

Psalm XLII

(An Interpretation, with the Free Use of Psalm XXIX and Other Passages.)

In a land that is thirsty and barren,
 In a land where no streams ever flow,
 As a hart that is pressed by the hunter,
 To thy springs, O my God, would I go.
 Here my tears for my thirst must suffice me;
 And no rest hath my soul night or day;
 For they seek for my life to destroy it;
 And where now is thy God? do they say.
 When I think on these things, I am stricken
 With the thought of my joy in the days
 When I marched with thy saints, amid shout-
 ings,
 As we went to the house of thy praise.

But for what, O my soul, art thou sighing?
 And of what is thy spirit afraid?
 Hope in God, for e'en yet shall I praise him!
 And no more shall my face be dismayed.

When to God, in my thought, I am turning,
 Then I stand upon Lebanon's crown,
 'Twixt the land of the Hermons and Mizar
 And the sea where the sun goeth down.
 To the east are the springs and the fountains
 Where the Jordan beginneth its flood,
 Where the dew from thy hand upon Hermon
 Floweth down on the mountains of God.
 To the west, on the sea, is thy thunder,
 On the Great Sea thy voice and thy fire;
 There the flash of thy sword over Zidon;
 Now the tread of thy host upon Tyre.
 Nearer cometh thy voice in its glory;
 And thy cedars, O Lebanon, now,
 At the blast of the breath of his nostrils,
 Do they bend, and they break, and they
 bow,
 With the voice of thy waves and thy billows
 'Mid the rush and the roar and the sweep,
 While on me falls a torrent of blessing:
 Lo, the deep calleth loud unto deep;
 Lo, the hills at thy presence have melted;
 Now doth Lebanon leap like a ram;
 Now doth Sirion flee as a bullock;
 And the Mizar doth skip like a lamb.
 Now at Kadesh the wilderness trembles
 At the voice of thy thunderings loud—

Lo, the brightness that causeth to vanish
 All the hail, and the fire, and the cloud.
 Spring the hinds and their fawns from the
 cover;
 Now their heads do the mountains up-
 raise;
 In thy temple all creatures say, Glory;
 In thy light all the earth singeth praise.
 Unto thee would I bring adoration,
 And a gift on thine altar would lay;
 But this mount were too little for burning.
 Nor its beasts were sufficient to slay.

But what comes with the cool and the
 fragrance,
 With the shade and the smell of the wood?
 With the splash of the brooks and the
 fountains,
 With thy praise in the voice of the flood?
 For returneth the heat and the burning:
 Where no rain ever falleth I stand:
 Neither tree nor a rock giveth shadow:
 Lo, the thirst, and the sun, and the sand.
 As a dream when awakened from slumber,
 So the vision hath vanished away:
 And I say, Hath the Lord, then, forgotten?
 And where now is thy God? do they say.

Though afar from the land of his blessing,
 Be the vision for years or for days,
 Yet I know that his mercy shall hold me;
 For his help shall I offer him praise.
 Still by night shall his blessing be with me,
 Nor by day shall his goodness forsake;
 Unto him will I sing in the darkness;
 And my prayer unto him will I make.

Then for what, O my soul, art thou sighing?
 And of what is thy spirit afraid?
 Hope in God, for e'en yet shall I praise
 him;
 And no more shall my face be dismayed.
 —Lindley M. Stevens, in the American
 Friend.

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Editorial

"Just and True"

SOME of the experiences through which we are passing show how utterly foolish it is to place any confidence in the flesh, or to depend upon the stability of any human support. In this time of test that which appeared to be wheat often turns out to be chaff, and that which was depended upon as pure gold proves to be largely alloy. Not all those who have heard and professed the truth, but only those who have been true to their convictions and have obeyed the truth are like the wise man "who built his house upon the rock." When, under the pressure of disappointed hopes and of the shock of the apparent betrayal of trust, we are almost tempted to cast away our confidence, it is a comfort to anticipate one strain of the song of Moses and of the Lamb, and to rest in the assurance, "Just and true are thy ways, thou King of ages."

"When all around my soul gives way,
He then is all my hope and stay."

We must not lose confidence in Divinity when the frailty of humanity is revealed. We have had due warning: "Cursed is the man that trusteth in man, and maketh flesh his arm. . . . Blessed is the man that trusteth in Jehovah." "It is better to take refuge in Jehovah than to put confidence in princes." In this hour of judgment every man is writing the decision in his own case, and is making it clear to angels and men whether he believes in himself or in God. The experience, not the theory, of justification by faith lays the glory of man in the dust, and the

fruits of justification are seen in a life of loyalty to God and his truth. But amid all the storm and stress and wrecked hopes and shattered confidence there remains as a blessed fact the unchanged and eternal character of the ever-living God. "Just and true are thy ways, thou King of ages." "Hope thou in God."

Individual Experiences

EACH one has his own battle to fight, and each one knows the plague of his own heart. The trials through which each one passes are to him as severe as he can bear, and are therefore as great to him as those endured by others who are capable of bearing more. But to each one is given the assurance, whether his trials be absolutely great, or relatively small and yet great to him, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Temptations endured and victories gained in trial are the experiences which develop that strength of character which, through the working of the might of divine grace, will make one a conqueror not only over some particular manifestation of sin, but over sin itself. Thus will sin be barred out of the new earth because it had already been barred out of the hearts of those who are translated from this old earth. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord hath promised to them that love him." It is the hour of trial which reveals the genuineness of our Christian experience.

"Never of Providence dare to complain;
Sunshine and storm both must ripen the grain;
Tried is the gold that the purest will shine,
Crushed is the vintage that yieldeth the wine.
He who the end from beginning can tell,
Works for thy good, for he doeth all well:
This, that prepares for the mansions of rest,
Ever remember—'tis all for the best."

Suggestive Current History

AN effort more wide-spread and determined than ever is being made in this country to reverse the policy which has distinguished the United States from all the old-world nations, and to bring about such a union of church and state as will make it possible to employ the machinery and power of the government in the teaching and the enforcement of such dogmas, whether Biblical or not, as a majority of the church leaders may agree upon. Some of those who are aiding and abetting this tendency may not fully realize what is involved in it. Others are strongly stirred by the alarming conditions to which they can not close their eyes, and as the churches and the homes are failing to provide any adequate remedy for the peril of the hour, they feel almost compelled to seek an alliance with the state, in the hope of bringing about a better condition of things. They do not seem to appreciate the fact that in doing this they are flying from ills they know to those they know not.

The recent movement to introduce religious instruction into the public schools of the city of Washington, and the discussions which have attended it, have been full of interest and suggestion to those who have some perception of the meaning of the present drift of things. It is especially significant to note how much emphasis is placed in every such discussion upon the alleged decision of the United States Supreme Court that "this is a Christian nation." It is plainly the purpose to interpret both the Constitution and all the utterances of legislatures and courts during the past century in the light of this declaration. In this way only can any shadow of support be found for introducing the old-world program into America. And this means to substitute government by the Supreme Court for government by the people as expressed during more than a century of history.

An interesting parallel to this situation, and a warning of what the future has in store for this country if the state becomes allied with the church, is found in a recent experience in Austria. From an article in the *Northwestern Christian Advocate* of March 15 we learn that Rev. Felice Dardi, pastor of the Methodist Church at Trieste, Austria, who is himself an Austrian citizen,

has been officially notified that he has violated the law of the country concerning the privileges accorded to dissenters from the state religion, and his future conduct has been very definitely defined for him. Note the following extracts from the official communication:—

The XVI article of the laws of the state concedes to the followers of a religious confession not recognized by the state simply the domestic practise of their religion, if this is not contrary to the common law or to good customs. By domestic practise we must understand simply the exercise of divine worship within the circle of your own intimate acquaintances.

The Supreme Court has decided that divine worship practised by adherents of a religious confession not recognized by the state, who do not belong to the same family, is not "domestic" in the sense of Article XVI.

In harmony with this decision of the Austrian Supreme Court this Methodist pastor, although he is an Austrian citizen, is forbidden to exercise certain privileges enumerated in eight different paragraphs, among which are the following:—

You are forbidden to assemble for religious worship persons not known to you and not already belonging to the Methodist Church.

You are forbidden to give religious instruction to any children under fourteen years of age.

Finally, you are forbidden to perform any act, either directly or indirectly, which might be in opposition to the clear interpretation of the law.

In Austria there is a union of church and state. In Austria the Roman Catholics are in a majority, and they believe in the doctrine, advocated in Washington, that "the majority have some rights which the minority are bound to respect." But there is one feature of this whole question which is worthy of special attention: in Washington, where the Roman Catholics are in the minority, the rector of the Catholic University of America joins in the movement to introduce religious instruction into the public schools, well knowing that it will be Protestant religious instruction; but in Austria, where the Roman Catholics are in the majority, a Protestant minister is forbidden "to give religious instruction to any children under fourteen years of age." Is there any significance in these facts?

This case in Austria and the educational troubles now existing in France, in England, and in Canada ought to be sufficient to deter thoughtful men from clamoring for, or consenting to, any partnership between the church and the state in the matter of education. The lessons of current history, as well as of all past history, are a protest against such a program.

The "Sudan Temper"

MISSIONARIES and officials report that the climate of the Egyptian Sudan induces a peculiar irritability of disposition known as the "Sudan temper." The fight against fever, in that burning heart of tropical Africa, so wears on the nerves that missionaries feel the need of a special measure of grace in order to keep the disposition balanced.

Workers in most tropical fields will appreciate what this new term means. In fact, who does not feel that this plague of the Sudan has broken its barriers, and that the strenuous conditions and nervous strain of modern life everywhere breed a soul malaria that must be resisted continually?

It is of this very time that the prophecy says, "The nations were angry." It takes angry people to make angry nations; and so it is that in this time all the art of the evil one will be employed to throw impatience and irritability into the hearts of men and women.

It is here that we must throw out our first line of defense. It is a true proverb that, "We have just as much religion as we have in a time of trial." Let the occasion of trial that tends to upset the disposition be counted as a meter for testing the measure of the grace of God we are appropriating. We do not have to yield to nervous irritability of temper. There is grace sufficient, and we must have it; for of this time also it is written that there is to be a people having the "patience of the saints."

W. A. S.

Making the Papers Pay

THERE WAS a time when every paper started in the mission fields meant an added burden upon mission funds. But it was an excellent use of money to publish the truth in this way.

Now, however, even some of the newer fields are managing to do this work without calls for appropriations to sustain the papers. The developments in this direction are very encouraging; for it means that the literature will be scattered more widely than ever.

Porto Rico is putting out one of the newest papers. It is a Spanish monthly, in magazine form, filled with the truth, and not a dollar of appropriations has ever been called for to finance it. With no constituency whatever to begin with, and in a Catholic field, the workers printed what they could sell; and now that colporteurs have come into the ranks in Porto Rico, this little journal has a good circulation, and improves in appearance each month.

Less than two years ago the West Indian field began the issue of the *Caribbean Watchman*, in Port of Spain, Trinidad. It is a powerful organ of the

truth, and in the annual reports for 1904 the paper shows a profit for the year of one hundred and eighty dollars.

The brethren on the Chilean coast of South America print a live Spanish journal, which has been a helping hand in the work from the start. It comes off from an old press, and its editor has most of the time been far away in the field, but it does the work effectively and well in that Catholic land, and last year it showed a net profit of one hundred and seventy-two dollars.

The *Oriental Watchman*, of Calcutta, is now in its seventh or eighth volume. Its circulation, at last reports, was about five thousand, reaching people with its message in all parts of the empire, from Burma and the Straits Settlements in the east to Bombay, and from Ceylon northward, to Assam and the Himalayas. It has shown a good credit on the accounts for years.

Other examples might doubtless be cited in the newer mission fields, but these are sufficient to show that there is bright hope before us in the issuing of missionary periodical literature.

W. A. S.

Forsaking the Message

FROM the nature of the message which Seventh-day Adventists bear to the world it is evident that this denomination must be the last which in the order of God's providence can arise upon the earth. Its message relates to the end of the world; it heralds the coming kingdom of Christ, and calls men to a reformation of life preparatory to that event. No message can go beyond this; for when this message shall have done its work, time itself will have reached its termination.

We are now in the time of the "restitution of all things," and about this last message cluster all the truths of divine revelation. All the glory and the beauty of the gospel system are concentrated here. Those who will let this message do for them what God designs it to do for such as receive it, will be made perfect, fitted to stand in righteousness through the period when Christ shall have put off the mediator's robes in the sanctuary, and is arraying himself in the garments of vengeance and kingly glory.

To what, then, can any one turn who renounces the company of those whom this last gospel message has called out from the world? How can Christians marching under the banner of this message become dissatisfied, and turn to another quarter for truth of a more satisfying nature? Can there be anything better to the Christian than the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,"—that to which God's servants in all

ages have looked forward? Can there be anything better to those who love the Lord than the assurance that they are soon to see him, soon to be made like him, soon to be taken, with all the righteous dead, to see that glorious land that is very far off,—the home of the saved, where neither sin nor death can come? Can there be anything better to those who love God and their fellow men than the assurance that the long reign of sin and evil has nearly run its course in the earth, and that soon the saints of the Most High are to take the kingdom, and possess it forever and ever? Any one who can find truth more acceptable to his mind and heart than this, by that token may know that he is not a Christian, whatever may be his profession.

Can there also be anything better calculated to quicken the believer and give him zeal in the service of God than the thought that this dark world now lying in sin must be warned of this most glorious and most solemn event, even in this generation?

And where in the system of divine truth can any doctrine be found that more exalts Christ and more fully reveals him in his true character and office than the doctrines of the creation Sabbath, of immortality through Christ alone, and of the sanctuary in heaven, which are so prominent a part of this message? He who is not charmed by the light and beauty of these truths may thereby know that he has no real love of divine revelation.

Much rather will the true Christian put up, if need be, with some things that are disagreeable, than avoid the latter by leaving the standard of this truth. Much rather will he, if necessary, overlook the conduct of his brethren who may treat him unkindly, than separate from the company that have "the commandments of God and the faith of Jesus," and whose hope is that of his appearing. There can be no greater mistake than that made by such as leave this message to find a better system of truth and stand in a more acceptable relationship with God.

L. A. S.

The Hopelessness of the Effort to Reform Politics

THE chimerical idea of the political ascendancy of righteousness over iniquity in this world, is one whose survival in any mind should be difficult to-day in view of the revelations of corruption in city, state, and national government, in high and respectable circles of society as well as in low, that are being made to the public. One of these revelations, made by Mr. Louis Seaber, an editor of the *Philadelphia North American*, in an article contributed to *The*

Independent, describes "Philadelphia's Machine in Action," and tells why a recent effort to reform Philadelphia failed, and incidentally why reform efforts in all the large cities must result in failure, or at best in only temporary success.

An election was held in Philadelphia in February last, in which a determined effort was made to free the city from machine domination. "Aroused by knowledge of public plunder and the criticism of other communities," says Mr. Seaber, "a portion of Philadelphia's well-meaning citizenship organized for battle. Led by men eminent in financial and commercial affairs, the opponents of the machine formed a 'Committee of Seventy,' the primary object of which was to labor for 'better government,' if it required three years. They determined that ample funds should be provided; that the public careers of the official agents of the machine should be investigated that all Philadelphia might know their conduct; that a political party should be placed in the field as an evidence of good faith.

"Meetings were held by the reformers. Machine candidates for re-election were denounced as 'hirelings.' The megaphone and the automobile were utilized to attract citizens to the cause. Every newspaper in the city, with one exception, was in sympathy with it. Clergymen, representing most of the churches, were assembled, and they 'resolved.' They denounced the partnership of the political official machine with the promoters of crime. They demanded the removal of the head of the police department, the director of public safety; they went further, and proposed the impeachment of the mayor."

"Boss" Durham, the head of the machine, arrived from Florida a week prior to the election, "stiffened the mayor's backbone, issued the orders which were to defeat the city party," and "waited for results." The Democratic party of Philadelphia has customarily been permitted by the Republican machine to nominate five city magistrates, and the reformers determined to concentrate their efforts on these minority candidates. "Boss" Durham ordered that a large machine vote be given these Democratic nominees, in order most effectually to humiliate the reform party. The result was the election of the Democratic nominees and the overwhelming defeat of the reform ticket. "The Republican machine," says Mr. Seaber, "deliberately transferred fifty-five thousand votes to the Democratic ticket," which number was one fourth of the total vote polled. When the result was known, "Boss" Durham remarked: "Well, it does not look at if the people of Philadelphia were

dissatisfied with the administration of affairs in this city. Our lines are unbroken, and the new party hasn't captured a single magistrate."

Everybody can understand why it is that an army can easily overcome a mob, and the same reason will explain why the political machine so readily overcomes the people's reform movements. The machine is an organized and thoroughly disciplined army; the people are an unorganized body. Occasionally it happens that the people's party, by weight of numbers and a degree of preliminary organization, obtain a victory; but their organization soon disintegrates, while the machine remains a permanent army whose whole business is to win political victory; so the triumph of the reform movement is short-lived. The only way for the reform element to cope successfully with the machine would be to organize and put in the field its own machine, and follow machine methods of work; but it is in machine politics that the whole evil lies.

