Wabash River, 1 5-gal. can, \$4; 2 5-gal. cans, \$7.50; 3 5-gal. cans, \$11; west of the Rockies, 3 5-gal. cans, \$12. Remember I pay the freight. Address R. H. Brock, 404 North 2d St., Arkansas City, Kan.

A Stenographer Wanted

THERE is now an opportunity for a first-class stenographer to secure a desirable position at this place. Must be a man, and accustomed to doing various kinds of office work. Thoroughly proficient in shorthand, able to do rapid work, with accurate ability in typewriting. None but first-class, competent stenographers need apply. A permanent position to the right man. State length of experience. Write to Elder I. H. Evans, Takoma Park Station, Washington, D. C.

Notice!

THE new Seventh-day Adventist church at Menominee, Mich., will be dedicated February 5. Elder Allen Moon will be present on the occasion, to deliver the address. We extend a cordial invitation to all our brethren and sisters living within close enough proximity to make it possible for them to attend.

M. W. LEWIS.

Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, postpaid:—

Minnie Hahn, Toluca, N. C., *Signs, Instructor*, etc.

J. Irving Daily, 308 E. West, Hutchinson, Kan., *Review, Signs, Watchman, Life Boat*, and tracts.

Mrs. E. E. Parlin, 916 Laguna St., San Francisco, Cal., *Signs, Life Boat, Life and Health*, and tracts.

D. A. Piper, 7 Sexton Ave., Concord, N. H., *Signs, Watchman, Instructor, Life Boat, Life and Health, Family Bible Teacher, Little Friend, Save the Boys*, and tracts.

Obituaries

WALLACE.—Fell asleep in Jesus, at Escondido, Cal., Dec. 27, 1904, Benjamin A. Wallace. He was patient throughout his entire sickness, and was free from pain after the elders were called one week before his death. Words of comfort were spoken by the writer, from Rev. 14:13.

A. J. HOWARD.

COSSABOOM.—Died at the home of her son, Amos E. Outhouse, in Tiverton, Nova Scotia, Dec. 19, 1904, Mrs. Caroline Cossaboom, aged 79 years, 6 months, and 19 days. Mother accepted the Sabbath and kindred truths in the winter of 1886, and remained faithful till death. The funeral service was conducted by Elder E. C. Ford (Disciple).

AMOS E. OUTHOUSE.

PHILLIPS.—Died at his home near Bedford, Mich., Jan. 4, 1905, of long-continued ailments ending with a sudden attack of heart failure, Martin R. Phillips. For many years he was a Christian, and most of his religious life was with the Seventh-day Adventists. He leaves a wife, children, and other relatives to mourn their loss. Funeral sermon was preached by the writer.

I. D. VANHORN.

DENNIS.—Died at Biwabik, Minn., Dec. 15, 1904, of heart failure, my only daughter, Mrs. Pearl May Dennis, aged 25 years, 11 months, and 2 days. She was a bright, happy girl, with a smile for every one, but to the poor especially was she kind and generous. Her death, coming unexpectedly, was a great shock to us, and we miss her much. Words of comfort were spoken to a large gathering of friends from Matt. 24:44.

EVA C. BROWNE.

SANBY.—Died at Hutchinson, Kan., of diabetes, Mary Inez Sanby, aged 35 years, 6 months, and 23 days. She accepted the truths of the third angel's message at the age of fifteen. She remained faithful to the last, rejoicing in the soon coming of our Lord and Saviour. A husband, two daughters, and two sons remain to mourn her decease. She was brought to her home at Walsh, La., and laid to rest: words of comfort being spoken by the Baptist minister.

MRS. J. S. DEWOLF.

MILLER.—Died at Litchfield, Ohio, Dec. 25, 1904, Alfred Miller, aged 83 years, 2 months, and 15 days. Brother Miller united with the Seventh-day Adventist Church in 1897. He was very patient in his last suffering, and was a firm believer in the second coming of Christ. He was the father of six children, three of whom, with eight grandchildren and three great-grandchildren, live to mourn their loss. The funeral service was conducted by the writer, assisted by Brother L. D. Wright.

CHAS. A. MERRIAM.

STOWELL.—Fell asleep in Jesus, in Pomona, Cal., Dec. 17, 1904, of tuberculosis, Ava Leone Stowell, aged 25 years, 7 months, and 20 days. The deceased was brought up in the truth, which grew more dear to her with each succeeding year. She leaves an aged father and four sisters to mourn their loss. Though she longed to get well and spend her life in God's service, yet she was perfectly resigned to his will, and fell asleep with words of prayer and praise upon her lips. Words of comfort were spoken by Elder R. S. Owen, from Rev. 1:18.

BESSIE STOWELL SMITH.

