

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, MARCH 8, 1906



## *A Message of Reconciliation*

URIAH SMITH

*Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Cor. 5: 20.*

*Friend, if the Lord should come to you to-day,  
In His own person, from His throne in heaven,  
And at your door some earnest plea should lay,  
Would any heed to His request be given?*

*Should He the places show where spear and nail  
Pierced His dear form when on the cross for the  
The crown of thorns, the bruised face, wan and pale,  
The bloody terror of Gethsemane,*

*And say, "For thee I bore this heavy load;  
To cleanse thy sin came down to bleed and die;  
And will you now be reconciled to God?"—  
Could you that tender, pitying voice deny?*

*Couldst thou from that blest offer turn away,  
To be from sin made free, now so defiled?  
O wouldst thou not in deep contrition say,  
"Yea, Lord, I will to God be reconciled"?*

*But Christ is here—not seen by mortal eyes—  
In His ambassadors who bear His word;  
To you they bring a message from the skies,  
And plead with you in place of Christ the Lord.*

*As though Himself, God did beseech you now,  
To be no longer by your sin beguiled,  
As if Christ asked you to Himself to bow—  
Friend, will you not to God be reconciled?*

# Our Publishing Work

The Lord gave the word: great was the company of those  
that *published* it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

KEEP a supply of Signs, Religious Liberty, and Words of Truth leaflets on hand to pass out to neighbors, friends, or chance inquirers. Full lists of the various leaflets in each of these series, together with prices, will be found in our catalogue. Send for a copy, if you haven't one.

A VIGOROUS campaign on "Christ's Object Lessons" is soon to be entered upon by some of the conferences in the Atlantic Union. It is hoped that in every conference this special work for our educational institutions may be completed this year. A good work has already been done, but a strong, hearty pull is necessary to finish the various conference quotas.

THE report of our Battle Creek Office for the year 1905 shows that the retail value of books sold in the Lake Union Conference was \$30,911.84. Of this amount, \$23,052.24 was subscription books, \$1,975.75 trade books, \$3,883.08 tracts, and the remainder was for relief books and miscellaneous sales. The retail value of all the publications shipped out from Battle Creek during the year was \$103,830.81.

THE new magazine, *Liberty*, will be appreciated by all readers of the REVIEW. In some respects, it will assume the mission of the *American Sentinel*, modified to meet the demands of the present time, in the promulgation of the principles of religious liberty, and defense of the rights of conscience. It will be within the reach of all, as is revealed by the following very low rates: Single copy, per annum, including extras, 25 cents; single copy of regular issues, 5 cents; single copy of any extra, according to size; 5 or more copies per annum, different addresses, one order, 15 cents a copy; 10 or more copies a year, one address, one order, 15 cents a copy; 25 or more copies of one issue, one order, one address, 2½ cents a copy.

THE following recipe for good manners we copy from "Talks with My Students," by Frederick Griggs: "Oil of Common Sense, three drams; Essence of Good-will, two drams; Extract of the Rose of Sharon, four ounces; Tact, two drams; Heart's Ease, three drams, and no scruples. All these put together, well mixed, and often used, will cure any case of ill manners." For a number of years it has been the custom in the South Lancaster Academy for Prof. Frederick Griggs to use a portion of time at the morning chapel exercises in talking to the students upon some practical subject. In these talks the professor has endeavored to place before the young people principles essential to success in life. These talks have been reported and printed in a little volume entitled "Talks with My Students." Every young person will find them very practical and beneficial. The book will be sent, post-paid, in cloth covers, for 40 cents; pamphlet, 25 cents.

THE "Year-Book" for 1906, with official directories, and a brief historical summary for 1905, is now ready. Price, 25 cents.

OF our larger books, "Great Controversy" and "Desire of Ages" will undoubtedly be the ones which will be sold most extensively this season. Their importance certainly merits the attention of our best canvassing evangelists, and "Great Controversy" has, perhaps, exerted a greater influence in bringing people into the truth than any other one book.

A NEAT pamphlet of 152 pages is the "Proceedings of the Medical Missionary Convention," just off the press. It contains a full report of the convention, together with some of the papers and Testimonies read. A nominal charge of 10 cents a copy is made for this pamphlet, and orders should be addressed to General Conference, Takoma Park Station, Washington, D. C.

A GERMAN brother who has been selling books among the Germans in Pennsylvania has found large numbers of Poles, Hungarians, and Rumanians, and feeling a great burden for these people, is making special preparation to work among them. He expects to introduce "Steps to Christ" in these various languages, and hopes to use more than a thousand copies.

OUR factory in Battle Creek has been busily filling orders for "Christ in Song," and before this paper reaches its readers, all orders ought to have been filled. All our publishing houses and branches will again have a supply of this most excellent book. Its large sale in the past, and the continuous demand for it when for a time it was out of stock, testify to its popularity. It is undoubtedly the largest and best collection of good songs now on the market, and the prices are very low: Flexible cloth, 35 cents; board, 40 cents; cloth, 50 cents; half morocco, \$1.

THE secretary of the California Conference has been collecting statistics concerning the means which were chiefly instrumental in bringing individuals into the truth. Out of 1,080 replies received, it seems that 320, or nearly one third of this number, were largely influenced by some publication, while about two thirds of the number were directly or indirectly influenced by some publication. We doubt not that this average will hold good in many other conferences. If one out of every three persons who accepts the truth is directly influenced to do so by reading, what a mighty army of believers might be added if we had *one hundred* engaged in the circulation of our literature where now there is *one*.

Orders for any publication mentioned on this page may be sent to any conference tract society or to Review and Herald Publishing Association, Washington, D. C., or Battle Creek, Mich.

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# THE REVIEW AND HERALD

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

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## Editorial

### A Loud Voice

THE current history of the world is speaking with a loud voice. It testifies to the fulfilment of the prophecies concerning the very last days. It declares that the coming of the Lord is near, just as the appearance of leaves on the trees is the sure sign that summer is near. When we compare the general condition of things in the world now with the situation twenty-five years ago, we are impressed with the greatness of the change. What would have been repudiated then by all evangelical believers as rank infidelity is now commended as a most valuable result of scientific investigation. Business methods which then would have been rightly regarded as dishonest and unworthy of honorable men are now openly adopted as the principles of high finance. Corruption and bossism have become so general in politics that the papers and magazines are burdened with their exposure, and yet the muddy stream still flows on because the source is defiled. Social scandals have become so common that only the very worst cases, or those among "the best people," attract any considerable attention. And with all the rest there is an intensity of evil, a satanic inspiration to repudiate all moral restraint and to multiply atrocious crimes, which seizes and overcomes those who have not made God their strength. These are the perilous times of which we have been warned, and they have a loud voice. And at this very time there should be another loud voice heard, the voice of the third angel, making clear the mean-

ing of these troublous times, and sounding the message of warning throughout the whole world: "Fear God, and give glory to him; for the hour of his judgment is come. . . . Here are they that keep the commandments of God, and the faith of Jesus." The present situation calls for loyalty to God and his truth, and faithfulness in his service. Soon these loud voices will be hushed, and a hymn of praise will fill a new earth. He who raises his voice for God now may have the privilege of raising his voice to God then.

### "Higher Criticism" Run Mad

THOSE scholars whose writings directly tend to lower the people's regard for the Bible, and yet who are, strangely enough, called the "Higher Critics," have seemed to vie with one another of late in their haste to repudiate those revealed truths which distinguish Christianity from a merely human philosophy. Each writer appears to crave the distinction of being considered more "liberal" in his views than any of his predecessors. The open expression of infidel sentiments by one who professes to accept Christianity is an easy way to gain a brief notoriety.

In view of the character of the teaching found in some recently published books, we wonder what doctrine of any importance the next sensation-seeker will find still left for him to reject. About the only remaining step to be taken is to denounce the whole Bible as a forgery, and all the leading persons of historical Christianity, including Jesus himself, as mythical beings—probably astral myths.

And yet there are so-called leaders of religious thought and publications of a wide influence ready to indorse the latest, and to us blasphemous, vagaries of these destroyers of the Christian faith. For example: in a recent issue of the *Independent* (New York) there is printed a review of a book entitled "The Prophet of Nazareth," of which it is said that "the book will certainly find international recognition as an important contribution to the criticism of the Gospels, and indeed of the entire New Testament."

In giving the conclusions of the author, Nathaniel Schmidt, concerning some commonly accepted teachings of the Gospels, the *Independent* says:—

He rejects the miracles imputed to Jesus, except cases of exorcism, as

legendary and unhistorical. He thinks that Jesus was the son of Joseph and Mary, born in ordinary wedlock. He holds that the Nazarene instituted no sacraments, claimed no special authority over the Sabbath or over the beliefs of his brother men, and no privilege beyond that of any man, even in the forgiveness of sin. He rejects the account of the triumphal entry, argues that Jesus was crucified by the Jews, not by the Romans, and treats the resurrection as an appendix.

In closing the review of this book, the *Independent* says:—

For those thoughtful men who have been led by a process they could not prevent to put aside the value of miracles as evidence to faith, there is now Professor Schmidt's strong assertion of the fitness of Jesus unto spiritual leadership, and for this we can not be too grateful.

Thus after we have been asked to reject the combined testimony of Matthew, Mark, Luke, and John concerning the life and work of Jesus, the *Independent* thinks that "we can not be too grateful" to Professor Schmidt for permitting us to believe on his authority that Jesus was a good spiritual leader. We prefer to reserve our gratitude for more worthy uses.

Another book which aims to destroy belief in the old-fashioned truths of Christianity has been written by a professor in the Chicago University. It is entitled "The Finality of the Christian Religion." If the statements in the press concerning the teaching of this book can be relied upon, we must be near the finality of Christianity. "It denies the inspiration of the Bible; it shatters the belief in miracles; it ridicules the prophetic and revealed books; it says proof of the resurrection is lacking; it denies the truth of its historical basis." If there is any other important doctrine which this critic does not deny, it must be because he overlooked it. When questioned by an interviewer concerning his belief in the personality of God, he said that "it seems advisable for most people to think of God in terms of personality."

We refer to these two books that our readers may know to what lengths "Higher Criticism" has gone in its attempt to undermine faith in the Word of God. It is a good example of the foolishness of human reason when it assumes the judgment-seat, and decides upon the credibility of revealed truth.

How much more satisfying, both for time and for eternity, is the inspired assurance: "All scripture is given by in-

spiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We choose the Word of God rather than the opinions of men.

### Reserve Forces for the Crisis

THE stir of the new life and animation that is rousing the believers in other parts is to be seen in Great Britain also. Especially in the last three years, since the field was organized and the two conferences and three missions set upon their way, the progress has been marked.

Last year the tithe of the northern conference increased by over a thousand dollars, while the South England Conference shows an increase of over two thousand.

In the London training college are over sixty young people studying hard, and most of them working like beavers to pay their way. The school is now represented in the field by sturdy and well-trained young people who are successful in their work, and are building up conference membership and resources. I find in this school the same earnest missionary interest that stirs the hearts of the youth in America.

Napoleon was a master of legions. He said that the secret of victory was to bring on the reserves at the crisis of the battle. The crisis in our holy conflict is just before us, and in our schools throughout the world, and in the ever-increasing numbers stepping into the ranks for service, we see the recruits, the reserve forces, that are to press in at the crisis for the winning of the final victory.

At the Caterham Sanitarium I met a fine company of workers, aiming at this same thing, the hastening on of the message of the Lord's soon coming.

All the British enterprises are prospering, paying their way in operating, and more. For fifteen years there has been talk of a permanent headquarters for this great field. The General Conference in session has voted more than once encouraging the workers in Britain to go ahead and find the right place. Once it was thought it should be in London, and General Conference money was appropriated for it, thirty thousand dollars. But it was decided that the time was not ripe for the move, and it was feared that the midst of a great city would not be the best place for the headquarters. That was years ago. Now the instruction from the spirit of prophecy, and the experience of all departments of the work are, of course, against the city location.

In the meantime the work has been growing into strength, and all depart-

ments of the cause are represented. Just now the school has notice that it must give up the premises occupied. The food factory in Birmingham must also move. The printing-office could greatly profit itself in operating if in quarters where it could do more of its own work. It does no commercial work whatever, but can not begin to do even our own work. The *Present Truth*, with over twenty thousand weekly, the *British Good Health*, with over forty thousand monthly, and a steady output of smaller literature, crowds the capacity to the utmost, while profitable lines of book printing are put outside, and other houses make the profits.

Taking it all round, the time seems fairly ripe for settling upon some common headquarters in the country. The issue is forced to the front by the progress of the work and the conditions. And as if definitely to meet the situation, it seems that the British workers have found the very place. If they develop the proposition, which surely presents many features of distinct providence, this field itself will get sturdily under the main end of the burden, in fact, will shoulder nearly all of it. But they will need some help from the large body of believers in America.

In the evangelical work the British field could go on with no help from across the Atlantic, and their work would continue to grow and prosper. But we must remember that here we are years behind in getting into the territory. The United Kingdom has nearly half the population of the United States, crowded into these tight little islands. To meet the situation they have fewer believers and less resources than many single American conferences. It is on this account that American conferences must stand by with men and means.

One may go over it dozens of times—the route from North England through the midlands to London—and he must each time be stirred by the sense of the great populations in the industrial centers of England. Vast and busy towns are seen, separated from one another by only thirty minutes or so by rail. It is a beehive of life and activity.

The country site the brethren have been looking at is near Birmingham, just in the edge of the populous industrial region that stretches from Birmingham right up to the northern border. While London is the commercial center, and the heart of the great empire, the industrial regions of northern England are really the center of the United Kingdom. The truth seems to make more rapid progress in these manufacturing districts. It will not be against the work, it is well believed, to place our country institutional center to the northward. It is a saying in England that what Lan-

cashire thinks to-day, all England thinks to-morrow. This cause in Great Britain has grown so that placing the headquarters a few miles north or south will not put it out of close touch with the workers and believers.

Yes, the work is moving on in the United Kingdom, as never before. They are planning now to raise a special fund for opening a mission in British East Africa, following the lead of the German Union Conference, which is opening German East Africa. Great Britain, in a little from now, will be a strong factor in supplying workers and means for the outlying parts of the British empire.

The reserves are gathering in Europe for the crisis in this closing conflict. We met Elder Conradi in the London councils, and still he brings most encouraging words from the Continent. The storm-clouds are gathering over the nations. History is being rapidly made, and every tendency bears witness to fulfilling prophecy, and proclaims to us that the world is rapidly gathering its forces for the final crisis. At the same time the Lord is stirring the hearts of the believers, the ranks are being sifted, and all things are preparing for the last crisis in our work. We have talked about it for years. It is now breaking upon us, and, thank God, his word never fails, and his providences lead straight on toward victory. It seems as if every experience that comes to the work in these fields, however it may seem for the moment to tend to delay or discourage, turns only to the advancement of the message.

I hope Elder Conradi will soon write out some of their experiences with legal restrictions in the matter of anti-Catholic literature in Germany. Now is the time to help our brethren in Europe in every way possible to work the great Catholic fields. Well may we be of good courage, for this third angel's message is winning everywhere. Let us invest ourselves and our all in it just now.

W. A. S.

London.

### Study a Personality

THE Christian is exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. The expression is sometimes quoted, "Grow in grace and in the knowledge of the truth," but truth, apart from Jesus Christ, is of no value in the Christian life. It is not saving truth. Jesus says: "I am the way, the truth."

We should get the point clearly fixed in our minds that divine truth is to be learned through the study of a personality. We do not study truth to learn about the personality, but we study the personality to comprehend the truth. We

do not study nature to find out about God, but we study the revelation of God to understand the real significance of what we see in nature. "The heavens declare the glory of God; and the firmament sheweth his handiwork." But studying the heavens to learn about God, apart from the revelation God has given of himself in his Word, led men to become worshipers of the sun and moon, and to liken God to objects seen in nature. Our study is God himself, through the revelation given in the person of Jesus Christ. To know the truth, we must see it "as it is in Jesus."

L. A. S.

### **A Statement of Facts Concerning Our Present Situation—No. 5**

THE basic principles of true temperance reform, healthful living, and the use of natural remedies and rational methods in treating disease, are a part of the great threefold message of Revelation 14. Obedience to "the commandments of God" includes obedience to the laws of life and health. A preparation for translation at the coming of Christ relates to the body as well as to the soul.

As it was this threefold message of Revelation 14 that brought Seventh-day Adventists into existence, it is but natural that the true principles relating to life and health should hold a prominent place in the views and work of the denomination. It is but natural, too, that these principles should have been discerned and emphasized by the pioneers at an early date in the history of our cause.

