

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

Appeal to Clergy

EVERY mail brings liberal orders for "Appeal to Clergy." Though it was not issued until the first of January, about 500,000 copies had been circulated up to March 1. With the orders come encouraging reports of the results produced by the "Appeal," and words of appreciation of it by thousands who have received it from our workers.

Throughout the country individuals have taken up the work with the "Appeal" in a thorough, systematic method, and are continuing its circulation without cessation or interruption. This is the kind of work required to give the message and bring profitable results.

"Appeal to Clergy" contains the Sabbath message for this time. It is brief enough to be read by the busiest people, and it is conclusive and convincing on all points. It has awakened and is maintaining the greatest Sabbath interest ever produced by any periodical issued by the denomination. A million copies should be circulated during the month of March.

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

Life and Health For March

THIS issue of the appreciated health journal *Life and Health* will give the public information and counsel especially needed for the month of March. The following represents some of the good things it will contain:—

General Hygiene, the first of a series of articles by Mrs. E. G. White. This series of articles will be much appreciated by those who are acquainted with Mrs. White's former writings on health topics.

Colds, Their Prevention and Cure, by F. M. Rossiter, M. D. A timely article on an important topic by a practical physician. Every one can profit by this article.

Cattle Feeding, by J. E. Froom, M. D., relating some of the methods by which much of the beef is now prepared for market, citing instances where impure food and unhealthful surroundings are combined in the production of beef for the markets.

Revolutionary Dietetics, by the editor. A discussion of the remarkable results of the experimental work carried on at the Sheffield Scientific School (Yale) by Prof. R. H. Chittendon. The remarkable results reached in these series of

experiments show that the dietary standards now generally accepted are entirely at fault; also that nearly every one eats too much, and that limiting the food in certain directions would be a great advantage healthfully as well as economically.

Prevention of La Grippe, a short article, which will be found timely in many localities.

This number also contains excellent medical missionary reports, valuable hints and suggestions for the mistress

Regular subscription price, 50 cents a year.

40 per cent discount is given to agents on yearly subscriptions.

Do You Have a Cold?

If you have, this notice will interest you. Its contents are of sufficient importance to claim your attention, even though you are not now suffering with this most common malady, for it announces the completion of the—

New Book on Colds

by Dr. G. H. Heald, editor of *Life and Health*.

The object of this little book is to enable you not only to treat successfully all colds, but to so live that you will not be susceptible either to colds or to any of the common ailments.

Symptoms of Colds

This book emphasizes the necessity of giving immediate attention to the symptoms which indicate a cold, and enumerates certain serious maladies, the symptoms of which are similar to those of a cold.

Colds Classified

The doctor speaks of Hot-weather Colds, Epidemic of Colds, Predisposing Causes, and tells what part the imagination sometimes acts in the taking of a cold.

Prevention of Colds

In the chapter on "Prevention," instruction is given concerning the temperature of living rooms, especially in winter, with simple diagrams illustrating proper and improper methods of ventilation; important suggestions on bathing, diet, exercise, etc., are also given.

Their Treatment

"Treatment of Colds" is the chapter which will be most eagerly studied by those who need its help. Here will be found practical suggestions for "breaking up" a cold, not by the use of drugs, but by simple means. Sore throat, including laryngitis and tonsillitis; cold on the chest; (tracheitis or bronchitis) and coughs, all receive due attention.

Use of Hurtful Drugs

The use of such palliatives as quinin, opium, and cocain usually increases the difficulty, and prolongs the attack, or at least renders the user more liable to future attacks.

Study Dr. Heald's book, and learn how to treat your cold rationally, and thus prolong your life.

"Colds" is beautifully bound in white leatherette, stamped in brown ink.

Price, 25 cents.

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.

Do You Know

What gave rise to the Adventist denomination and its work?

When, and by whom, the second coming of Christ and the end of the world was first preached?

Who first presented the Sabbath to Adventists?

The first English and foreign publications?

The details of the rapid increase in the publishing work in all languages?

Who was our first foreign missionary?

How many nations are now receiving the message?

How the third angel's message has marvelously developed along all lines?

You may know all this and over 2,000 interesting, important, historical facts about the rise and progress of the denomination with its fundamental principles, directories, and present classified organization in all countries by securing a copy of

The NEW YEAR-BOOK For 1905

which will meet a demand long felt by furnishing honest, inquiring people with a statement of the belief of the church in a condensed outline of the fundamental principles, together with a comprehensive history of the church and a display of its present thorough organization, and in supplying the members of the church in convenient form the information they constantly need in connection with the work of the church. It

**Contains Information
for all Classes**

Paper Covers Price, 25 cents

of the household, practical and interesting answers to questions, important editorials, together with excellent news notes.

Life and Health is furnished at the following rates:—

25 or more copies to one address, 2½ cents a copy.

Less than 25 copies, one order, 3 cents each.

10 or more copies to one address, 30 cents a copy.

THE REVIEW AND HERALD

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

VOL. 82.

WASHINGTON, D. C., THURSDAY, MARCH 9, 1905.

No. 10.

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

ISSUED EACH THURSDAY BY THE

Review and Herald Publishing Association

Terms: In Advance

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

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

Address all communications and make all Drafts and Money Orders payable to—

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

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

Editorial

A People With a Mission

Of the forerunner of Jesus it is said: "There came a man, sent from God, whose name was John. The same came for a witness, that he might bear witness of the light." John the Baptist was a man of providence who had a divine commission. He was sent from God to bear witness of the light. In fulfilling this commission he prepared the way for the first advent of Christ. It is just as certain that in these last days the Lord has raised up a people to bear witness of the light, and in doing so they will prepare the way for the second advent of Christ. This people has a mission. We are to be witnesses for the truth. In public and in private, by word of mouth and through the medium of the printed page, in every legitimate way we are to set forth the truth for this time. "The Lord has a work to be done in this world, and it will be done, even though all the host of the powers of darkness shall be summoned to obstruct the way. In his own time God will cause the truth to triumph. We must be wide-awake, quick to recognize the movings of the providence of God. We must keep our own counsel, not giving the enemy any advantage. The Lord is looking on; the Lord is opening ways whereby the truth shall gain the ascendancy; for truth is the habitation of his throne." Just now is the time to come up "to the help of the Lord, to the help of the Lord against the mighty." Higher than ever is the standard to be raised bearing the inscription, "The commandments of God

and the faith of Jesus." The time of test is upon us, and this people must be true to its mission to bear witness to the truth.

Pantheistic Atheism

THERE are various ways of denying the existence of the true God, as revealed in his Word. Some do this openly. "The fool hath said in his heart, There is no God." There is no difficulty in recognizing this kind of atheism. It wears no mask with which to conceal its hideous folly. Another way of denying the true God is to acknowledge many gods. The heathenism of the Athenians was broad enough to include "the unknown god" to whom they erected an altar, but their city "full of idols" testified to their rejection of the living God. The modern way of denying the existence of God is to hold such a false conception of his nature and being as gives no place for him as a real, personal God. The present tendency to evolve the thought of God from the human interpretation of the teaching of nature, rather than to accept the teaching of the Bible, is simply latter-day atheism. "Of himself he [man] can not interpret nature without placing it above God. . . . In its human wisdom the world knows not God. Its wise men gather an imperfect knowledge of him from his created works; but this knowledge . . . tends to make men idolaters." What is really involved in the idea of "the Immanent God," now being urged as the very essence of religion, has been well expressed in the following quotation from an English writer: "For want of the restraining guidance of a true religion, men to whom these thoughts of the nearness of God to man and to all that is, have come home, as flowing from any worthy, even natural, thought about God and nature, have thrown them, sometimes (not always), into a pantheistic, and so untrue and dangerous, form and connection; when they have so dwelt on the universal, ever and everywhere, present immanence of God in nature and in man as to identify and confound God with creation; to the loss of the overpowering and controlling thought of his awful and transcendent personality, and of the absolute incomprehensible, purely spiritual, nature of his supreme essence and being. Such a system is clearly atheistic. An impersonal God is no God at all. The very conception of such a

God is to us impossible, any true sense of the word 'God' being maintained." And this pantheistic atheism is the most dangerous form of atheism.

The Situation and the Remedy

ONE of the resolutions presented to the meeting of clergymen and laymen recently held in this city, and mentioned in our last issue, reads as follows:—

Resolved, That a careful study of the moral life of our people reveals symptoms of decay, which seriously threaten the soundness and stability of the body politic. When we consider the abnormal increase of crime in the last twenty-five years,—it has grown four times as fast as the population,—we can not but feel that we are face to face with a national peril of a most serious character.

This resolution was prepared by one of the leading clergymen of this city, and although it was not passed by the meeting, but was referred in connection with others to a committee for further consideration, yet there is much significance in the fact that "the abnormal increase of crime," which was declared to indicate "a national peril of a most serious character" was made the principal basis for the movement to secure in the public schools "instruction in the fundamental principles of morality and religion."

This resolution sets forth a truth which many thinking men are no longer able to deny. An editorial in the REVIEW of December 8 dealt quite fully with this matter, and quoted at some length from a magazine article in which the testimony of leading writers and thinkers and carefully compiled statistics covering a period of years, were given. The daily record of crimes of violence of all kinds, of robbery and embezzlement, and of offenses against the law on the part of prominent men in the financial, political, and social world, constitutes a terrible indictment against public morality, and is seriously disturbing the confidence of many in the idea that the world is growing better. We agree with the general tenor of the resolution. We furthermore agree with the claim that this "ominous and alarming increase of crime" is due in large degree to the "neglect of moral and religious instruction," but we locate the neglect in the church and the home, and not in the public schools. And we place the first and the chief responsibility upon the religious teachers who, in order to avoid the claims of the fourth commandment,

have failed to press home upon the consciences of the people the law of God as the rule of conduct, and, on the contrary, by their acceptance of the conclusions of an infidel science, have weakened the confidence of the people in the authority of the Word of God, and have removed the barriers against the spirit of lawlessness. Here is the root of the difficulty. God's law has been made void in the churches. The standard of righteousness has been lowered, and sin, the transgression of God's law, has been permitted to pass unrebuked, while human tradition and philosophical speculation have been exalted in the place of divinely revealed truth. But now, when the inevitable fruit of all this departure from God begins to appear, it is declared that "one of the obvious and potent causes of this ominous and alarming increase of crime is to be found in the too frequent neglect of moral and religious instruction in our schools—public and private." When put into a brief form, the argument runs thus: There is an alarming increase of crime; religion has not been taught in the public schools; therefore the increase of crime is due to this cause, and religious instruction must be given in these schools. Those who fail to be convinced by this reasoning, and who oppose the movement to introduce religious instruction in state schools, are charged with hindering the effort to stay the further increase of crime. If those who propose this remedy for a serious situation really knew what was involved in it, they would realize that their proposed action would end in making a bad matter worse. The only religion which Caesar can teach is Caesar's religion, and "all the persecutions of the Romish Church, and, indeed, all the persecutions that have existed in the name of Christianity, have had their basis in state theology."

In another resolution it was affirmed that "the code of precepts known as the ten commandments forms incomparably the best basis for the teaching of morality," and it was therefore urged that the Board of Education be petitioned to introduce the study of these ten commandments into the public schools. It is certain that the law of God is the best and only basis for genuine morality, and if the observance of this law had been urged upon the people under the convicting power of the Spirit of God, the condition of things in the world might have been vastly different from what it is at the present time, but the state was never ordained of God to teach his law. This confusion of ideas upon the whole subject indicates the need of presenting clearly to the people the principles of truth found in the third angel's message.

While granting the great increase of

crime, and admitting that the ten commandments ought to be taught as the only sound basis for morality, we call upon the church to do its duty instead of petitioning the state to undertake a work wholly outside of the purpose for which it exists. Let the eternal and unchangeable law of God be taught in the church and in the home. Let the Word of God be restored to its place of undisputed authority. Let the family altars be erected again in the homes where prayer is neglected. Then there will be in the hearts of those willing to receive it a power which makes for righteousness, and an influence will be exerted to hold in check the spirit of lawlessness. This is the only proper remedy for the situation.

The Enlarging Work

THERE has been cheering expansion of our work into new fields in recent years. The work itself has forged ahead. New territory has been annexed almost without the effort of any man. The duty of our mission organizations has been to follow on after the extending work, lagging often far behind the compelling providences of God.

We have a new geography of missions to learn. Names not often on our lips a few years ago now designate lands where this message is winning victories. Within a few months we have had to learn in a new way of war-swept Korea, of Amoy and the Fuhkien province of China, Burma, Ceylon, Singapore and the Straits Settlements, Ecuador, Peru, Portugal, Cuba, and Barotseland, beyond the Zambesi. The work has pressed into new regions in all the older mission fields. It is coming literally to pass: "Thou shalt break forth on the right hand and on the left."

This rapid expansion brings tremendous pressure upon mission finance. Just a little added to each of forty or fifty stations means a large sum total. And the natural thing, after the seed of truth has been planted in new and vast fields, and the fruits begin to appear, is a call for more help and added resources to cope with the stirring situation. The field of operations has extended in greater proportion than the increase of mission funds. In consequence, the Mission Board has had painfully but resolutely to settle down to the policy of sending no new recruits to the fields for the present, save as the ordinary income increases, or special cases are met by special funds.

This means no little disappointment to needy fields and to workers longing to go. But the fields respond nobly, and will press forward with the resources at command and join in praying for a great missionary awakening that shall

build up the regular sources of income. As these are enlarged, the work may be enlarged.

Dr. Pierson has aptly illustrated this demand for enlarged income to correspond with growth in the field by the case of the healthy lad who is continually making new demands by outgrowing his clothes. He adds:—

If any are inclined to find occasion for fault-finding in the fact that the work of our missionary societies expands so as to exceed their income, I could take such to see a mother whose boy, though twenty years old, is still an infant, and can wear the same garments as ten years ago. But what mother would not gladly exchange such a cripple for a healthy, roistering boy, that it is impossible to keep in trousers and shoes! Never let us complain because God's work perpetually demands larger supplies: that is the grand evidence of its divine progress and success.

No complaint can come from us, at any rate, on this score; for our very existence demands constant expansion into new territory until every nation and tongue is brought within the bounds of our work. We must enlarge the place of our tent, and stretch forth the curtain of our habitation. This means increasing effort, and that is what we Seventh-day Adventists live for, and the only thing for which we are in this cause. If in a business-like way every believer plans to regularly sustain the mission funds week by week, it will be but a little time ere the Mission Board can again begin to send out new recruits.

As it is, volunteers for the fields are being held back for a time. Dr. Law Keem has arranged to work for the summer with our California friends in building up the San Francisco Chinese work, instead of going on to China. The Brethren Bond will work in this country for a time, instead of returning to Spain, a great field now for a time left with only Elder W. Robinson and his wife. Requests for increased appropriations in various fields are denied. The staff in the West Indies is to be reduced somewhat, to bring its operations within former appropriations. Thus, all round, the fields must feel the pressure as they endeavor to keep the growing work within the estimates of former years. The truth will march on, and will annex still more territory. This message is going to the world. But the situation calls for a continuous and systematic increase of the regular funds for missions. Isaiah's words are for us at this time: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations." Isaiah 54.

W. A. S.

A Significant Episode in Life Insurance Management

LIFE insurance circles were recently agitated by some disclosures relating to the management of an insurance company which is spoken of as "perhaps the most conspicuous institution in the whole world of insurance and finance," which are not calculated to increase public confidence in such organizations. The company in question is the Equitable Life Assurance Society, of New York City. This organization has six hundred thousand policy-holders, assets of over four hundred millions of dollars, and includes among its directors many men of note in the financial world.

This society is a stock company, capitalized at one hundred thousand dollars, consisting of one thousand shares of the par value of one hundred dollars each, and limited as to dividends to seven per cent per annum. The income which can be legitimately derived from the entire capital stock is seven thousand dollars per annum. The society was controlled by the shares of stock, and the policy-holders had no voice in its management. Something over half this stock is owned by the family of one man, Mr. James H. Hyde, son of the founder of the Equitable Life, from whom he derived his interest in the same by inheritance. Mr. Hyde is vice-president of the organization.

For this controlling interest in the society, the whole legitimate income from whose entire capital stock could be, as stated, but seven thousand dollars per annum, it is stated that Mr. Hyde was offered by Mr. E. H. Harriman and his associates the sum of five million dollars. The reader can judge as to the purpose for which Mr. Harriman wished to get control of the Equitable's stock; that is, as to whether he wished it for its legitimate or for its speculative value. Certainly this vast sum was not offered to purchase the legitimate use of less than one hundred thousand dollars' worth of property. But, as the *New York Sun* observed, "The speculative value of Mr. Hyde's shares makes them cheap on the basis of five million dollars of cash for fifty-one thousand dollars' worth of actual property." To control the management of the vast interests of this great corporation, with its enormous resources and business which reaches out across the ocean, and to use this control to back up transactions of a speculative and stock-jobbing character, is worth more than five million dollars from a monetary point of view.

