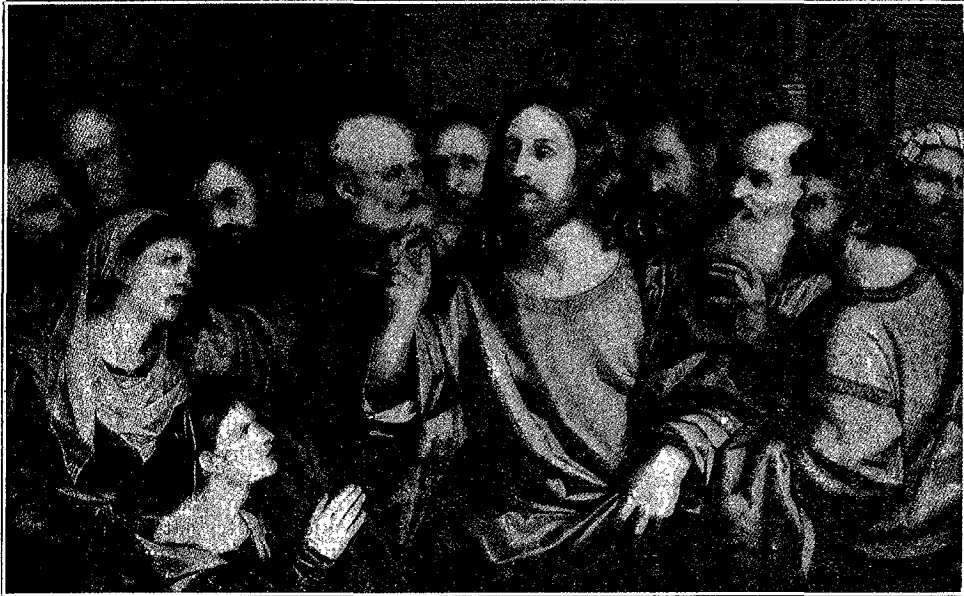


# The Advent And Sabbath REVIEW HERALD

Vol. 83

WASHINGTON, D. C., THURSDAY, MARCH 22, 1906

No. 12



## Jesus and the Widow of Nain

FORTH through the solemn street  
The sad procession swept,  
Pacing its mournful way with measured feet,  
While inly wept  
One mourner, in a grief  
Stern as the silent years,  
Which seemed to mock the common weak relief  
Of outward tears.

Keen was her sense of loss,  
An agony untold;  
For death had seized amid a world of dross,  
Her piece of gold.  
They bore her only son,  
Star of her evening, fled;  
Whose lesser light recalled that vanished one  
Now long since dead.

For her best loved had died;  
And, stunned from former bruise,  
The widow's oil of life had dried  
Within her cruse.  
Desert her heart, and bare;  
Like lone house on a wild;  
No voice to make blithe music on the stair —  
No laughing child.

No solace from the past,  
No hope in days to come,  
She covered as if sorrow's second blast  
Had struck her dumb.  
But, near the city's verge,  
A sudden silence came;  
The hired mourners swift forebore their dirge,  
As if in shame

To mourn a lifeless clod  
With such despairing cry,  
While the Redeemer, "the strong Son of God,"  
Was passing by.  
He came and touched the bier.  
They wait in curious pause:  
Has He the power and will to interfere  
With nature's laws?

He walked upon the waves!  
His word the thousands fed! —  
Is He imperial in the place of graves  
Over the dead?  
Then spake the royal word;  
And quick with rushing throes,  
The red life in the clay obedient heard;  
The dead arose!

And so — just as before —  
Unconscious of eclipse;  
Like babe who only knows that night is o'er  
From mother's lips;  
Or one who, free from harm,  
From the engulfing sea,  
Comes home and finds all on his father's farm  
Which used to be;

The same through endless time,  
Thus Jesus healeth now,  
With "many crowns" for victories sublime,  
Upon His brow —  
Conqueror in each stern fight  
O'er mortal sin and dread,  
And mighty, from corruption's foulest night,  
To raise the dead.

— W. Morley Punshon.

# 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.

\*\*\*

"SIGNS OF THE END" is the title of a tract just issued in the Bible Students' Library series. It contains sixteen pages, and is furnished at one cent a copy, or eighty cents a hundred.

\*\*\*

A BOOK of actions, not of resolutions, is "Power for Witnessing." Its suggestions for Christian living, drawn from actual experience, ought to be helpful to those who read it. Paper covers, 25 cents; cloth, 75 cents.

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No teacher or officer in the Sabbath-school can afford to be deprived of the help found in the *Sabbath School Worker*. Practical suggestions from workers of experience, and notes on the lessons in each division, appear in every number. Single subscription, 35 cents a year.

\*\*\*

UNLESS one knows how to care for himself, he is very apt to contract a cold at this season of the year. You can learn how to prevent colds, or how to break up one which has been contracted, in the little book entitled, "Colds," by Dr. G. H. Heald. Price, 25 cents.

\*\*\*

A BROTHER who works ten hours a day in our Battle Creek Office, and whose time outside of the Office is very fully occupied, reports thirty-four subscriptions for *Liberty*, the new quarterly. Others can do equally well if they will try. Send in subscriptions promptly, so that a good list may be received before the first number is ready. The price is only 25 cents a year.

\*\*\*

THE April number of *Life and Health* is just out, and sparkles with life-giving principles applied in treatises upon, Individual Mental and Physical Co-operation in Divine Healing, Restoring and Maintaining Health and Happiness Through Mental Reform—"A Change of Seen," Promotion of Health by Proper Dressing, The Effect of Personal Influence in Combating Disease, Fresh Air as a Cure for Colds, The Plague, Imagination as a Remedy, Interesting Facts for Patent Medicine Users, The Curative Value of Work, Protecting Milk, Infant Feeding, Filthy Restaurants, Continued Food Studies, Suggestions to Housekeepers, Simplicity of Life Needed, What "Dirt Pies" Mean to Children and Parents, The Kind of Girl Wanted by Mothers, Fathers, Brothers, Sisters, and All; Questions and Answers on, Tender Feet, Deceptive Anesthetics, Weak Eyes, Pneumonia, Fruit Juice, Constipation, White Skin, etc.; Comments upon, Candy, Vaccination and Drugs; News Notes upon, Pure Foods, Patent Medicines, Frauds, Communicable Diseases, Hygienic Reforms in Railway and Street Cars, Public Health Endangered by Migration, etc. Twenty-five or more copies of any one issue of *Life and Health* to one address cost only 63 cents, post-paid. Circulating this excellent health journal is good missionary work.

Good things to eat can be healthfully prepared if you use the "Vegetarian Cook Book." The book contains only tried recipes. Price, 75 cents.

\*\*\*

Most interesting and inspiring is the little volume, "The Master's Greatest Monosyllables." It is full of the spirit of the Great Missionary. Read it, and pass it on that others may be helped by it. Price, 50 cents.

\*\*\*

PARENTS, what papers are your children reading? They ought to have the *Youth's Instructor*. It is filled weekly with interesting, helpful reading. It costs 75 cents a year—one and one-half cents a week.

\*\*\*

THE orders for "Christ in Song" have come in so rapidly that we have not been able to bind them fast enough to supply the demand. We will soon have all orders filled, however. The prices are the same as heretofore: Flexible, 35 cents; board, 40 cents; cloth, 50 cents.

\*\*\*

OUT of seventy-seven persons who accepted the truth in a single conference through reading some one of our books, seventeen mention "Daniel and the Revelation" as the book which was instrumental in doing this work. This but emphasizes more strongly the necessity of our giving this important book a more extended circulation. The plain cloth book costs only \$1 a copy.

\*\*\*

"MINISTRY OF HEALING" would be a great help to many people who are merely *mind sick*, for it enlarges upon the fact that "many die from disease, the cause of which is wholly imaginary. The condition of mind affects the health to a far greater degree than many realize." No better service can be rendered the public than placing "Ministry of Healing" in the possession of the people. Price, \$1.50 a copy in freight shipments, \$1.65 when sent by mail.

\*\*\*

OUR bird neighbors who desert the Northern States during the winter months are already beginning to return. Why not cultivate a closer acquaintance with them? Their customs and habits are very interesting, and our young people will find pleasure and profit in studying them. "Garden Neighbors," a book of 256 pages, by Dr. L. A. Reed, relates some most interesting true stories of birds and animals, and is an excellent book as a guide in taking up a study of them. Price, \$1. Some illustrations in color.

\*\*\*

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.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# THE REVIEW AND HERALD

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

Vol. 83.

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No. 12.

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

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## Editorial

"THE return of Christ to our world will not be long delayed. Let this be the keynote of every message."

### "As the Hart"

How forcibly and how beautifully the psalmist expresses the longing of the soul which is seeking after communion with God: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." As refreshing water to the deer wearied and heated in the chase, so satisfying and reviving is the presence of God to those who are wearied in the conflict of life. Man was made in the image of God, with the capacity to know and commune with God, and when the image of God is restored in the soul, and fellowship with God is established, there is a depth of the purest joy and a measure of the truest satisfaction which can be experienced in no other way. We are often harassed with doubts and fears. Sore temptations beset us on every side. Dark clouds seem to hide the Father's face, and we are almost distracted in the conflict, and we cry out, "O my God, my soul is cast down within me;" and at the same time faith recalls the assurance, "Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." Then we are strengthened to rise above the depressing influence which the enemy has cast over us, and with renewed confidence we exclaim, "Why art thou cast

down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." The days of trial and conflict will soon be over. Soon the warfare will be accomplished, and the reward will be bestowed upon the faithful.

"'Tis but a little while,  
And He shall come again  
Who died that we might live, who lives  
That we may with him reign:  
Then, O my Lord, prepare  
My soul for that glad day;  
O, wash me in thy precious blood,  
And take my sins away!"

### The Old Paths

THE prophet Jeremiah delivered his messages to the people of Jerusalem at a time when the downfall of the city was impending. Religion had degenerated into a formality with a large majority both of the leaders and of the people. Although they had lost vital union with heaven, and were walking in the sparks of their own kindling, yet they continued to say, as many are saying now, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." Desirous of saving them from the destruction which they were bringing upon themselves, the Lord sent messages of warning and reproof to his people by the mouth of Jeremiah. Here is one: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever."

To the leaders and the people who had departed far from the way of the Lord as taught by faithful prophets and priests, Jeremiah brought this message: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The extent to which they had departed

from following the Lord in sincerity may be known from the following indictment: "This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

The remedy pointed out for such a condition of things, and the only remedy in which there was any hope, was, "Ask for the old paths, where is the good way, and walk therein." If this counsel had been heeded, both the people and the city might have been saved, and Nebuchadnezzar and his army could have been turned back in confusion, even as was Sennacherib's army. But the message of warning was not received. The leaders and the people refused to return to the Lord. The judgments of the Lord were visited upon Jerusalem. The people were carried into captivity; and the heathen appeared to triumph.

There is a marked parallel between the times of Jeremiah and our times. Now, as then, there is a form of godliness, but the power thereof is denied. Now, as then, the cry is raised, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." And there has been such a departure from the fundamental truths of a Biblical Christianity that there is hardly an important doctrine of the Scriptures which has not been denied and rejected. Looking forward to the result of such a departure as this from the way of the Lord, the prophet Isaiah said: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The

land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Thus sure is it that the present wide-spread rejection of the message of salvation in the Word of God will bring destruction upon the world. Only those who ask for the old paths and walk in them will be saved in that day.

But this lesson has a still more specific application. It is not to be expected that this final message of reform would be left to do its work without an effort being made by the enemy of truth to pervert and nullify it. This effort has been made. "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result?—The principles of truth that God in his wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced."

It is therefore clear that instead of planning for "a new organization" and preparing "books of a new order," we should be asking for the old paths of this third angel's message and walking in them. "The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time."

The exhortation which was delivered to the church in the first century is applicable in a special sense to advent believers at the present time. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." "Ask for the old paths."

"PREACH the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

### How Some Smaller Mission Fields Are Helping

SOME interesting correspondence has come in from two of the small island fields, showing how the little companies of believers in these isolated missions are joining us in lifting at the burden laid upon us who know the message for this time. St. Andrews Island shows very small on the map, away out in the Caribbean Sea to the northwest of Colombia, to which it belongs. The believers are very few, but they love this message. Sister J. B. Stuyvesant gives the following financial report:—

Our offerings in St. Andrews for the year have been,—  
Sabbath-school .....\$101.45  
Tithe ..... 378.50  
Washington Fund ..... 125.00  
Oakwood School ..... 10.00  
First-day offerings ..... 135.50

Total .....\$750.45

Besides this, over seventy dollars has been raised; with this we have purchased a tent in which to hold meetings in other parts of the island. We buy our own Sabbath-school supplies, so we have been able to give all to the advancement of the message in some other places.

Brother — has provided a school-house and place for our meetings, helped every cause presented, and has built and deeded to the Mission Board a comfortable five-room cottage for a home for the mission worker or teacher who may have charge of the work here. Best of all, he has eleven children whom he is anxious to train for useful places in the message.

Such reports must ever be an encouragement to those who have given of their means in order to plant the standard of truth in the foreign fields. It shows that wherever this message goes, it gathers out earnest hearts who partake of the same spirit of sacrifice in its behalf.

Another similarly encouraging report comes from Elder J. A. Morrow, of the Bermuda Islands. He writes:—

I thought you might be interested in the following list of items which show the money raised in this field for 1905:—  
Tithe .....\$ 439.64  
Sabbath-school offerings (\$85 of which was given to missions) ..... 97.99  
Weekly offerings ..... 30.94  
Annual offering ..... 18.94  
Profits on book sales ..... 70.64  
Collections ..... 22.58  
Washington work ..... 75.94  
Church building ..... 345.60  
Hall rent ..... 75.00  
Literature for free distribution ..... 6.00  
Southern work ..... 5.00  
Total .....\$1,188.27

Of course the larger mission fields are all straining every nerve to help the work in every way, but it is of special interest to see these little isolated mission stations, such as St. Andrews and Bermuda, very beehives of activity in behalf of the third angel's message.

Truly the believers being raised up in the lands abroad are people having a mind to work. We in the older and stronger fields may well be encouraged to work more earnestly than ever to sow the seed that will bring forth similar fruitage in all the unentered parts of the great harvest-field. W. A. S.

### Two New Sunday Bills

Two additional Sunday bills have been introduced in the House of Representatives. Thus the number of Sunday bills brought before Congress during the present session has been increased to five, four in the House and one in the senate.

One of these last bills, for which Mr. Heflin, of Alabama, is responsible, reads as follows:—

#### A BILL

Prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That no labor in constructing buildings, or railroads, or work on streets, or hauling material, and so forth, shall be permitted in the District of Columbia on the Sabbath day.

SEC. 2.—That any person who permits such labor to be performed on his property, or who shall perform in any way such labor as is described in Section 1 of this Act, shall be fined not less than twenty-five dollars nor more than five hundred dollars. That all laws and clauses of laws in conflict with this Act are hereby repealed.

In the *Washington Post* of March 13 the author of this bill is reported as giving the following reasons for proposing such a law:—

Why, you walk around this city on Sunday and it is no uncommon thing to see men working on buildings as though this were a heathen land, or there was no such thing as the Sabbath.

I do not so much blame the laborer as I do the fellow who is hurrying the completion of a building—or the finishing of some other work.

Here in the capital of the nation, with the legislative body in session, it is simply outrageous that this thing is allowed. As I came from church Sunday, just east of the Hancock Monument stood an old man with Bible and hymn-book getting ready to hold services on the street. Passing up Pennsylvania Avenue were a long-line of working men on wagons that were loaded with brick and other materials for the construction of buildings; and I made up my mind to bring this thing of licensed disregard for the Sabbath to the attention of the House, and I have introduced a bill covering this subject.

In the *Post* of March 14 Representative Heflin is again reported as making the following statement:—

I have just been visited by a committee from the District, in regard to my bill preventing labor on Sunday. This committee asks me to reconsider

my measure, seeing first if the difficulty could not be obviated by making it a matter of personal choice. They said: "Let each man work on Sunday if he chooses, but if he does not choose to do so, let him be protected from those who would force him to it."

This all sounded very plausible, but one of the chief evils of working on the Sabbath is the bad example, and this is the same whether the laborers are forced or not.

Then they wanted me to introduce a bill which would provide that all labor contractors should give their men one day in the week for rest, letting each man select his own day. This I positively refused to do, both because it is impractical from the point of view of the contractor, since it would of necessity cause great irregularity in the working force, and because I firmly believe in the Scriptural doctrine, "Six days thou shalt labor and on the seventh rest."

The Sabbath day has been authorized and sanctioned by the customs and religion of our fathers, and it has a vitiating influence on the national life to disregard it. My bill has met with much favor among the members of the House, and I anticipate very little opposition to it when it comes up to be voted on.