It is gratifying, therefore, to know that the first Seventh-day Adventist, Joseph Bates, was an ardent and prominent temperance and health reformer. And it is assuring to know that at a very early period in the development of this work, the principles relating to health and the treatment of disease were revealed by the spirit of prophecy to the Lord's messenger. This revelation removes, to a large extent, ground for doubts and differences regarding these important principles which call for self-denial and self-control. The essential features of all that we have to-day in what we call medical missionary work, were understood and accepted by the leaders of this cause in the first few years of its history. As there were then no doctors, ministers took the burden of this work. They advocated the principles by voice and pen. They prepared and circulated health literature. As soon as a physician could be secured, they started a sanitarium, and began to encourage and assist young men to secure a medical education. Thus our medical work was begun. The physicians, developed from among our own young people,

gave this work a wonderful impetus.

With the development of the health and medical missionary work there arose also the unfortunate trouble between the evangelical and medical workers that has so sadly marred our cause. In the first article of this series three primary causes of this trouble were given, one of which was this: a failure on the part of ministers and people to appreciate, put in practise, and make known to others as they should, the truth God has given us regarding health reform and the treatment of disease. This, however, is not true of all; but it has been true of some from the first, and of many at times. Very early in our history reproofs on this point began coming to the church through the spirit of prophecy. The following quotation is from a Testimony written in 1865:—

In the vision given me in Rochester, N. Y., Dec. 25, 1865, I was shown that our Sabbath-keeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as he has chosen to lead us.

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent, and have scarcely taken the first step in reform. . . . The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work.—"Testimonies for the Church," Vol. I, page 485.

That clear, pointed message of warning has been repeated many times, giving the reasons why this phase of the message has been neglected, the results of that neglect, and what might have been if all had made the use of that part of the truth they should. Note the following:—

Why do some of our ministering brethren manifest so little interest in health reform?—It is because instruction on temperance in all things is opposed to their practise of self-indulgence. In some places this has been the great stumbling-block in the way of our bringing the people to investigate and practise and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given his servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.—*Ibid.*, Vol. VI, page 378.

The following is full of meaning, and should appeal to every believer:—

The Lord has given his people a message in regard to health reform. This light has been shining upon their pathway for thirty years. . . . Can he be pleased, when half the workers laboring in a place teach that the principles of health reform are as closely allied to the

third angel's message as the arm is to the body, to have their coworkers, by their practise, teach principles that are entirely opposite? Testimony after Testimony has been given which should have brought about great reforms. . . . The light which God has given upon health reform can not be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent.—"Healthful Living," page 32.

One of the results of either indifference or opposition to health reform is given as follows:—

The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom.—"Testimonies for the Church," Vol. VI, page 377.

It is not difficult to see that differences of a serious nature might arise between a body of physicians and nurses who were enthusiastic in behalf of health principles, and a body of ministers who were either indifferent or opposed to them. A lack of confidence would be created, then criticism would be made, counter charges would follow, and finally a pulling apart and a gradual separating of forces.

There has certainly been little if any excuse for either the ministers or the people of this denomination to give occasion for serious differences to come between them and the medical workers. The principles themselves have been plain, and the instruction pointed enough to guide all aright. In one of the earliest Testimonies, the following statement is made:—

One important part of the work of the ministry is to faithfully present to the people the health reform, as it stands connected with the third angel's message, as a part and parcel of the same work. They should not fail to adopt it themselves, and should urge it upon all who profess to believe the truth.—*Ibid.*, Vol. I, page 469.

In later years much good instruction has been given as to the part the church should take in this phase of our message. This should be looked up and read with care. Here are a few statements:—

In order to be carried forward aright, the medical missionary work needs talent. It requires strong, willing hands, and wise, discriminating management. But can this be while those in responsible places—presidents of conferences and ministers—bar the way? The Lord says to the presidents of conferences and to other influential brethren, "Remove



the stumbling-blocks that have been placed before the people."—*Ibid.*, Vol. VIII, page 71.

Not only should ministers walk in the light of health reform and teach it to others, but the churches should do the same:—

The medical missionary work should be a part of the work of every church in our land.—*Ibid.*, Vol. VI, page 289.

We have come to a time when every member of the church should take hold of medical missionary work. . . . Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. . . . Those who study and practise these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.—*Ibid.*, Vol. VII, pages 62, 63.

Thus it is plain that the neglect of ministers and people has been one of the leading causes of the trouble we are now in. However this conflict may terminate, the only course for this denomination to pursue is to heed the light and instruction it has received. This we must do, and, by the grace of God, this we will do.

A. G. DANIELLS.

### Riots, at Home and Abroad

A riot in Shanghai, or Peking, is a vastly different thing in the view of American citizens from a riot in one of their home cities, but when we examine the two side by side, what is there found to justify the outbreak in this country and condemn it in China? What is there which entitles rioting to more favorable consideration in this country than it merits in a foreign land?

In *The Outlook*, some recent articles by George Kennan, the well-known traveler and writer, describing "China in Transition," set forth very clearly the causes which underlie the existing feeling against alien races in that country. The Chinese have real grievances. There has been direct and wanton and grievous infringement of their personal and political rights by the subjects of foreign powers residing in Chinese territory. In the treatment of Chinese men and women accused of crime there has been clear violation of treaty rights. The Chinese have been subjected to humiliations to which the people of this country would not submit for a moment. From this have come the recent outbreaks of the mob spirit in China.

Just now, at home, we have before us the spectacle of a mob taking possession of the city of Springfield, Ohio, overpowering the local officials, and being kept in check only by the presence of armed troops. Two negroes had murdered a white man, and the smoldering fires of race hatred at once blazed into a

conflagration. There may be apparent cause for the feeling which has prompted this outbreak in Springfield, but the fact remains that mob violence is no more edifying a spectacle in Ohio than it is in China, and the people of this civilized land have no occasion to cast stones at the heathen inhabitants of Asia. The same savagery is exhibited here as there; for when the mob spirit gets hold of a person, he becomes at once neither Christian nor civilized. The mob spirit brings the people of all countries down upon a common level of savagery.

The Bible is right in dividing the people of all lands, of whatever nationality or citizenship, into but two classes—Christian and heathen.

L. A. S.

### Some Important Evidence Examined

We continue the consideration of the perpetuity of the law of God by quoting further from an article by Elder J. N. Andrews upon this subject. The extract here presented deals chiefly with the third chapter of Second Corinthians, a portion of scripture which is persistently used as proof that the ten commandments are "done away." Elder Andrews treated this question as follows:—

2 Corinthians 3. The testimony of this chapter has an important bearing on the subject. As those who teach the abrogation of God's law regard it as their most important evidence, we will briefly state and examine their position. It is as follows: "1. The law of God written on tables of stone constituted the first covenant. 2. This covenant is here called 'the ministration of death' or 'ministration of condemnation,' and is abolished or done away in Christ. Verses 7, 13, 14. 3. The abrogation of this covenant annulled the law of God."

To the first point we answer that a covenant is a mutual agreement between two parties; or, according to its second definition, it is writing containing the terms of agreement. (Noah Webster.) The first covenant, according to the first definition of the word, may be read in Exodus 19. The proposition on the part of God stands thus: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Verses 3-7. The answer of the people is as follows: "And all the people answered together, and said, All that the Lord hath spoken, we will do. And Moses returned the words of the people unto the Lord." Verse 8. This completed the mutual agreement. Its stipulation was obedience on the part of the people. Then follows what may, according to the second definition of the word, be called the covenant, namely, the ten commandments as the terms of the mutual agreement already entered into. The covenant, or mutual agreement is one thing, the terms of that agreement, though closely connected with it, are quite another. We say, then, that the first covenant was, strictly speaking, the mutual agreement entered into by God and his people, the ten commandments being its terms of agreement. Mark this.

To the second point we answer that the word "ministration" signifies "the act of performing service," or "service" itself; consequently it is not the words "written and engraven in stones" to which the apostle refers, but to "the ministration" or service of those words. (Please note the use of the word where it occurs, as in Luke 1:23; Acts 6:1; 2 Cor. 9:13.) The careful reading of this chapter shows that its subject is a comparison of the ministrations of the two covenants. A full account of the ministrations of the first and second covenants may be read in Hebrews 7, 8, 9, 10. The Levitical priesthood with its ordinances of divine service, performed the ministration of the first covenant. The "more excellent ministry" of Christ, including all its branches, fulfils the ministration of the second. And it is a fact of much importance that the ark of God's testament is found in the heavenly tabernacle, where Christ is ministering (Rev. 11:19), as well as in the earthly tabernacle; that it is clear that the tables of the testament are still the foundation of the divine government. Then the law of God given to Israel as the basis of the first covenant, is clearly shown to be distinct from its "ministration" as given in "the handwriting of ordinances." As the services of the first covenant meet that antitype in Christ's ministration, how natural the language that the ministration of condemnation had no glory by reason of the glory that excelleth, the glory of the shadow being swallowed up in that of the substance. Then it is clear that the veil which is on the children of Israel, denotes the typical service or ministration of condemnation, which was abolished or done away in Christ. If you say that it is God's law which was abolished or done away in Christ, then you teach that Christ destroyed the law. See Matt. 5:17-19. Deny this, who can.

To the third part, we answer that the first covenant ceased *because its conditions were not kept*. We have already shown that the law of God was given to Israel, as the conditions of the covenant between God and his people. The terms of agreement having been broken, the covenant based on them must of necessity cease. But to teach that the abrogation of the covenant annulled the law of God also, would in reality be saying that God abolished his law because men would transgress it! Our opponents teach that the law of God is abolished, and that those precepts which are not re-enacted in the New Testament are not binding on us. The force of this blow is aimed at the Sabbath, but if carried out, its effect would be to overturn the whole law of God. "The law," say they, "was abolished at Christ's death." . . . Now if God abolished his law at Christ's death, how could he afterward write it in the hearts and minds of his people according to the promise, as given in Heb. 8:10? How could this be done unless he first re-enacted it? And we challenge you to show that God has ever abolished a law, and then re-enacted it. The word of God is not yea and nay after this manner. . . . Do you say that it is the law of the New Testament, or law of grace, which God writes on the hearts of his people? We answer that you can not show the existence of such a law, distinct from the precepts of the decalogue. Be-

sides, if the precepts of the decalogue are abolished, even its principles can not now exist without a re-enactment. If you could carry out this sentiment, you would show that the ten commandments are all abolished; hence the law of God is destroyed; hence, also, the moral government is destroyed, and men are left without prohibition against any species of wickedness. Do you say that God abolished this law, and then re-enacted all its precepts save the Sabbath commandment? We answer that such an unwillingness on your part to submit to the law of God, shows that you possess "the carnal mind," which is "enmity against God," WHICH "IS NOT SUBJECT TO THE LAW OF GOD, neither indeed can be." Jesus has said that NOT ONE JOT OR TITTLE SHALL PASS FROM THE LAW till all be fulfilled; but you, to avoid the Sabbath of the fourth commandment, teach us that that commandment has been struck out of the law. Such, then, is your absurd and dangerous position. Will you still cling to it?

We invite the attention of the candid reader to "a more excellent way." We have shown the existence of God's law from the beginning, and that its observance constituted the conditions, or terms of agreement, on which the first covenant was based. The first covenant ceased because its conditions were not kept. Heb. 8:9. But the dissolution of this covenant could not abolish "the royal law" which had existed from the beginning; hence we believe that the law of God did not cease with the first covenant, but that it continued in full force, ready to be written by the Spirit in the hearts of God's people. See the promise in Jer. 31:33; Heb. 8:10. There is therefore no such absurdity in our faith, as in that of our opponents, who would have us believe that God abolished his law, and at the same moment re-enacted a part of its precepts. Our faith may be expressed in a single sentence: *GOD'S LAW COVERS ALL TIME, and under all dispensations it stands out, before men as the rule of their lives and the sum of their duty to God.*

## Note and Comment

THE sudden awakening of the long-slumbering nations of eastern Asia, is an event not reckoned on by the European nations when, during the last century, they had dealings with the Asiatics which violated every principle of justice; such, for example, as England's forcing of the opium trade on China. Now, when China is seen to be undergoing a rapid transformation which bids fair to make her a world power, there is arising in some minds in England a feeling of apprehension that England may ere long be called to account for the wanton perpetration of so great a wrong upon the Chinese nation. An English journal says:—

With the arising of the Chinese empire out of its long sleep, there comes a conviction to many that England must yet face a day of reckoning for the crime of forcing opium upon the Chinese people. It is said that a hundred mil-

lions are suffering in China to-day from the opium curse. A C. M. S. missionary in Nanking says in the *Christian*: "In forcing this trade in a vile poison upon the formerly phlegmatic and pagan millions of the Chinese, merely for the sake of its paltry revenue, we have committed 'commercial suicide,' and that while in a state of unsound mind. This verdict is unanimous among the sanest and best-informed missionaries, consuls, and merchants in the far East."

ASSUMING that the United States is a Christian nation, the *Christian Statesman* (National Reform organ) makes the following argument for a complete system of religious education in the state schools:—

A republican people has an unquestioned right to teach republican ideas to her future citizens. A Christian nation has the same right to do so that she has to be Christian at all. If she has Christian laws on her statute-books, such as Sabbath laws and laws against blasphemy, she has the right to teach those laws, and the reasons which underlie them, and to prepare her future citizens for yielding an intelligent and loyal obedience to them. If the state maintains prayer in her legislative assemblies, and appoints an annual Thanksgiving day, and employs the oath as an appeal to God in her courts of justice, she has a self-evident right to teach to all her children the whole body of ideas which are involved in these institutions of government. Those who object to such teaching in her schools must also, if consistent, object to these Christian institutions, and favor the program of the secularists who would sweep them all away. In the presence of this natural and unquestionable right of the state, any objection from any church, and any demand that this work be turned over to her clergy, is a sheer impertinence.

This is, of course, a straight argument in favor of a union of church and state. That is the form of government in which the *Statesman* party believes, and that is the end toward which their reform movement is working. But to one who does not believe in such a union, the *Statesman's* reasoning is a good argument in favor of the elimination of Sunday laws, Thanksgiving proclamations, and other so-called Christian features from the government, since these constitute a foundation upon which misguided reformers are seeking to erect a theocracy, in which there will be no place for freedom of conscience.

THE following language, which is attributed to Eugene Debs, the socialist leader, amounts to nothing less than a call for another civil war and a revolution in this country. In reply to a telegram from the editor of the *Toledo Socialist*, asking for an expression from Mr. Debs regarding the recent arrest of the president and secretary of the Western Federation of Miners, charged with complicity in a number of murders in Idaho

and Colorado, Mr. Debs is quoted as saying:—

What I have to say about the latest and boldest stroke of plutocracy will require but little space. It is not talk that is wanted, but action. The issue is clear. The labor leaders that can not be bought or bullied must be ambushed or murdered. How shall we meet that situation?—We must fight. Another Haymarket will precipitate a revolution. If murder must be committed, it will not be the working class alone that will furnish the victims this time. A million of men will meet the issue with guns.

All working men and others who have red blood in their veins will rise up against this murderous plot of the plutocracy against two innocent men. They have stolen our country, debauched our politics, defiled our judiciary, and now they propose to murder those who will not abjectly surrender to their brutal dominion. We have no courts to appeal to; they belong to the plutocracy, and I am opposed to spending our means going up against a brace game judiciary.

Let mass-meetings be held all over the country, and the workers aroused. If they put our leaders in the penitentiaries without trial, we will pull them down, as they did the Bastille in France. The issue is the workers versus the plutocracy. If they strike the first violent blow, we will strike the last.

THE superficial character of much of the religious revival work of these times is indicated by the sensational methods of advertising which accompany it. A column of space is given to this subject in a recent issue of the *Washington Post*. It is stated that in Denver, Colo., "if the present rivalry among congregations in the matter of the conspicuous display of their advertisements is not soon abated, theater managers, who in the past enjoyed a practical monopoly of the billboard privileges, may be called on to pay an advance in the price of space on the boards." The different denominational Sunday-schools have been taught religious jingles to be shouted in concert after the manner of a college yell. "Stickers" bearing the inscription, "Get right with God," were introduced in a revival campaign in Colorado last spring by an ex-baseball player evangelist, Rev. "Billy" Sunday. "These were pasted," it is stated, "on sidewalks, on lamp-posts, on the windows of street-cars—in every place where they would attract attention. One religious campaigner slipped into a fashionable hotel at Colorado Springs one night, and pasted a 'sticker' on the bands of all the hats he could find while the owners were at dinner." The weakness of all such campaigns is that the people are not taught to "get right with God" by ceasing to trample upon his holy law. Modern revival efforts are not based upon a presentation of the immutable character of God's law. There is sensationalism and superficiality, and no deep penitence based on a sense of the "exceeding sinfulness of sin" as revealed through the law. The characteristics of modern popular revivals do not belie what is said in "Great Controversy" regarding their nature.

## 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.

### Give Me Jesus

C. H. KESLAKE

GIVE me Jesus, Rose of Sharon,  
Lily of the valley sweet;

Give me Jesus, Bread of heaven,  
Freely I this Bread would eat.

Give me Jesus, gentle Shepherd,  
Faithful Leader of the flock;  
Give me Jesus, Rock of Ages,  
Proof against sin's rudest shock.

Give me Jesus, Stem of Jesse,  
Root of David, Morning Star;  
Give me Jesus, Light of heaven,  
Shining through the gates ajar.

