

The Law of God

And God spake all these words, saying,

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Publishers' Page

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

The Great Nations of To-day

"THE GREAT NATIONS OF TO-DAY" reveals the causes of the movements of the nations at the present time, together with a clear presentation of their rise, relations, careers, and their destinies, in connection with a clear, concise treatise on the Seven Trumpets, the Three Woes, Babylon, the Beast of Revelation 13 and its Image, the Commandments, the Hour of God's Judgment Come, and the Setting up of the Everlasting Kingdom of God.

While people are studying the present war between Russia and Japan, it is a most favorable time to interest them in "The Great Nations of To-day."

Bound in paper covers, containing 257 pages; price, 25 cents a copy.

1905 Year-Book

Nearly 200 Pages

ON account of delay in securing a portion of the copy, the Year-book for 1905 has been delayed; but it is now planned to have it—

Ready March 5

This Year-book will not be similar to those heretofore published, but will be the most complete, thorough, and reliable ever issued. Besides the directory and statistical features of former year-books, it will contain, in addition to many other important improvements, a thorough historical summary of the rise and progress of the denomination, and a clear, concise statement of the fundamental principles of the Seventh-day Adventist belief.

These two features alone are worth more than the price of the book. Many of our people do not fully grasp the importance of the work accomplished in the giving of the first and the second angels' messages. They do not seem to understand that the third angel's message is the outgrowth, the consequence, of these messages. The definite step taken in each of these messages is clearly traced; and if the people can have this definite knowledge of the great advent movement, which brought into existence the denomination, they will be greatly strengthened and encouraged.

Fundamental Principles

The fundamental principles, together with the history of the rise and progress of the denomination, will be of great service in missionary work; for there is a constant demand for a statement of "the belief of Seventh-day Adventists," which could not be supplied since the pamphlet "Our Faith and Hope," by Elder James White, went out of print, but which can be supplied now better than ever with a statement of the fundamental principles of the denomination, separate and apart from any semblance to a creed.

Those not of our faith who secure the 1905 Year-book from which to obtain the belief of the church, will also have with it a history of the rise and progress

of the denomination, and a statement of its present thorough, systematic organization in all parts of the world. These facts will cause thinking people to consider more seriously and favorably the divine origin of the denomination and its work. The coming new Year-book, therefore, will be a good witness in missionary lines, and the best ever issued for our own people. Not only every worker, but every family in the denomination, should have a copy for reference and study; and thousands of copies should be used in missionary work.

It will be on sale at every State tract society depository.

Price, 25 cents, post-paid.

An Appeal to Clergy

280,000 Ordered February 19

LAST week we reported 200,000 copies of "An Appeal to Clergy" ordered, and predicted a large increase of orders before the nineteenth of February, which date marked the first month of its existence in tract form. Eighty thousand copies represents the increase in orders since this report, making a total of 280,000 copies ordered during the first month of its existence; and large orders are still coming in.

Many are the voluntary expressions of appreciation of the merits of the matter composing this tract, coming from all parts of the country. We quote a few as samples of the many:—

"It is surely a clincher."

"It is an eye-opener."

"It contains the message for this time."

"I think you have struck the keynote in the 'Open Letter' that will start the ball rolling, and bring the truth before millions of people."

"It is a clean-cut argument on the question of religious liberty, and will do much to open the eyes of the honest in heart."

"There is a wonderful amount of stubborn facts summed up in a small space. Just what men of business want to read."

Price, 40 cents a hundred; \$3.75 a thousand.

Religious Liberty Leaflets

100,000 Ordered

SINCE the announcement of the completion of these leaflets in the issue of the REVIEW bearing date of January 26, 100,000 of the Religious Liberty Leaflets have been ordered; and the orders are coming in so rapidly that an edition of 40,000 each is now being printed, and will be ready for delivery in a few days.

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The leaflet bearing the above title contains a short, practical, impressive discussion of the fundamental principles of personal, national, and religious liberty. Eight pages; price, 38 cents per hundred.

Sunday Laws; Their Origin, Nature, and Object

Leaflet No. 2 is an eight-page tract treating upon the origin, nature, and object of Sunday laws. Any one reading this tract will not fail to discern the true spirit of these religious enactments. It

will be a good educator on Sunday legislation.

Eight pages; 38 cents per hundred.

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Leaflet No. 3 exposes the evil of Sabbath legislation, and reveals the true meaning of Sabbath laws. It contains eight pages; price, 38 cents per hundred.

The Civil Sabbath

Leaflet No. 4 exposes the arguments for the establishment of the civil sabbath in the United States, and reveals principles of true Sabbath observance contrasted with enforced observance.

12 pages; 55 cents per hundred.

These four tracts, with "An Appeal to Clergy," completely cover the Sabbath question and the enforcement of Sunday observance by law.

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THE author of the "Vegetarian Cook Book" has served an apprenticeship in scientific and hygienic cookery, and has for several years conducted one of the most successful hygienic restaurants in the country, and is eminently qualified to impart the needed rational information in hygienic cooking.

In addition to the numerous practical recipes of all kinds of palatable hygienic dishes, the author devotes considerable space to common-sense rules with reference to boiling, steaming, stewing, baking, braizing, and broiling, and the benefit to be derived therefrom when science and reason are combined. This feature of the work is alone worth the price of the book.

The "Vegetarian Cook Book" contains over 225 pages of choice recipes and valuable information. Every home should be in possession of a copy of this excellent work on hygienic cookery.

Bound in cloth; price, 75 cents.

A New Book on Colds

By G. H. Heald, M. D.

We are pleased to announce the completion of the new book on colds by Dr. G. H. Heald, Editor of *Life and Health*. The work is a treatise on colds, and imparts all the information necessary on the causes, prevention, and cure of this prevailing disease. It is written in simple, direct language, and can be readily comprehended by all, and its suggestions can be practically applied in the home.

Of all the ills to which the flesh is heir, colds are perhaps the most frequent, and especially so at this season of the year. A cold should have immediate and proper treatment. Sometimes the symptoms of a more serious disease are mistaken for a cold.

Our little booklet will be a great blessing to all the families possessing it in the treatment for colds, and in instruction for their prevention. It is within the reach of all, being only 25 cents a copy, post-paid. Neatly bound in white leatherette.

Order of Review & Herald, Washington, D. C.; Battle Creek, Mich.; Pacific Press, Mountain View, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or your State Tract Society.

THE REVIEW AND HERALD

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

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Editorial

Prepare for It

THAT "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" is rapidly approaching. Prepare for it. "The coming of the Lord draweth nigh." Prepare for it. All things are now shaping for the downfall of the world. Prepare for it. Soon the faithful will hear the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Prepare for it. Soon "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Prepare for it. "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have yet died." "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

"Out of the Depths"

THE psalmist's hope in the Lord's forgiving love is beautifully expressed in the one hundred and thirtieth psalm. "Out of the depths have I cried unto thee, O Jehovah. . . . There is forgiveness with thee, that thou mayest be feared. . . . With Jehovah there is loving-kindness, and with him is plenteous redemption." Who has not been at some time in his life in the depths of sorrow, in the depths of distress, in the depths of anguish? Who has not known the experience of being almost overwhelmed with the waves of trouble? David has pictured it with much clearness: "The cords of death compassed me, and the

floods of ungodliness made me afraid. The cords of Sheol were round about me; the snares of death came upon me." And he also points out the right course to pursue: "In my distress I called upon Jehovah, and cried unto my God." The result is most encouraging: "He heard my voice out of his temple, and my cry before him came into his ears." We may have brought all our trouble upon ourselves, and may richly deserve all the distress, but still when "out of the depths" we cry unto the Lord with a desire to turn unto him, he will send us help out of the sanctuary. So it was with Jonah, but his testimony is, "Out of the belly of Sheol cried I, and thou heardest my voice. . . . All thy waves and thy billows passed over me. And I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple. . . . When my soul fainted within me, I remembered Jehovah; and my prayer came in unto thee, into thy holy temple." In spite of his wayward course, Jonah was delivered when, "out of the depths," he cried unto God. In times of distress we may adopt the words of comfort which have been written for our learning: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God."

Confessing Sin

IN the model prayer which our Saviour has taught us he has instructed us to say, "Forgive us our sins; for we also forgive every one that is indebted to us." To pray this prayer daily is not to charge God with having failed to forgive our sins when we have asked him, neither does it imply that he is not able to keep us from sinning. It simply recognizes the proper attitude of a sinner saved by grace who keeps his sins forgiven, whether they be sins of omission or sins of commission. There is a wide difference between the humble contrition of one who accepts the redemption which is in Christ Jesus, and believes in the power of God to keep from sin so long as he acknowledges himself to be nothing but a poor sinner, and the boastful claim of the one who makes the mistake of thinking that the experience of righteousness by faith transforms a sinner into a sinless being instead of changing a lost sinner into a saved sinner.

The only way that we can be kept from committing sin is by confessing that we are sinners, wholly dependent upon the forgiving mercy of God. The publican who prayed, "God be merciful to me a sinner" was accepted of God, and "went down to his house justified;" but if he had returned the next day with the prayer of the Pharisee in his mouth, he would have lost his justification. "No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character." It is Christ's righteousness, not our own, in which we are clothed, and even when the righteousness of Christ is revealed in us, there is still no merit to be claimed as of ourselves, and we retain his righteousness by confessing that we are "wretched, and miserable, and poor, and blind, and naked." The first step toward sin is to claim that we are free from sin. Let the Lord justify us, and not we ourselves.

"Immanence" and "Pantheism"

THE editor of *Public Opinion* recently submitted the following question "to a number of theologians, sociologists, social workers, and psychologists:" "Are the masses of men yet sufficiently developed to determine and follow out a course of right conduct without the impelling power of a belief in, or a fear of, a personal God who rewards and punishes?" Some of the replies and the editorial discussion of them appear under the heading, "Social Value of Religion. What Would Happen if Belief in God Were Lost?"

In his introduction to these replies the editor says: "Not only the expositors of the 'New Theology,' but many other religious thinkers and teachers who are otherwise orthodox, are showing an increasing tendency to discard the belief in a personal God, and to substitute for it the idea of an immanent God or of an unnamed First Cause."

One reply to the editor's question runs as follows:—

I think that whatever consequences for conduct are involved in the loss of belief in a personal God have already been, to a great extent, anticipated, and may now be heavily discounted. I am sure that the masses of men and women in the United States no longer believe in any theological creed as they believed in my youth. The doctrines of evolution,

although imperfectly understood by the people, have yet been uncritically accepted as probably true, and human conduct is gradually adjusting itself to that state of mind.

This is not the first time that men have tried to get along without God, and it may be profitable to consider what such a course means. Here is the result as pictured in the Word of God: "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." What can better account for the increase of lawlessness and the present carnival of crime than the fact that men and women are refusing to have God in their knowledge? There is no power for righteousness in the doctrines of evolution, and the barriers against sin are being broken down by the "increasing tendency to discard the belief in a personal God, and to substitute for it the idea of an immanent God." May we not reasonably expect that the final outcome of this evolutionary system of religion will be the utter abandonment of righteousness if such results have already appeared while "human conduct is gradually adjusting itself to that state of mind"? We are surely in the time when men have a form of godliness, but deny the power thereof. Soon an insulted God will rise up and vindicate his own existence and character.

Another writer seems to appreciate the fact that the waning of religious belief may be attended by serious results, and says:—

It is a natural fear that unless a substitute for religion can, within a measurable time, be found, a period of moral confusion will ensue. Philosophers will, of course, be kept right not only by their philosophy, but by the character which dedication to philosophy implies. It is not likely that there will be any sudden catastrophe. Society will not fall to pieces. It will be held together by the necessity of labor, of order, of mutual help and forbearance, by the domestic and social affections, by opinion, by the law and the police. But it does not follow that pending the reparation of the basis, society may not undergo a bad quarter of an hour, especially if, in the absence of spiritual aims and of hopes beyond this world, a passionate thirst for pleasure and for the means of obtaining it should prevail.

But this is just what is now prevailing to an increasing degree. Men and women are "lovers of pleasure rather than lovers of God," and are disregard-

ing every principle of righteousness in the mad race for wealth which supplies the means for gratifying pleasure. In spite of this writer's assurance, and according to the predictions of God's prophets, we may soon expect a "sudden catastrophe," even that "sudden destruction" which is to come when men are saying "Peace and safety."

From still another reply we quote the following:—

While the doctrine of divine immanence is not supposed by its advocates to be the same thing as pantheism, in its practical popular effect it is the same. The radical moral defect in both these systems is that they deny the freedom of the human will, and remove from the conscience the sense of sin, and reduce virtue to a mere natural phenomenon. According to pantheism, the mind of man is but a necessary emanation of a blind impersonal force to which no responsibility either of praise or of blame can belong. The doctrine of divine immanence, when pushed to its extreme, as it is by many at the present time, asserts that everything is the result of the present activity of God. As advocated by Dr. Lyman Abbott, all secondary causes are abolished, and everything resolved to the direct agency of the Creator; this makes God the author of sin as well as of virtue. . . . Any use of language which dulls the luster of this great principle ["that man is the arbiter of his own moral fortune"], and makes man feel that he is the mere creature of circumstances or the mere product of the direct activity of the underlying force of nature, whatever that may be, can be productive only of untold evil.

When a leader of religious thought, who does not know anything of this third angel's message in terms, but who stands against this modern idea of divine immanence, declares that this teaching is "in its practical popular effect" the same as pantheism, may we not well believe that in the genuine teaching of this message which is to save the people from the errors of this time there will be an utter repudiation of this whole pantheistic conception of the divine immanence and an immanent God? Ought the message which is to point out the pernicious error and save from it, to be clothed in the same language as the error? Let it be remembered that in the estimation of at least one man who discerns the tendency of evolutionary and scientific religion the doctrine of divine immanence is "in its practical popular effect" the same thing as pantheism, and let those who do not wish to be classed as pantheists discard the beliefs and the language of pantheism. There is a wide difference between the true teaching of the omnipresence of God and the false teaching of the divine immanence as it is now being proclaimed. The message which is to call attention to the true God and his worship as against false gods and false conceptions of God, will not be

based upon such an interpretation of the Scriptures as will harmonize with the "increasing tendency to discard the belief in a personal God and to substitute for it the idea of an immanent God." This advent message is in its very nature a constant protest against this perversion of the truth. They have nothing in common.

The Government and Sectarian Schools

SOME years ago a battle was fought out in Congress over the question of governmental appropriation of public funds to sectarian schools. It was found at that time that the Catholic Church was profiting more than any other denomination by this gift of public money, having by some means been able to secure from the government, each year, a sum almost equal to the amount secured by all the Protestant denominations combined. On the ground of the violation of Constitutional law and republican principles of government which such appropriations involved, the battle was fought and won by the opponents of the scheme, the appropriations were stopped, and apparently there was an end of the matter unless Congress should yield to sectarian pressure, and reverse its policy.

Now, however, a new chapter has been opened in the history of this misappropriation of public money, and proceedings are brought to light which are thoroughly characteristic of the spirit which prompts the effort to reach sectarian hands into the public treasury. It appears that there were funds held in trust by the Department of the Interior for certain Indian tribes, the use of which was regulated by treaties with the tribes and by a federal statute which provided that "treaty funds can not be diverted from the objects for which appropriated without the consent of the tribes, expressed in general council, which consent, stated in writing, must be approved by the Secretary of the Interior." Papal officials who had fostered the policy of sectarian appropriations to their Indian schools saw in the existence of these funds an opportunity to continue to draw money for their use from another source than the Catholic Church treasury.

Nine allotments of money from these funds have been made to Catholic Indian schools, and in most, if not all of these cases, it is admitted, there was no consent in general council of the tribe whose funds were thus diverted, to the proceeding; while on the other hand, it is affirmed that petitions against the allotment, more numerous than those calling for the same, were ignored.

But more than this: the money so allotted should represent only the *pro rata* proportion of the tribal money to

which the individual Indians petitioning for such an appropriation are entitled. But what are the facts? According to the agent of the Indian Rights Association, Mr. Brosius, one of these mission schools, that at Pine Ridge, which is entitled to only \$700, receives this year \$21,600, drawn from the funds collectively belonging to the whole tribe of which the petitioners are members. He states further that the three mission schools at Pine Ridge, Rosebud, and Crow Creek, taken together, which under a *pro rata* division would be entitled to \$1,803, actually receive \$55,620. It was very innocently represented by those who manipulated the matter that the money was to be taken at the request of the Indians, not from any congressional appropriations, but from their own funds; but, as stated, no consent in general council of the tribe was obtained, and what was actually done was to appropriate income belonging to the entire tribe to the benefit of a few who, under Catholic influence, made the request for it. There was deception practised upon the Indian Bureau, and it appears that Catholic political influence was brought to bear upon the responsible parties to secure this dishonest division of Indian funds.