Christians ought to rid their minds of the chimerical idea of a coming time when the saints will be able in this world to outvote the sinners, and place righteousness in political ascendancy. So long as they hold to that idea and devote time and energy to the effort to secure its realization, so long are they wasting time, energy, and means that are needed in the cause of Christ, and neglecting the true Christian commission to save individuals—not governments—by preaching the gospel to every creature, until its message has been heard in all the world.

L. A. S.

The Best Book to Sell

THE Book is the best book of all to sell in homes where it has not entered. In many fields in which we are now operating, the sale of the Bible is an important part of missionary work. The *Bible Society Record* not long ago courteously acknowledged the effort our Mexican workers are making to co-operate with the society. Our workers in the West Indies have long had the record of being most active in putting Bibles in the homes of the people. There lately joined us in Peru a Bible colporteur who has long been selling the Word of God in that priest-ridden land, often amidst persecution and peril to life. But what a Book that is to carry to people who have it not!

The last issue of the Bible Society's organ gives the following account of the entry of the Bible into a Guatemalan town:—

Some five years ago a man named Elias received a tract in this city, entitled "Thirty Reasons Why Rome Is Not the True Church." He could not

read, but the tract fell into the hands of one of his brothers who could. He read it over, and doubts and fears began to possess him. At last he became so desperately in earnest that he went off into the timber, far from any human being; he fell upon his knees, and cried to the great God, pleading that, if the facts stated in the tract were true, he might know it. He communicated with his sisters, and a desire took possession of their hearts to have a Bible. They spoke to the priest of their longings. He told them that a look at a Bible would be worth a thousand dollars. They were poor; how could their desires ever be realized? Some six months later a colporteur slept one night outside of San Martin; the next morning, bright and early, he took his pack and wandered through the city, passed block after block of houses, going by many an open door, and at last, away to the opposite side from which he had entered, he knocked at the closed door of a humble shanty. The owners responded, and the colporteur asked permission to leave his packs while he went from house to house to sell the Bible. The Bible! A man selling Bibles! If a book were worth one thousand dollars to look at, what would be the price of the book itself! These were the thoughts that filled the hearts of these anxious ones. The colporteur explained that through the grace of God, the generosity of some of God's children, and the American Bible Society, they could have a copy for one dollar (at that time about twenty cents, gold). What interest! What joy! What gratitude! The Elias family now had the long-desired Bible.

Truly it is a grand work to put the first Bible into the hands of a seeker after truth. Guatemala, by the way, is as yet untouched by us, though our Central American workers are pressing toward it. W. A. S.

A Rapidly Growing Evil

In a recent number of *Public Opinion*, Bishop Wm. C. Doane, the Protestant Episcopal Bishop of Albany, discusses "The Divorce Evil." The following startling statistics and comparative statements furnish the basis for the appeal to the Christian church to "rise to its high responsibility, and say that even legal divorce from the bond of marriage will not be recognized except for the one cause which can possibly be claimed as not forbidden in Holy Scripture." Bishop Doane says:—

In the statistics given in a report presented by the United States commissioner of labor in 1889, covering the twenty years from 1867 to 1886, the total number of divorces granted is shown to be 328,716, the number in each year steadily increasing from 9,900 in 1867 to 25,535 in 1886. The population in the meanwhile increased sixty per cent, and the divorces sixty-nine per cent. This means, of course, nearly 700,000 people divorced.

Comparatively speaking, it means more divorces in one year in America than in all Europe, Australia, and the British dominions. It means two thousand times as many divorces in the United States as

in Canada, the population being only fifteen times as great. It means in some States one divorce to every eight, in one State one divorce to every six marriages; and, as a concentrated instance, it is true that three hundred divorces were granted in Chicago in a single day. This can only mean that there is wide-spread failure to recognize the sacredness of marriage, that it is beginning to be considered more or less as a contract, which, because it is entered into carelessly, can be escaped from easily at the caprice of either party to it.

A pure family life lies at the basis of the stability of human society. The destruction of the home is a long step toward shutting out the blessings of the gospel. It is one of the perils of this time.

Loyalty and Responsibility

THE work of the third angel's message is becoming a great and mighty work. Its voice is being heard in nearly every great country of the world. Its rise and progress have been remarkable. The gospel, testing truths that it teaches, the reforms in diet and dress that it inculcates, the opposition that it arouses among professed followers of Christ, all would seemingly tend to retard its rapid growth. Notwithstanding all the hindrances that have obstructed its progress, still it is onward with a momentum never experienced by it before.

False brethren have arisen, apostasies have occurred, till some of the very friends of the message trembled for fear of the future prosperity of the work. Many mistakes have been made in the management of its affairs; and yet in spite of all these drawbacks, its progress has been steadily onward, and its work and influence continually expanding.

The present generation can recall the day when there was not such a message to be found among men. To-day there is scarcely a nation upon earth that has not heard to a greater or less extent its warning voice.

The progress of this work has been owing to two things—the blessing of God and the loyalty of those who receive the message. Perhaps no people were ever more true and self-denying to what they believed to be the work of God than those who have embraced the third angel's message.

In other days many have gone to the stake or dungeon and died for their Master; some have gladly given their earthly possessions, and separated from all family ties, for the sake of him who died for them; but here is a people devoting their whole energies to the prosecution of God's work. No sacrifice is too great to make for this truth. If money is needed, it is forthcoming. If men are wanted, the volunteers are so many that it is hard to make a selection

for the service. Parents gladly consecrate their children to God for any land where they may be called, and follow them with their means and prayers. The time was when the work was small. Its members were few, its laborers scarce. One man could easily know every family of believers, and be personally acquainted with every worker. All its business affairs could readily be attended to by a few men, with much time to work in other lines.

From the first general meeting ever held by Seventh-day Adventists in the home of S. T. Belden in April, 1848, where about thirty Sabbath-keepers were present, we have grown till we have nearly eighty thousand church-members, with more than a thousand public laborers, and have had over four thousand four hundred believers assembled in a single camp-meeting.

In 1861 we organized our first local conference, but to-day we have more than eighty organized local conferences, and more than fifty missions scattered throughout the world.

The year 1849 marked the beginning of our publishing work as a people. It consisted of an eight-page periodical (size of page, 5x8 inches) called *Present Truth*, while to-day we are publishing eighty-nine periodicals in thirteen different languages, besides a paper for the blind, to say nothing of the twenty publishing houses, scattered in fourteen different countries, annually producing hundreds of tons of literature in about thirty languages.

Think of our school work of to-day compared with a few years ago. The year 1873 marks the beginning of our denominational educational work. That year Battle Creek College was founded, and became the one school of the denomination. To-day we have seventeen colleges, academies, and training-schools, located in seven countries, employing over one hundred and eighty teachers and instructors in the various branches, with twenty-nine intermediate schools supported by conferences, to say nothing of the scores of church-schools scattered wherever there are companies of believers.

Nor is our sanitarium work showing less vigorous growth. From 1867, when the old Health Reform Institute of Battle Creek, Mich., was organized, till 1905, the principles of health reform for which our people stand have rapidly gained ground, and the adherents to these truths far outnumber the Sabbath-keepers in our ranks. To-day we have seventy-nine sanitariums, cafes, charitable institutions, and food factories, employing over one hundred and seventy physicians, besides hundreds of consecrated nurses and other helpers.

But space forbids the mention of our work in all its various departments. Think of the many enterprises springing up on every hand. There seems no end. Day by day we are astonished at the growth and spread of our work. From China, from Korea, from Japan, from far-away India, from darkened Africa; from every nation in Europe, yea, even from war-smitten Russia, comes the glad news of victories gained and battles won for Prince Immanuel. Defeat is nowhere. "Onward with the standard of our soon-coming King" is heard from every land. And our hearts cry out, "Amen and amen. Come, Lord Jesus."

In all this growth and progress the loyalty of our people transcends belief. Nothing daunted by almost overwhelming conditions, men and means are freely offered by our devoted people that the work be not hindered. God knows all the sacrifices made and the hardships endured by every trusting heart.

Responsibility

To-day the work has attained such a magnitude and received such an impetus that it is impossible for any one man or any local committee of men to be responsible for all the undertakings launched by our people in various places.

Enterprises are undertaken to-day, and plans are set on foot, of which neither the General Conference Committee, nor any quorum of that committee has any knowledge whatsoever.

The time was when the General Conference Committee could look after every branch of the work, and know all the plans set on foot for prosecuting the same; that day is past. Local autonomy must be given to all these different fields, and local responsibility for the success or failure of the enterprises started must be assumed.

The General Conference can not be held responsible for the financial outcome of these numerous undertakings. Each individual must carefully investigate every enterprise in which he thinks of investing his means, if he expects the return of his money. No branch of God's work has ever yet been able to pay a high rate of interest and pay off its obligations.

It can readily be seen that the work in its growth and development has passed beyond the power of a few men to direct every enterprise.

The General Conference should henceforth give its energies to the development of our work in the regions beyond. While fostering the work everywhere, local institutions in organized territory must be financed by those on the ground, and not by the General Conference.

But we appeal to our people everywhere not to run in debt in order to

launch new enterprises. Our message is to "preach the gospel to every creature." Let our energies be bent in this direction. Let us build up our evangelical work, and pray the Lord to hasten the day of his coming.

I. H. EVANS.

A Valuable Collection of Facts Regarding Our Denomi- national History

ALL our people, and especially our ministers, teachers, canvassers, and managers of institutions, should be apprised of the fact that our Year-book for 1905 contains a very valuable summary of the history of our denomination. This history begins with the year 1831, when William Miller preached his first sermon on the second advent to take place about the year 1843, and closes with the establishment of the General Conference offices in Takoma Park in the month of February, 1905.

Between these two points, a period of seventy-four years, there is given, in chronological order, a closely connected and unbroken account of the changes, growth, and extension of the cause brought into existence by the threefold message of Revelation 14.

Under the first angel's message — from 1831 to 1844 — are given the names of the leading men who joined William Miller in his work, the periodicals and publications issued, the conferences held, the dates connected therewith, and the general results of the entire movement.

Under the second angel's message are given the reasons that led the advent body to separate from the nominal churches, as well as brief accounts of the remarkable manifestation of spiritual power that attended "the midnight cry."

Under the third angel's message are given the leading events connected with the rise and development of this cause, and every event is stated in chronological order. The account begins by giving the names of the pioneers in the movement, states the reasons which impelled them, the time when they became connected with the work, and the general service they rendered; there is also a statement of how and by whom various fundamental features of present truth

were brought to light; reference is also made to the date and place of the first general meetings of believers; and then, step by step, the various organizations under the third angel's message are traced, beginning, first, with the publishing work, in 1849, in the Eastern States, and showing its establishment in Michigan in 1855; then the organization of churches, of the General Conference, of local conferences, followed, successively, by sanitarium work, educa-

tional work, Sabbath-school work, and then foreign mission work.

The important work done at each session of the General Conference is indicated, and there is also given a summary of the statistical report submitted at every session. This one feature alone gives, more clearly than anything else, an absolutely correct idea of the rapid growth that this cause has made since the General Conference was organized forty-two years ago.

Tables are also given showing the consecutive number, date, and location of all the sessions of the General Conference, as well as the names of the presidents and secretaries, and their terms of office.

The foregoing features are in addition to a full and revised directory of every institution, association, conference, or mission connected with the denomination. This is the main feature of the Year-book, and of course shows the present standing of the denomination in all the points which it covers.

The information given in this summary has been culled from the periodicals, publications, Year-books, and *Bulletins* issued during the seventy-four years of our history. As only a very few persons have access to these documents, and as no complete account of this sort has ever before been published, this historical summary should be of great interest and value to our workers. In fact, every believer in this cause can study it with much profit.

Our object in compiling these facts has been to place valuable data in the hands of our ministers and conference officers, and to give our people generally information that they may use to advantage.

Those who really desire the Year-book should order at once. Only a limited supply has been printed. It is not probable that another edition of this number will be issued. Our ministers, conference officers, and managers of institutions who fail to get this book will lose a valuable document.

A. G. DANIELLS.

INSPECTOR HENRY M. LECHTRECKER, in a report to the New York State Board of Charities on food conditions existing among the inmates of the industrial schools of New York City, says that of 10,000 children involved in his inquiry, he found that, through poverty, 439 began the day's studies frequently without breakfast, 998 with insufficient food, and 7,415 upon breakfasts consisting only of either tea or coffee and bread. The great majority of children were anemic for lack of good and sufficient food. It is, of course, next to impossible for such children to grow into useful citizens.

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.

Coming

"At his coming." 1 Thess. 2:19.

COMING! O, the glorious promise!

How it thrills our hearts anew
With its certainty of gladness!

He said it: he is true.

Not a dream of bygone ages,

That great hope for which we pray:

"Coming"—and when God's "hour"
strieth,

It shall break—that blessed day!

Coming—then the glad fruition

Of his servants' labors here,

Golden sheaves, and garnered treasure—

When his goodness crowns the year.

All that now seems lost or wasted,

Seeds long hidden out of sight,

Bursting into life and beauty,

Shining in his advent light.

Coming—then the tearless brightness

For the eyes with longing dim;

O, the rapture of that meeting

And our gathering unto him!

Earth has had its blessed foretastes,

Hallowed hours, communion sweet—

But the bliss when he unites us

In his presence, at his feet!

Coming—then the final triumph

Of his kingdom and his name.

Joy for those who held his banner,

Bore it through reproach and shame.

Strife of tongues forever silenced,

Doubts and fears forever past.

Manifested in his glory,

Owned of all, at last, at last.

Coming—and our cup of gladness

Now is trembling to the brim;

More than all his advent bringeth

Is the thought, it bringeth him.

"This same Jesus" is returning;

With him triumph, rest, and home;

For himself our hearts are yearning—

Even so, Lord Jesus, come!

—Selected.

Notes of Travel—No. 7

A Visit to Redlands and Riverside

MRS. E. G. WHITE

(Concluded)

YEARS ago many places in southern California were presented to me as very important fields, needing earnest labor. While at Redlands, I recognized it as one of these places. Light was given me that the unworked condition of the cities of southern California is a dishonor to those who know the truth. Recently Elder Simpson held tent-meetings in Redlands, as a result of which many new members were added to the church. For this we praise the Lord. But there is still much to be done in Redlands. We need now to put forth earnest efforts in the cities of southern California.

On reaching Redlands we learned that Brother J. A. Bowles had died a few days

before. I felt so sorry to think that I could not meet him once more and have prayer with him. As we passed by his flourishing orange grove, we thought of the kindness he had so often shown in sending us presents of oranges. Brother Bowles was a sincere Christian, and ever showed a deep interest in the work and cause of God. He rejoiced greatly when he saw souls accepting the truth. He is resting now, till the last trump shall sound, and the dead in Christ shall rise to meet their Lord in the air.

An announcement had been sent out that on Sunday morning at eleven o'clock I would speak in our church at Riverside. Sister McEnterfer and I drove across with Brother Bowles's son and his wife. On the way we passed through miles and miles of orange groves. A wonderful work has been done in bringing water from the mountains and from wells, and irrigating the land so abundantly that it yields rich harvests of beautiful fruit.

On reaching the place of meeting, we found that here at Riverside, also, our people had recently built a beautiful house of worship. The church was well filled. Several not of our faith were present. I was able to speak for an hour, and all seemed interested.

For a year or two Dr. Leadworth has been operating treatment rooms in Riverside; and at the close of the meeting, I went there to rest for a little while before taking the train for Redlands. Here we met Brother and Sister Towle, old friends from Maine.

On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium.

Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls.

The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us.

In his work, Christ met the people where they were. Much of his public

labor was done in Capernaum, a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and the great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world.

We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear.

I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist, "Repent ye: for the kingdom of heaven is at hand. . . . This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in southern California.

That Old Prophet

R. C. PORTER

In the thirteenth chapter of First Kings, we have an illustration of the simple manner in which the Lord instructs his people of duties to be performed and dangers that confront them.

In this case there "came a man of God out of Judah by the word of the Lord unto Bethel." Note that this was "a man of God," and he came "by the word of the Lord." He knew where to go. The Lord had plainly told him to go to "Bethel." He was sent on a special mission, with a definite message. "And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." Verses 2, 3.

King Jeroboam stood by the altar to burn incense at the very moment the

man of God reached the place, but he wavered not in bearing his message through fear of the king. The king, angered at the message, put forth his hand, saying, "Lay hold on him." His hand was dried up, and he could no pull it in again. "The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." Verse 5. The king then besought the man of God to entreat the Lord for him, and pray for the restoration of his hand. The man of God besought the Lord, and the king's hand was restored. The king then invited the man of God to go home with him and refresh himself, and he would give him a reward. "And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way which thou camest. So he went another way, and returned not by the way that he came to Bethel." Verses 8-10.

How noble stands this prophet of God, marching straight forward in the line of God's instruction, varying not from fear of the wrath of the king, knowing no fear but the fear of God, marching in hunger past the invitation to refresh himself at the king's table, and in poverty refusing the reward proffered if he would but vary enough from the plain instruction the Lord had given to turn in and tarry but a few hours with the king. The sad part of the history of that eventful journey follows.

