

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, APRIL 12, 1906



The Women at the Sepulcher

"AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. . . . And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

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.

READ the April number of *Life and Health*, and see if it is not worth your while to put forth some effort to give others the benefit of its practical teachings.

PARENTS will find very instructive and helpful reading for their children in "My Garden Neighbors," which contains some stories of birds and animals. Many practical lessons can be taught children from these stories. In fact, birds and animals can teach man in many ways, and it has been the purpose of the author of "My Garden Neighbors" to apply the lessons taught by these animals in a way that will be especially helpful to children. We recommend this book to all our readers. Price, \$1 a copy, post-paid.

IN the True Education series published by the Healdsburg College Press is a little book entitled "Principles of True Science." This is a compilation of the writings of Mrs. E. G. White, and, as its name indicates, deals with the *principles* rather than the facts of science. The topics are arranged alphabetically, and therefore very convenient for reference. A most excellent book for students to use in connection with their scientific studies. Pocket size, 332 pages, bound in flexible leather, round corners. Price, \$1.

THE present year is the most favorable time to interest Bible students in the "Desire of Ages." The International Sunday-school Lessons are now devoted to the study of the life of Christ, and a little booklet has been prepared which gives references from each lesson to the pages in "Desire of Ages" where the same subject is treated in that book. This booklet is furnished free to those who will use it in interesting Sunday-school workers in "Desire of Ages." Almost any one can, with the help of this little book, show a Bible student the advantages of "Desire of Ages" in connection with these International Sunday-school Lessons. Order the booklet from the Review and Herald Publishing Association, of Washington, D. C., or Battle Creek, Mich.

THE first edition of *Liberty* as a quarterly magazine was exhausted by the time it was off the press, and the second edition of 10,000, which is now being run, is more than half ordered. On the first of April sufficient orders had been received to make a list of 1,640 single subscriptions, 3,303 in yearly clubs, and 6,550 copies of the one issue ordered by local agents. By the time this issue of the REVIEW is out, the orders for *Liberty* will no doubt call for the entire second edition. The people appreciate *Liberty*, and are giving it a hearty practical support. Subscription price of the magazine is only 25 cents a year. Five or more copies per annum, to different addresses, one order, 15 cents a copy; 10 or more copies per annum, to one address, one order, 15 cents a copy; 25 or more copies, of any one issue, one order, to one address, 2½ cents a copy, or \$2.50 a hundred, post-paid.

How many workers were sent to the new mission fields opened by this denomination in 1905? The Year-book, page 154, tells. Have you a copy? Price, 25 cents.

"WHAT have you that throws the *most light* on the book of Daniel, especially the seventh and twelfth chapters?" Thus writes a gentleman from Kentucky. Maybe some of your neighbors are interested in the study of these same prophecies, or would be if their attention was called to their importance. You can get a verse-by-verse study of both Daniel and Revelation for only \$1, or two volumes in paper covers for 50 cents.

THE International Publishing Company can supply Spanish tracts at ¼ cents each, on the following topics: Agony of Christ in the Garden, Coming of the Lord, Gift of God to Man, Commandment, Is the End Near? Price of Our Salvation, and The Temptation. At ½ cent each the following can be supplied: Christ Our Righteousness, and What Must I Do to Be Saved? Besides the above, there is a pamphlet published under the title of "Captain of Our Salvation," for 15 cents, and a series of *The Family Bible Teacher* upon a number of important topics, at 10 cents a set.

EVERY person ought to have a "Vest Pocket Webster's Dictionary." It will be found to be a most convenient book for ready reference. It is so small in size that it can be carried in the vest pocket, yet it is sufficiently complete to answer many questions that daily come to the majority of people. This little dictionary contains over 45,000 words, besides definitions. It is conveniently indexed, and will be found especially helpful in many ways not possible to mention in a short notice. Bound in plain cloth, with red edges, 25 cents; leather binding, gold stamped, gilt edges, 50 cents.

THE great majority of the people are sick. Some are really physically affected, while a great many are simply *mind-sick*. To such "Ministry of Healing" would be a great blessing, for it reveals the fact that many die from disease, the cause of which is wholly imaginary. This book clearly reveals the purpose of the Creator in placing the mind in control of the body. It reveals the true relation between the mind and the body, and contains suggestions for those who are mentally sick that will greatly assist them in overcoming their imaginary difficulties, and will thereby be a great blessing to them. No better service can be rendered the general 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.

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.

WASHINGTON, D. C., THURSDAY, APRIL 12, 1906.

No. 15.

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

**ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association**

Terms: in Advance

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

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

Address all communications and make all Drafts and Money-orders payable to—

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

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

Editorial

A SHIP without compass, rudder, or anchor is a good illustration of the man who has rejected the guiding and keeping power of God's Holy Spirit. Both in storm and in calm he is the sport of circumstances, and there is little hope that he will ever reach the desired haven. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

THE only true liberty is found in submission to the Lord's will. "I will walk at liberty: for I seek thy precepts." Liberty is not license, and liberty is not lawlessness. S-i-n spells slavery. The truth makes free. Obedience to the commandments of God is the way of freedom. It is the very essence of anarchy to declare that God's law is abolished in order to escape submission to its precepts. The loyal subjects of Christ's kingdom who walk in the law of the Lord are the free citizens of the heavenly commonwealth.

ONE of the modern interpreters of Christianity declares that "the principles and practises of Jesus are inconsistent with accredited modern ethical principles," and that "the imitation of Jesus ends in unveraciousness." There is a ludicrous side to such an impeachment of the work of Jesus by one of these self-constituted judges of revelation and of divine perfection. It does not seem appropriate for a tallow candle to talk about spots on the sun. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

At the Sepulcher

THEY came to anoint the body of him whom they loved, but they "found not the body of the Lord Jesus." The shadows of the tomb were dispelled by the light of the presence of heavenly beings, and those thrilling words were spoken, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." The disappointment of the women at the sepulcher has been turned into the hope and joy of all believing hearts since that time, and the comfort of those who have wept at the tombs of their dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He whose greatest triumph was just at the time when hope had died in the hearts of his followers has proclaimed, "I am the first and the last, and the Living One; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." And because of his triumph "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." O glorious morning of the resurrection!

"With what grief and anguish riven
Should we see the loved depart,
If there were no promise given
Which could soothe the wounded heart!
If the chains with which death binds them
Ne'er again should broken be,
And his prison which confines them
Ne'er be burst to set them free!

"But a glorious day is coming,
Earth's long-wished-for jubilee,
When creation's King appearing,
Shall proclaim his people free;
When upborne on Love's bright pinion,
They shall shout from land and sea,
'Death, where is thy dark dominion!
Grave, where is thy victory!'"

"The First Day Sabbath"

WE are again reminded that "a little learning is a dangerous thing." This time it is a correspondent of a local paper in Ohio who displays his lack of knowledge of the Greek language in a manner which would simply be ludicrous and unworthy of any attention if it were not for the fact that many who do not read Greek, and know that they are not Greek scholars (differing only in this latter respect from this correspondent), will be too ready to accept the absurd

assertions of this tyro in Greek as if they were the utterances of sound scholarship.

We are unable, for lack of time and space, to quote all of this writer's article, which occupies over three columns, and to answer each one of his incorrect statements, but this is not necessary, as they are all based upon the same pitiful ignorance of the structure of the Greek language, and are all answered by answering a typical instance. The purpose of the whole article is to establish the claim that there is Scriptural authority for the observance of the first day of the week as the Sabbath, and the whole attempt is one of the most flagrant examples of wresting the Scriptures which we have ever noted. We can hardly regard it, however, as a case of deliberate perversion of the facts, and are compelled to account for it on the ground of simple ignorance, as any Greek scholar would know that such a remarkable linguistic performance would only excite sympathetic contempt on the part of those who have even a moderate knowledge of the language.

This writer introduces his astounding arguments by impugning the scholarship of all translators of our English Bible from the earliest to the latest. He says:—

If the Scriptures had been properly translated, there need never have been any confusion concerning the proper Christian sabbath, and it seems perfectly inexcusable that the translators should have put the word "week" as a translation for the Greek word "Sabbath" in so many places.

We might suggest in passing that the only possible ground for such a "perfectly inexcusable" course is that according to the unanimous authority of Greek scholars and lexicographers the Greek word means "week" when used as it is "in so many places." But this explanation is offered as a mere suggestion.

We now come to the serious arguments of the article, and quote the following as a sample:—

In all the places in the New Testament where our common version reads, "the first day of the week," the Greek has it, "the first day Sabbath," and there is no more reason why the word "week" should be used as a translation of the word "Sabbath" than why the word "January" should be used for it. In Matt. 28:1, where the translation reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week," the Greek reads, "In the end of the Sab-

bath, as it was getting dusk, toward the first day Sabbath, came Mary Magdalene and the other Mary to see the sepulcher," the Greek word being "*mian* Sabbath." [We pause to note the scholarship of the writer who can thus combine Greek and English, and call it all Greek. We suppose "there's a reason for it."] From this we see most positively that the Holy Spirit himself settled the first day sabbath as over against the last day Sabbath of the Jewish age. People often ask, Is there no real Scriptural proof for changing the Sabbath from the last day of the week to the first day of the week? I answer, We have abundant and positive proof, for the Holy Spirit in this passage refers to the last day Sabbath of the Jews, and then the first day sabbath, the day of Christ's resurrection, and he calls the first day Sabbath just as positively as the last day Sabbath.

If we should simply make the assertion, which is abundantly justified by the facts, that this writer has been misled and is likely to mislead others through his lamentable ignorance of the language which he attempts to handle so critically, it would very likely be claimed that we were trying to make out a case for the continued obligation of the seventh-day Sabbath by rejecting the light which this advocate of the first-day sabbath has shed upon the text, and we therefore prefer to quote the candid statements of one who is both a Greek scholar and an observer of the first day of the week. He can not be rightly charged either with ignorance or with prejudice in favor of the seventh-day Sabbath. His discussion of the proper translation of this disputed text was called out by the publication of the following question:—

Is it allowable to translate the Greek of Matt. 28:1, "At the end of the sabbaths, as it began to dawn towards the first of the sabbaths"? It seems to me as if we might, and it would be quite an argument in favor of a change of the Sabbath from the seventh to the first day of the week, because the resurrection morning stood between the two sabbaths.