On this point we note the following in an editorial in *The Independent*:—

Quite suspiciously enlightening in the matter is the acknowledgment of Professor Scharf, a distinguished Catholic clergyman, that he called the attention of a Republican senator to the fact that there were twenty close districts where Catholic votes might assure Republican success, if the present government did not yield to the objections made by the A. P. A. to these appropriations, and that he would indicate the Catholics who would control the vote.

And in *The Outlook* we note this still more explicit statement, quoted from Mr. Brosius, who presented it in writing before a committee of the United States Senate, at a hearing held January 31 last:—

A statement has been made to me by an honorable senator which will be amplified before the committee on Indian affairs, if requested, to the effect that a Mr. Scharf, a representative Catholic [Prof. E. L. Scharf, of the Catholic University at Washington], submitted a table of twenty close congressional districts with the alleged Catholic vote in each, and a written proposal to deliver the necessary votes to carry these districts that might be selected by the Republicans if the appropriations for Catholic Indian schools to the amount of \$200,000 were continued for two years longer. Even threats were made by this Mr. Scharf that the defeat of certain congressmen would be brought about unless opposition to sectarian appropriations was withdrawn.

I will state further that a member of the House of Representatives who was

opposing legislation which provided for support of Indian contract schools from government funds was approached by the same Mr. Scharf, and threatened that if he did not withdraw his opposition to the legislation, he (Mr. Scharf) would see to it that the Catholic Church organization would defeat him at the next election. I am authorized to make this statement to this committee.

President Roosevelt, backed by Attorney-general Moody, takes the position that a *pro rata* allotment of Indian trust funds to sectarian schools is not illegal, and states that "the practise will be continued by the Department unless Congress should decide to the contrary, or, of course, unless the courts should decide that the decision of the Department of Justice is erroneous."

This view, however, overlooks the broad Protestant principle underlying the whole subject of governmental appropriations to sectarian schools, under whatever form, which all such appropriations violate; namely, that the best interests of both church and state demand their complete separation from each other. The bearing of this principle upon the matter is well stated by *The Outlook*, as follows:—

We contend that it [the appropriation to Indian schools] is unjust to the Indians, unwise for the government, and injurious to the churches. Any kind of a business partnership between the government and the church, whether the government is acting for the people at large, as it does in an appropriation bill, or as a trustee for a small group, as in this particular case, is inevitably pernicious in its result. Jealousies, heart-burnings, deceptions, wire pulling, and sectarian conflicts and animosities follow in its train. The fact that in this case Roman Catholic schools were the chief beneficiaries, . . . and that the money was not divided among the Indians *pro rata*, as the President rightly says it ought to be, has nothing to do with the general principle involved.

We should, says *The Outlook*, "avoid by every possible endeavor the dangers, perplexities, and annoyances which the people of France and England are in the midst of at the present moment because in England the government and the Protestant church, and in France the government and the Roman Catholic Church, are trying to carry on an educational partnership. No such partnership is wanted in this country."

These facts show the persistent activity of the spirit that is working for church and state union in this nation, and the ready way in which politics lends itself now, as formerly, to the furtherance of such an end. "We are fighting over again the battles of the fourth century;" and "old controversies will be revived, and new ones will be added." All these things are heralds of the approaching end. L. A. S.

The Weak Becoming Strong

IN Joel's prophecy of the military preparations in the last days, he says: "Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

We have seen in this generation not only the older and stronger powers feverishly turning the produce of the plow and the pruning-hook—the wealth from the soil—into preparations for war, but nations formerly weak have suddenly sprung to the front. The London *Contemporary Review* remarks on this development in one conspicuous case, that of Japan:—

Lately a despised race, she has swiftly made good her claim to rank as a highly enlightened nation with the first military and naval powers of the globe.

While the nations are fulfilling the prophecy,—and now no nation feels itself too weak to join the mad rush of preparing war,—it is time for another prophecy to be fulfilled. It is a promise for soldiers in the army of the Lord: "And he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." So now, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come."

W. A. S.

It Will Be Agitated

IT is certain that the Sabbath question will command more and more attention as we draw nearer to the climax of the great controversy. In one way and another the subject is now almost constantly kept before the minds of the people of this city at the present time. Since the announcement by the Protestant ministers of the purpose to inaugurate a special campaign for better "Sabbath observance," there have appeared in the papers many columns of letters dealing with the various phases of this question, in addition to a well-written editorial and the reports of our public meetings where this subject has been under consideration.

In the same issue of the Washington *Post* in which was published the report of our second meeting at the Lafayette Opera House, which is reprinted in another column, there appeared the following letter dealing with the report of a sermon preached in this city on a recent Sunday:—

EDITOR POST: I read with much interest the report of the sermon by Rev. Randolph H. McKim, in which he suggests as a remedy for the moral decadence of the nation the teaching of the ten commandments in the public schools.

It is refreshing, indeed, in this age of

lawless teaching, when many from the pulpits are teaching that the decalogue has been either abolished or changed, to hear so venerable and influential a clergyman as Dr. McKim exalt the down-trodden law of God so highly. Evidently the learned rector of the Church of the Epiphany believes that the ten commandments are still binding, and constitute the very essence of morality, and should be taught to the children from infancy. The Lord anciently enjoined this responsibility upon all parents. See Deut. 6:7-9.

But suppose this suggestion is carried into effect. What about the fourth commandment? This says very plainly that "the seventh day is the Sabbath." Dr. McKim says this should be taught the children in the schools. Shall it be taught as God gave it, or as the church practises it? The seventh day is not Sunday. There is no law in the Bible that says anything about keeping Sunday. Shall the children be taught during the week a law which says, "The seventh day is the Sabbath," and on Sunday be taught in the churches to disregard the very day this law commands, and keep instead a pagan holiday, nowhere commanded in the Scripture? Would it not help the youth to a higher regard for the decalogue, for the church of the living God to keep this precept with the other nine? How can the youth be taught to highly regard this moral code when every week the church as a body disregards one of its plainest precepts?

It seems that the position of Dr. McKim concerning the perpetuity and unchangeable character of the law is the same as that of the Seventh-day Adventists. They teach that the ten commandments are binding, and should be taught to the children as well as to those who are older, and then put their teaching into practise by observing the day enjoined in the law—the seventh day. The rector of the Church of the Epiphany teaches that this law is also binding, and should be taught the youth. The difference between the doctor and the Adventists seems to be in practise rather than in teaching.

G. B. THOMPSON.

The very next day the *Post* had an editorial with the heading "Sunday Observance in England," in which it commented upon a crusade against the non-observance of Sunday which has been begun in England. It set forth the alleged causes for this crusade as follows:—

It is asserted that the rich and idle, who might well be content with six days in which to enjoy themselves to the utmost, are turning Sunday into a day of pleasure, with automobile excursions, boating parties, formal dinners, card parties, and concerts. Sunday has been secularized to such a degree that servants, railway men, and, in fact, nearly all classes of laboring men, no longer secure a day of rest. Customs, too, have changed with the swirl and whirl of society. In the olden days a person who indulged in any form of amusement on Sunday was socially ostracized by all "respectable people;" but since it has become fashionable to play golf on Sunday, to say nothing of other forms of recreation, the Puritan spirit is less

dominant, and much is condoned which was formerly condemned. It is this condition of things which has led the clergy into a common movement for the salvation of Sunday.

The attitude of the people of this country toward Sunday is thus stated:—

Except in a few communities, the strait-laced Sunday has disappeared. People are regarding the day with broader spirit. If a man who has labored all the week indulges in recreation on Sunday, no one threatens him with eternal damnation; and if he listens to good music in the evening, he is not at once placed in the category of those who are totally degenerate. Even Christian people, who are careful to walk in the narrow path, and who believe in following religious precept, are more tolerant to-day regarding Sunday observance than ever before, and many of them indulge in harmless pastimes without a qualm of conscience.

The *Post* has this to say concerning the enactment of Sunday laws:—

No one has been harmed by the slight concessions which have been made to those who find in Sunday the one day free for recreation. On the contrary, it is safe to say that any attempt to compel people to live according to the old blue laws would work incalculable injury. A Sunday statute, framed along the lines suggested by some well-meaning but bigoted reformers, would simply invite violation. It could not be effective because human nature is not to be changed by legislation. Above all things, it would be unwise, because unnecessary.

As the claims of the law of God are urged upon the people with greater clearness and power in the teaching of the third angel's message, the spirit of opposition will be more determined, and the prophecies relating to the beast and his image will be fulfilled. It is evident, however, that there still remains enough of the right sentiment to be effective in holding in check these elements until the work of God is accomplished. The little time that remains should be employed to the best possible advantage in presenting to the people God's message to this generation, and in gathering out of every nation a people prepared to meet the Lord. Let every proper means be used to bring the present truth before the people.

Our Young People

THE young people, youth, and children in the ranks of Seventh-day Adventists constitute a large and exceedingly important factor.

Our church-membership is reported to be seventy-five thousand. But this does not include all who are directly represented in our denomination. It is estimated that there are twenty-five thousand children and youth in our ranks who are not church-members. This makes one hundred thousand persons

who are intimately associated together in this cause, and it is safe to say that one half of these are young people, youth, and children.

An army of this size and character certainly constitutes a great factor. It is one that should receive more attention and better service from the older members than it has heretofore.

The salvation, the education, and the personal service of this splendid young company call for the very best help that can be rendered by ministers, teachers, church officers, and parents.

The first and most important consideration is their salvation. What is the spiritual condition of the fifty thousand children, youth, and young people in our ranks? How many of them have been converted? How many who have been born from above are holding on and growing in grace? How many are receiving a Christian education? How many are planning definitely and intelligently to devote their lives to God for the proclamation of the advent message to all the world in this generation?

These are questions of great meaning to the souls of those of whom they are asked. Surely every parent, teacher, church elder, and minister in our ranks should give them the most serious and consistent consideration. Let us think soberly, and count up the number of youth who are under our care, instruction, or influence. Where do they stand? How many are unsaved? How many are drifting? How many are losing hope? Dear friends, how are you reckoning with these matters? Are you troubled? Are you wrestling with God for the lost? Are you striving to live a beautiful, godly life before them, that they may be won to Christ? Are you patient with them in their weaknesses? Do you try to help them to overcome their faults? Do you give them unmistakable evidence every day that you love them, and want them to be Christians?

Parents, teachers, church elders, and ministers hold the key to this situation. Their influence for good or for evil over the young is almost unlimited. O brethren, shall we not weigh and measure with new care and interest the vast and sacred responsibilities we have assumed? Let us realize how much of the right or the wrong that marks one's after-life is the outgrowth of the living experience of childhood and youth.

Education

What is the education the fifty thousand young people in this denomination are receiving? I do not refer alone to the technical instruction given in school. What are the ideas, impressions, and lessons they are receiving in their homes, in the churches, and in the schools? Are they being taught the truth of the

gospel as it is revealed in the third angel's message?

The ideas and impressions made on the minds of the young regarding the time in which we live, and the work God has raised us up to perform, do not come alone from the Sabbath-school, nor the day-school. It is exceedingly questionable whether the strongest impressions are made in these schools. As we reflect upon childhood experiences, many of us can bear witness that our deepest and most lasting ideas of our time, our message, and our work came from the earnest sermons of our devoted preachers, the conversations of God-fearing brethren and sisters, and the well-defined plans of parents and believers generally to make everything contribute to the advancement of this cause.

We well remember how careful all the church-members were to take the *REVIEW*, *Instructor*, and *Signs*, and how eagerly they read them each week. We remember, too, how promptly they sent for the latest book, pamphlet, or tract announced in our papers. And how clearly we remember the plans laid each fall for earnest missionary work through the winter. The latest tracts were ordered in large quantities, and were carried to the neighbors for miles around the churches. We can remember how conscientiously our parents reckoned up their possessions that they might pay what was called the systematic benevolence. Later, when the tithing system was brought to light, it was universally adopted.

These and many other details of Christian life were worked into the warp and woof of our being. And this was not done so much by formal teaching as by the daily deeds of the believers. Our Sabbath-schools were simple compared with those we have now. We had no church-schools, and only one or two colleges. Most of us were exposed to the evils of the worldly schools. But the power of the home and church influences that were constantly exerted upon us fortified us against influences of the world.

We would not undervalue the aids brought into the Sabbath-school, nor the advantages of church, intermediate, and training-schools; but we would emphasize the value of right home and church influences. The third angel's message must be clearly understood, fully received, and conscientiously lived by parents and church-members if we would have the fifty thousand children, youth, and young people in our ranks receive the education that will hold them in this cause, and lead them to devote their lives to the finishing of this work. They must be made to feel that the preachers

are deeply in earnest. They must be made thoroughly conscious that the church believes that Christ is coming in this generation. And they must see in every plan of father and mother that they are counting on the closing of human history in their day. These influences must be so strong and all-pervading in the church and in the home that they will breathe them into their spiritual being as they breathe the air into their physical frames. This vitalizing breath will give them a sturdy Christian experience that will not only hold them in the truth, but prepare them for valiant service. A. G. DANIELLS.

Note and Comment

AN effort is being made in the Pennsylvania Legislature to secure a modification of the rigorous Sunday law which has so long been in force in that State. A bill to this end was introduced recently by Senator McNichols, and a hearing on the bill was announced for February 14. We can not state whether the hearing was held or not, or what the prospects of the measure are at this date.

THE *Washington Post* says: "Undoubtedly Congress shares the almost unanimous conviction that our rush into the Orient as a colonizing power was a deplorable mistake." This is part of a comment by the *Post* on a quotation from a Boston Republican paper, which says that "deep in their hearts the members of Congress are to-day sick of the Philippine experiment. . . . Like a child with a new toy, Congress took the Philippines all a-tremble with eager interest, but now that it has taken the toy apart and seen the works, it is wholly ready to discard it." But it is now too late to discard the "toy;" it is too late to turn back from the imperialistic pathway. A fearful price in blood and treasure, closer relations with Rome, the turning down of the Constitution, and an unlimited prospect of future trouble when Japan or some other formidable power shall turn covetous eyes on the islands, are the fruits of this "deplorable mistake." Just government is now held to require only the consent of "some" of the governed. The nation is fast preparing to act the part assigned it in the prophecy of Revelation 13.

THE antichristian influence of some modern methods of raising church funds which have become popular to-day in many churches, is well described in the following words by the Rev. Gerald S. Lee, in an article contributed to *The Outlook*:—

The average man of the world can not help judging a God by the worship of

his followers and by the conduct of his church, and when he is so hard pressed in his capacity as a God that he indulges in the face of a whole community in the most palpable tricks for getting money, he judges accordingly. It does not interest him to go to a church whose God is so hard put to it that he conducts his business affairs in such a way that the most average business man in the street can look down on him. Who cares to accept an invitation to come and pray to a God who has just worked out the last week some new way of picking one's pocket or of cornering people in giving?

Such ways of raising money are the methods of those who have a form of godliness, but deny the power thereof, and have no warrant in the Word of God. "The earth is the Lord's, and the fulness thereof," "the silver and the gold," and "the cattle upon a thousand hills." God's method of raising money for his cause is by the willing gifts of those on the earth who acknowledge his sovereignty, and who, in making an offering to him, say with David, "All things come of thee, and of thine own have we given thee."

RECENTLY the United States Senate manifested great concern for the preservation of the integrity of the United States Constitution, which of late years has not received high honor at the hands of many statesmen and newspaper editors of note in this country. The occasion arose from the consideration of arbitration treaties between the United States and a number of foreign powers, which were taken up by the Senate in executive session on February 10. The Senate Committee on Foreign Relations insisted on amending these treaties by substituting in them the word "treaty" for the word "agreement," thus requiring that each separate case selected for arbitration shall be submitted to the Senate for approval, as a separate treaty, instead of being considered and provided for by the President and his advisers alone, as would have been impliedly permissible if the word "agreement" had been retained. The Senate felt that there was danger of an assumption of power by the chief executive which would be in violation of that provision of the Constitution which states that the President shall conclude treaties with foreign powers "by and with the advice and consent of the Senate." Where a seeming violation of the Constitution touches only a foreign race across the sea, it is not regarded by the government as a matter of great concern, and the Constitution can even be treated as an outgrown document not suited to present-day requirements of the nation; but it is a very different matter when it is a branch of Congress that is to feel the effect of a seeming unconstitutional exercise of governmental power. It would be well if the provisions of the Constitution were always as jealously guarded by the national legislature.

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

His Lamps

His lamps are we,
To shine where he shall say.
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame, and wrong, and crime
have birth;
Or for the musky twilight gray,
Where wandering sheep have gone
astray;
Or where the light of faith grows dim,
And souls are groping after him.
And as sometimes a flame we find,
Clear shining through the night
So bright we do not see the lamp,
But only see the light,
So may we shine—his light the flame—
That men may glorify his name!