An old prophet, being informed by his sons of all the events at Bethel, requested his sons to saddle his beast, and he went after the man of God, "and found him sitting under an oak." O, that fatal tarrying by the way while on the road fraught with so much peril! If he had but passed on in the fulfilment of his commission, with ever-quickenings pace, how honorably would his mission have ended! Alas, that weary "man of God" seeks rest before his work is done, and is overtaken by the hastening enemy that is on his track to lure him into sin. The old prophet invites him back. At first he manfully refuses to turn from his plainly laid out mission. Then the old prophet tells him that he is also a prophet, and that an angel instructed him to call him back to eat and drink; but "he lied unto him." The man of God who could not be turned aside from his work by the wrath or the bribe of the king, is ensnared by the old backslidden prophet. For his error he must die. He never reached his home. We can but have feelings of pity for the poor man. He evidently meant to be true, but he allowed the word of a false prophet, who had perhaps once been himself devoted to God's work, to lead him astray.

With what contempt we look upon this seductive agent of Satan, who with

lies turns the man from his high commission, and secures his ruin. That saintly garb in the name of Christ has lured so many souls to death. Vile hypocrite, "stealing the livery of heaven to serve the devil"! Words are weak to properly express contempt for such as he.

All such scriptures, however, are full of meaning. The lesson was not only for that age, but for ours as well. Here is a people called to carry the last solemn message of God's truth to every nation, and kindred, and tongue, and people. The message to be given is plainly stated. The extent of the work is as faithfully declared. The call demands haste. "Go ye out quickly," for the house is soon to be filled. Excuses will not be accepted. Not one that offers an excuse "shall taste of my supper." "For many are called, but few are chosen."

The instruction is plainly given: "Lay not up for yourselves treasures upon earth." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

How perilous the way! How the enemy is offering bribes to turn the "man of God" from the pathway to-day! How kings are preparing to deter him through fear of oppression by earthly powers! How the old prophet in saintly robes lures again to destroy! "Supposing that gain is godliness," he tempts the man of God to turn back with him, saying, "My Lord delayeth his coming."

A world, with open doors and outstretched hands, is beckoning the people under this message to speedily fill the world with light. An empty treasury bears testimony to our laying up treasures upon earth.

Some ministers who were once full of zeal in the work, are now laboring for perishable treasures, and manifesting little interest in foreign mission work, or in perishing souls around them. They are pointed to as an excuse for not following this plain instruction of God's Word. Will this excuse any man? It is the old prophet over again. A backslidden minister is as dangerous a decoy to lure souls to-day from the word of God as in the days of "the old prophet." It is time for the church of Christ to awake. It is time for every "man of God" to follow God's plain word, and not be deterred by kings, or bribed by worldly wealth, or turned aside by backslidden professors, even though they bear the sacred title of ministers. The world must be warned. Tithes and offerings withheld, witness to our covetousness. Every soul that goes through with this message must turn squarely and honestly and whole-heartedly heavenward, and so take hold of this work that

he shall not be swayed by love of the world, or the indifference of backsliders. Many are honestly and nobly living the word of God as God has given them light. Many are in great peril on account of the worldly influence that surrounds them. The weekly offerings to foreign missions are either neglected, or too small and grudgingly given, to be accounted in heaven as given for Christ. And tithes are withheld, while individuals follow the old prophet away from the plain word of God, and lay up treasures upon earth.

Listen to the exhortation of the Faithful and True Witness: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." Repent and live.

Hamilton, Mo.

Sound in the Faith

T. E. BOWEN

SOME persons think that the aged sometimes outlive their usefulness. This depends largely upon what character they have formed. God never intended that any man or woman should live beyond their usefulness. To be sure, their duties may change. They can not do that which they once did; but that which they *may* do, because of their longer experience, can be, and really *should* be, the highest service for God possible for any one to render.

Ponder well this scripture: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus 2: 1-5.

Surely the Lord here has outlined duties grand and sublime for every aged pilgrim.

By setting the younger servants of the Lord examples in right living as outlined in these words of instruction to Titus, the cause of God may be greatly strengthened by the dear aged ones whose rich experience makes them honored teachers. The only requirement specified is that they *be* themselves this that they teach.

Then he mentioned among these things that they be *sound in the faith*. To be sound in the faith *now*, when every wind of doctrine is blowing, means much to the cause of God. This the aged *can* be, and should be.

God grant that no believer in the message shall entertain the thought that he has outlived his usefulness.

Rome, N. Y.

Supplication

CORA BIGELOW

DEAR Lord, we lift our voice on high;
Hear, Father, hear our pleading cry;
And as to thee our prayers ascend,
May faith with each petition blend;

Faith that to us thy mercies sweet,
On wings of love our trust will meet;
That heavenly messengers of love,
To us the present help will prove;

For present helper thou wilt be.
All needful aid thou'st promised me,
More ready thy dear aid to lend,
Than could be hoped from earthly friend.

O Friend of sinner, Friend of saint,
Each can thee with his griefs acquaint;
For thou wilt ever have a care
O'er those who seek thine aid in prayer.

Prayer binds in mystic tie to thee
Our hearts from worldly thoughts set free,
And as the heavenly joys we taste,
We long for more of thy sweet grace,—

Grace such as thou alone canst give,
Of priceless worth, this gift we crave.
That blessed peace we here shall know,
As humbly at thy feet we bow.

So, Lord, our hearts to thee we raise
In earnest prayer, in grateful praise,
Rejoicing that our heavenly King
Accepts the tributes which we bring.

*Indianapolis, Ind.***"Go Forward"**

C. D. M. WILLIAMS

THERE came a time in the deliverance of Israel when the Lord commanded his people to go forward. But never in all the history of their wanderings was the passage so hedged up as it seemed to be at this time when the command of God came for all to go forward. The sea, with its rolling, dashing waves, was before them; the mountains hedged them in on one side; and the Egyptian army blocked the only passage that man could see for the hosts of Israel. But God was there, making a way for his people.

To-day there comes the signal call for the advance of the people of God; but many find themselves hedged in on every side with barriers, which it seems as impossible for them to surmount as it seemed to Israel to pass through the sea, climb the mountain, or overthrow the Egyptian army. But the command has come to advance; and we are told that "God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance." "The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness and with firm faith in God." "All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their

labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured upon them, and they will be brought nearer to the kingdom of heaven."

"O how we long for this! We have read these sayings over and over again, but do we believe them? Have we ever put them to the test? Do we know that they are so? Believing them is good, but testing them inspires the soul with confidence and trust in the Heavenly Father. I have recently received two letters from which I will quote a few passages to show you that God is faithful to his promise:—

"I had no idea of allowing myself to be reconciled to —'s being sent away from here when we needed him so much, but I will confess that I am. I worried a great deal because so little was accomplished in our conference, and one day an idea came into my head: Do what you can to give this message to your neighbors. So I took my Bible and called on a new neighbor, a lady sixty-seven years old. I told her that I was so interested in what I found in the Bible that I had come over to read it to her. She very kindly told me she would be glad to listen. From that time on she came to my home for me to read to her. She has been going to church with me when she could, and is now keeping the Sabbath. I rejoice to see what the Lord did for her. And when I think of how little I have done for the Lord, I feel ashamed; for now I see plainly that if I do my part, my mind will be so full of work for the Lord that I shall not worry about what others do. I am now giving readings to five of my neighbors, and all seem interested. I have one neighbor who says that she devours our papers and tracts, and can scarcely leave them to do her work." A neighbor of this sister has a boy about fourteen years old who has come to live with her from Chicago, and seemed to be very wild and almost unmanageable. He attended one of the readings, and seemed very much impressed. After the woman with whom he was staying went away, he came to this sister, and she read the Bible with him every evening for about a week; and when the woman came back, she was so impressed with the change that had taken place in the boy that she came and asked if it would be too much trouble for the sister to teach him two or three evenings each week. The sister adds: "I am glad to do this. Nor are these all the calls I have to work for the Master; there is so much more that needs to be done right away, that I feel my inability to ever accomplish all I should like to do. I feel that I am the watchman in my neighborhood, and will be more or less accountable for souls lost without knowledge."

Dear brethren and sisters, the Lord is sending out the individual members of

the churches to-day, and filling them with the message and with strength and power and wisdom to present it. O brother! O sister! is he sending you? is he filling you? are you the watchman of your neighborhood? Will you be more or less responsible for the souls lost in your neighborhood?

Another sister writes that Sister —, a woman over sixty years of age, has sold her place, and has gone to a city where there is no laborer,—a city of many thousand inhabitants,—and is canvassing during the day and giving readings in the evening; and already some are keeping the Sabbath. This same sister writes of her own work that she is giving readings every afternoon except one, each week, although she has a family of five to support; and now, according to her letter, there are six or seven who are either keeping the Sabbath or making arrangements to do so.

Brethren and sisters, "This is the recipe that Christ has prescribed for the faint-hearted, doubting, trembling soul: Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help. Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it. But in all God's work for man he plans that man shall co-operate with him."

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." And let us go out into the streets and the lanes and the byways and hedges, and by the Holy Spirit's power compel them to come in, that the Master's house may be filled, and we may enter in to the marriage feast of the Lamb.

*Provo, Utah.***One Thing Needful**

We think we need many things. Martha was burdened with a sense of need. She needed a good supper for her worthy Guest. She needed a good servant in the kitchen. She needed the help of her sister Mary. Perhaps all these things were needful to a certain degree, but there was one thing so much more needful that these minor matters were not worthy to be considered in comparison. Mary rightly apprehended the relations of things. She chose intimate fellowship with her Lord.

We can do without many things which seem to be needful. We can do without riches, without luxuries, without the comforts of life, and perhaps be quite as well off. We can do without health, even life itself may be taken away, and we shall not suffer real loss. But we can not do without God. This is the good part. This is the one thing needful. It is needful for salvation, needful for happiness, needful for this world and the world to come.—*N. Y. Christian Advocate.*



A Memory System

FORGET each kindness that you do

As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done

To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness

That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts to love you.

—Priscilla Leonard, in *Youth's Companion*.

How Bananas Are Eaten in Their Native Home

GEO. F. ENOCH

ON page thirteen of the issue of the REVIEW AND HERALD of January 12 is an article concerning bananas that should not pass unnoticed. It is true that the writer of the article failed to tell just what part of the world he referred to as the native country of the banana, but this very generality calls for a word of protest, at least from that portion of the world from which America draws a large banana supply.

The writer of these lines has dwelt for seven years in a banana country. All this time he has had intimate associations with all classes of people, passing in and out of their homes on the friendliest terms, having every opportunity to observe their habits and customs. He has lived in three banana-producing islands, and visited many others. Over three years his home was in Port Antonio, Jamaica, a port from which at certain seasons over three hundred thousand bunches each week are shipped to the States, and he can candidly say that he can not call to mind a single native of the West Indies who would touch a banana that had reached the condition which is spoken of in that article. As soon as a banana skin is discolored, and the pulp is soft, it is considered by natives of this portion of the tropics as fit only for the garbage box, or the pigsty, and not for a place in the human stomach.

In fact, there is a tendency here to eat bananas much harder than in the States. It appears to us here that for a Northerner to insist that a banana is not ripe until it is soft is equivalent to a West Indian arguing that an apple is not ripe until it is rotten.

This suggests another idea that was current in the North, and that is that the banana would be much improved if it were only possible to let it ripen on the trees. The writer had fancied how much he should enjoy them when he had the opportunity of letting them ripen in that manner. Alas, his idol is shattered! A native brother kindly accommodated him, and allowed a bunch to stand on the stalk until the skin was yellow, when he at once lost his desire for bananas ripened on a tree. The reason was this: After the banana is full (a local expression, meaning "fully developed"), its further continuance on the stalk only allows it to take on a surplus of water, which causes it to swell until the skin bursts, and the result is a big, overgrown banana, which has lost most of its sweetness and flavor, and is flat and insipid in taste.

The bananas that are sent from the West Indies to the United States are full before they are cut. The skin is yet green, but a few days will remedy that, and by the time the skin has become thoroughly yellow, you have a toothsome and delicate fruit that is healthful and palatable, and that can not be excelled in our mind anywhere in the world. Let us not allow a fear of indigestion to hinder us from eating it before it has gone a long way on the road to decomposition.

It might be added that Americans have taught many West Indians to eat ripe bananas. Until the advent of the fruit companies, which have encouraged the culture of bananas, ripe bananas were scarcely used. But they have been eaten green from the most ancient times. In many a humble and respectable home in Jamaica you will have set before you for dinner a savory dish of green bananas boiled like a vegetable. The writer has enjoyed many such a meal, and hopes to be spared to enjoy still others.

The manufacture of flour is another quite general use to which bananas are put in the countries where they are native. They are put in the sun to dry, and then ground with mortar and pestle to a flour resembling in appearance wheat flour, and used in much the same way. Many delicious dishes can be made therefrom. But as regards ripe bananas, it is the custom in the West

Indies to cut the bananas when "full," but yet green in color, and hang them in the shade to dry until the skin becomes yellow.

Bridgetown, Barbados.

Some Simple Rules to Follow in Eating

D. H. KRESS, M. D.

If you masticate each mouthful thoroughly, or until reduced to a creamy consistency, you need feel no anxiety; the saliva and other digestive juices will do the rest.

Fruits and vegetables should not be eaten at the same meal; they are apt to quarrel or set up fermentation changes.

Fruits, when eaten raw, should be thoroughly ripe and of good quality. Firm fruits like the apple or cherry should be thoroughly masticated.

All acid fruits should be eaten at the close of the meal. Sweet fruits, like bananas, may be eaten with bread, and acid fruits with nuts.

A single kind of fruit at a meal is best, in moderation, especially for those who have feeble digestion. When the meal is composed entirely of fruits, or fruits and nuts, fruits may be eaten freely.

Always reject the skins of fruit, and also the seeds of grapes.

Sugar and milk in combination is better avoided, whether in pastries, puddings, or in porridges.

Wahroonga Sanitarium, N. S. W.

Don't Be Mulish!

SOME of us prize very highly a quality that we imagine is firmness, and are inclined to be boastful that when we take a stand, nobody can persuade us to change our base.

"This rock shall fly, as soon as I," is our declaration. Friends, nine tenths of the ultra-firm people are simply shockingly and abominably mulish. They want their own way. Obstinacy and firmness have little in common. The first is the bulwark of a weak and vain character; the second is the outgrowth of strength and devotion to principle. But do not let us mistake the one for the other. Mulishness is as provoking in a man as in a beast.—Selected.

A CALM, sweet peace steals o'er my heart;

Life's cares and sorrows all depart
As if by some mysterious art,
When mother prays.

Angelic sweetness falls around:
With glory bright her brow seems crowned;

It makes my heart with gladness bound,
When mother prays.

—C. Benjamin Hopkins.

"ALL who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command."

THE WORLD-WIDE FIELD

The Message in Spain

W. ROBINSON

"THE Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7.

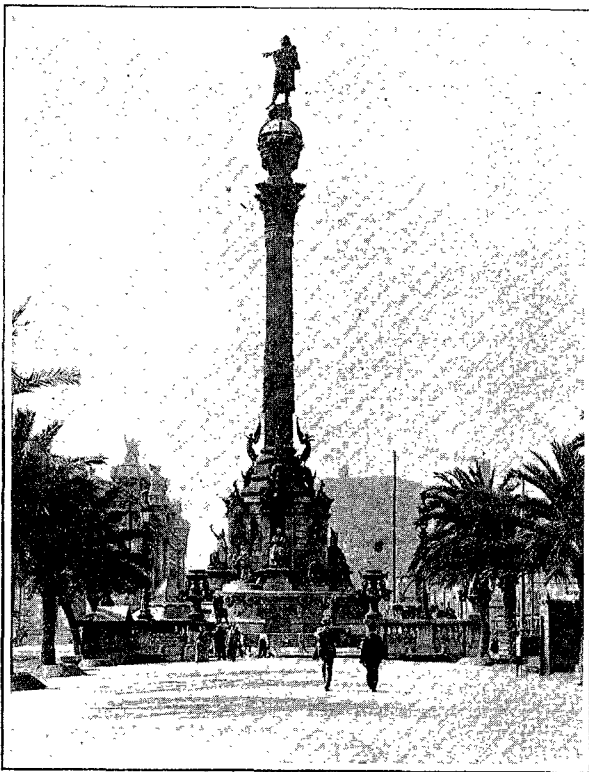
Upon reaching Spain from Wales, my wife and I engaged with the Brethren Bond in the meetings they were conducting. After three months we had the joy of seeing an honest-hearted woman, formerly a devoted Roman Catholic, accept the message for these days. It seemed but little fruit; but we trust it will prove to be good. Since then she has remained firm. Pray for her, and for the little company she has joined in Sabadell, a country town not far from this great city of Barcelona.