I don't propose to be browbeaten out of my present position by any committees, because I have introduced this bill not for the furtherance of political ends or because of any sociological predilections, but as a matter of individual conscience, and I intend to see it through. It comes before the committee in about ten days.

Both the bill and the reasons given for introducing it are certainly worthy of consideration. The bill is defined in the title as being one "prohibiting labor on buildings, and so forth, . . . on the Sabbath day," and provides that "no labor in constructing buildings, . . . and so forth, shall be permitted in the District of Columbia on the Sabbath day."

In the first place it is plain that any kind of labor whatsoever, the proverbial works of charity and necessity not excepted, would become a crime on the day designated as "the Sabbath day," if this bill should become a law. Some specific kinds of labor are mentioned, and the others are easily covered by the all-inclusive phrase, "and so forth." This is as blue as the famous blue-laws of Connecticut. The most extreme bigot could not ask for a better opportunity to harass those who do not keep "the Sabbath day" according to his ideas than would be afforded him by such a statute as this.

Furthermore, it is equally plain that this bill proposes religious legislation pure and simple. No labor is to be permitted "on the Sabbath day." And in explanation of the demand for such legislation, Representative Heflin says: "Why, you walk round this city on Sunday and it is no uncommon thing to see men working on buildings as though this were a heathen land, or there was no such thing as the Sabbath." The

purpose of this bill, then, is to remove a possible ground for thinking that this is "a heathen land" by compelling all persons to refrain from working on Sunday. In view of the pagan origin of Sunday, "the wild solar holiday of all pagan times," we seem to be involved in a strange medley of contradictions. Mr. Heflin would compel us to avoid the appearance of being like the heathen by scrupulously observing a heathen festival! Such is the inconsistency into which those are led who attempt legislation in behalf of what they term "the Sabbath day."

And, thirdly, if this bill should become a law, it would at once become necessary for the courts to render a decision in the present religious controversy by determining which day is "the Sabbath day." Of course Mr. Heflin has no other idea than that the first day of the week is the Sabbath, but there is a large and rapidly increasing number of people who have discovered that there is no authority in the Bible for such a view, and who accept the plain statement of the Scripture that "the seventh day is the Sabbath of the Lord thy God." These same people have learned from reliable historians that from ancient times the Sunday has been the heathen rival of the true Sabbath, and they desire to avoid the appearance of being like the heathen in their observance of the weekly day of rest. Now shall Congress and the courts attempt to compel these people to adopt the badge of heathenism?

The advocates of another Sunday bill now before Congress make their strongest plea for the protection of the working men, who, they affirm, are compelled to work on Sunday, but Mr. Heflin takes an entirely different view of the question. He declares that "one of the chief evils of working on the Sabbath is the bad example," and he would therefore compel all to cease from labor on that day. In other words, Mr. Heflin would compel people to observe "the Sabbath day," and thus avoid setting a bad example.

It was the adoption of this very principle which led to all the horrors of the Spanish Inquisition. And the logical result of any and every attempt to compel people to conform to the religious ideas of the majority will be another inquisition. It is astonishing that intelligent men do not read more clearly the lessons of history.

There are certainly some considerations which ought to be brought to the attention of Congress before this bill is acted upon. It is possible that it may be discovered that the great majority even of professed Christians are indulging in a "licensed disregard for the [true] Sabbath."

The other bill, introduced by Mr. Wadsworth, of New York, is substantially the same as one which was before the last Congress, and requires "certain places of business in the District of Columbia to be closed on Sunday." We reserve to a future time the consideration of this bill.

Does any one question the assertion that there is a growing tendency to enact religious legislation? Let earnest efforts be put forth to disseminate right principles upon this vital subject.

### ***The Offering for Our Orphans***

THE time for taking the annual offering in behalf of our orphans has been appointed by the General Conference Committee for the first Sabbath in April.

At the last session of the General Conference held at Washington, it was thought best, in view of the rapid advancement and the constant development of the message in both the home and foreign fields, to make a change in the arrangement hitherto existing for taking contributions for the support of our orphans. That there might be a more equal distribution of the funds to the different phases of our work in all parts of the field, it was decided that five annual collections be taken at such times as the General Conference Committee might designate,—two for foreign missions, one for religious liberty, one for the work among the colored people throughout the United States, and one for the Haskell Home and similar institutions.

In harmony with this action of the General Conference, the executive committee designated the first Sabbath in April as the time for the offering to be taken in all our churches for the orphans.

This action to take one annual offering, instead of two as formerly, was not taken because we have less interest in caring for the orphans among us than in the past. But, as stated, the demands made upon us for the extension of our work in the vast, unworked fields of the world made a change in our former plan necessary.

Other institutions for the care of orphans are being started, and these are appealing to us for help. The children in these institutions should receive help, as well as those in the Haskell Home. For this reason the recommendation of the conference was that the collection be taken for "the Haskell Home and similar institutions." This arrangement for the securing of funds to care for our orphans was made after careful consideration, and will no doubt be concurred in by all our people.

At the present time there are about one hundred children in the Haskell



Home. Besides these, a number of faithful, hard-working, self-sacrificing teachers and helpers are necessarily employed to look after these homeless little ones. All these must have support, and unless the offering is a liberal one, financial pressure may be brought upon those connected with this institution. This is a church offering, and should be sent through the same channels as all other annual offerings. We urge, brethren and sisters, that this offering in behalf of our orphans be a liberal one.

A. G. DANIELLS.

### Church Federation and Adventism

UNDER the strange spell which is cast over minds by the fascinating idea of church federation, the editor of the *World's Crisis* writes the following:—

If a historian of later years shall look back to our own time, seeking to discern its distinctive character, probably not doctrinal controversy, nor even revivals, will appeal to him as the paramount issue of these times, but church federation. This is a movement which has been brought to the front in recent years, and it constantly gathers momentum, and it has risen to the dignity of a great movement which characterizes our time.

Is the *Crisis* prepared to surrender the second advent ground upon which it has stood from the beginning of its history, to take up now with the idea of church federation? If not, why does it talk of the "historian of later years" looking back "to our own time"? The second advent doctrine that Christ is to come again in this generation must be abandoned before any enthusiasm can be felt for the idea of church federation. The second advent movement and the church federation movement do not go together; they are fundamentally opposed to each other. If Christ is to come and overthrow all earthly governments and terminate all worldly activities in this generation, the one great mission of the church is to send her messengers out to all the world to proclaim the fact, and the church federation movement has no future, and is worse than a waste of effort. And if church federation were right, on the other hand, then it would be useless to hold that Christ is to come at the time and in the manner proclaimed by the advent people since the days of William Miller.

If the churches had received the advent message proclaimed by William Miller and others, they would not now be entering into a church federation; that message would have brought Christian unity instead; and evidently it will remain for those who have been true to that message and to the light into which it led, to stand alone at the last in opposition to confederacies of every sort.

L. A. S.

### A Statement of Facts Concerning Our Present Situation—No. 7

IN the third and fourth numbers of this series of articles it was clearly shown that wrong plans of administration have been one of the primary causes of the trouble that has existed for years between the general body and what was considered its medical missionary department. The evil in the plan of organization was the centralizing policy by which it was intended to bind the medical missionary workers and institutions of the denomination to the Medical Missionary Association in such a way that the few men composing its Board would have a controlling power, to a greater or less extent, over our medical missionary work throughout the world.

This same evil principle of centralization worked its way into the administrative plans of the Publishing department, and also of the General Conference itself. To centralize authority, control, and power in a few men at a local point means to bind and circumscribe the workers in the great field, and to hinder the progress of the work.

Many Testimonies of warning, reproof, and instruction were sent to the General Conference committee, the Review and Herald trustees, and the Medical Missionary Board, pointing out the harm this centralizing policy was doing our cause. This was one of the greatest hindrances to the progress of our work in both home and foreign fields when we came to the General Conference session of 1901. It was necessary that this evil thing should be smitten, and that it should be utterly repudiated by the General Conference and all its subordinate organizations.

When the 1901 conference convened, centralization was the first question to receive attention. Sister White, who for years had received and given much instruction regarding this evil, dealt with it in the most earnest, positive, determined manner. It was natural, and consistent, if not absolutely necessary, that, first of all, the General Conference should be sharply reproofed for its wrong in this matter. The General Conference is the highest, the most representative, and the most important organization in the denomination. It should have discerned and repudiated wrong principles of organization, and thus have set a good example to all other organizations in the denomination. Its failure to do this is undoubtedly the reason why it was singled out, and openly and severely reproofed as it was in the conference of 1901.

That conference was a mystery to the delegates. Some were surprised, some were disappointed, some were perplexed

and confused, some were alarmed, some were jubilant, and some were cheered and encouraged. But although the real meaning of what seemed a sharp turn in affairs was understood by but few, if any, at the time, it has been growing plainer to many ever since.

It is perfectly plain now, that it was both consistent and necessary to deal with the highest organization first. After setting the superior body straight, there would be more hope of correcting its subordinates. And it is just as plain at this time, that every word of counsel addressed to the General Conference then was intended for every other organization that had made the same mistake in its policy. And it is also plain that the course pursued by the General Conference in acknowledging and correcting the wrongs for which it was reproofed, should have been followed by the other organizations that were doing the same wrongs.

It will be helpful in this connection to reproduce some of the counsel given the General Conference at that time, and also to point out the steps taken by the conference to follow the instruction given. In Sister White's addresses she made the following statements:—

What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle. . . . According to the light that has been given me—and just how it is to be accomplished I can not say—greater strength must be brought into the managing force of the conference.

Two or three men, who have never seen the barren fields, where workers have had to wrestle with all their might to advance an inch, should not control matters. . . . Those who have worked upon wrong principles are amenable to God for the condition of the work in foreign fields.

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. . . . If the work had not been restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty.

Here are the men who are standing at the head of our various institutions, of the educational interests, and of the conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.

New conferences must be formed. It was in the order of God that the union conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us; it is to bind us together.

When we first met in conference, it

was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus. This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every conference is to touch every other conference, and be in harmony with every other conference.

Immediate and decided steps were taken by the delegates to carry out this instruction. At the first meeting of the session a large committee representing all parts of the field, all the principal lines of our work, and all our leading institutions, was chosen and instructed to study the needs of the cause in the entire field, and bring before the conference such plans for reorganization and advancement as might be agreed upon. As a result of this step, plans of reorganization were adopted by the conference which met every important suggestion that came through the spirit of prophecy. The working out of these plans has brought most excellent and satisfactory changes in our plans of administration in all parts of our great field, and in every phase of our work. Of these changes I will treat in my next article.

A. G. DANIELLS.

### Attacking the Citadel

IN two points of doctrine Seventh-day Adventists are distinguished from every other religious body in the world. One is the doctrine of the heavenly sanctuary, through which light came to the disappointed advent believers after the ending of the period of twenty-three hundred days, and around which they rallied and became a new denominational body. The other is the belief in the spirit of prophecy, by which from the first the policy of the denomination has been molded and its work directed.

These two fundamental doctrines are now the special objects of attack by the enemy of this advent movement. To obscure and to weaken the confidence of this people in these special points of belief, has been the particular purpose aimed at by an influence that has been exerted upon this denomination for the past two or three years. There is more danger that those weak or careless in the faith will surrender one of these two doctrines, than that they will yield on any of the others. This is where the pressure is being most brought to bear upon all members of this body at this time.

The adversary understands the location of the citadel of our position. He realizes the importance of these two doctrines; would that all Seventh-day Adventists had as clear a view of the matter as he has!

When either of these doctrines is sur-

rendered by an individual, he at once crosses the separating line which had distinguished him from members of other religious bodies. He is no longer distinguished from members of all other bodies in belief or in action. He has dropped out of the line of march of the advent people. He may still hold to the Sabbath truth, in a way; but there are those who have long held this truth, and yet are doing nothing to stir the world. He may also hold to the doctrine of the advent, but he will make no more progress than have those who have long held this doctrine apart from the other vital truths which go with it. The Sabbath truth and the advent truth belong together, and to separate them is like separating faith and works. And their relation to the work of God in the earth to-day is revealed in the subject of the heavenly sanctuary. It is these three great truths together, combined in one system of belief, that are stirring the world at this time.

Let us strengthen the position at which the special attack of the enemy is now directed.

L. A. S.

## Note and Comment

THE Massachusetts Supreme Court has decided that gathering cranberries on Sunday is a violation of the statute prohibiting any manner of labor, business, or work, except works of necessity and charity, on the Lord's day. The court declares that it is the purpose of the law "to secure the observance of the Lord's day in accordance with the views of our ancestors," and that changes of views or customs since that time are not to be considered in interpreting the law. Thus in Massachusetts a law is upheld as constitutional whose acknowledged purpose is to enforce a religious observance. In France, they are reversing the experience of a century by separating church and state; in America, they are reversing the experience of a century by uniting them. Happy France! Unhappy America!

WHILE Protestants generally see in the movement for the separation of church and state in France a praiseworthy step toward religious liberty, and a promise of better things for both the church and the state, the pope in an encyclical officially condemns this action in severe terms. "A Christian state always does wrong," he says, "in separating from the church." The true doctrine, both Scriptural and American, was expressed by James Madison in these words: "Religion is essentially distinct from civil government, and exempt from its cognizance; . . . a connection between them is injurious to both."

The real Roman Catholic position on the question of the separation of church and state may be seen from the following extract from the pope's encyclical:—

Wherefore, remembering our apostolic commission, and conscious of our imperative obligation to defend against all attack and to maintain in absolute integrity the sacred and inviolable rights of the church, in virtue of the supreme authority conferred upon it by God, we for reasons above stated, do hereby convict and condemn the law passed in France for the separation of church and state. We do denounce it as deeply revolting in the sight of God, whom it officially denies by taking the position that the republic recognizes no religion. We convict and condemn it as violating the rights of man, and the public principle of fidelity to treaties; as contrary to the divine constitution of the church and the rights essential to its liberty; as subversive of justice and as trampling in the dust the rights of property acquired by the church through many titles and in virtue of the Concordat. We convict and condemn it as highly insulting to the dignity of the Apostolic See, to our person, to the whole episcopate, to the clergy and Catholic people of France.

SOME protests are being made by the Baptist papers against the unsound teaching found in the books recently written by Professor Foster, of the University of Chicago, and Professor Clarke, of Colgate University, Baptist institutions. The editor of one of these papers, the *Western Recorder*, tells why he feels called upon to enter a protest, and we think he gives a good reason. We quote one paragraph as follows:—

When Dr. Foster and Dr. Clarke (though the latter is not so far wrong as the former) attack the foundations of the faith, it is due to the denomination that they know the sort of teaching that is furnished at the institution where these men teach. Young men from all parts of the land, and especially young ministers, are enticed to the University of Chicago and to Colgate University. Warning should therefore be given of the sort of teaching to which these young men will be subjected; and they ought to be warned away from the danger. Then, too, it is of the utmost importance that the churches be warned against calling men who have studied at these institutions, and whose minds and hearts have been poisoned by the destructive notions. It is true that some students may go through courses of study at Chicago without imbibing Fosterism and at Colgate without imbibing Clarkism, but the presumption is that young men who have been trained by such professors, are more or less tainted with false views. Our churches can not be too careful. . . . So long as our young men are appealed to to attend Chicago and Colgate, especially our young preachers, it is of vital moment that the churches know the sort of teaching dispensed there.

The editor of the *Recorder* is right, and we entertain the same views concerning the situation which confronts us in our own denomination.

## 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.

### "Come Ye Yourselves Apart . . . and Rest Awhile"

MRS. M. A. LOPER

God says to us sometimes, "My child, come thou

Apart and rest awhile, and be with me.

Thou art too busy, hast too many cares,  
To learn the lessons that I have for thee."

Sometimes affliction's hand upon us falls,

That we may heed the invitation given;

'Tis then we lay aside our cares and toils,

And turn our straying thoughts to God and heaven.

But how unjust to use the loaf of time  
In service of, not Christ, but self and sin,

And when it seems life's end is drawing near,

To give the last remaining crumb to him.

'Tis best to serve God faithfully each hour,

To learn his lessons, and his goodness tell

To others in the paths of sin. Then come

What will, if life or death, all will be well.

Fresno, Cal.

### Search the Scriptures

MRS. E. G. WHITE

I HAVE a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of

our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us.

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver.

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the life-work.

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result.

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must

not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church-members.

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God.

Christ is the only judge of the fitness of human beings to receive eternal life. The gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude.

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens.

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,—a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do.

To be successful in life's race, we must keep our faces toward the future. Everything good is set before the Christian, nothing but his sins behind him. He who tries to walk or run with face turned backward is very likely to encounter trouble.



## A Black Cloud Arising

LEWIS KINGSLEY

It has been often said that the nineteenth century has been an age of light and advancement; but now in the morning of the twentieth century we see a power at work to interfere with the God-given rights of earth's inhabitants. Satan is busy in his work of deceiving; and when we come to consider this fair land of undimmed gospel light, with free speech and a free press, we find that Satan is on the alert, opposing the free and true principles of the gospel of Christ; and the saddest of all is that Satan is working successfully through those called the people of God.