—Missionary Tidings.

Notes of Travel—No. 4

Labors in Central California

MRS. E. G. WHITE

FRIDAY morning, October 28, we left St. Helena for southern California. We had been at home less than three weeks, and the need of completing unfinished books was urgent. But there were two new sanitariums in southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums.

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meeting-house was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington.

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over, and on Sunday went to the Hanford-Lamore district, intending to spend the day visiting old friends. On our arrival there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there, twice in Hanford, once in Lamore, and once in Armona.

On Sunday afternoon, when I spoke at Hanford, the Lord gave me much liberty, and I think that a good impression was made. I dwelt especially on the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place

for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him.

It was at an infinite sacrifice that Christ redeemed the human race. But in his parting conversation with his disciples, he made no reference to the suffering that he had endured and must still endure. He did not speak of the humiliation that was before him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer.

Adam sinned, and his posterity became sinners. Christ came to this world, and died on the cross of Calvary, that human beings might not "perish, but have everlasting life." O how diligent and faithful we should be, in view of the great sacrifice that has been made for us! How earnestly we should strive to separate from all sin, and through Christ become partakers of the divine nature.

On Tuesday afternoon I spoke at Lamore. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world. It is positively necessary that we become more deeply interested in the work that must be done to prepare the way for the coming of the Lord.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the bread of heaven, of which they must eat daily if they would prepare for the future immortal life.

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have

something to bring to the Lord, saying, Of thine own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

"Therefore I say unto you, Take no thought"—no anxious, troubled, complaining thought—"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

In these words the great Master speaks to every one. There are many who spend upon dress large sums of money,—money that ought to be used in feeding and clothing those who are suffering from hunger and cold. Many of those for whom Christ died have but little even of the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion.

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God.

Parents, learn the lesson of self-denial, and teach this lesson to your children. Every time that you can spare is needed now in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed, and the hungry fed. The truth for this time must be proclaimed to those who know it not. By denying our-

selves of that which is not necessary, we may all have a part in this great work.

We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Christ gave himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle declares; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to this. The Saviour died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him" — the hope of seeing Christ — "purifieth himself, even as he is pure."

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification.

Praying for the Sick

S. N. HASKELL

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15. This is

one of the many encouraging promises that are left on record for the people of God.

The position has been taken by some that the instruction regarding the anointing of the sick is simply to teach that means should be used for their recovery, and that faith in those means is all that is intended. Such a position introduces a principle that will undermine every direct promise in the Bible. We should use every lawful means to preserve our health; and when our health is broken, it is right to use rational remedies for our recovery. But here is a special promise based upon a particular condition. If there be "any sick among you, let him call for the elders of the church." This is the first step. Second, "Let them pray." Third, "anointing him with oil in the name of the Lord." Fourth, confession of sin; for this should not be entered upon in a thoughtless manner. There should be an examination of the heart. Fifth, when these conditions are complied with, the prayer of faith saves the sick, and the Lord will raise him up. In these things we co-operate with the Lord.

To the man with a withered hand, Jesus said, "Stretch forth thine hand." He did so, and it was made whole. Christ anointed the blind man's eyes with clay, and told him to go and wash, and he went and washed, and came seeing. The man might have said, It does not make any difference whether I wash, or simply wipe off the clay. But would that have healed him? Was it necessary to do as the Saviour said? We might as well substitute Sunday for the Sabbath as to sit in judgment on the Saviour's words.

It is a promise given so that when other means fail, the sick can be encouraged to come, and be healed. But it is not necessary to wait for every other means to fail. It does not tell us what kind of sickness, nor how to anoint, but to do it in the name of the Lord, and the prayer of faith saves. The anointing does not save, but the prayer of faith. The anointing is the co-operation with the Lord. Luther said on a certain occasion: "If I go to Rome on my knees, there is no virtue in it, because the Lord did not say it. But if God tells me to pick up a straw, there is virtue in it, because God tells me to do it." Not one of God's commands is meaningless.

We know not how any who have had an experience in the third angel's message, and have witnessed the power of God in healing the sick, could take the position that there is nothing specific in this. The Lord would revive in our midst the faith that was practised among those who first accepted the message. On the one hand, God would not have his people become fanatical, and throw away their judgment, and do nothing for the sick except pray; neither would he have them lose sight of the power of God. He can heal as well to-day as in the past. When every earthly re-

source has failed, as in the experience of the woman in the gospel who had spent all her means on many physicians, and was no better, but rather grew worse, a touch of his garment can heal at the present day the same as when he walked on the earth.

When God has given light upon any point, as he has on healthful living, there is danger that we shall arbitrarily measure every man by *our* standard, and thus lose sight of the power of God; that is, that we shall recognize the power of God only when manifested in one particular way, or through certain agencies. These agencies are all right, but when we set any agency or form, however correct it may be, and God-given, above the principle guarded by it, we thereby place ourselves in the position of the Pharisees. Mercy is the greatest element in the law of God. The form is to guard this principle. The Pharisees saw this form, and were very strict in it, but they neglected "the weightier matters of the law, judgment, mercy, and faith." The same danger lies in the pathway of God's people to-day.

An illustration of faith is given in the case of Elijah's praying that it might not rain, and again praying for rain. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." "Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." Then "Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, . . . Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18:41-46.

While the writer was in Africa a few years ago, tons of powder were shot into the air to cause it to rain; but there was no artificial means used in Elijah's case, and no resort was made to natural methods to cause it to rain. It was simply the result of praying to God. God heard the prayer, the clouds gathered, and the rain fell. At first there was only a cloud as big as a man's hand, and then the clouds and rain immediately followed.

This illustrates the power in praying for the sick and anointing with oil. There is hope given for the church of God. It is one of those divine legacies imparted by the Holy Spirit to give encouragement and hope for the afflicted among the people of God. Remove from the church these promises that bring instantaneous manifestations of the

power of God, and you have robbed it of its divine commission. "They shall lay hands on the sick, and they shall recover." "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 13. "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18. The writer has witnessed many such instances. God is the same yesterday, to-day, and forever. What is needed, is a revival of our faith.

Will You Deny Christ's Ownership?

R. A. UNDERWOOD

"YE were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14. "Ye are bought with a price." Reader, will you deny the ownership of the loving Saviour who gave his life to purchase you and your lost home? See 1 Peter 1: 18, 19; Luke 19: 10; Micah 4: 8.

Satan disputes the right and title of Christ to this world. Just before the coronation of the Son of God, after the wicked dead are raised, true to his text, Satan's last effort to deceive is upon the same question of the rightful ownership of this world. I read in "Great Controversy," page 663:—

"Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince *who is the rightful owner of the world*, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny."

On which side of this controversy do you stand, my brother and sister? What is your confession of faith and practise upon this vital question? Christ says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

What is the confession of the loyal servants of Christ upon this great question? Listen to the answer given by Moses before the wicked Pharaoh: "Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's." Ex. 9: 29. David proclaims, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1. Paul reiterates the same truth: "The earth is the Lord's, and the fulness thereof." 1 Cor. 10: 26.

Notice the positive statements of the Lord: "For every beast of the forest

is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Ps. 50: 10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2: 8. "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10: 17, 18.

Of a fallen church, the Lord says: "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, . . . and will recover my wool and my flax given to cover her nakedness." Hosea 2: 8, 9. My brethren, those broad acres of corn, rye, and wheat are the Lord's. That vineyard of grapes, that field of flax and cotton, are the Lord's. Yes, your multiplied merchandise, silver, and gold, those fine herds of horses, cattle, and sheep are all the Lord's. The beautiful birds, the flowers, the golden grain, the luscious fruits, and our raiment, yea, all are the Lord's.

In David's prayer of thanksgiving, he says: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. . . . I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29: 11-17.

A Personal Covenant

I WILL place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by the giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interests may be identified with his cause.—*David Livingstone.*

The Presence of Christ

HERE in my workshop, where I toil
Till the head and hands are well-nigh spent;
Out on the road, where dust and soil
Fall thick on garments worn and rent;
Or in the kitchen, where I bake
The bread the little children eat—
He comes; his hand of strength I take,
And every homely task grows sweet.

Sometimes in halls of feasting rare,
With lamps and scent of flowers in bloom,
Among brave men and women fair,
He enters, blessing all the room.
I hear the music of his voice
In tones familiar to my ear,
And straightway, swift, my thoughts rejoice,
For consciously I feel him near.

I sit among the books I love,
Or bend above life's dearest Book.
Softer than wing of whitest dove,
Kinder than friend's most welcome look,
He broods upon the page I read;
He tells me he is at my side.
Even here he gives what most I need,
And stays by me, my blessed Guide.

The tempter dares an evil spell
To weave around my wayward mood;
His baneful minions fain would dwell
With me in desert solitude;
But, ere their craft can drag me down,
One strong to save defeats their end,—
One, once who wore hate's thorny crown,—
One, evermore my deathless friend.

O Master! while the moments drift
So fast away, till night draw near,
Be with me still, that I may lift
Unceasingly my song of cheer.
I would not have an hour apart
From thee, sweet Lover, matchless King,
Abide with me. Take thou my heart:
Low at thy feet myself I fling.
—Margaret E. Sangster.

The Weekly Prayer-Meeting

H. J. FARMAN

"AGAIN I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." What greater blessings could be offered the church than those contained in the first text? or could a more definite reason be given for her lack of power and blessedness than is stated in the second,—“Hitherto have ye asked *nothing* in my name: ask, and ye shall receive”?

Do not these texts have special reference to us and to our time, and more especially as we draw near the end? There are many churches and companies among us that have no weekly prayer-meetings. Why should so important a meeting be overlooked? Some will answer, "It is too expensive to keep it up;" or "We are too scattered;" and perhaps others, "It is too much exer-

tion after a hard day's work." These excuses may seem quite plausible at first, but will they offset the blessings offered? "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "Ask, and ye shall receive, that your joy may be made full." It may be said that the interest can not be kept up, but if those conducting and taking part in such services, have a daily experience in the knowledge of God, and prevail at the throne of grace as did Jacob, there will be no trouble about the interest.

The old-time prayer and social meetings were places where God met with his people; for there his Word was read, his promises believed and acted upon. Sincere prayers were offered in faith and answered in power. People enjoyed such services because there was a power attending them that moved sinners to repentance. To us God has given greater light, larger responsibilities, and a world-wide message to be given in this generation. For this reason we need to be the most devout people on earth. Why, then, are not our prayer-meetings considered of more importance? Are we to become a prayerless people? There is certainly danger of our greatly neglecting this part of the worship of God. Why do not our ministers give more attention to establishing prayer-meetings in all our churches and companies of Sabbath-keepers? If new companies and churches were raised up under a prayer-meeting influence, we should have fewer apostasies, more spirituality, greater missionary zeal, and more conversions. There is no duty more often enjoined in the Bible than prayer, both secret and public. See Luke 18:1-8; Eph. 6:17-20; Col. 4:2-4; and many other texts.

Of the importance of the prayer-meeting, the following is to the point: "Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love."—*Testimonies for the Church*, Vol. VII, page 21. Yet how often the very opposite course is taken. Some one gets offended because things do not go as they ought to, and immediately draws away from the rest, thinking thereby to improve matters, but instead they grow worse. How much better it would be to draw together and follow the Saviour's teaching. Matt. 18:15-20.

"The formation of small companies as a basis of Christian effort has been presented to me by One who can not err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church-members, but for unbelievers.

If in one place there are only two or three who know the truth, let them form themselves into a band of workers. . . . As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'"—*Testimonies*, Vol. VII, pages 21, 22.

Aside from the Sabbath service, what more important meeting can be held than the weekly prayer-meeting? If those taking part in it can tell of what Jesus is to them, and what they are to him, how he answers their prayers, conquers their sins, and makes them victorious through grace, there will be no deadness in that meeting. Saints and sinners alike will want to attend. There are many who would like to go to such a meeting. When Christ is in the life of the individual, he will draw men to himself. Therefore, let there be more prayer-meetings where Christ is lifted up, prayer answered, and souls converted, "that your joy may be made full."

The Rich Ruler

D. A. BALL

MATTHEW, Mark, and Luke record the narrative concerning the rich young ruler who came to the Saviour and propounded the most important question that it is possible for man to ask.

A large crowd of men, women, and children had assembled on the coast of Judea. Parents were anxious to secure the blessing of the Master upon their children, and children were eager to receive it. Others thought that these parents and children were taking too much of the Master's time and attention, and strove to hinder them from coming to Jesus. Jesus rebuked these by saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The young ruler, watching this experience from a distance, was stirred by the Saviour's actions. He saw in the Saviour one greater than himself. From the question that he asked it is evident that he possessed a knowledge of the Scriptures. He knew that they taught that life could be obtained only through a coming Saviour. He also understood that the Scriptures contained more than one code of laws. Being thoroughly in love with life, and desiring a continuance of it, he addressed the Saviour, saying, "Good Master, what good thing shall I do, that I may inherit eternal life?" Jesus said unto him, "Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Then he asks the Saviour which. The Saviour replied by quoting a number that are contained in the second table of the law, which relate to man's duty to his fellow men. Then the young man replied, "All these things have I kept from my youth up: what lack I yet?"

To this question Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Here was a self-deceived ruler. He had doubtless inherited his wealth; for fortunes were not so easily collected then as they are in these days when riches are being heaped together.

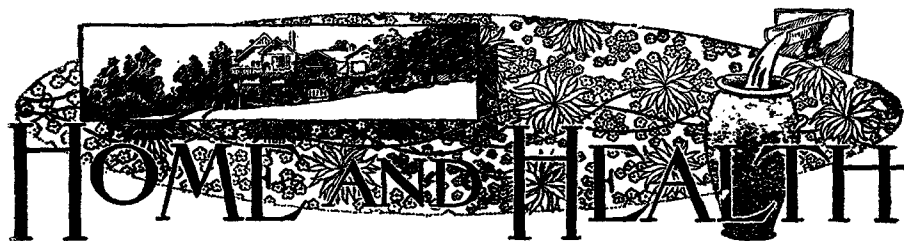
The question that he asked indicated that his idea of obtaining was through inheritance, although he asked what he should do. Surely he possessed noble principles, and little did he realize that his goods were his god, or that his land was his lord, or that he thought more of the creature—self—than he did of the Creator. He did not prize the spiritual above the natural. Had he known that fulness of happiness which was in store for him as the result of obedience, earthly goods would have seemed of little value, and he would not have debated this question in his mind for a moment. How much wiser the choice that Moses made when he refused to be called the son of Pharaoh's daughter, but chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a brief season. Let us look to it that we do not make the mistake that this rich young ruler made.

The Grape-Vine

OF all the fruit-trees of the garden when stripped of their leaves, the grape-vine is the most unpromising, with its slender, gaunt, dry-looking stem and rugged bark. It must have been at this season when the prophet said of it: "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?" See Eze. 15:1-7, and learn the lesson, which is to be repeated. Rev. 14:18, 19.

But when we look at the grape-vines putting forth graceful branches covered with leaves and tender blossoms, we wonder and admire this manifestation of life in that which seems so dry and dead, and think of the words: "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes." Cant. 2:15. It was the much pruning that led to abundant fruitage, as promised by our Lord Jesus when speaking of himself as "the true vine," and his Father as the husbandman (John 15:1-8), and the necessity of abiding in him, the true vine, for life and power to bring forth the good fruit of the Holy Spirit, that many through us might be taught the way of life.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—*Selected*.



The Way to London Town

"One foot up and the other foot down,
That's the way to London Town."

—Old Nursery Rhyme.

It was only a simple nursery song,
But it cheered my heart one day
When the task seemed hard, and the
journey long,
And the goal was far away;
For just like the darling toddler small
Who is learning to walk alone,
One step at a time, and that is all
We need for the end unknown.

Then leave to the morrow the morrow's
share

In the task you have to do,
Content if to-day you can bravely bear
Its burden with courage true;
With anxious haste you will strive in
vain,

On life's road your feet will tire,
But patience and pluck will surely gain
The prize of the heart's desire.

So whatever your London Town may be,
Toil on with a purpose high,
And step by step, as the way you see,
You will reach it by and by.

For one foot up and the other foot down,
With a heart that's true and bold,
Is still the way to our London Town,
As in nursery days of old.

—Mary Farrah, in *Good Words*.

Work for Children

ONE mistake of parents is in not seeing the benefits of work for children,—work suited to their years and strength, and which shall teach them self-reliance, develop skill, give them a sense of their own value, and an idea of the dignity of labor.