In reply to this question, Dr. Walter Quincy Scott, one of the instructors in the Bible Teachers' Training-school of New York City, addressed the following letter to Dr. W. W. White, the editor of the *Bible Record*, in whose columns the question appeared:—

NEW YORK, Sept. 8, 1904.

MY DEAR DR. WHITE: Your correspondent asks, "Is it allowable to translate the Greek of Matt. 28:1 [the Greek text is here inserted], 'At the end of the sabbaths, as it began to dawn towards the first of the sabbaths'?"

Such a rendering is impossible.

1. *Mian* is feminine, and *sabbaton* is neuter. *Mian* agrees with *hameran* understood.

Your inquirer remarks on this point (as made by writer in *Sunday School Times*), "Neither do they [*mian* and *sabbaton*] agree in number." Of course not; a substantive followed by a partitive genitive can not agree with it numerically.

2. It seems idle to add anything to

the foregoing grammatical prohibition of the rendering proposed. But I may add that *mian sabbaton* is a Hebraism corresponding to the rabbinical designation of the days of the week. They called each day of the festal week a "sabbath," and indicated each day by its proper ordinal prefixed to "sabbath."

And in Greek *eis* is commonly used (as here) instead of *protos*.

LXX and N. T. alike use *ta sabbata* in sense of singular—"the sabbath day," and also in the meaning "week." *Mian sabbaton* in Matt. 28:1 can not mean anything else than "first day of the week." The Revised Version correctly translates the verse.

Your correspondent will find ample scholarly notes in Lange's Matthew, by Schaff.

Yours very truly,

WALTER QUINCY SCOTT.

This letter from a genuine Greek scholar appeared in the issue of the *Bible Record* for January, 1905. It is the deliberate utterance of one whose ability and fairness prevent him from perverting the meaning of the passage as it is in the Greek language. In the May issue of the same publication there appeared another letter upon this subject, from which we make the following quotation:—

Editor of the Bible Record.

DEAR SIR: The query in the issue of January, 1905, as to "Sabbath or Sabbaths" seems to call for a further warning. The querist asks if Matt. 28:1, *Opse de sabbaton, te epiphoskouse eis mian sabbaton*, may not be rendered, At the end of the [Jewish seventh-day] sabbaths, as it began to dawn towards the first of the [Christian first-day] sabbaths. The superb negative answer given should be heralded far and wide. People of excellent intention and deep piety, but with little knowledge, are making such an interpretation in fortifying themselves against "Saturday keepers." I own two books, and have read two others, in which each writer claims to have made the great discovery of said translation, and has based his book thereon.

These good men had only a rusted smattering of classical Greek, and in their zeal without knowledge they stumbled upon this rendering, with a carelessness that few students of a month would make. "A little learning is a dangerous thing." And more than that, acquaintance with classical Greek is not enough for the reading of the New Testament Greek. One must have large acquaintance with the grammar and the lexicon of the Greek Old Testament, and behind that, as the key to many of its peculiarities and mysteries, of the Hebrew Old Testament also.

The writer of this second letter is stated to be a professor in a theological seminary, but his name is not given. It very fittingly accompanies the previous letter from Dr. Scott.

Several things should be noted concerning these two letters. They are both written by Greek scholars who observe the first day of the week as the Sabbath and defend the practise. They

both appear in a publication whose editor and publishers do the same. Both writers affirm that any such translation as is proposed by the writer of the article under consideration is impossible. Dr. Scott gives the reason for his statement, based upon the grammatical construction of the Greek text of the passage, and further explains the peculiar construction as following the Hebrew idiom. The other writer calls attention to the "rusted smattering of classical Greek" and the "zeal without knowledge" of those who exhibit, in their efforts to sustain their improper translation, "a carelessness that few students of a month would make." Taken together, these two letters are, to fair-minded persons, a complete answer to the foolish display of ignorance by the writer of the article in question. They make his claim for the testimony of the Holy Spirit in favor of the first-day sabbath a baseless assertion on the border line of blasphemy. We can safely submit the case after citing these witnesses.

The larger part of the remainder of this article consists of an examination of the other texts in the New Testament in which the expression "the first day of the week" occurs, and a further exhibition of what the writer does not know about the Greek language. We have neither time, space, nor inclination to follow him through his erratic wanderings in the mazes of linguistic blundering. We can only call attention to his closing argument. After establishing to his own satisfaction and by his unique translation of several passages the fact that "the first day of the week is the Christian sabbath," this versatile defender of the faith calmly demolishes the whole foundation for Sabbath observance on any particular day, in these words:—

Those who contend for the keeping of the last day of the week for Sabbath should remember that in the very nature of things it would be impossible for the inhabitants of the whole world to be keeping the same day for Sabbath at the same time.

In order to prove this assertion the writer introduces the time-worn and threadbare illustration about the traveler who goes around the world from the west and gets out of joint with the calendar. The curious thing about this matter is that many men who observe the seventh-day Sabbath, including the editor of the *REVIEW*, have been around the world in this way, and have had no disagreement with the calendar, and still observe the true Sabbath. But after all this building up and tearing down, the writer of the article concludes with the claim of divine authority for a particular day, the first day of the week. These are his words:—

We must remember that the same in-

finite God who instituted the Jewish Sabbath at the last day of the week, with the same infinite authority put the Christian sabbath at the first day of the week, and by the Holy Spirit speaks of it over and over again as the first Sabbath, in contradistinction from the last day Sabbath.

It thus appears that it is utterly impossible to observe a particular day of the week when that day is the last day of the week, but that it is both possible and obligatory to observe a particular day of the week when that day is the first day of the week. Such is the logic of one who understands the Greek, and who can correct all previous translations of the Bible. We are thankful that the seventh-day Sabbath rests upon no such foundation of sand and stubble. "The seventh day is the Sabbath of the Lord thy God."

Satan's Tactics

THERE was a time when opposition to the Bible came from avowed skeptics or infidels of the Voltaire, Ingersoll, or Bradlaugh types. The authority and divine origin of the Bible were directly assailed.

That kind of opposition is little in evidence in these days. The higher critics have taken away the business of the old-fashioned opposer.

Now it is freely allowed that the Bible is the word of God, but theories as to human influences entering into it have undermined its authority. It is inspired, say its professed friends, but then, every man's best work is inspired. So, with all the theories of inspiration, the true faith in the Scriptures as the living word of the living God is well-nigh banished from the earth. Indirect attack has been far more destructive than the direct and open method.

There was a time in the history of our work when the enemy's opposition to it was prominent in direct and open attack upon this truth and movement. We must be watchful of the indirect attack in these days when we see the evil one changing his tactics. He is sure to seek to undermine and spoil, where he fails to overthrow. It will be here a perversion, there a false notion, some side-issue to take attention from the main line of the advent truth — anything to persuade the unwary to forget that the very message that made this advent movement, and made us a people of prophecy with a mission in the world, is the message that will finish the work.

And in personal experience, where once the temptations, perhaps, came in direct assaults upon the spiritual life, we may well watch for the indirect method. The devil will seek to spoil the experience which he can not altogether crush. Where he can not overturn the coach,

according to the old saying, he will endeavor to drive it.

Where the enemy can not lead us into the world, out and out, he will try to put a little of the world into us. Satan has come down in great wrath to deceive, if possible, the very elect. His fiercest wrath is not always manifested in direct attack. Paul said, "We are not ignorant of his devices." Vigilance now and steadfast dependence upon God are the essentials to progress in religious experience.

W. A. S.

Canada's Proposed Sunday Law

THE enactment of a general Sunday law for Canada seems now to be among the probabilities of the immediate future. The decision having been rendered that the enactment of such legislation was beyond the authority of the provincial legislatures, the Lord's Day Alliance has succeeded in bringing a Sunday bill before the Dominion Parliament, which the *Ottawa Journal* describes as "a pretty whole-souled measure of Sunday observance." "It proposes," says the *Journal*, "to prevent all work and play on Sunday. Railway trains, not specifically running for a necessary purpose, are to be stopped; shops are to be closed; no man is to be permitted to carry on his ordinary avocation except by way of ministration to soul or body; there are to be no Sunday 'excursions' of any sort, nor any 'performance' for which admission fee is charged; there is to be no target practise. Work, except for the pure benefit of humanity, and play in any public place, are to be practically forbidden."

Two statements, among others made by the *Journal* regarding this bill, are especially worthy of note. One is the statement that Rome has joined hands with the Lord's Day Alliance over this measure:—

The Alliance, which is headquartered in Toronto, has been accorded not an unexpected, but an entirely gratifying support by Archbishop Bruchesi and other members of the Catholic clergy in Canada.

Do Protestant clergymen feel no misgivings in joining hands with Rome on a point of religious doctrine, and one which Rome sets forth as being vitally related to the question of her spiritual supremacy? A measure which leads Protestants to unite with Rome ought for that reason alone to be viewed by them with suspicion. Ah! Rome is entirely willing that misguided Protestants shall exalt her institutions and fight her battles.

The other statement shows the religious purpose of the proposed law, as follows:—

To the embargo on Sunday target practise, the Lord's Day Alliance proposes to add an amendment to the effect

that there shall be no hunting or fishing on Sunday. We can not assume that the value of the general measure would be impaired if this and certain other of the proposed amendments were not approved by Parliament, since the real object of Sunday legislation, in a land having men of many shades of thought, is to preserve to the toiler the chance for rest and recreation rather than to dictate the form which that recreation shall assume.

"The real object of Sunday legislation," as this proposed amendment plainly shows, is not at all to secure "rest and recreation," but the religious observance of the day and the exaltation of the Sunday sabbath. Hunting, fishing, and many sports and pastimes constitute recreation. The Lord's Day Alliance wants none of these things allowed on Sunday. It proposes to stop both work and play. The point with the Alliance is the desecration of the day; that is what it wants prohibited. That the law may create a horde of mere loafers on that day, and many an idle brain for the devil's workshop, it cares not a whit. There must be no work, no play, no recreation; nothing but churchgoing or utter demoralizing idleness. The logic of such a situation will of course suggest a further step designed to secure the attendance of the people at the church services.