Very soon, through the medium of the combined churches, and others, he will remove the old land-marks set up by the fathers of this nation, and established in our national Constitution, granting to all the right to worship God according to the dictates of the individual conscience. But alas! that which once was light has become darkness, and how great that darkness! Those of the world who will worship the beast and his image will enjoy their citizenship, and be honored by the devil and his motley crowd, but God's true people will not be permitted to keep his commandments according to his divine command, without incurring the wrath of God's enemies, and suffering such persecutions as history shows were inflicted upon the people of God in the Dark Ages.

Praise God for his Word, which tells us how to obtain a preparation to stand true to our God amid it all. Thousands will see their mistake when it is too late, that they have helped to turn this great nation back into the darkness of the days of Huss and Wycliffe, who died as martyrs of Jesus; but God lives, and will deliver his true people; he will not permit them to suffer more than is needful to fit them for the society of heaven. O, let not fear take the place of trust! God shall supply all our need.

*Dickinson Center, N. Y.*

## Work for All

E. J. HARVEY

THERE is much work to be done in all parts of the great harvest-field. The laborers are few indeed when we compare the number with the vast multitudes who have not yet heard that Jesus is coming soon in the clouds of heaven with power and great glory to gather his people home. Every wind of doctrine is blowing to-day. Many all around us are being deceived.

Some there are who say that it makes no difference what we believe so long as we live right. Fatal delusion! Shall not we, holding the banner of precious present truth, lift it higher and still higher, that all those with whom we come in contact may know that "here are they that keep the commandments of God, and the faith of Jesus"? Was there ever a more important time in this

wicked world's history than the time in which we are living? The Sabbath of the fourth commandment, the holy day which God made in the beginning, at the end of the creation week, is being trodden under foot by millions of souls who profess to be followers of the meek and lowly Nazarene. Shall we sit idly by and hold our peace day and night, while souls are perishing for the very bread of life and the water of life which have been given freely to us that we might obey our Lord's command to freely give it to all? "Whosoever will" is to-day sounding forth the invitation. Who will help proclaim it?

The end is very near. Probation will soon close. God, who in the beginning spoke and it was, commanded and it stood fast, has said that "there shall be delay no longer." His word can not fail. Think of his almighty power in so wonderfully creating all things by only speaking the word, and then remember that the same One who did this is the One who said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.

In chapter 24, verses 4-14, are found these words of our divine Master concerning the condition of the nations of this world just before his second advent, and showing our need, as his faithful representatives, of patience and perseverance: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In verses 45-47 we read: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."

Again, in Mark 13: 34: "For the Son of man is as a man taking a far journey, who left his house, and gave authority

to his servants, and to every man his work, and commanded the porter to watch." Then there is work for me. Every man, every woman and child, who knows that Jesus is soon coming, can make it known to others in some way. When he shall appear, and we shall be like him and see him as he is, how glad we shall be that we gave our hearts to him that we might be used in his service wherever and however he might direct by his all-wise providence. Then he shall smile, and our hearts shall be enraptured because we have heard and read, and by voice and pen and printed page, by giving of the means with which he has entrusted us, and by earnest prayer, made known to others his glorious message. Let us sell the books, then, large and small, which contain the present truth, and sell and loan and give away papers and tracts, and subscribe for the REVIEW if we have not done so, and get others to subscribe.

*San Diego, Cal.*

## Perilous Times

JOHN S. WIGHTMAN

REFERRING directly to "the last days," the very chiefest of the apostles declares that "perilous times" must come. While cumulative prophetic evidence abounds on every hand that we have reached the dramatic closing scenes of earth's history, yet there is no more striking fulfillment of prophetic utterances than the universal prevalence of sin and crime, which a thousand and one voices unite in declaring to be of amazing magnitude. And the observer of current events must realize that we shall soon enter, if we have not already entered, upon the times like those of the days of Noah, when "violence" was abroad in the land, and men's hearts were altogether evil. That evil day of which the prophet Daniel writes shall "be a time of trouble" such as has never been seen,—perilous times, days fraught with dangers, varied and extensive, in all the walks of life and in a thousand different ways; not alone from disaster on land and sea, by fire and flood, cyclone and earthquake, but from multitudinous crimes and iniquities perpetrated by wicked men.

Who can have read the astounding revelations resulting from the trial of Berthe Claiche in the criminal court of New York City, and not feel a nameless dread and apprehension of what may yet be expected from crime and criminals? The city and the nation may well pause in the mad rush for wealth and honor, and earnestly inquire, What next? A leading New York paper, referring to the trial and its incidents, says: "Police-protected vice has grown to proportions never dreamed of in the days of the Lexow investigation." Guardians of the peace, liberally paid and sworn to uphold the majesty of the law, are found with hands reeking in vice and crime! Just two blood-stained dollars weekly yielded to officers of the law, shielded the disreputable denizen of

the tenderloin from the law, secured immunity from arrest, and the privilege to pursue a nefarious calling!

Nor is crime confined to the tenderloin district and the shades of night, for in a single month several cases are reported of bold bandits holding up and robbing women in the crowded streets of the metropolis in broad daylight, one robbery occurring in the very shadow of the splendid fifteen-million-dollar Waldorf-Astoria, and the robbers made good their escape! "Twelve-Year-Old Girls as Shoplifters" is a recent head-line of an article that informs of the arrest of an organized band of shoplifters, young girls of ten and twelve years of age. "Forty-eight Families Ask Permit to Shoot" is the heading of another, relating how a whole neighborhood is alarmed over many burglaries and murderous assaults of daily occurrence, and desire legal permission to arm for protection. Two bold daylight murders in stores, an armed sanguinary death battle upon the streets of "Chinatown," and the morning police courts crowded with a motley gathering of smaller offenders—all this in New York City, of which it may be said none is better guarded and policed. And now even the police come under public suspicion and official arraignment! It is no wonder that a New York daily paper refers to the condition as "a carnival of crime." And conditions in New York do not differ from conditions in all the other large cities of America. An "epidemic of crime" seems to hold universal sway; and the noose, the electric chair, and the prison seem powerless to deter the law-breaker. For according to the state prison commission of New York State, the state prisons "are fuller than ever before."

Nor does crime confine itself alone to the utterly vicious and depraved, but "in full evening dress" stalks abroad in counting-house and stately palace, in state-house and banking institution, alike; as theft, masquerading under the polite title of "graft," it invades well-nigh every precinct of human life imaginable. Graft, graft, graft is everywhere, and graft, too, brings "perilous times" in the financial and business world; for property and money are not safe while in the kingdom of graft. A Minnesota newspaper has estimated that the loss sustained by the federal government in 1904 alone was five hundred million dollars, as the result of criminal graft in the appropriation of the public lands. Five hundred million dollars—enough to build the Panama Canal—stolen and lost in one single year! A legislative committee in Ohio unearths the startling fact that many banks bribe those in possession of state and county funds to deposit with them, and it was revealed that one bank had paid as high as twenty thousand dollars in one year to a single individual, in gratuities of this kind, to secure large deposits of the people's funds without interest!

Dishonesty in the great life insurance companies upon an amazing and tre-

mendous scale, is now simply a matter of record. Referring to the resignation of Stuyvesant Fish as trustee of the Mutual Life, with the methods of which concern he was entirely dissatisfied, and the attempt of Railway Magnate Harriman to punish him by ousting him from the directorate of the Illinois Central, the *Chicago Tribune* facetiously remarks, "Mr. Fish has committed the unpardonable offense of being an honest man." Surely, in view of these events, "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter." Eugene Hale tells the august Senate that "there is a general staff conspiracy in the United States Army," and David Graham Phillips fairly caps the climax in "The Treason of the Senate," a "long, unbroken story of treachery, privilege, and plunder" upon the part of many of the nation's law-makers—and all for millions of graft!

To substantiate that these are "perilous times," take, for instance, some recent newspaper head-lines: "Riots in Springfield; Troops Shot Down; Houses Fired by Mob;" "Miners Murder and Pillage in Wyoming;" "Millions of Graft Shared by British Army Officers;" "Perjury Gross in the Patrick Case;" "Train Wrecked and the Express Car Plundered;" "Stole One Hundred Thousand Dollars and Coolly Walked Away;" "Dark Days for Russia Under M. Witte's Regime;" "Tramps Wreck the Fast Montreal Express;" etc., etc. The public press is literally gorged with the revelations of mountains of corruption, bribery, and evil. Every daily newspaper of itself is a remarkable chapter of accidents, capitalistic oppression, labor riots and misdeeds, crime, greed, immorality, and graft. The *Rochester Democrat and Chronicle* says: "A combination of official and business graft has been brought to light, which is illustrative of the extent to which the responsible life of this country is honeycombed with dishonest principles and methods." What a dark and dismal picture indeed! The midnight hour of our country! Not only low-browed thugs and thieves and libertines operating everywhere, but the very life, the responsible life, of the whole country honeycombed with dishonesty! "A time of trouble, such as never was since there was a nation"—such the venerable prophet declares shall be the end of it all. The crisis draws on apace. Senator Dooliver, in his speech on the Railway Rate bill, dramatically exclaimed: "I tell you that there is a storm brewing!"

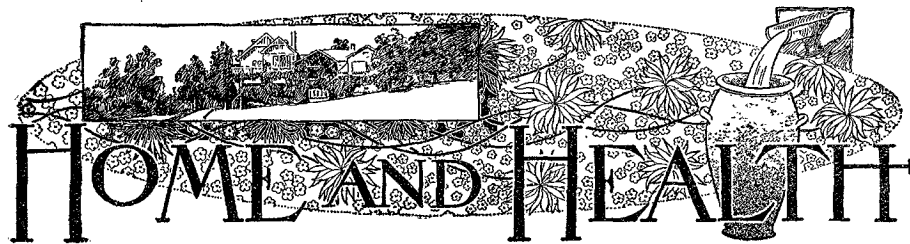
Not only "perilous times" because of giant criminality, but human life is everywhere imperiled from increasing accidents and from physical disturbances of the earth. Note some recent head-lines: "Hawaii Hurricane Swept;" "Dynamite Explodes and Wrecks an Express Train;" "Steamship 'Valencia' Wrecked, and Nearly All Her Passengers Lost;" "Ten thousand Homes Swept Away by a Tidal Wave, Society Islands;" "Meridian, Miss., Al-

most Destroyed by a Tornado;" "Fearful Mine Explosion in West Virginia;" "A Department Store Collapses, and One Hundred Lives Lost;" "Theater Destroyed by Fire; Six Hundred Burned;" "One Thousand Ships Wrecked in 1905;" "Twelve Hundred Killed in French Mine Disaster;" etc., etc. Well may we inquire, "What do these things mean?" And is there no remedy? Can the people have no hope? With men "waxing worse and worse," and "deceivers" and "workers of iniquity" multiplying, is there any escape? All these questions may be answered from the unerring Scriptures. These things mean that the coming of the Lord is near. Jesus of Nazareth is coming again, coming in all the power and the grandeur of heaven to reap "the harvest of the earth," and the "harvest is the end of the world," the end of the age of sin and iniquity, the abolition of the dark night of infamy and shame, and the ushering in of "a reign of righteousness" for those who have washed their robes in the blood of the Lamb, and made "their calling and election sure."

Reader, the "perilous times" are here, the last days have come, iniquity abounds, creation groans under the weight of countless woes, men's hearts are "failing them for fear" of those things yet to come upon the earth; over-towering pyramids of dishonesty, cancerous masses of bribery and deceit; fearful malfeasance in official life, the love of many waxing cold, volcanoes of social impurity and degradation, a veritable reign of lawlessness—"as it was in the days of Noah"! Still there is hope for the individual—for you! Jesus Christ is the remedy for sin. He can cleanse, revivify, and make pure. To the waiting saints he directs the cheering words, "Be patient therefore, brethren, unto the coming of the Lord." Soon, soon, the righteous shall be delivered. He shall come whose right it is to reign. Beyond the dark clouds of "perilous times" there is the silver lining of eternal peace—of eternal happiness. "Can ye not discern the signs of the times?"

Bath, N. Y.

WAR has broken up the English Universities' Mission station at Masasi in German East Africa. On the twenty-seventh of August, two Roman Catholic priests brought to Masasi news that a band of warriors had destroyed their station not far off. The English missionaries—six men and four women—lost not a moment. They stole away, avoiding the "rebels" by a circuitous route, and struck out for the coast, about one hundred miles away. Canon Porter, one of the missionaries, was ill, and was carried all the way by two devoted native Christians. The journey was safely made, and at last accounts the German authorities were sending troops to the scene of disorder. Mpangile, a station of the Berlin Missionary Society far west of Masasi, has also been attacked.



### Commonplace Lives

"A COMMONPLACE life," we say and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.

The moon and the stars are commonplace things,  
And the flower that blooms, and the bird that sings;  
And dark were the world, and sad our lot,  
If the flowers should fail, and the sun shine not —  
And God, who studies each separate soul,  
Out of commonplace lives makes his beautiful whole.

—Home and Century Magazine.

### How to Teach Children to Be Quiet in Church

MRS. S. N. HASKELL

THERE are few things more annoying than to try to speak to a company where some child is making a noise and bringing in confusion. Some parents will sit apparently unconscious of surroundings while their child is making noise enough to rob half the people in the room of any benefit of the discourse.

About fifteen years ago I was connected with a church where a good brother and sister had a family of five or six children that were proverbial for their disorderly conduct in church. The parents wished to be gone from home for several months, and engaged a good sister to stay in the house and look after the family during their absence. The first Sabbath after the parents went away, we were all surprised to see all the children quiet during service, with the sister in charge of them. We supposed that they felt strange at first, and thought of course that they would be noisy next Sabbath; but no, to the surprise of every one, Sabbath after Sabbath passed, and those children that had been such a trial to us all continued to be models of propriety during service.

My curiosity was aroused; I went to the sister and asked her how she managed to keep all those active children quiet during service. "O," she replied, "from the first we required them to be quiet during morning and evening worship, at home. *Children that are kept quiet during family worship at home will be quiet in church.*" She had brought up a family of children of her own, and knew what she was talking about.

Since that time I have visited in many homes, and met with many companies; and I have found that the good sister's rule always holds true.

I once knew a man and his wife who had one child. They said it was nervous, and nearly every Sabbath one of the parents or grandparents stayed at home with the child. They were all earnest Christians, and I never knew the secret of the child's nervousness in church, until I chanced to meet one morning with the family around the family altar. While the Word of God was being read, no attention was paid to the child; it was playing and making as much noise as it liked. When we knelt to pray, the grandfather led in prayer; and while he was praying, the little child climbed upon his back, and sprang up and down, making believe that he was a hobby-horse. When we rose from prayer, instead of reproving the child, both the parents and grandparents laughed heartily at what they thought the child's cuteness. I did not wonder that the child had little respect for the worship of the Lord in his house, when it was encouraged in showing such disrespect for the worship of God at the family altar.

I remember in one family where I often called there was an especially active child; he never seemed quiet for one minute during the day, and yet on the Sabbath during service he was always quiet. I was invited to spend a few days with the family, and as we gathered around the family altar, I discovered the secret of the active child's quietness in church. When the family assembled for worship, a footstool was placed by the mother's chair, and the little man seated upon it. As an older child distributed the Bibles to the older members of the family, a book (not a Bible) was given to the smallest child. He took the book and quietly amused himself with it; occasionally he would start from the footstool, but the mother's hand, laid firmly upon him, soon quieted him. One morning he did not heed her gentle admonition, and insisted upon moving about. The mother quietly took him from the room, and settled the question with him alone; and when they returned, he was well content to sit quietly. He was taught that reading the Bible was God talking to us, and praying was talking to the Lord, and that it was disrespectful to God to be noisy during worship.

I have never found children troublesome in church that were required to respect the daily worship of God at the family altar. "*Children that are kept quiet during family worship at home will be quiet in church.*"

Loma Linda, Cal.

"It is more blessed to give than to receive." Acts 20:35.

### Outdoor Life Indoors

BEFORE the National Association for the Study and Prevention of Tuberculosis, Dr. S. A. Knopf recently read a paper, which the *Medical Record* has since published, on various devices for enabling consumptives to sleep in the open air without inconvenient exposure. Quoting Dr. Trudeau, of the Saranac Sanitarium:—

"Ideal sleeping-out places of this kind are built out from a second-story room, and on them the comparatively well patient can sleep at night, or the bedridden invalid may spend the entire time out of doors and in close proximity to family and friends. The bed can be moved out at will on this little structure, and the patient can step at once into a room heated when necessary, to bathe or dress at any time, or to get warm if chilled.