Give me Jesus, King of Salem,  
Prince of Peace, of Righteousness;  
Give me Jesus, he will gladly  
Clothe me with salvation's dress.

Give me Jesus, Lamb most holy,  
Gift of God before the fall;  
Give me Jesus, slain for sinners,  
Offered for the sins of all.

Give me Jesus, only Jesus,  
He alone can satisfy;  
Give me Jesus, blessed Jesus,  
Give me Jesus, or I die.

Give me Jesus, interceding  
Now for me at God's right hand;  
Give me Jesus, he will guide me  
Safely to the promised land.

Give me Jesus, Stone of Israel,  
Rock of Ages cleft for me;  
Give me Jesus, in his keeping  
I am safe eternally.

St. John's, Newfoundland.

## A God of Knowledge, by Whom Actions Are Weighed

MRS. E. G. WHITE

THE Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon

this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are.

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. . . ."

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Lord sees and understands all dishonesty in planning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men.

There are many who need now to consider the words, "*Tekel*; Thou art weighed in the balances, and art found wanting." God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided!

My brethren, day and night, and especially in the night season, this matter is presented to me. "*Tekel*; Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name

of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God.

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. . . . Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fa-



thers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the person-

ality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:—

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ.

### Shall We Buy Mining Stock?

FRANCIS M. WILCOX

THESE are days of peril; not alone in so-called spiritual ways, but in every phase of human experience. The spirit of speculation is rife in the land. Speculative philosophy is seeking to turn away thousands from the truth of God. We see the same spirit of idle speculation in the commercial world. As never before, men are investing their money in idle schemes which hold out great promise of sudden wealth.

And this temptation assails the believers in this message as well as the men and women of the world. Every device will be invented by Satan whereby the means of this denomination shall be tied up, and thus our needy missions be robbed of the support which God designs his people to afford them. If Satan can induce Seventh-day Adventists to invest their means in some patent right, some new invention, some mining scheme, or in the thousand and one worldly inducements which present themselves, he is most highly pleased. And the fact that thousands have invested their means in such ways, and lost their all, seems to have no deterring influence in preventing others from rushing heedlessly on in the same worldly ventures.

We are forcibly reminded of this by letters recently received from some of our conference officers in the East, making inquiry as to whether it is advisable for our brethren and sisters to invest their means in mining interests in Colorado, in answer to alluring advertisements which are being sent to them. We have responded to these letters, advising that under no circumstances should investments be made in these enterprises until our brethren had satisfied themselves by thorough personal investigation as to their reliability.

But a thorough investigation would be difficult for the majority of our brethren

to make. Totally unacquainted with mining operations, they would therefore be almost wholly dependent upon the representations made by others; thus they would be largely at the mercy of wild speculators, who, while perhaps perfectly honest in their faith in the outcome of the venture, and perhaps members of the Seventh-day Adventist Church, would be so drunken with the spirit of speculation that they could not carefully and correctly weigh the question in all its bearings.

We have known Seventh-day Adventists to withdraw thousands of dollars from our institutions, where they were receiving a reasonable rate of interest, and where their money was accomplishing good for the cause of God, and invest it in mines in Colorado, with no returns whatever except mining stock, which is absolutely worthless. The fact that these mines were operated by Seventh-day Adventists, did not make the investment one whit more safe or successful.

Hence we wish to say to our brethren and sisters throughout the country everywhere, Beware of every scheme and representation which would lead you to withhold or withdraw your money from the cause of God to invest it in mines or other questionable enterprises, where in the majority of cases you will be sadly disappointed in the realization of your hopes.

Says our Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

In harmony with this plain scripture injunction, much has been said in the writings of the spirit of prophecy on this subject. While many quotations might be made, the following extract from page 665, Vol. II, of "Testimonies for the Church," contains the central thought of all:—

"A flattering prospect may be presented to invest in patent rights, or some other supposed brilliant enterprise, around which Satan throws a bewitching enchantment. The prospect of getting more money, fast and easily, allures them. The reason that, although they had resolved to put this money into the treasury of God, they will use it in this instance, and will greatly increase it, and will then give a larger sum to the cause. They can see no possibility of a failure. Away goes the means out of their hands, and they soon learn, to their regret, that they have made a mistake. The brilliant prospects have faded. Their expectations are not realized. They were deceived. Satan outgeneraled them. He was more shrewd than they; and he managed to get their means into his ranks, and thus deprive the cause of God of that which should have been used to sustain it in extending the truth, and saving souls for whom Christ died. They lost all they had invested, and

robbed God of that which they should have rendered to him."

Please read also the chapter entitled "Speculations," page 225, Vol. I, "Testimonies for the Church."

May God make us wise and sensible men and women in these days of peril, not allowing ourselves to be out-generated by Satan, and thus be brought into places where he shall triumph over us in entailing regret and discouragement, and also robbing the cause of God of the help which it is within our power to bestow.

Boulder, Colo.

### Is the Bible Becoming Obsolete?

WM. PENNIMAN

WE quote the following from the *Globe-Democrat* of Jan. 21, 1906: "President G. Stanley Hall, of Clark University, in a lecture in Clinton, said the Bible was becoming more and more obsolete. Subsequently he gave out the following at his home: 'There have been within the last five years a number of questions printed and sent broadcast to high schools and Sunday-schools to test the knowledge of the Bible of high-school and Sunday-school students. All the questions have shown the school students to be amazingly defective in their knowledge, and particularly of the Old Testament. The reason has been discussed a great deal, and it seems to be that the Sunday-school and home influence is diminishing. The Bible is less read in the home than it was a few years ago, and the number of children who have a fair knowledge of it is growing less and less. This shows that the Bible is becoming obsolete.'

"Professors of literature even in colleges have complained that students who have matriculated show an amazing lack of knowledge of the Bible. The Bible is becoming obsolete, and this fact has been exploited many times in the last ten years. In my opinion a knowledge of the Bible should be made a requirement in English of all colleges.

"When the Bible was translated, English was virile and vigorous. It was short and terse. To my mind the Bible is as good a standard of English as those now commonly accepted, if not better."

Another proof (and many can be given) that President Hall is right as to the disuse of the Bible is the following from the *Globe-Democrat* of Feb. 9, 1906:—

"INDIANAPOLIS, IND., February 8.—The faculty of Depau University at Greencastle, the oldest Methodist institution in the West, has surprised the students by dropping the study of the Bible from the list of required subjects."

The only required work is language, science, and rhetoric. We say, then, Why drop the Bible when it truly is the very foundation of science?

The Bible should be taught in the colleges and in all the schools except the common, or public, ones. But, says one, why not in the public school?—Because it will surely lead to sectarianism and

the teaching and adoption of human creeds, as it has already done. The home, the Sunday- and the Sabbath-school are the places where the Bible should be taught.

Christ said, "Search the Scriptures," and Paul said to Timothy, "Study to show thyself approved unto God." The Scripture says that the wicked shall wax worse and worse. Crime of every description is on the increase, and this proves the Word of God true.

We are glad to note that President Hall speaks of "the Bible as a good standard of English." Rather than adopt the theory of the "higher critics" who attempt to soar higher than heaven by "getting wise above that which is written," we prefer the language of John Locke, who said, "The Bible has God for its author, salvation for its end, and truth without any mixture of error for its motive."

Plymouth, Ill.

### The Metropolis of the Scriptures

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said:—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man. "It took me a long time to study it."

"Aye! no doubt of it."

"Why! Did you not think my explanation of the text a very good one?"

"O, yes," said the old preacher, "very good, indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, that was very good, so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it was a very poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said, "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road to the metropolis—Christ. And," said he, "I have not yet found a text that hasn't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon can not do any good unless there is a savor of Christ in it."—*Selected.*

### Evils of Religious Legislation

H. W. REED

MANY and varied are the means and ways resorted to by the federated churches that religious legislation may become established in this nation. Little do such seem to realize that our national existence is based upon the heaven-born principle of the equality of human rights as the only just foundation upon which to build political governments.

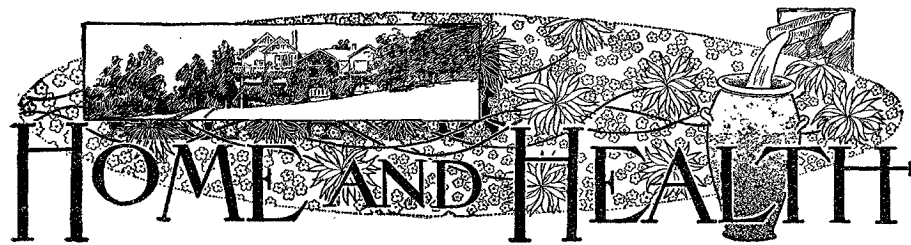
The State of Wisconsin has a strong Federation of Churches and Christian Workers, and from the seventh annual report of Secretary H. A. Miner, rendered at the Sparta convention last October, I will quote as follows: "It has furnished a strong backing to the Anti-Saloon League and the Sunday Rest Day Association, constituent members of this body, in their legislative work to secure laws restricting the liquor traffic and giving better protection to the Sabbath as a day of rest." In the closing part of his report the secretary said: "Brethren, our State federation, now entering upon the eighth year of its history, the oldest of State federations, while it has not accomplished all we had fondly hoped it might, yet as leading all other States in point of time and in the breadth and character of its work, and receiving, as it does, the approbation of the leading and most intelligent membership of at least ten denominational and six reformatory State bodies, deserves our continued and enthusiastic support."

Thus a people are fulfilling prophecy on the wrong side, and soon the evil results of religious legislation will be experienced. Those who have started out to enforce religion by legislation will never stop short of obtaining a Sunday law with a death penalty attached thereto. This is the terminus of the way in which they have started.

Religious legislation is not a plant that springs forth from the virgin soil of freedom, as the United States when established by our forefathers; but an enemy to liberty sowed that evil seed, and it is fast growing up and choking out the good plant of liberty, until to-day it is sickly and nearly ready to die.

For any one to drink in the principle of religious legislation as the federated churches are now doing, is but to drink from the stagnant pool from which the Roman Church drank before she drank the blood of martyrs. Now beware, federated churches, how you hover over and around this polluted pool, breathing its poisonous miasma, and drinking its deadly, malarious water. In the light of the past, it is surprising that ministers of the gospel can work for and vindicate religious legislation, which is the masterpiece of evil in a nation depraved and forsaken of God. They are prophetically spoken of, and this awful work they will do. They will just as surely do it as the Jewish church crucified the Saviour, and they will bring irretrievable loss and ruin upon great numbers. May God help us to do all in our power to prevent religious legislation.

Oshkosh, Wis.



### Open the Door!

OPEN the door, let in the air;  
The winds are sweet, and the flowers are fair.

Joy is abroad in the world to-day;  
If our door is wide, it may come this way.  
Open the door!

Open the door, let in the sun;  
He hath a smile for every one.  
He hath made the raindrops gold and gems.

He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.

They will grow and bloom with grace divine,  
And their fruit shall be sweeter than that of the vine.

Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin.  
It will make the halls of the heart so fair  
That angels may enter unaware.

Open the door!

—British Weekly.

## The Patent-Medicine Evil

(Continued)

L. A. S.

### Further Testimony About Liquozone

THE advertisements put out by the Liquozone Company are prolific in testimonials, which on investigation are found in every instance, as Mr. Adams sets forth at some length in *Collier's*, to be garbled or faked. Of the pretended indorsements from physicians, Mr. Adams says:—

"Having a professional interest in the 'overwhelming number of medical indorsements' claimed by liquozone, a Chicago physician, Dr. W. H. Pelton, went to the company's offices and asked to see the medical evidence. None was forthcoming; the lists, he was informed, were in the press, and could not be shown. He then asked for the official book for physicians advertised by the firm, containing 'a great deal of evidence from authorities whom all physicians respect.' This also, they said, was 'in the press.' As a matter of fact, it has never come out of the press, and never will; the special book project has been dropped."

An investigation of the "scientific evidence" surrounding the "discovery" of liquozone develops an interesting tale. "In a pamphlet issued by the company and since withdrawn," says Mr. Adams, "occurs this sprightly sketch:—

"Liquozone is the discovery of Professor Pauli, the great German chemist, who worked for twenty years to learn

how to liquefy oxygen. When Pauli first mentioned his purpose, men laughed at him. The idea of liquefying a gas—of circulating liquid oxygen in the blood—seemed impossible. But Pauli was one of those men who set their whole hearts on a problem, and follow it out either to success or to the grave. So Pauli followed out this problem though it took twenty years. He clung to it through discouragements which would have led any lesser man to abandon it. He worked on it despite poverty and ridicule,' etc.

### Liquozone Kills a Great German Scientist

"Alas for romance! The scathing blight of the legal mind descended upon this touching story. The lawyer-directors would have none of 'Professor Pauli, the great German chemist,' and liquozone destroyed him, as it had created him. Not totally destroyed, however, for from those rainbow wrappings, now dissipated, emerges the humble but genuine figure of our old acquaintance, Mr. Powley, the ex-piano man of Toronto. He is the prototype of the Teutonic savant. So much the liquozone people now admit, with the defense that the change of Powley to Pauli was, at most, a harmless flight of fancy."

Finding that they were raising a storm which they were unprepared to meet, the company revised their advertising system, so that, as now conducted, all direct intentional misstatements about their product are carefully eliminated, but the same impression is conveyed to the reader's mind as formerly regarding the wonderful curative virtues of liquozone and overwhelming evidence in its support. Mr. Adams states that he recently received from the company a copy of a new booklet on which all their future advertising is to be based. He finds that "the most important of their fundamental misstatements to go by the board, is, 'Liquozone is liquid oxygen.' 'Liquozone contains no free oxygen,' declares the revision frankly. No testimonials are to be printed. The faked and garbled letters are to be dropped from the files. There is no claim of 'overwhelming medical indorsement.' Nor is the statement anywhere made that liquozone will *cure* any of the diseases in which it is recommended. Yet such is the ingenuity with which the advertising manager has presented his case that the new newspaper exploitation appeals to the same hopes and fears, with the same implied promises, as the old. 'I'm well because of liquozone,' in huge type, is followed by the list of diseases 'where it applies.' And the new list is more comprehensive than the old."

### Liquozone and Malaria

Among the numerous ills for which liquozone is an "unfailing cure," is that common and distressing malady, "malaria." But "unfortunately," says Mr. Adams, "the writer of the liquozone pamphlet, and the experts who edited it, got a little mixed on their germs in the matter of malaria. 'Liquozone is deadly to vegetable matter, but helpful to animals,' declares the pamphlet. . . . 'Germs are vegetables'—and that is the reason that liquozone kills them. But malaria, which liquozone is supposed to cure, is positively known to be due to animal organisms in the blood, not vegetable. Therefore, if the claims are genuine, liquozone, being 'helpful to animals,' will aid and abet the malaria organism in his nefarious work, and the Liquozone Company, as well-intentioned men, working in the interests of health, ought to warn all sufferers of this class from use of their animal-stimulator."

In the later advertisements of liquozone "the old claim is repeated that nothing enters into the production of liquozone but gases, water, and a little harmless coloring matter, and that the process requires large apparatus and from eight to fourteen days' time. I have seen the apparatus, consisting of huge wooden vats, and can testify to their impressive size. And I have the assurance of several gentlemen whose word (except in print) I am willing to take, that fourteen days' time is employed in impregnating every output of liquid with the gas. The result, so far as can be determined chemically or medicinally, is precisely the same as could be achieved in fourteen seconds by mixing the acids with the water. The product is still sulphurous and sulphuric acid heavily diluted, that is all."

### The Subtle Poisons

There remains to be considered one other class of compounds of the patent-medicine variety,—the dangerous powders and other preparations which are sold in enormous quantities as cures for headache, catarrh, depression, etc., and operate through the presence of some dangerous drug, like acetanilid, opium, or cocain. These are the worst sort of patent medicines, the most deceptive in character and the most deadly in their effects.

Mr. Adams prefaces his observations on this class of nostrums by a death list of twenty-three persons who fell victims to patent medicines containing acetanilid, some "from an alleged overdose, others from the prescribed dose." "This list of fatalities," he states, "is made up from statements published in the newspapers. In every case the person who died had taken, to relieve a headache or as a bracer, a patent medicine containing acetanilid, without a doctor's prescription. This list does not include the case of a dog in Altoona, Pa., which died immediately on eating some sample headache powders. The dog did not know any better."

Two more paragraphs from Mr.

Adams will be all that space will permit in this article:—

"Ignorance and credulous hope make the market for most proprietary remedies. Intelligent people are not given largely to the use of the glaringly advertised cure-alls, such as liquozone or peruna. Nostrums there are, however, which reach the thinking classes as well as the readily gulled. Depending, as they do, for their success upon the lure of some subtle drug concealed under a trade-mark name, or some opiate not readily obtainable under its own label; these are the most dangerous of all quack medicines, not only in their immediate effect, but because they create enslaving appetites, sometimes obscure and difficult of treatment, most often tragically obvious. Of these concealed drugs the headache powders are the most widely used, and of the headache powders orangeine is the most conspicuous.