One of the first impulses of the child is to do something. When he is taking his toys to pieces, we call him destructive. It may be possibly the constructive impulse that is moving him. We have given him everything in so complete a form that he has no outlet for his own constructive energies, except in destroying the perfect object and remodeling it after his own designs. We would be much wiser to give him constructive material, and allow him to give expression to himself in the use of this material. Thus we should give him work to do that would develop his faculties, instead of stultifying them by our mistaken kindness.

What we call the play of the child is, in fact, his occupation, his work. Very early in life he manifests a desire to aid us in our work, and we will be wise to heed this desire and gratify it. Nothing gives the child more real satisfaction than the idea that he is helpful.

What we call his mischief may have

had its origin in the sweetest impulse to be of use. I remember reading about a little fellow who undertook to dust a room in mama's absence in order to help her. In his unskilled awkwardness, he broke a valuable vase. He was sorry for this, but to his mind it was not as important as the fact that he had worked and helped mama. As I recall the incident, the mother was wise enough to see the real motive, and did not blame the child for the accident, and did commend him for his helpful spirit, though I believe she incidentally suggested that it would be better for him to work under mother's direction than of his own undirected impulse. It would take much true wisdom really to feel and to act as if the spirit of the child were of more real value than the broken vase, which, after all, was but a thing.

Very young children can be made to feel that they are helpful, and with careful teaching soon become so. I can remember when my little boy of three helped me to make the beds, and felt a great sense of importance at being allowed to stand on the farther side and pull the covers straight as I threw them over to him; and he was even more particular than I that every wrinkle should be smoothed out, and the quilts tucked in properly. The daily task was to him then a great pleasure; it has since proved a very valuable education.

I can remember, too, how in my own childhood my earnest pleas to be allowed to help were repulsed with the words, "Oh, you are in the way! I could do it a dozen times while I am showing you how." Since then I have heard many mothers say the same thing, and perhaps add the stinging words, "Oh, you're very anxious to help now, but when you are big enough to really be of some assistance, you won't want to help then."

This often has proved a true prophecy, but the child was not to blame. We can hardly expect that he will continue to proffer aid that is always repulsed, or later desire to do things he was not permitted to do in former years. Now that he has grown older, he has grown into new interests, his activities have been developed in other directions; no wonder that he does not wish to retrace his steps and begin the things he should have learned years ago.

Many mothers, looking upon work as an unqualified evil, perhaps because of their own overburdened lives, refrain from calling upon their children for assistance, and justify themselves by the apology, "I want them to have a good time, as they will never be young but

once. They will have plenty to do when they grow older."

This is reasoning from false premises. In the first place, a reasonable amount of suitable work really adds to the pleasure of the child; it is, in reality, play to him, for play is his business. Again, by learning the routine involved in the performance of his work, he is cultivating certain brain cells, and when in maturity this certain task becomes a part of his duty, he performs it with ease, if not wholly automatically; so the wear that comes with the acquiring of a new degree of skill in the doing of an unaccustomed work, is avoided, and his maturity rendered at least more comfortable.

The girl who, in childhood, has learned how to perform the daily tasks of the home, finds her introduction into the responsibilities of the housekeeper shorn of many of its terrors.

Manual training in the school is of value in giving dexterity in the use of tools, and so fitting the child to take up any form of labor with ease and pleasure.

"A good time" in the life of the child consists largely in doing. Unguided and undirected, as in his play, this doing is of great educational value; guided and directed, as in some work that is suited to his years and strength, it has a more definite value.

Surely no one will suppose that I am arguing for putting children to the task of routine work, day after day, for the sake of making use of their strength for the benefit of some else. My aim is to indicate that for their own good, their own development, they should receive such training in work at home as will lead out their own powers of mind and body, and teach them the skill and helpfulness which will be of great value to them in maturity. In teaching children to do certain little home duties, we may be lessening the amount of work done by the mother, but helping mother is not our primary object. It is the child's, not the mother's, interests we are considering. The actual help given to the mother may not be worth considering, but the spirit of helpfulness engendered is of incalculable value, and its value to the mother herself will be more and more patent as the years go on.—*American Mother*.

A Much-Needed and Neglected Remedy

DOING good is an excellent remedy for disease. Clothe the naked, bring the poor that are cast out to thine house, and deal thy bread to the hungry. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." It was not until Job prayed for his friends that restoration took place. When Job prayed for his friends, "the Lord turned his captivity."

Consciousness of right doing is a soothing and a tonic to the body. There are many who remain ill merely because

they think constantly of their ills. Selfishness keeps them ill. As long as one thinks of his ills, he keeps them in mind; as long as they are kept in the mind, they are kept in the body. A little interest in some poor unfortunate would result in self-forgetfulness, and create a satisfaction and joy of mind that would be felt in every fiber of the body. "In blessing I will bless thee."

Many diseases originate in the mind. Dissatisfied feelings, unrest, worry, fear, anxiety, a knowledge of wrong-doing have a paralyzing influence on the organs of digestion, the heart, the liver, and every other organ or member of the body. There are many who can never be helped until these mental boulders are removed, until, like Job, they begin to think, pray, and work for their friends. To be healthy one must first be happy. "A merry heart doeth good like a medicine."

The friends of the paralyzed man expected physical healing as soon as they brought him to Christ. But Christ saw that the man was worrying over past sins, and needed mental healing before bodily healing was possible; so he addressed him with the welcome words, "Son, be of good cheer; thy sins be forgiven thee." When good cheer had taken the place of condemnation and worry, he could say to him, "Take up thy bed and walk."

Physical healing is impossible as long as worry, fretting, and condemnation exist in the mind. What Christ said to this man, he says to every man who is in a similar mental state,—“Be of good cheer.” The gospel imparts “the garment of praise for the spirit of heaviness.” It is, after all, the one great remedy humanity needs.

Failing to do what we know to be right, or doing what we know to be wrong, will bring about a state of mind that will result in injury to the body. The person who knows he is eating that which is not good sustains a greater bodily injury than the one who eats the same food ignorantly. The wilful transgressor is robbed of that peace of mind which the other one may still possess, and which is so essential to good health. Increased knowledge may, therefore, prove a blessing or a curse. In order to be of value there must accompany it such a change of mind that it will be a delight, not a burden, to obey. This is termed conversion. “To be carnally minded is death [it matters not how much knowledge possessed]; but to be spiritually minded is life and peace.”—*Australasian Good Health*.

Care of Rugs

Do not use a carpet-sweeper on a rug, and do not beat it on the back, which breaks the threads. Orientals never beat their rugs as we do in this country. They never step upon them with the shoes worn in the street. When they become much soiled, they wash them, and spread them in the sun to dry. The best way to clean a rug in your own home,

if small and dyed with vegetable colors, is to put it in lukewarm water in a tub; soap it well, and brush with a clean brush. In the summer, rugs may be hung on a line or railing, and the hose turned on them. For the daily or weekly care of rugs, keep a clean broom, not too hard, for their especial use. Sweep the rug with the pile with the dry broom, then sweep gently against the pile; lastly, dampen the broom in salt water or ammonia water and sweep with the pile. In the winter, the sweeping is best done out of doors. After shaking the rug, or beating on the right side (a piece of rubber hose is an excellent thing to beat with), spread on the snow and brush off with snow. The reason for the luster in antique rugs is that the constant brushing and cleansing make the face even, and gradually bring out the inimitable gloss which is inherent in the wool of the animal.

A rug in daily use is not troubled with moths, but rugs used for hangings are apt to invite colonization. An occasional brushing or exposure to the air, especially in winter, is usually sufficient to keep them all right; but if the dreaded enemy of the housewife should get in, shake out all the dust, dampen the rug, and press the back with a hot iron.—*Twentieth Century Home*.

Care of the Teeth

EDITH E. BRUCE

IN studying how to care properly for the body it is very important that we take into consideration the care of the teeth. The teeth, besides being an ornament to the face, giving it expression and symmetry, perform the main part of the mechanical digestion.

By grinding the food it is mixed with the saliva, and thus prepared for digestion in the stomach and other digestive organs.

When we consider the fact that starches are largely digested by the action of the saliva, and that a large part of our diet is made up of starch foods, we can appreciate the necessity of giving the teeth proper care.

When the teeth become decayed or missing, food can not be properly masticated, hence not enough saliva is brought into use, the food is swallowed in almost an unbroken mass, or “washed down” with some kind of liquid (which *never* should be done), and the next thing, the individual is suffering from indigestion, prolapsed stomach, torpid liver, and many other ailments common to this day and age of the world.

That disease of the teeth, like most other diseases, is caused by germs, is recognized by the medical and dental profession. The unwashed tooth surely is an ideal breeding place for micro-organisms, as it has warmth, moisture, and plenty of decayed food.

Food passed through a filthy mouth can not help but breed disease to the whole alimentary tract. Blood-poisoning has been known to be caused by ulcerated teeth, and many other serious

conditions may be traced to poorly kept teeth.

Nothing can be more disgusting to a refined individual than to hold conversation with a person whose mouth is full of filthy teeth; for with such a condition one could not expect but to have a foul breath.

Booker T. Washington, who has done so much to educate and train for usefulness the colored people of the South, requires each student to be provided with a tooth-brush before entering the school. He says that “a person can be marked for his refinement by the use of the brush.”

Surely this is an example to us. We would say, then, that the teeth should be kept clean for a threefold reason:—

First, that they may be preserved as long as possible.

Second, that they may perform their office in the work of digestion, and thus promote good health.

Third, for general appearance and cleanliness.

A Few Practical Hints

Attention should be given to the teeth from infancy. Some think, because a child loses his first teeth at an early age, that they require little or no attention; but this is a wrong idea.

When a baby has not more than six or eight teeth, they should be carefully washed with a clean linen cloth, and later on a soft baby tooth-brush may be used. It is very important to keep the temporary set in good condition as long as possible, both to preserve the health of the child and to secure a perfect permanent set.

As the permanent set is developed, the temporary set is absorbed to make room for them; but a dead nerve can never be absorbed, hence deformity is most likely to occur in the permanent teeth. The practise of pulling the child's tooth with a string is entirely wrong, as much damage may be done to the tooth.

The adult's teeth should be thoroughly cleaned with a brush and some good tooth-powder once a day, and the teeth should be well brushed after each meal to remove all particles of food.

There are many kinds of tooth-powders on the market, but for a few cents one can get at a drug store, precipitated chalk, which is an excellent thing for the teeth.

When the teeth begin to decay, they should at once be filled; for it is much easier to keep the teeth than to use artificial ones.

At any rate, keep the teeth clean by some means, that you may be able to speak forth the praises of God with a clean sweet mouth.

“It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.”

THE WORLD-WIDE FIELD

The Last Hour

"Little children, it is the last hour." 1 John 2:18, R. V.

THE sunset burns across the sky;
Upon the air its warning cry.
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O laborers, press in, press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers! as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear his footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour!

—Clara Thwaites.

A Brief Report of the Plainfield Mission for Quarter End— Ind Sept. 30, 1904

THOS. H. BRANCH
Church Work

WHEN we came to this place, we found a few boys, with their wives, who professed to believe the Sabbath doctrine; but all of these, with one exception, are now polygamists. There is still no church organization at this station. I have baptized a goodly number, who I supposed, after the instruction given them from the Bible, would be able to stand firmly for the truth and for Christ. But, alas! most of these have become drunken with the desire to get money, and, with a few exceptions, have gone in search of the same. Some of those who have left the mission, I believe love the Lord, as many write us good letters, and always speak of their temptations, and of their victories through Jesus. Those who have remained with us are earnestly engaged in the work, and take an active part in all the meetings at the station, and are always anxious to go out to the villages to speak of the love of Jesus to the people, and to help them in many ways. This is encouraging, and we are earnestly praying that they may prove light-bearers in this message.

There are only five or six villages on and near this station, and they are small

ones. We are hoping the seed sown will bring an abundant harvest of souls for the Master. We are still holding our Sabbath evening prayer and social meetings, and also our early Sabbath morning services. At these meetings instruction is given to the boys who go to the villages, on some subject that we have previously studied through the week. We are praising God for the privilege of a place to work for him in this closing message. I can not say when we shall have a church at this place. When Elder Hyatt was here, I laid the matter before him, and he advised me to wait awhile.

School Work

The enrolment in the school has been sixty-six. The attendance has been good. And although some of the village

we have on the farm. These boys are not very far advanced in their Bible study, so it is slow work getting the message before them. But six of them are doing well, and I am giving them instruction in the book of Daniel. We are hopeful, as the work is the Lord's.

My daughter Mabel has charge of the school work, with the assistance of one native teacher. Morning and afternoon sessions open with prayer and singing.

Industrial Work

At 5:30 A. M. the bugle is blown, and all report for duty. A short Bible service is held, then all go to the field to prepare ground for the crops. I am planning to plant corn, potatoes, beans, and other garden produce, also some peanuts. Last year we raised about thirty-five or forty tons of corn, which I hope to sell at a good market price, to help with the expenses of the place. I have sold and delivered ten tons, but as yet I have been unable to collect any money. Our cotton crop was a failure, on account of the continued rains and the severe cold weather. I have not given



FRONT OF THE MISSION HOUSE

children have been dropped, others have taken their places. The interest is good.

Our first session is at 8 A. M., when instruction is given to the teachers. This session lasts for an hour and a half. The next begins at ten o'clock, and lasts two hours. This is attended by the village children and the field boys who are just beginning English. Their studies are as follows: reading in the Mang'anja and English primers, writing, arithmetic, spelling. The advanced classes in English work from 6 A. M. to 12 M. After their dinner they enter school at 1:30, remaining for two hours. Their studies are reading, spelling, writing, arithmetic, translating into good English. At 6:30 P. M. all come together for a preparation of the next day's lesson. At 7:30 I give them a Bible lesson, lasting one hour.

We have twenty-four boys and five women staying with us on the station. These, as a rule, are the only workers

up in despair, but shall try again this season. The cattle, ere long, will be of some benefit to the farm. We also have thirty-seven goats, and they are doing well. I am looking to Him, the Giver of all good gifts, to give us an abundant harvest, and the blessing he sees we need, as we feel that we have been passing under the rod of sorrow and disappointment at this station.

Finances

While our demands have not been large, we have not been able to meet them, on account of the failure to collect the corn money. We have realized very little from our garden stuff, as the birds and rabbits destroyed nearly all of it. Now I am trying again. As for our butter, we have no market for it whatever. The market we might furnish is fifty miles away, and by the time we get it there by native carriers, it is all oil, and unmarketable. Our chickens are dying very fast. They droop a day or two, then die. No medicine seems to

do them any good. I have sold only a few of them.

Health

We are having fever frequently, but not long at a time, nor serious. To God be all the praise. The boys are enjoying good health. The natives are hearty and well, with the exception of now and then a headache or a sore. The people in the villages on the station are dying very fast. We have not been able to determine the cause.

Our Visitor

Brother W. S. Hyatt, president of the South African Union Conference, gave us a short visit from July 25 to Aug. 24, 1904. We were indeed glad to see him, and to give him a warm welcome among us. From the first, we felt that we should be greatly benefited by his visit, and our expectations were realized. By the counsel and advice given, we shall be greatly helped. The plans laid for the work we believe will prosper. The month ended altogether too soon. But we bade him good-by, and pray that God's blessing will accompany him on his journey to the different missions, to help them as he has helped us.

Our courage and hope are good, and we are singing praises to Him from whom all blessings flow, and with you we desire to remain faithful until he comes.

Another Year in China

J. N. ANDERSON

OUR dear people in the home lands are continually praying for, and giving of their means to, the work in the great dark heathen fields, and it is but natural and reasonable that they should feel a deep interest in its progress. The work is quite as much theirs, though they are separated from it by thousands of miles, as it is ours who are on the ground. This is God's own arrangement, and it can not be improved upon: it is life and salvation both to the churches and to the heathen. Let this relation be broadened and deepened until the glorious message of our Lord's return shall have embraced all nations, peoples, kindreds, and tongues, and we, with those for whom we have labored, are gathered home.

Looking back over the past year, the special blessings and providences of God are manifest and many. The health of all our workers in this part of China has steadily improved. Apart from our language study, which has been pursued

daily with vigor and enthusiasm, at least four different lines of work have been inaugurated wholly for Chinese: a girls' school, regular public preaching services, a boys' school, and the publication of literature.

By a special offering of several hundred dollars by the Wisconsin Conference, money has been provided for the support of school work among the Chinese girls. The enterprise is being carried on by Sister Ida Thompson, who felt a special burden for this work. The school opened last March with an attendance of twenty, which number has been increased to thirty-two at present. Two Chinese teachers do the drill work. It is a Christian school, the sole object being to lead the girls to a knowledge

ning, and has continued to grow until now we have a good attendance every night. At first the attendance was irregular, made up largely of peddlers and burden-bearers, who dropped in for a few minutes, and then went their way. But this was not true of all. Some sat down and listened to the singing, which was followed by Scripture reading and as many comments as my limited vocabulary would permit me to make. It was a novel thing, and I never failed to have at least a few attentive hearers.