"These second-story sleeping-out verandas can be built at comparatively small cost, and attached to almost any country house, and the consumptive who for any reason can not leave home can do much to arrest and cure the disease by equipping his house with such an out-of-door sleeping place, which will enable him to live at rest out of doors the year around; for in winter one step will take him into a warm room, where he can bathe and dress in comfort.

"The window of an ordinary second-story room is out down to the floor, and replaced by a door; the floor of the little sleeping-out porch is supported by wooden brackets attached to the sides of the house; the two ends are boarded up with thin boards, with or without glass casings, supplied with dark shades; an overhanging shingle roof completes the structure, and by its overhang prevents the rain from beating in directly on the patient. An awning is a great additional comfort against sun and rain.

"When the invalid has selected an ordinary veranda for a sleeping-out place, his bed should be placed in a corner, so that he is sheltered from the wind on two sides, at least, and far enough back to prevent the rain from beating on the bed. One end of the veranda can thus, with a bed, a rug, a table, and a chair, be turned into a sort of open-air room, where the patient can spend not only the nights, but most of the days, as well. A slender-bowed switch will do to attach the often indispensable mosquito-net, or the entire end of the veranda can be screened off for this purpose."

An ingenious device for enabling a patient to sleep in the open air in winter without leaving his room, and without annoying other persons by opening windows, has been invented by Dr. Knopf, who calls it a "window-tent." He says:—

"This window-tent is an awning which, instead of being placed outside of the window, is attached to the inside of the room. It is so constructed that air from the room can not enter nor mix with the air in the tent. The patient lying on the bed, which is placed parallel

with the window, has his head and shoulders resting in the tent. . . . The ventilation is as nearly perfect as can be produced with so cheap a device. . . .

"The frame of the tent does not quite fill the lower half of the window; a space of about three inches is left for the escape of the warm air in the room. By lowering the window, this space can be reduced to one inch or less, according to need. On extremely cold and windy nights there need not be left any open space at all above the window-frame. The patient's breath will rise to the top of the tent, and the form of the tent aids in the ventilation. The awning is made of stout duck and is water-proof.

"The patient enters the tent through a flap which can be made either on the right or on the left side of the tent. The lower edges of the canvas that come at the head and side of the bed are long enough to be tucked well under the mattress to exclude the air from the room and protect the patient from draft. The flap is so constructed as to admit of easy access by the patient. . . .

"A piece of transparent celluloid is placed in the middle portion of the tent to serve as an observation window for the nurse or members of the family to watch the patient if this is necessary. It also serves to make the patient feel less outdoors and more in contact with his family. He can, if he desires, see what is going on in the room."—*N. Y. Christian Advocate*.

### The Tragedy of Carelessness

Who could ever estimate the lives lost, the vast number of human beings injured, and the tremendous loss of property caused every year by carelessness? Just a little indifference or carelessness, just a few little bubbles in a casting, and the whole building is wrecked, or a bridge goes down into the river, carrying its train of precious human freight.

Just a little flaw in a rail, or in a wheel, or in a bit of machinery, just a little carelessness, and scores of people may lose their lives. We are always on the lookout for big things; but it is the little things that escape detection that cause the great mischief.

O, the tragedy of carelessness, enacted every day in our country by employees, which comes from indifference, from lack of interest, from not thinking, from a wandering mind! How many customers and how much money are lost by business houses every year from careless letters, careless packing, and careless addressing — useless blunders. How many lives are lost from the carelessness of railway employees, of switchmen, and of motor-men!

It is a most unfortunate thing for a large establishment to be honeycombed by carelessness of its employees. Boys break things, ruin goods, furniture, china, glassware, works of art — all sorts of things — by sheer carelessness.

In our homes everywhere we see evidences of carelessness and indifference.

Our furniture is always falling to pieces, because not properly glued or properly doweled, and our beds breaking down, casters coming out, and chairs coming to pieces.

The little mistakes of the employees in John Wanamaker's establishment cost the firm more than twenty-five thousand dollars a year. The manager in a large Chicago house says that he has to station pickets here and there all through the establishment in order to neutralize the evils of inaccuracy. One business man states that inaccuracy costs the city of Chicago one million dollars a day, and, when we remember that somebody is blundering somewhere every minute of the day, this does not seem strange. Yet the most of those who make mistakes would say that they are little things to make such a fuss about; in the aggregate, however, they amount to a small fortune. These careless clerks doubtless wonder why they are not promoted, and would be greatly surprised if told that these trifling errors are the cause of their slow advancement.

Some minds seem to be almost incapable of accurate action. There is loose-jointedness about their very mental make-up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers.

"O, that is good enough! Do not spend so much time on that thing. We can not afford it, Charlie. We do not get pay for it." This was the exclamation of the proprietor of an upholstery shop to a new boy who was employed to run errands and to get and deliver goods in a push-cart. When the boy had a few minutes, he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at upholstering furniture. The only fault he had to find was that he was too particular, and he would say, "Do not use two nails where one will do. Do not spend two hours on a job when one will do. We do not get pay for that sort of nicety." But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could help it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything to a finish has carried him to a high and very responsible position within a very few years, and now he has hundreds of men under his authority.

The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and jobbing houses will trust him, when they would not place confidence in a slipshod man of equal ability.

Thoroughness is the twin brother of honesty. When an employee gets the reputation of doing a thing not pretty nearly, but exactly right, it has more influence with his employer than talent.

For example, a young stenographer who is accurate in taking notes, who spells correctly, punctuates properly, and whose judgment and common sense enable him to correct involved sentences, or matter that has been hastily dictated without reference to grammatical construction, will never be out of a place.

There is never a day in a business office when accurate understanding and clear-headedness are not at a premium.—*Success*.

### The Joyous Day

WHEN we pray, Thy will be done,  
Every day beneath the sun,  
As it is in heaven, do we  
Think how vast the change must be,  
What surcease of strife and stress,  
What the peace and perfectness?

As it is in heaven. Then must  
All our being breathe but trust,  
In the life of that new earth  
No rebellious thought have birth;  
In that radiant atmosphere  
Mighty love must cast out fear.

As it is in heaven. Then  
Love for God and love for men  
Every heart would overflow,  
Self would be forgotten so—  
All our joy and all our dream  
But beneficence supreme.

Speeding here, and speeding there,  
Just God's work our only care,  
Just God's will the only one;  
When that will on earth is done  
As it is in heaven, we  
Must ourselves God's angels be!

—*Harriet Prescott Spofford*.

### Foreign Missions

"THE American Board of Commissioners for foreign missions—the parent missionary society of the United States—had issued a report which gives interesting statistics concerning the work of Protestant foreign missions. The societies of the United States and Great Britain combined show a total number of missionaries of 16,618; native workers, 75,281; communicants in churches, 1,397,042; pupils under instruction, 1,127,853; total native constituency, 3,613,391.

"They also have 5,741 stations and 22,364 out-stations. In this work the United States is represented by 6,991 stations and out-stations; 1,617 men, 2,638 women, 20,901 native laborers, 506,606 communicants, added last year 43,723, and 259,537 under instructors. The income of the societies reported is \$7,176,845.

"The total amount received from the beginning in 1810 until now (Jan. 21, 1904) is \$34,431,255."

The preceding, from *World's Events*, showing progress in mission work in ninety-four years, is not what it ought and might have been; yet it should encourage every worker; for who can not but see that this is preparing the way for the great and final message which is now going through the world, and which will be completed in this generation?



# THE WORLD-WIDE FIELD

## "Lift Up Your Eyes"

"LIFT up your eyes," the Saviour says;  
"Behold the whitened fields;  
The patient sowing of the Word  
A waving harvest yields."

"Lift up your eyes," the Saviour says;  
"Behold the golden grain  
Is ripened by my bitter tears,  
My passion, and my pain."

"Lift up your eyes," the Saviour says;  
"Seed that ye have not sown  
Bends ready for the harvester  
In distant lands unknown."

Lift up your eyes, despondent one,  
Nor let your spirits droop;  
God's husbandmen on many a field  
O'er glorious harvests stoop.

Go forth, then, happy reaper band,  
Look unto Christ for strength;  
With many sheaves, from many climes,  
Ye shall return at length.

— Rev. R. Ernest Little.

## The Work in the German Empire —No. 2

L. R. CONRADI

OUR fourth midwinter conference in the German empire was held in the extreme eastern part of the country, at Koenigsberg, a city containing about one hundred and ninety-seven thousand inhabitants, January 14-17. It is now two years since the two eastern provinces of Prussia, known as East Prussia and West Prussia, were separated from the East German Conference, and organized into the Prussian Conference, with Brother J. G. Oblander as president. There are about three and one-half millions of people in this field, and it has a membership of six hundred and nine. Although only nine workers were engaged here last year, yet no less than one hundred and fifty-seven additions were reported.

In Koenigsberg, which is the leading city in the conference, we were able to secure a fine hall belonging to the Free Church, for our services; in the gallery was a nice pipe-organ; and the evening lectures were so largely attended that the hall, which holds about four hundred persons, was crowded. About two hundred of our brethren and sisters were in attendance, representing all the different churches and companies throughout this field.

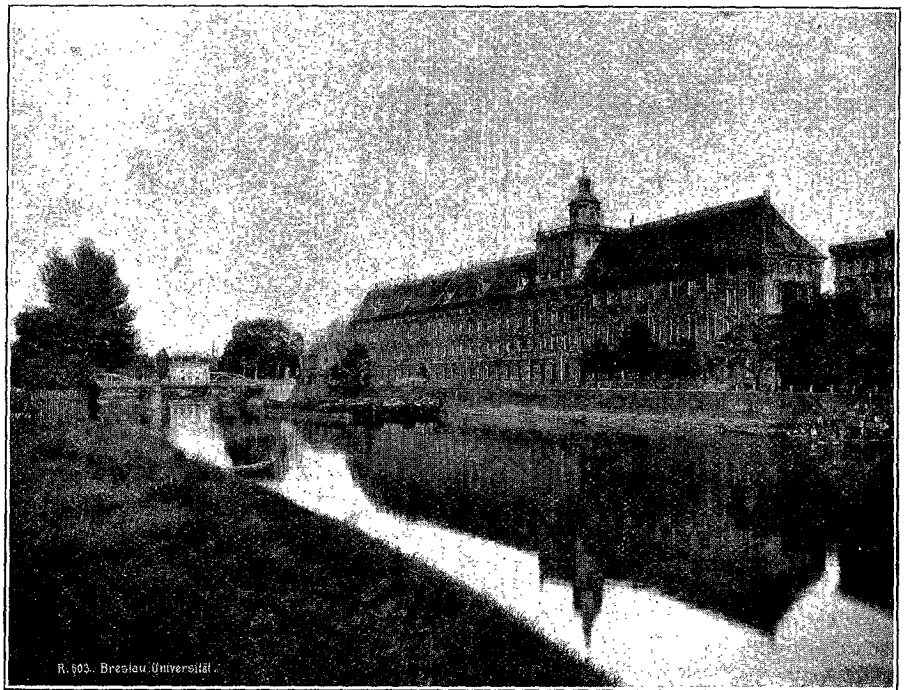
Brother Erzberger, Dr. Hoenes, and Brother Gaede, of the North Russian Mission, with the writer, were able to assist in presenting the message for this time. The trouble in Riga had reached such an acute stage that Brother Gaede had thought it best to bring his family to Koenigsberg, where they are to remain, while he returns to his field. The

Prussian Conference was a season of refreshing to all present, and we were very highly pleased to see how God had blessed us during the year 1905, especially in the growth of the finances in this field. The tithe was nearly four thousand four hundred dollars, and even after paying two tithes to the union conference, and raising the wages of their workers, they were able to settle all their bills, and still have a small surplus in the treasury. The brethren contributed liberally to the First-day and Sabbath offerings, and raised over one

to the discourse, they left us. Our church in Koenigsberg has now nearly one hundred members, and is the largest church we have in the Prussian field.

The next day after the close of this meeting, I went to Danzig, the capital and chief city of West Prussia. It was our privilege here to baptize one willing brother in the Baltic Sea, although we had to perform the service in very stormy weather, when the waves were rolling high. In the evening we spoke to quite a large company here. One of the great questions we have to deal with in all these large cities is, Where can we find suitable quarters for our meetings, without incurring too great expense?

The following evening I was in Stettin, the capital of Pomerania, where we have quite a large church, and our meeting hall was filled to overflowing. Wednesday night I spoke in our chapel



THE UNIVERSITY AT Breslau

hundred dollars on the material fund for the "Ministry of Healing."

The Sabbath was a most precious day, especially in the afternoon, when Brother H. Fenner was set apart to the gospel ministry, by prayer and laying on of hands, and two brethren were ordained as local church elders. All present at this conference session went to their homes with a new determination to push forward in the good work. Elder Oblander was again unanimously elected president of the Prussian Conference for the coming year.

It happened that the subjects announced for Saturday night and Sunday night were, "The Solution of the Labor Question," and "Missionary Experiences in Russia." As the Socialists were expecting to make great demonstrations about this time, we found the police not only armed with revolvers for the first time, but were also a little surprised to see two of them in the hall to protect us. After observing the orderly behavior of the audience, and listening for a while

in Berlin, and Thursday morning I had an audience such as it was never my privilege to have before. Some time ago a number of our books were forbidden to the canvassers in various parts of Germany, especially in Catholic sections. It is not only necessary to have government permission to canvass in this field, which must be annually paid for, but each book and paper must be allowed to the canvasser by a specially appointed committee in each district of the country. Now, the law states that if any book or any paper should prove offensive to anybody, either religiously or morally, this committee in the district is empowered to forbid the circulation of such publication through the colporteur. Thus, in Rhenish Prussia, a Catholic committee struck out quite a number of our books and publications, which were considered hostile to the Catholic Church. As we protested, the number of these forbidden books was reduced from twelve to six, and even from six to two, the only books remaining in the list as forbidden being



"Great Controversy" and the German "Revelation." About twenty passages were marked as objectionable in these two books, as they showed up the papacy in the light of prophecy. These two books were finally referred to the highest administrative court in Germany; and although they had already written us that they would uphold the lower committee in its decision, yet they granted us a hearing. Seven of the leading judges in Germany, with their secretaries, were present, and before this committee I was permitted to review our position, occupying over an hour, and taking up the rejected passages one by one. The greatest interest was shown in what was said, and after we had finished presenting our case, they retired to consider anew their decision. They remained away until they had themselves carefully reviewed the case, and then came back and stated that, according to the plain letter of the law, no publication offensive to any party in the state could be circulated by the canvassers. But this would not exclude the sale of the literature through the book-shops, and any local committee in any district could allow the circulation of these books if they so desired. But we to-day do know that if any of these local committees desire to forbid these two books in their district, they have a perfect right to do so, and have the decision of the highest administrative court in the empire behind them. This is certainly a warning to our people, showing that they should circulate the truth as fast as possible, while they are permitted to do so.

From Berlin we went straight to Breslau, and when we arrived here in the evening, we found Elder Erzberger speaking to a large congregation in the Palace Hotel Hall. In order to hold our evening meetings here, we had to secure three different halls, although we made arrangements for these three months ago. This was necessary because the celebration of the emperor's birthday took place the twenty-seventh, and the halls were engaged so far ahead on that account. About two hundred and fifty of our people were present, and during the evening lectures as many as five hundred and fifty, and among the strangers were some of the leading people of the city, even pastors being in the congregation. The city of Breslau contains four hundred and fifty-nine thousand people, and it is the leading place in the province of Silesia.

The East German Conference, with about twenty-five workers had no less than two hundred and forty-three additions last year. Elder Schilling is now following up the interest in Breslau, so that the conference, with this new addition to its working force, sends five ordained ministers into the field. Their present membership in eastern Germany is one thousand one hundred and nineteen, and their tithe was nearly twelve thousand dollars for 1905. This conference, also, was able to pay two tithes to the German Union, settle with all its workers, and still have a small surplus

in the treasury to begin the new year. If the work continues to grow this year, there will be another conference formed with the beginning of 1907, cutting off two of the provinces now in the East German field. At present the East German Conference contains the four Prussian provinces of Pomerani, Brandenburg, Posen, and Silesia, together with the kingdom of Saxony; population, nearly eighteen million. Four were baptized at this meeting.

Of the five meetings held in Germany this winter, it can truly be said that in attendance and interest each meeting surpassed the preceding one, and the last was the largest of all. The presidents of the various local conferences are now en route to Hamburg, where we have our union committee meeting, January 29 to February 3. We are thankful to God that to-day there are in Germany proper four thousand and sixty members, and that last year eight hundred and fifty-three were added to our ranks in this empire. The tithe was forty-two thousand seven hundred and sixty-five dollars, an average of over ten dollars a member. We surely have every reason to be encouraged that God has so greatly blessed us, in spite of many difficulties.

*Breslau.*

### **Rio de Janeiro, Brazil**

F. W. SPIES

It is some time since my last report, and it has been a very busy time to us. Last June I moved my family from the Province of Parana, where I had been temporarily located, to Rio de Janeiro, Brazil's capital. Owing to improvements, which the government is making here, and which include, among other things, several wide avenues that are being cut through the heart of the city, thousands of dwellings have been torn down, resulting in a great scarcity of houses and high rents.