L. A. S.

The State as a Teacher of Religion

THERE is no doubt that the enforcement of what is known as the Education act of 1902 in England contributed largely to the overwhelming victory of the Liberal party in the recent general election in Great Britain. It is, of course, expected that there will be some new legislation upon this subject during the present session of Parliament, and the whole question is now under discussion.

One method of dealing with this vexed subject is as follows: "It has been proposed by the Liberal leaders, with the support of some Laborites, that the government should, first, abolish all religious tests for teachers, and, second, provide a common form for Christian teaching to be taught in all the schools. The Laborites, who support this plan, are also insistent that the government shall not sanction the compromise urged upon it — namely, to provide facilities for dogmatic instruction for half an hour before the opening of the school proper."

This plan is opposed by the Bishop of Birmingham, who doubtless represents in a general way the attitude of the Church of England. He thus states his view:—

Undenominationalism means either that each schoolmaster shall teach what

religious belief he pleases in giving Bible classes, or that the state authority in education shall formulate some sort of standard representing what is believed to be our common Christianity, and cause it to be taught. Neither of these alternatives appears to us as tolerable. I use the word strictly. We believe that there is, in the present condition of religious opinion among us, only one tolerable principle; that is, that the parents shall be invited to determine what kind of religious teaching they wish to be given to their children, and by what teachers they wish it to be given, and that the state should impartially facilitate the teaching of religion chosen by the parents.

These different plans are in themselves an emphatic comment upon the folly of attempting to teach religion in the public schools. In the one case it is proposed that the state should "provide a common form for Christian teaching to be taught in all the schools." This is the natural and logical thing to do, if the state is to teach religion at all. It is within the province of the state to determine the course of study to be pursued in the public schools, and if it is decided that religious instruction is to be a part of that course of study, then the same authority which decides when and to what extent and by the use of what books language, mathematics, or science shall be taught may rightfully decide when and to what extent and by the use of what books religious instruction shall be imparted. To give to parents the privilege of deciding just what should be taught and what should not be taught to their children of the ordinary branches of study would, as every one can readily see, overthrow the whole plan for anything like a common course of study, and make the teacher subject to the caprice of every parent. If it be objected that the kind of religious instruction to be given to children is a matter of conscience with the parents, while the teaching of the common branches does not involve conscientious scruples, the reply may very properly be made that this objection demonstrates the soundness of our contention that the teaching of religion is not a legitimate function of the state.

On the other hand, as a solution of the problem, it is proposed that "the state should impartially facilitate the teaching of religion chosen by the parents." In the actual working of this plan there would inevitably be two distinct governing bodies in the management of the schools: the state would decide upon the secular studies and the manner of teaching them, while in theory the parents, but more likely in practise the ecclesiastical leaders, would decide upon the religious instruction and the manner of imparting it. And those parents who do not wish their children to be taught religion under such a re-

gime would still be compelled to support the system.

There can be no satisfactory plan proposed for teaching religion in the public schools, for the simple reason that it is not within the province of the state to give such instruction. This is the only right solution of this troublesome question. The acceptance of this sound principle would settle the matter once and for all; and until this is done, it will be a constant source of friction. Leave religion to the home and to the church. This is the only "tolerable principle."

The Catholic View of Church Federation

A ROMAN CATHOLIC view of the movement for federation which has sprung up in the Protestant churches, is given in a recent issue of the *Catholic Mirror*. The writer speaks in a sympathetic way of the desire for union which gave rise to the movement, and quotes a number of Scripture texts showing the fundamental importance of unity in the Christian church, but passes from this to the unscriptural and papal idea that Christian unity is to be secured by submission to human authority. He notes clearly, however, the difference between real unity and the federation which has been inaugurated. He says:—

The different Protestant sects are trying to unite by suppressing or ignoring differences of doctrine, and by making prominent their common professions of conduct and charity. For a long time they have been preparing for such a union by either giving up definite beliefs or ceasing to ascribe any importance to them. Union on such lines will hardly result in much more than we already have. It will be a little more comprehensive Y. M. C. A., taking in old men and boys and all women. It will be a benevolent association, such as the United Charities. It will be a union whose creed will affirm the existence of God, the immortality of the soul, and perhaps the divinity of Christ, but no member will dare to tell us what these terms mean. Such a union, too, will not produce the good effects that are so prominent in the proposals.

Any Protestant who may have thought that Rome would at this day consent to any other basis of union than that which she has put forward in the past—that of full submission to the papal see—would have his impressions corrected by noting the statements of this spokesman of the Roman Church. "The road that leads to union," he says, "is one that goes back to where disunion began, back to authority and obedience to authority."

"Christ's way of union is the way of obedience to the voice of authority. Schismatics and heretics, all who bear the name of Christian, once heard that voice. They fell away from unity by disobedience. They will come back to

unity by obedience." "Private judgment is strongly entrenched in the Protestant mind. It must be given up if there is a real desire for union. . . . Submission to authority is the opposite of private judgment." "Let us, then, have a union of Christian churches through . . . complete submission to the living voice of Christ speaking in the one true church."

All Protestants, so called, who desire to include the Catholic Church in their scheme of church union, may know from recent utterances of representative Catholics upon just what ground Rome will be willing to unite with Protestant "schismatics and heretics." It is not the Scriptural ground of the "unity of the faith," in which the Word of God is supreme and the human mind submits to that Word as interpreted by the Holy Spirit, but the old pre-Reformation ground of the submission of men to the will and authority of their fellow mortals who have set themselves in the place of God in the church,—a submission in which union is secured by the surrender of soul liberty, and spiritual and mental death produce a quiescence which is heralded as Christian unity. The issue is between the Word of God and the word of man, and true Protestantism upholds the Word of God as the supreme and only spiritual authority, and the Holy Spirit as the divinely appointed interpreter of the Christian faith. It declares that the authority of the church is not independent of the Word of God, but is only the authority of that Word as proclaimed to men by the church.

L. A. S.

Sunday Law Vagaries

THE editor of the Hamilton, Ontario, *Herald* gives, in a recent issue of his paper, a striking though unintentional exposition of the inconsistencies of Sunday legislation. Discussing the Dominion Parliament, he mentions a petition by Canadian Jews to be exempt from the operation of the proposed law, and says that if this class and Seventh-day Adventists were granted an exemption, there would be a great many people who would profess belief in the seventh-day sabbath to escape the penalty of doing Sunday work, and that "a general conscience clause would go far to make the Lord's Day act unworkable."

But he thinks there might be a way out of this difficulty, by a requirement affecting this class, which in his view would be only fair and just. He says:—

But would it be fair to compel the great majority of the people to abstain from labor one day in the week, and not to compel the small privileged minority to do the same?—Assuredly not. There must be equal obligations as well as equal rights. If Jews and Seventh-day Adventists are to be permitted to work

on Sunday, they must be obliged by law to abstain from work on Saturday, the sabbath of their choice. The same penalties attached to violation of the Lord's Day act by ordinary Christians should attach to the violation of the Saturday sabbath by Jews and Seventh-day Adventists.

Think of a law requiring the observance of a certain day of the week, under which a man would be punished for not observing some other day of the week! Think of a law requiring the observance of the Sunday sabbath, which would also at the same time require a class of the people to give allegiance to the institution to which it is the rival! Such a statute would deserve to be set apart by itself as a piece of freak legislation; yet the editor of the *Hamilton Herald* has only traced out in full the logic of an exemption clause in Sunday legislation. Sunday laws must either be inconsistent by compelling one class of people to observe a different day than the one whose observance the law aims to perpetuate, or they must perpetrate the plain injustice of robbing this class of one day's time in every week. On either hand, the law is self-condemned. It hardly need be added that those who aim by such laws to perpetuate and extend Sunday observance do not desire an arrangement which would promote the observance of any other sabbath through the force of the law.

L. A. S.

Note and Comment

THE Roman Catholic Church professes to be the chiefest preserver of law and order. As an illustration of this we quote from an editorial on "Civic Reform" in a recent issue of *The New World* (Catholic) as follows:—

But for the reform work of the Catholic Church in this city [Chicago], the trebling of saloon licenses and the honest payment of taxes by millionaires and corporations would not suffice to secure a tithe of the policemen needed to preserve public order.

As a plain matter of fact the Roman Catholic Church is the most lawless organization in the world. It defies all law which may conflict with its own decrees, and claims authority to change even the law of God. Just lately there have been riots in the churches of France, mobs of Catholics resisting the officers of the law who were carrying out the provisions of the recent legislation separating church and state. A word from the Vatican would have put an end to these outbreaks, but the pope issued no instructions. Why?—Because this lawlessness was regarded as in the interest of the Roman Catholic Church. The loyal adherents to the Roman Catholic Church are law abiding when so directed by ecclesiastical authority,

but perfectly lawless where the same authority either encourages it or winks at it. The Roman Catholic Church will preserve public order when the laws can be dictated by her authority. This is the very essence of lawlessness.

THE modern claim that each man has within him a sufficient light to guide him, without being compelled to appeal to any external revelation, is simply the ancient doctrine of self-assertion in a new guise. The real nature of this teaching has been well shown by Dr. C. H. Parkhurst in a recent sermon, in the following words:—

Whether acknowledged or not, the tendency that is operating, and with exceeding vigor, is to allege for ourselves a good deal of subjective infallibility, with only enough reference to the eternal and divine fitness of things to throw upon the situation a tint of religiousness, but not so much as to be inconvenient or to interfere with our doing substantially as we would prefer to do.

When a man once believes that it is God within him who is responsible for all that is done by him, it becomes an easy matter for him to have his own way without assuming any responsibility for his conduct. Thus is God made a minister of sin.

NEARLY all the Protestant religious papers have commented unfavorably upon the profession of faith made with much ceremony by Princess Ena, of Battenburg, who was required to abjure Protestantism in order to become the bride of King Alfonso of Spain. After quoting the form of words used in the ceremony, the *Baptist Standard* says:—

It will be noticed that modern Roman Catholicism still requires its devotees to believe that no one can be saved outside of the Catholic Church; that a faithful Romanist must believe only what the church teaches; that those who accept the faith of that church must also accept the infallibility of the Roman pontiff, and that a confession of faith requires a Romanist to detest and abjure every sect opposed to the Catholic Church. It is difficult to understand how such a church with all its claims can be in possession of the spirit of Christ or safely teach his truth to the world.