STEWART.—Died at Hartford, Conn., Dec. 29, 1904, Timothy B. Stewart, in the eighty-second year of his age. Brother Stewart was converted at the age of seventeen, and he ever manifested a spirit of Christian integrity. During the eleven years since he accepted present truth, he has been a most earnest, active, and enthusiastic member of the Hartford company. His life of loving faithfulness endeared him to all. His last

days were peaceful. He could hardly be said to be sick. He had been growing weak and thin for some time, and, like a tired child, he went to sleep without a struggle. He leaves a wife, one son, and one daughter, seven grandchildren and two great-grandchildren, and a large circle of friends to mourn their loss. The funeral service was held in the little church on his land, Jan. 1, 1905. The building was crowded. Some were present from Springfield. Remarks were made by the writer, from Eccl. 9:5 and Ps. 115:17.

A. E. PLACE.

CAPEHART.—Dr. B. Ashbourne Capehart was born April 2, 1865, in eastern North Carolina. He died in New York City, of heart-disease, Dec. 20, 1904, aged 39 years, 8 months, and 18 days. Dr. Capehart was educated as a physician in the University of Maryland in Baltimore. He was graduated in the class of 1886. He studied for nearly two years in the hospitals of Vienna and Berlin, afterward following his profession in Washington, D. C., for nearly seventeen years. During part of this time he was closely connected with Dr. Reyburn, formerly President Garfield's physician. Although very retiring and unassuming, he was a man of unusual ability, not only in his chosen profession, but in other lines. Had he devoted his time to the work of a sculptor, he had natural talent which would have made him most successful. He was of an exceptionally gentle and kindly disposition and unusually generous. When in active practice, a large part of his time was devoted to the poor, for which he never expected reward. He loved children, and was in turn much loved by them. How many times he has helped friends and strangers in poverty and difficulty will never be known; for he was as modest and unassuming as he was generous. He was christened in the Episcopal Church in infancy, and confirmed at the age of twenty-two in Berlin. In November, 1898, he married Mrs. Palmer, a great granddaughter of Chancellor Kent, of New York, the authority on American law. She had formerly been the wife of Lieutenant Lambert G. Palmer, of the United States Navy, who had been shipwrecked at sea off the coast of North Carolina. Dr. and Mrs. Capehart became interested in the great truths of the third angel's message as taught by Seventh-day Adventists in the latter part of September, 1902, at the tent-meetings conducted by the writer in Northwest Washington, near the White House. I had the privilege of holding Bible readings with them at their home regularly each week for several months. Several times quite a company of Washington physicians gathered while we studied the prophecies, the Sabbath truth, and immortality through Christ. There was intense opposition by one of the foremost clergymen of Washington. Finally, Dr. and Mrs. Capehart fully accepted the truth in all points, and were baptized in November, 1903, in the Vermont Avenue Christian church, where President Garfield held his membership while in Washington. For something over a year Dr. and Mrs. Capehart had made their home in Bermuda, and were on their way back to Washington for a brief visit when Dr. Capehart suddenly and unexpectedly died of heart-disease, from which he had been for a long time a sufferer. We have the most absolute assurance that Dr. Capehart had fully ripened for the heavenly garner, that he sleeps in Jesus, that he is truly among those of whom John so comfortingly wrote in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth, . . . that they may rest from their labors; and their works do follow them." Words of comfort from the text just quoted were spoken by the writer. The six pall-bearers at his funeral were physicians, among them being Dr. Reyburn, and other leading physicians and specialists of this city. We believe truly that he sleeps the last dreamless, quiet sleep, in the most perfect assurance of a part in the first resurrection. Hasten, glad day!

J. S. WASHBURN.



WASHINGTON, D. C., JANUARY 26, 1905

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

THE Year Book for 1905 will be ready for delivery about February 1. Orders already received can not be filled before that time.

THE Glendale (Cal.) Sanitarium was formally opened Monday, January 9. The medical department has been organized, with J. R. Leadsworth, M. D., and Abbie Winegar-Simpson, M. D., as the physicians in charge, and Elder J. A. Burden as business manager.

DURING the publication of its special series of articles by Mrs. E. G. White, under the title "Malachi, the Lord's Messenger," *The Southern Watchman* appears with an attractive cover. It reports an unexpected demand for the first number, which exhausted the edition very quickly.

THE following extract from a letter just received from one of the isolated ones will represent the thought of thousands of true hearts: "It is a comfort to pray for the workers who go forth into the great harvest-fields, leaving their homes and loved ones, to proclaim the last great message."

BEGINNING with the first issue of the present year, our valued paper, *The Signs of the Times*, has made a change in its make-up, which we think is an improvement. Its first page now has a special design surrounding a poem, and its editorial department precedes its contributed articles, beginning on the third page. An earnest effort is now being made to increase the permanent list of the *Signs*, and we hope that it will be abundantly successful.