This offer precipitated trouble in the organization, and a petition was presented to the board of directors by the society's officials, calling for the removal of Mr. Hyde from office, and asking that

policy-holders be invested with the right to vote on questions relating to the management of their own property. At a meeting of the directors it was decided that policy-holders should be given this right, and the internal dissensions were quieted without taking the contemplated action against the vice-president, thus removing the threatened danger of control of the organization for purposes wholly foreign to those for which it was founded. But the incident throws a shadow over the whole realm of life insurance corporations, and leaves open a field for disquieting contemplation. The problem of regenerating the corporation, so as to make it the friend, and not the enemy, of the common people, and bar out the increasing tendency to use its resources for speculative rather than legitimate business purposes, is coming to be, says Judge Grosscup of the Chicago federal court, "the paramount political problem of our time." In the case of the Equitable Life Assurance Society we have, says the *New York Sun*, "the broad disclosure of the stock-jobbing possibilities of a life insurance corporation, which are inseparable from its pseudo-mutual character." The whole tendency of the times, in business, in politics, and in religion, is to cut loose from safe and legitimate principles and methods, and plunge into the new and untried realm of speculation, in the hope of greater achievements than have been reached by the sober men of the past. On all sides are to be seen the evidences of it. And these things should remind the people of God that it is high time to cut loose from the world, and make sure of their connection with a better realm.

L. A. S.

"Behold How He Loved Him"

A HOME had been stricken with death; the black pall of desolation was covering the hearts of Mary and Martha. Their brother Lazarus was dead, and in yonder grave they had laid him, and placed the silent stone to guard his sleeping. To them the home circle had been broken forever, and they awaited the resurrection, ere the wound could be healed.

Jesus had often been an inmate of that household; well did he know the sweet perfume of that loving family. None could feel the sting of death more keenly than he who had come to give life. Jesus stood outside the city while the sisters told the sad tale of their brother's decease and burial, and how he longed to behold the face of Jesus before he died.

Touched with the grief and sorrow of those he so tenderly loved, the heart of Jesus could no longer hold its sorrow, and he poured forth his soul in a flood of tears. "Jesus wept."

In all his earthly ministry, what event in the life of Christ has comforted more hearts than this? We see him in the wilderness amid temptations, and we triumph in his strength; we see him in the temple, overturning the tables of the money-changers, driving the extortioners thence, and we rejoice in his power; we behold him before the multitude, warning them against the hypocrisy of the scribes and Pharisees, and we adore his courage; upon yonder mountain we gaze with worshipful admiration as we behold his glory in his transfiguration; we see him before Pilate and Herod, and dying in agony upon the cross without a murmur, and we worship at his feet; but here,—here in a home of grief and sorrow, while our hearts are bleeding from the cruel wounds of death, and our flood-tide of tears will not stay their flowing, we see our blessed Jesus weeping, too, and now we love him.

The Jews were touched as they saw the Son of God in tears, and they said, "Behold how he loved him!"

For nineteen hundred years these words have echoed from heart to heart, "Behold how he loved him!" If all the tongues of all the ages should give voice to that one phrase, "Behold how he loved him!" still the half would be never told.

The consciousness of sympathetic love is one of the strongest supports that can come to mortals' aid, and is excelled only by love itself. Gold can not buy it, nor power nor honor among men equal it; it stands paramount to every outside consideration.

What strength has been imparted to many a young man when once he has realized a mother's love! Won by a mother's devotion, how he has resolved to quit the life of sin, and walk in the paths of obedience. A clergyman's wayward son was in a strong revival meeting; many were giving themselves to God. One servant after another had gone to this youth to win him to yield to the Spirit's wooings, but all in vain. His mother, an invalid, and who soon must die, at last went to his side, and placed her hand of love upon his shoulder, and said to him, "My boy, you know I love you. While I live, let me have the unspeakable joy of seeing you give your heart to God." A flood of tears ran down his cheeks, and he said, "Mother, your love compels me; I will be a different boy; I will serve God henceforth."

Who has not read the story of that nobleman's son in France, who ran away and left his home? His father spent a fortune trying to find him, and when the mother had died, and the old man had spent all in vain in a search for his wayward son, he heard that he was in

America. He came to New York and wandered from city to city, making inquiry on every hand, endeavoring to find his boy, but all in vain. Year after year he wandered from city to city, and from hamlet to hamlet, and when he was about to die, he said, "I must do something to convey to my child my undying love." Among the rocks and forests of the wild West, he wrote upon stone and tree, "Jean Baptiste, your father loves you." One day his son was passing through the country, and he saw these words on a rock: "Jean Baptiste, your father loves you." It went to his heart. He said, "That is my name, can it be that my father is still living, and still can love me?" He wrote to Paris, and found that his father had come to America years before in search of his son, and now he began the search for his father, and at last they met. Won by a father's love.

Dear reader, take your Bible, and read the whole of Isaiah 53, and tell me if there is not described in that chapter the heights and depths of unmeasurable love. It matters little about your failings and weaknesses, your Father loves you in spite of all these. Wanderer from the voice of God, only listen to these words of love: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." "Behold, I have graven thee upon the palms of my hands," and again, "He that toucheth you toucheth the apple of his eye."

"Wondrous words; how rich in blessing,
Deeper than the unfathomed sea;
Broader than its world of waters,
Boundless, infinite, and free.
Higher than the heavens above,
Is thine everlasting love."

To know that God loves, and to live in the sunshine of that love, is the privilege of every Christian. In the hour of temptation, it will be a tower of strength; in the time of storm and tempest, it will be a beacon light to guide our course; in the hour of grief and sorrow, when desolation has swept everything before it, and our lives seem but wrecks, then we are comforted to behold Jesus, weeping in sympathetic sorrow by our side, and we can say, "Behold how he loves us."

Who can see love unrequited without a tear? I have seen wives whose companions no longer loved them, and, as I saw their grief and sorrow chiseling its furrows in their brows my heart was stirred to pity. Have you never seen some one that truly loved, and yet that love and devotion found no response? How you have tried to comfort the aching heart. "O!" you say, "it breaks my heart to see love unanswered. I can not endure it." But look at Jesus, and be-

hold how much he loves you, not in a weak, passionate strain, but with a broad, deep, abiding love, a love so deep that no human heart has ever yet sounded its depths, and no human soul has ascended to its heights, and no life has ever yet measured its length and breadth. Before it we bow in adoration, and say, "Behold how he loves me;" and as we contemplate his unselfish, his undying love, our hearts cry out, "Lord, what wilt thou have me to do?" Is there not some service that we can render to show our appreciation of such unselfish love?

"O Christ, Redeemer, Master! I who stand
Beneath the pressure of thy gracious hand,
What is the service thou wouldst have for me?
What is the burden to be borne for thee?
I, too, would say, though care and fear exhaust,
What matters it? *Love counteth not the cost.*"

I. H. EVANS.

The Educational Controversy in Washington

Why Sunday Laws and Religious Instruction in Public Schools Are Demanded

THERE is a decided determination on the part of a certain class in Washington to make religion a part of the government system. This is manifested, first, in the effort to secure Sunday legislation for the District of Columbia; and, second, in a movement recently started, to introduce a system of religious instruction into the public schools of Washington, a report of which appeared in last week's REVIEW.

The church having left the pure doctrines and principles of the gospel, and failing to look to the Holy Spirit for guidance and for power with which to carry on the work of the church, we can quite understand how certain church leaders of to-day are making this false move and this fatal attempt to reform matters by an appeal to the state. Much of the religion of the present time lacks vitality. The real inspiration, the living breath, of God is not in it. The form of godliness is retained, but a course is taken which denies the presence of the living power of God to save men from sin. Hence power is looked for from another source. And, as to the natural eye and understanding nothing is in sight which seems to possess so much available power and active machinery for accomplishing results as does the state, appeal is made by these leaders of religious thought to the state to do the work which should be done by the church. The power of God having been not only lost, but lost sight of, the

strong arm of the state is very naturally sought.

And why is this power sought first of all in the matters of Sabbath observance and religious instruction? This also is easy to understand. The Sabbath and the family are two divine institutions which have come down to us from Eden. Preserved in their purity and rightly regarded, they are two connecting links between earth and heaven, between man and God. The Sabbath is the sign and the constant reminder of the Creator. The family is the heaven-appointed school where the children are to be instructed in the knowledge and fear of God. There is no reminder of God like the Sabbath; there is no school like the home. But when the Sabbath is disregarded, or when the institution as originally ordained is changed or perverted; and when religion is no longer taught in the home, and the children grow up without hearing from the lips of father and mother of the God who made them, and the Saviour who died for them, the high and holy ends of these two great institutions are frustrated, and irreligion, godlessness, crime, and lawlessness are the sure and inevitable results.

This being so, the only logical and consistent corrective for this irreligious and demoralized state of things, as must be apparent to every one, is a return to the keeping of the Sabbath of the Lord and to the teaching of religion in the home. A true Sabbath reform and a genuine educational reform is the only real solution to the question. But, unwilling to go to the root of the evil and make these necessary reforms, men are asking the state to enforce the observance of a sabbath for which there is no divine command, and to teach in its schools that which it is neither adapted nor ordained to teach.

Thus it is in Washington. This is exactly the course which is being pursued by religious leaders at the capital of the nation. First, Sunday laws are demanded, and then religious instruction in the public schools is called for. These two things—the enforcement of the false sabbath and a state-taught religion—naturally go together, just as the keeping of the true Sabbath and the true method of education go hand in hand. With the willingness and the desire to obey God and keep all his commandments go the willingness and the desire to bring up the children in the nurture and admonition of the Lord. On the other hand, with the unwillingness to keep God's commandments, and especially the fourth commandment, go the unwillingness and the unfitness to teach the children the way of the Lord. But realizing nevertheless that the children need such instruction, and that the pres-

ent irreligious and demoralized state of society is largely due to the lack of such instruction, men are seeking to shift the burden and responsibility of this work from the home and the church, where it rightly belongs, to the public-school teacher and the state, where it does not and never can rightly belong.

And this situation is not peculiar to Washington. What is demanded here is being demanded everywhere. The condition which we face here is the condition we must face everywhere. The general disregard of the Sabbath of the fourth commandment, and the almost total neglect of religion in the home, are bringing about a fearful state of things morally. And as men refuse to reform and to accept God's way out of the difficulty, we must expect that the demands upon the state for help, both in the matter of Sabbath observance and in that of religious instruction, will likewise become universal. And all this only emphasizes the fact that we must be prepared to meet the situation as it is wherever we are, and to set forth both by example and by precept the real reform and solution to the whole question. Let us be sure that we do not neglect religion in our own homes. And let it be of that sort that has light, and breadth, and joy, and love, and sweetness in it.

W. A. COLCORD.

Note and Comment

THE question whether the sun may not be losing its heat is receiving some attention just now in scientific circles. An instrument for measuring heat, devised by Professor Langley and alleged to be capable of detecting the smallest changes in temperature, shows, says a writer in *The Academy and Literature* (London), that the sun's heat has recently fallen off in a marked degree. This writer says:—

He [Langley] believes that at the end of March, 1903, contemporaneously with a marked increase in sun-spots, something happened in the sun that caused a rapid fall in the solar radiation, which subsequently has continued to be about *ten per cent less than before!* What the cause of this fall may have been we can not conjecture; but it is interesting to inquire what consequences it had for the earth. According to Professor Langley such a change in the sun would reduce the temperature of the earth's surface by something less than 13.5 degrees Fahrenheit. Now when attention is directed to the exact observations made at eighty-nine stations in the north temperate zone, and when these are compared with the results of many previous years, it is found that a definite fall of more than two degrees did actually occur; nor is it possible to conceive "what influence, not solar, could have produced this rapid and simultaneous reduction of temperatures over the whole north tem-

perate zone, and continued operative for so long a period." While we remain ignorant of the cause of this solar change, we can not make any predictions as to its persistence or possible accentuation. All we can conclude is that our tenure of this "lukewarm bullet" is perhaps not so certain as some of us have thought.

A MOVEMENT for closer relations between church organizations and labor unions has been started in Omaha, Neb. The following facts relative to the situation are stated in the *Omaha Bee* of February 21:—

For the first time members of the Central Labor Union sat as fraternal delegates in the weekly meeting of the ministers' association yesterday. They were President Louis V. Guye, Edward M. Birch, and C. L. Burkett. In return the preachers elected their president, J. E. Hummon, Rev. E. Conbie Smith, and B. F. Fellman as delegates to the labor council. This condition was brought about by Rev. Charles Stelzle, workingman's secretary of the Presbyterian Board of Missions, who is concerned in bringing the churches and the unionist closer together. . . . Rev. Stelzle congratulated the ministers on deciding to send delegates to the Central Labor Union. "The possibilities in the exchange of relations and sympathetic co-operation between the men in labor unions and the churches are big with hope," said he. "They are tremendous. Scarcely any great, broad movement along social lines in the cities can not be accomplished by such a force."

The great world-wide movements with which human history is to be brought to a close are to have a distinctly religious character, which will necessarily involve federation between religious and secular organizations.

THE agitation which centers around the subject of the alleged discrimination in railway rates and the use of the vast wealth and power of corporations to foster monopoly, against the interests of the people, is driving the country toward governmental control of corporate affairs. In a recent speech in Philadelphia, President Roosevelt said on this point:—

Neither this people nor any other free people will permanently tolerate the use of the vast power conferred by vast wealth, and especially by wealth in its corporate form, without lodging somewhere in the government the still higher power of seeing that this power, in addition to being used in the interest of the individual or individuals possessing it, is also used for, and not against, the interests of the people as a whole.

The people, if they seek this remedy against the misuse of corporate power, will centralize power in the federal government. The movement toward centralization of power in the government is already marked, and is exciting apprehension in many quarters; yet it seems necessary, as a remedy for monopolistic

tyranny, to come still nearer to a paternal form of government. Individual freedom, which was secured under this government, has been abused, and the remedy sought will necessarily restrict that freedom. Whether or not a strong central government would prove to be in the interests of the people, whether it would deliver them from the clutches of selfishness and greed, or whether the latter would find means of working through the government as formerly through the trust, is a question to be carefully considered in the light of reason and experience. But it remains a fact to be noted, as a sign of the times, that the nation is rapidly moving along the pathway of centralization of power, and toward a paternal, if not a monarchical, form of government.

THE papal "apostolic" delegate to this country, Mgr. Falconio, recently issued a financial appeal to the hierarchy in the United States in behalf of the pope, in which he said:—

I regret to state that, notwithstanding the generous response of the American people, the financial condition of the holy see is far from being prosperous or satisfactory. The present sad state of some of the most prosperous nations of Europe and the increased demands on the funds of the church are the principal causes of the actual financial situation of the holy see, a situation upon which our holy father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practised in every direction, he can hardly meet the exigencies of the vast administration of the church, which extends throughout the whole world. Consequently, his eminence, the cardinal secretary of state, requests me to make known to all the ordinaries of the United States the said financial difficulties, in the hope that by their zeal those sources of revenue which have heretofore been forthcoming from France and Italy, and of which at present in a very large measure the holy see is deprived, may be adequately compensated. . . . Hence, besides the general yearly collection, which is to remain as heretofore and to be more earnestly encouraged, other means are suggested which may prove here in America as productive as they have been in some countries of Europe.

The cause of this "sad state of some of the most prosperous nations of Europe," on which, because of their devotion to Rome, the Vatican has depended in the past, is their union of church and state. Rome has made them what they are, and now is obliged to turn for help to a non-Catholic country, which, if Rome were allowed her way here, would erelong be brought into the same sad state at which all the devoted Catholic nations of the past in due time arrived. Even Catholics ought to see the point in this situation.

L. A. S.

General Articles

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

Triumph Through Christ

PREPARE me, Lord, my foes to meet,
I tarry at thy mercy-seat;
Thy presence there I wait.
I wait, and seek with earnest prayer
A rescue from temptation's snare,
Before it is too late.

When in temptation's trying hour,
Wilt thou not give thy servant power
To triumph in thy name?
Yea, Lord, I verily believe
My soul shall ever help receive,
Since thou endurest the same.

Then let me always trust in thee;
When tempted, O, deliver me!
When want and hunger press,
And pomp's ambition haunts me sore,
O may I trust in thee the more,
And love vain world the less!

The gift of help, dear Lord, I need;
I therefore come, and anxious plead;
Withhold it not from me.
I know 'tis mine, since thou hast died
In triumph on the cross, and cried,
" 'Tis finished; " all for thee.

— Joseph Griffith.

God's Purpose for Us*

"AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

* A portion of a sermon by Mrs. E. G. White at Oakland, Cal., Sunday, April 12, 1903.

Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do.

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory.

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve.

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this?—Because he was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through him every man might be a partaker of eternal life.

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with him into the heavenly courts, and through the eternal ages he will bear it, as the One who has redeemed every human being in the city of God, the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of his hands bear the marks of the wounds that he received. If we are wounded and bruised, if we meet with difficulties that

are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts.

Our Saviour bore all that we are called upon to bear, so that no human being could say, "He does not know my suffering and my trials." In all our afflictions he was afflicted, and because of this, the Father has committed to him all judgment.

Satan declared that human beings could not live without sin. Christ passed over the ground where Adam stumbled and fell, and by a sinless life placed the human race on vantage-ground, that every one might stand before the Father accepted in the Beloved.

The Saviour ascended to heaven to plead before the throne of God in our behalf. Just before his ascension he gave to his disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,—a faith that believes the promise, "Lo, I am with you always, even unto the end of the world."

The Ten-Cent-a-Week Plan

WM. COVERT

THIS question has been carefully considered by a number of persons appointed by the General Conference to give advice about regular offerings for the foreign work, and the decision has been rendered that ten cents a week could be paid on the average by our people. This was to be apart from the tithe and the Sabbath-school offerings. It was thought that while there are some who can not easily pay ten cents a week, there are many who can and do pay much more than that amount.