It is further difficult for us to understand how it is that professed Protestants, in the face of these facts, can think that the Roman Catholic Church has become more liberal, and can deem it desirable to seek for a union of Protestantism and Catholicism. The Roman Catholic Church never changes.

THE addiction of women to the cigarette habit is now added to other indications of the degeneracy of the times. Recently the subject has been quite fully discussed among women in

this country, and by some the practise has been frankly indorsed. This has called out from the head of the Anti-cigarette League, Lucy Page Gaston, an open letter, in which she says that though "it has been denied repeatedly by those jealous of the good name of American women that cigarette smoking prevails to any considerable extent among respectable classes," nevertheless the practise "by American women is unfortunately no longer an open question. Recent developments have brought prominently to the front existing conditions." "Are we as a nation," she inquires, "ready to face the fearful consequences of the wide-spread use of cigarettes by women?" Tobacco, cocain, alcohol, opium, and other drugs are steadily gaining a hold upon the human race, which, in time, unless some miraculous power should intervene, would result in its extinction.

THERE can be no doubt that the sentiment expressed by socialist and labor organizations in this country regarding the arrest of the president and secretary of the Western Federation of Miners, represents a condition of affairs which may lead to very serious trouble. There is a wide-spread and powerful sentiment in favor of rebellion against the authority under which that action was taken. Pres. Samuel Gompers of the American Federation of Labor is quoted as saying:—

The entire proceedings in this case thus far have been characterized by such high-handed outrages against the rights and guarantees of statute law, the Constitution, and the Bill of Rights, that no self-respecting citizen who loves his country and its institutions, who loves justice, and has a decent regard for the safeguards in defense of the rights of man, can remain indifferent. The whole procedure is repugnant to the Anglo-Saxon conception of human justice.

This view is no doubt indorsed very largely by the powerful labor organization of which Mr. Gompers is the head. The Western Federation of Miners of course regard the arrest of their president and secretary on a charge of murder, in a no more favorable light. The Socialists, if Mr. Debs speaks for them, favor open resistance. The Socialists and labor unions who view the arrest of these officials of the Western Federation of Miners as a high-handed outrage contrary to fundamental provisions of American law, and as done at the dictation of plutocratic power which cares nothing for constitutional provisions or for the rights of the people, constitute a force capable of very seriously disturbing the equilibrium of civil government, even to the extent of civil war. Will future events bring harmony between this force and the government?

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.

"The Old, Old Story"

LET no strange fire be kindled
On the altar of the Lord!
Or oil, unbeaten, mingled
In sacrifice be poured;
For God most high is jealous
Of wisdom man assumes,
His righteous wrath is zealous
Lest human pride presumes.

All hail the blessed Jesus,
Earth's lowly paths that trod.
Who died, from death to save us —
Now on the throne of God!
Go, go proclaim his glory —
The cradle, cross, and crown;
Go tell the old, old story,
Till all the Saviour own.

Behold! the day is breaking —
The glory shining forth!
The Gentile nations shaking
Through all the wide, wide earth!
What fills the world with glory,
Makes human wisdom dross?
The same, the old, old story
Of Jesus and the cross!

— *Selected.*

Depending on Christ

MRS. E. G. WHITE

LET not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission.

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless.

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diver-

sity of operations, "but it is the same God which worketh all in all."

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has 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." "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Lo, I am with you always, even unto the end of the world."

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures matters have been presented to me regarding the church-members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage, by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him?

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can

in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full.

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world.

No human words can express the preciousness of the ministration of the word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,—a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing.

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood.

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts.

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence.

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world."

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long;

we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The First Apostasy

G. B. THOMPSON

SIN had its origin with Lucifer, the light-bearer and attendant of God's throne. It originated with one who was a leader, a commander among the angelic host, and who stood next in power and authority to the only begotten Son. The heart of this exalted angel became lifted up because of his beauty. Though perfect from the day he was created, there came a change. He began to admire himself. Pride and self-exaltation came into his heart, and becoming dissatisfied with his exalted position, he sought equality with his Creator. And the disaffection which was in his heart he spread among the angelic host, and nearly one half this sinless company, sympathizing with him, were cast out of heaven. Here is a mystery no human mind can understand. How sin could thus originate is inexplicable; but the fact remains, nevertheless.

It is exceedingly interesting, as well as timely, to trace the working of this subtle and mysterious apostasy in its incipient stages. The Spirit of God has opened before us some of the steps taken by the covering cherub in instigating this terrible rebellion. I will quote a few extracts:—

"But little by little, he [Lucifer] began to seek his own honor, and to employ his powers to attract attention and win praise to himself."—*"Great Controversy,"* page 317.

As stated, selfishness and pride lay at the bottom of the strife and commotion which had entered to mar the harmony among the angelic host. Yet while fomenting discord and strife, and seeking to overturn the government of heaven, and set up a government of his own instead, Lucifer denied that he had any such intentions.

"He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character, or see to what his work was leading.

"Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of

indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah."—*"Patriarchs and Prophets,"* page 47.

This tells the story in brief. Lucifer's tremendous powers of deception were largely increased by the artful disguise with which he clothed himself. Though at war with his Creator, he posed as a loyal angel. He denied the charges preferred against him, and claimed that he had in no way changed, but was seeking to have such improvements made in the management of the universe as would tend to a better form of government, and he was therefore in no way responsible for the discord and strife which had come in to mar the serenity of heavenly affairs. With high and pretentious claims he concealed the iniquitous designs which filled his heart.

But while openly professing loyalty to the truth, secretly, and with mysterious sophistry, he continued sowing the seeds of rebellion, and strengthening his hold on the sympathies of the angels. And under this mask he was able to lead millions of the holy and pure angels, with clear intellects and minds capable of penetrating deep problems, into open revolt against God.

We are also instructed concerning the charges which he preferred against the Creator.

"The discord which his own course had caused in heaven, Satan charged upon the government of God. *All evil he declared to be the result of the divine administration.* He claimed that it was his own object to improve upon the statutes of Jehovah."—*Ibid.*, page 48.

The real reason for the discord was his departure from the divine precepts. But this Lucifer denied, and, blinded by sin, he assigned another reason. He set forth as the reason for his actions that there was a great wrong in the organization of the government of heaven. The plan in the heavenly court, it seems, was for some one to stand at the head of administrative affairs, and the Son had been placed in this high position. This system of organization was contrary to Lucifer's ideas, so a difficulty developed in heaven.

"As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end; for had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to

follow him and obey his voice."—*"Spirit of Prophecy,"* Vol. I, page 19.

Disguising the fact that in his heart he coveted the position held by the Son of God himself, he represented to the angels that this form of government was monarchical, and an absolute tyranny. That which we now call the papacy he claimed had been established, in principle, in the management of the heavenly government, and that to submit to this arrangement would be to have their liberties abridged.

"The Son of God warned and entreated him not to venture thus to dishonor his Maker, and bring ruin upon himself. But instead of yielding, Satan represented to those who loved him, that he had been wrongly judged, that his dignity was not respected, and that his liberty was to be abridged."—*"Great Controversy,"* page 317.

While in his heart envy and jealousy were urging him on in his rebellious course, he stood before the heavenly family as the great exponent and defender of liberty. It was liberty he wanted for himself and those with whom he had been associated in the work of the divine administration. But while disguising himself under the mask of standing in defense of the rights of the angels, and against a system of tyranny which he claimed was in heaven, he himself had in his heart the seeds of all the despotic power which has cursed the earth since the introduction of sin.

The preceding paragraphs from the spirit of prophecy, studied in the light of the following, which has recently come to us from the same source, are exceedingly interesting: "God calls upon all his ministers and all his medical workers to be on guard. Those who are following the devising and the plans and the subterfuges of the one so determined to have his own way are misrepresenting their Heavenly Father; for God is not instructing him. Evil angels are leading him on to do a work similar to that which was begun in heaven."

Takoma Park, D. C.

What God Requires of His People

C. M. SNOW

WE have long been looking for a time to come when the work of the enemy would be so systematized and centralized that the forces of this world and the numerous Christian churches could be directed by one head. We have come to a place now where we can see that this very work is being rapidly wrought out. We see the backward movement along religious liberty lines that foretokens the religious persecution which the book of Revelation tells us will be brought to bear upon all of God's people in the close of this dispensation.

There is a great upheaval in the religious affairs of the Old World at the present time; and while, at times, it may appear that religious liberty principles are triumphing in certain parts, we can see underneath and through it all the masterful manipulations of our great enemy.

We see at the same time a culmination of the forces in those very countries whose purpose it is to put religious matters more prominently before the legislators of those countries. At the same time, America's influence on those countries has a tendency to turn them backward, even while they imagine they are taking forward steps. They have looked to America as a country of religious progress. The people have emigrated to America to get to a country of freedom; and naturally in the present breaking up of the crust there, they will take America as their example in what they should do. America's earlier position in this matter will then work as a bait to draw them after the example which she is setting now.

In the matter of church federation we see the same deep purpose being wrought out. At the November Inter-Church Federation Congress in New York City there were certain churches which were not admitted. Now these churches themselves are planning a federation of their own at their proposed meeting in 1908. There will be representatives from these churches from all over the world. In Canada the same federation work is being carried on among the churches there. The purpose of it all is to bring all church organizations under one management, under one control; so that when the time shall come for them to make their demands known, they will have united Christendom behind every demand which they make in the matter of religious legislation. Then there will probably be no opportunity for the favorable hearings by congressional committees which have in the past been granted to those who opposed such measures. Practically the only opposition then will come from Seventh-day Adventists.

The matter of Sunday observance as a reflex action of what is being done in America, is already receiving more attention in foreign countries. The whole world is thus being made ready for the decree which shall say to the people of the whole world that they shall worship the beast and his image and receive his mark.

It is wonderful to a person who is watching the culmination of these things to see how literally, how rapidly, and how systematically it is all coming about.