"Orangeine prints its formula. It is, therefore, its proprietors claim, not a secret remedy. But to all intents and purposes it *is* secret, because to the uninformed public the vitally important word 'acetanilid' in the formula means little or nothing. Worse than its secrecy is its policy of careful and dangerous deception. Orangeine, like practically all the headache powders, is simply a mixture of acetanilid with less potent drugs. Of course, there is no orange in it, except the orange hue of the boxes and wrappers which is its advertising symbol. But this is an unimportant deception. The wickedness of the fraud lies in this: That whereas the nostrum, by virtue of its acetanilid content, thins the blood, depresses the heart, and finally undermines the whole system, it claims to *strengthen the heart and produce better blood*. Thus far in the patent-medicine field I have not encountered so direct and specific an inversion of the true facts."

(Concluded next week)

### They Are Children

Don't expect too much of them, for it has taken you forty years, it may be, to make you what you are, with all your lessons of experience, and we dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trial. Sympathize with the children in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trial by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little plans were thwarted by older persons, when a very little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child hopeless be-

cause it betrays some very bad habits. We have known children who seem to have been born thieves and liars, so early did they display these most undesirable traits of character, yet we have lived to see them become noble men and women, and ornaments in society. We must confess they had wise, affectionate parents. Whatever else you may be compelled, by your circumstances in life, to deny your child, give it what it most values, plenty of love.—*Golden Rule*.

### Counting for More Than One

A WOMAN whose home duties were incessant was bewailing her comparative uselessness when it came to church work, or indeed any work outside of her own home. "I go to church—when I can," she said, rather ruefully. "Even then all I can do is to count for one. I can't do anything." The wise woman who was listening answered her wisdom: "Nobody ever counts for just one; you count for everybody you can influence. One is a force and center of power in proportion to the number of people he can influence. Count for one, indeed! I happen to know that you counted for six people in church this very last Sabbath. It was rainy, you know, and we were all in slippers and easy-gowns, John and I and all three of the girls. 'There!' said I, as you passed the window, 'if that woman can manage to get her work out of the way and go this rainy morning, I won't listen to any excuses from the rest of you!'" "O, yes," put in the other, blushing, "I remember all about it! I had sixteen minds about going out in the wet, but Benny was at home with his lame knee,—you know he got hurt at football,—and he said, 'Mother, you can go just as well as not. I'll look after the babies.' So I went, for I thought there would be a slim houseful such a rainy day, and I'd count for one anyway." "Just so!" nodded her friend smiling. "And you counted for six instead! We made just a good seatful. It was funny to see the minister's look of astonishment when we all filed in. I had the greatest mind to get up and say 'twas all your doing.'—*Congregationalist*.

### A Successful Life

REAL success in life—not perhaps what the world would call success, yet which commands a tribute of honor from all classes—is within the reach of all. To be successful is to be useful, to be helpful to others. The comments called forth by the recent death of Mr. S. H. Hadley, in New York City, reveal the truth of this statement. We quote the following from the *Washington Times*:—

"S. H. Hadley was at one time a degenerate gambler and bum of the lowest type. He drifted into Jerry McAuley's mission one night, and was converted. The submerged wreck of a noble manhood was rescued, a perverted spirit re-

generated, a chilled heart warmed and thrilled.

"He gave his life to helping debased men and women. He never asked, 'Are you worthy?' Where help was needed, he gave it. The reformation came later. His sympathy and love gave him influence over men. It was not what he said, but what he was that made every distressed heart tired of life turn to Hadley for comfort.

"They buried him only a few days ago. The services were held in the dingy old mission. But it was one of the most notable funerals ever held in New York. The tenderloin was there in tears. But uninvited came,—John H. Huyler, the candy manufacturer; R. Fulton Cutting, head of the Citizens' Union; William T. Wardell, of the Standard Oil Company; W. M. Smith, W. E. Lougee, M. Linn Bruce, S. W. Bowne, A. N. Ryerson, M. Hartley Dodge, C. F. Tietjen, and B. De F. Curtis, all men of wealth,—and they wept with the bums of the Bowery, for everybody seemed to love Sam Hadley.

"There is inspiration in the life of Hadley. And there is inspiration in the tears of the mourners; in the fact that it brought a lump into the throat of most men when they read it; in the fact that the press is philosophizing over it, and the pulpit moralizing; in the discovery that we all have hearts, and that deep down under our cloak of commercialism there is a spirit of admiration for goodness and cleanness and purity of life that almost amounts to covetousness."

"THERE is nothing we can not overcome;

Say not thy evil instinct is inherited,  
Or that some trait inborn makes thy  
whole life forlorn,

And calls down punishment that is  
not merited.

"Back of thy parents and grandparents  
lies

The great eternal Will. That, too, is  
thine

Inheritance, strong, beautiful,  
divine;

Sure lever of success for one who  
tries."

THE importance of wholesome food in combating tuberculosis is dwelt upon in *The Dietetic and Hygienic Gazette* (New York), in the following words: "Many people owe to . . . dyspepsia the lowered vitality which made possible the successful tubercular infection. While we plead for good tenements, while we strive to control the infection of air and dust, and demand the destruction of all sputum of all infected people in a community, let us bear in mind that people not yet infected, and people in whom infection has occurred but is held in check by present physical vigor, need from every etiological consideration of tuberculosis painstaking care of the digestive system; and for this purpose good cooks are better than druggists."

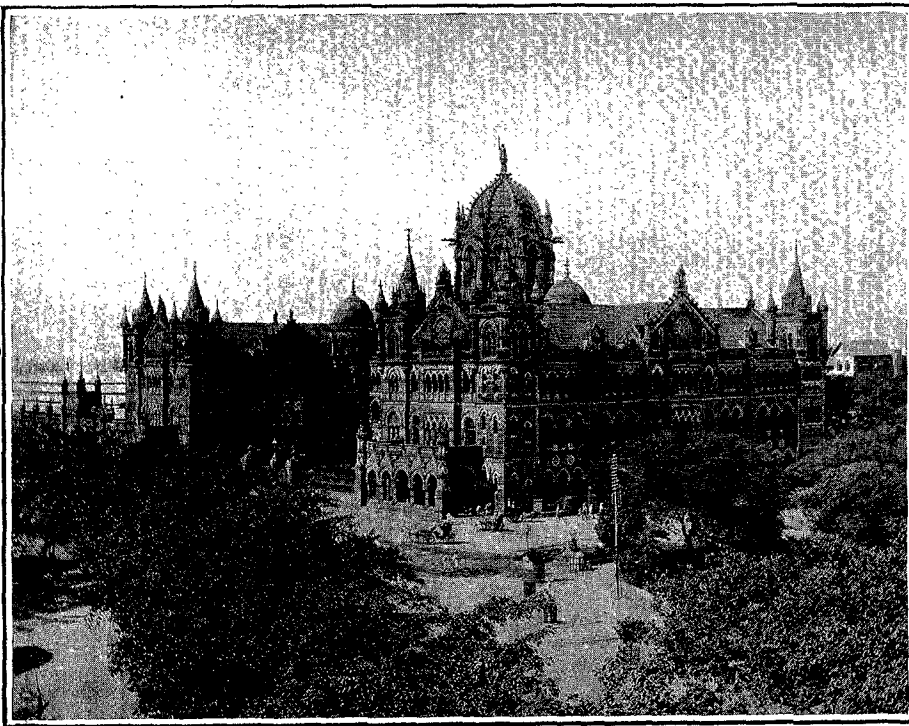
# THE WORLD-WIDE FIELD

## The Work in India

C. A. HANSEN

IN the great city of Bombay we have represented nearly all classes of society. It is a great manufacturing center, having one hundred large factories. It is also the seaport of nearly all India. Here are the wealthy Parsees; there are about fifty thousand of them. They are the descendants of the ancient Persians, and are fire-worshippers. Among this influential class we have not at present one Sabbath-keeper. There are only six Parsee Christians in Bombay, and we are giving studies to one of them, who is much interested. Unfortunately, he

pay. He comes regularly seven miles to get his studies; last week he was very down hearted, and when I opened the Bible, he said: "O, I can't study to-day; I have just come to bid you good-by. The police will wait for me till I return." So after we took in the situation, we told him that God could reverse things if he saw it was for his good, and after prayer for his deliverance he arose, saying his load seemed only one half as heavy; and when he returned home, he found that he was released. Thus we see how Satan hates to have the name of Christ spoken in this land of superstition, darkness, and suffering. Our hearts yearn for the time when we shall have hundreds of mission-



RAILWAY STATION, BOMBAY

is deaf, and it is with difficulty that he takes part in our meetings. When I give him studies, he reads the Scripture, and I write the explanation; on the whole this is not so difficult a task as one might think. When the Spirit of God is present, there is liberty. The Parsees make it very hard for any one who leaves their belief (it does not deserve the name of religion). I talked with another Parsee, who has had no work for fourteen months because he is a Christian. He seemed very glad to see me, and I gave him some tracts. He said he had been thinking about the second coming of Christ a great deal.

One poor Hindu who is taking readings from us was threatened with imprisonment by his own people when they learned of his reading the Christian Bible—all because he owed a few rupees, and was not ready just then to

aries among this Indian people. What is needed is means to carry on this work of love for those who are so unfortunate as to have been rocked in an Indian cradle and dedicated to gods of fire and torture in place of to our loving Saviour.

We are glad for an opportunity of planting in Bombay the banner of the third angel's message, remembering that a long eternity will well repay any sacrifice for the cause of God.

"How shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 14, 15.

"THE Lord hath anointed me to preach good tidings; . . . he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives." Isa. 61: 1.

## Attitude of Rulers in China Toward the People

H. W. MILLER

WHILE we have no reason to doubt the interest of the emperor and empress dowager in the citizens of their kingdom, still their interest is more than counteracted by the local ruler, whose desire is to make the people his servants, instead of his being the servant of the people. The tax required by the throne would not be at all unreasonable, and large sums of money are constantly dispensed for the public benefit; but the chief ruler is too far from the people.

Every city has a ruler who is an autocrat in himself. Of him the emperor requires a certain amount of money, depending on the size of the district he governs. The local ruler requires of the people more than twice this amount of taxes, and appropriates the larger half for himself, thus reducing the farmers to such a close margin that they scarcely live from one season to another. No one is ever consulted as to the right or wrong. What the mandarin does is always right, and the people know better than to ever refuse any of his demands.

Three years ago the emperor issued a decree throughout the empire that the mandarin in every city should provide a free school at the government's expense. A school was started in nearly every city, but the mandarin soon appropriated these funds for his own use, and the school ceased. The people know where the defect is, and take no interest in their government or country. It has become a matter of living with them. For this reason it would be difficult for China to raise up a loyal army. A revolutionary army could much easier be set in operation. The governments of China and Russia are very similar. It does me good to talk with the farmers, as they come in to buy medicine, and be able to tell them of the plan of God's government. They know what is right and just, and there is a chord in their hearts that responds to truth.

The rulers do not receive their position by merit, but by "cash" (Chinese money), and they expect to get their money back during their term of office. The entire nation is permeated with this principle. It is even so in the matter of the post-office. There was a man in this city who wanted to be postmaster, and was about to buy his position, when it was discovered, and our postmaster was retained.

The Christian denominations are trying to make this form of government help in preaching the gospel. They have secured a large donation from the empress for a Christian medical college. They have all combined, and are making an effort to get the chief rulers to recognize Sunday. The post-office department observes Sunday. If Christianity has to descend to the people through the decrees of the rulers, I do not have much faith in their evangelizing China very soon. This is Sunday, and the mail-carrier just brought me a letter from Dr. Selmon's



station. I asked him if he did not know this was Sunday. "Yes," he said, but the distance was so long he would rather take two days than one in which to walk it.

The latest decree that has come from the empress is that schools shall be established in every city, with a foreign instructor to teach Western learning. Well, the school started here with a Chinese teacher in charge who knows nothing about foreign countries except that there are such countries. It is not held on Sunday. There were two students here to-day. They said there was no school to-day. I asked why not. They said "Kuei-chi"—that's the custom. All the pupils, as well as the teacher, are heathen, the greater portion never having heard of the true God.

They use this day for gambling. Union of church with state is the same in any government. But perhaps in no government does it look so ridiculous as in China. Our Christian friends claim that these are great evidences of the evangelization of China; but it is the best method Satan could devise of dishonoring God, and of making it difficult for the servants of God to reveal the true light. It will not be long until China will be declared a Christian nation, on the ground that she observes Sunday. The government schools and post-offices already observe the day. But to us here in the interior, it is a great object-lesson to see the difference between man's ways and God's ways. When we see these things coming, should it not be an object-lesson to us all, and inspire us to put forth every effort possible to send workers to these needy fields? Time is growing short; the nations are going to close their doors quickly. Should we not begin in earnest, by God's help?

*Honan.*

### **The Meeting at Alexandrodar**

L. R. CONRADI

IMMEDIATELY at the close of the services in Petersburg, Sunday, October 15, Elders Gaede and Wildgrube, and Brother Ising and myself, took the train for Alexandrodar, in the Caucasus, about fourteen hundred miles to the southeast. We had a nice tourist sleeper from the capital until we reached Moscow, where we arrived Monday evening. All seemed quiet here. The next day two of our party had the misfortune, while out buying supplies for the lunch basket, to get left behind, so I had to make the rest of the trip alone. In spite of the slowness of the trains, as they take not less than eighty-four hours to make this trip, our train was behindhand, so I reached Rostov several hours late, and barely had time to catch my train for the latter part of the journey. I found the cars overcrowded. It was my third night out, and I could get no good place to sleep until toward morning; so I fell soundly asleep, and when I awoke, it was daylight. I quickly packed my things. The train came to a standstill, and I inquired what station it was. I was informed

that it was Boguslawskaja, the place where I wished to leave the car. It was a long train, and our car was near the rear, away from the station building, so I could not see the name. As I got out, the train pulled off. I then discovered that I had been misinformed, and that it was still fourteen miles to my destination. The station-master kindly allowed me to telephone to our brethren, so they would continue to wait for me at Boguslawskaja. Three hours later a freight-train came along, full of military reserves, but the last car, where the officers were, was third-class. The station-master told me to go back there, and try to get in to ride on to my destination.

As I entered the door, I found a sol-

region north of the Black Sea there was no delegation, as that part of the South Russian Conference was later to have its own local meeting, to form a new field—the South Russian Mission—to date from January, 1906.) Among the Russian delegates there was a good representation of the native Russian churches in this field (the Russian members have heretofore belonged to the Middle Russian Mission). There were a few delegates from a Russian company of about twenty members, south of Baku, on the Caspian Sea, near the Persian border, in the territory belonging to the German Union District. There were also brethren present, sent by the German company at Suchum-Kale, a port on



A GROUP AT THE ALEXANDRODAR MEETING

dier with planted bayonet, who asked what right I had to get into that car. I referred to the station-master's recommendation, and by the time the captain made his appearance, the train was already in motion, so it was too late for any remonstrance, and I must remain until the next stop. The captain and I entered into an animated conversation in French, and, as we were nearing Boguslawskaja, the captain told me that although it was against the law for any one to ride with a military train, yet he was glad to have met me. It was from him that I first learned that the entire Caucasian district had been placed under martial law, and that all the reserves had been called out, and even the married men had been suddenly marched off from farm and shop without even bidding good-by to their loved ones. As the men were not the best provided with food supplies, they demolished the restaurants in several stations, to get whisky.

When I reached Alexandrodar, I found the meeting already in progress. The citizens of the two colonies had loaned lumber for the erection of a temporary booth, which comfortably seated the two hundred German and one hundred Russian delegates from the Volga and the Caucasian regions. (From the

the Black Sea, south of the Caucasian Range.

The South Russian Conference to-day has about nine hundred and fifty members; the formation of the South Russian Mission from its territory will take from it about two hundred members; but it must not be forgotten that under the new arrangement the Russian Sabbath-keepers living within its borders will become members of the conference, so it will have practically the same membership after the division is made that it has now.

We had experienced considerable opposition among the Russian Sabbath-keepers in the Caucasus with regard to the tithing system. As for years the existing laws made it dangerous for the Germans to meet with the Russians, our ministers could visit the native brethren but very little, and they naturally kept aloof, and many of the Russians seemed opposed to uniting with the Germans in conference membership. Indeed, there was one man present in whose house an opposition meeting had been appointed, to be held a week after ours. As this was my first opportunity to meet openly and freely with our Russian believers, I gave them time for three meetings daily, Brethren Wildgrube and Perk acting as

interpreters. They had opportunity to state their objections, all of which I noted down. But instead of answering them in detail, we began to present to the people from the Bible the principles governing all these questions. As we set forth the tithing system, traced it back to Abraham's time, showing it to be a matter of faith and belonging to the Melchizedek priesthood, the Spirit sent conviction, and by Friday many began to make confessions, and others were glad to confess their mistake on Sabbath, during our experience meeting; and by Sunday morning, when the vote was taken, all the Russian delegates present desired to unite fully with the German Conference. I had also clearly set forth the principles of unity, as given in the epistle to the Ephesians.