It is believed that the member in average circumstances, with average ability to acquire money, can pay ten cents a week, if he keeps the subject in mind, and makes an effort throughout the entire year to do it. The whole sum for twelve months would amount to only \$5.20, and many persons find themselves able to do many times this amount by making the proper effort. Indeed, the amount paid will, in the majority of cases, depend very much upon the will of the individual and the attention given to the question.

The present membership of our denomination is about eighty thousand. If the plan of giving ten cents a week for

the foreign work were adopted and fully carried out by this whole denomination, the aggregate amount for one year would be \$416,000. This sum, with the Sabbath-school offerings and the legacies that would fall to the treasury of the Foreign Mission Board, would give a total of nearly half a million dollars annually for aggressive work. These figures do not represent something that would be impossible for this people to do. In fact, it could easily be accomplished if entire co-operation could be secured. When all make the united effort, the burden will be much more easily lifted than in any other way.

Should our people arise as one person and adopt the ten-cent-a-week plan, there would be provided a regular fund to the Foreign Mission Board with which to pay our missionaries. In this case they would know just how to plan in regard to sending laborers abroad, and uncertainties and perplexities could be dismissed forever, as far as the financial burden of the foreign work is concerned.

Of course the time will come when thousands and tens of thousands of dollars will be offered for the Lord's work, but with many it will be too late to be used. There are many purchases being made and business transactions negotiated, representing means which should go to provide evangelistic labor for the saving of sinners. But O! so many have allowed the cares of this life to blind their minds to such an extent that they can not see the fatal mistake they are making! The terrors of the last days will arouse some, but many poor souls will perish in their blindness.

The Tithing System Is a Part of the Gospel Plan

R. A. UNDERWOOD

FROM an article in the REVIEW of Sept. 10, 1889, on the subject of tithing, by Mrs. E. G. White, I quote these words:—

"The tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, 'Of all that thou shalt give I will surely give the tenth unto thee.' As the Israelites were about to be established as a nation, the law of tithing was reaffirmed as one of the divinely ordained statutes, upon obedience to which their prosperity depended."

Then follows the statement of the object of the tithing system in these words: "The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence. . . .

"Thus the people were constantly reminded that God was the true Proprietor of their fields, their flocks, and their

herds; that he sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods."

The gospel of Christ is that wonderfully far-reaching purpose of the Creator which is based upon principles as enduring as the plan for the creation and the continuance of the universe of God.

In Heb. 5:6 Christ is said to be "a priest forever after the order of Melchisedec." That order of priesthood existed from the fall of man till the introduction of the Levitical order of priesthood; and then, contemporaneously with the latter, and since the Levitical order ceased (at the cross), the Saviour has been a priest according to the Melchisedec order, ministering in behalf of mankind, and offering his own blood before the Father to make reconciliation for all who accept him as their substitute, regardless of the age when they lived on the earth.

The tithing system was contemporaneous with the Melchisedec priesthood, prior to the Levitical priesthood (See Gen. 14:16-20; 28:11-22); it continued during the Levitical order of priesthood (Lev. 27:28-33; Num. 18:21); and will ever remain binding as long as the present order of Melchisedec priesthood exists. Heb. 5:6; 7:1-9; Matt. 23:23; 1 Cor. 9:11-14. Therefore, as the Melchisedec priesthood is contemporaneous with the gospel, and the tithing system is contemporaneous with the Melchisedec priesthood, the tithing system is contemporaneous with the gospel, founded upon moral principles, and is coexistent with the gospel, and inseparable from the gospel.

Another consideration showing how ancient and general the custom of tithing was, is the fact that it was well known among the heathen. Cruden says: "The most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation; others have done it upon particular occasions, and by the impulse of a transient devotion. Laertius says that when Pisistratus, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he tells him 'that every one there pays the tithe of his goods for the offering of sacrifices to the gods.'—*Laert., lib. 1*. Pliny says that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god Sabis. And Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."

It is evident that the heathen nations retained this much of the form of the gospel and the true worship of God, although their worship had been turned from the true God to false gods. Their devotion should be a standing rebuke to professed Christians who refuse to honor Christ in the payment of the tithe. We talk of the precious gift of Christ, the costly purchase he made for man, of our

faith, of our hope of heaven, and yet, to the shame and confusion of many, the heathen will rise up in the judgment to condemn them.

It is worthy of remark that new institutions, originating from Abraham's time onward through the Bible history, have their origin plainly brought to view, the command requiring observance, and the circumstances and rites connected with them. For example, take circumcision. In Gen. 17:10-14 the practise is commanded, and instruction is given as to who should receive the ordinance, the age when it was to be practised, its intent, and the consequences of not obeying God's command. This was a new institution.

So of the passover. In Exodus 12 we have all the particulars concerning it,—the command of God, how it should be celebrated, when and by whom, and its purpose. So of Pentecost (Lev. 23:15-21), the ceremonial sabbaths (Lev. 23:24, 39), etc. We find the same concerning the feast of unleavened bread (Ex. 12:18), the feast of tabernacles (Lev. 23:34), the feast of trumpets (Lev. 23:24), the atonement. Leviticus 16.

In the New Testament we find baptism commanded (Matt. 28:19), the Lord's supper (Matt. 26:26-28), and the ordinance of humility. John 13:4-17. Every one of these was plainly brought to view as a new institution, and commanded as such.

But the origin of the tithing system reaches back to the beginning, when its necessity had been made by the fall of man, and the promise of hope was offered to a lost world.

Trying Times in South America

J. W. WESTPHAL

DURING the three years I have been in South America, there have been abundant evidences that this continent is sharing in the general restlessness characterizing the world to-day.

Within this time there has been war between Venezuela and Colombia, and trouble between Venezuela and some of the European powers, and between Colombia and the United States, both of which verged onto a war. War was threatened between Colombia and Panama, between Argentina and Chile, between Brazil and Bolivia, and between Brazil and Peru. There have been serious revolutions in Uruguay and Paraguay, the latter of which is at this writing still continuing. There are serious disturbances which border onto a revolution in Brazil, over compulsory vaccination. Besides the usual quarantines against yellow fever and smallpox, Argentina, Paraguay, northern Chile, and Ecuador have been quarantined against the bubonic plague, while there have also been many local quarantines for the same reason. There have been labor strikes here in Buenos Ayres and other places.

Chief among the things that are agi-

tating the public mind is compulsory Sunday rest. What seemed an impossibility in these countries three years ago, is now an accomplished fact. Both national and local Sunday laws are being made and enforced. Even in the smaller villages, business has entirely ceased on Sunday, or is carried on only in the forenoon. The ministers and the workmen are especially agitating this question. The latest developments have been a general strike in the city of Buenos Ayres in behalf of a national Sunday-rest law. Other issues, as shorter hours and a better wage, have been added, but the original and principal issue is Sunday rest. The government has been willing to grant a weekly rest law, and let the employer and employee mutually arrange the day. But this is not sufficient; it must be Sunday, the token of papal authority and power. The general disturbances, the destruction of property, the effort to get the employee to break his word and contract with his employer, the resulting losses, and the general stagnation of business—all this is even quite laudable in a Christian (?) enterprise.

When all these and other elements already strained to intensity break loose, as they surely will, what a rushing stream there will be to meet! Truly we have only a short time in which to work.

Buenos Ayres, Argentina.

Returning to the Work

R. L. PIERCE

It is evident that the time has come when books containing the third angel's message should be circulated as never before. Recent Testimonies are very emphatic on this point. The Lord is calling for workers to go forth in his vineyard with the printed page of truth,—those who have been successful in other lines, and who have tact, "push," ability, together with consecration and a love for perishing souls.

"In all parts of the field, colporteurs and canvassers should be chosen, not from the floating element of society, not from men and women who are good for nothing else, and who have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. . . . Men and women are wanted who are as true to duty as the needle is to the pole,—men and women who will work without having their way smoothed and every obstacle removed. . . . A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work."—*Manual for Canvassers.*

It is certainly a cause for great rejoicing to see some of the pioneers responding to this call, while others are now closing up the lines of work in which they have been engaged in recent years, preparatory to again entering the

field with their prospectuses. Some who are now on farms are disposing of them in order to give all their time to the canvassing work; thus the way is being prepared not only for a revival of this branch of the work, but for this message to go with greater strides than it did even in the earlier days of its history.

God, through his faithful and tried servants, has already given us the books containing the third angel's message, and just now while conditions are so favorable, he calls upon his people to push their sale with sanctified determination and untiring perseverance. The canvassing work is steadily coming to the front again, and is now being recognized by many as accomplishing more in the advancement of this cause than perhaps any other one department of our denominational work. We think there are most excellent reasons for this, aside from the plain and forcible instruction given in the Testimonies regarding it. Note the following:—

1. Through the consecrated canvasser the truth is effectually carried to more people than by any other means.

2. He produces his own wages, and is therefore not dependent upon any of our institutions or conferences for his support. Instead of taking money out of the cause, which is so greatly in need of funds, he is bringing money into it.

3. He is co-operating with our publishing houses and tract societies in the production and distribution of literature.

4. He carries the truth into homes where prejudice or a love of the world forbid our ministers and Bible workers to enter.

5. He comes into the closest touch with the people and their needs. This is especially true of that form known as "resident canvassing."

6. His own heart is kept warm and glowing with the love of Christ and his soon appearing, as he goes about his work of carrying the message to those in the "highways and hedges."

There are many who can not devote all their time to this work, but there are very few, if any, who could not find some time in which to help place our publications in the hands of the people if they would but put forth a zealous and determined effort. Some can work certain days or hours each week, or perhaps evenings, while others may only be able to sell a book or a paper as they go on some errand, or while attending to other duties. We have seen many illustrations of this. One brother, occupying quite an important business position, sold several hundred copies of "Christ's Object Lessons" while sitting at his desk. An aged sister, who was not able to go out to canvass, sold twelve books in two weeks at her home. Her grocery boy, the woman that supplied her with produce from the country, and the woodman each bought a book; and neighbors who called were given an opportunity to buy. A minister

going to a general meeting took with him two hundred copies of the smaller books for the children to sell. These were sold in two days, and one little girl, after selling all she had, came back, and with the love of true service beaming from her childish eyes, said: "Brother —, you didn't have faith enough, did you?" He could only answer "No," and ask God to give him more faith in the promise, "Angels will be sent out before our workers to prepare the hearts of the people for the truth as contained in our books."

If one and all—ministers, physicians, farmers, carpenters, housewives, Bible workers, employees, students, etc., as well as the children—will take hold of this work prayerfully and earnestly, we shall see this message go as it has never gone in the past. Let no one think that the Lord is actually dependent upon any of us to carry these important truths to the world; but were this privilege denied us, we should be deprived of one of Heaven's richest blessings,—the joy that comes from saving others. Let us, therefore, "put on the whole armor of God," and in his fear, sound the warning message, while conditions for the sale of our literature are so favorable; for soon "the night cometh, in the which no man can work."

Scatter Good Books and Tracts

W. M. ADAMS

THERE is no work that excels that of distributing the books, tracts, and papers containing the truths for this time. All can to a greater or lesser extent have part in this important work. For the encouragement of every effort put forth in this direction, I quote a part of a letter written by a brother who has kept the Sabbath for several months as the result of a faithful canvasser's work. The brother says: "A member of our German colony has a book entitled 'Bible Readings for the Home Circle,' and another got 'Thoughts on Daniel and the Revelation' from a man who is going from house to house. These two books made their way through the colony, so we learned the right way of God and his Word. . . . It is eight months since eight of our families began to keep the Sabbath." One of this number is a Lutheran minister. Can we not thank God, who is watering the seeds of truth sown, and take new courage? Dr. Gamble, who is so bitterly opposed to our work and our literature, makes this statement in his book: "More than half of the Christian homes in the West, so far as I have been able to learn in fourteen thousand three hundred miles of travel, have from one to five of these books in their libraries."

So let us continue to sow the good seed beside all waters. Let every one of God's children do something, and do it now. With our literature "humble, faithful men are to go forth as colporteur evangelists, bearing the truth to many who otherwise would never be enlightened."



House and Farm

A Song of Content

How many million stars must shine
Which only God can see!—
Yet in the sky his hand has hung
Ten thousand stars for me.

How many blossoms bloom and fade
Which only God can know!—
Yet here's my field of buttercups,
And here my daisies blow.

How many wing-paths through the blue
Lure swallows up and down!—
Yet here's my little garden walk,
And yon's the road to town.

How many a treacherous voice has
wooded
Unhappy feet to roam!—
Yet God has taught my willing ear
The sounds of love and home.

—Frederic Lawrence Knowles.

The Dairyman's Duty

DR. EDWARD F. BRUSH, of Mount Vernon, N. Y., whose special knowledge of dairy products and practise is exceptionally thorough, read a paper on "Milk for Infant Feeding" before the American Medical Association, from which we select a few paragraphs:—

"It is easier to control cows than women. Human mothers are often emotional, excitable, indiscreet, sometimes hysterical, and not always able to control themselves. A dairyman, understanding that these conditions can affect milk, must also understand the necessity of controlling his cows. When a cow gets disturbed or hurt, the milk can be thrown away, and the excited cow can be kept from influencing the other members of the herd. From years of experience and observation I feel safe in affirming that the accountable party to the individual in the cradle is the man who is responsible for the production of the milk when the foot that rocks the cradle is not the mater who furnishes the nourishment for the baby. And, therefore, dairymen who are supplying milk for infants' food are assuming a terrible responsibility. There are thousands of infants dying yearly from stomach and intestinal troubles who are fed on the milk sent to the cities and villages by dairymen surrounding the urban and interurban communities, and I am sure that the milkmen supplying these artificially fed infants are responsible for a large percentage of the deaths, and that these infants are killed by carelessness on the part of the dairymen supplying them with their daily food.

"A baby is a good milk analyzer, and when there is nothing added to the milk

it gets, its method of analysis is sure and simple. If the baby dies from intestinal disturbance when it has no other food than milk and sterilized water, the man furnishing the milk should be held responsible; but when physicians imagine that they can take milk fresh from the milk train, and, by some novel method of modifying, make it equal to mother's milk, then no one can tell whether the trouble originated in the laboratory or from milk-sugar, or any of the other causes that may arise with old milk and other old things.

"While physicians are trying to construct plans to make bad milk good, and persuade parents that sterilizing, peptonizing, pancreatizing, modifying with cream from equally bad milk and indefinite milk-sugar, or making gruel either from barley or other cereals with the idea that this is the best that can be done, they will still have the problem unsolved of how to nourish the baby who can not get good milk from his own mother's breast.

"A few weeks ago a physician telephoned me that the milk I was sending to him went wrong. On inquiry I ascertained that he was adding milk-sugar and lime-water. I told him to stop the addition, and he was surprised to hear me say that milk could be fed without modifying. After three weeks his wife telephoned me, asking if she could not add sugar. She said the baby was thriving, bowels normal, but she still had the idea that something must be added. No man living to-day can prepare good food for infants from bad milk. He may modify it as he pleases, but the baby will not receive it kindly. Still, on insistence, he often takes it, and dies. I know that milk can not be improved, even by the most learned chemists that ever lived.

"Good cow's milk will nourish an infant without intervention of the chemist, while bad milk will kill in spite of the man who knows how to modify milk according to the most approved method."

Walking for Health

WHILE there is no organic weakness which is aggravated by the exertion, it is the easiest and pleasantest thing to walk right into health. Of course there is no virtue in a dawdling saunter. The slow, languid dragging one foot after the other, which some people call walking, would tire an athlete; it utterly exhausts a weak person, and that is the reason why many delicate persons think they can not walk. To derive any benefit from the exercise it is neces-

sary to walk with a light, elastic step, which swings the weight of the body so easily from one leg to the other that its weight is not felt, and which produces a healthy glow, showing that the sluggish blood is stirred to action in the most remote veins. This sort of walking exhilarates the whole body, gives tone to the nerves, and produces just that sort of healthful fatigue which encourages sound, restful sleep.—*Selected.*

A Mother's Due

You owe it to your mother—

To do your best to keep her youthful in appearance, as well as in spirit, by taking pains with her dress and the little accessories and details of her toilet.

Not to shock or pain her by making fun of her religious prejudices if they happen to be at variance with yours, or if they seem narrow to your advanced views.

To introduce all your young friends to her, and to enlist her sympathies in youthful projects, hopes, and plans, so that she may carry her own youth into old age.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit; for everything that concerns you is of interest to her.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is superannuated or has lost any of her importance as the central factor in the family.—*Success.*

Some Useful Hints

WHEN it is necessary to pour boiling water into a tumbler or glass cup, put in a teaspoon first, and there will be no danger of the glass cracking.

Borax in the water will make fine flannels look like new, and will not shrink them.

A paste of common baking-soda and water spread on a burn will stop the pain and inflammation almost immediately.

Salt in the oven under baking tins will prevent pastry from scorching on the bottom.

The water in which onions have been boiled is excellent for cleaning gilt frames.

A little alum added to the stove polish helps to keep the stove bright and shining.

The most soiled kitchen towels will become white and sweet with this treatment: Cover with cold water, put them at the back of the stove, add one tablespoonful of white soap shaved and the juice of half a lemon; let come to a boil gradually; rinse, first in tepid water, then in cold.