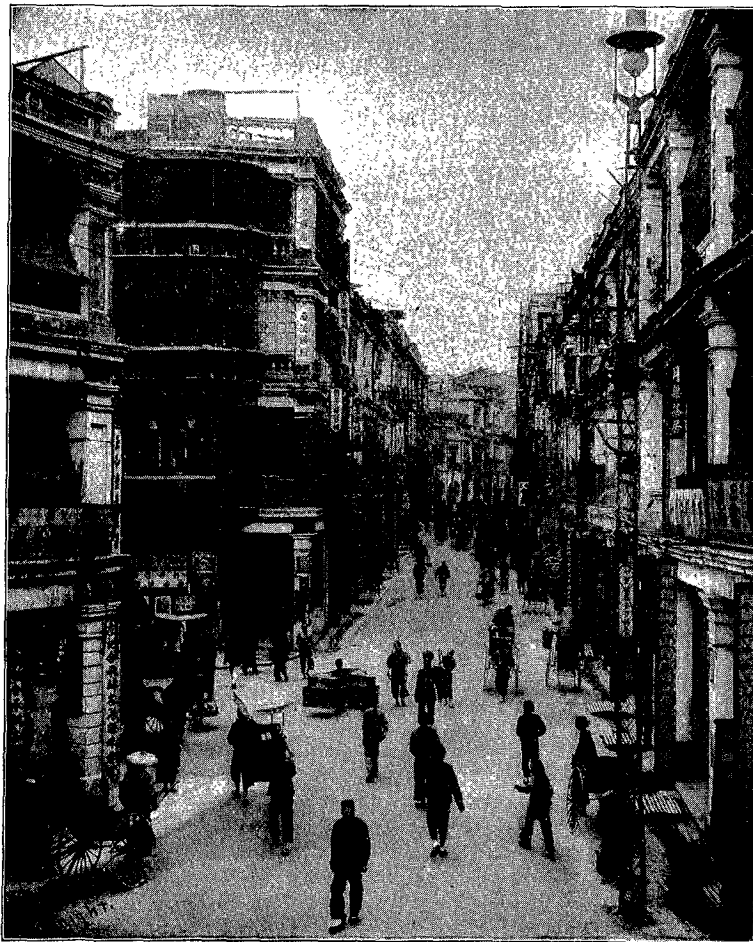
About August 1, Brother Wilbur moved his family from Hongkong to Canton, and has since assisted in these services. With some unavoidable interruptions, this work has continued to the present time. About a month ago we

secured the assistance of a native preacher, a man of considerable ability and experience. Another man, educated in the practise of Western medicine, and who professes to have accepted the Sabbath, has for the past six weeks assisted us gratuitously in preaching. With the help of these two men, we are able to teach intelligently the Bible truths to those who attend our meetings. When it is remembered that our hearers are the product of many generations of deep-seated heathenism, you will realize that the process of inculcating the principles of the gospel must necessarily be comparatively slow.

The eleventh of August a school for boys was opened in which instruction in both English and Chinese is offered. Properly, everything in China should begin at their new year, some time in February, if success is to be hoped for. In this and other matters our school went counter to Chinese custom, which is all but

law, and the handful of boys that entered the first month or so made us think our school would meet with little success. But the tide turned, and the enrolment has reached thirty-two in the English and nine in the Chinese department. The study of the Bible and singing is a prominent feature of the daily program. On Sabbath an hour's Bible study in English, together with a short sermon in Chinese, is given. In this way the Bible is taught to a class of boys that otherwise would not be reached.

China is a land of letters and books. Some one has expressed the opinion that China has as many books as all the rest of the world combined. Be that as it may, it is clear that our literature will



QUEEN'S ROAD EAST, HONGKONG, CHINA

of Christ and to the acceptance of the truths which save the soul. The girls are both intelligent and responsive, manifesting a deep interest in their work. This is especially true of their singing, which they enter into with zest and enthusiasm, and they have already learned many gospel songs. All their work is in Chinese, and the memory faculty is put to the stretch. Apart from their other work, they have already committed to memory the entire Gospel of Mark, and the influence of the gospel is evident in the lives of the girls, some of whom are apparently having a Christian experience.

About the first of May I began public meetings in the native tongue. It was a small beginning, yet it was a begin-

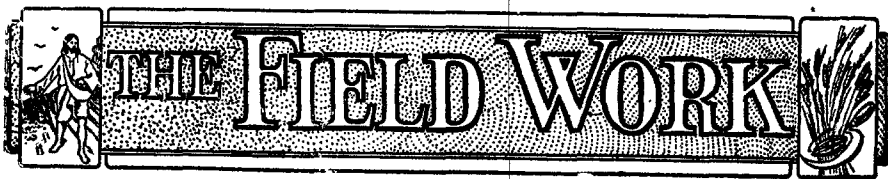
play an important part in carrying the message to the millions of this vast empire. It has been a matter of regret that this work could not begin earlier; but our knowledge of the language would not warrant our assuming such a task until we were able to judge of the merits of literature. The Chinese language is very difficult; and while our knowledge of it is not even now very extensive, yet we have been blessed in acquiring such a hold upon it that we are able to judge of it with a good degree of certainty. From this time we hope to put out the printed page—both translations of tracts and books, and original matter—till every phase of the truth has been set forth. Already a two-thousand edition of a tract of eight thousand characters has been printed. The matter in this tract was prepared by the Chinese brother at Amoy, who has lately accepted the truth and connected with our work. It deals with the Sabbath truth in a fresh and convincing way, appealing to the Word for evidence and authority. This tract is now ready for distribution, and can be had at two cents a copy.

In addition to this, we have ready for press a translation of the chapter in "Steps to Christ" entitled "The Sinner's Need of Christ," which can be sold for one dollar a hundred. Another tract setting forth the true God is also ready, at about \$1.50 a hundred. Still another, prepared by Brother Pilquist, chiefly for school work, arranged on the plan of question and answer, is ready for the printer. This is the first of a series beginning with the first chapter of Genesis, and designed to cover the history of Israel. Our workers in Honan write encouragingly of their openings; but of this I hope to write more definitely a few weeks later, when I return from a visit to them.

Canton, China.

At ten years of age a certain boy began to work in a cotton factory. His hours were from six in the morning to six at night. Out of the first week's wages he bought the "Rudiments of Latin." At sixteen he could read Virgil and Horace. Then he went to the university. Then he became a missionary and a blessing to hundreds of degraded heathen. He died in Africa, but was buried in Westminster Abbey. His name was David Livingstone.—*Morning Light*.

BIBLE distribution among the wounded Japanese soldiers grows in interest all the time. Mr. Loomis, of the A. B. S., writes that the war department has authorized Bible distribution among them, and the soldiers are glad to hear and read about Christianity. All experience of the power latent in the Scripture gives assurance that this work is the sowing of seed which is certain to bring forth much fruit; for, as Mr. Bell (A. B. C. F. M.) says, "Touch the soldiers, and you touch Japan."



Alabama

HUNTSVILLE.—The special day appointed for fasting and prayer, February 11, is in the past. Truly the Lord visited us in our meeting here; from the beginning of the Sabbath until its close there was a marked quietness about the place, and a special degree of interest manifested on the part of the students and teachers in calling upon God for help throughout this Southern field. Earnest petitions were offered for this work, especially for laborers to enter the field and proclaim this message to those in darkness, also that the hearts of men who had means might be moved upon to help in this part of the vineyard at the present time. I think I can truly say that never since coming to Oakwood have I seen such a spirit of quietness throughout the school. The students observed the day with fasting, and in our special afternoon service of prayer and praise to God many testified that the Lord had especially visited them, and that they were resolved from this time forth to live better lives, and consecrate themselves more fully to the Lord's work. Some who had become discouraged since the week of prayer renewed their zeal, and others who had been indifferent rose for prayer, and expressed a desire to live for God. Truly it was a blessed day for us, one that will long be remembered. We especially desire your prayers, that we may be able to follow up this work in just the way the Lord would have us.

F. R. ROGERS.

Chile

AFTER returning from Argentina, I worked several weeks at Valparaiso, taking subscriptions for our missionary paper, *Señales de los Tiempos*. In one street alone I obtained over one hundred and twenty subscribers. If we had workers to canvass all the city, I think a list of two thousand subscribers could be secured.

At Copiapo, another town farther north, I labored a little over three weeks. I held meetings nearly every evening, and many besides our little company came to hear the word. There I obtained over two hundred subscriptions to the *Señales*.

The morning before I left, I had the privilege of burying a dear soul with her Saviour in baptism. The evening of the same day we celebrated the ordinances, six taking part.

At Chanaral, a little port town still farther north, I had, after two days' hard work, a list of sixty paid subscriptions to our papers. The evening meetings were attended by a goodly number; but because of prejudice I must look for another hall. I am of good courage, and before I go farther, I hope, with the help of the Lord, to raise the number of subscriptions to one hundred or more. I have over seventy already.

Dear brethren and sisters who read this, the great day of the Lord is very

near, and soon all that is of this world will come to an end. Let us, therefore, work, and pray that the Lord may soon send more workers into his vineyard.

E. W. THOMANN.

Work in North Carolina

I HAVE been selling "Coming King" and "Story of Daniel," and my sales for the year have amounted to \$613.45.

For ten years before coming here I canvassed in Iowa, the Dakotas, and Kentucky, and I can truthfully say that I would rather canvass here than in any of the other States.

I find it a very needy field. I have worked mostly in the country, and have found very few who had any of our books. Most of the people have simply heard of us, but have neither read our books nor heard any of our ministers preach.

The people are very kind and hospitable, and the canvasser is treated as a visitor, and not as a pedler. Nearly all profess faith in the Bible, and belong to some church. During my last year's work not one has said in my presence that he was an infidel. Profane language is almost as rare.

If any of my dear brethren or sisters in the North are looking for a needy field where they will be welcomed by the people, I would be glad to hear from them, and to write more specifically of the needs and advantages of North Carolina. My post-office address is Mooresville, N. C. This is new territory, many counties having never been entered by any of our workers.

Besides selling books, I have given away and sold many papers, prayed and sung with the people, leaving results with the Lord.

HORACE G. MILLER,
State Agent.

Gold Coast, West Africa

CAPE COAST CASTLE.—Our native boy is learning to read the Bible, and he asks many questions about Jesus, heaven and the angels. He takes the opportunity to talk to the boys and tell them what he has learned about Jesus. He calls it "preaching." The boys think it wonderful that he can tell so much about the Bible, when they know so little.

To-day (Sunday) he went home. I let him have one day of the week to go home and visit his people. He went down to the beach, that being his place of "preaching," and gathered the boys together, and began to tell them about the commandments, and that the seventh day is the Sabbath of the fourth commandment, and where they would find it in the Bible.

The boys were very anxious to see if he was telling them the truth, so in the midst of his talk they ran home for their Bibles, and found that what he had said was true. Then they told him he had

done well, for it was true. His older brother confirmed what he had said, and they were speechless. I do not send him to school, but teach him at home. He has not been with us a year. When he came, he was weak and sickly. But his healthful way of living has made him a different boy. He has become strong and healthy, and is gaining in flesh. He did not know his alphabet, and could not speak a word of English; but now one would not know he was a Fanti boy, from his speech.

Within the last three months he has become a Christian, and prays like one who has been long in the way. It makes one's heart rejoice to see how he grows in the things of God. Last Sunday he told me he was going to work hard for God, and get names of people and pray for them until God had made them Christians. He came home with the names of sixteen persons, some of them men. He seems very glad over his work for Jesus.

My heart is in the work, and especially in that in Africa. Pray that God may bless the seed sown.

MRS. M. E. HYATT.

Hayti

I THANK our Heavenly Father for his mercies of the past year toward us, and am grateful for the kindness of the Mission Board in sending us copies of readings for the week of prayer just in time so we could observe it at the time when it was observed by our brethren in the States. As it was not convenient for the sister and her children who join with us on the Sabbath, to meet with us during the week of prayer, I gave her a copy of the readings. I also sent a copy to a lone sister thirty miles across the sea on the Spanish part of the island. The important and interesting readings and the solemn exercises in drawing closer to the Lord during this special occasion have greatly helped us to consecrate ourselves anew, and have brought blessings to our hearts, with fresh enthusiasm to begin a new year in the service of the Lord, witnessing with greater zeal for the truth.

I used to say that it was a strange providence that permitted us to come to this country with its strange customs, to suffer as we have; but day after day as I realize the calling which we are filling, I am satisfied that we were not brought here without a cause. Just at this moment as I am penning these lines, Michel Nord Isaac, a native schoolmaster, comes into the room, and finding me writing, asks to be excused for interrupting me, but wishes me to be kind enough to listen to him for a while. I quit my writing, when he begins by saying: "I am a member of the Wesleyan chapel, but it is not man that I am serving. I am seeking for truth, so that I can serve God and do his will by the help of the Holy Spirit, and daily I pray for guidance to the path of truth; and I have come to tell you that the Spirit has brought the truth of the Sabbath and baptism to my mind; that I am convinced of my error in keeping Sunday as the Sabbath, and have come to inform you that yesterday (Saturday) I kept my first Sabbath with my students that board with me; and will you allow me to worship with you on the Sabbath?"

Since listening to such an unexpected experience of victory for the truth, I am full of joy. He desires baptism as soon as possible. This young man keeps a high school, he is well informed, and a good speaker. He has begun to hold open-air preaching as leader of a society of young men calling themselves the Salvation Army. He has lately purchased a few numbers of our French *Signs*. I loaned him Elder D. T. Bourdeau's pamphlet on baptism. It is the only French work of our faith that I could give him to read. He is more earnest now to fulfil the demands of the truth than when he was converted to Wesleyanism. Is not the conversion of this educated Haytian to the truth a blessed New-year's gift to the cause in this part of the vineyard?

HENRY WILLIAMS.

The Annual Meeting of the Pacific Press Publishing Company

THE Pacific Press Publishing Company held its first general meeting in Mountain View, Cal., January 23. Coming at the close of the Bookmen's Convention and the meetings of the Pacific Union and California Conference Committees, there was a good attendance and much interest. There was a deficit during the last eight months, the length of the last fiscal year, consequent upon moving from Oakland; but there was a spirit of hope and courage that, in our new home, with new and more effective organization and facilities, and especially the blessing of God, there would be success in the year to come. The following board of directors was elected: M. C. Wilcox, E. A. Chapman, C. H. Jones, W. B. White, M. H. Brown, H. H. Hall, A. O. Tait. This board was subsequently organized as follows: President, M. C. Wilcox; vice-president, C. H. Jones; secretary, B. R. Nordyke; treasurer, E. A. Chapman; auditor, J. J. Ireland. The working forces were organized as follows: General manager, C. H. Jones; manager book and periodical department, H. H. Hall; superintendent manufacturing department, C. H. Jones; assistant superintendent, F. H. Gage; manager Kansas City Branch, James Cochran; manager Portland Branch, W. V. Sample. It was greatly regretted that we could not have with us in the year to come our president of the past three years, W. T. Knox. He, however, declined the burden, but assures us of his willingness to meet us in counsel at all times. The present board earnestly solicits the prayers of our brethren and their hearty co-operation in the promulgation of this last message of mercy to the world.—*Signs of the Times*.

Mexico

TACUBAYA.—The week of prayer was a season of blessing to the believers in this field. Professor Caviness had charge of the daily services in Mexico City, and I had the privilege of being with the brethren and sisters at Guadalajara.

The Spirit of the Lord was present in all our services, and we were favored with the counsel and labors of Elder I. H. Evans, who was at that time in

Mexico as the representative of the General Conference Committee, to prepare a statement of the Guadalajara Sanitarium business.

At the time of our visit the patronage of the sanitarium was light, but recent letters from the brethren there tell me that they are now having a good run of business, and that the medical mission for the poor is crowded.

Brother Harzman has recently returned from a two months' trip through the State of Veracruz. He spent four weeks in Jalapa, where his sales amounted to fifty-eight dollars, one week in Coatepec, where he took in eighteen dollars, and three weeks in the city of Veracruz, where he disposed of fifty-four dollars' worth of literature.

While selling papers on the street in Veracruz, a fanatical Catholic tore up the paper he had bought, as soon as he saw it was Protestant, and began to warn the people against it, but this only served to increase our brother's sales, for the efforts of the opposer attracted attention, and the people stopped to see what was the matter. On that spot Brother Harzman sold five hundred papers.

We need more colporteurs to enter the doors that are open everywhere. I trust that our brethren have already said by their liberal annual offerings that Mexico shall have at least two more good colporteurs to put in the field. We have consecrated men here on the ground who are ready to go when we have the means to send them.