This, of course, made it somewhat difficult to find a home. But the Lord, who always provides for his people, led us to a house, which, though by no means modern in its equipments, could be made to serve our needs quite well.

It may be remembered that in a former report I mentioned the locating of our printing plant. It was finally decided to establish our printing-office at Taquary, Province of Rio Grande do Sul, as it was thought that this would be the most economical place for the time being. But having decided to locate the printing enterprise at Taquary, it appeared de-

sirable, and even necessary, that our book depository and general business management should, for economy's sake, be united with the printing-office, and hence, also, go to Taquary.

The preparations for the removal of our depository and business office, in view of their being turned over to the management of another person, made considerable work, a part of which fell to my lot, and this, with a large amount of correspondence, consumed much of my time, so that I could not give as much time to general missionary work as I desired to do. Then, too, as the Rio church had been without an elder for almost two years,



PORT ALEGRE, CAPITAL OF RIO GRANDE DO SUL

the church itself needed considerable attention. My first burden, therefore, was to get things righted up in the church.

To accomplish this, I began by causing to be elected by the church a committee composed of three persons of known experience in and fidelity to the truth, who, with the writer, should share in the responsibilities and counsels of the church work. Toward the close of November we announced that those who desired baptism might make known their request to any member of the committee. Four requested baptism, but one of them soon withdrew his request.

The candidates were then invited to appear before the church committee in four different meetings, and were examined as to their knowledge of and standing in the truth. Special pains was taken to inquire into their personal Christian experience, and to make plain practical Christian duties. Inquiries were also made as to their understanding of the different points of the truth, and to see if they were in harmony with them. Such Christian duties as giving to the Lord his own in tithes and offerings, obedience to the light on healthful living, instruction as to the sin of vanity in dress, wearing of gold, were placed before them, and when they were clear in these things, and the importance and significance of baptism had been placed before them, the ordinance followed.

I believe that if we always took more pains to carefully and thoroughly in-

struct candidates for baptism, and to see that they were in harmony with the whole truth, we should have a holier church, with less trouble, and fewer members who refuse to walk in the Lord's counsels.

On December 14 we had the privilege of burying these three souls with their Lord in baptism, and on Sabbath, December 16, we had the Lord's supper, for the first time in the Rio church for about two and one-half years. It was a season of much blessing. At this writing, December 25, there are about fifteen who are keeping the Sabbath, but have not yet been baptized, while as many others are deeply interested in the truth as far as they understand it; some of these are promising people, and may the Lord help them to take their stand for the Sabbath and all other truths, and may he give us wisdom to faithfully instruct them to this end.

The day following the ordinances we had a business meeting, at which, after duly laying before the church the requisite qualities of elder and deacon and their duties and responsibilities, a brother was elected according to the word, to be "proved," for each of these offices, and later on ordained if found called of the Lord to this responsibility. Tithes and offerings were, on this occasion, also brought into the Lord's treasury, and ten dollars United States gold was pledged, and partly paid, toward the purchase of a small foot-power printing-press, which is greatly needed by our new printing enterprise.

As duty now calls me, after having had the privilege of being at home for about six months (the longest time I was at home at any one time during my nine years' work in Brazil), to leave my loved ones and go forth to help other needy souls, I feel grateful for the good prospect of the work here in Rio, and, most of all, grateful that the church as a whole is wide-awake and active in the work of saving souls, and that the Lord has given us here three capable and earnest brethren, to whom, during my absence, I can entrust the work, and who I hope will, because of the responsibility thus placed upon them, become still more useful and efficient in the service of the Lord.

*Rio de Janeiro.*

CAREY'S first Bengali Bible cost twenty dollars; a Bengali Bible can now be purchased for a few cents.

THE Anglican Mission in New Guinea has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 pupils in its schools. As to the results, listen to the governor of New Guinea: "A man must go with a gun in those parts of the islands where there are no missions. An umbrella suffices in the districts under missionary influence."—*Missionary Review of the World.*



### Maine

SKOWHEGAN.—We are still presenting the straight truth for this time in Skowhegan. Sunday evening we had a larger audience than ever before. In the afternoon, Brother Osborne spoke to attentive listeners. Brother Hersum spent February 10 and 11 with the mission, and presented the message with clearness. We have several preaching services each week, and have very spiritual social meetings, and devote our leisure to calling from house to house and holding Bible readings.

Last month I was enabled to preach thirteen sermons, give eight Bible studies, hold twelve prayer-meetings, and make forty-eight family visits. I also distributed eight hundred and seventy-eight pages of tracts and forty-five periodicals, sold two Bibles, and obtained one subscription for the *Watchman*.

Many calls come to us from different places, but we feel that it will be well to stay here a little longer. Praise the Lord for the strength he gives me. Praise his holy name! Pray for the work here.

J. B. GOODRICH.

### Delaware

WILMINGTON.—The Lord has greatly blessed in the work here in behalf of the church. First of all, the church has received a spiritual reviving. Some who had become almost discouraged have taken hold anew.

Soon after coming here five united with the church. Others then began to take their stand for the truth, until twenty-three have thus given themselves to the Lord. Of these, eighteen have united with the church, and one will unite with the Philadelphia church. We trust there will be others ready for baptism soon. There are others who are deeply moved by the truth of God for whom we have strong hopes.

Some of the people of this city begin to see clearer than ever the coming conflict between truth and error. On last Sunday Dr. Wilbur F. Crafts delivered a sermon here in the Central Presbyterian church on the "Imperiled Sabbath" (meaning Sunday). His text was Rev. 1: 10. He said this was the first time Sunday was mentioned in the Bible as the Lord's day, but that it had been doubtless called that since the resurrection of Christ, and had come down to us from John in one unbroken chain. John was commanded to write on that day to the churches, and he wanted his hearers to translate the messages to the seven churches into English by sitting down that day and writing to the members of Congress in favor of the bill now before Congress in behalf of Sunday.

He said the Sabbath was made in Eden for all men, not the Jew alone. Christ kept the Sabbath and taught its observance till his crucifixion. The Sabbath was always a movable feast, and Christ slipped it over onto the first day of the week, which doubtless was the

creation Sabbath, and by a legislative act he made the first day of the week the Sabbath. His last reason given for keeping the day was because it was a law of the state.

He said the Seventh-day Adventists would be the most bitter opposers of the bill. There was danger in it for them. They were circulating millions of pages of literature while we were scattering thousands.

I advertised in the papers that I would review him on Tuesday night, speaking on Religious Liberty. It being a very stormy night, not many came out. But the Lord is working for us here, and seventeen have begun to keep the Sabbath.

O. O. FARNSWORTH.

### Our Work in Asia Minor

God gave us an opportunity to hold a Bible school for our workers in Asia Minor. Brethren Elexan Buzugherian and Enoch Ayyazian, my prison mates, attended the school, also Brother H. Touzjian, of Marash, and Brother Garabed Simionyan, of Aksaray, Iconium. These were our workers. Besides, a brother from Marash took part in the lessons. The school was under the leadership of Brother Wakeham, and continued a month, from Oct. 20 to Nov. 20, 1905. It was a success. God's protecting hand was upon us.

After the school, the workers went to their fields. Brethren Buzugherian and Simionyan went to Adana, and from there Brother Simionyan intended to go to Iconium. As they had no passports for the interior, both were arrested when their journey was half finished, and were kept in Osmaniye about ten days, until notices were received about them. Then they were sent to Adana under soldiers' care. I quote from Brother Buzugherian's letter of December 12, written from Adana:—

"From Osmaniye we were sent to Adana, and presented directly to Vali, the governor. He asked where we had come from. I told briefly how I was imprisoned in Ourfa and acquitted, and was now going home. Then Brother Simionyan said that he had gone to Aintab to be baptized. The governor was very angry, and cursed, and commanded that we be exiled. Our papers were written, and we were told to be ready to go. My father gave a petition and tried for my deliverance, but in vain. At last I told him that it was impossible, and that he should go after Loutfi effendi, through whose guarantee I might go to Hadjin without soldiers. Loutfi effendi called on Vali, and presented my proposition. Vali called my father and asked him about me. As my father was unable to relate the circumstances of our acquittal in Ourfa, Vali sent for me. I was not aware of what had taken place. The guardians told me that probably Vali would beat me. While I was going, I prayed for strength to bear the beating. I went before Vali, and saw that there was a council, in-

cluding the Armenian bishop and my father. Vali asked me, 'Who is this man?' I answered that he was my father. 'Honor your father,' said Vali; 'Loutfi effendi will be a guarantee for you, and I shall leave you, but you must promise these three things: You must shave your beard, you must quit the Sabbath, and you must not preach to anybody.' After praying in my heart, I said, 'Sir, I obey my father, and I would obey you also, but with humble spirit I say that I can not promise these things, as they are against my conscience. If you should beat me now, and send me down, I should preach the truth to the prisoners.' Vali said, 'This religion has been prohibited; you must not call gatherings.' I answered: 'Sir, we have no church building here; but if I should promise you not to preach, it would be against my conscience, also a lie; for wherever I go, I preach the truth.' Vali said, 'I shall cause you to drive out of this country if you will not quit the Sabbath and the preaching.' I said, 'Sir, there are about three hundred Sabbath-keepers; I also would go with them wherever you sent them.' My father said, 'Sir, threatenings avail nothing; if you should bring a knife and threaten to cut his throat, it would be in vain; he will not quit his religion.' The Armenian bishop was always accusing me, but Loutfi effendi was opposing him. At last Vali let me go free. Now I am free, thank the Lord."

So in a marvelous way God has saved him. As for Brother Simionyan, I will quote from his letter of January 8, from Nevsehr, Iconium:—

"After waiting two days in prison at Adana, I was started in company with a guardian soldier, my hands being tied with iron bands. I was obliged to give half a dollar to the soldier to untie my hands, because I could not mount the horse. He untied my hands, and they were not tied any more until I arrived here, but in one place the officers tied me by the throat with an iron chain, and once also a soldier in Negdeh beat me. They stole my blanket. In Bor I was put in a dark place, with no light and no heat. The snow drifts were very severe, and one might die readily; nevertheless, passing through these dangers, I arrived at Aksaray. The ruler did not let me go free; four or five days I remained in prison, and then was sent to Nevsehr. Yesterday I was made free through a bail-bond. I thank God that I passed through these experiences. I thank him for the lessons he taught me through difficulties. Now I shall pass the winter here. Pray for me."

Our Brother Enock Ayvazian also went to Alexandretta, near Antioch. New citizen papers were being given in this land. Brother Ayvazian is having much difficulty in getting his. I quote from his letter of December 17:—

"I went to Belan to get my paper; there also I could not get it. The Protestant sect is telling the government that I am not a member of this sect; likewise the other sects. I called on one member of the Protestant national council, who dealt with me very hard. He said that they would not acknowledge us. I told him, 'You are taking into your body many liars, murderers, and fornicators, and calling them Protestant; but as soon as one obeys God and keeps his Sabbath, you are denying him.' He said, 'They

are far better than you.' This man proposed to give me my citizen paper on condition that I give them twenty-five dollars in advance. This was an unjust proposition."

Unless he takes his citizen paper, he can not travel or enjoy his civil rights. This they know.

This is our present situation. Difficulties lie on every hand, but the message is going. At present three souls obey in Aintab. Brother Buzugherian reports from Adana that our church there has been revived since his arrival. He has visited Tarsus also, where we have now three believers. A sister has been added. Remember this field in your prayers.

Z. G. BAHARIAN.

### Egypt

ALEXANDRIA.—Just now I am with the little company at Alexandria. The work here has a more encouraging outlook than at any other time since I came to Egypt. Brother Ouzounian has been hard at work for more than a year and a half, and some fruit is now being seen.

Good use is being made of the organ so kindly donated by the Mt. Vernon (Ohio) Sabbath-school. We have quite a regular Sabbath congregation, of twenty to twenty-five. Three persons have recently begun to keep the Sabbath, one a converted Jew. Several Jews are much interested, and attend quite regularly. Since the last General Conference I have thought much of what Sister White said about the Jews, and in every place I see evidences of the truth of it. They are much more easily reached than ever before.

I am sorry to report that the Catholic priest, whom I baptized at Sidon in Syria, has been accused by the bishop as a disturber, to the government officials, and has been put into prison. I have no details, but have written Brother Zarub to do what he can for him. Pray for this brother, that his faith fail not in this hour of trial.

The brethren here had a blessed time during the week of prayer. This poor little company gave an offering to "foreign missions" amounting to nearly seventy-five dollars cash, and some gifts that will be sold, besides. We are all of good courage. Pray for us. Some good souls here now are hanging in the balance.

W. H. WAKEHAM.

### The Northern Union Conference

THE second session of the Northern Union Conference was held March 1-11, in the church at Minneapolis, Minn. The various parts of the field, and different departments of the work, were well represented by the delegates present. A large share of the laborers in the union attended the meeting. Elders A. G. Daniels, G. F. Haffner, and S. Mortensen, Dr. J. E. Froom, and the writer, from outside the conference, were present during some part of the meeting. All were sorry that Elder Daniels was unable, on account of important business elsewhere, to remain till the close of the meeting. His counsel on important matters pertaining to the work of the conference, and the studies given on the office and work of the Holy Spirit, were greatly appreciated.

Many important questions were considered during the meeting, and the full-

est freedom was exercised in the discussion of the various matters brought before the conference. A most excellent spirit prevailed throughout. The good Spirit of God seemed to be especially manifest as we neared the close of the meeting.

This union comprises, in its territory the States of Minnesota, North Dakota, and South Dakota, and Manitoba, Alberta, and Saskatchewan in Canada. Careful attention was given to planning for the advancement of the work in the Canadian field. The Lord has greatly blessed the cause in that territory during the past two years, and it is confidently expected that a union conference can be organized in this territory at no distant day.

The reports rendered from the various fields and departments of the work, indicated a healthy condition of the work. During the past biennial term three conference schools have been established at a cost of about thirty thousand dollars. Four schools are now being operated in the union, with a property value of over forty thousand dollars. A number of young people are attending these schools and are receiving a training for service in the message. During the meeting I had the privilege of spending an evening at the Maplewood Academy, located about twenty miles from Minneapolis. I was much pleased with the general appearance of the school. The enrollment is over eighty, and a most excellent class of students is in attendance. A very encouraging meeting was held with them, and nearly all are fitting themselves for work in the message. Encouraging reports were received from other schools.

The labor in new fields has been quite fruitful, and several churches have been organized during the term. There are now about five thousand Sabbath-keepers in the union; these paid an average tithe the past two years of \$12.56. The total amount of tithes and offerings paid into the general work was \$47,083.43. About eighty per cent of this, I understand, has been used in the foreign work.

The organization of the union was further perfected and systematized at this meeting. Advance steps were taken especially in the development of the educational and medical branches of the message. All seemed enthusiastic in their desire to develop the medical work as marked out by the spirit of prophecy. Plans were laid to push the sale of the "Ministry of Healing," and it is hoped that funds will be realized from this source for the development of the medical work in this field.

The headquarters for the union were located in Minneapolis. It was also voted that a union conference paper, called the *Northern Union Reaper*, be started. It is designed that this paper shall materially aid in the development of the various phases of the work in this field. Some experienced men have been secured to lead in the book work in the different conferences, and the prospect is good for a marked increase in the sale of our various books and periodicals.

Although this union conference has a vast field in which to operate, their interest in the mission fields and their hearty sympathy and co-operation with the general work, were shown by appro-

prating five hundred dollars to the General Conference to be used in aggressive work. The North Dakota Conference, through its executive committee, appropriated five hundred dollars to be used in the same way. Other conferences in the union will no doubt make donations later.

Elder R. A. Underwood was re-elected president of the union. The other officers are as follows: Treasurer, C. M. Everest; Recording Secretary and editor of the *Reaper*, C. L. Emmerson; Chairman of the Medical Department, Dr. E. P. Hawkins; Secretary of the Religious Liberty department, E. G. Hayes; Secretary of the Educational department, Otto Graff; and Field Secretary, J. S. James. All were glad to see present during a portion of this meeting Elder C. W. Flaiz, who has been unable for some time to engage actively in the work because of feeble health. Many are praying that our brother may be restored to health that he may again enter the field to do valiant service for the Master.

The unity, harmony, and love manifested among God's people at this meeting, as well as others which it has been my privilege to attend recently, are most encouraging. To my mind this presents unmistakable evidence of the final and speedy triumph of the message. The people who have espoused this message love it. It has hold of their hearts. They are sacrificing for its advancement, and purpose to stand by it. They are making no plans to forsake its fundamental principles, which have been their comfort and strength for over half a century. They are drawing together, and renewed activity is being manifested everywhere. The suggestion that the platform upon which they are standing is being tampered with has aroused them, and the latent energy and power of the message is being revealed.