Now in view of these things,—because these things are facts, not theories,—we must each ask ourselves the question, Do I propose to stand among that company which shall be found doing its utmost to enlighten the world, or shall I finally be found among that company which would not come up to the help of the Lord against the mightiest array of the forces of the enemy that this world has ever seen? Surely there is no hope for any of us in these times in anything except complete conformity to the will and plans of Him whose we are, and whom we profess to serve.

At a certain time in the history of Israel, when God was requiring the performance of a certain work, it was found

that only a small proportion of those who should be in the front ranks were willing even to enter into the contest. The rebuke of the Lord rested upon those "who did not come up to the help of the Lord, to the help of the Lord against the mighty."

It is the purpose of *The Signs of the Times* to give the utmost publicity to every move of the enemy in this direction, while declaring fearlessly the whole message, that the people may be enlightened while yet there is time to accomplish anything along this line. One day all our opportunities will be ended, and there will be persons going to and fro in the earth, seeking for God and his word, and they shall not be able to find either. It will be a terrible experience for any of us to be at that time in a position where any can bring a just accusation against us, that we knew the truth and did not make it known to them. This is actually what is before us, and we have no time to lose if we are to receive the final approbation of God and hear the "Well done, thou good and faithful servant."

Let each ask himself, What am I doing to enlighten those around me at the present time—friends, relatives, neighbors? In view of the fact that the *Signs* was established for the accomplishment of this very work, am I doing all that is in my power to do to give it the circulation which it ought to have? Let us each weigh these matters in our own hearts, and then decide before God that we will do his work, let come what may.

Mountain View, Cal.

Forgiveness of Sin

J. S. WASHBURN

THERE is one channel which we must keep open between us and God, or we cut ourselves off from the base of supplies. The Scripture says, "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 1, 2.

Our sins alone can come between us and God. Neither the sins nor the evil influence of any other man can separate us from God. Satan may seek to come between us, and throw his hellish shadow over us, hiding from our eyes the light of Jesus' countenance that has shone upon us, and for a time we may be in heaviness, in tribulation, and our way may seem clouded; but if we trust on through the darkness, there will come seasons of clear shining after the rain. He who is faithful through trial, even in the trial, may have the consciousness that his record is clear, that his sins are forgiven. Nothing else—no memory of good and great deeds accomplished—will comfort and strengthen us in the hour of peril, in the moment of anguish, in the instant of crisis and fear, as the one thought, My sins are forgiven, my record is clear.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Then, indeed, whether we are tossed on the sea, whether our craft is sinking, whether we are dying of some dread disease, or struck down by a cruel enemy—whatever the danger, we may have perfect peace.

There came a time in the experience of a certain individual when he fully expected to die. He looked for nothing else. All of this world and those whom he loved were slipping from his grasp. He stood alone before the great white throne,—stood, not upon land, but out in clear, empty space. There was with him none to help or to speak a word of favor for him. The eyes of all men and of angels were upon him, and upon the great white throne sat the Judge of all the universe. How solemn was the piercing gaze of him who reads at a glance every secret of the life! But in that awful, that solemn hour, in that vision of the moment when he must give an account to God for the deeds done in the body, he stood, thank God, without fear, trusting not in any works of righteousness, although he had been a minister of the gospel for years, but in the mercy and in the forgiveness of him who said, "Him that cometh to me, I will in no wise cast out;" and he said, "Dear Father, in thy mercy, in thy forgiveness, I trust, I rest, I hope. On that I rely without fear, in the perfect confidence and assurance, not of my goodness, but of thy love, and of thy blessed forgiveness."

Forgiveness! O the power, the hope, that is in that word! There is no other way for us to reach heaven. That channel must be kept clear. Whatever we may be doing or have been doing or expect to do, whatever our plans or purposes, however high and noble they may be, one channel must be kept clear—my sins have been forgiven, and as often as I have committed sins, I have confessed them, and they are forgiven, each one, all. And the light shines in my soul because of this one thing—he forgives even now and saves to the uttermost those who come unto God through Jesus Christ the Saviour.

Have your sins been forgiven, and then have you permitted, since that glad day, other sins to come between you and God, and to block the channel? If so, confess them and forsake them, and receive forgiveness.

Forgiveness! Have you, dear reader, received it this day? Every night and every morning let us make sure that every sin is forgiven. Let us keep the channel open, and we may shine as lights in the world, and in his heavenly kingdom as the stars and sun.

Takoma Park, D. C.

"MEN are willing to climb the stairs to political greatness, they will go to all lengths to attain fame, they will even risk their lives and their fortunes for gold; but few, few indeed, are willing to give up all these for truth."



Be Careful What You Say

IN speaking of a person's faults,
Please don't forget your own—
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has
not?—
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.
I'll tell you of a better plan,
And find it works full well—
To try my own defects to cure
Before of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.
Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens, "roost at home;"
Don't speak of others' faults until
We have none of our own.

—Selected.

Danger in the Use of Salt

THAT there is much more harm than most people suspect in the free use of common salt, is asserted by a writer in *Physical Culture*, who substantiates the assertion by the following reasons:—

"1. Unorganized minerals (salt, iron, lime, etc.) can not be assimilated by and used in rebuilding the body. Only when organized into living grains, fruits, nuts, and other foods can these minerals become a vital part of our organism.

"2. On the other hand, we can not live long, perhaps only a few weeks, unless the exhausted salts of our systems are renewed. This is a vitally important necessity, though the amount needed is small. All the minerals which the body can utilize to any advantage are abundantly supplied in natural foods.

"Hutchinson's Physiology says: 'Salt is usually taken into the system in sufficient quantities in our food. Even the water we drink has traces of it. The habitual use of much salt in cooking or as a seasoning at the table is a bad habit in itself, and leads to the desire for other and more injurious condiments.'

"M. René Laufer, in *Revue Scientifique*, writes that, 'the taste for salt is not innate or instinctive; it is acquired. The mother's milk contains very little salt. Cow's milk has at least four

times as much, but even with this amount the adult who should live on milk alone—say three quarts a day—would take more chlorides than he needs. Man in a state of nature does not salt his food. Primitive people who lead a pastoral and nomadic life do not add salt to what they eat. The same is true of animals. Dogs and cats do not like salt. Even the domestic herbivores get along very well if salt is not added to their food. The tales of disease resulting from lack of salt are not trustworthy.' (From translation in *Literary Digest*.)

"3. Salt destroys the natural delicacy of taste, as does alcohol. The palate becomes so dulled that no food seems to have any taste without high seasoning. This entails the loss of much real pleasure in eating, for the divinely imparted flavors are perfectly delicious, but the salt- or pepper-depraved tongue is too numb to enjoy or even detect them.

"4. The use of salt with food tends strongly to overeating. More food is eaten because it is 'salted to taste' than the system requires.

"5. Salt has a specially harmful effect upon the blood and its circulation. On a damp day observe the moisture on the metal cap of your salt shaker. Witness, too, how a brick of salted butter will 'sweat.' Salt has the property of drawing the moisture from the air to the perforated cap; out of the butter to the surface of the mass, and it draws the moisture from your blood, and leaves it far too thick to circulate freely through the infinitely small capillaries that connect the arteries with the veins. These capillaries are so minute that it takes three hundred and thirty-five of them to make an inch. They are finer than baby's softest hair, and hollow, too. The blood flows through the arteries to the capillaries; but it must be thin enough to go through easily. Then it goes back to the heart by the venous circulation. But the blood is too thick. It does not pass from artery to vein readily. The hands and feet grow cold. The heart wearies of trying to force it through, and the whole being, clogged and impure, cries out, Water, water! That is exactly why you are so thirsty after eating heartily of salt fish.

"Try this experiment: Take the brightest red piece of beefsteak you can buy. Salt it thoroughly. Now look at it in three days. Where has all the redness gone? Precisely where the rosy complexion of your childhood has gone, my dear salt seasoner. It takes the healthy redness from the beef blood, and from yours, too.

"6. Salt interferes with digestive processes. Vinegar and salt are good embalmers—the first of vegetables, the other of dead carcasses. A piece of meat salted so that it will keep is simply embalmed. It keeps well out of the stomach. It keeps better inside of it than were it unseasoned. Any food treated to a fixation of its condition is thereby made less digestible. It is preserved, pickled, cured, embalmed (or anything you please) against the atmosphere and against the gastric juice."

A Good and Cheap Disinfectant

THE direct rays of the sun are among the most powerful of germ-destroying agents. The most deadly germs perish within a few minutes under the direct rays of the sun. Most germs are also killed by the action of diffused light. The spores of germs, however, are quite resistant even to the direct solar rays. Hence other disinfecting agents are necessary for the complete eradication of germs. The value of the sunlight as a disinfectant, however, is above estimate, hence the importance of admitting the sun to every portion of our dwellings. For sanitary purposes, an ideal house should be constructed of translucent glass, so that the sunshine might penetrate to every corner. Dark closets are hotbeds for germs.—Selected.

Take Care of the Skin

WE should remember the skin is not only a covering for the body, but a most important depurating surface as well; that is, it serves a very important part in the work of carrying out of the body certain impurities of a very poisonous character. When the skin ceases to act, serious symptoms soon make their appearance. Experiments have been made with animals, in which the varnishing of the skin resulted in producing death in a few hours. If frequent bathing is neglected, especially in summer-time, when a large amount of poisonous matter is eliminated through the skin, this very important eliminative organ becomes clogged, or rather, so covered over with impurities that its work is necessarily interfered with. A daily, or at least a tri-weekly, bath will be found to add much to the comfort, as well as to the cleanliness and health, of the person.

The skin also breathes. A dirty skin necessarily breathes bad air, and unquestionably absorbs back into the system impurities which are allowed to accumulate upon it.—Selected.

"ANDREW CARNEGIE," says a recent London press telegram, "has written to a newspaper here, declaring that the advantages of wealth are trifling. He says:—

"'Beyond a competence for old age, which need not be great and may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare.'"

THE WORLD-WIDE FIELD

"As Sheep Having no Shepherd" A Plea for the Forest Indians of South America

GEO. F. ENOCH

WHEN Jesus was upon the earth, his great heart of love was moved with compassion because the multitude "fainted ["were tired and lay down," margin], and were scattered abroad, as sheep having no shepherd. Then saith he unto

Satan through the *peraman*, or witch doctor, holds many of them in the bonds of the most abject superstition.