Last August we decided to move from Sabadell to Barcelona. We have found the work here very difficult. Only a few came to our meetings, one of whom gave promise of eventually becoming a worker for this land of darkness, for the interest he displayed could hardly be excelled. He was formerly a student for the priesthood, and subsequently a worker among the Methodists. Reluctantly, however, we observed some weak points in his character; and although he afterward began to keep the Sabbath, by that time we were almost satisfied that his character would not bear a careful examination. Nevertheless we did not forget that the Lord Jesus said, "I am not come to call the righteous, but sinners to repentance."

A little while before this, our landlord forbade our holding public meetings in our flat, which, of course, largely handicapped our efforts at evangelization. But the few came as formerly, and we did not forbid them.

Now a strange experience awaited us—strange, because we had never before passed through such. Brother Frank Bond, who was living with us, suddenly sickened with smallpox. And having no medical workers in Spain (When will they come?), it rested with me to care for my ill-fated brother. Thus our aggressive work was stopped. After nursing him ten days, I myself sickened with fever, which, however, I am glad to say did not develop into smallpox.

While we were in this condition, the interested young man came, and asked definitely if we had any intention of putting him into the work on a salary. By this time I was satisfied that he was a time-server, and replied in the negative. Then he said, "If I had known this at the beginning, I would never have given up my employment to keep the Sabbath." That conversation settled it in my mind that the Lord had given us victory even in apparent defeat,—victory in delivering us from one who, had he entered our ranks, by and by, when his faith would be tried, as it must be sooner or later in all of our experi-



MONUMENT OF COLUMBUS POINTING TO AMERICA

ences, would be found "wanting," and so might have done us incalculable harm here in Spain by giving up the truth.

We were now passing through a great trial—Brother Bond in bed with smallpox, and I with a continuous fever, which reduced me almost to a skeleton. After nearly three weeks in bed, just as we expected recovery, I was seized with pleuropneumonia, which brought me almost to the gates of death. But, besides the doctor and brother nurse, who came all the way from Switzerland, and my beloved wife, who tenderly cared for me, there were angels of God in attendance. Heb. 1:14.

At the beginning of the sickness, we received a message from the Lord, through my wife's mother, who wrote us, saying that she had been impressed to send us this scripture: "This sickness is not unto death, but for the glory

of God." John 11:4. Our Heavenly Father gave us faith to believe that word which is "quick and powerful," and so, under the most trying circumstances, we never expected death, even though I spent nearly six weeks confined to my bed. My convalescence was remarkably rapid. The delightful climate of Spain, and the food products, which are all that can be desired, favor a speedy recovery.

We have had no visible results in Barcelona yet, and during our sickness the work was almost at a standstill. What the immediate future will bring forth, we do not know, as at present my wife and I are absolutely alone in Spain; and, according to our experiences when the Brethren Bond were here, sometimes a public meeting could not be conducted unless we three were present, the behavior of some of the congregation being so bad as to demand our constant vigilance. Therefore, until I have a worker or two to help me, I fear public aggressive work will be well-nigh impossible. Until then we shall do what we can as the Lord may direct.

We have taken into our home the daughter of one of the Sabbath-keepers in Sabadell. Though quite young, being still in her teens, she now goes out alone, canvassing with good success, though meeting with much opposition and many insults. We trust she will win many souls for the everlasting kingdom.

I have not seen a drunken man since coming here. The people are not, however, total abstainers,—far from that,—for they drink wine at every meal. But evil men and seducers "wax worse and worse," even here, and we are certainly living in "perilous times." Within the last four or five months no less than three bombs have been maliciously placed to blow up buildings, etc. The last exploded in a public thoroughfare, wounding more than twelve persons. Thus public life is somewhat imperiled. But we are glad to remember the Lord's promise in such times: "It shall not come nigh thee." Ps. 91:7.

Education is at a very low ebb in Spain. In towns of from twenty to thirty thousand inhabitants, it is a common thing to find that at least seventy per cent of the women are unable to read. I read the other day that only four in a thousand read the best newspaper, though its price is within the reach of all. Of course this illiteracy materially obstructs the progress of the gospel in its fulness. But we are of good courage, knowing that this gospel of the kingdom *must* be preached to all nations before the end. And so, despite our many difficulties, we would cry, "Victory."

Barcelona.

THE American Baptist Missionary Union station at Swatow, China, is to have a building erected for a theological seminary. The land and building are a present from the veteran missionary, Dr. William Ashmore, and his family. The gift was announced on Dr. Ashmore's eightieth birthday.

Our Nyassaland School

MABEL BRANCH

At present we have forty pupils enrolled in our school, fifteen of them coming from the villages. We have two sessions of school daily, and all study diligently, and seem to take great pleasure in their lessons. I have one native teacher to help me.

I am sending you a picture of one of the villages on the station. It is a very small village, containing five native huts. These people are the only ones living there, and the old woman standing in the front by the hut is their queen.

We have representatives here from several different tribes who are Christians, but of the Manganja tribe, who are living all around us, there are no converts. They seem to be the only tribe in this part who do not accept the Word of God, but continue in their wicked ways, dancing and drinking. They have many fables and proverbs, some of which contain many good lessons. Here is one of their sayings: "If you marry an idiot of a wife, you

get shame with her. A gadding woman, who neglects her home duties, brings shame upon her husband, and he loses strength and honor, and has no longer influence."

The drums have been beating every night for a week — and why? — The crops are good this year, and plenty of corn has been raised; now the natives are making large quantities of beer, and the drums are beating to call all, for miles around, to participate in the merrymaking. Many families, carrying their food, mats (beds), and drums, have been passing.

All night long we can hear the sound of the drums, for they have many. The rhythm is most perfect. The time is varied, for the smaller drums are made to answer the larger one. The rapid and slow beats blend in the most perfect time, and the dancers quickly take their places, and all seem to go mad with excitement. Standing the small drums against a long pole, which has been securely fastened to two trees, and holding the large drum, about four feet long, between his knees, a skilled drummer beats five of them at once. He becomes so enthusiastic in his labors that the beating can be heard for a long distance. The perspiration pours from his half-naked body.

With what joy these people will walk for miles, through the hot sun, to attend these dances, and for days labor untiringly in the works of Satan. Yet when we invite them to attend services here, they make excuses, or promises which they never intend to keep. They

will not come to hear God's Word, for even a few minutes, nor do they respect him in whose keeping are their lives.

Every Sabbath some of the Christian boys go to the different villages to preach; and although some will listen, many laugh and make fun of them; but the boys keep on going and preaching.

Many of the village children attend our school, and also Sabbath services, and listen attentively to all that is said. In these children lies our hope of getting this message taught to others. The older people do not like to change their customs, but many of the young ones do not like the village life, so come to the missions to be taught. In school we are teaching the boys to sing, which all enjoy very much; and they are eager to learn our Sabbath-school songs in English.

The work is progressing nicely in all lines. We are all of good courage, and interested in our work for these people who are sitting in darkness and superstition. Our prayer and desire is to know how to best work for them. We

and papal errors, in the great East India field.

In the Malaysian mission field there are, in round numbers, about fifty million souls, the great majority of whom are either pagans or Mohammedans. In this immense field we have, until very recently, but one missionary family. Brother Munson, in Sumatra, has worked for the past five years against great difficulties, and is now seeing fruit of his labors. Now we are greatly rejoiced to see three more faithful workers enter these pagan lands, Brother G. F. Jones and wife and Brother Robert Caldwell, who have gone to Singapore. This is in harmony with the testimony of the spirit of prophecy, which says: "God calls upon his workers to annex new territory for him. . . . Advance. Enter new territory. Lift up the standard in every land. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . Our burden for the regions beyond can never be laid down until the *whole earth* shall be lightened with the glory of the Lord."

It was a pleasing sight to those who watched the N. D. L. steamer "Prinz Waldemar" as she moved away from the wharf at Sydney, September 28, to see the cheerfulness and hope expressed in the countenances of our missionaries as they started on the long trip of six thousand miles to meet the trials and difficulties of mission life in pagan lands. The prayers of all the faithful should follow them. The climate of their future home is a very trying one, the island being almost under the equator. Nothing but love for the perishing would induce them to go to such a place.

Brother Robert Caldwell goes to Singapore as a resident canvasser. He has labored for some time in West Australia. Brother and Sister Jones, first began to labor in England, where they engaged in Bible work, canvassing, and nursing. One year was spent in one of the American schools.

For the past two or three years they have labored in the Eastern Polynesian mission field. During their few-weeks' stay in Australia just before sailing for Singapore, they spent some time at the Avondale school, also visited Maitland, Wahroonga Sanitarium, Stanmore, and Epping. In all these places they did much to stimulate the missionary spirit. Several of the young people in the sanitarium and the school expressed a desire to follow them later to the East Indian mission field. We hope before long to see several of these youth engaged in mission work in that field.

In the East Indies there are not only pagans and Mohammedans, but in the Netherland East Indies there are thousands of Dutch residents. Among these are many persons of wealth and education. This will call for laborers who can speak the Dutch language. Prayers should unceasingly be offered by our people for the success of our work in those destitute regions. More means must come in to supply and sustain the



AFRICAN VILLAGERS

know that if we are faithful in sowing the seeds of truth, God will give the increase.

Our New Mission Station

E. H. GATES

SINGAPORE is on a small island of the same name just off the southern extremity of the Malay Peninsula, which is the most southern point of Asia. This island is about twenty-seven by fourteen miles in size, and is a British possession. The city has a population of two hundred thousand to three hundred thousand souls.

There are in the city but a few thousand English-speaking people, but nearly every country on the globe has its representatives there, notably China and the different provinces of India. It is said that there are seventy-five languages and dialects spoken in this city. From here ships in large numbers sail to every part of the world, furnishing a fine place for ship mission work. It may be said in truth that this is a "strategic point," from which to carry on aggressive warfare against the various forms of pagan

workers. If all will give regularly to this work, twice as many workers can be sent into the mission as we now have, and no one will miss the amount given. Listen to words of the Lord as found in a recent Testimony:—

"God's people have a mighty work before them. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors till they shall encircle the world.

"The vineyard includes the whole world, and every part of it is to be worked. The waste places of the earth are to be cultivated. New territories are to be worked. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. It will not be long before every one will have heard the warning and made his decision. *Then shall the end come.* . . . Scarcely a thousandth part of the work is being done that ought to be done in mission fields.

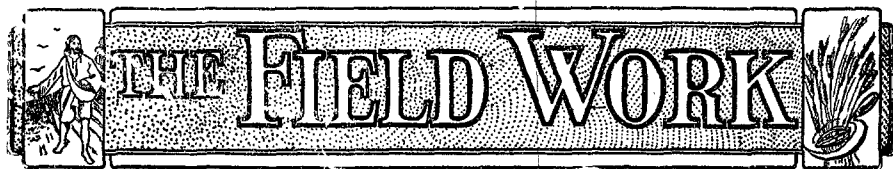
"The home missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God, that we bring our souls in touch with the Source of all power."

I would suggest that all our people everywhere, especially remember these workers in their new mission field. Read the following from "Testimonies for the Church," Vol. VI, page 80: "We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy."

Cooranbong, N. S. W.

THE widows of India—who must ever remain such, under a supposed curse—number 22,700,000, or four times the population of London.

DR. RIJNHART and Dr. Shelton, of the F. C. M. S. Tibetan Mission, are established at Ta-tzien-lu (Ta-Chien-lu), in Sze-chuan, China, which is a great center of Tibetan trade, with caravans going into Tibet almost daily. This place is to have great missionary importance in the future, although, judging from the experience of the China Inland missionaries established there these seven years, the veil still covers the hearts of the Tibetans. It is the Chinese inhabitants only among whom progress has been made.



Mississippi

WE are glad to report some progress in our conference. We are receiving additions to our force of workers, but we need many more. Those in the field are having some encouraging experiences. During the year 1904, the tithe of the conference was between seventeen and eighteen hundred dollars. The colored members are taking hold nicely, and though many of them are quite poor, they paid fully one third of the tithe for 1904. The colored membership is about one half the entire membership of the conference.

For several months last summer and fall, my health was not the best, and in order that I might be able to do better work in the future, it seemed best to leave the field here for a time, with a view of returning later; and during my absence, Elder F. R. Shaeffer, the vice-president of the conference, has charge. He is also our State agent, and reports advancement in the work of our agents. We are very glad of the help Elder Shaeffer and his wife are able to give.

We learned, with deep regret, of the death of Elder Douglas, who, a few years ago, went into the Southern field. He was at Corinth, Miss., at the time of his death.

Our prayer is that God will send forth laborers into the harvest, and we hope to see a great work wrought in Mississippi in the near future.

H. G. THURSTON,
Pres. Miss. Conf.

Southern Jamaica

PARISH OF CLARENDON, DISTRICT OF PORTLAND.—Leaving Waterlane, Aug. 9, 1904, we started a tent effort at Lionell Town, four miles from Waterlane. The message was preached with power, and tracts were freely distributed. The attendance was good during the first two or three weeks; then the clergy and a resident teacher instructed the people not to come to the tent. Persecution raged, so that the few who were really interested were afraid to obey the truth.

October 26 we pitched the tent, and started meetings. Crowds attended, and the interest was good. As souls began to obey present truth, the dragon's wrath was stirred, and we had quite a hard time, but our God delivered us.

Thirteen or fourteen souls have accepted the message, and we have a Sabbath-school of about twenty members, including children. We have had two baptisms,—five being baptized on Christmas morning, and three on the third of February. We look forward to another baptism soon, when three or four others will be baptized.

Land has been given on which to erect a little memorial, and we are now getting out lumber to raise up a place of worship sixteen by twenty-four feet.

The little band of believers are poor,

and will need help. Is there not a good, liberal soul or church in the States who will send even fifty dollars to help? Last year an appeal was made for the Waterlane company; but nobody responded. Donations can be sent through the Mission Board to Elder J. B. Beckner.

We are having urgent calls from other districts, and shall soon move about eight miles from here. We are of good courage to go ahead, knowing that we have recruits and ammunition in the hands of the faithful at home. Pray for us.

F. HALL,
A. N. DURRANT.

Central America

BELIZE, BRITISH HONDURAS.—Yesterday a man, who is a member of the Wesleyan Church, came to see me. He had been reading the *Signs*, and said he was not satisfied with Sunday-keeping. We had a Bible study from the New Testament, and last night he came back for another study from the Old Testament; and when we had finished, he said, "Why, it seems just like looking through a telescope at things you could hardly see before; it is so plain." This man is a carpenter. He seems to be an earnest Christian, and says he will keep the Sabbath hereafter. He had never attended our meetings.

I called on another man last evening after the Sabbath. I had held two readings with him last spring before I went north. He is a Baptist. I feared he might be lost to me by this time, but he welcomed me warmly, and said he was anxious to go on with the Bible study. He, too, has never attended meetings. I pray that the way may soon be clear to send the Bible worker, as well as the minister. We need them both very much. Three have decided to keep the Sabbath; others are earnestly seeking the truth.

The bank notified me yesterday that they had an amount to place to my account. This is another burden the Lord has lifted. I had felt that I must go and do some collecting, and yet did not feel free to leave the interest here at this time.

Mr. and Mrs. Allen are still in Utila, but have had no school for two months. They expect to go over on the coast as soon as circumstances will permit. I understand that Brother Allen has spent a good share of his time there for the last four months, and has sold many books.

We trust we may have wisdom to direct all to the Master's glory and for a great ingathering for the harvest.

H. C. GOODRICH.

Iowa

UTE.—After a series of meetings held in the vicinity of Ute during the summer and fall, we organized a Danish church, Jan. 21, 1905. Before organizing, we once more called their attention to the faith of Jesus, the keeping of the com-

mandments, the spirit of prophecy, patience, temperance, support of the cause by tithes and offerings. All promised to pay a full tithe. Following this we held a business meeting, and elected church officers. The good Spirit of the Lord prevailed in all our meetings, and the members are alive, and rejoicing in the Lord.

N. C. BERGERSEN,
P. E. BROTHESON.

Virginia

BUENA VISTA.—We now have a place in which to hold meetings and Sabbath-school, as our church is enclosed. All seem happy in the Lord. We had the pleasure last Sabbath of baptizing three willing souls in North River.

I expect to leave Buena Vista soon, to meet with the company at Cardwell, where I labored last fall. It is surely time for all to arise and shine, by living the truth as well as by preaching it.

C. B. RULE.

BEFORE the Civil War, Virginia was a prominent and progressive State; but that war left it in straitened circumstances, from which, however, it is now emerging with renewed vigor. Where formerly a bitter spirit was manifested toward those who came from the North, now such are welcomed with a kindly spirit. Many are coming to settle here, and thus the old prejudice will finally be overcome. The prospects for permanent progress have never been better. The people are mostly engaged in agriculture and stock raising, but in some of the cities there are a great number of manufacturing industries, giving employment to many. This State has an area of 42,450 square miles, with a population of 1,854,184; about 1,303,228 of these are white, and about 550,000 are colored.

We have at present one minister laboring among the colored, and five among the white people. Our brethren in the ministry are laboring hard to present the last message to the people, and find that Satan is wroth with them for doing so. While our ministers are laboring to warn the people by the preaching of the Word, others of our number are working to the same end by scattering literature containing the message. From these we have also good reports. How refreshing it is to the canvasser to find souls seeking for the truth. How happy he is! he can travel many miles with such memories cheering him. While we have found a few jewels, there are many more yet to be found, and it is our privilege to find them.