Never before have we had so many really interested readers as now. Now is the time to scatter the printed page in Mexico. We pray that God will place a burden upon souls to help us push this work just now.

GEO. M. BROWN.

The Old Battle Creek College

THE old Battle Creek College has held a very dear place in the hearts of God's people. For it they have toiled and sacrificed and prayed for many a long year. To it they have sent sons and daughters to be educated for the Master's service. Some of these have received an impetus toward a higher and better life while gaining a training for service in the cause of God. Many of the leaders in the third angel's message to-day received their training there. Missionaries in foreign lands, presidents of conferences, business managers, editors, doctors, and many a layman can look back to that institution, and say, That is my *alma mater*. And few are they who have thronged its halls, and sat in its lecture rooms, and imbibed the principles of its instruction, but are the wiser and better for the influences it has exerted upon their after-lives. What prayers, laden with burning heart-desires, have gone before the mercy-seat in its behalf! What nights of wrestling with the Lord, what days of anxious watchfulness in behalf of some wayward son or daughter, has the guardian angel beheld within its doors!

Once Battle Creek College was all the educational institution the denomination had. It was all we needed. As it was our eldest offspring, it entwined its tendrils about the heart of every loyal Seventh-day Adventist in its early

history. It long had the watchful guardianship of the General Conference.

But the cause grew apace; the soldiers trained under its discipline marched into the regions yet unentered, and there erected the banner of the third angel's message. Believers increased; new conferences were organized; and other schools were needed and built. No longer the only school among our people, Battle Creek College must take its place as one among sister schools.

Its location, too, was favorable when first erected. Battle Creek was then only a small rural town. There was plenty of open field, with woods, sunlight, and fresh air; but the town became a city, and buildings were erected on every side of the old college campus. No longer was this a rural college; for on every side were there the dwellings of men. Two of the largest sanitariums in the world, bringing thousands of invalids to its very door, were but just across the street from its campus. Thus wealth, luxury, and idleness were on every hand, wielding a strong influence to destroy the taste of the student for simplicity, and unfit him for the struggles of after-life.

It was strongly urged that the country was the place for schools of training, where the student would not be exposed to the temptations of city life. The agitation for moving out of Battle Creek increased. "To the country with our schools!" became the cry. Difficulties in the election of the board of trustees gave evidence to many of the need of an immediate change in the organization. No buyer being in sight, a blanket mortgage was placed upon all the property of the old Battle Creek College, ostensibly to protect the creditors, but really to secure a sheriff's sale of the property, and to bring to an end the old stock company. Before the mortgage matured, and the sale took place, a corporation was formed which had no capital, called the International Medical Missionary Training-school Association, and whose sole object of existence was to purchase the college property, and secure funds from the people to pay for the same. As rapidly as this association paid for the property, the property was to revert to the International Medical Missionary and Benevolent Association; so when the International Medical Missionary Training-school Association paid for all the property, it would lose its possession of the same, while the International Medical Missionary and Benevolent Association would become its possessor, although never having paid a dollar for the same.

During this time the creditors of the Seventh-day Adventist Educational Society having, almost to an individual, assigned their notes against that corporation to the International Medical Missionary Training-school Association. The International Medical Missionary Training-school Association was thus enabled to make the purchase of said college property, paying therefor the obligations owing by the old Seventh-day Adventist Educational Society. It will be plainly seen that the International Medical Missionary Training-school Association bought the college property, paying therefor all the old Educational Society's notes and accounts, which had now increased from a little less than \$75,000 to

over \$82,000 at the time of the sale.

The money from "Object Lessons," the Missionary Acre Fund, and various other donations, reduced the debt from \$82,000 to nearly \$53,000. But the board of managers of the International Medical Missionary Training-school Association gave notes, called notes of equity, to the Seventh-day Adventist Central Educational Association, also known as the Berrien Springs school, so that the auditor's report for Dec. 31, 1904, shows a total indebtedness of \$92,676.17. The indebtedness had been increased from \$75,000 before the transfer was thought of, to \$92,676.17 on Jan. 1, 1905.

The International Medical Missionary Training-school Association, finding itself embarrassed financially in carrying such a load of debt, presented to the General Conference Committee in council at College View, Neb., Sept. 15-25, 1904, through its president, Elder A. T. Jones, a statement of the association's inability to carry out the duties taken upon itself, and asked that the council take under consideration the situation, and advise the officers of the International Medical Missionary Training-school Association what they should do to meet their obligations.

The whole matter was referred to the standing committee on finance. This committee submitted to the council a number of recommendations, which were unanimously adopted. A portion of the report reads as follows:—

"Your committee, to whom was referred the statement of the president of the International Medical Missionary Training-school Association, of Battle Creek, Mich., concerning the affairs of that association, and the request for counsel concerning its obligations and its future operations, would most respectfully submit the following:—

"Whereas, It was thought advisable in the winding up of the affairs of the old Seventh-day Adventist Educational Society of Battle Creek, Mich., to create a corporation known as the International Medical Missionary Training-school Association, that should assume the responsibility of its affairs; . . . and,—

"Whereas, The trustees of the International Training-school Association are not able to handle the obligations of said association under the existing conditions; therefore, we recommend:—

"1. That the present arrangement between the International Medical Missionary Training-school Association and the International Medical Missionary and Benevolent Association for the lease and final disposal of the property known as the Battle Creek College property be immediately cancelled by mutual agreement between the trustees of the two associations.

"2. That the property known as the Battle Creek College be sold to the General Conference Corporation for its debts, after certain obligations have been cancelled as hereinafter provided.

"3. That the following be the basis in the adjustment of the claims between the Seventh-day Adventist Central Educational Association [the Berrien Springs corporation] and the International Medical Missionary Training-school Association:—

"(a) That the Seventh-day Adventist Central Educational Association sur-

render to the International Medical Missionary Training-school Association all equity notes that it holds above \$5,000.

"(b) That all other accounts and notes than the above as existing now, between the respective associations, or between the associations and their creditors, be considered *bona fide*.

"(c) That the General Conference Corporation, on receiving title to the old Battle Creek College property, shall pay in cash \$2,500 to the Seventh-day Adventist Central Educational Association to apply on the \$5,000 equity note, the balance of said note to be paid at such time as will be mutually arranged.

"4. That the dormitories known as South Hall and West Hall, and the adjacent cottages, and a portion of the north part of the college campus, be sold, provided a reasonable price and proper conditions can be arranged.

"5. That the college building be rented for the use of the American Medical Missionary College at such a rental as will cover taxes, insurance, and repairs, provided it appears that the college is so conducted that this can be done consistently.

"6. That the money needed to meet the obligations, and not provided for in the ways suggested above, should be raised by means of the Missionary Acre Fund, and such other means as the General Conference may devise."

Oct. 25, 1904, the trustees of the International Medical Missionary Training-school Association met in legal meeting, and voted that its officers should execute to the General Conference Corporation of Washington, D. C., a clear title to the Battle Creek College property on condition that said General Conference Corporation would assume all the liabilities of the International Medical Missionary Training-school Association.

This was promptly done by said officers of the International Medical Missionary Training-school Association, and on Feb. 1, 1905, the trustees of the General Conference Corporation accepted said deed, and assumed the liabilities of said International Medical Missionary Training-school Association to the amount of \$43,971.83. It expressly excluded all the equity notes given to the Seventh-day Adventist Central Educational Association aggregating \$38,733.91, except the \$5,000 before mentioned. It also excluded the \$15,870.43 owing the old Review and Herald Publishing Company. The latter is a *bona fide* obligation, and may have to be made up to the Review and Herald Publishing Association of Washington, D. C., later.

The old Battle Creek College property is now in the possession of the General Conference Corporation, and the said corporation has assumed the liabilities mentioned above. It is the purpose of the General Conference Committee that those who have loaned money to the college in good faith, shall be protected.

It is hoped to realize something from the property in rental to assist in meeting the interest, taxes, and insurance from time to time. But it is clearly to be seen that money must be raised by donations to help meet these obligations when the brethren have need of their money.

To provide for this necessity the General Conference Committee voted that a fund should be raised by means of the

"Missionary Acre." Some years ago this source of revenue yielded several thousand dollars per annum. Conditions changed, and those who were glad to help felt that it was not right to appropriate their money for the purpose for which it was raised. Many thus held these funds till such a time as they could see that the situation had cleared up. We believe the cloud has risen, and the sunlight of good sense and a safe policy has been reached, where all can co-operate in faith and good cheer. The General Conference should be a pledge to all, of the proper use of all funds entrusted to its watch-care, and a safeguard to the interests of each individual.

It is requested that those holding notes against the International Medical Missionary Training-school Association will not press their collection, but rather allow the General Conference Corporation time to get the funds from the "Missionary Acre Fund."

There may be many who can and will gladly cancel any accrued interest on their notes, while some may be able even to donate a part or all of the principal. If any will do this, the General Conference Corporation will greatly appreciate the donation, and it will be a help in starting the winding up of this affair.

We desire to request any who have missionary acre money on hand, and now feel ready to appropriate the same, to send it at once to the treasurer of the General Conference.

We believe our people will gladly take hold of the missionary acre idea, and at once plan to set apart this coming season a certain field or parcel of land for the Lord.

While these obligations are distressing, they were not contracted by the present management, but are a heritage from the past.

The plan is to lease the buildings subject to sale, and to place all the property, save the college building, on the market, and sell as soon as a purchaser can be found.

We ask the hearty and sympathetic co-operation of our people to help us fulfil these obligations, and thus have one thing more free from debt.

I. H. EVANS.

The Paradise Valley Sanitarium

It is with a great sense of satisfaction and thankfulness to God that we are able to announce that another sanitarium in southern California is now ready to open its doors to the sick and suffering. For many years, even from the beginning of our sanitarium work, we have looked from the East, with its cold, wet seasons, over into the salubrious climate of southern California, and have heartily wished that Providence might open a way whereby we could establish at least one of our sanitariums where the splendid natural methods, which God has given us for treating disease, could be assisted by the unparalleled climate of southern California.

And now instead of one, the Lord has given us two beautiful sanitariums,—one situated at Glendale, a suburb of Los Angeles, which has already been announced to our readers, and the other to be known as the Paradise Valley Sanitarium, located in Paradise Valley, within the limits of the little town of

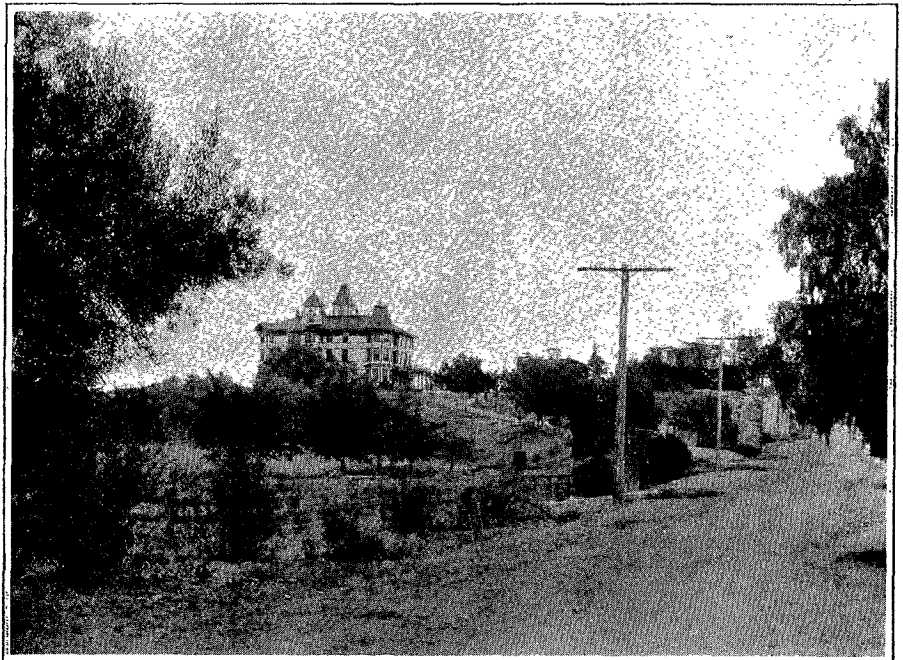
National City, six miles from San Diego.

About twenty years ago a lady physician, possessed of considerable wealth and enterprise, selected a commanding site in Paradise Valley for a sanitarium home, and expended fully sixty thousand dollars on the buildings and grounds. For various reasons her enterprise was a failure, and in a few months the doors were closed, and the building has not been occupied since, except by caretakers and an occasional boarder.

Our attention was first called to this building about three years ago, when it was offered for fifteen thousand dollars; later it was offered for eleven thousand dollars, and a committee visited the place, and plans were laid for the purchase of the property, but the way was hedged up. Later it was offered for eight thousand dollars, and the way was hedged up again. Nearly one year ago, through the kindness of friends interested in the place, we secured the information that it could be bought at a very low figure

is so abundant, and where water is so scarce. Indeed, a good well in this country is a fortune in itself.

The initial investment in this property was made by four individuals who were most enthusiastically interested in the subject of a sanitarium for southern California. During the month of November, 1904, these investors spent about three weeks at the Paradise Valley Sanitarium, and while here, visited various places in the county, and presented the work to the friends of the enterprise. The result was that the capital was sufficiently increased to cover the purchase of the property and the furniture needed, and to make the improvements necessary. The hearty way in which our friends took hold of this work was most cheering. At every place where the interests of the work were presented, stock was subscribed, gifts of money were made, and in some instances the gifts took a most practical turn; for example, in San Pasqual, one farmer gave us a beau-



VIEW OF BUILDING AND GROUND

for cash. Negotiations were immediately begun, which resulted in the purchase of this fine building, with about fifty rooms, a six-room cottage near by, a fairly good barn, and thirty acres of land, for five thousand dollars, including all expenses and costs. The main building is a splendid structure, and with repairs and painting just completed, it is practically as good as new.

On the eighteenth day of April we took possession of the place and began repairing the buildings. The house has been thoroughly renovated, painted inside and out, and has been comfortably furnished. A new pumping plant has been put in on the old well, which is considered one of the best wells in San Diego County. Another well has been dug, and a gasoline engine pumping plant installed, so that we have an abundance of water, with about sixty feet pressure, for all domestic and sanitarium purposes and for irrigation.

Too much space would be consumed if we were to narrate the many providences which led to the securing of the property and the abundant supply of good water in this place where sunshine

tiful registered Jersey cow six years old; another man donated the use of his team and big wagon to bring her to the sanitarium, a distance of over forty miles. Another man volunteered to drive the team, and another to accompany him, and give us a week's work. And as the big team could haul two cows just as well as one, the wife of the man who gave the first cow, went out through the neighborhood and found another farmer who was willing to donate a second cow. That big team, when it drove up to our door, was an interesting affair; for in addition to the two cows, the good people had sent sacks of sweet potatoes, squash, canned fruit, canned corn, and other things that were very much needed. And so "many hands," which according to the proverb, "make light work," have supplied the labor and the means for one of the best little sanitariums that has yet been opened.

The situation of the sanitarium affords a fine landscape scene of the table mountains of Mexico to the south, of San Miguel and lower peaks of the Coast Range to the east, and a magnificent view of the silvery Bay of San Diego

and the Pacific Ocean, and the Coronado Islands on the west, Point Loma, with her celebrated lighthouse a little farther to the north, and the whole of National and San Diego cities, and the surrounding valleys, whose olive and orange orchards are always green, constituting a grand panorama calculated to give joy, and health, and life to those who can avail themselves of the privilege of visiting this, one of the loveliest and most attractive places in the world.

There may be other localities where a more delightful climate is enjoyed for a brief period, but there is no other place in the world where the temperature is so even, delightful, and healthful all the year round as in San Diego County. The temperature of San Diego has exceeded ninety degrees but nineteen times in thirty-two years. Four times in the history of San Diego the temperature has gone down to thirty-two degrees (the freezing-point), but it has never fallen lower, and within the history of the city there has never been a snow-storm. Flowers bloom out of doors from January to December. There is an average of one hundred and thirty-five days in the year when the thermometer stands between fifty-five and sixty-five degrees day or night. Last year there were two hundred and ninety-one clear days, and a rainfall of about five inches.

The sanitarium is not yet formally open, and its work has not yet even been announced to the public, and yet applications for admittance began to come in as soon as repairs were begun. One good lady insisted upon coming, and has been with us about two months, while the painting and repairing were going on. Week before last six patients pressed their way in upon us; others have come since, and all are pleased and are doing well. We expect the formal opening to take place about the middle of February, and it seems probable that our building will be full before we have time to open, as there are only four unoccupied rooms at the present time. In making the announcement for the preparation of this place for sanitarium work, the board of managers and investors wish thus to publicly express their thanksgiving to God for the marked providences which have opened the way for the launching of this enterprise.