To give a pie a brown, flaky appearance: When the pie is ready to bake, put about one and a half teaspoonfuls of sweet milk on the top, and spread it over all the surface. No more white crusts if this is done.—*Selected.*

THE WORLD-WIDE FIELD

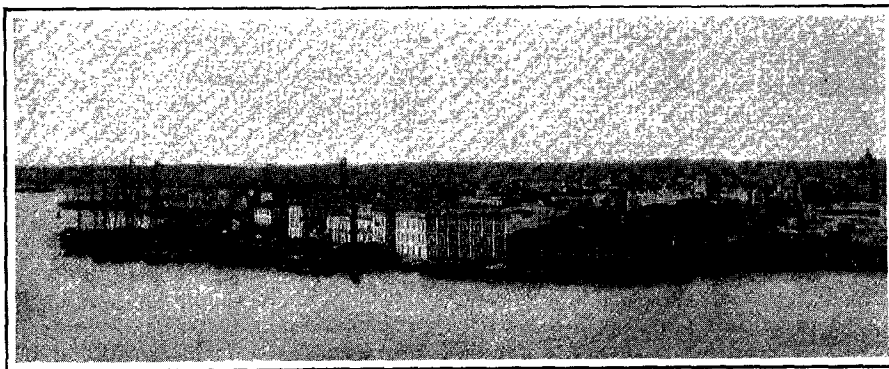
Cuba an Open Field

I. E. MOORE

KNOWING of the great interest already existing among our people in this field, and thinking others might be interested, we beg leave to call attention to the work already under way, openings for work, and some of the advantages and disadvantages of this field.

The efforts thus far have borne some

the capital city of the island. By next autumn we hope to have a schoolroom opened, and regular work carried on. The same place should be suitably arranged for a chapel, where regular services may be held by our minister, whom we expect to be with us soon after conference. At the present time we need at least two ministers for this island, and I hope that not only the Mission Board, but some of our State conferences as



WATER FRONT, HAVANA

fruit. Brother and Sister Hall and Brother and Sister Sturquel came to Cuba about two years ago, and settled at La Gloria, the former remaining here a little more than a year. Through their efforts one is now rejoicing in the truth, and others have become interested. Brother and Sister Clark are holding up the banner at Cebellas, and have been distributing literature and doing what they could, at the same time being self-supporting. Brother Stytech, who has doubtless been on the island longer than any other Seventh-day Adventist, is now at Bahia Honda. His influence is felt not only there, but he has paved the way at Guines, and some seem deeply interested.

Brother and Sister O. L. Dart, of Graysville, Tenn., arrived in Havana the last of November. They are here as self-supporting workers. They have been doing some house-to-house missionary work, but Sister Dart has now opened a school in Vedado, a suburb of Havana. At first it was a family school. The father of the children, who is a government officer, has taken considerable interest in our work, and has given one room of his house to Sister Dart for school purposes, and offers to assist in getting other children to attend. Already one pupil has been added, and an application has come from the country for another to enter. This school is conducted in the afternoon, while another family has engaged Sister Dart to teach their children in the forenoon in their own home.

We hope to make the school work a permanent feature of our work here in

well, will see that we receive two ministers as regular conference workers. One could be learning the language, but the other should speak it fluently when he enters the field. The superintendent of one of the leading Protestant denominations on the island has volunteered to do all he can to assist our minister to get a start in his work, and has also asked for some of our literature, that he might know more of our belief.

My wife and I have been on the island since last May. We came under the direction of the Mission Board, but bear our own expenses, our special line being the medical missionary work. Our first work was to call on the physicians and get acquainted, with the view of receiving work through them. Most of them gave us a cool reception, and did not promise us much work.

The Spanish and Cuban people do not employ trained nurses, which, in regard to location, might be but prefer having some member of the family attend the sick. However, the physicians are beginning to see the folly of this. Their coolness did not discourage us; for we knew that God, who

rules the universe, had called us to this place, and that his guiding hand would open the way in his own good time. For nearly three months we spent the time visiting the people, thus making friends, and giving treatments whenever we had an opportunity. About the first of August Mrs. Moore began to receive calls for her services, and has been busy most of the time since. At the beginning of August I began work in a bath-house that reopened, and remained with it for over four months. Since that time I have been giving treatments, doing general nursing, and also what I could to get our work started in other lines.

As for openings for future work in the island, there is enough work for quite a corps of workers. We know that much good can be accomplished here in house-to-house work, getting cottage meetings started, and thus opening the way for the minister of the word. Doubtless the canvassing work could be made a grand success. Thus far very little canvassing for books has been done. It is something new to this people, and if a few consecrated canvassers who understand the language should take up the work, our books could be scattered in this field as the leaves of autumn. I believe, however, that the colporteur work would soon take the place of the canvassing, or rather that the two would be combined.

School work can be made a success. If other denominations make a success of it, why can not we? The Methodist school has an enrolment of over two hundred pupils, paying from \$1.50 to \$3.50 each per month. Why can not our school, which has been in progress only about a month, become a nucleus, or base of operations, for the work in this island? This is our intention. As this is

the capital of the island, and should be the center of our work, we have opened the school work here. Experience has taught others that the best way to reach the parents is through the children. Some of our people are planning for an industrial school. Brother and Sister J. E. Davis are here in the interests of that work. Two one-hundred-acre tracts of land have been offered for this purpose and for a sanitarium work. There are other tracts of land



ROYAL PALMS, CUBA

There is a call for a small American

sanitarium or hospital here in Havana. One of the leading doctors in the city has already asked me to look for a location, and wishes my wife and me to take charge of the work. Since there is such a demand, why can we not have such an institution managed according to true principles? A suitable place with buildings already erected could be bought for twelve thousand dollars, and eight thousand dollars more would put it in good running order. The location is high, overlooking the sea. There are other well-located places that might be secured. We shall need money for these different institutions when the proper time comes to open such work. I am not calling for means now, but I know the Lord, who doeth all things well, will send it in the right time. However, the field is open for help, and those who wish may give as the Lord impresses them.

Being within less than one hundred miles of the States, and with three or four mails each week, we can not say that we are in a foreign country; and if it were not for the language, Oriental buildings, and some strange customs, we should not even think we were in a foreign country. As this country is so near the United States, and has a climate that all enjoy, there is no reason why much can not be done by those of our people who have some means at their command, and who wish to engage in self-supporting missionary work, or by others who wish to move here and live the truth before the people. Of course we do not expect to find all sunshine in this world. "Clouds and sunshine go together; oaks grow stronger in the storm." We can not expect to find in Cuba the lily and beautiful foliage on every hand, with all kinds of trees dropping down their luscious fruit in abundance. This country, which has been laid waste many times by war, is far behind the expectations of many. However, it is not necessary that our people should suffer for the necessities of life, especially those who expect to give some attention to the cultivation of the soil. It is true that most things are more expensive than in the States. But in this country, where nearly all kinds of vegetables are produced, with proper care and attention one can easily get along without the use of meat, which is very expensive, and by so doing reap the benefits of health, with little fear of the climatic fevers or tropical diseases. As for the dreaded yellow fever and malaria, there is little to fear when proper attention is given to diet and sanitation. There has not been a case of yellow fever in the island for three years, except those brought in on ships. Malaria is not noticeable except in swampy districts where mosquitoes abound. We are not free from troublesome insects, but where is there a warm country that is free? They must be dealt with in this country as in others. The ants give the most trouble.

Just a word to those who contemplate coming to Cuba. One should not think of buying land of a land company with-

out first seeing the land himself, or, if that is impracticable, he should have some one he can trust see it for him. A great deal of land in Cuba is practically overflowed during the summer, the wet season, and would not be at all suitable for homes. Land that looks nice during the winter, the dry season, may be so wet during the summer that it can not be used. When it is possible, it is best for the prospective purchaser to come and select a location, and see what will be needed, and then plan accordingly. If some are planning to come to the island, I should be pleased to answer, to the best of my ability, all questions. The postage to Cuba from the United States is the same as in the United States, but from Canada it is foreign postage. Address me at Calle C., Entre 21 y 23, Vedado, Havana, Cuba.

Eastern Polynesian Mission

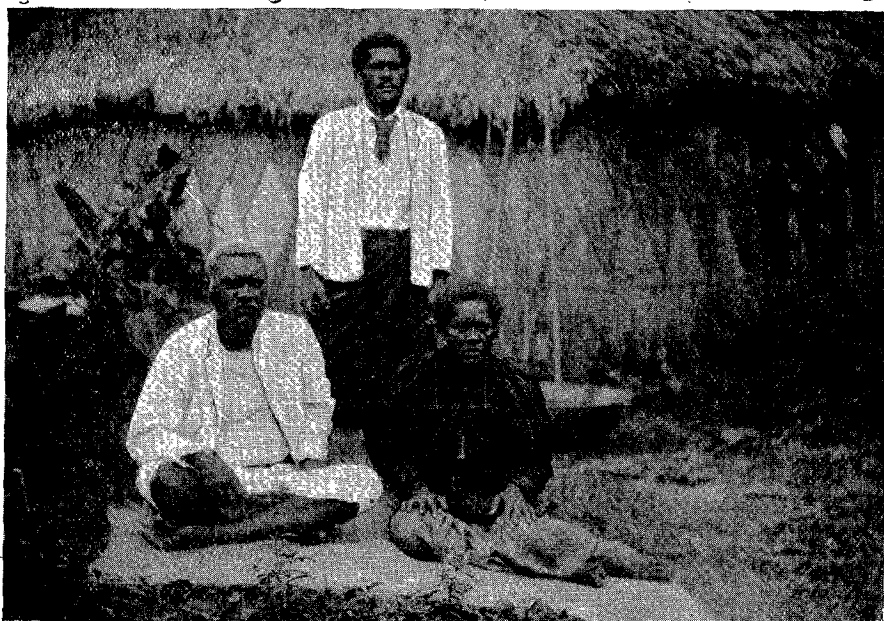
E. H. GATES

MORE than one year ago the island missions in eastern Polynesia were organized into what is now known as the Eastern Polynesian Mission. At that time we were convinced of the value of such an organization, and now can see that it was a move in the right direction. After visiting our missions in Central

The farm produces cocoanuts, manioc, sugar-cane, vanilla, oranges, bananas, limes, etc. The location is an ideal one. Along one side of the plantation flows a beautiful stream of pure, cold water, which never dries up. In the background, verdure-covered mountains rear their lofty heads. Oftentimes after a storm on the mountains, great cataracts go plunging over perpendicular cliffs to the valley below. All these things tell of God's power and love. Here, separated from the dreadful wickedness of the town six miles away, the youth are receiving a fitting-up for usefulness here and immortality hereafter.

The home is in charge of Miss Anna Nelson, of America. Besides the students from the Society Islands, there is one student from Pitcairn, one from the Austral group, and one from the Cook Islands.

In this beautiful spot the annual meeting of the Eastern Polynesian Mission was held, July 7-18. The laborers present were Elder B. J. Cady, chairman of the mission; Pastor G. F. Jones, of Rarotonga; Brother Paul Dean, our half-caste preacher; Brother S. A. Roth, who has been laboring among the French in Tahiti; and the writer. Sister Iva Cady, secretary of the mission as well as Sabbath-school secretary, and Sister Jones,



A FAMILY OF NATIVES

Polynesia during April and May, I reached Rarotonga, Cook Islands, June 22, and was joined by Brother and Sister Jones and Sister Gooding, and reached Tahiti three days later.

Our annual meeting was held at Raiatea, an island one hundred and twenty miles from Tahiti. Here is located the training institution, on the plantation bought by Brother and Sister Cady, which is now recognized as the Missionary Training Home of the Eastern Polynesian Mission. Though owned by Brother and Sister Cady, all the income of this farm is devoted to the Lord's work. Young men and women who are willing to work can here get a training for service, without cost.

secretary of the Cook Island Sabbath-schools, represented that department of the mission work. The church- and training-schools were represented by Miss Nelson, and Miss Evelyn Gooding, of Rarotonga. All the churches in this mission were represented by delegates except one, and a few lay members were present from other islands. All our members at Raiatea attended most of the meetings.

The delegates and laborers came to the meeting to receive the blessing of God and to impart it to others. There was no excitement, but calm, trusting faith in God. The service on the first Sabbath lasted about three hours. The Holy Spirit's influence descended on the con-

gregation like heavenly dew. All felt that we had reached "times of refreshing . . . from the presence of the Lord," and all testified of new spiritual desires kindled in the heart, and of new courage to push the triumphs of the cross "to them which sit in the region and shadow of death."

Seeing the millions yet unwarned in our great mission field, our brethren in the Eastern Polynesian Mission do not call for more workers from abroad, but will endeavor to develop native talent, and let the experienced workers go to the more needy fields.

Considerable time was given to the consideration of tithe paying. While some were faithfully giving the Lord his own, others did not see the importance of the subject. Instruction was given showing that as God is the owner of all things, it is but reasonable that he should charge a small rental on the property he allows us to occupy, in order that his ambassadors may be supported as they go out to the revolted provinces of his kingdom. Many testified of blessings received in paying tithe, and a unanimous vote was passed both to pay and to urge all the churches to pay tithe.

Most of the brethren are poor, and the natives have but little on which to pay; but a faithful tithe on the part of all would nearly, if not quite, support the mission. The report showed that Tahiti and Pitcairn Islands paid in tithe about one hundred and twenty-six pounds, while the little church of twenty-three on Rarotonga paid thirty-three pounds. The Sabbath-school offerings were also good.

Sister Cady and Sister Jones, Sabbath-school secretaries of the Tahitian and Rarotongan Missions, made deeply interesting reports of the increased interest in their fields. The former translates the Sabbath-school lessons, and makes mimeograph copies for the churches and isolated members. The proposed monthly paper for the Cook Islands will contain the Sabbath-school lessons.

Sister Anna Nelson reported for the Mission Training Home at Raiatea, and Sister Evelyn Gooding told of her church-school at Rarotonga. Speaking of the interest in missions, Miss Gooding said: "The good missionary spirit was manifested in the Rarotongan church by the brethren and children when, at the close of the week of prayer, the sum of five pounds eight shillings was passed in for the work among the heathen. The children, instead of asking their parents for money, went to work and earned it, and so were able to give sixpences and shillings, while the parents gave pennies." Remember that sixty years ago the grandparents of these children were all heathen. (On my return to New Zealand I stopped one day at Rarotonga, and had the pleasure of seeing the new church which had just been dedicated, also the new church-school building. The church is twenty by forty feet, built of stone and lime, neat in appearance, and a credit to the cause.)

Brother Paul Dean, our native min-

ister, reported his work among the natives, and Brother Roth told of the work for the French.

In order to give our people in this mission field a deeper interest in our missions in heathen lands, it was voted to set apart the fourth Sabbath as missionary day, using the readings sent out, and making donations.

During the larger part of the conference, Bible lessons on the gift of prophecy were given by the writer. A deep interest was manifested in these studies. Light, clear and abundant, shone into the hearts of the people.

The following-named persons were elected as officers of the Eastern Polynesian Mission: Chairman, B. J. Cady; Secretary, Mrs. Cady; Executive Committee, B. J. Cady, G. F. Jones, G. T. Beckner.

After the close of the meetings a few changes were made in the working force. As there were serious difficulties in the way of Brother Teasdale's going to East India, it was arranged for Pastor Jones to go to Singapore, while Brother and Sister Piper will take his place in Rarotonga, their health being fully restored.

Brother S. Roth, of Tahiti, will return to America, and connect with the health food work in California.

The conference recommended that B. J. Cady and G. F. Jones receive credentials, and Paul Dean ministerial license, from the union conference.

At the close of our excellent meeting, a praise service was held. Every one present told of the precious blessings received, and of a determination to do more to disseminate the light during the coming year. One of the laborers said he had attended important and excellent meetings in other countries, but had never before been blessed so much as at this one. It was good to be there.

But the crowning blessing came on the last Sabbath before I took the steamer for home. At that time Brother Cady baptized five of the students of the training home. One of these was a descendant of a missionary associated with John Williams eighty years ago. Two were children of a white man who attended our first meeting in Raiatea, in 1891; one was a girl from Rurutu, and one a boy from Sister Gooding's school.

This is the result of the work done by our faithful teachers. The Holy Spirit brooded over the scene as these dear youth and children took upon them the baptismal vows. Cheered and greatly encouraged, I took the steamer the next morning for home.

"God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts, rather than hard times, cause the trouble."

"THE restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

Mission Notes

NEARLY a million copies of the Scriptures are sold in China every year.

DURING the late Boer War copies of the Scriptures in fourteen different languages were given in one Boer hospital.

THE Russian government has given free passages over the Trans-Siberian railway to the agents of the Bible Society.


THE Bible depot in Madrid was once the home of an Inquisitor general, with its secret staircase and private passages, one leading to the old dungeon of the Inquisition, another to the Tribunal.

A FRIEND of the American Bible Society has offered it a contribution of five thousand dollars, provided nineteen others can be found before April 1 to give an equal amount. Another friend offers to be one of fifty to give one thousand dollars each; the offer to be open until July 1.


A MISSIONARY writes from Madagascar: "My conviction deepens that the kingdom of Christ has made wonderful progress in Madagascar, and that at the present time there is very much to encourage both the workers here and the Christians at home, notwithstanding clouds which are in the sky, and the presence of some things which cause anxiety in relation to the future of our missions."

THE son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day, trying hard to be humble, gentle, and Christlike. He is, therefore, within reach of the prayers of all Christians.