There is no power that is able to stand against this message. It is its own defense. No weapon formed against it shall prosper. The time for the Lord to favor Zion has truly come, and while a power from beneath is seizing hold on satanic agencies, a power from above is seizing hold upon God's people who are not dead in trespasses and sins. The keynote of this meeting was the receiving a greater fulness of the Holy Spirit to finish the work speedily in this generation.

G. B. THOMPSON.

### Nebraska

DANNEBROG.—After stopping a few days at Columbus, where our good institute was in progress, I went to Dannebrog in company with Brother Lindahl. He and his wife have labored there since the early part of October, and while the people generally are satisfied with the condition they are in, yet there are some who gladly hear what the Scriptures say about the time in which we are living.

Sabbath, February 24, nearly all our brethren in that vicinity met at Dannebrog, and a church with ten members was organized. We also celebrated the ordinances of the Lord's house, and had the joy of seeing one sister with us for the first time, whom the Lord Jesus had drawn to him. Another sister who had looked forward to the time when there would be a church in Dannebrog, was not permitted to be with us. She

fell asleep in Jesus the same day in the forenoon. We expect soon to have more members added to the church, as some desire to be buried with Christ in baptism.

At present I am at Wollbach. Brother and Sister Lindahl are also here. The believers in this place have not been visited by any of our brethren for over a year, yet they seem to be of good courage in the Lord.

L. JOHNSON.

### Central America

BONACCA, BAY ISLANDS.—Our days are full. I have all that I can do. At present I am teaching school for five days in the week, and conduct two services on Sabbath, at the North East Bight church, besides nursing the sick. Often I am called to go some distance.

My heart burns within me when I see so many people, created in the image of God, growing to manhood and womanhood without God. Many of them from earliest infancy—while yet in their mothers' arms—smoke the cigarette. Central America is a field neglected by Protestants. How glad I am that there are representatives of the truth in this land! May we not rest until we have done the duty that we owe to Christ and to our fellow men.

GARFIELD SMALLEY.

### The Washington Branch Sanitarium

WE believe that the readers of the *REVIEW* will be glad to learn that the medical work in Washington is making definite progress. The growth of the work here has been slow, but it is steadily increasing as we are becoming better known among the physicians and the people. We feel sure that if our own people were made to better realize the advantages of their medical institution in Washington, it would receive more of their patronage.

While the Branch Sanitarium was established mainly to introduce our medical work to the citizens of Washington in order to create a local patronage for the Washington Sanitarium to be operated at Takoma Park, it was so equipped as to enable it to carry on first-class sanitarium work for the benefit of those who must leave their homes for treatment, until such a time as the suburban sanitarium is ready for occupancy.

Although the institution is small, it can nicely accommodate more than twenty patients; and for what it lacks in elaborate equipment for the entertainment of its convalescent guests, its location in the beautiful and interesting city of Washington, with all its attractions and opportunities for sightseeing, more than compensates. The location of the Sanitarium in such a medical center as Washington makes it possible for its patrons to have the advantage of the best consultation in difficult and serious medical and surgical cases.

The greatest power for good in the institution is the spirit of self-sacrifice, of consecration, and of devotion manifested on the part of the workers. It is such as can not help but please and inspire confidence in the sick, and to warrant the belief that the Lord can bless their efforts.

The sanitarium family meets together for worship every morning, for vesper services at the beginning and the end of the Sabbath for the study of the "Ministry of Healing" every Sabbath afternoon, and for helpers' meeting every Sunday at noon. The nurses are studying the life of Christ in "The Desire of Ages," and meet twice a week for this purpose. As far as possible all attend the regular services in the Memorial Seventh-day Adventist church.

The nurses' classes are necessarily small, but we are endeavoring to give the pupil nurses a good training in the various departments of the institution, and a thorough drill in text-book work, and in practical nursing, both in the institution and among outside cases where the sick can not afford to employ graduate nurses. A nurses' bureau is maintained, of graduate nurses who are willing to work in the institution or on outside cases.

Our physicians and nurses have been taking an active part in the programs of the four health schools conducted in our churches in Washington. Every Monday evening one of the physicians gives a parlor talk on some health topic to our patients, and we can see that these efforts are doing something toward developing an interest in our work.

The cost of rent and living in Washington is comparatively high, and makes the cost of caring for the sick correspondingly large; but we are anxious to be of benefit to those of our denomination and their friends who need treatment, and have so arranged it that patients can be cared for at a rate of from thirteen to forty dollars a week. In the case of persons of very limited means, and of those dependent on the generosity of others, the sanitarium reduces the charges to the actual cost of maintenance if the cheaper rooms are selected. Certain of these cases can be treated for as low a cash payment as six dollars and a half a week.

The management is anxious to serve the needs of our people, and will be glad to answer any inquiry about this work that may be made. We need the hearty support and co-operation of every loyal Seventh-day Adventist for the upbuilding of the work as quickly as possible. The Washington Sanitarium should receive encouragement from, and the helpful prayers of, all who are interested in the advancement of the cause.

G. T. HARDING, JR., M. D.

### South Africa

MARITZBURG, NATAL.—While our staff is small, yet the cause in this land is prospering. Quite a number of persons have embraced the truth this year, and the Zulus, of whom three have begun to keep the Sabbath recently, are stretching out their hands for the true light. We are having some literature translated for them, which we hope can be published while such earnest appeals are being made from the finest race of natives in Africa.

Our workers are all of good courage. Our four companies are holding well together, and working for the advancement of the message. We hope to hold a conference and camp-meeting at Pretoria, the capital of the Transvaal, next April.

HERBERT J. EDMED.

### Notes of Progress

"WHILE we live, we grow." When a tree ceases to grow, it dies. Reckoning from the same basis, a publishing work which is growing is alive, and the work that is decreasing is dead.

When we say the work in a certain field is dead, we do not mean that it is entirely stopped, but that it is decreasing; the elements of decay are in it; it is disintegrating and falling to pieces.

It is a good policy to study statistics, comparing our progress with that of others, and then examine our principles, and if we are on the wrong track, we should turn squarely about and make progress.

Our workers will find reason for good cheer in the summary for January, 1906. This month is doubtless the hardest month of the year; particularly in the United States, for our book work; yet in many parts of the United States the work was held at a good, firm standard during the cold wintry months.

There are many blank spaces in this report. Surely the report does not represent the full work being done. Some have neglected, some have forgotten, some have procrastinated, until too late. It will be well if our workers watch the summaries and check up the items from their corner of the field, and see if improvement can not be made.

The bleak Atlantic and Canadian Union Conferences deserve special mention for the good work they have done during January. If this standard is held until the coming of the pleasant spring and summer months, we shall look for a strong rise in the book work along the Atlantic coast during 1906.

The Southern Union shows almost a full report with a fairly good average in several States where the book work is more difficult than in the North. May the Lord bless the work and the workers in the South.

We are glad to see Colorado coming well to the front with the beginning of the new year. Recently Brother A. G. Bodwell, who has had a long experience in the book work, has been called to that State to take charge of the canvassing work. It is doubtful if any State in the Union has greater possibilities for the canvasser than Colorado. Our prayers will follow the workers there during the season.

We must mention again the large company of faithful men and women who are standing by the circulation of our literature in far-away Australia. Last year there were from sixty-five to seventy-five agents in the field, the largest number ever employed in that colony at any one time. This report for last November shows eighty-seven agents in the field, and sales amounting to nearly ten thousand dollars. This stands as the banner month in the history of the Australian work, both in the number of agents employed and in the value of books sold. We rejoice with them in their prosperity, and earnestly pray that they may never take a back step. The sales for next month will be light, for practically the entire force will be employed making their large deliveries.

Reports from all parts of the field indicate that the general tone of our subscription book business is improving. State and union conference agents feel stronger and more confident than one

### Summary of Canvassing Work for January, 1906

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	7	379	124	\$ 492.35
Chesapeake .....	1	47	13	34.75
Eastern Pennsylvania .....	9	553	371	477.25
Greater New York .....				
Maine .....				
New Jersey .....				
New York .....	7	327	179	270.00
Southern New England .....	4	152	65	145.75
Vermont .....	2	32	21	23.25
Virginia .....	3	138	89	148.15
Western Pennsylvania .....	5	107	41	218.05
West Virginia .....	4	225	77	153.75
Total .....	42	1,960	980	\$ 1,963.30
<b>Canadian Union Conference</b>				
Total .....	10		248	\$ 365.25
<b>*Lake Union Conference</b>				
East Michigan .....	3	80	28	\$ 48.50
Indiana .....				
Northern Illinois .....	1	54	24	34.00
North Michigan .....	6	264	95	212.70
Ohio .....	12	130	171	537.45
Southern Illinois .....	5	114	86	302.85
West Michigan .....				
Wisconsin .....	18	337	31	98.60
Total .....	45	979	435	\$ 1,234.10
<b>Southern Union Conference</b>				
Alabama .....	3	115		\$ 93.75
Cumberland .....	7	256		431.85
Florida .....	3	105		136.75
Georgia .....	2	89		98.75
Louisiana .....	1	167		172.50
Mississippi .....				
North Carolina .....	6	163		90.50
South Carolina .....	6	610		326.75
Tennessee River .....	8	579		693.45
Total .....	36	2,084		\$ 2,044.30
<b>Northern Union Conference</b>				
Alberta .....	1	138	43	\$ 203.50
Manitoba .....				
Minnesota .....				
North Dakota .....				
South Dakota .....	3	295	57	144.75
Total .....	4	433	100	\$ 348.25
<b>Central Union Conference</b>				
Colorado .....	14	720	247	\$ 826.10
Iowa .....	11		136	180.00
Kansas .....	6	273	84	207.78
Missouri .....	3	166	49	136.25
Nebraska .....	3	130	32	82.90
Total .....	37	1,289	548	\$ 1,433.03
<b>Southwestern Union Conference</b>				
Arkansas .....				
Oklahoma .....				
Texas .....	12	474	129	\$ 318.90
Total .....	12	474	129	\$ 318.90
<b>Pacific Union Conference</b>				
Arizona .....				
British Columbia .....				
California-Nevada .....	5	222	217	\$ 408.30
Montana .....				
Southern California .....				
Upper Columbia .....				
Utah .....				
Western Oregon .....	1	31	61	91.65
Western Washington .....	3	100	25	56.85
Total .....	9	353	303	\$ 556.80
<b>*British Union Conference</b>				
Irish Mission Field .....	5	643	437	\$ 139.64
North England .....	17	1,330	761	897.87
South England .....	17	1,333	575	792.86
Scotch Mission Field .....	16	1,581	865	1,262.02



Welsh Mission Field .....	4	568	558	270.81
Students and Miscellaneous .....	6	216	38	96.06
Total .....	65	5,671	3,234	\$ 3,459.26
<b>Australasian Union Conference</b>				
Victoria .....	9	1,352	554	\$ 2,762.75
South Australia .....	13	804	239	978.50
Queensland .....	6	178	86	520.75
New South Wales .....	31	2,371	918	2,962.29
West Australia .....	5	228	56	231.25
New Zealand .....	17	1,200	491	1,731.62
Tasmania .....	4	242	49	279.87
North Queensland Mission .....	1	87	9	80.75
Malaysia Mission .....	1	88	15	127.50
Total .....	87	6,550	2,417	\$ 9,675.28
<b>General Summary</b>				
Atlantic Union Conference .....	42	1,960	980	\$ 1,963.30
Canadian Union Conference .....	10		248	365.25
Lake Union Conference .....	45	979	435	\$ 1,234.10
Southern Union Conference .....	36	2,084		2,044.30
Northern Union Conference .....	4	433	100	\$ 348.25
Central Union Conference .....	37	1,289	548	1,433.03
Southwestern Union Conference .....	12	474	129	318.90
Pacific Union Conference .....	9	353	303	556.80
* British Union Conference .....	65	5,671	3,234	3,459.26
† Australasian Union Conference .....	87	6,550	2,417	9,675.28
Grand total .....	347	19,793	8,394	\$21,398.47
* This report for eight weeks ending Jan. 12, 1906.				
† This report for November, 1905.				

year ago. Conference committees are more determined that the work shall be a success, and the publishing houses are joining in a more definite way with the workers in the field to build up the prosperity of this department. We are of good courage, and are confident that the spirit of the first nine verses of the first chapter of Joshua is taking possession of the field.

E. R. PALMER,  
Sec. Gen. Conf. Publishing Dept.

### Labors in Battle Creek

We know our people everywhere are anxious to learn of the developments taking place in the work in this city. Some time ago I was invited by the General Conference to go to Battle Creek and labor for a few weeks, and accordingly I went there the last of January and remained until the sixth of March, with the exception of one week when I was absent attending general meetings.

It had been fifteen or sixteen years since I had been in Battle Creek to labor, and, of course, one might expect to see many changes. Where the Review Office had stood with its three hundred busy workers, there is to be seen to-day only the tall smoke-stack, naked foundation walls, and ruins. The old sanitarium and hospital, too, are gone, and an immense structure fills the place, and large factories where health foods are made stand near by.

But the changes in these external things seemed more marked than the faces in the congregation that welcomed me. The audiences attending our meetings were large, numbering from two to three thousand on the Sabbath. So many acquaintances of former years were there, that it seemed like meeting those from whom we had been separated but a brief time.

Never before had I received so hearty a welcome from the church in Battle Creek as on this occasion, and the peo-

ple seemed greatly to appreciate every effort made in their behalf. It is well known by those best acquainted with our work, that there are in Battle Creek a large number of Sabbath-keepers who do not belong to the church there, nor do they seem to belong to any other, and how this element stands at the present time it is not easy to state.

It is a pleasure to say that in the controversy that has arisen, the Battle Creek church, as a body, stand like a rock in defense of the truth and the message as it has been proclaimed the past fifty years, and as it is being now, and will continue to be proclaimed until the end of time, with its enlargement of scope, its development of light, and its increase of power. The brethren and sisters are united in the message, and with the people giving the message. We believe them to be as loyal as any church in any place, and this is true under very trying and perplexing circumstances.

We did not go to Battle Creek to engage in controversy. It seemed wiser and better to call attention to the special features of truth, its development in the past, and its present progress. We therefore preached "the present truth" for the present time to the best of our ability. It was encouraging to note how heartily the message was received by the great congregation.

The labors of Elders Daniels and Irwin had prepared the way for this. They had read the messages sent to the church, and had labored earnestly for the people, and their labors were effectual in arousing the church to a sense of the true situation.

With reference to the controversy past and present, connected with the sanitarium and its management, I wish I could write more hopefully. We have longed to see evidence that the Testimonies recently sent were received and believed by those prominent in the work there, but we have no encouragement to think that they have either been received

or believed. In a general way it is admitted that things are not as they should be; but that there is anything vitally wrong as set forth in the words of counsel and warning sent them, they do not admit, as far as we know. The very points the Testimonies emphasize and severely reprove, are passed over, and we heard nothing to indicate that they were believed or accepted. Some affirm that they believe the Testimonies, but at the same time declare that they do not think we have had a Testimony given for twenty years. Whether these sentiments are generally entertained, the writer will not say. It did seem to be quite generally believed, however, that all the later messages sent forth were written under the inspiration and influence of men, that they are therefore full of error, misrepresentation, and contradictions, and are wholly unreliable as messages of instruction or guidance.

It seemed strange to the writer to hear, as he did in numerous conversations with different ones, that they believed the Testimonies, and at the same time they would say that these Testimonies were unreliable, and they would immediately proceed to try to prove that they contradicted themselves and were wholly untrue. Those who took this position seemed to see no inconsistency in it.

While I was in Battle Creek, there seemed to be a rapid increase in a spirit of opposition to the truth on the part of some. Before we left, an address lasting two hours was given in the chapel at the sanitarium, dealing with the present issue. The larger part of the address had reference to the General Conference and its organization in 1901 and 1903. It consisted largely of an arraignment of the General Conference and its work for the past six years. One would suppose from listening to the description given, that the organization recognized among Seventh-day Adventists is a system of tyranny, and the people composing it are in the most abject slavery. The references made to the Testimonies, and the use made of them was of such a character as to give the impression that they were unreliable.

We could but query what the result would be of listening to such teaching, and what impression would be left on the minds of young or old who might be placed under such instruction for three years in a course of study. They certainly could have little or no faith in the truth or message, and for our people to place their children or youth under such influences to be educated could end only in disaster and ruin. If the address to which we listened is in either spirit or letter a fair sample of what is being taught to our young people in Battle Creek, then the sooner they are removed, the better.

The Testimonies made no mistake when they gave us the instruction to move the college away from Battle Creek. They made no mistake when they opposed the reopening of the college, or any similar institution there. They make no mistake when they tell us that it is not a proper place to send our "children of whatever age, to be educated." The Testimonies have made no mistake in describing the condition of things as they exist in Battle Creek.