WE wonder how many of the readers of the REVIEW took note of the number of our own writers who helped to provide them with instructive reading-matter last week. In addition to the usual editorial articles, there were contributions by Mrs. E. G. White, Elders M. C. Wilcox, A. G. Daniells, I. H. Evans, G. B. Thompson, D. T. Bourdeau, W. C. White, W. A. Colcord, J. S. Washburn, William Covert, Drs. H. W. Miller, G. H. Heald, D. H. Kress, Profs. Frederick Griggs and M. E. Kern, besides other articles and the usual reports from the field. We are

glad to state that the number of copies of the REVIEW printed for the past two weeks has been greater than ever before for the regular list, but still there is abundant opportunity for increase. Let the work go forward until the resolution is carried out to place the REVIEW in every Sabbath-keeping family in the United States.

A COUNCIL is now being held in Washington, which is attended by nearly all the members of the General Conference Committee who reside east of the Rocky Mountains, and also by some of the presidents of near-by conferences in the Atlantic Union Conference. One of the main purposes of this council is to perfect the plans for the next General Conference—a responsibility which the resident members of the committee did not feel clear to assume.

WE are indebted to the Pacific Press Publishing Co. of Mountain View, Cal., for a copy of its "Improved Vest Pocket Daily Reminder and Diamond Atlas" for 1905. The general manager, Brother C. H. Jones, writes as follows:—

In regard to our work, we would say that the past year has been an eventful one for the Pacific Press Publishing Company. In following the instruction which the Lord has given concerning our work, we find ourselves comfortably housed in our new factory, a view of which is given in the title page of the "Reminder." We have a plain, substantial building, well adapted to our work.

It is our purpose in coming to this rural home to give special attention to building up and developing our denominational business, and already we see quite an increase along this line. The special *Signs* just issued has reached a circulation of over four hundred thousand copies.

Copies of the "Reminder" can be obtained for twenty-five cents, post-paid. Address as above.

SOME excellent new material is now provided with which to maintain the continuous missionary campaign which was inaugurated last November. The open letter to the ministers of Washington, printed in the *Washington Post* under the title "Appeal to Clergy," and reprinted in the REVIEW for January 12, is now ready for circulation as an eight-page tract. The matter itself is most excellent, being a brief, but very comprehensive presentation of the whole Sabbath question from a gospel standpoint, with answers to the usual objections; and the circumstances which called it out, and the fact that it was first printed in a paper of the influence of the *Washington Post*, will give an added interest to it, and induce many to

read it who would refuse the ordinary literature upon this subject. This tract ought to be circulated by the hundreds of thousands all through this country. Thousands of our people ought to give away from one hundred to one thousand copies each. Let the officers and leaders take up the matter with their churches and companies, and forward their orders. Let isolated Sabbath-keepers send in their individual orders. Do not delay, but by simultaneous action let the country be literally covered with these tracts. *You can do something. Order to-day.* For prices read the second page of this issue, where will also be found facsimiles of the first pages of the four new Religious Liberty Leaflets, advertised as companion tracts for the "Open Letter." Orders for about forty thousand copies of these different tracts were received last week, but this is a mere beginning. Our people can stir the country over these questions in the next few weeks, if they will make a united and vigorous effort. Do not miss your opportunity.

To the Church Elders

THE Mission Board is just sending a supply of the weekly offering envelopes for missions to the churches. Many will receive them at once, others within two weeks. For the continual growth of the spreading work in mission fields, it is most important that these envelopes be used systematically. If the supply fails at any time, address the Mission Board.

Washington, D. C.

THE interest in the meetings continues and increases. The Lord has opened the way most remarkably for these meetings in the near future, of which we shall be able to speak more definitely later. In all my experience in the work in Washington, which covers several years, I have never seen so bright a prospect as at the present time. What an encouragement it would be to our people throughout the world if the one hundred thousand dollars needed here to build up our institutions could be fully supplied before the time of the General Conference, which opens May 11. That meeting, we believe, will be far more important than any General Conference ever held in the history of our denomination. Its influence will be far-reaching. Since the last General Conference a new era has opened for our denomination, for the great message.

We have received, up to the present time, as will be seen by the list published on page 20, \$54,209.79. This leaves \$45,790.21 yet to be supplied. In order that this work should be completed by the date already mentioned, an average of \$2,814.85 must be furnished each week. It will at once be seen that the donations must be very largely increased to accomplish the end desired. If a single donation of one thousand dollars could be given each week for sixteen weeks, we are sure that this work could be easily accomplished, and we are certain that there are sixteen of our people who can give one thousand dollars each.

J. S. WASHBURN.