Yet some of them have heard the voice of the third angel's message, and their hearts are glad. At the session of the East Caribbean Conference, held in Georgetown, Demerara, some representatives of these forest children were present. Two of them, members of the Tapacrooma Indian church, stood before



GROUP OF ABORIGINAL INDIANS AND THEIR CHURCH

his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Long years before the Saviour uttered these words, the Lord through the prophet Ezekiel had brought the complaint of neglect against his people as recorded in Ezekiel 34. This entire chapter furnishes food for thought for God's people to-day. The Lord's flock is not confined to those whose names are on the church book, nor to those in civilized lands. "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."

Dwelling in the vast South American forest, there are thousands of the aborigines of the Western hemisphere, whose condition is exactly described in the preceding quotations. A quiet and inoffensive people, they have been passed by on the other side, and wander neglected in their forest homes, surrounded by nature in her grandest forms, yet a "prey to every wild beast of the field."

our conference, and over and over again pleaded, "Send us a teacher." They told what the message had done for them. Especially did the Sabbath truth seem precious to their souls. Children of nature, the running stream, hill and vale, the growing tree, the singing bird, all speak to them of the great Giver of all good in a language they understand. They have not yet been educated away from nature, so the Sabbath appeals powerfully to them, being the sign of him who made all things, and who still upholds all things by the word of his power, filling heaven and earth.

The brethren who have already accepted the message are certain that present truth alone will touch the hearts of the Indians. The Christianity with which they have come in contact has lacked the power, and many who once were under Christian influences are drifting away. Yet they sit in their loneliness, longing for that which the third angel's message alone can give; and shall they wait in vain?

Our work in the Guianas began among them about nine years ago. A colored brother, who had been a schoolmaster, visited one of their settlements, and two or three gladly accepted the Sabbath truth. Elder W. G. Kneeland, while struggling against so severe an attack of Demerara malaria that he was soon compelled to leave for the States, spent a few weeks with them on the eve of his departure, and performed the first baptism among them.

They were then left alone for a long time. Smallpox entered their settlement, and many died. They moved their camp farther interior, but they still remained faithful to the precious truths which they had heard. Rarely did our ministers visit them, but Elder D. C. Babcock, while suffering from an attack of malaria which almost compelled him to leave the field, took refuge at their forest home on the sand hills, and gave them further instruction. The work has so far developed that at Tapacrooma Creek, up the Essequibo River, there is at present a church with twenty-one members. Another company up the Demerara River, at Bootooba, has been broken up by removals, and needs gathering together again.

In May, 1905, Elder W. G. Kneeland and the writer visited the Tapacrooma village, and held services in the little church built by themselves of native material in the depths of the forest. As I faced these first-fruits of the forest children, and realized that little if anything was being done by us for them, my heart was stirred. They hold their regular services and Sabbath-school, subscribe for the REVIEW AND HERALD, take the *Caribbean Watchman*, and pay tithes and offerings. Their hearts rejoice when they enter in their church records the addition of others of their forest families to the ranks of those who keep the commandments of God and the faith of Jesus.

There is something thrilling in the onward march of the great threefold message. It is binding together in a common cause the hearts of men and women of different races and customs. The same truth that has become so precious to



ABORIGINAL INDIAN HOMES

those who have had the benefit of modern civilization is manna to the souls of those who have always dwelt in the midst of the simplicity of nature.

The Western Washington Conference has set apart one of its laborers, Brother O. E. Davis, for this work, and has

generously pledged his support. Money is now needed to pay his traveling expenses. Who will be touched by this Macedonian call, and send to the treasury of the General Conference funds to supply this need?

To those who are at the front, facing the world's need, the Lord's promise in Eze. 34:11-16 is precious. He has promised to search for his sheep, and seek them and gather them from the countries where they are scattered.

Who this day will lay all on the altar of sacrifice, and consecrate themselves, and their little ones, and *all* their substance to this blessed work?

Bridgetown, Barbados.

Morocco

C. E. RENTFRO

THE following interesting items were given me by an English gentleman, who spent many years in Morocco, part of the time as consul for England. Mr. Grace has collected manuscript for a book, some of which he loaned me, that I might arrange something for our people.

Morocco is a country yet to be entered by the third angel's message; in fact, only the Scotch Church has opened work there. It lies between Algiers and the ocean, and just across the strait and sea from Spain and Portugal. It is probably six hundred miles in length, and nearly four hundred in width, and is crossed from northeast to southwest by the Atlas Mountains, on the highest peaks of which is found snow the year round.

The capital is a city of the same name, where resides the sultan. The inhabitants are called Moors, who are descendants of those who flourished in Spain and Portugal some years ago. The country is divided into provinces, over which presides a sheik, or governor. There are no broad highways, only paths for one animal to pass at a time. The transportation is by means of camels, mules, and donkeys.

From the history of one city may be gathered a general idea of the whole. The town of Mazagan on the northwest coast of Morocco was built by the Portuguese, and from their history of this settlement we learn that the site was discovered by them in the year 1502.

They began to build forts and walls in 1509, by order of Don Manuel, then king of Portugal. They constructed four towers, and also a fortress. These structures still exist, being of a hard stone resembling granite, with battlements of solid masonry, presenting a formidable appearance. The foundation is rock. Engineers of the present day wonder by what means the enormous blocks of stone were raised to so great a height in those days. The walls, varying from eight to nine feet in thickness, are of solid masonry, and still in a fair state of preservation.

From the sea, on the northwest side of the wall, the Portuguese made a moat across the land to the southeast reef, thereby surrounding the town with water.

The width of the moat was about twenty-five feet, with a depth of about fourteen, admitting small vessels for trading purposes; at high tide.

A large reservoir was constructed inside the town, for storing rain-water, capable of holding four thousand tons of water. The roof is supported by seventy-five arches of most excellent and artistic design, with a fortification built over it. When we (Mr. Grace and others) were exploring this tank in 1857, it contained ten or twelve feet of water and mud. Since that time it has not been much thought of, and was used by the neighboring residents for sewage.

The building of the town and fortress was completed in 1541, by an architect sent from Lisbon, and was garrisoned under command of Luiz de Azambuja, with two hundred infantry and thirty-one cavalymen. They constructed three subterranean passages, founded a hospital, built four churches, and a monastery, or place of inquisition. The latter was still existing in 1897, in the occupation of the Moors, revealing many traces of horrible deeds of violence of past ages. The town contained twenty-eight streets and fourteen lanes or alleys, also spacious stores for grain, ammunition, stabling, etc.

The history states that in 1573, by order of King Don John III, a new tower was built, under the direction and governorship of one Luis de Loureiro, who rejoiced in the title of Captain Major. He occupied this post for seven years, during which time he besieged and took possession of the town of Azamoon, which lies about twelve miles northeast of Mazagan, with a force of one hundred and twenty foot and twenty-five cavalry.

In 1542 this town of Azamoon was surrounded and retaken by the sultan's army, and garrisoned by his troops. Minor warfare continued between the Moors of this city, assisted by the neighboring tribes, and the Portuguese, until 1546, when the sultan of Morocco sent a force of four thousand men, infantry, cavalry, and camels, to combine with the people and garrison of Azamoon, to besiege and capture the town and fortification of Mazagan. The brave Loureiro proved to be a match for them, with only one hundred and eighty men, and his cavalry defeated and pursued the army for some distance into the interior.

A treaty of peace was made for three years, signed by the sultan's vizier and the Portuguese governor. But the Moors declared it nullified the following day, March 5, 1546. Notwithstanding protracted raids, and skirmishes, between the natives and the Portuguese, the latter held their own for two hundred and twenty-eight years, with a boundary of about two miles of land from the town walls. The ancient land-marks of stone still indicate an irregular line of border.

The population increased to four thousand souls, including the garrison, who had by that time mounted one hundred guns on the batteries. Their possessions and trade would have increased, and proved worthy of their colonizing efforts,

had not a royal decree been issued by Philip, king of Portugal, in 1769, ordering the surrender of the town and fortress to Mulai Mohamed ben Abdallah, the sultan of Morocco.

This unexpected enactment becoming known in Portugal, a revolution appeared inevitable in that country, the people having looked upon the Mazagan colony as a possession in the empire of Morocco, and of vital importance to their national interests. But this was avoided by promises made by the king that he would find them possessions of equal value in South America.

The port of Mazagan was closed for many years, but eventually opened to foreign trade, becoming a town of some importance, both for imports and for exports, it being nearer to the city of Morocco than other cities on the coast, and the roads being more easy for traffic. The adjacent provinces are very fertile, favored with fine climate and rich soil, yielding large crops of maize, beans, chickpeas, cummin seed, and other grains. In other parts are found great almond forests, as well as the English walnut, and olives are plentiful, from which the olive-oil is produced.

Fruit growing attracts but little attention, owing to neglect and laziness on the part of the natives, who seldom prune the trees or fertilize the land. Figs, pomegranates, dates, grapes, and oranges are abundant, while pears, apples, plums, apricots, and other fruits are very inferior in quality.

The tribes inhabiting the interior of this district are still of a fanatical and discontented disposition, seldom missing opportunities to purloin property, steal cattle, and interrupt trade of the merchants and traders. Disturbances especially take place after the death of a sultan, or through a local governor's exacting new taxes too heavy for them to bear.

A large encampment of many hundreds of huts is permitted outside the walls of Mazagan. These are made of the branches of trees, corded together, then thatched with wheat straw, or leaves of the stunted palm. They are inhabited by Moors of the lower classes, beggars, and Gipsies of the interior, or Ishmaelites. The lanes between these habitations are left in a most unsanitary condition. Dead animals are thrown about, to be eaten by dogs, or to decay and be dried up by the heat of the sun. No government overseer is appointed to look after or prevent such outrage by the residents. It appears marvelous how these people escape epidemics of the worst type.