We were pleased to have with us Elder D. Isaac, whom the brethren heartily welcomed to his new field in Russia. Elder H. J. Loeb sack was again unanimously chosen president of the South Russian Conference. The other members of the committee are H. K. Loeb sack, M. Fischer, J. Wuckart, and A. Gondar. At this meeting, we also passed resolutions of thanks to the Russian czar for the freedom which we now enjoy.

The evening meetings being visited by many of the German colonists, we conducted the services for the Russian brethren in a large room near by, and in this manner we accommodated about four hundred persons at these services. This was the largest and best meeting we ever had in Russia. Our collection for the German East African Mission on Sunday amounted to twenty-five dollars; the Sabbath-school collection was about fourteen dollars. Three were baptized at this meeting, among them one of the leading ladies in the colony.

The territory of the East Russian Conference, as the South Russian Conference will be called after Jan. 1, 1906, will extend north of the Caucasus, and up both sides of the Volga River as far as Orenburg, containing about fifteen million people. There will be two ordained ministers, two licentiates, a Bible worker, a nurse, and six canvassers in this district the coming year.

Our meeting closed the evening of the twenty-fourth. We then had but little idea that the trains had stopped running in all parts of Russia outside of the Caucasus district; the only peculiar thing we had noticed was that we did not receive any mail.

In our parting meeting every one praised God for the wonderful liberty enjoyed, and that for the first time Russians and Germans were permitted here to unite in full harmony, their voices praising the Lord.

*Hamburg.*

"He hath looked down from the height of his sanctuary; . . . to hear the groaning of the prisoner; to loose those that are appointed to death." Ps. 102: 19, 20.

# THE FIELD WORK

## Central America

**BELIZE, BRITISH HONDURAS.**—I am glad again to report a little progress. The influence of our good meetings at the time of the week of prayer still grows. The Belize church is engaging in mission work. Two at Manatee, where we went last month with the dory, have asked for baptism. Four persons about forty miles up Belize River have asked for baptism, and to have preaching in their town. To the Lord be the praise.

If I am not disappointed again, I expect to go to the Bay Islands, starting to-morrow. Yellow fever is still at Puerto Cortes, and along the railroad.

H. C. GOODRICH.

## Argentina

**LOS TOCAS.**—The work is moving forward here. New ones are accepting present truth, and new interests are springing up. Thank the Lord, every field of South America is being entered, although one of them only by a colporteur. The laborer in Paraguay has been ordained, and another young man will soon be with him to assist in the work. Elder McCarthy will make Uruguay his permanent field of labor. Then we shall have an ordained minister in every republic except Bolivia, and in several of them we shall have more than one. Good news comes from nearly all. In Paraguay, where only a few had begun to keep the Sabbath, nine began during the last few months. New provinces in the older fields are also being entered with encouraging results. We have every reason to look up and be encouraged.

J. W. WESTPHAL.

## Ecuador

**GUAYAQUIL.**—Since Brother Casebeer's arrival, we have been conducting meetings in one of his rooms. The editor of one of the leading dailies has put in two notices of our meetings, without charge. He offers to help us in this way.

We are about to enter the rainy season, so we all expect to visit a cooler part of Ecuador, inside of a few weeks. Brother and Sister Casebeer are doing well with the language, and can now make themselves understood. After the rainy season, we expect to return, and follow up the interest begun.

We are in need of a small press, to print tracts, and perhaps a paper a little later. We have the donation started here, and are writing to our friends to help us. We are so far from the States and from Chile that it is very unhandy to get the desired reading-matter. Once a week we have a study on the prophecies with a few interested ones, who seem to take a great interest.

Yellow fever is prevalent here of late, and there are two or three deaths each day. Smallpox also takes off the same number daily. The Lord be praised for keeping us in good health.

At the last congress a bill was passed that all business must be closed on Sundays. So you see that freedom is having its limits here as elsewhere. May the Lord soon finish the work on the earth, is our prayer.

T. H. DAVIS.

## Malay Straits

**SINGAPORE.**—We are glad the work is making progress everywhere. We are reaching the goal; that is why the battle is becoming severe. Formerly the focusing was in other directions, but now there is a united focus on the message of the third angel. It is a wonderful privilege to have a part in bearing this message to the world, and to hold up the banner of truth. And it is a cause of rejoicing to know that by some wonderful way of the Lord the work will be finished in a little while.

One of the present wonders to me is how the Lord causes us to find the very ones who are looking for our message. We find first one, and then another, who have a willing mind and humble spirit. We are not moving rapidly, but growing firmly. We would like to see the work go faster here, but I am comforting myself that the Lord is giving us as many as we can faithfully attend to at present. More witnesses are needed in every district throughout the earth.

Our Australian brethren are becoming alive to the need, and even the little children have promised to support a church-school teacher in Singapore. So we expect more workers before long.

G. F. JONES.

## Mexico

**TACUBAYA.**—We had an excellent meeting yesterday, when we celebrated the ordinances with the little church here. Ten of the nineteen members are away from the city, having moved to different parts of the country to help establish the work, but those who are left are of good courage. Two Mexican sisters who have been coming to our Sabbath-school for some time, arose, and expressed their wish to unite with the church. So far as I know, no one had ever spoken to them about it, and it was a surprise to us all. We called a little after-meeting, and talked with the sister who has always been a Catholic, and she seemed to be ready for the step, according to the unanimous opinion of our church committee. I am going to her home to-day to talk with her two grandsons, who also desire baptism. They are quite young boys. The other lady is a Baptist, and has been a Protestant for some time.

We have sent Brother and Sister Godinez to San Luis Potosi to help Dr. Erkenbeck, who is opening up a medical mission at that place. Dr. Fettebert has changed his location in Celaya, and is now registered. Brother Caviness is still at Torreon. They have organized a Sabbath-school of thirteen members, and the number will soon be increased.

to seventeen, as Brother and Sister Colunga are going to move there with their family. This brother took one hundred and four subscriptions for the paper last month, besides his other sales.

G. M. BROWN.

### St. Lucia

CASTRIS.—St. Lucia was first canvassed with our literature by Brother Williss Hacket, about eight or nine years ago. He did a good work, and although he now sleeps, his work still lives. He took with him a native canvasser, who also did a good work; but since that time no systematic work has been carried on. Those who came into the truth did a little here and there, the best they could.

I was asked to go to St. Lucia; I had then been canvassing in Grenada for about six years. I landed in Castrius Oct. 30, 1905, and after finding a place to stay, started out with the *Caribbean Watchman*. I found that the paper had been sold there, but that the place had not recently been visited by a canvasser. In all the parishes I find books containing the third angel's message. As far as I have been able to learn, there are in the islands about one hundred copies of "Patriarchs and Prophets," some of which were brought here from St. Kitts and other places, one hundred and fifty copies of "Coming King," and seventy-five of "Thoughts on Daniel and the Revelation," a few of "Home Hand-Book" and "Man the Masterpiece," a number of "Ladies' Guide," and up to January, 1906, over two thousand small books, sold by eleven workers.

Since I have been here the Sabbath-school has been reorganized and the scattered ones have found their way back to the fold. The tithe and offerings have increased, also the Sabbath-school donations. The field is white already to harvest, and my prayer is that the Lord of the harvest may send a minister here, to gather the wheat into the garner, and so hasten the coming of the Son of man, who shall reward every man according to his work.

R. N. A. BATSON.

### Fiji

MUALEVU, LOMA LOMA, LAU.—If our people could only see, as we on the firing line, the great needs for advance moves, I am sure there would be no lack of means in the mission treasury. Every delay gives Satan time to concentrate his forces, and strengthen his defenses. It means greater labor and expense in the end. We see so many opportunities, which, if we could only improve, would keep us on vantage-ground, and the work would go, O! so much easier and faster. If the statement of the Testimonies, that "there should be a hundred missionaries where there is one," were to be carried out, it would only be a question of but a short time, and the work would be done, and we be in the kingdom, with the fruits of our labors.

These tropical climates are wearing on the constitutions of those who are called to labor in them, and it is only a question of time before there must be changes. Then where are the men that can step in and fill the places? It takes time to get acquainted with the languages and customs of the people. Our beloved Brother Fulton has had to leave this

field for two years. It was thought best by our Australasian Union Conference that he take the presidency of the New South Wales Conference, and he and his family recruit their health. His work and mine now fall to my lot, as we have no one fitted for this field. Brother Carr, who has charge of our native school, and myself are the only white laborers. If ever we needed laborers here, it is now, as everything is ripe for advance moves. The one great comfort of my heart now is the divine invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus knows it all, and my eyes wait for him. May God bless his people with a lengthening of the ropes.

C. H. PARKER.

### South Africa

THE Cape Colony Conference was held in Kenilworth, January 11-20. The ministers were all present, and also a few lay members from distant churches. An interesting program was rendered, papers being read on Conference Organization, Medical Missionary Work, the Sabbath-school, and True Education. Four newly organized churches were received into the conference, making our total church-membership four hundred and nineteen, over one hundred having been added during the year.

Tithe receipts for the year were over eight thousand dollars, being nearly twenty dollars per capita. The financial report shows a gain during the year of twelve hundred dollars in the conference, and over two thousand dollars in the tract society, also Sabbath-school contributions to the amount of nearly one thousand dollars.

The Kimberley treatment rooms have added a circulating tank, an extension to their heater, and an adjoining lot to their property, and still the work shows a fair profit. The Cape sanitarium has enjoyed an increasing patronage, which has necessitated increased facilities to the amount of nearly five thousand dollars. The health food sales have been larger than ever before, and the work has extended to some of the principal cities in South Africa, where agencies have been established.

Considering the severe financial depression in this field, our work has enjoyed a fair degree of prosperity, for which we are grateful to Him who has given success to his servants.

Six persons have spent their whole time in the canvassing field during the year, and ten or twelve others have spent more or less time.

The Lord has blessed the work among the Dutch people, a good church having been organized in the Orange River Colony, and a smaller one in Cape Colony. The work in East London has been strengthened by the addition of some good people to the church. A few of these have been canvassing, and others expect soon to join the mission in Cape Town, which has just been started for the training of workers, and for aggressive work in the city. This work will be conducted by Mrs. Hankins and the writer. Some changes were made in the conference officers, one being the election of Elder Hyatt to the presidency.

We have reason for sincere gratitude to God for the blessings he has bestowed in every department of our conference

work during the past year. We do not regard this an easy field. The results of seed sowing have never been so manifest as in some other countries, yet the Lord has a people in this land who will receive the message, and be saved by it. To these we still hold out the lamp of life, hoping to co-operate with God in saving the little flock for his kingdom.

I. J. HANKINS.

Cape Town.

### Southwestern Union Conference

As previously announced, the meeting of the Southwestern Union Conference was held at Keene, Tex., February 1-10. There was a large attendance both of delegates and of our lay brethren, and a good interest was manifested throughout the session. The meetings were held in the church which has recently been erected at Keene, although it was in an unfinished condition. The brethren had made an earnest effort to complete the church building before the conference convened, but owing to unavoidable delays, it was only enclosed.

The time each day was fully occupied with business meetings and Bible studies, and church services were held every evening. The reports from the various State conferences showed a healthy increase in the work during the past biennial period. This was especially noticeable in the reports from Arkansas. The official reports of the officers of the local conferences showed that the finances were in a good condition.

The membership of the entire Southwestern Union has now reached about four thousand. Separate days were devoted to each department of the work, thus giving ample time for the consideration of each branch.

The school at Keene gave every evidence of being in a prosperous condition. It was reported free from debt. It has a good attendance, the interest is excellent, and the future prospects for the school are very encouraging. Prof. C. B. Hughes was unanimously re-elected principal for the coming school year, and but few changes were made in the faculty.

The canvassing work and the circulation of our literature received quite careful consideration. Brethren Harrison and Ford were present to represent the Southern Publishing Association.

The medical missionary work also came in for a due share of consideration. Dr. Green, after giving a very interesting report of his work in Little Rock, Ark., made an earnest appeal for help to enlarge the sanitarium work in that city. Dr. Ross represented the medical work in Keene and Cleburne.

The last session of the conference was set apart as a memorial service in behalf of Elder Nelson, the former president of the union conference, and Elder Ryles, a colored minister. This was a very touching occasion. The tributes of appreciation rendered by the brethren in memory of Brother Nelson were many. He will long be remembered by those with whom he was associated, as a most faithful laborer in the Master's vineyard. A number spoke also in behalf of Elder Ryles, telling of his consistent Christian life, and of how sadly he is missed by the colored people.

The election of officers resulted in the choice of Elder C. Santee for president of

the union conference. The election was unanimous, and he will doubtless receive the support of the entire conference.

Elders Russell, Tait, and Haffner, Dr. Froom, and the writer were the laborers present from outside the Southwestern Union. Elders Russell, Tait, and Haffner rendered valuable assistance both in the preaching services and in counsel, and Dr. Froom gave some excellent talks in regard to the health work. Taken as a whole, the meeting was a success, and the brethren went away full of hope and courage. I believe that better days are in store for the Southwestern Union Conference. A spirit of loyalty to the General Conference and to the third angel's message in its entirety was manifested.

One thing impressed me very much at this meeting, and that was the interest taken in the work for the colored people in this union conference. This is the only mission field the conference has, and it is certainly a large one. We bespeak an interest in the prayers of all the brethren in behalf of this needy field.

GEO. A. IRWIN.

### Germany

BRESLAU.—In compliance with the requests of friends in eastern Pennsylvania, where I labored during the last five years, I will write a short sketch of the work in which we are now engaged. October 5 my family and I sailed from New York for Germany, our present field of labor. On the fifteenth we arrived in Hamburg, where we lived until January 9. During our stay there it was my privilege to work conjointly with Elder Pieper, the president of the West German Conference, in the city of Bremen. The people of this city are rather atheistic and philosophic, as the people, generally speaking, are throughout Germany. The simple truths of the Bible they regard as childish, and it is quite difficult to draw a large congregation. Notwithstanding the fact that the work went exceedingly slow and hard, Brother Pieper had the privilege of baptizing thirteen souls as a result of the work. As I was rather weak and inexperienced in preaching all our truth in the German language, Brother Pieper did most of the preaching.

In harmony with the request of the brethren, we finally, on January 9, moved from Hamburg to Breslau, the chief city of the Province of Schlesia, where I am now laboring. From January 24 to 29, the East German Conference held its annual meeting at this place. About three hundred of our people were in attendance. It was a blessed feast, a holy convocation.

The attendance from the city at the evening services was more than ordinarily good; hence a large interest was awakened, the following up of which was committed to my charge. Brother F. Adomeit, a licentiate, and Sister Vater, a Bible worker, were left here to assist me. We are holding our effort in one of the large halls in the center of the city, and several hundred people are in attendance each evening. The Lord is certainly richly blessing our efforts, and according to all appearances there will be precious souls added to the church here, which now has sixty-eight members.

I have found our German brethren a

very diligent and earnest people. The general meeting held here amply evidenced this fact. I have learned to love and esteem this people, and by God's grace I shall endeavor to do all that lies in my power to encourage and assist the closing work of the Lord in this part of the world.

My family and I are gradually becoming accustomed to the ways of the German people. At first everything was very strange to us; but now it is different. Pray for us and the work here.

J. H. SCHILLING.

Martha Strasse 13, Pr.

### Getting Settled in India

THE following letter received from Brother and Sister Burgess, who went to India a short time ago, will be of interest to many:—

"It hardly seems possible that three weeks have gone by since we last wrote you. During this time we have visited several places we had in mind, in the interest of our work. We have felt that it would be wise for us to take time to look about carefully before deciding definitely as to our location, in order that no mistake be made. In the course of our journeyings we have ridden sixty miles in an ox cart, so you may know that we have had some interesting experiences. We travel third class, at the rate of less than half a cent a mile, sleeping in waiting-rooms, under a tree, or wherever we may chance to be, so you see our traveling expenses are not very heavy.

"Where the night may find us surely matters not,  
If we sleep with Jesus, O blessed is the spot!"

"We both feel strongly impressed that we have found the place where the Lord would have us locate. This place, Tulakour, is a large village on the railway, surrounded by many smaller villages. Within a radius of two or three miles we can count as many as twelve different villages. The Hindus of this part of the country hold their yearly *mela* (religious festival) here every year, at which time people come in large numbers from all parts of the country. This would afford an excellent opportunity of distributing reading-matter far and wide.

"The land is well watered and very fertile. In every direction can be seen large groves of mango trees, while oranges, guavas, and other fruit can be had. The principal crop seems to be wheat and rice. This place is in the State of Balraspore, which, while subject to England, has its own native king. The land is all owned by the king; he lives two stations below this place, but also has a house here.

"We have seen his representative who lives here, in reference to securing land, and he has encouraged us to hope that the king would be pleased to give us a piece of land on which to begin our work. He instructed us to make a written application to the king, stating just what we wanted, and said that the matter would be considered by him.