Many who are there and are true to the message, declare that the reading of these Testimonies is like the reading

of an open book. Some who have never before believed that God has spoken through his servant in these last days, have seen that the Testimonies sent have so accurately described existing conditions that they have received the messages sent, and have obtained a new spiritual experience. The warnings sent are having a deep and abiding influence. Many are preparing to leave Battle Creek as soon as they can arrange to do so.

The church at Battle Creek appointed a week of prayer with fasting, which began the day we left. We are sure God will hear and answer the petitions of those who are seeking him with all the heart, and his arm will bring salvation. With his infinite resources God may see a way out, and we believe his arm is not shortened that it can not save, neither is his ear heavy that it can not hear.

In closing, I will say that I enjoyed great freedom in speaking the truth while in Battle Creek, and we were never more conscious of the blessing and presence of God than while laboring there. This was in harmony with a message sent us before we went, and to his name be all the praise.

E. W. FARNSWORTH.

### Sunday Evening Services in Baltimore

By the urgent request of the Baltimore Seventh-day Adventist churches we have been supplying help from our corps of Washington workers to conduct the services which are now being held every Sunday evening in that city.

Sunday evenings, February 25 and March 4, Elder J. S. Washburn spoke to good audiences, and Sunday evening, the 11th inst., the writer spoke to a full house of earnest listeners.

The attendance and interest which has already been realized at these services has demonstrated the wisdom of the undertaking, which is a source of encouragement to the brethren and sisters here.

The Baltimore churches Numbers 1 and 2 are uniting their forces in these efforts. The first series for the month of March are being held with church Number 1, and during the month of April it is understood that a series will be held with church Number 2.

I was pleased to meet a goodly number of the dear ones with whom, and for whom, I have labored in years gone by. I was also gratified to meet a brother who attended a series of meetings which were conducted by me about six years ago, but who has only recently taken his stand for the truth.

Elder O. O. Farnsworth, who has served as president of the Chesapeake Conference during the past six years, will leave for his new field of labor as president of the Vermont Conference the 20th inst. Elder Farnsworth has just closed a successful series of meetings in Wilmington, Del., where he reports that twenty-three souls have accepted the third angel's message.

Elder Morris Lukens, who has labored successfully for years in the Pennsylvania Conference, will take the presidency of the Chesapeake Conference, which has been made vacant by the appointment of Elder Farnsworth to the presidency of the Vermont Conference.

Elder Lukens began his work in the cause as a book agent in Pennsylvania, and afterward served efficiently for years as their State agent. He was later licensed to preach, and subsequently was ordained to the gospel ministry, in which capacity he has labored for several years.

We bespeak for Elder Lukens the hearty support of the brethren and sisters of the Chesapeake Conference, and our prayer is that a great work may be accomplished in establishing the truth more firmly in the city of Baltimore, which is one of the important commercial centers of the East.

K. C. RUSSELL.

### A Baptismal Service in "The Eternal City"

WHILE we are not gathering a large number of persons by our work in this center of Catholicism, yet every once in a while some honest soul breaks the spell of papal superstition and emerges from the darkness into the sunlight of the present truth.

Of this city it can truly be said, "Behold the darkness shall cover the earth, and gross darkness the people;" but then each jewel that is gained for the truth under such circumstances shines so much brighter for being surrounded by a dark setting. Thus far those that have been gained through the proclamation of the message at Rome have been drawn from the educated classes. Two weeks ago we had the privilege of baptizing two dear souls who have come to us straight from the Catholic Church, and who with us for the first time studied the Protestant religion. One is a young lady, a teacher in the public schools, who has suffered much for the sake of her religion. She was always opposed to the Catholic religion from her earliest childhood. And although brought up in a family very strongly Catholic and in the midst of a community very clerical, yet not even once could she be induced to make use of "holy water" on entering the church. She has two sisters who are nuns, and there was a strenuous effort made to induce her to follow their example, but she was always opposed to the idea. At one time she was induced to teach in a convent, and there the sisters were very kind to her, thinking to win her to the life of a nun. But when they saw that she was entirely set against it, they became bitter, and made life miserable for her. She left there as soon as possible and procured a position in the public schools.

When she first came in contact with us, she had very little confidence in religion of any kind. But under the influence of earnest prayer and private Bible studies, the hard heart began to melt, and she obtained a clear experience in God. And now she exercises a great care to see that she performs everything exactly according to the truth which she professes.

The other candidate was a professor of music, who, among the younger generation, is considered the best organist in Rome, which is saying much for one in the midst of a musical nation. From his earliest childhood his father dedicated him to church music, in order that he might be in close contact with the church, and thus remain

a fervent and devoted adherent to Catholicism. But as the professor expresses it, in this his father made a grave mistake in his calculations. For coming in such close contact with the priests and the innermost workings of Catholicism, he became persuaded that the church is only a great business where everything is done on a money basis. He has often expressed the idea that the Catholic Church is like a great theater; for the priests, when they are before the lighted candle, try to act with solemnity, but when behind the scenes they almost devour one another. Therefore, in his contact with this system of iniquity, he lost all confidence in religion. But with the study of the message his eyes became open to the great realities of the truth, and he marveled when he began to see what a wonderful book the Bible truly is; for, as he often expresses it, "Why, in the Bible one finds an answer to every difficulty."

While studying the great German masters of music, he was first led to see some beauty in the Protestant religion; for God enters at the point in our character that can most easily be penetrated by the truth. But not until he came in contact with us, did he study into the religion itself. He has studied under the famous composer Mascagni, and is also a composer of some merit himself. Just recently one of his compositions was published by a leading firm of this city.

We pray that all these talents that God is winning for the truth may be made subservient to his will and useful in the furtherance of his cause in the land of the papacy.

After the baptism he told me that one can not imagine beforehand the experience of peace and joy which comes to the one that is baptized and blessed by heaven. We see, therefore, that conversion is the same, and the blessing of God remains unchangeable, in every country.

CHAS. T. EVERSON.

## Christian Liberty

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

### Some Significant Expressions

*Extracts From the February Number of "The Defender," the Organ of the New England Sabbath Protective League*

"SUNDAY laws date back to Constantine, and form a part of Christian civilization. Our country inherited such laws from the mother country."

"If the Sunday laws are too antiquated or extreme, they can be repealed. Until that time, the duty of every executive officer is clear,—not to amend, not to interpret, but to enforce. Faithful to his oath, he has no other choice."

In speaking against the encroachment of political parties in this country on the Lord's day, it says: "Perhaps the only way to settle this question for the future is to obtain a national law forbidding the use of the Lord's day for election and partizan purposes."

Bishop McVicker, of Rhode Island, says: "When I remember, as a result of my observation and experience in life, that with Sunday goes religion, I

begin to realize our awful danger. . . . Sunday is the day upon which religion depends; with Sunday goes religion, with religion goes manhood and womanhood."

Dr. Martin Kneeland, the secretary of the New England Sabbath Protective League, reports that Senator Hoar made the following statement a little time before his death: "I see many signs of advance. The Sunday is gaining in its hold on the mind and conscience of New England."

We quote the following words, which, it is reported, will be engraved upon the monument of Senator Hoar: "I have no faith in fatalism, in destiny, in blind force. I believe in God, the living God. I believe in the American people, a free and brave people who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them. I believe that a republic is greater than an empire. I believe, finally, whatever clouds may darken the horizon, that the world is growing better; that to-day is better than yesterday, and that to-morrow will be better than to-day."

K. C. RUSSELL.

### Religious Liberty Notes

ELDER S. B. HORTON has a letter one column in length in the New Orleans *Times Democrat* of March 3. The subject is, "Why We Should Oppose Sunday Laws."

Four Sunday bills have been introduced into the Massachusetts Legislature this present session. In a report of a hearing of three of the Sunday bills now before the Massachusetts Legislature, *The Defender*, the organ of the New England Sabbath Protective League, says: "The Seventh-day people and certain Jews opposed it, but their opposition was expected, and did not weaken its force. If the bill becomes a law, as we hope it will, it will remedy present conditions, we feel sure, very much, and we await the outcome with interest."

The following is from the Minneapolis *Daily News* of March 6: "The issuance of the new code has opened the grocers' war in Minneapolis again. The new laws provide that those who observe some day other than the generally accepted Sunday for rest and religious worship need not observe Sunday itself. Monday night the grocers' association appointed a committee to go over the laws and report on their exact bearing on the Sunday operation of grocery stores." This proposed "new code" is also religious on the ground that only those can be exempted who observe some other day as a day of religious worship. People need to be taught the limits of civil authority.

The following is an extract from an editorial in the Washington *Post* of March 14, 1905: "The only reformers we need concern ourselves about are those who come to Congress or to other official position, or who locate here with their bureaus and propagandas and pestiferous activities. They are in a position to make mischief. They get into our system, like the typhoid bacillus, the bookworm, or the malaria. Moreover, they make life a great deal of a burden as they go along. If anybody wants to organize for the purpose of knocking them on the head, we are ready to help."

The *Gazette and Free Press*, of Elmira, N. Y., of March 1, prints the following petition which is being circulated by the women's auxiliary of the Y. M. C. A.: "We the undersigned, residents of Elmira, feel that the holding of Sunday entertainments at Rorick's Glen is detrimental of the welfare of Elmira, and is a breach of the civil and religious law, and has a deteriorating effect upon the religious sense of the community, as well as disturbing the quiet of the Sabbath day. We, therefore, respectfully petition you to discontinue Sunday entertainment at that place." This movement will afford an excellent opportunity to enlighten the people of Elmira on the subject of religious liberty.

K. C. RUSSELL.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Keene (Tex.) Academy

THE Lord has been greatly blessing this institution during the past two years. With the blessing of the Lord and the co-operation of the brethren, the debt upon it has been entirely lifted, and we are ready as a conference to sing the jubilee song of freedom from debt. While a few copies of "Christ's Object Lessons" remain to be sold in two of the conferences, the amount is small, and the conferences have stepped in and assured the amounts. As far as we know, we are the first of the union conferences to be able to free their educational institutions from debt. In singing the song of jubilee at this meeting, I hope we shall all have so vivid a recollection of what it has cost to achieve this result that we shall avoid debt in the future as we would the leprosy. But this is not all. When this result had been gained, it was found that some repairs on our buildings and additional facilities were greatly needed. In looking over the situation the committee found that forty acres of land could be sold without detriment to the work of the institution, and with the proceeds of this the needed repairs could be made and the buildings be better equipped. A purchaser was soon found at a good price. A heating plant has already been installed in the academy home, and the Board is proceeding with other improvements as fast as advisable.

The attendance is considerably larger than last year, and the schoolroom work is proceeding very satisfactorily. It was thought wise a year ago to add one year's work to the course of study heretofore offered. Some changes in the faculty and management were made which enabled them to add two teachers to the faculty for the present year. So far as I can learn, our present arrangement is giving excellent satisfaction. The faculty fully realizes that the spiritual part of their work should not be subordinated to the literary. The students as a rule are in full harmony with their teachers, and are doing good work in their studies. Full details of all this and the workings of the school will be given in the report of the principal and manager.—*From the President's Report.*

### A Synonym Hunt

TELL the children they are going on a hunting expedition, but no guns are needed; for the "game" is a word to match, and the "gun" used is a sharp little mind, and two bright eyes may be the dogs to spot the game.

Make two lists of words. The students may copy carefully as many as are needed.

That will be a writing lesson and a bit of "partnership" work for them, to increase their personal interest in the plan. It will also help, incidentally, in spelling. The sheets are cut into slips; the first set short, the second long. The latter consists of synonyms of the first. A set is given to each pupil, and he matches them, spreading them out on his desk till all the words are mated.

The room will be very quiet while the children are busy matching their slips, for the first one to get all his words mated will be the winner, of course.

You will find the hunt useful in language and grammar work, and it will develop quickness and concentration of thought. And every such device is helpful in all school work.

In one school the hunting expedition was so popular that the children asked for one every week, and of their own accord consulted Mr. Webster, made out their own little lists, brought them to the teacher, and, putting them all together, had a long "hunt"—and list. Sometimes the teacher used each pupil's list in turn, to encourage them in the work and to help them form the habit of consulting frequently the authority before mentioned—which habit is a good one.

#### SAMPLE LIST

humor	epistle
chief	relatives
letter	project
kin	exploit
infant	burst
residence	chide
explode	serious
grave	leader
design	home
hunger	wit
feat	baby
reproach	famish

Somewhere in the second column, or list, you will find a synonym to match each one of the words in the first column.—*Selected.*

### Hints on Table Manners

A TEACHER on going into the homes of her pupils can not fail to see the faults or good qualities displayed by them.

This is what I noticed in particular, and the way I set about to correct the mistake. The thing noticed was the lack of table manners. They were the children of hard-working farmers, few of whom could talk the American language. I noticed the fault, but could think of no plan that would not hurt the parents' feelings, until I thought of this.

Upon the blackboard one morning the children found these words written with colored crayon:—

"Things to Be Remembered," and underneath was written,—

1. "Never put a knife to the mouth when eating."

When school called, I told them all to find a clean space near the back of their tablets, and write the words I had writ-

ten upon the board. I told them to write very carefully, and leave space for more of the things we must never forget.

I didn't give a talk about the "whys," etc., of good manners, but let the writing do the work.

Each morning a new rule would appear, such as:—

Never reach for anything when at the table.

Never say, "I don't like this," or, "I never eat this," when eating away from home.

Never make unnecessary noises when eating.

Never bend the head to put food into the mouth.

And before long the children were looking at the blackboard as soon as they entered the room.

It wasn't long until the children began telling what their fathers or mothers said, and saying that they were trying to eat that way.

I know it was a success in my school, and perhaps it would be in others. It certainly will do no harm.—*Selected.*

## Current Mention

—Representative Hull, chairman of the House committee on military affairs, in a recent speech in Congress stated that in his view of the Chinese situation it was imperative that the United States should be ready to fight at any time for the maintenance of its position in the Orient.

—A very disastrous railway wreck occurred at Adobe, Colo., on the Denver and Rio Grande Railway, March 16, two passenger-trains coming into collision during a blizzard. Forty persons were killed and about a score of others injured. Failure to deliver orders is given as the cause of the wreck.

—There is every indication that another great coal strike, including both anthracite and bituminous fields will be inaugurated April 1. The operators have accumulated immense supplies of coal, and are in a position to reap financial benefit from an advance in the price of coal which a strike would entail, and there is apparently no prospect that they will agree to the miners' demands.

—Another famine is threatened in Spain. A Madrid dispatch says: "Following the drought and the resulting agricultural distress last year, the prevalence of unusual heat and the lack of rain for the past three weeks cause anxiety, threatening a famine next summer. The position is especially serious in the rural districts of Andalusia, where there is general misery. The towns also are suffering. There have been many strikes in Andalusia."

—A mysterious night visit was made to the White House recently by H. H. Rogers and John D. Archbold, the Standard Oil magnates. It is now stated that their mission was to advise the President that "financial circles in New York" were getting very uneasy over prospective legislation by Congress to curb the power of the railways and the trusts, and ask him to exert his influence on the side of "conservatism" and prevent any radical action from being taken.

—A project for a through-train service between points in the United States and Havana, Cuba, is reported to be under consideration by Mr. Henry M. Flagler, a multi-millionaire of the Standard Oil Company. His idea is to have ocean-going ferry-boats between Florida and Havana, upon which trains can be run, thus obviating any necessity for change of cars.

—English Catholics, realizing that the Liberal government is about to abolish the Education act which gave state aid to Catholics and members of the established church at the expense of the non-conformers, have come forward with a statement saying that "no settlement of the question will be accepted by Catholics which denies to Catholic parents the right to have for their children Catholic schools in which the teachers shall be Catholics, and give definite religious instruction under Catholic control during school hours." New Catholic schools, the address says, must be recognized and maintained, and enlargements of existing schools sanctioned where the needs of the Catholic population demand.

—An account of the great volcanic eruption which is in progress on the island of Savaii, of the Samoan group, says: "Three villages have been completely destroyed, including Malaeola, where was located the finest cocoa plantation on the island. The lava from the volcano is flowing into the ocean in a stream three quarters of a mile wide and twenty feet deep, at the rate of twenty feet an hour. At night a solid wall of molten lava five miles long can be seen reaching far out into the sea. For some distance the sea water is boiling, and the surf breaking over the fiery stream. The government recently chartered a steamer to remove women and children from the zone of danger."