THERE are eight hundred millions of heathen in the world. This does not convey very much to our minds, does it? But let us try to understand a little what these figures mean. Suppose only one million of people were to walk past you in single file at the rate of one a second, and suppose they went on day and night without a pause, eleven and a half days would have elapsed before the last one passed by; and if all could pass by, twenty-five years would have come and gone ere the long, long line came to an end. And these millions of people are passing on into eternity, thousands every day, without ever having heard of a Saviour's love, because no one has ever told them.—*Selected.*



THE FIELD WORK



North Michigan

DURING the past few weeks I have visited several churches. I find the people much encouraged at the prospect of soon finishing the work. The success of the laborers in foreign fields, as well as in the home field, has gladdened many hearts.

Personally, I have been encouraged to see people accept the truth through the efforts of the churches. What a mighty influence Seventh-day Adventists would wield if every believer would sell books, give away papers and tracts, and do personal missionary work.

The brethren at Menominee expected Elder Allen Moon to speak, February 5, at the dedication of their church, but, being disappointed, the writer occupied the desk. Elders M. W. Lewis, E. R. Williams, O. F. Campbell, and Geo. G. Johnson were present, and took part in the program, which was satisfactorily rendered, and was very impressive. This meeting was one long to be remembered by those present. The building cost about twenty-five hundred dollars. It is well built, nicely arranged, and very neat in appearance. The Lord has helped Elder Lewis wonderfully in securing means from the citizens of the city.

S. E. WIGHT.

England

[The following encouraging view of the work in the North England Conference is taken from a personal letter written by Elder E. E. Andross, the president of the conference.—ED.]

I AM truly thankful that God is so marvelously leading this people, and I wish always to be in that place where I can hear his voice and follow closely in his footsteps.

I must tell you something of how the dear Lord is working for us. Elder Haughey has been working in Manchester for some time, and Sister Cousins has been assisting in the Bible work. They are finishing a portable tabernacle this week, and I think will have it all paid for. For some weeks they have had accessions to their numbers every week. Last Sabbath a prominent solicitor in Manchester kept his first Sabbath. He speaks eight or ten languages.

In Liverpool, Brother and Sister Parsons have been greatly blessed in their labors the last few weeks. Several have taken their stand for the truth, and the church is getting on splendidly. They have the money raised for a new portable tabernacle, and will begin building in two or three weeks. In Leeds they are raising money for another.

January 8 Elder McCord and I began a fortnight's mission at Nottingham. The Lord blessed our efforts, an interest was awakened, and three took their stand for the truth. Elder McCord is following up the work there. January 22 I began another fortnight's mission in Derby. Brother Marchus (a licen-

tiated) has been working there a short time. At the close of the mission last Monday evening, I baptized thirteen adults. Several others will be baptized in about a month, when we expect to organize a church. Fully twelve took their stand for the truth in the fortnight. Several of these never heard of the truth before they came to our mission. We presented the Sabbath truth the second Sunday, and followed up the interest during the week. I never before saw the Lord work as he did for us. Some excellent people came out boldly for the truth. Others are still halting, who we hope will soon declare in favor of it. I baptized six in Nottingham, and organized a church of eighteen members.

We have certainly come to the time when the Lord will do quick work through us if we will co-operate with him fully. Many places where a good interest exists in the truth are now urgently calling for us to come and hold a mission.

The Lord was present at Derby to heal the sick; one marvelous case is that of a brother's being healed of a severe case of rupture of long standing. He told the Lord that he had promised to heal the diseases of his commandment-keeping people, and in two days he was entirely well.

But I must close. My heart is overflowing with joy at what God is doing for us. Satan is working harder than ever, and we are having difficulties to meet, but I will not speak of them. The truth is onward, praise the Lord. We are nearing the end of the journey. We are rejoicing at the way the Lord is working in Washington.

Burma

RANGOON.—Brethren and sisters, the time of the coming of our Lord Jesus Christ is very near. We should be like the wise virgins, who took oil in their vessels with their lamps. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

During last month a great number of Christians (Burmans and Karens) from all parts of Burma assembled at Rangoon on account of the yearly Baptist convention. This meeting was held three days, and there were nearly three thousand souls present.

We left our house at 6:30 P. M., to preach present truth among the Burmese Christians. We began preaching at 8 P. M., and continued till 2 A. M. The subjects touched upon were Man Is Mortal, Breath of Life, Soul, Unconscious State of the Dead, Rich Man and Lazarus, Kingdom of Heaven, Sabbath of the Lord, and The False Sabbath.

Many were much interested in the truths spoken by us, and showed great desire to hear them the whole night. Some said these were new truths to them, and expressed astonishment to hear them preached, as they had never heard of such doctrines in their churches. Some of them said they had no desire to go

after the tradition of man, but that the Bible alone should be taken as the statute Book of God to show the pathway to everlasting life. One aged man said, "I am old now, and can not live much longer. I shall certainly be in danger if I hold to the errors taught in the Christian church. I must obey the commandments of God."

We can see how the Lord our Saviour by his Holy Spirit is opening the hearts of those who desire to know the truth.

MG. MAUNG.

Canada

THE Lord's Day Alliance arranged for Rev. Dr. Gamble, of Kansas, to come to Canada to labor for a time in the interest of better Sabbath observance; and he is now here, traveling from place to place, delivering his lectures. He came to Ottawa, where I am located, and spoke four times Sunday, February 12, and it was my privilege to hear him. He tried to give a brief history of Seventh-day Adventists and their work, and said things both good and bad about them. He said the Adventists numbered only twelve thousand five hundred male adults, but as a result of their work three million men have lost their day of rest; and if the Adventists were allowed to work on Sunday, other people would claim the same right. He claimed that the Adventists were enemies to the Sabbath, and that they were scattering literature everywhere, which was having an influence and was unsettling the minds of the people regarding the Sabbath. He referred to the National Reform Association and its work, and the efforts that had been made for better Sabbath observance; but, he said, "When we came up to Washington with seven million petitions, and presented a bill to Congress to secure to the people the enjoyment of the Lord's day as a day of rest, every one of our specialists on Sabbath observance was turned down by Alonzo T. Jones, the Adventists' representative."

At another meeting the doctor went over the ground again, and said that the Adventists came before the committee at Washington with their strong arguments, and defeated the bill. Using his own words, he said: "We were completely whipped by the Adventists, and there is no use denying it, for it is the truth." He tried to impress the people here with the importance of watching the Adventists in their work, and of securing a Sunday law as soon as possible, and then seeing that the law was obeyed.

Dr. Gamble did not meet the highest expectations of the people in Ottawa, and I think he will not fill the bill in Canada. His arguments were rather confusing to the laity who heard him, and not clear to the ministers, I understand.

The Ottawa papers gave a report of the doctor's meetings, and I replied to him through the papers, correcting some statements which he made, and presenting in a brief manner what Seventh-day Adventists do believe respecting the Sabbath, their attitude toward civil government, and the object of the government. The editor of one of the papers gave us a very favorable notice, and among other things stated that our work

was being revived in Ottawa, and that we were increasing in strength and numbers.

Failing to get a reprint of the Washington Open Letter, "An Appeal to Clergy," in the papers, I placed the tract in the hands of the clergy in Ottawa, thirty in number, and am distributing literature in the city. As a result of all this, the Sabbath question is being agitated quite generally in Ottawa.

The bill presented to the Dominion Parliament last spring asking for a Dominion Sunday law, was referred to the supreme court for decision; and the supreme court, in session February 27, handed down its judgment in reference to the matter, confirming the decision of the judicial committee of the privy council that the province has no power to enact laws for the regulation of Sunday labor. But this judgment of the supreme court has no bearing upon the Dominion's right in the matter.

It is expected, says *The Evening Citizen* (an Ottawa daily paper), that in view of the judgment already referred to, the Lord's Day Alliance will now renew its application to the Dominion Parliament for a bill embodying its suggestions as to the limitation of Sabbath work.

In all probability this will be done, and that right early. It is my opinion that before this present session of parliament closes, the question will be considered, but I think Parliament is not quite ready to demand that all the people of the Dominion of Canada shall cease from labor on the first day of the week. We trust that our people in Canada will act wisely in their God-given work, and improve every opportunity for maintaining religious freedom.

W. H. THURSTON.

Annual Conferences in Montana and Upper Columbia

THE evening of February 4 I left Oakland, Cal., to attend the annual conferences in Montana and Upper Columbia, and also a council at College Place, Wash., February 27, to consider the needs of Walla Walla College.

Arriving at Ogden, I was pleased to meet Elder W. A. Alway, who is at present working in house-to-house work in that city. Through this method of labor, some good souls have already accepted the truth, and others are interested. I also spent a few hours in Salt Lake City, holding one meeting with the church. This is an important point, and demands the earnest labor of a good minister. It certainly is a great missionary field, and will yield many precious souls to the truth if carefully worked. The medical work being carried forward by Dr. W. L. Gardner and his wife, Dr. Eva Gardner, is increasing in influence in the city, and at times they have more than they can do. The health food store and cafe is also exercising a strong influence for good, and is greatly appreciated by many.

At Bozeman, Mont., I had the pleasure of again meeting with old friends, among whom I had labored in past years. About forty have accepted the truth in this field the past year, and one new church was added to the conference. This was raised up at Elliston.

under the labors of Brethren W. A. Gosmer and Paul Iverson, who held a tent-meeting there last summer. Substantial additions have also been made to the churches at other places. The conference will hold a local camp-meeting early in June in the Bitter Root Valley, in western Montana, and one in July in the northern part of the State; possibly others will be held later in the season. The conference also decided to erect a State conference office in Bozeman, on the church lot, which is well located for the purpose. Brother A. E. Everett, the former tract society secretary, has been chosen as State missionary secretary and conference treasurer. From this office will go out a continuous correspondence to all parts of the field. Last summer steps were taken to purchase twenty acres of fine irrigated land about five miles from the city, on which to place the intermediate school. One thousand dollars was paid for this, and the coming summer a school home will be erected. Just across the road from this school property is a brick church, which is used very little, and it is hoped that this can be rented for school purposes. It has two rooms, and if it can be secured, will make an admirable place for the school.

Good courage is in the hearts of the Montana brethren, and we trust that they may be blessed in all their plans to advance the work of God. A few indications point in the wrong direction, but the brethren see them clearly, and are determined that they shall be corrected the coming year.

Elder John A. Holbrook was elected conference president by the unanimous vote of the conference. Brother Paul Iverson, who for a number of years has labored faithfully in this field, and has proved himself a soul winner, was recommended for ordination. God's Spirit witnessed to the scene, and set its seal to this act. The conference was marked by great unity, harmony, and brotherly love, and it was very evident that the power of God's Spirit was present.

From Bozeman I went to Spokane, Wash., to attend the annual sessions of the Upper Columbia Conference. This gathering was held in the new church building in the city, which was finished about a year ago, at a cost of about six thousand dollars. It is centrally located, and afforded an excellent place in which to hold such a gathering. The representation from without the city was somewhat small, but as nearly all the conference laborers were present, the gathering was quite representative. Some success has been seen the past year in bringing the truth to the people, and some new church buildings have been erected. Three churches were admitted to the conference, and other companies are nearly ready for organization. It was voted that hereafter a large central camp-meeting be held at a favorable time in the spring, and that the State conference be held in connection with it. Reports from the several departments of the conference were quite encouraging, and showed faithful labor. This conference is now practically free from debt in all departments of its work, and during the past year has turned into the Foreign Mission Fund about five thousand dollars. It is taking five hundred and sixty copies of the *REVIEW*, or one to

every two and one half of its membership. We doubt if many conferences can show a better *REVIEW* record than this. The conference passed strong resolutions urging the conference officers and ministers to put forth special efforts the coming year to secure the adoption of the ten-cent-a-week plan in every family. It also requested the Mission Board to look over its list of workers, and if one could be found suitable for foreign fields, the conference would sustain him there.

About eight thousand dollars' worth of books were sold by its agents the past year, and prospects seem bright for the year to come. During the meeting Brethren J. L. Kay, president of Walla Walla College, and W. R. Smith, who for a number of years has faithfully labored in this field, were ordained to the gospel ministry. The conference was graced by the presence and power of God, and harmony and unison prevailed. Elder A. J. Breed was again elected conference president, with about the same committee as last year.

Both of these conferences were excellent occasions, and should prove an inspiration and stimulus to the work in Montana, eastern Washington, Oregon, and Idaho.

W. B. WHITE.

Experiences in the Work

THE latter part of last July I finished a long and successful canvass in Shasta and Siskiyou Counties in northern California. The Lord sustained me in many trials and buffetings of the enemy of all truth, and blessed my labors with signal victory.

Early in August I began work in Pepperwood, Humboldt County. The Lord blessed from the first, and in four weeks I was favored with about one thousand dollars' worth of orders for books, helps, etc. After filling these orders I was called East on account of the sickness of my father, with whom I remained one month.

November 24 I began work at Prescott, Ariz., and in six weeks and a half the Lord gave me between four hundred and five hundred orders. Early in January I began a wonderfully successful delivery. In about five weeks I was enabled to fill from ten hundred to twelve hundred dollars' worth of orders, though we had much rainy, stormy weather. Our dear Heavenly Father gave me health, strength, and courage to prosecute the work to a finish. All honors are ever the Lord's, he only can crown our labors with success. O, I see so many tokens of God's love and care! His mercies are new every morning. We are not consumed because his compassions fail not.

Last week I began a new canvass in southern Arizona, at Casa Grande. From the first, it was apparent that the blessed Master was going before and opening the way; but I felt that I must have more help from above, more power in my work, more grace to triumph. So I kept last Sabbath as a special day of fasting and prayer and laying hold more firmly on the arm of omnipotence. God did hear and answer. The very next day — Sunday, too, — February 19, I was granted success to the extent of twenty-eight orders for books, helps, etc., or over ninety dollars' worth, besides several dollars' worth of orders for

"Steps to Christ" in foreign tongues. During this time I was also enabled to sell a number of that heaven-sent book "Patriarchs and Prophets." Praise God for this grand privilege. Eternity alone will reveal the results. In it all I can only say, "Hitherto hath the Lord helped us." "What hath God wrought!" "It is the Lord's doings; it is marvelous in our eyes." **WALTER HARPER.**

The Legal Transfer of the Publishing Work From Battle Creek to Washington

AFTER the destruction by fire of the printing plant of the Seventh-day Adventist Publishing Association in Battle Creek, Mich., on the night of Dec. 30, 1902, the trustees of the association, taking into consideration the general condition and interests of our denominational work, decided not to take any active steps toward rebuilding the plant until after the session of the General Conference to be held in Oakland, Cal., during the following April, in order that they might obtain the counsel of that body concerning the matter. The following resolutions, representing the sentiment of the conference, were adopted April 12, 1903:—

"1. *Resolved*, That it is the opinion of this conference that the Seventh-day Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

"2. *Resolved*, That favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and the *Youth's Instructor* to some publishing concern organized in the Eastern States, according to the counsel of the General Conference Committee.

"3. *Resolved*, That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this conference."

At the forty-third annual meeting of the stockholders of the Seventh-day Adventist Publishing Association, which was held in Battle Creek, April 21-29, 1903, the situation was very thoroughly discussed, and action taken in a series of resolutions covering the whole question of the removal of the business and its re-establishment in another place. Among these resolutions were the following:—

"1. That the trustees of this association, advising with the General Conference Committee of Seventh-day Adventists, be instructed to provide for the establishment of a printing plant in some State in the East, and to create or designate a corporation that shall hold and operate said printing plant in harmony with the recommendations of the late General Conference concerning the control and ownership of all denominational institutions.

"2. That our trustees are hereby instructed to transfer as rapidly as possible all the interests of the Seventh-day Adventist Publishing Association to the said corporation, including all its assets and liabilities of every nature whatsoever.

"3. That we ask the General Conference to make an earnest appeal to all stockholders in the Seventh-day Adventist Publishing Association to donate their stock to the corporation provided for in Resolution 1."

"6. That the conditions of this transfer of the assets and interests of the Seventh-day Adventist Publishing Association to the proposed new corporation be such that the corporation shall be a non-dividend-paying and non-stock company, and that all the net earnings of the above corporation derived from the publishing work shall belong to the General Conference of Seventh-day Adventists for the promulgation of the gospel in all parts of the world."

"8. That our trustees are hereby instructed to execute, or to assist in executing, the above plans with all due dispatch."

The trustees of the association promptly appointed some of its members to act, with other brethren appointed by the General Conference Committee, as a committee for the purpose of selecting a new location and creating a corporation at some place in the East, which should be the successor of the Seventh-day Adventist Publishing Association of Battle Creek, Mich. As a result of their action, the city of Washington, D. C., was selected as the location, and a corporation was formed under the laws of the District of Columbia, called the Review and Herald Publishing Association; and when the headquarters of the General Conference were removed from Battle Creek to Washington in August, 1903, this new association assumed the publication of the REVIEW AND HERALD and the *Youth's Instructor*.

An appeal was also made to the stockholders of the association to donate their stock to I. H. Evans, trustee in behalf of the General Conference, for the benefit of the new corporation. In response to the efforts made to bring about this result, a very large proportion of the shares of stock was transferred to the trustee.