"Yesterday we sent in our application, and can now only wait and trust in the Lord to give us favor in the sight of the king, if this is the place where he wishes us to be located. In the ordinary course

of events it will probably be several weeks before we know definitely, as things move very slowly in India, and there is a great deal of ceremony connected with such matters.

"This place is about one hundred and fifty miles northeast of Lucknow, and is only about fourteen miles from the mountains on the north. Of course this tempers the climate very much. At the present time it is quite cold, and we find our heavy woolen underwear very comfortable; we never needed anything of this kind in Calcutta in the winter. We sleep under three blankets, with our heavy wraps thrown over the bed, so you see the climate at this season of the year is quite bracing. We are told that it does not get very warm until the first of May, and the rains begin the middle of June, so there is not much time for very hot weather.

"I do not know that we have ever been in a place where the native people were more friendly than here. As we were going along one day, we met a number of men who were evidently from the hills. We had a few friendly words of conversation with them, and passed on. Shortly after, they overtook us, and without giving any explanation, one of them handed Mr. Burgess some fruit. I only mention this to show their friendly feeling. Several have given us presents of fruit.

"A few evenings ago several men from a village a short distance away came to us to inquire if we were in need of anything. They said that in their village they had built a house for those of their religion who gave themselves to the service of God, and as they understood that we were religious teachers, they thought it only right that they should look after our wants. They brought a servant with them, and said that any time we needed his services he was at our disposal, and whatever food we needed they would be glad to supply. They were the leading men of the village, and we looked upon this as a very favorable sign.

"We find that among all these people outside of Bengal in northern India we need the Urdu as well as the Hindi language. The Hindi is the language of the up-country Hindus, the Urdu of the Mohammedans throughout India; but we find that even among the Hindus they have to a great extent adopted the language of their Mohammedan conquerors, so in order to reach all classes we need to study the Urdu also. It will not be hard, for it is very similar to the Hindi.

"Last evening the native doctor of this place made us a visit. He is well educated, and speaks English fluently. He offered to come each day and help us in studying the Urdu, so you see the Lord supplies our need as soon as it arises. He is a Hindu, and as we shall make the Bible our text-book in studying with him, we hope that the good seed may be planted in his heart."

From the preceding letter we see how the work may go to foreign fields even if our people do not arise and do their duty in sending out workers and supporting them in the field. The Lord can use even the heathen to carry forward his work. The God who sent the ravens to supply the wants of his servant when his professed people did not do their duty, is still the leader of his people. If we as a people arise to the needs of the



time, and supply the wants of the workers that take their lives in their hands and go forth into the difficult fields, we shall share in the reward; but if we are so interested in gathering means for our own comfort that we can not spare money to the cause of the Lord, the work will go forward just the same, only others will take our crowns.

God grant that we may be alive to the needs of the cause, and the coming year see many workers going forward into fields that are now waiting all white for the harvest. Those that remain at home can carry the workers in the foreign fields on their hearts, and pray daily that God will bless their efforts. The ones that daily pray for them will be pretty sure to remember that they need food and clothing as well as the prayers. The work will soon close in triumph. Who will share in bearing the burdens during the heat of the closing battle?

S. N. HASKELL.

### Pacific Union Conference Notes

IN the sixth meeting of the conference held at 10 A. M. Feb. 19, 1906, the committee on plans submitted the following partial report:—

"Whereas, God in infinite mercy has, during the past two years, granted us as a conference many blessings, both temporal and spiritual, and we are again assembled in conference, surrounded by so many evidences of his love; therefore,—

"1. *Resolved*, That we express our thankfulness and gratitude for his kind providence; and that we hereby renew our covenant relation with him, and pledge ourselves to renewed energy and devotion to his service.

"Whereas, A considerable number of delegates express a desire that the Pacific Union Conference be divided into two union conferences; therefore,—

"2. *We recommend*, That this conference consider the advisability of dividing the territory, making the southern boundary of Oregon and Idaho the line of separation. And if such division is agreed upon by action of this conference, we further recommend (a) that the southern division retain the name Pacific Union Conference, and that the northern section assume the name North Pacific Union Conference; (b) that the funds now belonging to the Pacific Union Conference be divided in proportion to the number of Sabbath-keepers in each section; and (c) that the Pacific Union Conference take the oversight of, and provide for, the mission fields of Utah and Arizona; and that the North Pacific Union Conference take charge of, and provide for, the mission fields of British Columbia, Alaska, and Hawaiian Islands.

"3. *Resolved*, That we heartily approve of the continuous missionary-campaign policy adopted by the General Conference, and recommend a united effort in the doing of the different items of work outlined; namely, (a) the placing of the REVIEW AND HERALD in every Sabbath-keeping home; (b) the liberal circulation of message-filled tracts, every Seventh-day Adventist using a pound of Signs Leaflets (about eighteen each of the different kinds) as an entering wedge; (c) a more general use of our missionary periodicals.—*The Signs of the Times*, *Watchman*, and *Life and Health*—small clubs by isolated members, and large clubs by churches and

companies; (d) the development of the interest thus created, by the sale of forty-per-cent books and the relief books, 'Christ's Object Lessons' and 'Ministry of Healing'; (e) all these lines of work to be followed by Bible readings, cottage meetings, missionary correspondence, etc.

"4. *Resolved*, That we also approve of the church-depository plan outlined by the Missionary department, whereby the department shall make up assortments of missionary publications valued at perhaps ten, fifteen, and twenty dollars, and we recommend all our churches to secure such assortments, that they may the more readily and effectually give a reason for the hope that is within them.

"5. *Resolved*, That we recommend the more general adoption of the plan of devoting the fourth Sabbath donation to home missionary work."

It was moved to adopt the report by considering each item separately. The first item in reference to a division of the conference called out a lengthy and interesting discussion. When it came to the final vote at the afternoon session, thirty-three delegates supported the recommendation to divide the conference, and fourteen opposed the measure. On motion by Elder M. C. Wilcox, a vote was taken to make it unanimous for division. There was one dissenting voice. It has been especially gratifying to note the tender and brotherly feeling which prevailed in the discussion of this question of so much importance. Indeed, the evidence of divine presence with us has been very clear from the opening meeting of the conference.

The delegates from the two sections respectively have been called together with a view to consummate an organization according to the provisions of the recommendation which had been adopted.

The remainder of the report from the committee on plans, as given above, was adopted after a very interesting discussion of the several items.

F. M. BURG.

### East Caribbean Conference

THE semiannual meeting of the East Caribbean Conference Committee was held in Port of Spain, Trinidad, January 22-31. In many ways this was the most encouraging meeting ever held in our conference. There was a spirit of courage and unity that promises much for the success of our work in the future. This conference has now on its pay-roll sixteen laborers. Of these only six are from the States, and ten are native West Indians who have developed sufficiently in the knowledge of the truth to be able to bear positions of responsibility in this work. We decided to add another of our young men to the list at this meeting, and hope to take others as they develop and the finances strengthen.

Our people are realizing more fully their personal responsibility in bearing the burden of carrying the message to all within our borders. The tithe for 1905 was an increase of \$327 over that of 1904, and \$644 more than for 1903. Ninety-eight persons were baptized in the conference during the year, and nineteen added to the church on previous baptism. In addition to the English-speaking fields in our conference, we have work to do for the East Indians, aboriginal Indians, French, Spanish, Dutch, and Danish fields. We are entering these doors as

fast as we can, and only the lack of men and means hinders us from occupying all.

The assistance rendered to the needy enterprises in our field by conferences and individuals in the home land, was an omen for good cheer. The gift of the Western Washington Conference of Brother O. E. Davis for the work among the aboriginal Indians lifted a heavy burden from our shoulders.

### The Publishing Work

The treasurer was able to report that the outfit already purchased, consisting of a job-press, stitcher, cutter, and sufficient type to set up the *Caribbean Watchman*, and other accessories, costing about one thousand dollars, was entirely paid for. The investment by an interested brother from Kansas of five hundred dollars in our publishing work, and another gift of one hundred dollars, enabled us to purchase in England a cylinder press, so we shall have a small but complete plant in the near future. We shall soon be able to do all the work on the *Caribbean Watchman* ourselves, and hope to cover the West Indies with pamphlets and tracts. It was decided to hold a missionary and seed-sowing convention May 5 and 6, at which time a special collection will be taken up to aid our publishing work. Provision was made at this meeting to set the press to work as soon as it is set up, and keep it running steady for many months to come. It has been the custom for the *Watchman* to issue each year a neat little calendar, with sunsets, which have been given as a sort of premium to the small army of *Watchman* agents who are faithfully carrying the paper from house to house. It was decided to issue for 1907 an improved calendar having thirteen large-size illustrations, at least ten of which will be West Indian Seventh-day Adventist church buildings. This will be a good opportunity for those who are interested in the missionary work of this denomination to invest a small sum in a souvenir that will not only help a small publishing plant, but be an interesting ornament as well. All inquiries concerning the calendar, or subscriptions for the *Watchman* or *Gleaner*, may be sent to S. A. Wellman, Port of Spain, Trinidad. The small company of young people, as busy as bees in producing the *Caribbean Watchman* and other literature, formed a pleasant and interesting sight to the members of the committee.

### The Medical Missionary Work

The favorable beginning of the medical missionary work in our conference brought joy and hope to our hearts. The following resolutions concerning this important branch of our work were passed:—

"*Resolved*, That the East Caribbean Conference extend a hearty welcome to Brother C. W. Enoch and his wife, who have come to labor in behalf of the medical work in our conference, and note with gratitude the encouraging evidences already manifested that their work will be successful.

"Whereas, C. W. Enoch and his wife have already demonstrated that our medical work will be welcomed by the people of the West Indies; and—

"Whereas, There are many wealthy people who will doubtless support liberally such work, and further, as Barbados, because of location, climate, and liberal



medical laws, is a favorable center for the establishment of such work.—

*"Resolved, That we appeal to the General Conference to do all in its power to procure a doctor as soon as possible to locate in Barbados."*

We hope this plea will not remain long unanswered. As those at the outposts have seen the medical work continue to centralize, and increase facilities in the home land, absorbing the greater part of the means and medical talent of the denomination in a comparatively small circle, they have almost despaired of ever obtaining any help for sick and suffering humanity in the dark places of the earth.

We are also planning for an educational institution of a humble sort in the near future. We have a small army of young people, who need an education, and who can not afford to go to the States.

We expect to carry forward an aggressive campaign the coming season. Pray for the work here, that there may be an ingathering of souls.

GEO. F. ENOCH, *Secretary.*

### Death of Elder D. A. Ball

It is painful to chronicle the decease of one who has been called from active service in the cause of God.

Elder Dexter A. Ball departed this life at Lockport, N. Y., on the morning of Feb. 12, 1906, of cancer of the stomach, being 55 years, 10 months, and 24 days of age. Elder Ball was born of poor parents. His father emigrated from Vermont and settled in Cattaraugus County, in southwestern New York, as early as 1826, where he cleared a large farm. Panthers, bears, and wolves were so numerous that sheep and cattle had to be herded at night to protect them. Elder Ball was the seventh of thirteen children. At an early age he worked for near-by farmers, and aided in the support of his father's large family. He attended school during the winters.

In the summer of 1873, when working as a farm-hand near Sugartown, N. Y., through the power of the Holy Spirit he was converted, and united with the Baptist Church. Immediately after his conversion he felt impressed that he should preach the truths of the gospel, and began to do so as opportunity presented the occasion. In the latter part of 1874 he became acquainted with, and embraced the views of, Seventh-day Adventists. He immediately became active in promulgating his new-found faith, especially through the distribution of the printed page.

In due time he devoted his energies to preaching earnestly the truth in southern New York and in the State of Pennsylvania, as at that time the Pennsylvania Conference consisted of the State of Pennsylvania and a few counties in southwestern New York. He lived in New York. He raised up a number of churches.

In 1876 he united in marriage with Miss Martha Clark, a young school-teacher from New York who was teaching at the time at Roulette, Pa. To this union, in 1879, was born a daughter, now the wife of Elder R. F. Cottrell, at present the Bible teacher in the South Lancaster (Mass.) Academy. Sister Ball was a faithful wife and mother, and being earnest in the faith, was a great help to her husband. Her death occurred in the early part of 1901.

While laboring in the Pennsylvania Conference, he received a call from the Mission Board to open up work in the unentered field of the West Indies. He began labor in that field in 1890, and remained there until the spring of 1892, when failing health made it imperative for him to return. He was so poorly that it seemed doubtful whether he would live to reach home. At that time he had his first hemorrhage of the stomach.

He was the pioneer minister of our people in the West Indies. Brother William Arnold was the pioneer colporteur. He and Elder Ball went together to the islands. They distributed and sold a large amount of literature. Brother Arnold supported himself and paid his own expenses. Brother Ball's profits on his book sales aided much in his support. He gave hundreds of sermons, and many embraced the truth, and the foundation was laid for success in the future of the work in that island field.

After his return from the islands, he regained to a great degree his health, and began work in the New York Conference. Since then he has worked incessantly not only in preaching, but in selling our books and obtaining subscriptions for our papers. He was a staunch supporter of our schools, pub-



ELDER D. A. BALL

lishing houses, and sanitariums. He personally sold hundreds of copies of "Christ's Object Lessons" to aid our schools.

In the latter part of 1902 he united in marriage with Sister Hattie M. Buckland, of Newfane, N. Y. She immediately engaged with him in his work, which he continued to within a short time before his death. He preached his last sermon in the latter part of December, 1905. During his rapid decline everything that a faithful, loving wife and daughter could do was done, but to no avail, as the deadly disease soon terminated his valuable life.

Elder Ball, through the blessing of the Lord, was a self-educated man. He was studious. He was well versed in the Bible, being able to repeat many parts of it, having read it through by course over thirty times. He wrote many articles on Biblical subjects, which appeared in his town paper, in Ellicottville, N. Y. The editor printed Brother Ball's written comments on the entire book of Hebrews. Thus he presented the truth by pen as well as by voice.

Elders Peabody, Meleen, and Hicks, also Elder I. N. Williams, of the Western Pennsylvania Conference, were present at the funeral. As requested by the deceased, Elder J. W. Raymond and the writer conducted the funeral services, both at Lockport and at Ellicottville. The congregation at the family residence at Lockport on Tuesday afternoon, February 13, was large, consisting of friends and neighbors. After the service at Lockport we proceeded to Ellicottville, and on Wednesday forenoon our large meeting-house was well filled with his townsmen and relatives, who manifested every token of respect. The sermon by the writer and the remarks by Elder Raymond moved the congregation, and hearts were deeply affected as the promise of immortality through Christ and the glories that shall characterize that life were dwelt upon. We then proceeded to Eddyville, and laid our beloved brother to rest in the family burying-ground until the Life-giver shall come.

He leaves a wife, a daughter and her husband, and six brothers and sisters, and a large circle of relatives to mourn their loss. It can be said truthfully of Elder Ball, He has fought a good fight, he has finished his course, and there is laid up for him a crown of righteousness to be received by him when the blessed Master shall come. S. H. LANE.

### Field Notes

THREE persons have been won to the observance of the Bible Sabbath in Scranton, Pa., since the beginning of the new year.

ELDER W. R. BURROW reports the baptism of four persons at Bowling Green, Ky., three of whom united with the church there.

In a report of meetings at Herrin, Ill., which closed February 11, Brother E. L. Cardey states that as a result two were taken into the church, and four others have promised to keep the Sabbath.

ELDER F. M. CORBALEY, who is holding meetings in Keokuk, Iowa, reports that one of the finest halls in the city has been rented for the meetings, and that some of the most respectable people in the city are attending the meetings and keeping the Sabbath.

ELDER P. G. STANLEY reports a good work done at Lewiston, Ill., where four members of the church had become sidetracked from the straight line of Bible truth, having "boarded a train with D. M. Canright as engineer." After a week of study these souls were again rejoicing in the truth. One person joined the church, church officers were elected, and the Sabbath-school was reorganized.

In a recent report from Newport News, Va., Brother G. H. Clark says: "Yesterday, Sabbath, was a day of fasting and prayer. A father and his two children took their stand for Christ, and all will be baptized in a few days. A daughter of one of our sisters in the church also took her stand for Christ. A sister who has been keeping the Sabbath in the Presbyterian Church came forward for baptism, and two others desired to unite with us by letter. Others are soon to make their decision."

## Christian Liberty

Reports, Notes, and Comments Pertaining  
to the Current History of the  
Rights of Conscience

### Opposing Religious Legislation in Massachusetts

ELDER L. S. WHEELER, of Boston, Mass., gives the following interesting report of a hearing on a Sunday bill in the Massachusetts Legislature:—

"Elder Fitzgerald, Professor Griggs, and myself appeared before the committee here in the Massachusetts Legislature yesterday in remonstrance against Sunday bill No. 134.

"I can hardly say that we had a hearing, for although I had made timely application for at least a half-hour to speak myself, yet they allowed the other side to consume so much time that we got no satisfaction. I attempted to present our reasons against the bill, but the committee manifested no interest to hear them, and I was forced to simply state my objection, and leave the matter there.