—France is having a hard time in the effort to shake herself wholly free from the long-standing alliance with the church. The clerical element, which in some parts of France is very strong, has now taken the attitude of violent resistance against the completion of the work of "secularizing the state." Very serious disturbances have occurred in some places, and a crisis has evidently been reached. Prophecies are even made that there will be civil war. The "crime" of secularizing the state is, in the eyes of the church party, a most heinous one, calculated to bring down the judgments of God. The recent great mining disaster in the Courrières district is, in the view of this party, a signal manifestation of the divine displeasure at the course the state is pursuing, and those who are now leading the state are charged with the responsibility for this calamity. Government officials who visited the scene of the disaster were greeted with cries of "murderers," "assassins," etc., and with difficulty escaped personal violence. A Paris dispatch states with reference to the attitude of the pope: "The chief point of public interest is the attitude that the pope will adopt. The situation would be completely cleared if he should counsel submission to the law. The obedience of the Catholic population would be implicit. It is the impression in non-clerical circles, however, that he will let events take their course, without regard to the serious results that may follow."

## NOTICES AND APPOINTMENTS

### Notice!

THE third biennial session of the Lake Union Conference will be held May 8-18, at Berrien Springs, Mich., for the election of officers, and the transaction of any other business that may come before the conference. ALLEN MOON, President.

### Our Foreign Papers

ON account of the demand for more of the special numbers of our German papers which we issued last October, a second edition has just been run; so we are now prepared to fill orders again for that number. Price, 5 cents, ten or more copies, three cents each.

This week we are running a special number of our Swedish paper. Twelve pages and cover, on the subjects of "Church Federation" and "Capital and Labor," illustrated. Price, 5 cents for single copies, ten or more 2½ cents each.

Next week we will issue a special number of our Danish-Norwegian paper, a Religious Liberty number, illustrated, sixteen pages and cover. Price, 5 cents; ten or more copies, 2½ cents each.

Address all orders to your tract society, or to the International Publishing Assn., College View, Neb.

### Fox River Academy

#### A NEW NAME

At a recent meeting of the Board of managers of the Sheridan Industrial School the name of the institution was changed to the Fox River Academy. The school is situated about two and one-half miles from Sheridan, and but a short distance from the banks of the Fox River, one of the most picturesque streams in the State; thus the new name is less local and more appropriate.

#### COURSE OF STUDY

At the same meeting of the Board a four years' course of study was adopted, representing about the amount of work carried in a good high school. The course is made practical, complete, and inviting. A good-sized class of students who have been in attendance a number of years has been already formed, and expect to complete the course next year.

#### INDUSTRIALS

Although the name has been changed, the industrial features of the institution have been strengthened, and will not only be made more prominent, but better, in the future. It is the desire to make the work not only educational in nature, but profitable financially and helpful to the students. It will be the constant aim to turn out such work as will bear close inspection and merit favorable criticism.

#### IMPROVEMENTS

A number of needed improvements were also planned for at this meeting of the Board. Among these is the building of a comfortable home for the young men, a building for laundry and canning purposes, and the finishing of a cottage for the principal of the school to live in. All are to be conveniently located on the school campus.

#### SCHOOL SESSION

The school will continue throughout the year, with but a brief vacation during the month of August. The spring and summer terms will begin the first Wednesday in March; the fall and winter terms the second Wednesday in September.

#### EXPENSES

The terms are most reasonable. Fourteen dollars will cover all expenses for tuition, board, room, and plain washing. Sufficient work is guaranteed to every student to reduce this amount to a cash payment of ten dollars a month. At present there is opportunity for a few earnest young men, who wish to



do so, to meet all their expenses by work. Such should write to the school at once, stating definite information concerning themselves.

#### SUMMER SCHOOL

The special features of the summer school will be, besides the usual common branches, drills; industrials, and Bible study, classes in civil government, American literature, agricultural botany, zoology, and pedagogy. The work of the day will be so arranged as to make it profitable, interesting, and pleasant. The location is a very pretty one for a summer school.

#### CHURCH-SCHOOL

There is no church-school in connection with the academy, and children below the seventh grade can not be accommodated at present. Parents should take notice of this fact before sending small children to this school.

#### LOCATION

The academy is situated a few miles southwest of Chicago, in LaSalle County, near Sheridan, on the Fox River branch of the Burlington railroad. Thus it is centrally located, and of easy access from all parts of the country. Those expecting to attend should correspond with the principal of the school beforehand; they will then be met at Sheridan by the school team. All passenger trains stop at Sheridan during the daytime.

#### A SELECT SCHOOL

The school will necessarily be select in its nature. Not more than sixty students can be comfortably accommodated at any one time. Only those are invited who have an earnest purpose to improve and a desire to be helped, and to be helpful as well. Only the best teachers to be obtained will be employed, and students may expect thorough work and rapid advancement. Students may expect the work offered by this institution to stand for all that is best in an all-round education. Their training will be secured under surroundings in harmony with the true principles of the much-desired "simple life." Correspondence with both parents and young people is invited. Address W. T. Bland, Fox River Academy, Sheridan, Ill.

#### Business Notices

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

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

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

WANTED.—Sabbath-keeping man as assistant teacher for boys in camp during summer; one capable of conducting "nature study" in harmony with Bible, preferred; work easy. Permanent position if satisfactory. Address immediately Caswell Academy, Fishkill-on-Hudson, N. Y.

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.

J. Q. A. HAUGHEY has devised a pocket inhaler, which offers a rational and successful means for treating catarrh, colds, and lung trouble. For one dollar he will send, post-paid, one inhaler with medicine for six weeks'

treatment. See "ad" in March *Life and Health*. Address Battle Creek Inhaler Co., Battle Creek, Mich.

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.

FOR SALE.—Five miles from Graysville, Tenn., fruit and truck farm of 20 acres, 5-room house, woodshed, barn, apples, pears, peaches, quinces, grapes, raspberries, gooseberries, currants, strawberries, asparagus, woods-lot, pasture-lot. Address E. B. Melendy, R. F. D. 3, Dayton, Tenn.

#### Address

THE address of Elder Geo. O. States is R. F. D. 7, Chase Ave., San Jose, Cal.

## Obituaries

HANES.—Died at Weyauwega, Wis., Jan. 29, 1906, of spinal trouble, Clark F. Hanes, son of Frank and Clara Hanes, aged 2 months and 5 days. The funeral service was conducted at the Baptist church by the pastor. MRS. CLARA HANES.

HEBARD.—Died at Lincoln, Neb., Feb. 9, 1906, Mrs. Ida Hebard, aged 56 years and 4 months. Sister Hebard accepted present truth in 1872, and ever remained faithful to her convictions. She leaves a husband, three sons, and two daughters to mourn their loss. All feel assured that she rests in hope. The funeral service was conducted by the writer; text, 2 Sam. 14: 14. R. W. PARMELE.

HOPKINS.—Died at Tilden, Neb., Feb. 13, 1906, of cancerous growth of the liver, Brother Warren Hopkins, in the fortieth year of his age. Brother Hopkins accepted present truth under the labors of Elder G. H. Smith, and united with the Oakdale (Neb.) church, Oct. 7, 1899. At the time of his death he was a member of the Rocky Ford (Colo.) church, and had endeared himself to the members by his consistent, Christian life. Words of comfort were spoken by Brother C. H. Miller, from Isaiah 53 and Job 14. GEO. M. ALWAY.

BARBER.—Died at the home of her daughter, Mrs. Stanton, of Detroit, Mich., Jan. 1, 1906, Mrs. Mary Barber, aged nearly 88 years. Her life was a long and useful one. She was the mother of eleven children, grandmother of thirty, and great grandmother of twenty-four. About ten years ago she accepted the third angel's message, and although she was then well along in years, yet her mind was clear, and she grasped the truth very fully and loved it much. We feel assured that she will come forth in the first resurrection. O. F. BUTCHER.

DAVIS.—Died as the result of an accident while logging near his home in Denmark, Maine, Feb. 1, 1906, Ezra Davis, aged 69 years, 1 month, and 10 days. Brother Davis became a Seventh-day Adventist in 1884 through the labors of Brother Geo. Howard. He lived a consistent Christian life, and was highly respected by all who knew him. His wife, whose maiden name was Melissa Pirtle, and two adopted children, are left to mourn their loss. His last words to his wife were words of courage and good cheer. E. H. MORTON.

SPAULDING.—Died at Cedar Lake, Mich., Feb. 17, 1906, of strangulated hernia, Eli Spaulding, aged 70 years, 7 months, and 4 days. Brother Spaulding gave his heart to the Lord fifty years ago, and united with the Disciple Church. About fifteen months ago

he accepted the doctrines taught by the Seventh-day Adventist people, and rejoiced in the truth until his death. He died with a firm belief in the power of the Son of God to raise him from the dead. He leaves a wife and two children to mourn their loss. Words of comfort were spoken by the writer from Isa. 26: 19. M. C. WHITMARSH.

HUDSON.—Died at the home of her sister, near Fennville, Mich., Feb. 28, 1906, Almira C. Hudson, in her eightieth year. The deceased, who was a descendant of Sir Henry Hudson, the famous explorer, and of John Rodgers, the martyr, was born at Hudson, Summit Co., Ohio, in 1826. Being left an orphan at the age of twelve, she supported and educated herself, afterward teaching school for many years. At the age of sixteen Sister Hudson became a member of the Congregational Church, but later accepted the truths of the third angel's message, and for nearly fifty years had been a devoted and consistent member of the Seventh-day Adventist Church. The funeral service was conducted by the writer. W. M. CROTHERS.

LOVELAND.—Died at the home of her son, James Loveland, of Johnson, Vt., Jan. 8, 1906, Sister Belinda Loveland, aged 93 years and 3 months. She retained health and her mental faculties to a remarkable degree until one year ago, when, as the result of a fall, her mind was injured, and she became an invalid. She knew her friends and conversed freely until a short time before she went peacefully to her rest, to await the coming of her Saviour, for whom she had so long looked. Sister Loveland was one of the oldest, most devoted and faithful servants of the message. She began to serve God in her early youth, and united with the Methodist Church, of which she was a member until she accepted the glad tidings of the message of the soon coming of Christ, under the preaching of Elder Miller. Though she passed through that bitter disappointment of the early advent message, her faith never faltered. She always stood firm to what she believed to be truth, getting consolation from Heb. 10: 35-39, living up to all the light she had, and ever ready to receive more. Her husband died eight years ago. When Elder Bates presented the sanctuary and Sabbath reform, they gladly accepted the whole message, though the coming of their Lord was delayed. In the early days of the message they sacrificed their home farm for the advancement of the message, and moved onto a back lot. Though they had but little of this world's goods, their home was always a home for all friends of the cause; and for a long time, general and regular Sabbath meetings were maintained at their home; and they always gave freely for the support of the cause they loved so well. Only God and eternity can tell the great sacrifice they made, and the help they gave to the onward progress of the truth. Truly, their aim of life was to serve God with a whole heart, advance the proclamation of the gospel, and be ready to meet their God when he should come to take his people to their home of glory. Sister Loveland was always happy in helping others. Indeed, many could rise up and call her blessed. In the death of Sister Loveland, one of the oldest standard-bearers of the truth has fallen. At every opportunity could be heard the clear voice of that godly saint who had trod the path of truth so long, ringing praise to God, inspiring faith and courage in the hearts of those younger in the way. As no Seventh-day Adventist minister could be obtained, the funeral remarks were made by Elder D. H. Gregory, First-day Adventist, from Mark 14: 8, last clause. Though she had long hoped to live until the second advent of her Lord, she died in faith of soon meeting her God. We laid her in the family cemetery, beside her husband, four daughters, and a grandson, to await the resurrection morn when there will be a grand family reunion. She leaves one son and his family, with many friends, to mourn their loss. C. C. DROWN.





WASHINGTON, D. C., MARCH 22, 1906

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

FIVE Sunday bills have been introduced in Congress so far this session. The provisions of one of these are discussed in an editorial article in this issue.

THE proposed Sunday legislation in Congress is being discussed by Elder K. C. Russell in two special Sunday evening services in a hall in Southeast Washington.

EVERY reader of the REVIEW ought to possess the instruction contained in the April number of *Life and Health*. Note the scope of the contents of this important number as given on the second page of this issue.

IN 1886 Elder N. Clausen left this country to labor in Scandinavia. After an absence of twenty years he has just returned to America with his family, and spent three days in Washington last week on his way to Oklahoma.

A BRIEF note to the editor from Brother W. A. Spicer, written the evening of February 17, just as he was "nearing St. Vincent, Cape Verde Islands," conveys the welcome news that he was well, and was expecting even to "enjoy the rest of the voyage" to Buenos Ayres, South America.

THROUGH the efforts of Brother W. A. Theo. Miller two of the three Sedalia (Mo.) Sunday papers of March 11 contained articles copied from "Liberty," and the third printed a contribution from Brother Miller on the attitude of Seventh-day Adventists toward civil government and religious legislation. Have you tried to reach the people of your vicinity with the truth through the columns of your local paper?

It is now explained that the recent announcement made by the management that "the present number of helpers at the Battle Creek Sanitarium is somewhat larger than is really necessary at this time of year" was due to carelessness in making up forms, and did not correctly represent the facts at the time it was printed. Nevertheless, if we are rightly informed, some helpers who have taken an open stand for what they believe to be the truth have received very decided encouragement to leave the institution. Comment is unnecessary.

THE summary of canvassing work printed on the eighteenth page is worthy of attention. Note the totals of the Australasian and British Union Conferences (the latter covers two months) as compared with the totals of the union conferences in this country. There is a lesson and a call to duty in these figures.

THE president of the Wisconsin Conference, Elder C. McReynolds, desires us to announce a general collection to be taken in all the churches of Wisconsin on Sabbath, March 31, to secure funds with which to purchase property for the school in China. Church officers should announce this collection on Sabbath, March 24.

If "a new broom sweeps clean," six new brooms ought to keep our Office in a very tidy condition. For this number of these very useful articles, made in the most workmanlike manner, we are indebted to the Sheridan (Ill.) Industrial Academy, hereafter to be known as the Fox River Academy, of which Prof. W. T. Bland is the principal. An announcement concerning this institution will be found on the twenty-second page.

Is there some one among our readers who can send to this Office the words of the old advent hymn one stanza of which reads as follows?—

"We have passed the coast of Babylon  
and Medo-Persia's line,  
We have left the coast of Grecia far behind;  
We've been sailing down the Roman shore  
for eighteen hundred years,  
And our chant declares the port we soon shall find."

Some of the pioneers may be able to furnish this hymn from memory, or others may have it in print.

WE were surprised and shocked last Friday to receive the following telegram from Lincoln, Neb.:—

Prof. August Kunze died Thursday evening. Particulars later.

C. C. LEWIS.

Professor Kunze has been connected with Union College for about three years as instructor in "German, rhetoric, Bible, and history," and has been highly esteemed. His death will be mourned by many. We shall publish a suitable sketch of his life and work in this cause in a later issue. Up to the time of going to press, we have received no further particulars concerning his last illness.

ON the first page of the *Morning News* (Wilmington, Del.) of March 12 there appeared a favorable report of the baptism of fourteen candidates the previous day by Elder O. O. Farnsworth.

The first paragraph of the report reads as follows:—

In the presence of nearly three hundred spectators, fourteen men and women yesterday morning were baptized in Richardson's Run, Elsmere, and though the waters of the stream were icy, those who were immersed did not appear to mind it in the least, and emerged from the stream singing.

A report of Elder Farnsworth's work at Wilmington appears on page 15.

### A Protest Against the Liquor Traffic

WEDNESDAY evening, March 14, a mass-meeting was held by the citizens of this city to arouse public sentiment in favor of H. R. Bill 1016, entitled, "A Bill to prohibit the manufacture and sale of intoxicating liquors in the District of Columbia."

The Religious Liberty Bureau sent the following letter to the meeting, which was submitted to the chairman and read:—

"March 14, 1906.

"Mr. Chairman,

"DEAR SIR: The Religious Liberty Bureau is heartily in sympathy with every laudable effort to prohibit the manufacture and sale of intoxicating liquors in the District of Columbia, and will gladly co-operate with any worthy movement to accomplish this end.

"Sincerely yours,

"K. C. RUSSELL, Chairman,  
"W. A. COLCORD, Secretary."

### The Need of Immediate Action

SUNDAY bills are being introduced into Congress so often this session that it is difficult to supply petition blanks indicating the number and title of the various bills. We would urge the importance of our people's writing personal letters to the representatives in Congress from their respective districts, in which they should kindly but earnestly remonstrate against the Sunday bills now before Congress; namely, H. R. 3022, H. R. 10510, H. R. 16483, and H. R. 16556. The three last-numbered bills are for the District of Columbia.

Should any feel that they are not qualified to write letters because they are not sufficiently conversant with the principles underlying the legislation demanded by these bills, I would recommend that they carefully study the tracts explaining the bills, H. R. 3022 and H. R. 10510, and also read the new publication *Liberty*. These documents contain abundant information to help all in setting forth their requests in a clear, pointed manner. Let the letters be short and to the point.

An advantage in addition to making a vigorous protest to the bills by writing, will be the benefit that each one may derive from a study of the question of religious legislation sufficiently to enable him clearly to set forth these principles in his communication. All should be prepared to give a reason for the hope that is within them. The petition work should be continued until further notice.

K. C. RUSSELL.