The people have many superstitious ideas in cases of sickness, death, and burial, as well as in the birth of a child. Leprosy seems to be common in some parts. For intoxicating drinks they have *makhia* and *hashish*. The first is distilled from the water in which honeycomb has been boiled, before the bees' wax is pressed out of it. It is flavored with annis, cummin, or herbs. The second is made from the stem and seed of a nauseous plant, powdered and mixed

with opium or tobacco. This is taken greedily by many of the Moors, causing sleep and stupidity, which often lasts for several days.

About the only way missionaries can work is to enter the country as physicians; for regular missionaries are hated by the people, who are mostly Mohammedans. It is to be hoped that an open door may be found for the entrance of the closing message to this people in the last generation of the world's history. Who as a doctor is ready to enter the country of the Moors? Who as a worker for souls is ready to give his life for this people?

Lisbon, Portugal.

Traversing the Alps to School

CHAS. T. EVERSON

A SHORT time after I came to Italy, I made a visit to the Waldensian valleys, and met with our church at Torre Pellice. While there, I became acquainted with a young man who was an officer in the Salvation Army. We had a long study on the Sabbath question, and on some other points of our truth. He had also read some of our literature, and had studied with our young worker who was stationed at that place.

Shortly after my return to Rome, I received a letter from him in which he told me that he had continued to meditate upon the things that we had studied together, and he was satisfied that this is the truth, and he expressed his intention of going to Milan, and there resign from the Salvation Army, that he might obey the truth. But he was not yet well enough grounded to meet the argument and pressure that was brought to bear upon him by the higher officers of the Army, and therefore he consented to remain with them. When we consider that he was quite young, and had not been long out of the Catholic Church, it is not so much to be marveled at that he should find it difficult to cope with the obstacles that they put before him. Besides, he had been converted from Catholicism by the Army. One night while still a fervent Catholic he happened to pass their hall where they were having a service in which they showed stereopticon views. Not knowing that there was any religion connected with the exhibition, he entered, and there his heart was touched by the Holy Spirit, and he gave himself to God. From that time forth he began to frequent the services regularly, and therefore naturally became much attached to the Army. His family, strongly aided by the parish priest, made a strenuous effort to regain him for the Catholic Church. They offered him exceptional opportunities of study or occupation, but it was all in vain, for he remained firm to his convictions.

Therefore being converted under the Salvation Army, and at the same time being young, it was more easy to discourage him concerning our truth. And in order to get him away from our influence as far as possible, they sent him

to Livorno. But it happened that I had occasion to pass near that city on my way to committee meetings, and therefore I stopped off and went to see him. After two visits of this nature he became strong enough to go to Milan, and really give in his resignation to the Army. He made application later to go to our school, but while we were waiting for the time to arrive to consider the question, an opportunity came to him of attending an undenominational school at Florence. And as he was in the necessity of deciding quickly, he accepted that offer. While there, he studied more carefully the truth, and as he was hindered from putting into practise all that he believed, he became troubled, and therefore made up his mind that he would leave the school and try to find a place where he could serve the Lord in the whole truth.

Once out of the school, he found himself without money, and no position open before him. He was desirous of going to our school, but there was no way apparently to get there, as he had no money, and the Alps lay between him and the school. Finally, like the prodigal of old, he made up his mind that he would go on foot, and make a personal application for admittance to the doors of our institution at Gland, Switzerland. He therefore crossed the Alps, traversing the famous St. Bernard Pass, which has been rendered so prominent by the passage of Napoleon and his army over its bleak summit. On his arrival at the shores of the beautiful Lake Geneva, where is situated our sanitarium, his toils were rewarded by being received into the nurses' training class. Just recently he wrote: "It is really a miracle that I find myself here. The Lord has led me, and I can not say how contented I am to have been admitted into the nurses' training course. Pray for me that God may sustain me, and help me to render a good testimony of a true son of God."

And thus it is that after almost two years of struggle, study, and wavering, this young man has finally made a gigantic effort and come out clear and strong for the truth. The souls that are converted to the truth in these Catholic countries are won by long, patient, and persistent effort. And often we must encourage ourselves with the promise, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." We have found it verified in our experience.

Rome, Italy.

CHINA'S Three Voices by Which She Is Calling Us To-day:—

1. *The voice of splendid opportunity.* China is at last awaking. "Never before were men crowding to hear the gospel as to-day."

2. *The voice of urgent need* is calling, "Come over and help us." We think there are so many missionaries in China; do we realize that no less than one thousand counties in that great empire

are without a single mission station?

3. *The voice of glorious possibilities.* There are great spiritual resources in China, lying undeveloped, which might enrich the crown of Jesus Christ. Few are more earnest in witnessing to their faith, few more easily led and taught, few more steadfast in times of persecution.—*Baptist Missionary Magazine.*

Mission Notes

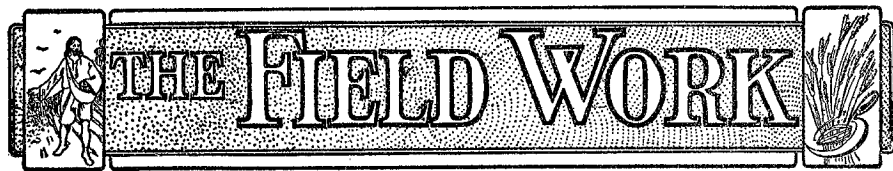
It is stated that forty million, or one sixth of the population of India, live upon insufficient food.

THE expense to China annually for opium is one hundred million dollars. Its victims number between twenty million and forty million.

A HINDU paper published in Calcutta gives some idea of the extent of child marriage in India. The facts, according to this authority, as reprinted in the *Missionary Review of the World*, are as follows: There are in the one province of Bengal alone no less than 433 infant "widows" under the age of one year; 576 widows between the ages of one and two; 651 between two and three; 1,756 between three and four; 3,861 between four and five; 34,705 between five and ten; 75,590 between ten and fifteen; and 142,871 between fifteen and twenty.

"THAT image that you have in your temple was carved by some man out of a stone, before it was placed there," said a Church of England zenana missionary to her class of Indian children, who were sitting round, having their Bible lesson. There was a pause. The children looked shocked. Then one little girl said: "O teacher! don't say so. It is the god who came down from heaven, and took the form of a stone, who is there in the temple, and whom we worship." Many men and women in India believe as these little children did, that the images worshiped are only the outer coverings of the gods who dwell within."

A REALLY lovable old Mohammedan of Delhi, India, is in a pitiable state. He is worrying all the time about the danger, at his age, of sudden death. He tells the Rev. C. F. Andrews that he longs for just a few years more in which to work off by prayer and fasting the bad deeds of his early life. His religion tells him to wash hands, feet, arms, and head five times a day, so as to be pure when praying to God. He washes seven times, and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his almsgiving, but all in vain. He has been taught to consider God not as a loving Father, but as an inexorable taskmaster, who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Saviour in Jesus Christ. O, the pity of it!



THE FIELD WORK

British Guiana

POMEROON RIVER.—About fourteen years ago one man living in this district was brought to a knowledge of the truth through reading *The Signs of the Times*. Four years ago one of our canvassers entered this field, and was successful in selling our literature, and also in impressing some with the importance of obedience to the truths contained in the books. Last month these believers had their first opportunity of hearing a Seventh-day Adventist minister, and of becoming connected with the general organization. After careful examination respecting their knowledge of the principles of our faith, nine adults were accepted for baptism, making a company of eleven baptized believers. As many more presented their names for the same ordinance, but owing to their lack of experience they were advised to wait until my next visit.

Land was donated for a church building, and twenty-one dollars was raised for this purpose, besides some pledges of money and labor. We believe that if careful work is done, a good company can be raised up in this district. Other calls from unentered parts of our colony emphasize the fact that the "harvest truly is great, but the laborers are few."

W. G. KNEELAND.

Jamaica

"THE isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:5, 6.

Since our last conference quite an impetus has been given to the work throughout the island. The brethren and sisters are awakened to their responsibilities. This is demonstrated by the sailing of Brother P. Porter on the third of March for the Turk Islands as a missionary canvasser; and in the near future Elder S. M. Jones is to go to one of the Southern States.

We are also praying and planning for the establishment of an industrial training-school for the West Indies, that we may gather out our reserves for the crisis in this closing conflict. If every one will do his duty, victory will be ours. We realize that the appeals from the regions beyond, from our fatherland, Africa, are for us as much as for our brethren in America. While they may be better able to supply the means, we can better supply the men to stand the trying climate of the west coast. Jamaica is determined to do her part by the grace of God. We have men who have consecrated all to God's service, to go wherever he wants them to go.

On Sunday, March 18, it was my privilege to bury three souls with their Lord in baptism. At Bird's Hill we have a good interest. An ex-schoolmaster and catechist, with his family, has begun to keep the Sabbath. This has enraged the enemy to persecute, but it tends to strengthen them. There are several

awaiting baptism, which will be administered at an early date. From all along the line reports of progress are coming. We are of good courage, and our confidence in the spirit of prophecy is unshaken.

HUBERT FLETCHER.

May Pen.

River Plate Conference

THE work in the River Plate Conference is onward. During the month of January forty persons were baptized. Fifteen of these were at Concordia, where a little more than a year ago there was not one Sabbath-keeper. Five were at Urdinarrain, where the church has more than doubled its membership since it was organized two years ago. Four were at Rosario Tola, where we had our conference in October last, and where, at that time, we had no brethren. Several others are keeping the Sabbath. In other places some have begun to keep the Sabbath, and are awaiting baptism. At Mansilla a family has lately begun to keep the Sabbath, and others are interested.

Since our conference Brother Arthur Fulton has been laboring at Rosario, the second largest city in the republic of Argentina. One sister has accepted the truth, and others are on the deciding point, and still others are becoming interested. At our coming South American Union Conference, we expect to begin a special effort for Parana, the capital of the Entre Rios Province. Through the periodical work of three of our sisters in the city of Buenos Ayres several have become interested, with whom Sister Town is now holding Bible readings. Others are becoming interested in the same city through the labors of Brother and Sister Oppegard, and several have lately begun to keep the Sabbath.

J. W. WESTPHAL.

Pua, Chile.