"Elder Fitzgerald was finally allowed five minutes, and Professor Griggs arose and stated that he was in opposition to the measure.

"I do not think, however, that their action was due so much to the fact that we were Adventists, as that they did not intend to favor the bill, and also that the bill apparently and directly (with other Sunday measures considered at the same time) affected other parties more.

"We pointed out, however, that it repealed our exemption in the State.

"The committee did not seem favorable to the bill, and were not very friendly to those who appeared in its interests, except in giving them more time. I should add that many other parties appeared against the bill, and, all told, I suppose the opposition had as much time as the other side."

### That Franking Privilege

THE following is taken from an editorial contained in the New Bedford (Mass.) *Evening Standard* of February 20, which shows how the International Reform Bureau regards Postmaster-General Cortelyou's attitude on their use of the franking privilege:—

"The International Reform Bureau is not disposed to take altogether pleasantly Postmaster-General Cortelyou's ruling which will exclude from the franking privilege not only its own 'Patriotic Studies,' but reprints of speeches in Congress and of documents ordered by Congress. It says of the postmaster-general in connection with this subject:—

"His attention has also been called to the wholesale franking done in the last presidential campaign by the Republican and Democratic congressional committees, composed of the most eminent men in both houses, for example, to a pamphlet entitled 'What Roosevelt Says' (containing matter of great civic value on as great a variety of subjects as 'Patriotic Studies'), which was printed for the committee of which Mr. Cortelyou himself was the national chairman, at the Globe printing-office in Washington, with other documents that were edited by omitting paragraphs

and by adding headings, new paging, indexing numbers, and even the union label of the Typographical Union."

### An Adverse Report

A SUNDAY bill which is a duplicate of H. R. 3022, "To prevent Sunday banking in post-offices in the handling of money-orders and registered letters," which was framed by Mr. Crafts, and introduced into the House of Representatives by Mr. Sibley, of Pennsylvania, was turned down by the Senate committee on post-offices and post-roads. The *Washington Star* of February 22 gives the following report of its treatment by the committee:—

"The Senate committee on post-offices and post-roads has ordered an adverse report on a bill entitled 'To Prevent Sunday Banking in Post-offices in the Handling of Money-orders and Registered Letters.'

"The committee was almost unanimous in saying that there could be no good reason for closing the post-office divisions affected by the bill, and permit other divisions, such as mail deliveries and the sale of stamps, to remain open. There has been no demand for the closing of these public conveniences. The bill was only thirty words long, as follows:—

"That the issuing and paying of money-orders and the registering of letters and delivery of registered mail on Sundays is hereby prohibited in the mail service of the United States."

### Night Is Coming

GOVERNOR PATTISON, of Ohio, in his inaugural address, outlined as one of his policies a strict enforcement of the Sunday laws. The *Toledo Blade*, in commenting upon the governor's address, says: "If Governor Pattison proceeds on the lines indicated in his inaugural address, we confidently predict for him an administration that will reflect credit on him, and one that will add glory to this grand old commonwealth." In commenting on this statement, the religious liberty secretary of the New York Conference in the *New York Indicator* pertinently says: "Such, brethren, are the ideas and conditions in a neighboring State. These are gaining ground rapidly and ever becoming more generally extant. How soon public sentiment may change in our own State, regarding the rights of conscience! To the east of us is New England conservatism and strict sabbatarianism; to the north, Canadian intolerance; to the west, State National Reformism; to the south, Pennsylvania's fanatical bigotry and oppressive Sunday laws. Surrounded and bounded with dangerous and heretical church and state ideas and measures, we in New York State are still enjoying comparative peace and tranquillity, and the state, the bulwark of human rights, still protects us with tolerative exemptions. Let me ask a pertinent question: What is each one doing to rightly educate the public conscience that these rights enjoyed may be preserved? Are you circulating tracts, papers, and letters upon the subject of the rights of conscience? Each individual of the commandment-keeping remnant should do his duty. 'England expects every man to

do his duty,' was Lord Nelson's message to his fleet at the opening of the battle with the Spanish 'Armada.' Surely, in the present battle with the principles of Romanism everywhere, God expects every soldier of the cross to do his duty. A thousand avenues are open! Let us work while it is day! Night is coming." K. C. RUSSELL.

### Religious Liberty Notes

THE *Daily Mail* of Lowell, Mass., bearing date of Feb. 2, 1906, published in full Elder Colcord's article in the *REVIEW* of Jan. 18, 1906, in which he quoted and explained H. R. Sunday bill 10510 for the District of Columbia. Let others improve such opportunities in spreading the various phases of the third angel's message.

The following tribute was paid to us some months ago by a national reform lecturer in Lincoln, Neb.: "While the Jews and Seventh-day Baptists have caused us no trouble whatever, these Seventh-day Adventists have almost gone crazy on this subject." He added that "if the friends of Sunday enforcement were one half as vigilant as are the Seventh-day Adventists, we would make short work of this movement."

We are indebted to Elder J. O. Miller, of Dayton, Ohio, for a Church Union "Syllabus" regarding the question of church federation. Perhaps the following quotation setting forth the purpose of the union is the most significant: "To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose."

The following report, recently received from Colorado, speaks for itself: "Jacob Weisskind, who was assaulted by some ruffians on Christmas day because he was working on the Christian sabbath, died at the county hospital yesterday morning. The murdered man leaves a widow and two children, who until a short time ago were in destitute circumstances, having been deprived of the small earnings of the father and husband." Those charged with the crime are now under arrest. This is not the first or last case of death for Sunday labor.

A bill has been introduced into the Massachusetts Legislature requiring street railways to permit parochial school children to ride for half fare. The *Boston Transcript* of Feb. 15, 1906, gives a report of a hearing on the question, and, among other speakers, it quotes the following from Prof. Frederick Griggs: "Frederick Griggs, principal of the South Lancaster Academy, opposed the bill. He said this was class and religious education under another garb. The bill involves sectarian legislation, and is dangerous. The fundamental principle of the bill is wrong. This is a question of requiring a corporation by law to support private religious institutions. It should be defeated. In answer to a question Mr. Griggs said that the pupils of his academy were carried at half-rate, but this was a voluntary act on the part of the railroad."

K. C. RUSSELL.

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### Help Yourself, Young Man

ONE of our schools recently received the following letter: "Enclosed please find check for seventy-five dollars to be deposited at four per cent interest for the purpose of defraying my expenses in the school." We are saying very much through these columns to parents and churches regarding their duties to inspire and assist the young in gaining an education that they may be fitted for the service of the Lord. We believe, however, that the young should feel the importance of assisting themselves far more than they do. This letter is written by a young man who thus believes in helping himself. This young man is working in a factory, and this money is saved as a result of his labor. There is no better way in which he can invest his money than in gaining an education. All through our country are scores and hundreds of young men and women who are earning good wages, and are spending their money as rapidly as they earn it, or before they earn it. The result is that they are entering upon manhood's and womanhood's estate with no definite aim, and with no qualifications for usefulness. We thoroughly believe that parents and teachers have a great duty toward the young, but more than this do we believe that the young have a duty to themselves. Hundreds of examples of young men and women gaining an education under seemingly insurmountable difficulties witness to the fact that young persons may have an education if they will work for it. It is true that in many young persons the desire for an education is not much stronger than a broken reed. Here is where the duty of the church comes in—to bind up this broken reed and strengthen it.

Young man or woman, seek to employ all your God-given powers in the service of righteousness. Begin where you are. Save your money, every penny of it, for the pennies make the dollars. Be diligent in earning more. Place this money with some of our training-schools as a deposit to be used in defraying your expenses in attending school. Thus when you go there, you need not have your interest in your studies hindered by meeting your expenses in school. Gain an education at any honorable cost.

F. G.

### The Educational Work in the North Michigan Conference

I SPENT ten days during the last of January and first of February in the North Michigan Conference, attending conventions, visiting primary schools, and studying the needs of the field from the standpoint of the Educational department.

The first convention I attended was held at Petoskey, one of the famous summer resorts of the Northwest. The attendance from the surrounding churches was not so large as it doubtless would have been if more time could have

been given in arranging for the meeting. The Lord was present, however, by his Spirit, and many precious lessons were learned. The majority of the subjects were presented by the young people who had written papers upon the topics assigned them. It was very evident that much thought had been bestowed upon the preparation of these papers.

As I have been brought into closer touch with the young people of this and other conferences of the Lake Union, I have been deeply impressed with the large amount of talent which may, and should be, quickly trained to carry the "advent message to the world." I have thought I could better understand something of the view the Lord gave his servant, and the impression made upon her mind, which caused her to exclaim, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world!"

The brethren and sisters who attended the Petoskey convention caught the spirit of the meeting, and immediately began to make preparations to give their children and youth a Christian education. May God help them to continue this work until the Master comes.

The Mesick convention followed that held at Petoskey. The attendance was good, and the brethren seemed much interested. The papers read were excellent, and the discussion which followed the reading of each brought out some excellent thoughts, which, if put in operation, will add strength and character to our work in that part of the conference.

The educational superintendent, Miss Myrta M. Kellogg, is devoting her entire time to the work of the department, and the Lord is blessing her labors. I understand that several Sabbath-schools have been organized during the year, the list of the Home Department members is steadily growing, the Young People's Society work becoming stronger, and there are fifteen primary schools in operation, and at least three more will begin in the spring.

The North Michigan Conference has no academy, but is sending most of its students to the Cedar Lake school. I understand, however, that four from the Northern Peninsula have gone to Bethel, Wis.

May the Lord help our people to realize that he is calling upon them to educate the youth of the church.

W. D. CURTIS.

### Industrial Education

THERE is a statement in "Education" which impressed me forcibly when it was read in our hearing a short time ago at the beginning of an evening study. It is this:—

"In early ages, with the people who were under God's direction, life was simple. They lived close to the heart of nature. Their children shared in the labor of parents, and studied the beauties and mysteries of nature's treasure-house. And in the quiet of field and wood they pondered those mighty truths handed down as a sacred trust from generation to generation. Such training produced strong men."

Those sentences started a train of thought in regard to the work before Seventh-day Adventists and the means

God would use to accomplish the evangelization of the world.

There was the simple life. Then it was life in the country. And it was industrial education for the children. "Such training produced strong men," and those were the men whom God chose to carry his gospel to the whole world.

The need of industrial training is emphasized again and again by the spirit of prophecy as well as in the Scriptures, and God has workers scattered all over this land who are giving the same message.

I listened to Miss Bennett, president of the Woman's Home Mission Board in the Methodist Church, as she told of her work among the mountaineers, and pleaded for industrial schools as the best means of elevating these people, schools which will teach the children how to work, and will reach the parents through the children. I listened and felt my determination strengthen to work in behalf of our young people whom God would have carry the third angel's message to these mountaineers.

I resolved, if possible, to throw more energy into the development of our own school at Madison, where young people are to be trained for such places.

Through the ages God's word has been telling us that education and work are one. The daily press is to-day voicing that part of the gospel. In capital letters a recent issue of one of Chicago's dailies used those very words: "Education and work are one." The article adds, "The public schools should in every way possible make up for the disadvantages of the children that live in the big cities." Is it true that the State schools will yet outrun us who are Christians in this crusade against city life?

The introduction of manual training and instruction in gardening are bringing city parents to see the benefits of country life. Are we as keenly alive to this matter as we should be? Every Christian teacher should be a messenger of God on this subject. It is through industrial education that some of the most flagrant public evils are to be met by Christians. Industrial education is one of the means God would use to prepare a people to endure the trials of the last days. Read what is said in "Education," pages 217-222:—

"Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. . . . The work should have a definite aim, and should be thorough. . . . Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood. The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost.

"Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. . . . Thus also our schools could aid effectively in the disposition of the unemployed masses."

I can scarcely forbear quoting more,

so convincing are these statements concerning the need of industrial training, and especially that chiefest of all industries — agriculture.

There is another element worth noticing in connection with these schools that places the industries on an equal footing with arithmetic, algebra, or language. These schools prepare men to support themselves, if need be, by the work of their hands while giving the gospel to others.

This is a great problem which God has laid on the hearts of the workers in the Nashville Agricultural and Normal Institute. We are beginning at the very foundation — on the soil. We are building as we go, and the students receive one of the most practical trainings it is possible to get; for they study and do, and they do those things that are useful to the institution.

In the language of the mechanical leader in a noted industrial training institution, — a school in the highest sense, although the word "school" is not in its name, — "When we need a thing, we make it, whether it is a table or a building. Our object has been to see how simple we can have a thing, and yet have it answer our purpose. We are simply doing the best we can, and when people do that, they are bound to do some things that are good. When a man makes a thing with his own hands, there is going to be something in it besides the mere material. It is going to contain something of the maker."

We are not yet able to make all we need, but we are aiming in that direction. And I believe that if the work of our hands bears the mark of the maker, when we follow the Lord's instruction and become able to do self-supporting missionary work, that work will bear the mark of our Maker.

We would appreciate the privilege of corresponding with men and women who are interested in such a school.

M. BESSIE DEGRAW.

Madison, Tenn.

## Current Mention

— Prominent among the disasters of 1906 will be the tornado at Meridian, Miss., March 2. Nineteen persons were killed, twenty-four injured, and \$1,000,000 loss in property was sustained.

— News of a great catastrophe in the Society Islands is received from Tahiti. The report states that a cyclone devastated the Society and Tuamotu groups February 7, 8, causing the loss of many lives, and the destruction of property worth millions of dollars.

— Great concern is felt at Trondhjem, Norway, for the lives of 800 fishermen who were off that port March 2, when a very severe storm swept down upon the fishing fleet, which it is feared destroyed the greater part of it.

— The famine in the northern part of Japan is said to be the worst known there within sixty years. A Tokyo dispatch says: "A population greater than that of Chicago is subsisting on roots, straw, and the barks of trees. Thousands of them, especially among the women and

children, have died of starvation, and they are dying by hundreds every day."

— A London dispatch makes this comment on the results toward disarmament accomplished by the establishment of The Hague peace conference: "In introducing the navy estimates in the House of Commons to-day, Financial Secretary of the Admiralty Robertson commented on the fact that since The Hague peace conference the naval expenditure of the great powers had increased fifty per cent, reaching the enormous total of \$507,500,000. He regarded this inflated expenditure as a menace to the peace of the world, and thought that a league of peace was desirable."

— A bill to legalize lynching has been introduced in the Mississippi Legislature by State Senator McLaurin, which is said to be favorably viewed by other members of the legislature. It provides that lynching shall not be regarded as murder, nor as assault with intent to murder; that no punishment shall be meted to one convicted of lynching except such as the trial jury may prescribe, and that testimony relative to the crime committed by the person lynched shall be admissible as evidence for the defendant at the trial. This would make a trial for lynching a farce, and would make lawlessness lawful in that State.

— Organization for the purpose of raising prices is appearing in the domain of agriculture, and we now hear of a great farmers' trust to control the price of wheat and other farm products. An Indianapolis telegram of recent date mentioned a farmers' organization numbering 200,000 members, which proposes a strike that will withdraw from the market all agricultural products save those the price of which can be dictated by the association. It is stated that "the word is passing through all the wheat-growing States, and the response that is returned is said to be causing considerable concern on the part of the marketmen and speculators. The society of equity says that the producer ought to get at least one dollar a bushel for wheat, no matter what may be the size of the crop. The call for the strike sets forth a minimum selling price on all farm products."

— The cause of the attack by a Chinese mob upon Catholic and Protestant missionaries at Nanchang, in which several of the missionaries were killed, is given as follows in a Shanghai dispatch: "Fifteen Methodists, twelve English Protestants, and fourteen French Catholic missionaries were in the city last Thursday night, when the French Catholics had a quarrel with an official over a suit for the possession of property. Great excitement prevailed on Friday. A mass-meeting was held on Saturday, and was followed on Sunday by a riot, during which the property of the Catholics was burned. The cause of the riot was local. Serious blame attaches to the French Catholics. Chinese, friendly to the missionaries, object to priests exercising civil functions." If so-called Christian missionaries would act like Christians, and not quarrel about property with those they have come to teach the better way, and would not unite the functions of church and state by claiming the office of a civil magistrate, there would be fewer massacres, and fewer missionaries would be killed.

## NOTICES AND APPOINTMENTS

### Report of Central Union Conference Meeting

THE Central Union Conference meeting at Kansas City, Mo., was the most harmonious of any of the meetings of the union conference since its organization, and the work done was the most practical. The various phases of work were considered, and the delegates were united in the plans adopted.

It was voted to publish a Bulletin of the meeting, containing the president's address, biennial reports of conference presidents, managers of institutions, papers on the various topics presented, and the official minutes of the conference. This Bulletin is now ready for distribution. It contains more than one hundred pages of valuable matter which should be in the hands of every worker and church elder in the Central Union Conference. The price is fifteen cents. Many of the reports and papers are each worth more than the price of the full report. Order of the Central Union Conference Office, College View, Neb.