On a careful study of the matter it was found that, in order to transfer the interests of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., to a corporation established in another part of the country, it would be necessary to wind up in a legal manner the old association, and to convey its property by legal sale to the new corporation. To accomplish this result the following steps were taken:—

Application was made in due form to the court for an order closing up the old corporation, and appointing a receiver to wind up its affairs. This application was granted in due time, and I. H. Evans was appointed receiver. A request was then presented to the court for an order of sale under which the receiver would be permitted to sell to the highest bidder all the property of the old association, of every name and kind, together with all its accounts. This request having been granted by the court, a receiver's sale was advertised, full notice of which was given in the REVIEW of Dec. 22, 1904.

At the time of the sale, the Review and Herald Publishing Association of Washington, D. C., offered for the whole property, including all assets and valuable interests of every kind, a sum sufficient to meet all the outstanding obligations of the old association. This offer was afterward accepted by the court, and the sale was duly confirmed, and the receiver has since conveyed the whole property to the new corporation.

The practical result of these various

legal steps is that the Seventh-day Adventist Publishing Association of Battle Creek, Mich., has ceased to exist, and the business formerly carried on by it has been transferred to the Review and Herald Publishing Association of Washington, D. C., a non-dividend-paying and non-stock company, which will hereafter conduct the publishing business formerly owned and controlled at Battle Creek.

Thus the counsel given by the General Conference in the resolutions adopted April 12, 1903, and the instruction given by the stockholders to the trustees of the Seventh-day Adventist Publishing Association, embodied in the resolutions adopted April 28, 1903, have been fully carried out, and the transfer of the business has been legally accomplished.

There were so many possible difficulties and hindrances to be encountered in the effort to accomplish this result that there were grave doubts in the minds of many persons as to the possibility of accomplishing it; and we recognize, and desire to acknowledge, that it is only because the good hand of the Lord has been with us that the efforts to carry out the instruction given have been so successful.

To those who have understood the situation, and have known the possibilities of delay, and even failure, it has been nothing less than remarkable that in so short a time this matter could be carried through the court, and the desired result attained.

Pending the construction of a suitable factory at Takoma Park, D. C., the printing business will be continued by the Review and Herald Publishing Association at Battle Creek as before, and after the removal of the plant to Washington, a depository and retail department will be maintained in Battle Creek. An effort will be made to dispose of the real estate at Battle Creek, with the possible exception of what is known as the West Building, in order to relieve the new corporation of the burden of taxes and interest upon non-producing property, and also to provide funds for the further development of the work in Washington.

The transfer of the business to the new corporation will not make any practical change in the conduct of the business with tract societies and others, and all orders from the Lake Union Conference should be addressed to the Review and Herald, Battle Creek, Mich., as heretofore, and all accounts due to the old corporation are now payable to the new corporation. **W. W. P.**

Missionary Farming

WE should raise this year not less than ten thousand dollars for the Missionary Acre Fund. This will be used in the liquidation of the International Medical Missionary Training-school Association's obligations assumed by the General Conference in the transfer of the Battle Creek College property. If this amount were raised for five consecutive years, the debts would all be paid.

Now, we believe our people will be pleased with the idea of missionary farming, and will set aside a parcel of land for the Lord. We can give the Lord's work a place in our home industries. Christ can be a double partner in our labors; he receives a tithe, which is his by divine heredity and precept, and

no one would dare to rob him of his portion. But besides the tithe, he can have a plot of ground worked for himself by one of his disciples, from which he receives the whole of the receipts.

There are a variety of ways this can be planned. Some have no land; they work for wages. These can give a certain portion of their time with all their earnings. Thus each of us can contribute something to this fund, and not exhaust all our energies. Other funds must be kept in mind.

We must not lose sight of our weekly offering, the ten-cent-a-week plan, for this must be kept up, and greatly extended, else our missionaries will suffer; but we can each do this while helping on the Missionary Acre Fund. We trust that each family will do something for this fund this season. I. H. EVANS.

Religious Liberty Notes

WORD has just been received from our church in Boston, Mass., that the Religious Liberty day was a most profitable occasion.

The church people of Arkansas are making a strong protest against a bill that has been introduced into the legislature of that State, allowing games of baseball to be played in the cities of first class on Sunday.

A movement in the direction of the "American sabbath," has been started in France. The Superior Council of the Ministry of Public Works has recommended to the Chamber of Deputies to enact a rigid law, providing for one day of compulsory rest each week.

Brother Geo. W. Spies, in the *Atlantic Union Gleaner* of the 22d ult., reports a lively hearing February 15, in the Pennsylvania State Legislature, at Harrisburg, to amend the 1794 Sunday law, and adds that the contest will be renewed two years hence.

Elder Morris Lukens, of Philadelphia, Pa., reports a good day for the religious liberty work, Sabbath, February 25, and says: "It reminds me of the good old days when we heard a great deal about religious liberty, and realized that it was a part of the message. I am sure our people will have more interest in the subject from now on."

The following is the title of a bill introduced into the Wisconsin Legislature: "A Bill to Require One Day's Rest per Week for Employees." A hearing of this bill was announced for February 28. A vigorous protest was being made against it by our people in that State, by the circulation of petitions, and writing of letters remonstrating against its passage.

The final amendment to the United States Senate bill on Indian appropriations was adopted, Feb. 28, 1905, which reads as follows: "That no portion of the funds appropriated by this act, nor the principal nor interest of any Indian trust or tribal fund held by the United States, for the benefit of any Indian tribe, shall be available nor be expended for the support of any sectarian or denominational school; provided, however, that the individual owner or beneficiary of any interest in such fund, who may desire to educate his ward, child, or children in any school other than a government school may, by written order,

signed by him, direct that any portion of the interest accruing to him, or which would be allotted to him, on such funds, be paid to the school in which such child or children may be educated." Several Senators declare that the permitting of the beneficiary to draw the interest accruing to him by a written order signed by himself to be paid to the school in which he might choose to educate his children, destroys the effect of the legislation.

K. C. RUSSELL.

Home Improvement Courses

Change of Time

WE are glad to note the interest manifested on the part of our young people in the Home Improvement Courses. Orders for books, and letters requesting enrolment, are being received every day. We found it impossible to begin the work February 15, as at first contemplated. The first outline of the courses will be in the *Educational Messenger* of March 1. If you do not have the *Messenger* and the necessary books, order them at once.

These courses are arranged for the benefit of all our young people who are desirous of self-improvement. Many will find in them what they have longed for,—careful direction in a systematic course of reading, the cultivation of a taste for the best books, and an inspiration to devote their lives to the great purpose of uplifting humanity. Perhaps no two books could be found better suited to the development of Christian life than "Steps to Christ" and "Mount of Blessing." The missionary books offered are of exceptional interest. "The Tiger Jungle" has all the fascination of a story written simply to please, and is of much more value. "Princely Men in a Heavenly Kingdom" is a series of most interesting biographies of men who have given their lives to the spread of the gospel in the Flowery Kingdom, and an account of the terrible Boxer outrages in which many Christians sealed their testimony with their blood. The life of Booker T. Washington is of intense interest, and contains much that ought to be an inspiration to our young people. Few, if any, have had fewer advantages than Mr. Washington, and none have been more determined in overcoming obstacles. "Page's Theory and Practise of Teaching" is a classic of pedagogy books.

Below we give the books necessary:—

General Culture Course

Four months, beginning March 1.

Required: "Steps to Christ." Two months. (Paper, 25 cents; cloth, plain edges, 50 cents; limp leather, 65 cents; cloth, gilt edges, 85 cents.) "Thoughts from the Mount of Blessing." Two months. (60 cents.) Order of your tract society; the Pacific Press Publishing Co., 18 West 5th St., Kansas City, Mo.; or of the Central Union Conference Young People's Department, College View, Neb.

Elective: "In the Tiger Jungle." Two months. (\$1.) "Princely Men in the Heavenly Kingdom." Two months. (Paper, 42 cents; cloth, 59 cents.) "Up from Slavery." Four months. (\$1.50.) Order of Central Union Conference Young People's Department, College View, Neb.

Special Training Course

Six months, beginning March 1.

"Testimonies for the Church," Vol. VI. (Cloth, \$1; leather, \$1.50.) "Education." (\$1.25.) Order of your State tract society, or of the Pacific Press Publishing Company, 18 West 5th St., Kansas City, Mo. "Page's Theory and Practise of Teaching," Phelps's edition, 75 cents. Order of B. E. Huffman, College View, Neb.

To pursue either of these courses the *Educational Messenger* is necessary. Subscription price, 50 cents a year. For a short time the *Messenger* offers one free subscription for four new subscriptions and \$2. Address Educational Messenger, College View, Neb.

M. E. KERN.

Work in Chicago

MANY phases of missionary work are being carried forward by our people in Chicago, some under the direction of the Northern Illinois Conference, and some under special efforts for those of other nationalities, while other efforts are being carried forward by the medical missionary branch of the work recently incorporated under the name "The Workingmen's Home and Life Boat Mission."

My labors being in connection with this work, I will not undertake to report concerning the progress of other branches of the work, but will send a few items of interest concerning this department of the work which have developed since my last report in the *REVIEW*.

The work in our large cities is beset with many difficulties. Success is achieved only as the result of persistent effort, prayer, and hard work. But where the enemy has wrought his greatest ravages on the souls and bodies of our fellow men, there it would seem the Lord especially works his marvelous transformations of human character.

Sunday evenings I have quite regularly spent at the Brookline Mission. This is a mission opened by Jay W. Cummings, a real estate dealer, who accepted the truth several years ago, and has since taken an active part in the work of spreading the third angel's message in Chicago. Brother Cummings rented this place, started meetings several times a week, including Sabbath-school and services Sabbath morning. I have been presenting the special themes of the message here to interested audiences each Sunday evening. The attendance has been quite regular, and I never saw a better interest. Brother Cummings tells me that two sisters have begun to keep the Sabbath, and we hope that many others will soon take their stand, as we are now presenting the Sabbath question. A number of leading people in this section of the city have attended these meetings, some quite regularly. This is but an illustration of what a business man can do if his energies are devoted to the spread of the truth.

A number have been baptized in the Life Boat Mission baptistery since my last report, and have united with either the little Life Boat Mission Company or the South Side church.

The work at the police station has been especially blessed. It is indeed impressive to see the effect of the reading

of the Word of God upon the men and women who have been brought to the Harrison Street Police Station. When the Bible is first read to them, they sometimes scoff, but after a few minutes tears may be seen running down their cheeks, and soon they are heard requesting prayer. Our workers have the kind co-operation of all the police authorities; especially does the friendly co-operation of the Christian matron enable them to find homes for many a friendless girl who has drifted into the hands of the police while wandering about in this great city.

Each evening between seven and eight, before the regular gospel service at the Life Boat Mission, Bible studies are held for the mission converts, and others who choose to attend, at which a systematic course of doctrinal subjects is presented. The writer and Brother Van Dorn alternate in conducting this class.

Sister Odell, our hospital worker, and others, make regular visits to over thirty of the largest hospitals in the city. Their work is well received by patients, physicians, and nurses, and many opportunities have been developed for Bible readings in the homes of these patients.

The Suburban Maternity Home in Hinsdale is constantly filled. Almost every girl who has been received into this place has been thoroughly converted before leaving. Good homes have been found for most of them, and where they could possibly care for their little ones, homes have been found for these also among our own people. Most of these in the Home are not of the ordinary, depraved, and abandoned type, but those who have passed through some particularly sad or unfortunate experience.

We have recently had brought to our notice cases of a number of men in prison who, through reading *The Life Boat*, have secured *The Signs of the Times*, "Thoughts on Daniel and the Revelation," and other denominational books, and some are now keeping the Sabbath even under these trying circumstances.

Mr. C. B. Kimbell, a wealthy gentleman of Chicago (at this writing we have just received the news of his death in California), secured a most beautiful tract of land, seventeen miles from Chicago, in the suburb of Hinsdale (this is the tract of land spoken of by Sister White in an article concerning her visit to this place some time ago).

The work of building a small institution, or, rather, enlarging one of the buildings on the premises so as to accommodate thirty or forty patients, is well under way, and if the weather is favorable, will be finished in two or three months. Dr. and Mrs. Paulson are already located at Hinsdale, and are much encouraged by the way in which a kind Providence is opening up the work before them. The doctors have many opportunities to present our work in churches and before other audiences in Chicago.

We thank the Lord most sincerely for his guiding hand which has been over the work in Chicago, and ask the readers of the *Review* to pray for his continued blessing to rest upon all the workers engaged in bringing the last warning message before the thousands of all nationalities who sit in darkness in this great city.

W. S. SADLER.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$58,621 04
Mr. and Mrs. E. H. Root....	100 00
John and Fanny J. Foll	100 00
Mrs. G. A. Rea	100 00
Mrs. M. S. Carle	50 00
Southern Union Conference..	38 93
Mr. and Mrs. E. H. Little ...	25 00
W. F. Hastings	25 00
Enoch Baker	25 00
Mrs. Sarah M. Saunders'....	25 00
Bradwardine Company	22 70
Mr. and Mrs. Jerome Sumner	15 00
F. T. Siple	15 00
Mrs. S. N. Barmore	10 00
W. J. Felt	10 00
A. M. Perez	10 00
H. Pinder	10 00
C. S. Smith	10 00
J. Mills (Australia)	9 74
Annie Brown	8 00

FIVE DOLLARS EACH

J. W. and E. Rogers, Mrs. T. E. Conrad, W. J. Dunscomb, J. E. Downs, Louisa Smith, Emma Smith, F. H. Schramm, Mrs. C. W. Krisk, Susan Bugh, A. W. Butcher, Charles Rahn, Joseph Redoute, Mrs. M. E. Kinney, Mrs. Ida Lovell, Mr. and Mrs. W. A. Brown, C. Weasner, R. W. Dougherty, H. M. Wallace, H. L. Wallace, W. A. Whitman, J. Pangman, an aged sister, Mrs. Mattie E. Wilson, Paul E. Gros, Mrs. Anna Scott, Ernest Waterbury.

W. Gray (Australia), \$4.87; friends (per Mrs. S. H. Pound), \$4; Fannie E. Bolton, \$4; C. E. Edwardson, \$3.50; G. W. and Mamie Gibbon, \$2.50; T. R. Kent (Australia), \$2.44; Hildebran (N. C.) church, \$2.10; Alma J. Moore, \$1.75; Florence and Esther Van Dorn, \$1.50.

THREE DOLLARS EACH

A. B. Wallace, Mrs. John C. Olson, J. W. Cemer, Victoria Cemer, and Delight Cemer.

TWO DOLLARS EACH

Mrs. Alice Hatton, Edgar F. Cole, Mrs. A. B. Atwood, Rudolph Balli.

\$1.22 EACH

H. E. Kent (Australia), A. W. Kent (Australia), Mrs. W. Kent (Australia), John Kent (Australia), Alfred E. Chatman (Australia), Edward A. Chatman (Australia), W. Thompson (Australia).

ONE DOLLAR EACH

Frank M. Kellogg, Mrs. M. J. Walker, Margaret Scott, Solomon Bagnull, George H. Flouler, Mrs. C. C. Bagnull, B. F. Stuckey, John T. Eden, E. Cook (Jamaica), J. M. Collet, Mary Balli, Fred Balli, Mrs. A. H. Freeman, Mrs. Lizzie Clark, J. F. T., Johnie Maschuyer, J. J. Moss, Mrs. M. E. Holaday, Mrs. S. L. Van Dorn, H. A. Phillips, C. Reihl, Ada Stanley, Mrs. S. P. Ward, Mrs. L. C. Pohlman, Mrs. H. E. Graham, Mrs. W. H. Oakes.

S. G. Yeram (Australia), \$.84; H. L. Wallace (Jr.), \$.75; L. G. Wallace, \$.75; A. Gersbach (Australia), \$.61; James W. Kent (Australia), \$.48; Robert Gray (Australia), \$.24; Lizzie Fox, \$.05.

FIFTY CENTS EACH

Cash, Charles Balli, Lottie Balli, Mrs. E. Moss, Luce F. Harrison, V. M. Wallace, Mrs. Mary Sfoor, E. E. Cecil, Mrs. Vina McBride.

TWENTY-FIVE CENTS EACH

Mrs. Mary Long, Mrs. Maggie Sutton,

Thomas B. Keer, J. W. Malmshery, N. M. Hamilton, Jessie McCallem, A. H. Boles, Sadie Campman, C. Clingsmith, Fred Fox, Chr. Feigherty, J. M. Ellioth, Sophia McLincy, J. E. Davidson, T. J. M., E. E. Triby, D. Farrell, J. A. Hunter, John Hassel, M. C. Thompson, Eva Fuel, Mrs. Desenberg, W. H. Keller, G. W. Noble, L. J. Hale, D. S. Roe, D. L. Brarlana, C. Pears, Mrs. Ohmer, J. F. Sallings, J. Hittle, a friend.

FIFTEEN CENTS EACH

W. C. Mutchler, H. S. Rougn, M. C. Chamberlin, H. P. Binns, I. L. H. Dreid, Remm, W. B. Arper.

TEN CENTS EACH

Mary Lotton, Katie Fox, Daniel Brown (blind), Mrs. E. Parkerson, Mrs. Butler.

Mr. and Mrs. S. M. Booth ... 10 00
Sarah Braugh 10 00

Dr. H. L. McCubbin and family 25 00
Mrs. Olive P. Foster 50 00

Total reported\$59,551 38
A further list will follow.