W. H. ZEIDLER.

A Revival in the Kansas City (Kansas) Church

We have just closed a two weeks' meeting with this church. The same power that attended the work on the Missouri side has moved the people here. Nearly the whole church was aroused, and responded to the definite message of complete and everlasting deliverance from the bondage and dominion of sin.

"Prepare to meet thy God, O Israel," is the message. "The time is fulfilled; and the kingdom of God is at hand. Re-

pent ye and believe the gospel." "If any delay, the character of God and his throne will be compromised." With this tremendous issue facing us, the only thing for every loyal Seventh-day Adventist to do is to make an unqualified surrender of his life to God to do God's will instead of his own. It is not now so much a matter of getting revived as of being delivered and staying delivered.

It was the testimony of all that the service of last Sabbath, the closing day of the meeting, was the best we have ever attended. The study was on the definite reception of the Holy Spirit for obedience and for service, and the strangers and unconverted who were present were deeply moved when they saw that the Lord our God was with us.

Sabbath, March 25, these two large churches met together for a joint meeting to recount their wonderful deliverance, and become perfectly unified in their efforts to strongly carry forward the message in these great cities.

The next effort will be held in College View, beginning March 31. May God bring deliverance to our people in all other places at this time is our prayer.

R. D. QUINN.

Our New Russian Paper

JUST now the eyes of the whole world are turned toward Russia and the Russians. The events of the last few weeks have quickened the interest we as a people must feel in the proclamation of the gospel to the dwellers in the land of Gog and Magog. What of the future? is a



FACSIMILE OF THE HEADING OF OUR RUSSIAN PAPER

question many a man is pondering. Last year our membership among the native Russians almost doubled itself, although we have but four workers among them. Their tithe nearly doubled, also. This record has been made by many fields. These facts show that God is at work here. We have now a membership of six hundred and forty-six in this field.

For some time we have been trying to get matters arranged to have a regular Russian paper, printed in the Russian language. The first issue of this paper has now appeared. It is called the *Olive Tree*, in Russian. It contains sixteen pages. There are eight issues annually. It is a good paper for general missionary work, and also is suited to our own people. It contains the Russian Sabbath-school lessons. The accompanying illustration is a reduced facsimile of a part of the first page of the first number of this paper.

We should be pleased if our people generally would take an interest in circulating this paper among Russian-speaking people. Especially will it be welcome in the homes of Russians in America. The price is forty cents a year. Address all orders to International

Tract Society, Grindelberg 15a, Hamburg, Germany, or to Treasurer General Conference, Takoma Park Station, Washington, D. C. GUY DAIL.
Hamburg, Germany.

In Turkey and Asia Minor

OUR brethren in their prison in Asia Minor have had several public hearings; but no decision had been rendered at the time we last heard from there. Other missionaries are beginning to take an interest in the fate of these prisoners, and it is their opinion that nothing can now avail, unless it be the power of money. Another brother has lately been arrested. One missionary wished permission to visit our friends in prison, but he received this very frank reply: "Until now you have denied that they are Protestants; why do you wish to see them?" There are now five brethren together in the prison, and they surely ought to be remembered by our people everywhere in their prayers. The prisoners are all well, and continue to hold their Bible studies, and to have their seasons of prayer, as heretofore.

As yet the chief accusations are the following: That our leading native brother changed his religion from Protestantism to Sabbatarianism; that he went outside of the country to be instructed in this religion; that since his return to Turkey, he has been in correspondence with other countries through the foreign post-office; that he has been writing letters containing "dark sentences;" and that our brethren have

established a treasury, into which they receive tithes and donations, and from which they pay workers.

We do not doubt that whatever way the matter may turn, God will overrule it for the honor of his name and the good of his cause.

We are also glad to learn that the lady nurse whom we sent from Switzerland to Constantinople to assist our physician there, has safely arrived.

We are still very anxiously looking for the proper man to act as an ordained minister among our churches and those who are interested in the truth in Asia Minor and the Turkish empire, and we ask that our people everywhere remember this field in their prayers and gifts.

L. R. CONRADI.

Webster (South Dakota) Health Home

THE work in the Webster Health Home was started Oct. 22, 1904. This place consists of five rooms, the use of which we have been given, free of rent, for one year, by one of the doctors here. We have room to accommodate only four patients at a time. Our aim is to bring the true principles of health into our home, and thus place the truth before the people.

The work here has been the means of breaking down a great deal of prejudice among the people. This last month the

Methodist and Congregational ministers have requested me to come to their churches and give a talk on medical missionary work. This I have done. It gave an opportunity to let the people know the real object of our work.

I am enjoying my work more every day as new experiences and blessings come. Sister Hannah Johnson is here also, and is kept very busy doing outside nursing.

Our financial statement to date is as follows: Inventory, \$155.90; accounts receivable, \$196.50; total assets, \$352.40. As we have no liabilities, the present worth is the same as the total assets—\$352.40. The net gain from Oct. 22, 1904, to March 21, 1905, is \$110. Remember us and the work here when you pray.

HANNAH M. PETERSON.

The Campaign in Washington

Further Developments in the Movement for Religious Instruction in the Public Schools

THERE has apparently been no abatement of interest on the part of the citizens of this city in the movement for the introduction of religious instruction into the public schools of the District of Columbia. One of the papers which has contained a large number of interviews and letters upon this subject, announced, about ten days ago, that all phases of the matter having been quite fully presented, it would close its columns to the discussion of the subject, unless in exceptional cases. But it seemed impossible to bring the discussion to a close, and some phase of the matter has been touched upon by one or the other of the daily papers of this city nearly every day since. In its issue of Friday, March 24, the *Washington Post* contained an editorial of considerable length, from which we take the following extracts as showing its general trend. The title of the editorial was—

"Public Schools and Religious Teaching"

"It is quite natural that the effort to introduce religious instruction into the public schools should have failed to arouse popular support. It was an agitation which, in the *Post's* opinion, had no adequate basis. The public schools are not, and never will be, religious institutions. There are private sectarian schools which exist because they make religious teaching a feature of their curriculum, and there are Sunday-schools innumerable which are established for the very purpose of supplying religious education. If these are not sufficient, or if they do not reach a large number of people, the remedy is not to be found in altering the public-school system. It is the duty of Christian people to enlarge the sphere of influence of their own institutions by inducing a larger attendance. . . .

"Our public-school system, even if it is not in the control of those who make religion a profession, is not a failure. It is not responsible for the increase of crime, if crime be on the increase, and we do not see that the community has suffered, even though Paley's 'Evidences of Religion,' Baxter's 'Saints' Rest,' or Fox's 'Book of Martyrs' has not been included with spelling-books, grammars, and histories. The very absence of professed religious teaching

has, in fact, emphasized the moral influence which is exerted in the schools.

"Under these circumstances, we repeat, it is not strange that the movement has failed to arouse popular sentiment. It is not necessary, it is not in accord with the American spirit, it is not based on logical grounds. Lacking these essentials, it must fail. With all efforts which tend to spread the cause of religion the *Post* is heartily in sympathy, but these endeavors must follow appropriate channels. Their sphere of activity is well defined, and it does not include the public schools."

"Religious Instruction in the Public Schools"

The same paper, in its issue of March 25, contained an able article with this heading, written by Rabbi Abram Simon, of the Washington Hebrew Congregation. This article occupied nearly three columns of space, and canvassed various phases of the subject quite fully. The standpoint from which Rabbi Simon wrote may be seen by the following extract:—

"This is an American nation, and that adjective connotes the magnificent contribution of our nation to the treasure-house of civilization. 'The introduction of religious instruction in the public schools' is not so much a religious question as a question of American citizenship. Opposition to it must be made not as Baptists, Adventists, agnostics, liberals, Catholics, or Jews, but as Americans. Not political and religious toleration, but political and religious equality is the American idea."

After quite an elaborate argument upon the principles involved, Rabbi Simon submitted the following proposal, as being entitled to just as serious consideration as the movement which he was combating:—

"Suppose we reverse the roles. Suppose a band of educators, after a conference, presents to the church authority the following resolutions: 'Whereas, Crime is on the steady increase, and the church, though its work has been very effective thus far, has yet failed in retarding its progress; *Resolved*, That the absence of scientific methods and a neglect of scientific principles is in a measure responsible for this failure, and that we petition that in the Sabbath-schools the following be taught: (a) That law prevails everywhere, and that there is no chance; that "chances" are as immoral and unscientific in church fairs as in lotteries, and that this spirit of gambling, of craving for money, of getting rich quick without having lawfully earned it, is the root cause of the increase of crime; (b) as in mathematics, so in morals, one and two never make anything else but three, and that a Q. E. D. is the sign indicating the work and worth of a solved problem in life; (c) that we present a lectionary, containing the extracts from "The Bible of Science" as affecting conduct, and ask for its introduction, providing that a conscience clause be inserted so as to avoid the suspicion of scientific tyranny.' Does not the parallel hold?"

A Statement and a Reply

The *Evening Star* of Saturday, March 25, contained a communication from the originator of this movement, Dr. Randolph H. McKim, which, while pro-

fessing to place before the public a statement of the real issue involved, in reality confused the issue, and attempted to beg the whole question. The following extracts from this communication will make this clear:—

"Much of the discussion in the public press on the subject of moral and religious instruction in the public schools exhibits a grave misunderstanding of the question at issue. Let not the public be misled. There is no proposal to teach theology or any form of sectarianism. All the religious teaching asked for may be put into four lines, to wit:—

"Thou shalt have no other God before me."

"Thou shalt not make to thyself any graven image to adore it."

"Thou shalt not take the name of the Lord thy God in vain."

"Thou shalt remember the Sabbath day to keep it holy."

"This is absolutely all that is asked for in the way of religious instruction, unless the Board, in their wisdom, see fit to adopt a brief exposition of the meaning of these four commandments. The other six commandments pertain entirely to man's duty to his fellow man, and involve no theological proposition whatever."

Five propositions were laid down by Dr. McKim, containing in brief the arguments in favor of his plan. Two of them are as follows:—

"Nor can parents be relied on to furnish this necessary moral education, for many of them are not able, and many more of them are not disposed, to give it."

"The day-school must therefore be enlisted."

A reply to this communication was prepared by the editor of the *REVIEW*, which appeared in the *Evening Star* of March 27, and which we give herewith in full:—

"To the Editor of the Evening Star:—"

"In your issue of the twenty-fifth instant a leading promoter of the effort to secure the introduction of religious instruction into the public schools of this city attempts to state 'the question at issue,' and he says: 'The gist of the whole controversy narrows itself down to this, Shall the first four of the ten commandments be taught? About the rest of the proposals of the conference there is practically no difference of opinion.'"

"Permit me to say that the real issue in the conference between those who advocated and those who opposed this movement was not whether a certain number of the ten commandments should be taught, nor whether that certain number should be taught as they were spoken by God himself or as they have been edited for the catechism, nor whether they should be taught with or without 'a brief exposition,' such as the Board of Education may 'in their wisdom see fit to adopt,' but the real issue was whether it is within the legitimate province of the state to teach religion at all, either little or much."

"The majority of the committee of fifteen professed loyalty to the principle of the separation of church and state, but declared in favor of a union of religion and the state, and accordingly requested the state to undertake the work of giving religious instruction. The

minority took square issue with this position, declared that there was no difference in principle between a union of religion and the state and a union of church and the state, and that the introduction of religion into the public schools would be the introduction of the church into the public schools, and consequently a union of church and state. This is the real issue, and I hope the public will not be misled concerning it. In the settlement of the question which has been raised by this movement every citizen is compelled to decide whether he will take his stand with Jefferson and Madison and the other founders of this republic that 'religion is essentially distinct from civil government, and exempt from its cognizance; that a connection between them is injurious to both;' or whether he will utterly disregard the 'new order of things' established by this latest nation in its Constitution, and accept the principles and the arguments of Justinian and Charlemagne and James II, the advocates of 'the old-world idea' of the union of church and state. And this issue, the real one involved, is worthy of the most serious consideration on the part of every lover of liberty.

"When once the right of the state to give religious instruction has been granted, it is properly and wholly within the power of the properly constituted authorities to decide what commandments and what form of those commandments and what exposition of those commandments shall be taught. And if among the rights of the majority is the right to teach their religion, even against the protest of the minority, there is only one reply to be given to the recent inquiry of Charles Coppens, S. J. (in *The New World* of March 4, 1905): 'Where Catholics are in the majority, can they not introduce by the same right the Catholic Scriptures with Catholic notes, the catechism of their church, and the "Lives of the Saints"?' The logic of this Catholic priest is irresistible, if the one premise be granted.

"We commend to the earnest attention of all the people the words of James Madison in his masterly memorial against the proposal brought forward in his time, that the state should make provision for the teaching of religion: 'The American theater has exhibited proofs that equal and complete liberty, if it does not wholly eradicate it (religious discord), sufficiently destroys its malignant influence on the health and prosperity of the state. If, with the salutary effects of this system under our eyes, we begin to contract the bounds of religious freedom, we know no name which will too severely reproach our folly.'

"The people of that time saw the evil of the principle, and repudiated the principle. I hope the people of Washington will exhibit the same wisdom.

"W. W. PRESCOTT."

Letters Upon the Subject

The *Washington Post* of Monday, March 27, devoted two columns and a half of its space to letters upon this subject, every one of which opposed the movement. One of these letters we reprint without abbreviation. It is as follows:—

"EDITOR POST: In the *Post* of March 20 Mr. W. F. Crafts says that for seven-

teen years he has heard doleful predictions of a union of church and state, with medieval persecution, if Sunday laws were preserved, and religion was taught in the public schools. But he denies that church and state are in any way drawing together, and says there has been no religious persecution as the result of 'Sunday laws.'

"The very fact that the recent interdenominational conference thought it necessary to preface nearly every pronouncement it made for the introduction of religion into the public schools with a statement disclaiming any intention of uniting church and state is good evidence that they themselves saw that there was, to all intents and purposes, a union of church and state in the thing which they were proposing.

"And as to persecution under Sunday laws, it is sufficient to state that from 1885 to 1896, when, through the effort of such organizations as the National Reform Association, the American Sabbath Union, and the International Reform Bureau, with all of which Mr. Crafts has had much to do, there began to be a revival of Sunday legislation and the enforcement of Sunday observance by law, there were over one hundred Seventh-day Adventists in the United States, and about thirty in foreign countries, prosecuted under Sunday laws for quiet work performed on the first day of the week within their own premises, resulting in fines and costs amounting to \$2,269.69, imprisonments totaling 1,438 days, and 445 days served in chain-gangs. Among the number were an uncle and an only brother of the writer.

"Perhaps Mr. Crafts does not call this persecution, but merely 'enforcing the law.' But we regard it as persecution, and we are of the opinion that Mr. Crafts would also if he were in our place, or if Seventh-day Adventists should fine and imprison him and place him in the chain-gang if he refused to observe the seventh day. 'Enforcing the law' is all any extensive religious persecution has ever been. This is all Nebuchadnezzar did when he threw the three Hebrews into the fiery furnace. That there has not been more persecutions under Sunday laws of late years is not the fault of Mr. Crafts, for he has been a zealous worker for such measures. We have been doing what we could to prevent him and the religious-political organizations referred to from carrying out their plans.

"W. A. COLCORD."

From another letter we make the following extract:—

"EDITOR POST: The people of Washington may not realize that there is an organization here which boldly terms itself 'Christian Lobby,' with headquarters adjoining the Capitol grounds, which is seeking to introduce the Russian system of church and state into this government. It is quite startling to know that this organization has already so far fastened itself upon the great lawmaking body of this nation that it is able to publish its documents at public expense, and have them sent out under the franking system without postage."

In the same letter a paragraph is quoted from one of the documents entitled "Patriotic Studies," which the letter states was "prepared by the Inter-

national Reform Bureau, of Washington, D. C." It reads thus:—

"Most of all, the homes must be made to feel that the family is a divine government, a training-school for citizenship. And wherever children are not being so trained, on their very first petty crime, or better still, before it, they should be turned over to some institution or society which will give them this training, and so a fair chance."

It was stated in the letter that the author of this document (it is well known to our readers that Dr. W. F. Crafts is the head of this Reform Bureau) was one of those who were urging this movement for the introduction of religious instruction into the public schools, and it was shown that the logic of his principles, as stated in the quotation from the Senate document, would result, on the slightest pretext, in taking the children from the control of parents, and placing them wholly under the direction of the state. The letter closed as follows:—

"I shall be greatly surprised if the people of Washington are ready to surrender to this intermeddling religious despotism their natural rights to teach and to hold their own children. Are the readers of the *Post* ready for the Russian system in this great free republic? If not, let them protest by voice and pen against the enforced teaching of religion in the public schools."

An Appeal to Religious Bigotry

Taking the editorials in the *Post* and the number and character of the communications printed in the papers as any proper indication of the drift of public sentiment, it became evident that there was not a very strong probability of the success of this movement. This evidently aroused the leaders to more aggressive action, and betrayed the originator of the movement into some indiscreet utterances, which were quite fully reported in the daily papers.