### A Way to Earn a Year's Schooling

THE Southern Publishing Association, Nashville, Tenn., offers to pay the expenses of a student in Keene Academy for one year of eight months if the student will sell subscription books to the amount of one hundred and ninety dollars, and pay that entire amount to the association. The books must all be obtained from the Southern Publishing Association, and the full retail value be returned to them.

While canvassing and delivering, expenses could be paid by taking orders above this amount, selling helps, or securing assistance from friends. Before taking up this work, some canvassers' institute should be attended. There will be such an institute held at Keene Academy just before the close of school. This will be especially for the students of the academy, but others are welcome.

This certainly ought to appeal to those who wish to enter Keene Academy, but are not financially able to do so. It is now about eight months until the next academy year begins. This will afford ample time for those who begin at once to sell the required number of books.

The past year has been a very prosperous one for our academy. Our debt has been paid, some important improvements have been made, and others will be completed before another year begins. We offer still more advanced work than we have in the past, and it is the plan of the managers to continually strengthen our school; so we can confidently say that we offer more advantages the coming year than ever before. This school is the training-school for the Southwestern Union Conference, and we shall endeavor to make it just what such a school ought to be. A great tide of immigration is pouring into Oklahoma and Texas at the present time, which makes the territory of this union conference a good field for labor.

Any who are interested in the offer stated above are invited to correspond with the writer, at Keene, Tex. C. B. HUGHES.

### 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 rec-



commendations 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.**—There is an opportunity for a number of young men and women to enter the nurses' training class at once. Address Iowa Sanitarium, Des Moines, Iowa.

**THE Iowa Sanitarium Bakery** is prepared to fill all orders with first-class goods. Liberal discounts. Write for price-list. Address Iowa Sanitarium Bakery, Des Moines, Iowa.

**FOR SALE.**—Four-room house, two bedrooms, three closets; wood house, barn, corn crib; store building 20 x 28; good well with pump. Lot 66 x 195 ft. on main street. E. P. Giles, Graysville, Tenn.

We can give pleasant, profitable employment to reliable persons in all parts of the United States. Not regular canvassing. Salary, \$1.50 to \$2 a day, or commission. Address at once, the Missionary Press, Cliff Island, Maine.

**FOR SALE.**—Four acres; young fruit, six-room house, good stable and other buildings. Five minutes' walk of Mt. Vernon College and church-school; one mile from Mt. Vernon, Ohio. Low price if sold soon. Address B. F. Hubbell, R. F. D. 1, Mt. Vernon, Ohio.

**FOR SALE.**—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$.90; 5-gal. can, \$3.50. Send for sample. Also finest whole-wheat health-food flour in U. S. A. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

**WANTED.**—A healthy, faithful Seventh-day Adventist young woman or girl to care for two children, 2 and 5 years of age, or to do general housework. One desiring to take up massage and treatment-room work preferred. Address Mrs. T. O. McCutchan, 4208 Fifth Ave., Pittsburg, Pa.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only 10 cents a pound. We pay freight on 100 pounds or more east of Rocky Mountains, at 12 cents a pound. Agents wanted. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

**FOR SALE.**—Flower and vegetable seeds at one-half price. Catalogue telling how we do this and describing leading varieties of flowers and vegetables, sent free for asking. We have the Spark's Earlianna and Henderson's new stone tomato—none better. Two pkts., one of each kind, 5 cents. Address H. F. Lamb, Blencoe, Iowa.

**FOR SALE.**—Sixty acres, about twenty cleared, well fenced, with nearly six lately set to peaches and strawberries, two in old orchard (variety of fruit). Spring, cistern, good six-room house, with cellar, large barn, wood house. About eighty rods from church-school house, one mile from station. Healthy locality, between Chattanooga and Knoxville, Tenn. Price, \$1,000. Reason for selling, call to labor in another field. Address V. O. Cole, Sanford, Tenn.

**WANTED.**—Help to start a Surplus Property Industrial Mission School. Please make a list of any surplus property, however small, that you can spare now, the possession of which will only pain you when Jesus comes. Write me about keepsakes, jewelry laid away, tools, live stock, town lots or land you wish to sell now and put into the work. Are you hiding your talents? Are some surplus things you have dearer to you than the salvation of precious souls? Plenty of trained workers can be secured; a little means needed to start a self-supporting work. Good openings now that will soon be closed forever. The King's business demands haste. Address Joseph Clark, Ceballos, Cuba.

## Obituaries

**DAVIS.**—Died at the home of his parents, Mr. J. I. and Mrs. Tillie L. Davis, of Colorado Springs, Colo., Jan. 23, 1906, of tubercular meningitis, Leon Davis. He was born June 8, 1905. Words of comfort were spoken from 2 Kings 4: 26, last clause. \* \* \*

**WILLIAMS.**—Died at her home near Albany, Wis., Feb. 6, 1906, of pneumonia and heart-disease, Sister Mary Williams, aged 77 years. She accepted present truth about forty years ago under the labors of Elder Ingram, and lived an exemplary life. She leaves five sons, three daughters, two sisters, and two brothers, besides other relatives. Words of comfort were spoken by Elder Graves, from Job 13: 18.

ELIZA LAYTON.

**JACOBSEN.**—Died at her home near Raymond, Wis., Dec. 12, 1905, of apoplexy, Anna Louisa Jacobsen, nee Rasmussen, aged 55 years, 4 months, and 16 days. She was born in Denmark, and accepted the third angel's message after coming to this country, uniting with the Raymond church in 1877, of which she remained a faithful member until her death. She passed away with a bright hope of coming forth in the resurrection morning. She leaves a husband, one brother, and one sister, and many friends to mourn their loss. Words of comfort were spoken by the writer to a large congregation. N. P. NEILSEN.

**BROWN.**—Died in Southampton, England, Jan. 21, 1906, of bladder trouble, George F. Brown. He was born in October, 1846. About twelve years ago he was made to rejoice in present truth, under the labors of Elder J. S. Washburn. For a number of years he served as elder of the Southampton church. Faithfulness characterized all his work. He fell asleep in death like a child going to rest. He leaves a loving wife, five sons, one daughter, one grandchild, two brothers, two sisters, and many friends. Words of comfort were spoken to the bereaved family and sympathizing friends by the writer, based on Ps. 116: 15.

F. DEWITT GAUTERAU.

**KNIGHT.**—Died at Montavilla, Ore., Oct. 30, 1905, of pneumonia and heart trouble, Cinderilla S. Knight, aged 62 years, 5 months, and 24 days. Sister Knight gave her heart to God in early life, and joined the Seventh-day Baptist Church, of which she remained a faithful member until 1880, when she accepted the third angel's message. She was the mother of seven children, four of whom are living, and, with her husband, were with her during her last illness. She was a loving wife and an affectionate mother, and her last words were praise to God. Words of comfort and admonition were spoken by the writer to a large and sympathetic congregation.

WARREN J. BURDEN.

(Sabbath Recorder, please copy.)

**MCCALLIN.**—Died at his home in Plainfield, Wis., Jan. 1, 1906, Henry McCallin, aged 79 years, 2 months, and 16 days. His death was caused by diseases contracted while in the army in the days of the Rebellion, terminating in Bright's disease. He was born in Antrim County, Ireland, and came to America at the age of eighteen. He accepted the third angel's message a number of years ago, and united with the Plainfield church, of which he remained a faithful member until his decease. He leaves a wife, two sons, and two daughters to mourn their loss, but they are comforted with the blessed hope of meeting him in the first resurrection. Words of comfort were spoken by the writer from Job 19: 25-27.

N. P. NEILSON.

**WILLIAMS.**—Died at Abbottsford, Wis., Sept. 20, 1905, of heart failure, Anna A. Williams, nee Kenelly, aged 43 years, 7 months, and 6 days. Her home was near Auburndale, Wis., but she had gone to visit her sister, at Abbottsford, and was taken suddenly ill, which terminated in her death. About two years ago Sister Williams and her husband were baptized and united with the Mill Creek Seventh-

day Adventist church, of which she remained a member until her death. She died with a bright hope of coming forth in the glad morn when the saints will be gathered home. She leaves a husband, three boys, an aged father, four sisters, and many friends to mourn their loss; but they are comforted with the blessed hope of meeting her again. The funeral service was conducted by the writer.

N. P. NEILSEN.

**PETERSEN.**—Died at Wautoma, Wis., Nov. 2, 1905, of heart failure, Lars Petersen, aged 70 years, 5 months, and 15 days. He was born in Denmark, and came to Neenah, Wis., with his family about thirty-five years ago, and united with the Wautoma church as a charter member at the time of its organization, and remained a faithful member until his death. His peace was made with God, and he died with a bright hope of coming forth in the resurrection morning. He leaves a wife, one son, three daughters, besides many other relatives and friends, to mourn their loss; but they sorrow not as others who have no hope. The funeral service was held in the Methodist church, conducted by the writer. Lessons of hope and comfort were drawn from Job 19: 25-27.

N. P. NEILSEN.

**HANSEN.**—Died at her old home at Ruthven, Iowa, Dec. 29, 1905, Mary Hansen, nee Beck, wife of Elder P. A. Hansen, aged 55 years, 6 months, and 25 days. She was born at Dresslette Fejn, Denmark, where she spent her childhood. In the spring of 1874 she came to Clay County, Iowa, with her father, R. M. Beck, and three sisters. In 1878 she was united in marriage to P. A. Hansen. She was brought up in the doctrine of the Lutheran state church, in a family where love and union prevailed, and was a constant student of the Bible. This searching, together with the labor of Brother P. L. Hoen, led her, together with her husband, to unite with the Seventh-day Adventists in 1880. She always stood by the side of her husband in the gospel work, and as early as 1887 she took her children, the youngest then only a few months old, and accompanied her husband to Minneapolis, Minn., and later to Chicago, to prepare themselves for the gospel service, after which she returned home, and for years bore the responsibility of bringing up the children. She was always at her post in church and Sabbath-school, while her husband traveled in the interest of conference work, until in 1900 they were called by the General Conference and the Mission Board to leave the United States for Europe, to take charge of the gospel work in the Scandinavian countries. Amos, Annette, and Lewis accompanied their parents to their distant field of labor, little Hans having been laid to rest years ago in the Highland Cemetery. Lewis, a young man and student, was laid to rest a year ago last May in Denmark, and from that time Sister Hansen gradually failed in health. Annette, her only daughter, who had, sometime prior to her mother's failing health, joined the nurses' class at the Frydenstrands Sanatorium, at once left her work, believing it her duty to care for her mother. Brother Hansen was elected by the Scandinavian Union Conference as a delegate to the General Conference at Washington, and thinking a change of climate would help Sister Hansen, she and her daughter returned with Brother Hansen to this country. She visited her son Amos, who had returned about two years ago, hoping to regain her health, and return to Denmark, but several weeks ago she gave up hope of recovering. She died in perfect peace, with the glad hope of a soon-coming Saviour and a part in the first resurrection. Her companion and two surviving children mourn the death of their loved one. The funeral service was conducted by the writer, from Ps. 116: 15 and Eze. 33: 11. She was laid to rest in the Highland Cemetery, one mile west of her old home, and three miles northeast of Ruthven, there to await the voice of the Archangel and the trump of God.

J. P. FREDERICKSON.





WASHINGTON, D. C., MARCH 8, 1906

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

ALL petitions to Congress against religious legislation should be sent direct to the Religious Liberty Bureau, Takoma Park Station, Washington, D. C.

PERHAPS those Battle Creek papers which have spoken so unkindly about the relation of this denomination to the Haskell Home will now have the fairness to correct their false statements. The announcement on this page ought to be a sufficient answer to their sensational charges.

THE president of the Southern Union Conference, Elder G. I. Butler, announces that there will be a meeting of the executive committee of that conference at Graysville, Tenn., beginning Tuesday, March 13, at 9 A. M. It is expected that Elders A. G. Daniells, G. A. Irwin, I. H. Evans, and J. S. Washburn will attend this meeting.

THE pamphlets designated as Nos. 2, 6, and 7 of "Series B," setting forth the facts and principles involved in the recent experiences within the denomination, ought to be read by all those who desire to gain a correct and intelligent view of these matters. The price of these pamphlets is five cents each, or fifteen cents for the set, post-paid. Order of your tract society or direct from the publishing houses.

MANY readers of the REVIEW hold in tender regard the memory of Elder Uriah Smith, for nearly half a century the editor of this paper, whose sudden death on March 6, 1903, brought sorrow to all who knew him. On this the third anniversary of his death we print on the first page a poem written by Elder Smith, but never published before. It breathes the same Christian spirit and the same interest for the salvation of sinners which were characteristic of his life. While Brother Smith rests from his labors, awaiting his reward, the words which he spoke and wrote still live to influence men and women to turn unto God. "They that turn many to righteousness [shall shine] as the stars forever and ever."

"He sleeps in Jesus—soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
To awake in full, immortal bloom."

A LITTLE booklet has just come to our desk bearing the title "His Last Week." It is an interwoven narrative wholly in the words of the Gospels, without the omission of a word of Scripture, and without repetition, covering the last week of our Lord's life. The text of the American Standard Revised Bible is used. This booklet will make it easy for the reader to secure a comprehensive view of the experiences during the crisis of Jesus' life on earth. The price is seven cents for a single copy, and it is published by Hope Publishing Co., New York and Chicago.

### The Collection for Orphanages

AMONG the stated annual collections decided upon at the last General Conference was one for "the Haskell Home and similar institutions." This collection was appointed to be taken on the first Sabbath in April, which will be four weeks from next Sabbath. In view of the many demands now made upon our people for means with which to maintain the different lines of aggressive work, it seemed clear that one collection a year for this class of institutions would place them on an equal footing with other lines of work.

Those who are acquainted with the history of the organized medical missionary work in this denomination during the past fifteen years know that the original idea was to provide a permanent management for a home for orphans and aged people, and although the denomination has felt compelled to withdraw its approval from some methods and plans adopted in the conduct of the medical missionary work, it still approves of the plan to assist in the support of the orphans among us.

It is none too early to begin to plan for this collection, which should be a liberal one. The fatherless and motherless children have special claims upon us which should not be disregarded. To make provision for them is a Christian duty and privilege.

This collection is to be taken in all the churches, the same as other general collections, and forwarded to the treasury of the General Conference through the usual channels. It will be the duty of the officers of the General Conference to apportion the amount received to "the Haskell Home and similar institutions." Remember the collection and how to handle the funds received.

### Battle Creek

THERE are many in this city who are desirous of heeding the instruction the Lord has given in reference to leaving this place. Some of them have lived here a long time, and have little knowledge of the openings in other places where they may gain a livelihood.

On behalf of these brethren and sisters we wish to invite our people who may know of favorable openings, to write to the clerk of the Battle Creek church, and briefly describe any situation they may have to offer. Write the particulars so that the ones receiving them may form a reasonably clear idea of the situations offered.

There are in Battle Creek quite a number of carpenters and builders, several engineers and machinists, two or three bakers of long experience, two or three ladies who have had experience as matrons, several shorthand reporters and typists, several accountants, nurses, bath hands and helpers, both ladies and gentlemen. There are some who have had experience as book canvassers and colporteurs, besides many who have lived here and earned their living in different avocations, as many people do in cities of this size.

These people are conscientious brethren and sisters. They believe the truth and the messages that God has sent his people, and for this reason they desire to remove to other localities where they may carry the light of truth for this time. I am sure our brethren will appreciate the perplexity in which these brethren and sisters find themselves, and will be glad to extend to them the helping hand. Address all communications to Mr. A. L. Bayley, Battle Creek, Mich., in care of Review and Herald.

E. W. FARNSWORTH.

### The New Quarterly

ANNOUNCEMENT was made last week of the plan to publish a quarterly magazine devoted to the interests of the religious liberty work.

In order that the leading facts concerning this new publication may be clearly understood we will quote the following paragraph from that announcement:—

"The new magazine will be called *Liberty*. It will be issued quarterly, with such extras as special circumstances may render necessary. The subscription price will be twenty-five cents a year, including the extras. The price of single copies of the regular issues will be five cents each, and the price of the extra issues will be governed by their size. The editorial staff will be as follows: L. A. Smith, editor; W. A. Colcord and W. W. Prescott, associate editors. The first number will appear before the close of the present quarter, and will contain practically the same matter as has just been put out in the pamphlet entitled 'Liberty.' The first number of the quarterly will therefore take the place of future editions of this pamphlet."

We are confident that there will be a hearty response to our request for the co-operation of individuals, tract societies, and conferences in our efforts to secure a good circulation for this magazine. We shall doubtless continue our Christian Liberty department in the REVIEW, although it may not be necessary to publish quite so much of this class of matter in this paper, but the REVIEW does not reach the general public, and is not so suitable to use in meeting special and local issues. There needs to be a great campaign of education upon the principles of civil and religious liberty, and the new magazine is designed to be a leading agency in such a work.

We urge prompt action concerning this matter, as the first issue of this publication should be gotten out at once. All communications concerning *Liberty* should be addressed to Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.