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

Field Notes

A NEW church building at El Dorado, Kan., was dedicated Sunday, February 26. The dedication of the building for the second Kansas City (Kan.), church is announced for March 5.

THE organization of a Sabbath-school of twelve members is reported at Ussery, Ark., where four adults have lately begun keeping the Sabbath. A tent-meeting is desired at that place in the spring.

ELDER C. A. BURMAN reports that four persons "have decided to obey God and keep his commandments" at Sioux Falls, S. D., and that sixteen are attending the canvassers' school at that place.

THE *Southwestern Union Record* of February 14 says: "Oklahoma has sold her quota of 'Christ's Object Lessons,' sent in her last payment, and is now singing the 'jubilee song of freedom from debt.' We rejoice with her."

ELDER A. R. SANDBORN reports from St. Charles, Mich., where he has been holding meetings, that ten persons are awaiting baptism at that place, and the church has been greatly helped and encouraged by the meetings.

THE *Union Conference Record* of January 1, says: "Our readers will be pleased to know that the Avondale Press has just completed an edition of three hundred Rarotongan hymn-books. The book contains one hundred and thirty-four hymns."

IN a report from District No. 2, Nebraska, Brother O. E. Jones says: "As a result of a series of tent-meetings held by Brother O. A. Hall and the writer, and some other work done since, at Edgar, a company of eight new Sabbath-keepers has been raised up." Brother Jones is now holding meetings at Hartwell.

THE church at Jamestown, N. Y., now has a membership of twenty-three.

THREE persons have recently accepted the Sabbath truth at Zanesville, Ohio.

BROTHER C. J. KUNKEL reports one family keeping the Sabbath at Rostern, Saskatchewan, Manitoba.

THE fund which is being raised for the New England Sanitarium has reached a total of over \$8,100.

ELDER J. M. REES says in a report of recent labor at Meyersville, Ill.: "We closed the meeting, but not without some results; for a few will obey the Lord, and I trust that later on a number will obey."

ELDER T. W. FIELD reports one family keeping the Sabbath and others interested in the truth at Edgewood, Tex. Four pupils in the church-school at that place, he reports, recently experienced conversion and requested baptism.

IN a report from Frisco, Ark., dated January 30, Brother H. Clay Griffin says: "I organized a Sabbath-school last Sabbath with a membership of eighteen, and several others will join soon. The lines are being drawn, and Satan is showing his wrath, but some are obeying. There are about fourteen adults now keeping the Sabbath, besides a number of youth and children. Many others are deeply interested."

ELDER F. C. GILBERT reports in the *Atlantic Union Gleaner* of March 1: "During the past few weeks we have found a number of openings in Norwich, Conn.; New London, Conn.; New Bedford, Mass.; Corona, L. I.; Brooklyn, N.Y.; Haverhill, Mass.; Brockton, Mass.; Whitman, Mass.; and several other places. We find a number of people interested to know more of the truth of the gospel; and some who for years would scarcely recognize our people, and who have been bitterly opposed to them because of the Sabbath and its kindred truths, have acknowledged that they were sorry they had not investigated before, and learned the real blessedness of this glorious truth."

THE superintendent of the Wyoming Mission field, Elder J. H. Wheeler, speaks as follows of the present outlook there: "The Lord is greatly blessing us in many ways. Our workers are all of good courage. Brethren Kirkle and Porter are holding meetings in a schoolhouse near Gordon. They report a splendid interest. Brother Garton is holding meetings near Hill City in a schoolhouse, with a growing interest. Brother Cook has lately begun meetings in Monarch, a mining camp near Sheridan. The writer has been visiting some interested ones near Belmont, where Brethren Kirkle and Hall held meetings last winter. There seems to be a demand for more meetings at this place, as the work was not finished. A church has been offered free of charge, as soon as it is repaired, which will be in a few days. We receive good reports of the work being done by our church-schools. All seem to be well pleased with the teachers employed."

Christian Education

Conducted by the Department of Education of the General Conference.

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

American Bible Science Association

AN organization known as the American Bible Science Association has recently been formed at Emmanuel Missionary College, the objects of which, as stated in the constitution, are "the study of scientific truth in its relation to the Bible, taking the latter as the basis or standard of authority, and the dissemination of this truth through the press and otherwise."

At the first regular meeting of the association the president, B. E. Crawford, spoke briefly with reference to the mission of the American Bible Science Association. Among other things, he said:—

"The organization, of which this is the first regular meeting, is unique in character, and a most important addition to the instrumentalities which are being used for the advancement of truth.

"There probably never was a time when science absorbed more of the world's attention than it does to-day. During recent years great light has been shed upon the world in both science and art. Rapid progress has been made in every department of research. Many important and wonderful facts have been discovered, and placed in printed form before the people. The mysteries of plant and animal life, the composition and structure of soils and rocks, the phenomena of chemistry and physics, the character and movements of the heavenly bodies, and the nature, causes, prevention, and treatment of disease have all had their votaries who have been lifelong students of their chosen subjects.

"With all this earnest search, the truth has come to us mixed with error. This has been due largely to the fact that the Word of God has not been received as the highest authority on every subject with reference to which it speaks. Many of the facts of science are of such a nature that with careful study they can not be mistaken, but these facts have too often been placed together in such a way as to give wrong ideas and erroneous views of the Creator's wonderful works.

"It was God's design that the flood of light shining upon the world at the present time should establish faith in the Bible record; but this light, which was given to be a blessing, men have turned into a curse to themselves by rejecting the plain statements of the Scriptures, and interpreting natural phenomena according to a system of their own devising.

"Almost the entire world has accepted the fables of infidelity, though there are here and there bright lights shining steadily through the midnight darkness to guide the anxious, weary traveler on his homeward journey. These lights must be increased in number and brilliancy. Where there is now one, there should be many. It is for this purpose that this organization was formed. That is why we meet together here to study

various scientific subjects in the light of the Word of God.

"Before we can give the truth to others, we must know it for ourselves. We have therefore arranged to meet once each month for the careful and prayerful study of one or more subjects. After a thorough consideration and a free discussion of the thoughts presented by the one who has been chosen to lead out in the study, the paper should be written up in good form, and placed before the public through the medium of some suitable publication. Later these papers may be made the basis of text-books on science, or for publication by the association.

"Some arrangements should be made for placing the truth before the children, not only those of our own denomination, but the children of the world at large. The greater number of the nature study books used in the public schools are ingeniously devised fables that lead the mind into skepticism and infidelity. The children and the youth are reading these books with no knowledge of the poison they contain, which is slowly but surely doing its work. In many cases the poisoning process is continued until antidotes are powerless to cure. The old adage, 'An ounce of prevention is worth a pound of cure,' is true here as elsewhere."

Following the president's address, a paper was read by Frank Wright on "The Creation of Plants." An interesting discussion followed, and the paper was then referred to the executive committee and the writer of the paper, for thorough revision preparatory to publication.

B. E. CRAWFORD.

Why Not Call Our Schools "Agricultural"?

THIS query is made with special reference to our intermediate schools, which are generally called "industrial schools" or "industrial academies."

The writer has learned that in many localities misconceptions of the work and character of our schools have been occasioned by the term "industrial schools." These misunderstandings have become so pronounced that they have led to the writing of this article.

Among the common penal institutions of our States, there are provided reformatories for criminal boys and young men under legal age. These institutions are frequently designated as "industrial schools." They correspond to the penitentiaries for men. They are very important, and, in many respects, valuable institutions. Effort is made to have these institutions educational in character, especially in teaching trades.

When our "industrial" schools are mentioned, the impression is often given to those outside our denomination that they are reformatories similar to those established by the States. Consequently parents who would be pleased to secure for their children such training as our schools afford, could they understand their real character, often fail to become interested in our work unless they have very unruly children.

It has been for some time the impression of the writer that a more correct name to be applied to our intermediate schools would be "agricultural schools."

Current Mention

This might have an influence in properly molding the work in the school, as well as convey a more correct impression to the public. We have been pleased to notice the change in the name of the Indiana school from "Boggestown Industrial Academy" to "Boggestown Manual Training Academy."

It is a fact that there is developing in the United States a wide-spread interest in agricultural schools of secondary grade. There is an increasing call for instruction in the principles of agriculture in the elementary schools, and the establishment of agricultural high schools. Several of these schools have recently been established in some of the States, very much akin to our own intermediate schools. There is truth in the statement of the United States Secretary of Agriculture that "we are, without doubt, in this country just on the edge of a *great popular movement*" for the establishment of these secondary agricultural schools. God has given his people great light and wonderful principles, which will place our schools at the very head if we follow the light, and we should endeavor to give the world a correct understanding of the character of our work.

H. A. WASHBURN.

The Field of a Church-School Teacher

THE teacher in the church-school work has a wide field in which to work, wider than I think some of us realize,—a field in which many and varied opportunities exert an influence for good.

School work should occupy the first place in importance; but it is doubtful if it should absorb all the teacher's time and attention. The church, and the Sabbath-school each offer their important opportunities for work to the person who is willing to put forth a little effort to help if his assistance is needed, and this kind of person generally finds his work much appreciated. It matters not where the teacher's work is located, whether in city, country, or town, his field for missionary work is to be found wherever he may be. If he fully senses the fact that "time is short," and has a sincere burden for souls, he will endeavor to let no work of this nature go undone that he can possibly do without neglecting school work.

"Direct your energies to the fitting of living stones for the building of God's temple." As we are to "be in the world, and yet not of the world," our aim must necessarily be very different from the aim of the teacher in the worldly schools. What grander aim could we ask for than character building?

Second only in importance to the chief aim is that of helping our pupils to fit and prepare themselves to engage in definite denominational work. As we see the many lines of work delayed on account of a lack of workers, and especially our own work,—church-schools not being able to open because there are no teachers,—it should cause us to use our influence to encourage the young men and young women of ability to enter our training-schools.

LULU I. TARBELL.

"EDUCATION means more than taking a certain course of study."

—A serious insurrection against Turkish rule is in progress in Arabia, which has in view the establishment of an autonomous Arab state. The insurgents have gained several victories over the Turkish troops.

—The *Tageblatt*, a Vienna journal, reports an anti-Jewish riot at Theodosia, on the southeast coast of the Crimea, resembling in many respects the Jewish massacre at Kishineff. Forty-seven Jews were killed, and many were injured.

—Judge Charles Swaine, the Florida jurist who was tried before the United States Senate on impeachment charges, was acquitted by that body on every count in the indictment against him, the vote in each instance being almost wholly a party vote. It is a serious symptom if justice in such cases has come to be measured upon party lines.

—Another great general battle is in progress between the Russian and Japanese armies near Mukden, the advantage in which appears to be mainly with the Japanese. Heavy losses on both sides are reported. The Russian commander has been forced to abandon several positions, and is believed to be in a very critical position. A general exodus from Mukden is in progress. The armies occupy fortified positions extending along a front of many miles, and artillery duels are in constant progress. General Nogi, the Japanese commander at Port Arthur, has joined Field Marshal Oyama, and the Russian fortifications, including Putiloff hill, are subjected to the fire of his eleven-inch guns which wrought such havoc at the Russian fortress lately surrendered. General Kuroki is executing a turning movement around the left wing of the Russian army, which, if successful, will oblige the latter to fall back.

—The widow of Senator Leland Stanford, of California, who, with her husband, founded Stanford University at Palo Alto, in that State, and after her husband's death constituted the main financial support of the institution, met death by poisoning in a Honolulu, H. T., hotel, February 28. Mrs. Stanford is said to have gone to Honolulu from San Francisco because of a former attempt upon her life made in January, last, when strychnin was put into some mineral water which Mrs. Stanford drank. The same poison was used in the successful attempt, the medium of its administration to the victim being a bottle of bicarbonate of soda, which Mrs. Stanford was taking as a medicine. It is stated that strychnin and bicarbonate of soda resemble each other sufficiently to be difficult of identification in the form in which the poison was administered. The identity of the murderer is unknown.

—Francis Kossuth, the leader of the Independence party in the Hungarian Parliament, was received February 12 by Emperor Francis Joseph, and granted an interview on the subject of Hungarian independence. He discussed with the emperor the political situation and cabinet crisis in Hungary arising from the coalition of the various minority parties in Hungary with the Independence party

and the sweeping victory at the polls in Hungary on January 26, which has resulted in the united opposition parties' being placed in control of the lower house of the Hungarian Parliament. Herr Kossuth declares that it is impossible to govern Hungary now without the help of this united party, or against its wishes. In substance, the Independence party's program is the complete independence of Hungary from Austria as a nation, but Hungary's continuance under the personal sovereignty of the head of the House of Hapsburg and mutual protective unity between the two nations.

—The internal disturbances in Russia appear to be growing daily more serious, and a condition of affairs bordering on actual revolution now exists. The police and military authorities appear utterly impotent to cope with the Terrorist organization, which posts placards, sends letters, and circulates leaflets with impunity. Notices stating that "the sentence of death passed on Sergius Alexandrovitch was executed February 17" were scattered in public places in St. Petersburg. The notices were neatly printed, showing the use of a printing-press, whereas formerly the Terrorists dared only use copying machines. Since "Red Sunday" the Grand Duke Vladimir has not only been showered with threats and warnings, but has twice received from abroad formal letters signed by different groups, informing him of his sentence to death, and of the assignment of men to execute it. It is reported that Grand Duke Vladimir is now a complete physical wreck, due in great measure to the nerve strain to which he has been subjected. The proscribed members of the royal family are virtual prisoners, not daring to venture beyond the walls of the fortresses in which they have taken refuge. Meanwhile an era of political liberty in Russia seems to be steadily drawing near. Recently the first free meeting of workmen ever held in St. Petersburg assembled in the Russian capital, and formulated demands for the release of imprisoned workmen, absolute freedom of speech, and the abolition of the censorship. A dispatch from St. Petersburg states also that "the committee of ministers, after discussing the status of religious dissenters and considering measures to remove the grievances of that class, has decided in favor of repealing all regulations of a vexatious character proposed by the minister of the interior within three months, and to order the abolition of all measures interfering with religious belief, except such as may be considered indispensable, which should receive the sanction of the emperor. The committee," the dispatch says further, "has also decided to direct the minister of the interior to forbid the enforcement of regulations dealing with protection, or state or police surveillance of religious matters. The committee of ministers also calls upon the heads of ministerial departments and the procurator general of the Holy Synod to present reports to the emperor, and requests that all sentences of exile and imprisonment for religious errors should be quashed." The industrial situation in St. Petersburg and other Russian centers is becoming more serious. It is stated that "the strike at

Moscow has been resumed on a large scale; anarchy reigns in the Caucasus; and at St. Petersburg the measures which the government advanced to quiet discontent and restore good relations between masters and men appear to have failed, with the probability of causing the storm to break anew." A St. Petersburg dispatch dated March 2 states: "The strike already has assumed large proportions here, about 50,000 men being out. Among those who struck to-day are the employees of the St. Petersburg shops of the Warsaw Railway. The strike has not yet extended to the trainmen, but the leaders may decide to order them out, in order to paralyze one of the most important railroads in Russia." It was anticipated that a great demonstration would take place on Saturday, March 4. The czar is said to be undecided as to what measures of reform he will grant. Maxim Gorky, the author, has been released from prison on bail, but is banished to Riga. In Poland the peasants are joining the uprising, which hitherto has been confined to the workmen. The peasants number 7,000,000 out of a total of 10,000,000 population.

on thinner paper, which lessens the cost of postage. The subject-matter is a presentation in a new setting of the great "breakfast," "dinner," and "supper" calls to this world during the day of probation; the folly of making excuses, and the awful results that must come to the "excused" soul; and the infinite joy and reward to him who accepts the message, as he, with Christ, patriarchs, apostles, and martyrs of Jesus Christ, sits down to the marriage supper of the Lamb. The price of this tract is two cents a copy, or \$1.50 for one hundred copies, and it can be obtained from your tract society.

In the December number of *Maxwell's Talisman*, a monthly paper published in Chicago, there appeared an article with the title "Education. A school on a Farm. Emmanuel Missionary College, Berrien Springs, Mich." This article was "by E. A. Sutherland," and was accompanied by a group of views of the various buildings of the institution, occupying a full page. In this contribution Professor Sutherland gives a brief account of the removal of Battle Creek College from Battle Creek, Mich., to Berrien Springs, stating the reasons which led to this change, and then presents the principles upon which the institution was re-established under its new name, and their practical working in erecting the buildings and conducting the actual work. The closing paragraphs run as follows:—

"It is natural that after such a training young people should go from the college as teachers of the children, for Emmanuel Missionary College is a training-school having many affiliated schools for the youth, in which the fundamental principles are country life for the young, and 'learning by doing.'"

"The land for Emmanuel Missionary College cost something over \$19,000. The school started with \$12,000 in cash. The farm, with buildings and improvements, has cost nearly \$75,000. During three years \$60,000 has been accumulated as the result of the interest of the students and their friends in this system of industrial training. The experience proves the possibility of starting schools on a self-supporting basis when the principles of industrial education are adhered to.

"Recently a farm of four hundred acres has been purchased nine miles from the city of Nashville, Tenn., and there, under still freer management, the founders of the Emmanuel Missionary College are establishing another college, to be known as the Nashville Agricultural and Normal School. This new institution will in its start have the benefit of the experience gained at Emmanuel Missionary College. Its workers are those who have grown into the principles of industrial education, and in that favorable location on the banks of the Cumberland River, the principles of hand, head, and heart education will be still further developed."