Friends wishing to come to the Paradise Valley Sanitarium should buy tickets to San Diego, via Los Angeles. Our city office is 1117 Fourth St., San Diego. Our team will bring patients from the city to the sanitarium, a distance of six miles. All inquiries relative to facilities, charges, etc., at this place, should be addressed to the manager of the Paradise Valley Sanitarium, National City, Cal.

E. R. PALMER.

River Plate Conference Proceedings

THE third annual session of the River Plate Conference was held in the village of Lehman, Santa Fe, Argentina, October 6-16. This was one of the most successful meetings ever held in this field. Although the attendance was not large, it was the most general and representative of any meeting ever held. Nearly every church and company was represented. All apparently came with

the expectation of receiving a blessing, and none were disappointed.

The evening services were well attended by the citizens of the place, who showed much interest in the truths presented. Three preaching services were held daily, and the time between the meetings was used in visiting from house to house, selling books, tracts, papers, and Bibles. The Lord blessed in the presentation of the word, and before the close of the conference, some had decided to obey the truth.

Our own people were awakened by the preaching of the message, and it seemed to rekindle the fire that had long burned so feebly. There is nothing so practical, nothing so life-giving, as the plain, straight truths of the message. The thought of Jesus' soon coming fills the soul with courage, lifts one out of self, and impels one onward, ever onward.

The business of the conference was very interesting, and passed off pleasantly. The report of the president showed growth in all departments of the work. Two new churches were received into the conference, and two new companies not yet organized increased the membership, which is now more than fifty per cent greater than it was eighteen months ago.

Owing to the fact that our previous conference was held in March, the conference year was short. Notwithstanding this, the tithe was more than one thousand dollars greater than for the whole of last year.

As the various needs of the work were presented, the brethren responded very liberally and cheerfully. It was decided to put a printing-press in the school, and arrange for the printing of tracts and books. Several hundred dollars was given for this purpose. Other missionary enterprises were equally sustained.

In this meeting we practically saw the first-fruits of our school work, when five promising young men, all students from our missionary training-school, received ministerial license; also several other students enter the field as missionaries and canvassers.

The occasion was one of blessing from beginning to end. After the conference, Elders Town and Maas remained to follow up the interest. They report that several others have taken their stand for the truth, and we hope ere the effort ceases there, that a company may be raised up, which will increase the number of the redeemed in the near future.

Plans were made to carry on active work in each of the three republics composing the conference; namely, Argentina, Uruguay, and Paraguay.

The working force of the conference is now five ministers, six licentiates, and ten missionary licentiates. But this force will soon be lessened by Brother E. W. Snyder, who returns to the States. With a field more than one third as large as the United States, and of more than six million inhabitants, our few workers seem but a drop in the bucket. Yet we are of good courage, and work on, praying that the Lord of the harvest will send forth laborers into his harvest.

Some changes were made in the conference officers. The committee was increased from five to seven members, so that the various fields and departments of work might be represented.

The following are the officers for the

coming year: President, J. W. Westphal; Vice-President, R. H. Habenicht; Secretary and Treasurer, N. Z. Town; Corresponding Secretary, Sadie R. Town; Conference Committee, J. W. Westphal, R. H. Habenicht, N. Z. Town, J. V. Maas, Arthur Fulton, John McCarthy, and Luis Ernest.

We are thankful for the blessing of the past year, and hope for greater blessings during the year upon which we have entered.

R. H. HABENICHT, M. D.

Satan and the Sabbath*

THOUGH the weather was unfavorable, quite a large number attended the services in the Lafayette Theater last evening under the auspices of the Seventh-day Adventists. Evangelist Luther Warren spoke on the topic of the "Great Controversy Between Christ and Satan." He read as a text 1 John 3:8: "He that committeth sin is of the devil; for the devil sinneth from the beginning." He said in part:—

"Sin originated with Satan, who was a covering cherub around the throne of God. This exalted angel became jealous of Christ, and rose up in rebellion against God. The great controversy, which began in heaven, was waged over the law of God. Satan rose up in rebellion against God's law, and led in revolt against the government of heaven a large number of the hitherto loyal angels. But the revolution failed, and the great rebel leader and his host were cast out. The controversy begun in heaven was thus transferred to this earth.

"It is needless to argue concerning the personality of the prince of devils. He is a real being, for he is an angel fallen. And the wicked spirits whom he marshals under his banner are real beings also. Through the transgression of God's law they lost their first estate, their abode in the holy habitation of heaven.

"In the closing days of the history of this world Satan is to work with special power. It is at the time of the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness, that Christ will be revealed in heaven, coming with power and great glory. Great miracles will be wrought through the agency of satanic spirits, to deceive those who are dwelling on the earth. Satan comes down with great power because he knows that he has but a short time. In Revelation 13 is found a remarkable prophecy which gives a prophetic outline of the history of this nation. We read: 'And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.' Here in this land of light, the greatest nation of the earth in arts and sciences and Christian enlightenment, is to be the greatest manifestation of satanic power and the deceptive, miracle-working agency of evil spirits. From the bosom of this heavenly code Satan has torn out the Sabbath of the great God.

* Reprinted from the Washington Post of Monday, Feb. 13, 1905.

which was given to man in the beginning as a sign of God's power, and he has substituted in its place the holiday of all pagan times—Sunday. As the nations departed from God and went into idolatry and sun-worship, they left the Sabbath of Jehovah, and kept instead the first day of the week, the day upon which light was created. Sunday, therefore, stands as a great rival of the Sabbath of the Lord, and a sign of rebellion against his government."

The subject to be considered at the next meeting, Mr. Warren said, would be "Modern Spiritualism."

After the address the speaker answered a number of questions which had been handed in. Several male quartet selections were rendered during the services.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported ..	\$56,965 59
South Dakota Conference ..	120 50
Emily A. Goff	100 00
Frank B. and Mary C. Armistage	100 00
Lucy A. Pennell	100 00
M. C. Wilcox	40 00
West Michigan Conference ..	39 25
M. Shanks (Ontario)	35 00
George Heinrich	22 00
T. H. Branch	15 00
Council Bluffs (Iowa) Society	13 50
D. A. Ball	10 00
Mr. and Mrs. L. F. Heatar ..	10 00
I. C. Sultz	10 00
Audubon (Iowa) church (per E. J. Fenton)	10 00
M. C. Robertson (Jamaica) ..	9 74
Mount Pleasant (Iowa) Society	8 50
Ontario Tract Society	7 75
"Alice" (Broken Bow, Neb.)	7 25
Mrs. E. P. Asbury	7 00
Akron (Ind.) Society	6 50
Miscellaneous (Jamaica) ...	6 47
C. E. Knox	5 25

FIVE DOLLARS EACH

Mrs. B. A. Liverance, Sister Good (Ontario), Fred Lung, John F. Welch, Miss Dormer (Jamaica), Jacob Bloom, John Riffel, Ben Riffel, Mr. and Mrs. E. B. Gaskell, Mrs. F. M. Beeman, J. J. Ames, Elder and Mrs. S. J. Hersum, W. Willey, Mrs. E. Massie, James Shields, Dr. L. H. Wolfson.

W. R. Innis (Jamaica), \$4.87; W. R. Smawling (Jamaica), \$4.87; M. L. Andrus, \$4.50; Kingston (Jamaica) church, \$4.18; B. Haynes, M. D., \$3.45; Bradford (Pa.) church, \$3; friends in the truth (per Mrs. Grace Longfellow), \$3; George R. Close, \$2.63.

\$2.50 EACH

Anna Hibben, J. C. Bauer, Jean Phillips.

TWO DOLLARS EACH

Mrs. M. A. Leonard, Mr. and Mrs. W. M. Perham, John Ford, Emma Carney, Frank F. Fry, Salma Schramm, Mrs. Nellie Pfaff, Miss A. Z. Rexford, J. D. Brownley, Mrs. Sue F. Herring, Fred Gallusha, S. Todahl, Mrs. M. A. Henderson.

Southfield (Jamaica) church, \$1.75; W. Burkley (Jamaica), \$1.58; Phillip Porter (Jamaica), \$1.50; M. A. Leonard, \$1.50; Mrs. M. Clemenson, \$1.20; M. Morey, \$1.10; Mr. and Mrs. Butler, \$1.10; Font Hill (Jamaica) church, \$1.09; Johns Hall (Jamaica) church, \$1.03; J. Weatle (Jamaica), \$0.97; Glen

Goffe (Jamaica) church, \$0.97; Brother and Sister Lislle (Jamaica), \$0.97; W. Blackburn and W. C. Andrews, \$0.75; J. A. Wahrman, \$0.60; E. Rickett (Jamaica), \$0.36; Priscilla Spencer, \$0.35; Clarence Spencer, \$0.30; Mrs. B. Willson (Ontario), \$0.15; S. Beuhn, \$0.12; Ann Thomas, \$0.12.

ONE DOLLAR EACH

Mrs. R. Jones, Mrs. F. L. White, Mrs. H. B. Reynolds, Mrs. E. Haynes, Mrs. S. M. Thomson (Ontario), friends in Milford (Cal.), Mrs. J. B. Mills, A. D. Pember, Mrs. S. Manhart, Dedrich Meyer, George Steinert, Carl Riffel, Mr. and Mrs. Frank Banks, Jennie Metcalf, Sister Mulhorn, L. B. Hoyt, Beaman (Iowa) Society, a friend, Mrs. Lena Dounham, Mrs. D. A. Mais, Mrs. Jennie Preesnell, O. C. Rector, H. Sather, Mrs. M. S. Spicer, E. M. Webster, Mrs. Malinda McGuire, Mrs. Ida Webber, a friend, Mrs. M. C. Otis, Samuel Ham, Mrs. S. Whale, Foust D. Rodgers, Mrs. E. Rodgers.

FIFTY CENTS EACH

Jane Leonard, Orva Leonard, Mary Leonard, Mrs. C. Thompson (Ontario), Ida M. Cronk, Mrs. M. F. Brown, Mina Neufeld, Esa Riffel, Mary Riffel, Mr. and Mrs. M. H. Bates, R. H. Wiper, Mrs. R. H. Wiper, S. R. Butler, Mrs. J. A. Scott, Eugenia Soule, Mrs. Emilie Winter, Alana Neufeld.

TWENTY-FIVE CENTS EACH

M. Meyers (Ontario), C. Cornwell (Ontario), Mrs. I. T. L. Davis (Ontario), Mary A. Davis (Ontario), Willie Riffel, Vivian Wiper, Peter Pegg, Edward Pegg, I. C. Kneppshield, Mrs. Mary Gray, Ernest Spencer, Walter Scott, Robert E. Scott, Taylor Stepleton.

TWENTY-FOUR CENTS EACH

R. Morris (Jamaica), L. Thomas (Jamaica), J. Thomas (Jamaica), Linstead (Jamaica) church.

TEN CENTS EACH

Mrs. S. A. Fitch, E. V. Bryner, Eliza and Gertrude Ball, Nettie Spencer. Mrs. Mary Saare\$ 10 00
J. H. Saare 10 00
John Vaes and family 25 00
J. N. Loughborough 25 00
Rosalia Wickline 50 75

Total reported\$57,976 72

A further list will follow.

Send all donations to W. T. Bland, Takoma Park Station, Washington, D. C.

Field Notes

ELDER F. H. CONWAY reports three conversions at Morrison, and two at Pawnee, Okla.

RECENT labors of Brother Valentine Leer, at Bowdle, S. D., have been rewarded by the conversion of seven persons to the truth.

Two new Sabbath-keepers are reported in Leavenworth, Kan., as a result of Bible work by Sisters Hornbeck and Bland.

BROTHER WM. H. BROWN, elder of the Jerome (Kan.) church, reports that four were added to the church-membership at the time of the last quarterly meeting, making the present membership twenty.

THE company at McCloud, Okla., was organized into a church, January 14.

ELDER GEO. W. RINE reports the baptism of four persons at Sacramento, Cal., January 21.

THE *West Michigan Herald* reports the baptism of three persons at Grand Rapids, January 29.

BRETHREN J. W. CROUSE and John Manful, who are working in Luana, Iowa, report that "three precious souls have taken a firm stand for the commandments of God" there.

FIVE persons signed the covenant to keep God's commandments, at Helena, Mont., at the close of recent meetings held by Brother W. A. Gosmer. One backslidden Sabbath-keeper also was reclaimed.

BROTHER C. L. TAGGART reports from Marion, Ill.: "The work at this place is encouraging. A few faithful souls who recently began the observance of the Sabbath give evidence of genuine conversion."

"THE Reading [Pa.] church," says the *Atlantic Union Gleaner*, "has gone ahead of any of the other churches in the number of 'Christ's Object Lessons' which they have taken, having pledged themselves for one hundred and thirteen copies."

IN a recent report from Seattle, western Washington, Brother H. J. C. Wollekar says: "Within the past two weeks fourteen have united with our little company here at Green Lake, either by baptism or by letter. It is only two years since this church was organized, with thirty-eight charter members, and now we number nearly eighty."

THE *Minnesota Worker* of February 8 prints this item: "Brother Steen writes from McHugh, Minn., that there is a family at that place to whom he preached just one sermon a year ago. Upon visiting the place this year, he finds them keeping the Sabbath, and looking for more light. Brother Steen reports eight new Sabbath-keepers at the place, and a good interest."

THE *Southwestern Union Record* of February 7 announces: "Oklahoma is preparing to sing the song of jubilee, or freedom from the debt of Keene Academy which was apportioned to that conference several years ago. It is expected the last of the account will be paid before the close of this month. The conference energies can then be turned wholly into missionary lines."

OF the work in the Eastern Pennsylvania conference Elder W. J. Fitzgerald says, in a recent report: "The wheels are moving in this field. Progress is perceptible in every phase of the work. The year 1904 was a year of growth. During the last eight months of the year nearly one hundred were added to those who walk in the light of present truth. Our conference workers and the churches have all taken hold earnestly to make more rapid progress during 1905."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Educational Work in the South

DURING the past four or five years, the expression, "The South is a hard field," has been heard frequently. Not infrequently do we hear it said, "The South is the hardest field." Whether the difficulty attending the labor is expressed in the positive or in the superlative degree, the work is before us, and must be done.

While interested ones five hundred or a thousand miles away may theoretically solve the knotty problem, yet it necessarily is left for those in the field to grapple with the real situation.

The call for means and for consecrated laborers for the South is also frequently brought to our attention.

It is true that the South is a hard field. For it, means must be solicited. If consecrated workers are needed anywhere, they are needed in the South. After five years of labor in this field, observation has taught me that even the consecrated worker does not *always* succeed in the South. As a companion for his consecration he must also be blessed with that indispensable requisite, adaptability.

A constant stream of interested workers is pouring into the South, but like the wind described by Solomon, it "goeth toward the south, and turneth about unto the north." One can readily see that the supply of workers is not materially increased by this stream that flows both ways.

Long ago the brethren in the South recognized that workers for this field must be secured from among the Southern-born youth. Since the youth were untrained, a goodly number were sent North to secure an education. For various reasons but few of these ever returned.

These facts have brought us face to face with the school problem in this field, and considering the numerical weakness of our conferences and the poverty prevailing in many sections, this is a much greater problem than the school question in the North.

For instance, compare the founding of the intermediate school at Hazel, Ky., with one of like character in a Northern State. I have in mind one such school, which, after having a donation of a good farm, put improvements upon it to the amount of ten thousand dollars the first year, and was under obligation to double that amount in future years. The Hazel school, which is expected to do the same grade of work, was obliged to start with an outlay of only six hundred dollars the first year. This six hundred dollars was the only resource with which to supply land, buildings, and facilities for conducting an industrial school. By judicious management, and by securing one or two temporary loans, a building that will accommodate eighty students was erected on a plat of six acres of land. With a moment's thought one can readily believe that none of the luxuries, and but few of the necessities for school work could

be provided with this meager sum. There were seats with desks, and abundant blackboard space. We were thankful for even these facilities. Up to the present, nothing has been added to this with the exception of a few denominational books, and the "Encyclopedia Britannica," which were kindly donated.

During the past three years, by earnest effort, and much sacrifice on the part of the givers, sufficient money was raised to purchase a four-room cottage, to which four smaller rooms were added. This building is the only home the school has to offer to its family.

It is pitiable to note the helpless condition of many of the young people in our conference. The aggregate of promising young people would be sufficient for a good-sized intermediate school. In traveling from church to church one finds in almost every place, from one to ten young people almost or wholly without means. One father said, "If you could meet the expenses of my children after they are at school, I could not secure means to pay their car fare to the school." After looking the conditions over, I was thoroughly convinced that he told me the truth. While in many places the brethren are not in so close circumstances, yet his was by no means an isolated case. With these facts staring us in the face, it seemed imperative that something must be done that students might help themselves.