The *Washington Post* of March 29 reported an address by Dr. McKim upon this subject, under the heading, in large type, "Scored by Dr. McKim; Pastor Arraigns Opponents of Religion in Schools." The report of the *Evening Star* of the same date was headed "Denounced Opponents; Address of Dr. McKim before Churchmen's League." The *Washington Times* of the same date dealt with the address under this heading: "Dr. McKim Criticizes 'Foes of the Sabbath'; Makes Strong Plea for Moral Instruction on Religious Basis in the Public Schools."

The following paragraphs taken from the reports will indicate the general character of the address:—

"Rev. Randolph H. McKim, rector of the Epiphany Church, and a leader of the movement for religious instruction in the public schools, made a stirring address to the members of the Churchmen's League, and the Brotherhood of St. Andrew of his church last night, in connection with the movement in which he is so deeply interested. He denounced those opposing the movement as seeking to destroy the Sabbath, and called for volunteers to help circulate petitions and stir up the people of the District. . . . Dr. McKim was very much in earnest, and his statements were most severe. He denounced the Jews and members of other denominations who opposed the

adoption of the resolutions at the meeting, and declared that they were attempting to break up the Sabbath. . . . It is his fervent wish, Dr. McKim declared, that the ideas of the Jews and the German Americans as to Sunday should not prevail in this country. The majority of the church-members in the District have been too lukewarm toward this matter. . . . No effort should be spared to arouse interest among the people in the matter of the proposed religious instruction in schools, and to do this properly, earnest, thinking men must come forward and volunteer their services for the work."

"Dr. McKim made an address, in which he scathingly arraigned the Jews and other sects allied with them in what he called an attempt to destroy the Sabbath, and who declared that under the Constitution this is not a religious country. . . . Dr. McKim said that the majority of church-members of the various denominations have been too lukewarm in their efforts, or have made no efforts at all, to arouse sentiment, and to obtain petitions to urge the introduction of religious teaching in the schools."

"The opponents of moral instruction on a religious basis in the public schools were severely criticized last evening in the lecture room of the Epiphany Church, by the Rev. Randolph H. McKim, rector of the church, and author of the resolution which has been the cause of so much discussion. 'The Jews and other sects allied with them are making a determined effort to destroy the Sabbath,' said Dr. McKim, and he scored their claim that this is not a religious country. 'The government officially recognizes the supremacy of God,' he declared, and pointed to the words, 'So help me, God,' contained in the oath taken by the president, and subscribed to thousands of times daily in the courts of the United States, as an illustration."

It will thus be plainly seen that, for lack of sound arguments in behalf of this movement, an appeal is being made to race prejudice and religious bigotry. It ought to be plain to any logical mind that if opposition to this movement to introduce religious instruction into the public schools may fairly be regarded as an attack upon the Sunday institution, it follows inevitably that this movement must in itself be an effort which is expected either directly or indirectly to build up the Sunday institution.

The Leaflet and the Petition Work

Much interest has developed both among our own people and also among other friends of religious liberty in the circulation of the leaflet mentioned in our last report, and also in securing signatures to the Remonstrance which was printed in this paper last week. Twenty-five thousand copies of the leaflet have already been printed, and systematic work has been done toward placing a copy in every home in the city. Many copies of the leaflet have been sent through the mail to all those who occupy leading positions in both the national and the local government and courts, to the heads of departments, to the principals of schools, and to other leading citizens. Dr. Alexander Kent, pastor of the People's Church, has taken an active part both in circulating the leaflet and in securing signers to the Remonstrance. One influential clerk in the Pension Department asked for a copy of the Remon-

strance, and secured nearly one hundred signatures by his own personal effort. Another man asked for six copies of the Remonstrance, which he wished to use in securing signatures. That this campaign of education is having its effect upon the public mind is indicated from the fact that a leading member of the Board of Education stated to one of our workers that when the proposal was first made to teach religion in the public schools, he favored the movement, but since giving consideration to the discussion of the question, he has come to entertain serious doubts as to the propriety of such a plan. A leading attorney, who is a lecturer in the Law Department of one of the universities, has written us a letter commending in strong terms the logical soundness of the arguments advanced in our Remonstrance. Many other citizens have expressed their approval of the work which we have endeavored to do in behalf of religious freedom.

The Board of Education

Several interviews have been had with different members of the Board of Education, who have all been supplied with copies of our leaflet and Remonstrance. At their regular meeting last week the question of religious instruction came up for consideration, but it was decided to postpone any action until all parties had time to present their petitions and arguments. We have received official notice from the acting secretary of the Board that should a hearing be granted those who favor the proposition, we shall be notified and given a like opportunity to be heard. In any case, our petitions will be considered.

The further progress of this movement will be reported next week.

W. W. P.

The Nashville Agricultural and Normal School

WE are receiving many letters containing inquiries in regard to this school. These greatly cheer and encourage us; for they tell that others, as well as ourselves, are interested in this new enterprise.

Spring is here, and it has brought to our family plenty of hard work. There is much to be done to get the land ready for planting.

Our farm of four hundred acres must receive a large amount of painstaking labor before it can be made to yield a support for teachers and any great number of students. We have nearly one hundred acres that can be put into some kind of crop this year. The rest will be used for pasture.

The pasture land is very stony, and seems to be naturally adapted for producing thorn and brier bushes; so we have an abundance of them. We hope to be able to discipline and persuade it to grow blue-grass, instead of thorns, cactus, and prickly burs of all kinds.

Some parts of the farm are not only stony, but wash badly, and the heavy rains rapidly carry the soil into the river, leaving the limestone rocks white and clean, making what are called here glades. Were it not for the stones, the washing would produce what are known in Nebraska as draws, or canyons. All this washing must be prevented in such a way that the stones

may be covered with soil, and then sown to grass.

We have sufficient timber for our fuel, fence posts, etc. Most of the large cedar trees were cut from the land two or three years ago, but there are several groves of fine young cedar, which are doing well. We have one pretty grove of different kinds of oak, maple, elm, hickory, walnut, etc. But some of these large trees are old and partially dead, covered with vines and mistletoe.

As so much timber of all kinds was cut not many years ago, we have plenty of stumps, with all their train of evil. The Cumberland River touches the farm on the south and east, but its banks are high and rocky, so there is no danger of its carrying away the land, as so many rivers delight in doing.

When our company bought the farm, we thought we knew where we would get the money to pay for it. We were to borrow a part, and the rest was due the different members from our various institutions. We felt sure that the payment of the land was practically provided for. We made the first payment with our borrowed money. We had three other instalments to make, then an old mortgage to deal with. As the time of the payments drew near, we found that our institutions could not let us have the money without embarrassment. We could not crowd these branches, for we had the same interest in their prosperity that we had in this. Often the way looked dark, and it seemed that there was nothing to do but sell part of the farm. Elder Haskell urged us not to do this. He felt that it meant a great loss and hindrance to the school. Sister White wrote us not to be discouraged, that God would open hearts to help us, and he did. Friends loaned us money without interest, or at a low rate, and we were able to meet each instalment, mortgage and all, a day or so before due. Now, as fast as our institutions can let us have the money, we can repay those who so kindly helped us in our time of great need.

Our plan is to keep the farm so it will always be worth more than the price paid. In this way the money loaned to purchase it will be safe and secure. We will not borrow money to build or equip the school. We ask the friends of this cause to donate means for this. These donations are not to benefit any private individual nor company, but will finally belong to the Southern Union Conference.

The teachers and many of the students will have to earn their support from the farm. It will be difficult to do this for a year or two, and it will take self-denial, courage, and perseverance. Our present family are willing to live very simply while working hard to prepare themselves to go to any field where duty may call, although the Mission Board may not be able to give them financial aid. If an army of our young people can be educated to engage in this work, many more of the needy, waiting fields can be supplied with laborers. Such an education can be gained better in a place like this than where there is that ease and comfort which many conveniences always give.

So far we have been kept to our wits' end to know how to supply our bare necessities from our meager supplies. While we do not wish it to be always

thus, yet we are willing to take stern, earnest discipline that we may become hardy, self-reliant workers, not fearing to enter the untried, difficult fields, nor becoming discouraged when we find that we can not obtain many things that in the past we have thought we could not do without.

No doubt many who have visited our farm feel that it is almost worthless, and that it is a mistake to begin on land so worn and uncongenial, that it would have been better to locate on a farm which was under good cultivation, all ready to yield an abundant harvest. We thought so too once, but now we begin to see how much can be done on land just like this. Here we can have an object-lesson, and show what we can do by correct methods in farming. We were told that the Lord would be pleased to have the school located near Nashville. We can now see the wisdom of this. It is a great educational center all ready to be interested in the call of to-day,—country life, schools on the farm, manual and mental training going hand in hand. Not one of us would locate anywhere else if we had the opportunity. Every day convinces us more and more that the Lord guided from the very first in planting the school in this place. If those connected with this school will walk humbly with God, many will be trained in it for service.

N. H. DRUILLARD.

Thousands Perishing

WHY do we say that thousands are perishing?—Because there are those right among us who know nothing of the message given to us as a denomination; because there are those who are ready for the message due the world at this time. The harvest is ready, but where are the reapers?

Last fall at a council held at College View, Neb., it was decided that a vigorous campaign should be entered upon, and that each worker should make a special effort to put the message before the people. But the brethren said nothing about the thousands of blind people that know not the truth. Recently thousands of pages of literature have been printed, and sent out from the national capital to all parts of the world. This literature was printed especially for those who can see, not for the blind. How are the blind to receive these truths?—Through the avenues which God has opened. This class of people must be provided for. Can we not enter upon a general campaign for the blind in this country? It would take but a short time to get the truth into their hands. They are easily reached. In previous articles we have mentioned the condition of these people, and that literature is being prepared for them. But where is the money to print literature, and where are the young men and women who will go to the blind and lift them out of the pit into which they have fallen? Will you do this?

We urge you to consider their needs, and to respond to our appeal at once. I rejoice with you to see the gospel go to dark Africa and other places; but, my friends, I beg you to lend your aid in giving the message to the blind. The door is open. Let us enter. Demands for something to read are increasing,

but we must turn these inquiring souls away till you come to our aid with means. If God looks upon any work with more favor than he does another, I believe that the publishing work for the blind occupies the first place in his mind. Will you not let this work occupy the first place in your mind for a while?

L. N. MUCK,

Editor of the Christian Record.

Lewis and Clark Centennial Exposition and Oriental Fair

THIS exposition will be held in the city of Portland, Ore., during the summer of the present year. It is "the first international exposition under the patronage of the United States government to be held west of the Rocky Mountains," and is to be held in celebration of the acquisition of the Oregon Country, which originally comprised all of the present States of Oregon, Washington, and Idaho, and parts of Montana and Wyoming, an area of three hundred thousand square miles.

This article is not intended as a detailed description of the fair, but to call the attention of the REVIEW readers to this, another opportunity for missionary effort which has come to the people through whom God is heralding the last warning message to the world.

While this exposition is within easier reach of our people on the Pacific Coast, and appeals in a special way to them as a missionary opportunity, still the believers of present truth in other parts of the country will feel an interest in the matter, and will no doubt note with special interest the steps which have been taken by the Pacific Union Conference to interest the many visitors to the fair in the third angel's message.

It is estimated that one million people will visit the exhibit during the season, which suggests the importance of the opportunity we have in the event for sowing seed for the soon-coming harvest.

The Pacific Union Conference Executive Committee at its meeting held at Mountain View in January spent considerable time in the study of this question, and laid some plans. A committee was appointed with power to prosecute the work in connection with the fair. This committee consisted of the following persons: A. J. Breed, W. R. Simmons, W. V. Sample, E. L. Stewart, and F. M. Burg.

The conference committee also voted to request the Southern California Conference to release Elder William Ward Simpson to work in Portland during the season; and also further voted that a day be selected when an offering should be taken in all the churches of each conference in the Pacific Union to meet the expenses incident to the work, especially of procuring an adequate supply of literature. And since each conference in the Pacific Union is requested to send a worker, either a Bible worker or some one adapted to work with literature, a considerable amount of literature will be used, even though it be used judiciously, as is the aim; hence quite a sum should be raised when this special offering is taken.

And one other thing might be mentioned which will interest our brethren

and sisters, and which will also call for some means,—no large amount, however. It is the Rest Home, which will be fitted up in one of the exhibit buildings, where the many mothers who will visit the grounds with their little ones may find a place for retirement and rest. The fair commissioners very kindly and favorably considered our application, and courteously offered space to be used in this way. The Rest Home will be equipped with chairs, rockers, couches, cots or beds, etc., and put under the charge of some person of tact and adaptability, to receive and show Christian courtesy to the guests, and also who will watch for every opportunity to point the weary to the rest that may be found in the One who gave the great invitation.

More might be written which would interest our people in regard to the work contemplated during the time of the fair. Perhaps, however, this is as much as would be consistent to write at this time.

We will therefore call special attention to the time selected by the special fair committee when the offering should be taken in the churches of the Pacific Union Conference; namely, Sabbath, April 22. Please make special note of this; and let conference officers, church elders, and leaders of companies seek to interest everybody in this good work. Why not ask some friend interested in philanthropic work to give a little also? You have a good chance to appeal to him by laying before him the plan of establishing the Rest Home for mothers. Money that may come from outside the Pacific Union Conference will also be thankfully received. Remit to W. V. Sample, of the Pacific Press Branch Office, 285 Salmon St., Portland, Ore.

SPECIAL FAIR COMMITTEE,

F. M. Burg, Chairman.

Religious Liberty Notes

THE ministers of Traverse City, Mich., "have adopted stringent resolutions against Sunday funerals." "Large funerals held on Sunday are desecrations of the day," the resolutions say.

Those who are engaged in circulating the petition in Washington against the introduction of religious teaching in the public schools are having some interesting experiences. A goodly number of prominent people do not hesitate to sign it, and some express the wish that they might sign such a petition many times. On the other hand, there are those who are bitterly opposed. One person threw the tract that we are using with the petition into the waste-basket, and another tore it to pieces in the presence of the solicitor. Some school-teachers who have been interviewed on the question are opposed to religious teaching in the schools, and do not see how it could be done, were they required to do so.

Elder H. W. Reed, secretary of the Religious Liberty Department of the Wisconsin Conference, announces the following appointment of a religious liberty meeting: "The eighteenth of next month we are going to have a religious liberty meeting in Milwaukee. We have the program planned, but not printed. We are going to have a big meeting. A number of our ministers will take part. I am going there on the eleventh and carry cards and literature."

The following is an extract from a letter written by a Roman Catholic member of the Wisconsin Legislature. "While I do not agree with you that the Sunday is a relic of paganism, nor that it is the mark, or means, in any or all ages, of a union of church and state, I shall vote against the bill. As a Catholic I would have to recognize the right of conscience to others as well as myself."

A brother in Indiana who circulated the petition against the Sunday bills that were before Congress, says: "The filling of blanks of petition against Sunday legislation was a grand success in Patricksburg. With few exceptions, they were readily signed. It was certainly encouraging to see how the neighbors and friends stand in relation to religious liberty. Canvassing with the petition was a great help to all. Others would have readily added their names had space permitted."

Here are appended the words from a worker in New Mexico: "The work in Albuquerque looks encouraging. I visited some of the business men of the city while out with the petitions, and had several good talks with them. I found that quite a number of them were in favor of a Sunday law, and did not understand the principles of religious liberty. I expect to visit them again, and give them some reading-matter on this subject."

A press dispatch from Albany, N. Y., under date of March 22, reads: "Assemblyman Cox (Rep., Buffalo) proposed that the New York Sunday law shall be stricter. By a bill that he introduced to-day the hard-won clause permitting the sale and delivery of food stuffs before ten o'clock on Sunday mornings is repealed." While there is some tendency to modify Sunday laws, there is also a tendency to restore them to something of the old-time strictness.
K. C. RUSSELL.

Field Notes

FIVE new members were added to the church at Harrisburg, Pa., on Sabbath, March 18.

FIVE persons have recently been added to the company of Sabbath-keepers at Springfield, Ohio, under the labors of Elder E. J. Van Horn.

A GENERAL meeting for the western part of the Southern New England Conference will be held in connection with a canvassers' institute at New Haven, Conn., April 7-10.

THIRTEEN young people connected with the church-school at Lagrange, Ohio, have recently experienced conversion, and one adult also has been added to the church.

BROTHER H. J. WOLLEKAR and his wife, of Seattle, Wash., expect to leave that city in May next for Alaska, which will be their future field of labor. They expect to locate in Juneau or Skagway, and will for some time give their attention to southwestern Alaska. Missionary correspondence will be opened up with people living in the interior, and a personal visit to that section will be made at a favorable season of the year.

BROTHER F. W. STRAY reports from Greenfield, Mass., that several ladies are keeping the Sabbath there through his efforts, notwithstanding great opposition from some of the clergy of the place.

MEETINGS which have recently been held at Oakland, Ill., by Brother F. W. Wheeler, have resulted in the addition of two members to the church there, with the prospect of four or five more who expect baptism soon.