We are informed that "there were forty thousand of the *Talisman* distributed to all the principal educators in the land." Thus the attention of the public has again been called to one of our educational institutions, and to the principles of education for which it stands.

NOTICES AND APPOINTMENTS

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 the 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 AT ONCE.—A good hygienic cook; Sabbath-keeper. Good position for right person. Address J. H. Niehaus, Mgr. Fayette Sanitarium, Connersville, Ind.

WANTED.—Young man to work on farm for Seventh-day Adventists. Applicants must state age, experience, and wages demanded. Address John Bear, Box 91, Rushville, Neb.

FOR SALE.—A good farm on Walden Ridge, near Graysville, Tenn.; 55 acres woodland, 30 acres improved. Good timber, fine water, extra fine orchard, and good, comfortable buildings. Address John Witt, Brayton, Tenn.

WANTED.—Your name and address, provided you would like to use the very best vegetable shortening America affords. Olive-oil is the hygienic shortening of to-day. Send stamp for circular to Dr. O. C. Godsmark, Mission Ridge, Chattanooga, Tenn.

WANTED.—A good Seventh-day Adventist woman for general housework in our Emmanuel Children's Home. Must be strong, neat, and orderly. Permanent position for right person. For further particulars, address Mrs. A. C. Ames, Mountain Grove, Mo.

FOR SALE.—Health food store and vegetarian restaurant combined, in Salt Lake City, Utah. Splendid chance for right persons with about \$3,000 to invest. Ample op-

ובא רציון
גואר ורשבי
פשע ביעקב
נאום יהודה
ישעיה נב. פסוק"כ.

אין דער ערלענדער זאל קוסטן אין ציון און אוועקגעסען דיע
זיער פון יעקב. האט געמאכט יהודה ישעיה ק. נב. פ. כ.



AND THE REDEEMER SHALL COME TO ZION, AND TURN
AWAY TRANSGRESSION IN JACOB. SAITH JEHOVAH.

Isaiah 59:20. Hebrew Translation.

THIS is a facsimile of the first page of a tract written and published by Elder F. C. Gilbert, of the Central New England Conference, designed for use among the Jews. The tract is issued in two forms: in modern Hebrew, or "Yiddish," and also in that language on each right-hand page, with an English translation on each left-hand page. Its purpose is to show that the prophecy printed on the first page has been fulfilled, that the Redeemer "has really been in person to this earth once; and according to his word, he will come again in a little while." Any who feel an interest in the work among the Jews, and who desire copies of the tract, or wish to assist in its circulation, should address Elder F. C. Gilbert, South Lancaster, Mass.

ELDER A. E. PLACE, president of the Central New England Conference, has written a tract with the title, "The Marriage Supper of the Lamb," which has rapidly gone through its first edition. The new edition is just out, and is printed

portunity for missionary work. Present management and half owner must leave, owing to failing health. For particulars, address Sanitarium Food Company, Sanitarium, Cal.

WANTED.—An experienced, healthy, Christian housekeeper for Seventh-day Adventist family. A good position, and good wages will be paid to the right person. Address T. O. McCutchan, 3356 5th Ave., Pittsburg, Pa.

WANTED.—A good colored boy from sixteen to twenty, who can come well recommended, to work on the farm. To one who would like to fit himself for some branch of the work we will give board and clothing and free scholarship. Address Superintendent Juniata Industrial School, Sylacauga, Ala.

FOR SALE AT A BARGAIN.—Eight miles from Nashville, Tenn., 10 acres rich level land, well suited for gardening, fruit, and poultry. Good house,—5 rooms, pantry, closets, and cellar,—barn, cabin, and outbuildings. Bearing peach and pear orchard. Splendid water. Good market; hard pike road to city. Joins grove containing Seventh-day Adventist church and school building. Also near new agricultural and normal school conducted by Professor Sutherland. One mile from railroad station. Conveniently situated, healthful, and desirable. Price, \$1,500, 1-3 down. This is less than cost of buildings. Address R. L. Pierce, 204 W. 12th St., Fort Worth, Tex.

Change of Addresses

THE address of O. C. Godsmark is Mission Ridge, Chattanooga, Tenn., instead of Louisville, Ky., as formerly.

The address of T. C. Park is 2326 Lawrence Ave., Toledo, Ohio, not 1823 Dorr St., as formerly.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

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

H. J. Peters, New Home, N. D., REVIEW, Signs.

Allen Manry, Tunesassa, N. Y., periodicals and tracts.

C. S. Bassett, Hotel Wallingford, Atlantic City, N. J., back numbers of all our periodicals (I am preparing a full set of the Signs for the last two years for our public library), also health magazines and tracts.

Obituaries

POTTER.—Fell asleep in Jesus, at Eden, Mich., Jan. 20, 1905, Audry R. Potter, aged 11 years, 11 months, and 17 days. She gave her heart to Christ about six months before her sickness, and at the time of her death was anxiously waiting an opportunity for baptism. We laid her to rest with the blessed hope of meeting her in the glad morning of the resurrection. Words of comfort were spoken by the writer, from 1 John 4:8.

C. N. SANDERS.

DUSTIN.—Died at her home, near Fitch Bay, Quebec, Feb. 13, 1905, of paralysis, Huldah Matilda Dustin, nee Welch, aged 74 years, 8 months, and 15 days. Sister Dustin accepted the third angel's message twenty-five

or thirty years ago, while at the Battle Creek Sanitarium for treatment, and died a firm believer in the faith. Although the messenger of death came to her very suddenly, yet her relatives and friends have every reason to believe that she was fully prepared for the solemn event. The funeral services were conducted by the writer.

H. E. RICKARD.

CRAWFORD.—Died in Wilmington, Del., Dec. 13, 1904, Sister Anna Crawford, aged 74 years. Sister Crawford accepted the third angel's message in the year 1892, during a series of meetings held by Elder S. J. Hersum. She was a mother in Israel, and was loved by all who knew her. A husband and six children mourn their loss, but not as those who have no hope. Words of comfort were spoken by the writer, from Hosea 13:14.

JOHN F. JONES.

PETERSON.—We laid our dear Brother Nels Peterson to rest at Lake City, Minn., Dec. 20, 1904, aged 73 years. Brother Peterson came to this country about thirty-six years ago, and had been a loyal believer in the third angel's message for thirty years. He had been elder of the church at Lake City for many years. He leaves a devoted wife and a daughter to mourn their loss. At the funeral words of comfort were spoken by the writer, from James 4:14.

R. A. UNDERWOOD.

PARRY.—Died in Burnside, Chicago, Ill., Jan. 24, 1905, of paralysis, Sister Charlotte Parry, aged 64 years. She, with her husband, Joseph Parry, and a daughter and her husband, accepted the truths of the third angel's message about eight years ago through Bible studies given by the writer. During the last few months of her life she consecrated herself more fully to the Lord's service. We believe she sleeps in Jesus. She leaves a husband and five children to mourn their loss. Words of comfort were spoken by the writer, from Luke 23:27, 28.

J. TABOR.

MORTENSEN.—Died at Milton, Ore., Nov. 27, 1904, of cancer, Andrea Marie Mortensen, aged 56 years and 10 days. Sister Mortensen was born in Denmark, and soon after coming to America, she united with the Methodist Church. In 1876 she heard and accepted present truth under the labors of Elder J. G. Matteson. She loved the Sabbath, and reared her children to honor God by faithful obedience to his Word. She is survived by a husband, one daughter, and three sons, two of whom are physicians. The writer spoke words of comfort at the funeral.

A. J. BREED.

MOORE.—Died at Fowler, Mich., Jan. 23, 1905, of neuralgia of the heart, Mrs. Electa Elizabeth Moore, aged 62 years, 6 months, and 11 days. Early in life Sister Moore gave her heart to God. She accepted the truths of the third angel's message under the preaching of Elders A. O. Burrill and L. A. Kellogg in 1876, and united with the church at Matherton. Her husband, two sons, a daughter, and other relatives are left to mourn. The aged husband rejoices in the thought of a soon-coming Saviour, confident in the belief that his wife was ready for the great change. The funeral was held in the Methodist church at Fowler.

J. G. LAMSON.

PEABODY.—Our beloved sister, Susan N. Peabody, peacefully and trustingly fell asleep in Jesus, at her home in Bradford, Mass., Jan. 23, 1905, aged 63 years and 28 days. In 1869 she was married to Francis Peabody. Previous to her marriage she had united with the Methodist Church. Being a seeker for truth, she studied diligently the principles and truths set forth in the third angel's message, to which she became a faithful adherent. She was baptized at Ballard Vale, Mass., and united with the Seventh-day Adventist church of Haverhill, Sept. 2, 1878, in which she was ever after an earnest laborer. Here her death is deeply mourned, but her friends look forward to the glorious reunion at the first resurrection. Her husband and one sister survive her. Funeral service was conducted by E. W. Stone, reading from Job 14, and com-

forting us with well-chosen remarks. The writer thanks our Father for the privilege of attending this dear sister during the last five months of her life, and for the many seasons of prayer we had together. Her often-expressed words of comfort and faith, and love for all, will long be fondly cherished.

EMMA E. ORR.

BEDFORD.—Died in Chambers, N. Y., at the home of her brother-in-law, Nelson Sturdevant, Jan. 14, 1905, Mrs. Elizabeth Bedford, in her eighty-fourth year. Sister Bedford joined the Baptist church in early life, but about forty years ago united with the Seventh-day Adventist church at Catlin, N. Y., and was a faithful and loyal member until her death. Though sadly afflicted with rheumatism for the past eighteen years, she bore her sufferings with patience and fortitude. The remains were laid to rest in Moreland Cemetery, where sleep husband and children, father, mother, sisters, and brother. Remarks were made at the funeral by Rev. W. A. Stackhouse (Methodist), based on 2 Tim. 4:7, 8.

WM. D. KIMBLE.

SLAYTON.—Died at the home of her daughter and son-in-law, Mr. and Mrs. C. M. Watts, in Stowe, Vt., Jan. 27, 1905, Mrs. Sabrina (White) Slayton, in her eighty-third year. Sister Slayton accepted the third angel's message under the labors of Elders Hutchins and Sprague nearly fifty years ago. She possessed superior intellectual gifts, and took a keen interest in the life of those about her; and all who met her felt the force of her sincere Christian character. She leaves two daughters and five grandchildren to mourn the loss of a kind and ever-helpful mother and grandmother. The funeral service was conducted by C. H. Drown, assisted by the pastor of the Methodist church. A short sermon was given from 2 Tim. 4:7. Thus the work of another standard-bearer of the truth is over, and the light which has burned so brightly and so long has gone out, yet its influence still lives.

C. H. DROWN.

HAYTON.—Died at Battle Creek, Mich., Jan. 26, 1905, Henry Hayton, aged 60 years, 4 months, and 10 days. At an early age Brother Hayton accepted the Saviour, and united with the Episcopal Church, with which he remained until about seventeen years ago, when Elder Joel Robinson came to the city of Brooklyn and presented the truths of the third angel's message as held by Seventh-day Adventists. Our brother soon accepted these glorious truths, was baptized, and united with the Brooklyn church. He fell asleep with strong faith in his soon-coming Lord. He leaves a devoted companion, six loving children, two of whom are at Cape Town, South Africa, and other relatives and friends, who laid him away with sorrowing hearts, yet comforted with the hope of soon meeting him again. The funeral was held at the family residence, words of comfort being spoken by the writer, from Num. 23:10, last clause.

W. C. HEBNER.

HAYES.—Fell asleep in Jesus, Jan. 18, 1905, at Bedford, Mich., of heart failure, my beloved sister, Hortense E. Hayes, aged 58 years. Sister was converted at an early age, and united with the Seventh-day Adventist church at Battle Creek, and has since belonged to the Charlotte, Pottersville, and Bedford (Mich.) churches. She was always faithful in her Christian and church duties, and had been a constant observer of the true Sabbath nearly all her life, as our parents embraced present truth nearly fifty-one years ago. She leaves a son, a daughter, the wife of Elder Sherman E. Wight, a granddaughter, a sister, a brother, and a half brother, Elder O. C. Godsmark, and a large circle of relatives and friends to mourn their loss, but they sorrow not without hope, as she died fully believing and trusting in the Saviour. The funeral was held in the Congregational meeting-house at Bedford, near Battle Creek. Words of comfort were spoken by Elder A. T. Jones to a large congregation of sympathizing friends and neighbors. Sister sleeps in time to awaken in eternity.

S. H. LANE.



WASHINGTON, D. C., MARCH 9, 1905

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

THE Jamaica Conference has issued the first number of a very small monthly paper, called the *Jamaica Record*, for communication with workers and churches.

A NUMBER of our people are locating in Cuba, and Brother I. E. Moore, of Havana, is looking them up with a view to organizing the first Seventh-day Adventist church in that island.

MISS ELLEN I. BURRILL, eldest daughter of Elder A. O. Burrill, president of the Ontario Conference, has returned to America after spending seven years in the educational work in South Africa.

WRITING from the East Caribbean Conference headquarters in Barbados, Elder Enoch reports that the annual offerings in the conference were double those of the year before. There were one hundred and fourteen baptized in the field during the year.

THE fifty-eighth Congress came to a close on March 4 without passing either of the pending bills enacting a Sunday law for the District of Columbia, and these bills are therefore dead. Any further move in this direction will require the introduction of new bills. We are confident that the large number of petitions against these bills sent in by our people has had a strong influence in checking this legislation. It is, of course, unnecessary to forward any more petitions, as Congress is no longer in session.

SEVERAL articles immediately attract the readers of *The Missionary Review of the World* for March. There is an editorial on the "Welsh Pentecost," which is now so widely heralded. The writer was one who helped lay the foundations. "A War Correspondent's Work for Missions" tells the romantic story of Sir Henry M. Stanley and his relation to Christian evangelization of Africa. Several other articles bring the story of the Uganda Mission up to date. The articles on Japan are timely. Dr. Geo. Wm. Knox, Dr. Wm. E. Griffis, and Dr. Sidney L. Gulick, all write on important phases of the Japanese need of Christianity. Other articles deal with India, China, Central America, etc.

AN article of interest by Prof. M. E. Kern relating to the Home Improvement Reading Course will be found on the eighteenth page.

ALL who have occasion to correspond with any of the officers of the General Conference or of either of its departments, should remember that the address is now Takoma Park Station, Washington, D. C. All letters and remittances intended for the *REVIEW*, *Instructor*, *Life and Health*, and *Sabbath School Worker* should be addressed to 222 North Capitol St., Washington, D. C., *not* Takoma Park. All donations for the general work should be sent to the General Conference Treasurer, at Takoma Park, *not* to this office.

ONE of the latest contributions to missionary literature is "The Pastor and Modern Missions," by John R. Mott, well known through his enthusiastic efforts in behalf of world-wide evangelization in this generation. The general outline of the book is essentially the same as that followed in a course of lectures delivered at several theological seminaries. The subject is treated under five divisions, as follows: The Non-Christian World at the Beginning of the Twentieth Century and Its Message to the Churches of Christendom; The Pastor as an Educational Force in the World's Evangelization; The Pastor as a Financial Force in the World's Evangelization; The Pastor as a Recruiting Force in the World's Evangelization; The Pastor as a Spiritual Force in the World's Evangelization. This book is highly recommended by the secretaries of various mission boards. The price is \$1 net, and it is published by the Student Volunteer Movement, 3 West Twenty-ninth St., New York City.

Religion in the Public Schools

THE movement for the introduction of religious instruction into the public schools of this city has aroused considerable public interest. On Sunday evening, February 26, Archbishop Keane, of Dubuque, Iowa, preached upon this subject in Saint Patrick's Catholic Church, and the same evening Dr. R. H. McKim, rector of the Church of the Epiphany, preached upon the same subject to his congregation.

The *Washington Post* of Monday, February 27, in addition to a full report of Archbishop Keane's sermon, printed four letters dealing with this movement. One of these letters characterized it as follows:—

This movement is simply a part of the wide-spread clerical conspiracy, the headquarters of which is right here in Washington, to bind church and state

more closely together—to deny the American principle of equal rights in religion.

The committee of fifteen, mentioned in our last issue, has held two quite lengthy sessions, but has not yet submitted a report. Those connected with our work here feel that this situation calls for a presentation of the true principles of religious liberty as related to the school question, and have therefore arranged for a meeting to be held in the Lafayette Opera House, Sunday evening, March 12, at which the editor of the *REVIEW AND HERALD* will deliver an address upon the following subject:—

Religion in the Public Schools—A Menace to Religious Freedom—Shall We Have a State Theology?—What Is the Proper Remedy for the Increase of Crime?

We hope to be able to give the report of the committee of fifteen and other interesting matter upon this subject in our next issue.

Washington, D. C.

THIS paper goes to press a little too soon to give a report of the meeting held in Lafayette Opera House, Sunday evening, March 5. The subject was appropriate to the time and occasion, The Inauguration of the King of Kings.

As will be seen by the list published on page 19, the amount of donations received up to the present time on the Washington building fund is \$59,551.38. This leaves \$40,448.62 yet to be raised. We still hope that, by a large increase in the donations, the amount needed to build the General Conference offices at least, will be furnished before the date of the opening of the General Conference, May 11. This can be done, and easily done if those who have been waiting to make large donations come forward at once to the help of this work.

From a recent Testimony in regard to the Washington work, I quote the following:—

We should now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation.

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help.

J. S. WASHBURN.