The matter was laid before the church at Hazel, and at that meeting sufficient money was pledged to purchase fifty acres of land. The original school building was then transferred to the church to be used for meeting and church-school purposes.

The school now has land to clear and buildings to erect, which provides work for the young men. There is, however, no money in the treasury with which to provide buildings. A large barn has been erected by the principal, and by students who are glad for the opportunity of meeting their expenses in this way. The material in this building was obtained almost entirely from timber cut on the school land, the sawing being done by one of our brethren.

An exhausted bank account and an empty flour barrel are not an unusual coincidence with us. Although the school has been in session more than five months this year, less than fifty per cent of the salaries due to the faculty has been met. From a financial point of view, this outlook would seem discouraging, but in reality the outlook for the school was never brighter. The spirit in the school, and the progress of the earnest class of students, have been so satisfactory that the hearts of the management are full of hope and courage.

It is the earnest wish of the school board to continue building on the school farm during the summer and fall, and if the property now used as a school home could be sold, this would be possible.

Is there not some good Adventist family desirous of locating in the South, who could purchase this place? This is located a short distance from the church and church-school, and is only half an hour's walk from the intermediate school. This property is advertised in another column. Any donations to this work will be most gratefully received.

C. L. STONE, Principal.

Current Mention

— General Lew Wallace, conspicuous as a military figure, diplomat, and author, died at his home in Crawfordsville, Ind., February 15, aged seventy-eight years.

— President Roosevelt has instructed Commissioner Garfield, of the Department of Commerce and Labor, to begin an investigation of the Standard Oil trust, in compliance with a request embodied in a resolution unanimously adopted by the House of Representatives, February 15.

— The long-drawn-out asphalt controversy in Venezuela has reached a crisis by reason of the action of the Venezuela Supreme Court, which has ordered the sequestration of the property of the American Asphalt Company. It is now considered necessary for the United States government to interfere and bring force to bear on Venezuela.

— The State of Kansas is making war on the Standard Oil trust, and other trusts, and has authorized the establishment of a State oil refinery. To give the legislature greater power to deal with the situation, it is proposed to amend the State constitution. Measures which have already been passed by the legislature against these combines are of doubtful value on account of their alleged unconstitutionality.

— Much significance is attached to preparations for war which are observed on the part of Turkey. A recent dispatch from Sofia to the London *Times* says: "The rapid progress of Turkish military preparations attracts attention here. War material is being constantly dispatched from Constantinople to Salonika and Adrianople. Fifty quick-fire guns recently arrived at Monastir. Large supplies of uniforms have been ordered for the reserves."

— Reports from Manchuria indicate the imminence of another great battle between the Russian and Japanese forces, as the weather is moderating, and gives promise of an early spring. The Japanese are employing siege guns used at Port Arthur, and are shelling the Russian fortifications. There are reports of numerous encounters between small detachments of the armies. Press reports state that there is a prospect that Washington will be selected as the place for the conclusion of peace negotiations when the time arrives.

— President Roosevelt has transmitted to the Senate a message giving the new Dominican protocol providing for the collection and disbursement by the United States of the customs revenues of San Domingo for the adjustment of all the obligations of that government. By order of the Senate in executive session, the message was made public. Few documents that have come to the Senate in relation to any of the South or Central American or West Indian republics have attracted so much attention, because of the controversy that has arisen as to the right of the executive to enter into treaty arrangements with any foreign government without the advice and consent of the Senate, as provided in the United States Constitution. The message is of nearly

4,500 words, and was read in full to the Senate. It is largely a discussion of the rights and duties of the United States under the Monroe doctrine, and the president says the protocol affords a practical test of the efficiency of the United States government in maintaining the doctrine.

—An era of terrorism appears to have been opened in Russia by the Social Revolutionary party, signalized by the assassination of the Grand Duke Sergius, uncle of the czar, who was killed at Moscow by a bomb thrown against his carriage while he was being driven through the enclosure surrounding the Kremlin palace. The bomb was filled with a high-power explosive, and part of the victim's body was blown into fragments, death being instantaneous. Others of the imperial family have been warned that they are marked for a similar fate. The only safety for them, says a Russian paper, "seems to be in seeking safety behind palace walls, and all the imperial family have been warned not to venture out." An extraordinary sitting of the council of the empire has been summoned to consider the situation. Grand Duke Sergius was considered the foremost of the ducal party which opposed the demands of the people, and is held to be more responsible than any other for the recent massacre in St. Petersburg. At the court he wielded very great influence. It is rumored that the czar will now withdraw all opposition to the formation of a Russian representative body called the "zemsky sobor," and that a measure of popular government will be accorded the Russian people.

NOTICES AND APPOINTMENTS

The Spring Term at Union College

THE spring term at Union College begins March 1, and continues twelve weeks. It is the best time in the year for study, being especially favorable for those who have been teaching during the fall and winter. Besides the regular classes running through the year, all of which are open to those who may find any of them adapted to their needs, classes will be organized in the following subjects, to continue during the term: botany, modern church history, biology, advanced algebra, geology, Bible nature, church-school methods, teachers' review, school management, church-school drawing, elementary algebra, and commercial law. All our industrial classes and trades are also open, and will be at their best during this term. For further information, address President Union College, College View, Neb.

Important Notice

THE committee of arrangements for the General Conference to be held at Takoma Park, Washington, D. C., May 11-30, 1905, desires to secure at once the following information from those who plan to attend this meeting:—

1. Give your full name and address. If you are a delegate, state the fact.
2. Do you wish the committee to provide you with a tent? or must you have a room?
3. If you wish to tent or to room with any particular person, please state your choice.
4. Do you prefer to board yourself? or will you expect the committee to arrange for your board?

Accommodations will be provided for all

those who reply to these inquiries prior to March 15, but it is necessary for the committee to receive the information by that time in order to be able to make the necessary arrangements. Tents will have to be secured from distant conferences, and it is therefore necessary to learn as early as possible the number who will require accommodations.

Address all communications concerning this matter to J. S. Washburn, Takoma Park Station, Washington, D. C.

In behalf of committee, I. H. EVANS.

Business Notices

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

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

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

WANTED.—Man to do all kinds farm work, good milker. Age, 20 to 30. Must be Seventh-day Adventist. Work from April 1 till work is finished in fall. Address, stating wages, E. H. Howland, R. F. D. 2, Lapeer, Mich.

THE vegetable oil, with prices advertised in this paper of the 9th inst., is for shortening and cooking purposes; good substitute for olive-oil; free from animal fat. For further particulars, address R. H. Brock, Arkansas City, Kan.

WANTED.—At once, a competent lady stenographer; must be a good penman, and able to take dictation rapidly. This is a good opportunity for the right person. Address, stating experience, the Iowa Sanitarium, Des Moines, Iowa.

SITUATION WANTED.—A reliable young man who has had six months' experience in restaurant and sanitarium cooking and baking, would like situation. Good references given. Address W. L. Newton, 28-33d Place, Chicago, Ill.

WANTED.—By Seventh-day Adventist, to correspond with those of like faith in North Dakota, Montana, Wyoming, Idaho, or Colorado, who desire to hire a good hand for the coming season. Contemplate taking claim. Address R. L. Hickok, Mantorville, Minn.

FOR SALE.—Eight-room house (4 rooms unfinished) with 4 acres. Good young orchard coming into bearing. Price, \$550 cash. Property of Hazel Industrial School, Hazel, Ky. See article "Educational Work in the South," page 22, or address C. L. Stone, Hazel, Ky.

WE again call attention to our ripe olives and California honey, as some may not have seen our former notice. Now is the time to ship olives before warm weather. Directions for canning olives, which insure keeping and much improves flavor. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—40-acre farm. Price, \$800; \$500 cash down, and remainder on time if desired and bought before April 1, 1905. This farm is located at Cedar Lake, Mich., about one-half mile west of Seventh-day Adventist academy. Immediate possession. Write owner, Ed. A. Rundell, Edmore, Mich.

FOR SALE AT A BARGAIN.—Two-story, 9-room house, 28 x 30. Basement and cellar. City water both floors; cistern. Two lots, 70 ft. front, 210 ft. deep. Fruit: cherry, grape,

apple, peach, and quince. Two doors west college campus, 61 Manchester St., Battle Creek, Mich. Address Mrs. C. H. Wood, 1104 San Jacinto St., Houston, Tex.

Publications Wanted

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

Mrs. M. A. Henderson, 1616 Brooklyn Ave., Los Angeles, Cal., *Watchman, Life Boat, Instructor*.

W. P. Fairchild, Sheldon, Wyo., *Signs, Life Boat, Good Health, Little Friend, Instructor, Bible Training School*, and tracts.

Obituaries

McGREW [corrected notice].—Died at Bird City, Kan., Jan. 8, 1905, of membranous croup, Frankie, the only child of Mrs. Sarah McGrew, aged 6 months and 5 days. He was laid to rest beside his father and two little brothers in Bird City Cemetery. The funeral service was conducted by Rev. Mickey.

J. EDWARD PEGG.

CRAWFORD.—Died in Dunkirk, N. Y., Jan. 30, 1905, Mrs. Maria Crawford, aged 78 years. Sister Crawford received the Sabbath truth about thirty years ago at Rome, N. Y. She leaves two sisters, both of Dunkirk. The funeral service was held at the home of her niece, Mrs. W. E. Stewart, and was conducted by the writer; texts, Acts 26:8; 1 Cor. 15:35.

J. B. STOW.

FISHER.—Died at Placerville, Cal., Dec. 19, 1904, of cancer of the stomach, Sister Dorcas A. Fisher, aged 63 years, 8 months, and 2 days. Sister Fisher accepted the truths of the third angel's message over twenty years ago. She was an exemplary and conscientious Christian. Her kindred mourn their loss, as do also the household of faith. Words of comfort and hope were spoken by the writer, from Rev. 14:13.

W. L. SIMS.

RIVARD.—Died at his home in Clay Center, Kan., Jan. 24, 1905, Brother Thomas Rivard, aged 84 years, 4 months, and 29 days. He accepted the message for this time about five years ago, and has been a true soldier for the Lord. We laid him away to rest until the trump of God shall call forth the sleeping saints. Words of comfort were spoken by the writer, from 1 Cor. 15:26.

B. W. BROWN.

Downs.—Died at her home near Hunters, Wash., of consumption, Mrs. May Downs, wife of J. E. Downs, aged 32 years, 1 month, and 23 days. She accepted present truth, which she ever held dear, under the labors of Elder D. T. Fero. Hers was a life of self-sacrifice. We hope soon to meet her, therefore we sorrow not as those who have no hope. The funeral service was conducted by Brother House.

J. M. DOWNS.

HENDERSHOT.—Died near Tell City, Ind., Dec. 29, 1904, Sister Hittie Hendershot, aged 29 years, 3 months, and 8 days. Eight years ago this dear sister and her husband, Brother L. C. Hendershot, accepted the third angel's message. Since then she developed a beautiful Christian character, which greatly endeared her to all with whom she associated. The funeral service was conducted by the writer.

J. E. COLLINS.

WALDO.—Died at Hebron, Conn., Dec. 18, 1904, of pneumonia, Mrs. Eva J. Waldo, aged 51 years and 10 months. About ten years ago, under the labors of Elders H. W. Cottrell and C. L. Kellogg, she accepted present truth, which she loved till the close of her life. She leaves a husband, Brother Loren A. Waldo, elder of the Hebron church, and four children, to mourn their loss. Services at the home were conducted by Elders H. W. Cottrell and G. E. Langdon, and the writer.

C. H. EDWARDS.



WASHINGTON, D. C., FEBRUARY 23, 1905

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

ALL those who have any expectation of attending the next General Conference should read and act upon the important notice printed on page 23.

Will all our people who send advertisements for insertion in the business notice column of the REVIEW, please read carefully and comply with the instruction given under the heading "Business Notices," on page 23?

THE General Conference office has now been removed to Takoma Park. All mail for the General Conference and the Mission Board should hereafter be addressed to Takoma Park Station, Washington, D. C. All mail for the Review and Herald Publishing Association and for all the periodicals published by the Association should be addressed to 222 North Capitol St., Washington, D. C., as heretofore.

THE International Publishing Association has issued special editions of the German, Danish, and Swedish papers in which appear the "Open Letter" on the Sabbath question addressed to the Protestant ministers of Washington, and an article on Spiritualism, by Elder R. C. Porter. Both of these subjects are of great importance at this time, and the papers containing them ought to be widely circulated among those who speak these different languages. A very reasonable price has been placed upon these editions; namely, five papers for ten cents, or \$1.50 a hundred. Orders should be addressed to the International Publishing Association, College View, Neb.

IN renewing his subscription to the REVIEW, Brother John Place, of Mount Vernon, Ohio, who is now eighty-one years of age, states that he has taken this paper ever since it first started under the name of *Present Truth*. Brother Place further writes:—

Will you please ask all who saw the stars fall Nov. 13, 1833, to write to the REVIEW? I for one saw them. My father and mother lived in Rhode Island on a farm. Father had gone to Boston, sixty miles away, to sell a load of poultry, and mother sat up waiting for him. She called us children, and said, "I think the judgment day has come; for the heavens are all on fire." I went into the yard under an apple-tree, and O, what a sight! The air was literally

full of balls of fire, which fell to within about twenty feet of the ground, and then went out, as a lamp blaze when turned down. I see them yet; blessed sign of my Saviour's near return!

We should be glad to hear from any others who were eye-witnesses of this remarkable phenomenon. It is evident that the generation has not yet passed away which saw the signs of the coming Saviour, but the time is growing very short. We must now work "with intense earnestness."

BROTHER E. R. PALMER, who was compelled to leave his work with the Review and Herald Publishing Association on account of the condition of his health, and to seek a more favorable climate, writes in a personal letter as follows: "I am free from all unpleasant symptoms, and am apparently in as perfect health as I ever enjoyed." Brother Palmer has been associated with others in the work of preparation incident to the opening of the Paradise Valley Sanitarium, of which mention is made in an article in this issue of the REVIEW, but he will soon enter the employ of the Pacific Press Publishing Company in its department of circulation. We are much pleased to learn that his health has been restored.

The Year-Book for 1905

BECAUSE of other important matter which it has just been decided to publish in the 1905 Year-book, its publication has been necessarily delayed.

This additional matter will make it all the more valuable, and all our people should have a copy. See additional notice on the second page.

The Year-book will be published by the Review and Herald Publishing Association, instead of by the General Conference.

We are sure the demand this year will be double that of last year, and all our depositories should order a liberal supply at once.

Orders can be filled about March 5.

The Missionary Acre Fund

MANY of our people are well acquainted with the plan of the Missionary Acre Fund. It is the giving of what is produced from an acre, more or less, of land, or the earnings of a certain period of time, to be used for a specific purpose. Heretofore this fund has been used by either the International Medical Missionary and Benevolent Association or the International Medical Missionary Training-school Association. What the latter received was applied in liquidation of the old Battle Creek debt.

This property is now deeded to the General Conference Corporation of

Washington, D. C., and this corporation is to pay the debts of the International Medical Missionary Training-school Association. These debts that must be paid amount to \$43,071.83.

The General Conference Committee advised this transfer for the sole purpose of protecting the creditors of the old Seventh-day Adventist Educational Society. Conditions had arisen so that the International Medical Missionary Training-school Association was unable to longer carry the obligations against it, and the General Conference Corporation stepped in to protect the creditors.

The General Conference Committee believes that the people will gladly help when they are assured that everything is being done in good faith for the work of God.

Each church and each family is invited to help in this fund. Plant an acre this year for God. If you have no land to till, set apart a portion of time, and give to God the earnings of this time. Together we can pay these obligations in a short time, and scarcely feel it. Let each one resolve to do something this coming year. Send all offerings to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

I. H. EVANS.

Washington, D. C.

As will be seen by the list on page 21, the Washington building fund has now reached the amount of \$57,976.72. This leaves \$42,023.28, which we earnestly hope will be supplied before the opening of the General Conference, May 11. This means that \$3,222.56 should be supplied each week until that time. During the last week we received \$1,011.13. At this rate the amount needed for the work in Washington would not be supplied until Dec. 2, 1905.

The work of building will go no faster than the means are supplied. We shall incur no debt. The purchase of land, the work on the school buildings, and the fitting up of the sanitarium in the city have taken a large amount of money, although the work has been economically done. Unless there is a very large increase in donations, the General Conference offices can not be built before the General Conference. Will not several of the true friends of the work send in one thousand dollars each, that these offices, which are greatly needed, may be erected immediately?

We quote again from a Testimony written January 11:—

Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord. Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness.

J. S. WASHBURN.