BROTHER E. G. HAYES, who is conducting meetings at Sioux Falls, S. D., says: "Four more adults are being firmly established in the message since our last report, making eight new Sabbath-keepers since the meetings began this winter."

BROTHER W. R. ANDREWS, from Tiverton, Nova Scotia, reports that the truth is gaining a victory there. "At least two," he says, "have begun to keep the commandments of God, and have joined with us in our Sabbath services."

BROTHER G. R. FATTIC says of the progress of the truth in Anderson, Ind.: "One hundred or more homes are visited each week by the pupils of the school here. Between seventy-five and eighty-five persons are attending Bible readings conducted in private homes."

BROTHER J. F. OLMSTEAD is accomplishing a good work in Martinsville, Ind. In a recent report he says: "One of my readers of whom I had very little hopes, has begun keeping the Sabbath, as well as three others during the month of February. Ten more of my readers are very favorable. At present I have five public night meetings each week, then I visit and hand out the *Bible Teacher* during the day."

A NEW church building at Glenelder, Kan., was dedicated with appropriate services Sunday, March 18, Elders McReynolds, Ogden, Trubey, and Hanhardt being present. This building is described as a neat structure, twenty-two by thirty-six feet, well built, nicely finished, and seated with chairs. Its cost was between six hundred and seven hundred dollars, all of which was paid, and a small sum left in the hands of the building committee.

The One Hundred Thousand Dollar Fund

| | |
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| AMOUNT previously reported .. | \$61,484 50 |
| S. N. and N. Young | 100 00 |
| H. Ludington | 100 00 |
| W. H. Anderson (Africa)... | 50 00 |
| F. H. Coe | 25 00 |
| Mrs. A. G. Watson (India) .. | 24 00 |
| S. N. and Mary E. Hills | 15 00 |
| Anna Swenson | 15 00 |
| Western Oregon | 12 05 |
| North Michigan Tract Society | 11 02 |
| S. M. Winkley | 10 00 |
| Mrs. J. C. Higgins | 10 00 |
| G. F. Evans | 10 00 |
| Lizzie A. Stone | 10 00 |
| Mr. and Mrs. O. T. Galloway | 10 00 |
| Agnes Belin | 10 00 |
| F. F. Riffel | 10 00 |
| T. S. Parmelee | 10 00 |

| | |
|-----------------------------|------|
| Mrs. Shannon (India) | 8 00 |
| Western Washington | 7 96 |
| E. W. Walker | 7 00 |
| Colin M. Gunn (Scotland) .. | 5 11 |

FIVE DOLLARS EACH

Mrs. Mary Jordan, Julian Hyde (Honduras), C. E. Filto, Louisa M. Yaeger, Mr. and Mrs. C. M. Yaeger, Mr. and Mrs. R. B. Sackett, Mrs. W. E. Crumb, D. A. Ball, M. E. Dolson, Mattie Kimball, A. R. Evans, Mr. and Mrs. V. B. Gaskell, Jeddo (N. Y.) church, Mrs. S. F. Darling, Mrs. H. G. Bush, B. B. Aldrich, Delita W. McWayne, W. E. Arnett, P. P. Amick, S. F. Ross, Oliver Good, Myldred Kelly, Conrad Uhrig, Mrs. William McBain, George F. and Mary E. Grundy, Fritz Zuc, Oscar G. Haylock (Honduras), G. B. Collett, Mrs. Fannie Keeney.

Mrs. Roundtree (England), \$4.87; Grimsby (England) church, \$4.01; William Tatum (Honduras), \$4; Sophia L. Hopkins, \$3.50; Upper Columbia, \$3.50; H. W. Carr, \$3.33; Mrs. D. E. Smith, \$3.33; E. N. Cornwall, \$3.10; Hildebran (N. C.) church, \$2.51; Mrs. H. Hess, \$2.50; George R. Drew, \$2.44; Ilyria Tatum (Honduras), \$2.40; Mrs. Harriet Hopkins, \$1.95; children's offerings (Rome, N. Y.), \$88.

THREE DOLLARS EACH

F. E. Kriley, Mary N. Cassell, Mrs. Sarah Prosper, W. J. Heckman, Raymond (Wis.) church.

TWO DOLLARS EACH

Mrs. Sadie Cassell, H. C. Nigh, A. E. Bowe, Nellie Brown, Helen Ludelson, Helen Cowles, Mrs. B. E. Hilligoss, May B. Sandborn Mrs. C. E. Martin, Mrs. S. A. Hallack, Mr. and Mrs. Tal-mage Sherman, C. V. Yeager, a friend (Capay, Cal.), J. B. Couey.

\$1.50 EACH

John F. Klostermyer, H. McCormick, Syracuse (N. Y.) church.

ONE DOLLAR EACH

Guy S. Chaffee, Louisa E. Payne, Central Union Conference, P. C. Oliver, Mrs. E. M. White, E. C. Hoxie, Mrs. P. S. Bickford, Salina Whitford, Mrs. A. E. Ghee, Rochester (N. Y.) church, Schroon Lake (N. Y.) Sabbath-school, Mrs. M. S. Wheeler, Eva Wheeler, Mrs. N. Garneo, a friend, Mrs. F. Dillen, Lena Ward, W. S. Batten, Mrs. E. J. Batten, Mrs. T. A. Cooper, Lakena Carpenter, Mrs. F. L. White, Mrs. E. E. Merchant.

FIFTY CENTS EACH

J. G. Smalley, A. P. Bump, Ada Kirkpatrick, Mrs. M. A. O'Neil, R. H. Wiper, Mrs. R. H. Wiper, I. C. Kneppshild, Mrs. L. Williams, Peter Pegg, Mrs. Peter Pegg, Charles McKay, Mrs. Charles McKay.

FORTY CENTS EACH

Elizabeth Watler, Johnnie McKay, Annie McKay.

TWENTY-FIVE CENTS EACH

H. L. Ghee, Mrs. Viola Batten, J. H. Springer, Dora Rains, Miss Wiper, Rosalia Schaffstall, Mrs. Anna Schaffstall.

| | |
|-------------------------|----------|
| E. Keller | \$ 10 00 |
| Mrs. M. E. Crumb | 10 00 |
| Mrs. J. E. Butler | 25 00 |

Total reported\$62,256 41

A further list will follow.

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

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Educational Effect of Reading

The Attitude of Our Schools Toward the Youth's Instructor

It has been said that the "printing-press is the lever which moves the world of mind." The truth is certainly told in this statement. Within the past twenty-five years there has come into the arena of thought two deadly foes of truth and purity. They are the "yellow journal" and the cheap novel. They have, of course, existed in a limited sense ever since the advent of the printing-press, but it is only within the last quarter of a century that their baneful influence has been especially manifest.

Some twenty years ago one of the leading New York journals had its character deliberately changed by its proprietor from a high-class journal to that of a sensational one, solely for the purpose of increasing the circulation of the paper by pandering to an apparent desire for the emotional and sensational on the part of so many readers. From this deliberate action has come a flood of evil. Nearly all our great daily newspapers, following the example thus set, are at the present time filled with accounts of murders, divorces, sports, and the doings and sayings of the fabulously wealthy; and the things worthy of thought and consideration are hardly noticed. As an illustration of this, one of the great dailies a short time ago had an account of the return of the Baldwin antarctic expedition brought into a space not over three inches long, while in the same issue a whole page was taken up with an account of a horrible murder of a factory girl.

The cheap story and novel have been made possible by the increased facilities for printing and publishing, and, I may also add, by the decreased sense of the pure and good, by both writers and readers. Where one cheap novel was published twenty-five or thirty years ago, the number to-day probably reaches into the hundreds. They are filled with extravagant and unnatural plots and illustrations, abominable and ungrammatical language, and the impurest suggestions. There is a wicked witchery running through this class of novels and stories. They are glossed over with a pretended morality that to the one who has a knowledge of the real and only morality—that based upon the Word of God—only makes the pretense the more shameful.

True education aims directly against the work of these classes of literature. There should be placed in the hands of the children and youth in our schools a literature that is really helpful, and that gives a knowledge of the true God. To this end we can recommend nothing more helpful than *The Youth's Instructor*. This good paper should be in the hands of all our children and youth, whether they are in our schools or not. We are coming to the close of another year's school work, and to the beginning of a long vacation.

Provision should be made that all our young people may be provided with a good class of reading for the vacation. Would it not be a most excellent plan for some one to be selected in every school, whether advanced, intermediate, or church, to solicit subscriptions from all for this valuable paper? A number of very valuable series of articles are in preparation. These should be read by all our children and young people. Now if this is a valuable suggestion,—and it is,—will not all of our schools act upon it at once, so as to have these subscriptions come in in time for these most profitable contributions which are soon to appear?

As a man thinketh so is he; and as a man readeth so he thinketh. So let us all recognize the importance of this grand opportunity of creating a high standard of thought in the minds of all our young people, that they may choose only those things, from all the flood of literature, which are good. F. G.

Reports From Our Schools

WE have previously mentioned the fact that we were endeavoring to have full reports from all our schools all over the world, from which to compile a report of our educational work for the General Conference. We have endeavored to send report blanks to all our schools, but it is possible that some may have been overlooked. If this is the case, I should be pleased to send report blanks to any who may not have received them, whom this notice may reach. Will not all who have not done so kindly fill out their reports at the very earliest convenience, and forward them to Frederick Griggs, South Lancaster, Mass.

Qualifications of the Teacher

THE schoolmaster, in common with all persons exercising control for a particular purpose, is a moral teacher or disciplinarian, contributing his part to impress good and evil consequences in connection with conduct. For his own ends, he has to regulate the actions of his pupils, to approve and disapprove of what they do as social beings related to one another and to himself. He enforces and cultivates obedience, punctuality, truthfulness, fair dealing, courteous and considerate behavior, and whatever else belongs to the school. Whoever is able to maintain the order and discipline necessary to merely intellectual or knowledge teaching, will leave upon the minds of his pupils genuine moral impressions without even proposing that as an end. If the teacher has the consummation of tact that makes the pupils to any degree in love with the work, so as to make them submit with cheerful and willing minds to all the needful restraints, and to render them on the whole well-disposed to himself and one another, he is a moral instructor of a high order, whether he means it or not.—Bain.

"THE quintessence of the teaching of the learned and godly Bengel on Bible study is given in one sentence, thus: 'Apply thyself wholly to the text; apply the text wholly to thyself.'"

Current Mention

—Affairs in the republic of Hayti are in an unsettled state, which is suggestive of an impending attempt at revolution, and the presence of foreign war-ships is necessary at Port au Prince and other harbors to safeguard the interests of American and European residents.

—A report is current in Vienna that the Italian war ministry proposed to ask the Chamber of Deputies for \$40,000,000 to fortify the eastern and northern frontiers of Italy. This is taken as evidence of a growing distrust of Austria on the part of Italy, due in part to the weakening of Russian power in the far East, and the consequent loss of Russian influence in the Balkan Peninsula.

—Serious disorder has prevailed for some time in the island of Crete, owing to animosity between Christians and Mohammedans, and general dissatisfaction with the administration of Prince George of Greece, who since 1898 has ruled as high commissioner of the island under the nominal suzerainty of the sultan of Turkey. Order is to be restored in the island by joint action of the world powers.

—Norway is moving for independence from Sweden. A Christiana telegram says: "The new premier, P. C. Michelsen, outlined the government's program in the Storting to-day [March 15]. Relative to the Sweden and Norway consular system, he said the new cabinet was formed to establish the constitutional right of Norway to a separate consular service, and to preserve Norway's sovereignty as a free and independent kingdom."

—The State of Missouri has begun an action to revoke all the franchises of the oil trust in that State. An investigation into the methods of the Standard Oil trust is shortly to be begun at Topeka, Kan., by the federal government. The railroads will probably be drawn into this investigation. These proceedings, with those of the government against the beef trust at Chicago, will decide whether there is any remedy at law for the people against the oppression of the trusts.

—The investigation of the beef trust by the federal grand jury is in progress at Chicago, and it is stated that few if any of the packing firms will escape indictment. There will, it is said, be indictments against some of the packers for attempting to bribe witnesses. The railways will also come in for some attention by this grand jury, in the matter of rebates and shipping rates generally, between which and the business methods of the beef trust there is a close connection.

—Clergymen of New York City are inaugurating a special movement for the evangelization of that city, a leading feature of which will be a series of meetings conducted in large tents in Manhattan and Brooklyn. Former Mayor Seth Low is one of the leaders in the movement. A press dispatch states that the campaign "will aim to reach the backsliders of every part of the city. Ten tents, with a greater aggregate area of canvas than was ever carried by the 'largest show on earth,' will be planted

in Manhattan, and several other tents will be conducted in Brooklyn and the Bronx. Mr. Low and Dr. W. H. Thompson are the vice-chairmen of the work, and they expect to raise more than \$50,000 to carry on the revival. One of the features of the movement is to be the absence of the contribution plate during the service."

—Turkey has been negotiating with France for a large order of military weapons, and Germany, not liking this, has assumed a threatening attitude toward Turkey, a letter having been presented to the porte by the German ambassador, which vetoes the order of arms from France, and threatens serious consequences if Turkey refuses compliance. The Ottoman cabinet is said to be seriously embarrassed and indignant at this dictatorial conduct on the part of Germany.

—Increasing distress from the famine caused by the long drought in Andalusia Province, Spain, is reported from Madrid. In a number of cities the people, driven to desperation by starvation, attempt to relieve their distress by riot and pillage. Among the places most seriously affected are Antequera, Coin, Campillos, Jerez de la Frontera, and Cordova. "Religious processions," says a Madrid dispatch, "are being held in many towns, imploring for rain, but none has fallen since the winter frosts began."

—Conflicting rumors are in circulation regarding peace negotiations between Russia and Japan, in which France and the United States are mentioned as the probable agencies through which the belligerent powers will approach each other when ready to discontinue hostilities. The Russian war party, however, is still strong, and the czar himself is reported as being the foremost advocate of a continuance of the war. Hopes are entertained at St. Petersburg that Admiral Rozhdestvensky, commanding the Russian Baltic fleet, will be able to crush the Japanese fleet under Admiral Togo, and thus secure for Russia the command of the sea, which would change the whole complexion of the campaign. It is reported that Russia has let it be known that peace must be concluded on a basis of no cession of territory and no indemnity to Japan, and that Japan has in like unofficial manner announced that such conditions of peace will not be considered at all. There is some fighting between the armies in Manchuria, a report received March 30 stating that the Japanese had, after a severe engagement, captured Guntzu Pass, which is about 130 miles southwest of Harbin. It is reported also that Japanese troops have cut the railroad between Harbin and Vladivostok. A St. Petersburg dispatch states that the authorities there continue to find evidence of terrorist activity in St. Petersburg, and in spite of the precautions of the police another tragedy may occur at any moment. The fighting organization is known to have on its condemned list thirty persons, headed by Grand Duke Alexis and Governor-General Trepoff. It is also stated that a movement headed by metropolitan clergy of St. Petersburg has been started, seeking the separation of church and state in that country.

NOTICES AND APPOINTMENTS

Special Meeting of the International Publishing Association

A SPECIAL meeting of the International Publishing Association will be held at Washington, D. C., during the biennial session of the General Conference. The first meeting will be held May 18, 1905, at 2:30 P. M., and the sessions will continue as long as necessary to transact the business that may be presented at this time. Important plans and propositions pertaining to the future development of the foreign publishing work will be considered. The constituency of the association, and especially the Board of Trustees and Counselors, should be well represented.

E. T. RUSSELL, *President*,
JOHN F. STABY, *Secretary*.

Summer School

WITH a view of making definite arrangements for summer classes, the Board of Managers and Faculty of Mount Vernon Academy have directed the publication of this notice:—

All persons interested in taking class work at this place during the coming summer vacation will please send in, as soon as possible, their names and addresses, together with the lines of study they desire to pursue. This will make possible ample preparations to meet the demand without arranging for what will not be called for.

All those attending here last year were liberal with their praises for the benefits received. Shall we not expect even better results the coming session? But remember that you will help make it so by an early response to this request. A hearty welcome and plenty of room for all. Definite announcement of details will be given later; but do not fail to send your name, address, and studies desired, now, to the Mount Vernon Academy, Mount Vernon, Ohio.

Addresses

THE post-office address of Elder C. W. Olds is 102 West Ave., Waukesha, Wis.

Elder W. A. Sweaney's address is Box 118, St. George, Grenada, British West Indies.

The address of Drs. A. C. and Bertha L. Selmon is Hsiang Cheng Hsien, Honan, China.

Drs. H. W. and Maud T. Miller should be addressed at Shang-tsai Hsien, Honan, China, via Hankow.

Misses Carrie Erickson and Charlotte Simpson should be addressed at Sin-tsai Hsien, Honan, China, via Hankow.

Western Pennsylvania Conference Meeting

THE second annual conference business meeting of the Western Pennsylvania Conference of Seventh-day Adventists will convene April 19-23, in Lohr's Hall, Wilkesburg, a suburb of Pittsburgh. Excursion rates can be had on all lines of the Pennsylvania Railway system east of Pittsburgh, Oil City, and Erie. The lines west of those points belong to the Central Passenger Association, and their regulations are such that rates can not be secured for so few delegates. All those intending to go should write at once to A. V. Williams, Corydon, Pa., for railroad card orders to present to their local agents, by which they can secure the cheap rates.

ENTERTAINMENT OF DELEGATES

Arrangements are being made by the brethren in Pittsburgh to entertain among our own people all those who come, so there will be

but little expense beside the car fare. As far as possible let each one bring some bedding.

HOW TO REACH THE HALL

Those who arrive at the union station in Pittsburg or in Allegany or on the "South Side" and have trunks, should buy a ticket at the union station in Pittsburg to Wilkesburg, so as to check their trunks to Wilkesburg, as it would cost considerable to have a drayman get them. Those who have no trunks can take the street-car,—the fare is only five cents,—either the Frankstown or the Hamilton Avenue cars. May all come to the meeting praying that God may direct in all our proceedings.

E. J. DRYER, *Conf. Pres.*

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.—Sabbath-keeper with experience in nursery work; must understand budding and grafting. References required; state wages expected. Address Union Nurseries, J. B. Weaver, Prop., Union, Ore.

FOR SALE.—Seventeen packages of flower seeds, all different varieties, 25 cents; five collections, \$1, postage paid. Fresh seeds from our own garden, liberal packages, all named. Address Mrs. H. F. Lamb, Blencoe, Iowa.

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 circulars to Dr. O. C. Goddard, Mission Ridge, Chattanooga, Tenn.

Nursery Stock

FIRST-CLASS fruit and ornamental stock of all kinds at reasonable prices. Catalogue for 1905 sent on application. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

Publications Wanted

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

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

Mrs. M. L. Lyons, New Paltz, N. Y., *Signs, Watchman, Life Boat*, and tracts.

Anton Roll, Mt. Forest, Mich., *Signs, Watchman, Instructor*, and tracts on the Sabbath question.

George E. Tack, 319 N. Stricker St., Baltimore, Md., *REVIEW, Signs, Instructor, Little Friend*, and tracts.

J. C. Colby, R. F. D. 7, Union Grove, Wis., *Signs, Life Boat, Good Health, Life and Health, Instructor, Little Friend, Watchman*, and tracts.

Mrs. E. A. Goss, 1723 West Maple St., Enid, O. T., *REVIEW, Signs, Watchman, Instructor, Little Friend, Life Boat*, health journals and tracts.

Obituaries

SHAW.—Died at Westlake, Idaho, Oct. 25, 1904, of typhoid fever, Brother Frank Shaw, aged 57 years. Brother Shaw accepted present truth two years ago under the labors of Elder C. E. Ford, and united with the church at Westlake. He lived a very exemplary Christian life, and is much missed by the church.
F. D. STARR.

GRIFFIN.—Died at his home in Clay Center, Kan., Feb. 26, 1905, of stomach trouble, Brother Burrell K. Griffin, aged 57 years. He accepted the message for this time several years ago, and died with the hope of seeing Jesus in peace when he comes. He leaves a wife and seven children to mourn his death. Words of comfort were spoken by the writer.
B. W. BROWN.

KELSEY.—Died at Norfolk, Neb., Feb. 21, 1905, Mrs. Ruth A. Kelsey, aged 75 years, 2 months, and 24 days. The deceased was a true Christian. She was the mother of six daughters, only one of whom, Mrs. Roberts, survives. The funeral was held from the residence of J. G. Godfrey, A. E. Lounsbury officiating. The remains were taken to Page County for burial, to be laid beside those of her husband.
MRS. A. E. LOUNSBURY.

CATES.—Died at the home of her son, James Cates, near Jefferson, S. D., March 2, 1905, Mrs. S. V. Cates, aged 80 years, 9 months, and 20 days. When about eleven years of age, she was converted, and united with the M. E. Church. In 1894 the light of the third angel's message came to her, and she accepted all the commandments of God. She was the mother of ten children, six of whom survive her. She died with a bright hope of a part in the first resurrection. The funeral services were conducted by the writer. Remarks were made from Rev. 14:13.
C. F. BETTS.

DENHAM.—Died near Westlake, Idaho, Feb. 28, 1905, Alvin Rudolph Denham, aged 26 years, 3 months, and 18 days. One week before his death he was found lying by the side of his loaded wagon in an unconscious condition, and never regained consciousness. Brother Denham made a public profession of religion in the Sabbath meeting just before the accident, and gave good evidence of being soundly converted, which is a great consolation to the parents and other relatives and friends. The funeral service was conducted by Elder Sewall, of the Congregational Church; text, Rom. 1:20, with selections from the last two chapters of Revelation.
F. D. STARR.

WEEKS.—Died March 14, 1905, Bernice Benjamin Weeks, aged 23 years, 2 months, and 19 days. She leaves a husband, father and mother, two brothers, and one sister. Sister Weeks was early converted. She first united with the Seventh-day Adventist church at St. Louis, Mo., and later transferred her membership to Elwood, Ind.; of this church she remained a faithful member until her death. Accompanied by her husband and other kind friends, she was brought to Canon City, Colo., last August, in search of health, and on September 26 was called to lay away her infant daughter, aged 6 months and 18 days. Following this sad experience Sister Weeks made a valiant fight for life, but was at last forced to succumb to that terrible disease, tuberculosis. Words of comfort were spoken by the writer, at the Seventh-day Adventist church of Canon City.
W. H. GRANGER.

HOMAN.—Died at her home near Middletown, Ind., Jan. 12, 1905, Mrs. Hannah Homan, aged 77 years, 5 months, and 2 days. Sister Homan was reared in the Lutheran Church, of which she was a member for over fifty years. She was the mother of J. H. and P. J. Miller, who are officers in the First

Indianapolis church. Through their influence she was led to investigate the doctrines taught by Seventh-day Adventists, and in 1899 fully identified herself with that denomination, and lived a devoted Christian life until her death. She had lived over half a century near Middletown, and none knew her but to love her. Like a shock of grain fully ripe and ready for the garner, closed the life of this dear sister, and she longed to rest until the coming of the Life-giver. The funeral was held in the Dunkard church, being conducted by the writer, assisted by Brother Mills, and the pastor of the church; text, Rev. 14:13.
W. J. STONE.

JUDD.—Died in Upland, Cal., Feb. 24, 1905, Walter George Judd, aged 34 years, 2 months, and 13 days. About three months ago he gave his heart to Jesus, and accepted the Seventh-day Adventist faith. His Christian life, though short, was a very bright and happy one, and he did not fear death. He said, "Before I was converted, I was afraid to die, but now I am not; for when I was well and strong, I gave my heart to God, and now he will not forsake me." He possessed a cheerful disposition, was a very attentive and affectionate husband, a kind neighbor, and a good citizen, and was respected by all who knew him. He leaves to mourn, but not without hope, his wife and son Charles, two years of age, a widowed mother, his father having been accidentally killed about three months ago in Newton, Kan., two brothers, and two sisters. The funeral service was held in the Christian Church, where a very large concourse of sympathizing friends gathered to hear words of comfort spoken by Pastor J. W. Adams, of Los Angeles. The interment took place in the Bellevue Cemetery, where he sweetly rests, awaiting the blessed morning of the resurrection of the just.
E. H. ADAMS,
P. P. ADAMS.

BLOOM.—William H. Bloom was born in Clinton County, Ohio, near the old Cornelius Bloom homestead on the Wilmington and New Antioch Pike, Nov. 26, 1829, and died Feb. 18, 1905, aged 75 years, 2 months, and 22 days. His parents were Cornelius and Eunice Bloom. He was married to Miranda J. Roberts, Aug. 22, 1856. Nine children were born of this union. One died in infancy. His first public profession of faith in Christ was made in May, 1877, when he and his wife were baptized by Elder D. M. Canright; and June 28, 1879, he united with the Seventh-day Adventist church of New Antioch, being one of the charter members, and remained faithful to the end. He leaves a wife, six daughters, one son, twenty-one grandchildren, one great-grandchild, and three sisters. Brother Bloom was chairman of the Cemetery Board, and the other members acted as his pall-bearers. There was a large attendance at the funeral, and the Lord touched all hearts as the writer set before them God's purpose in creation, man's fall, and redemption through Christ, including the fulfillment of the promise to Abraham and his seed. Our aged Sister Bloom was unable to attend the public service. She is absolutely helpless, confined to her wheel-chair. A short service was held at the home before going to the church. How cheering the thought that a little while from now and all will be swallowed up in victory!
D. E. LINDSEY.

SHIREMAN.—Sister Amelia Shireman, wife of Elder Daniel T. Shireman, was born in Ohio, May 3, 1839, and died at her home in Hildebran, N. C., at the beginning of the Sabbath, March 24, 1905, having lived 65 years, 10 months, and 21 days. Sister Shireman's maiden name was Amelia McDowell. She was married to Daniel T. Shireman, April 17, 1857, and they both embraced present truth in the winter of 1857 and 1858 under the labors of Elders Josiah Hart and Sperry, in the State of Iowa. They had no sooner accepted the message of truth than they became active missionaries, doing most

of their work on the self-supporting basis. During these forty years of active and self-sacrificing labor in the cause they loved, Sister Shireman was a full sharer in the labors of her husband, going with him from place to place, he having built with his own hands forty-three houses into which they moved and lived; and it was from the sale of these houses that they secured the means with which they supported themselves and carried on their missionary work. Sister Shireman was a great sufferer for the last five months of her life, the disease which caused her death being diagnosed as cancer of the stomach. The funeral service was conducted by Dr. Albert Carey, pastor of the church, assisted by the writer, who spoke comforting words from Rev. 14:13, the text selected by Sister Shireman before her death. Dear Father Shireman, though suffering keenly the loss of earthly companionship, does not sorrow as those who have no hope, but in the strength of God takes up the work to which they had both devoted their lives for so many years, and with still greater zeal prepares himself for the conflict before him.
J. O. JOHNSTON.

LANE.—Died at the residence of her son, Dr. Charles J. Lane, in Marshall, Mich., Feb. 26, 1905, Mrs. Sarah Lane, in her ninety-fifth year. Her death was due to infirmities incident to old age, which came upon her the past two years of her life. It is a fact that she passed her ninety-second birthday without being ill a day, that in her life until then she never required the attendance of a physician or a watcher at her bedside a single night. When the final summons came, the end was like the peaceful sinking into slumber of a babe in its mother's arms. The deceased was the daughter of Thomas and Mary Finch, and was born Nov. 20, 1810, in the beautiful little hamlet of Forest Row, near London, England. She was married to James Lane, Dec. 5, 1833, and two years later came to America with her husband, settling six miles north of Marshall, in the township of Convis, which was practically an unbroken wilderness. God, in his goodness, dealt kindly with Sister Lane. He gave her not only a long life unbroken with sickness, but also an abundance for her care and support during her declining years. And during her long life only once did the angel of death enter her home, and that was when her companion, who had then passed the allotted time to man on earth, was taken away. Her children, five in number, all having passed the meridian of life, survive her; they were all present to look for the last time upon the face of her whom they all loved to call mother. Some knew Mrs. Lane as a neighbor and friend, but they knew her as mother, and although she has passed the extreme age of ninety-four years, they are not quite ready to part with mother. She it was who nursed them through all their years of sunshine and shadow, and was ever ready to cure with the magic of a mother's kiss. It was at her knee that they first knelt to say their evening prayer, and when, one by one, they left the parental home, she it was who, with their father, asked God to care for and protect their child. As these children look for the last time on this dear form now cold in death, whose sad, weary eyes, though blind to earthly scenes, will be opened where tear-drops shall dim them nevermore, they can not wish her back to earth again, but rather that she may be laid away in a beautiful spot where flowers bud and bloom in spring-time, and where the birds come and sing their sweetest songs, leaving all else to Him in whom she long years ago placed her trust. Sister Lane had been a member of the Seventh-day Adventist denomination for forty-eight years, and was one of the first members of the Battle Creek church, and later of the Convis church. The funeral was held in the home of her son, March 1, 1905, and was largely attended by sympathizing friends and neighbors. Interment was in the Marshall City Cemetery.
I. D. VAN HORN.



WASHINGTON, D. C., APRIL 6, 1905

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

THE first meeting of the thirty-sixth session of the General Conference will be held in Takoma Park, Washington, D. C., beginning at 10:30 A. M., May 11, 1905.

THE new buildings of the Pacific Press Publishing Co. at Mountain View, Cal., will be dedicated with appropriate services, Sabbath and Sunday, April 15 and 16.

JUST before Brother W. H. Anderson and family left Washington for far Barotseland, an ordination service was held in the Mission Board rooms, in which Brother Anderson was set apart for the full work of the gospel ministry.

So far as we have been informed, Elder G. A. Irwin, of Australia, is the first delegate to the General Conference from a foreign field who has reached America. Brother Irwin arrived in San Francisco March 16, having come via China, the Philippines, and Japan.

THE workers in Boston are distributing through the mail copies of "An Appeal to Clergy," printing upon the outside of the envelope a striking advertisement of Sunday night meetings in Berkeley Hall, at which the Sabbath question would be considered. We commend this as an effective method of advertising.

OUR valued contemporary, *The Signs of the Times*, devoted a full page of a recent issue to a report on the effort to introduce religious instruction into the public schools of this city. Evidently the editor recognized that this is more than a local question, and that the same issue under one form or another, involving the same principles, will have to be met in other places. By the report in another part of this paper, it will be seen that the local interest in this question has by no means died out. It is more than probable that no definite settlement of the matter will be reached at once. The public is divided upon this question, with a very positive attitude both for and against the movement. For this reason the request for religious instruction in the schools and the protest against it may both be taken under advisement by the Board of Education, and the decision may be reserved for some time.

We are gratified to learn from various sources that our workers are making use of the local papers through which to reach the people where they are laboring. Several brethren in the field have forwarded to us clippings from the papers, showing that leading truths of the message have thus been presented to many who would not attend a public service. We hope many others will be encouraged to follow this example.

LAST week we had the pleasure of greeting Brother J. H. Reagan and family in Washington. They are returning to India, and to their work in the Calcutta Sanitarium after eight or nine months' furlough in America, most of which time has been spent in Battle Creek, in getting special work at the sanitarium. Brother Reagan became acquainted with the truth in the early days of the work in Calcutta. Sister Reagan (*nee* Ida Royer) went to India as a nurse about five years ago.

OUR readers will remember that regular communication between Pitcairn Island and the outside world was established a while ago by means of a small sailing vessel plying between Pitcairn Island and other islands of the South Pacific. We exceedingly regret to announce that this boat has been wrecked, with the loss of one of the crew.

The following item, which has been forwarded to us by Brother B. R. Nor-dyke, of the Pacific Press, states the facts in the briefest form:—

The islanders have lost their cutter in which they traded with Tahiti. Only one man was drowned, but they lost everything; cargo, clothes, nautical instruments, and books are all gone. I am trying to raise a fund to assist. [Signed] Edward Stubbs, Capt., Royal Navy, 9 Oriel Chambers, Water Street, Liverpool, England.

We shall hope to hear further particulars of this unfortunate occurrence in due time, and we shall certainly be gratified if the efforts of Captain Stubbs should result in furnishing another boat to take the place of the one which has been lost.

IN an announcement covering eleven type-written pages, the Union Conference Publishing Committee of the Australasian Union Conference give full particulars concerning the reorganization of the publishing work in that field and the removal of the printing plant to the country. The location selected is the town of Warburton, forty-eight miles east of Melbourne, on the Upper Yarra River. The climate of the place is described as "beautiful and mild," and the land as "excellent." The plan is to purchase "a portion of an estate com-

prising three hundred and twenty-eight acres of land, about half cleared." The water for domestic purposes and for supplying power to the factory will be conveyed from a natural falls, about seven hundred feet from the proposed location of the factory. The machinery and material from the present printing plant will be removed to the new factory as soon as it is built. The work will hereafter be conducted by a new corporation called "The Signs of the Times Missionary Association." This association has a denominational constituency very similar to the original constituency of the Review and Herald Publishing Association. After the removal of the plant to the country, commercial work will be largely dropped, and the effort of the association will be directed to the printing and publishing of the denominational literature. We are deeply interested in this reorganization of the publishing work in Australia, and hope the efforts of our fellow workers in that field to carry out the instruction of the spirit of prophecy concerning this work will be greatly blessed, and that their work will be more prosperous than ever.

They Must Have It

IT is evident from letters received at this office that some of our people are in close circumstances financially. Some write that they like the REVIEW, feel that they need it, but they can not afford to subscribe for it.

Others who at first decided that they must do without the paper have since determined that they *must* have it, because this year it is to contain the only full and complete reports of the next General Conference.

Some subscriptions expire during April and May. Please look at the date on the wrapper of your REVIEW, and send in renewal promptly if yours expires soon.

There is general satisfaction everywhere because the REVIEW is to be the official organ this year for the publication of the reports of the General Conference.

Washington, D. C.

WE have received on the Washington building fund, up to the present time, \$62,256.41, as will be seen on page 20. This leaves \$37,743.59, which can be raised before the meeting of the General Conference, May 11.

We call attention to the following words which are from a Testimony dated March 6:—

"Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement."

"Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis."

J. S. WASHBURN.