Lake Union Conference Items

THE present year bids fair to be one of the most encouraging for the canvassing work that this field has experienced for many years. Our force during January and February was double the usual number, and many of those who worked had better success than they had before the holidays. Thus far the attendance at institutes has doubled previous years; East Michigan led out with eight, Indiana about the same. In Ohio the interest from last year has spread, and about forty attended their institute. Wisconsin has bestirred itself as never before, and held a six weeks' canvassers' school with an attendance of over twenty, and an institute of two weeks with some additional ones, besides several Scandinavians who have been in training by Elder Christian at Milwaukee. I have just closed a very profitable institute in the North Michigan Conference, where twelve promising young people were prepared to engage in the work. I am now on my way to

West Michigan, where we expect to hold an institute in connection with Cedar Lake Academy, and I am informed that a number will enter the work.

A plan has been arranged by which young people can readily earn a year's scholarship in Emmanuel Missionary College by selling one hundred and fifty dollars' worth of subscription books, turning the whole amount into the tract society, which will arrange with the college for the scholarship. All the conferences in the Emmanuel Missionary College district have adopted this plan, with the possible exception of Indiana; also some of the academies have similar arrangements. This plan has met a hearty response, and I hear of a goodly number who are entering into it heartily. We feel sure that this will give these young people an experience that will be a blessing to them, and will bring into our schools a spirit that will inspire others to enter this work.

It is a noticeable fact that this work will always revive and succeed in any field where it is taken hold of by faith and conducted according to methods that have proved a success elsewhere.

It has been arranged by the union conference to hold a bookmen's convention just prior to the union conference meeting in May. We expect that all our conference presidents, missionary secretaries, field secretaries, and others will be in attendance, and contribute to make the meeting a help in establishing and maintaining right methods in this work. This union should be a great recruiting ground for all parts of the world, and it will be if the work is taken hold of as it should be. The material is here; it only needs development.

J. B. BLOSSER.

Honolulu

WE are glad to get the dear old REVIEW every week, and to read of the progress of the message in every land; surely the Lord is in the work, and now it looks as if Rom. 9:28 might soon be fulfilled. We are praising the Lord for the good work that he is doing here. Souls are being brought to the Lord, and the church is being strengthened spiritually. Two were baptized some time ago, and last Sunday we went down to the beach and buried three more dear souls in baptism.

When we first came here, the members seemed discouraged, and thought that nothing could be done; and it really seemed almost impossible to make a start, but by surrendering ourselves to the Lord the spell has been broken, and we are now rejoicing that the Lord is not only working to save others, but a renewed consecration is coming into our own hearts, and in laboring for others we ourselves are being saved.

At first it seemed almost impossible to get readers, but now we have so many that we can take no more unless it be in the forenoon.

We are hoping that some help will be furnished us soon; but when we see the appeals coming from other fields, we almost hesitate to ask for help here, lest we might shut out some more needy field. Surely the fields are white already, and we need continually to pray that the Lord of the harvest will send more laborers into the field. We have a class

of six Chinese young men, and about the same number of girls, who are very much interested. One of the boys was baptized last Sunday, and is proving himself to be a worker in the cause of his Master.

C. D. M. WILLIAMS.

A Letter to the General Conference From a Chinese Christian

YOUR servant, since hearing Mr. Anderson and Mr. Wilbur explain the Sabbath truth, saw more fully God's inexhaustible word as though it were not by man's power or by man's mouth that I was taught. I truly thank the Saviour for his great mercy.

It is a sad fact that my humble country has a large surface, and the people are many — about four hundred million souls of the yellow race, plunged in sin. But our church, counting the work in other provinces, has only entered three or four places. This is like attempting to quench with a cup of water a load of wood afire. How can it be sufficient? This makes my heart burn and break within me. Then, too, we are separated from you, so that we do not have a chance to meet and consult together about the Lord's work, that you might teach us. But ah! I remember, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

I beg your venerable General Conference and ministers assembled to soon send to China many more good shepherds (see John 10:11), to save your neighboring country. This is most important. It would be observing the commandment to love your neighbor as yourself, because China is your neighboring country. I hope your honorable conference will pray about this matter. Amen.

Greetings to all the ministers and teachers of the great Seventh-day Adventist General Conference.

Your humble servant,

DR. LEUNG KIN CHO.

Progress in Egypt

At my recent visit to Alexandria, I was much encouraged by the evidences of an onward movement in the second city of Egypt.

The little company of Sabbath-keepers there are growing in grace, and in unity of purpose, and others are becoming interested in the truth. Several besides the actual members attend the Sabbath services quite regularly. Some of these are already keeping the Sabbath, and are being instructed on other points of the message. Still others are apparently on the point of deciding for the truth.

Several Jews are interested attendants at our Sabbath services. One of these has recently had a remarkable conversion. Born a Jew, he had lost faith in

religion, was a hard drinker, and an inveterate smoker, besides having many other bad habits. But when the truths of the third angel's message reached his heart, he found a power never before experienced by him. He has fully accepted Christ and all for which he stands in this last message of mercy, and I recently had the pleasure of baptizing him. He is rejoicing in the truth, and is zealously teaching it to his Jewish friends. His wife, though not yet converted, has become very friendly toward our people, because, she says, we have saved her husband. She thinks, and rightly too, that a faith that can work such a revolution in a man's character is worth looking into. This young man, whose name is Moses, reads and speaks Spanish, Turkish, and French, and also reads Hebrew. We hope he may become a real missionary among his people.

The interest among the Jews here reminds me of the words of Sister White at the last General Conference, that a great work would yet be done among the Jews.

While at Alexandria, I met a converted Jew who has been working for



THE SABBATH-SCHOOL AT ALEXANDRIA

the Jews in Smyrna under the auspices of the English Church Missionary Society. I asked him what he found to be the greatest obstacles to the Jews becoming Christians. He replied, without a moment's hesitation, "The Sabbath, eating pork, and circumcision." Of course I was glad to explain to him that the first two of these difficulties were not encountered by our missionaries, and that the grand truth of "justification by faith" easily swept away the third.

The work in this city has a more encouraging outlook than at any previous time since I came to Egypt. The accompanying picture shows the members of the Sabbath-school, and was taken by the superintendent of the school, Brother Mandalian, who sits at the left of the picture. On the right may be seen, in part, the very serviceable little organ donated to the Egyptian Mission by the Sabbath-school at Mt. Vernon, Ohio. For the present it is being used here, and adds much to the interest of the meetings. We ask all to remember the work in the "land of Ham."

W. H. WAKEHAM.

Alberta, Canada

SEVERAL months have passed since my last report to the REVIEW; but they have been months of hard work, with many

blessings to give us courage. I know that the brethren in the home fields are always glad to hear of our progress, so I will write a few lines this morning. It is now nearly five years since, in response to the call of the General Conference, I moved my family to Alberta. At that time there were one licensed minister (German) and one organized church. About sixty souls in all the Northwest Territory (Alberta, Assiniboia, and Saskatchewan) were keeping the Sabbath of the Lord. During the last year the Canadian government has formed two provinces out of the territories just mentioned; this has enlarged the province of Alberta, and reduced the territory of this mission field, as formerly about two thirds of Assiniboia and Saskatchewan were included. But at present we have the province of Alberta alone. We now have three ordained ministers, one licentiate, one secretary, three nurses, one colporteur, and a field secretary, with two or three canvassers.

Our work has grown until we now have six churches, twelve Sabbath-schools, and about three hundred Sabbath-keepers in Alberta. The tithe for 1904 amounted to \$1,250.30 and for 1905 to \$2,129.99. The offerings for 1904, outside of Alberta, amounted to \$147.34, and for 1905 to \$504.77, and for our home work to \$263.50. Book and periodical sales for 1904 amounted to \$1,301.65, for 1905 to \$2,090.53.

We have three church buildings, two large tents for meetings, and several small tents for family use. We have church-schools at Rush Lake and Hartman, where the spiritual results have been good, but it has been quite difficult to raise the necessary means. We are in need of one or two good, devoted teachers, to open schools at other places. Our nurses are doing a good work at Edmonton, where they are conducting a small private sanitarium.

Each of the field workers reports that some souls have embraced the truth where he has been laboring. The twenty-third of February Elder Block assisted me in organizing a church of seventeen members at Leduc, and we hope to organize other churches soon.

I write thus in detail, as some of our people in the States and in eastern Canada are thinking of coming here, and wish to know more of the situation. We have a good country, a good climate, and vast possibilities, a good opportunity to get cheap homes, where we may live the truth before others.

There is still opportunity to get free lands by going back from the railroads; new lines are building, and others are being surveyed, so it will not be long until railroads will be near to all. Free land is being rapidly taken, and other lands sold, and it will not be long before it will be out of the reach of the poorer class. While I am not urging any one to come here, we shall be glad to welcome any of our people who will come and help us get the truth before the people; to all such we shall be glad to render any help we can by giving information or otherwise, as we may be able.

At the last session of the Northern Union Conference it was voted to organize the Alberta mission field into a conference. I am sure this will be a source of encouragement to the people here. Our laborers are just returning from the conference, filled with hope and

courage to go forward and carry the message of salvation to all parts of this great field. We ask the prayers of God's people in behalf of our efforts here.

J. W. BOYNTON.

Ponoka.

Quebec

MONTREAL.—One year is now in the past since we came to Montreal, Canada. This city was founded over two hundred and sixty years ago, and there are many land-marks that indicate early architecture and customs. Montreal is called the city of churches and cathedrals. There are many grand buildings, and everywhere is seen the entrenchment of the papacy, behind great stone walls from eight to twelve feet high, which surround their buildings. The French Catholic cathedral, Notre Dame, is the largest structure of its kind upon this continent, and most gorgeously decorated. There is another fine structure after the pattern of St. Peter's, Rome. The papacy has about three hundred thousand followers, mostly French. There are about one hundred thousand Protestants—English Church, Methodist, and Presbyterian. The Canadian people are very much attached to their churches, and are quite bigoted.

Canada received the advent message prior to 1844. Elder Hutchinson edited a paper in this city, called *The Voice of Elijah*, proclaiming this message. Having influence abroad, he was able to send literature to many seaports of Europe and America.

As the light of the first angel's message burned brightly, the second and third ought now to gather power, and the city be warned of the coming doom. There have been a few believers striving to hold their light above the gross darkness of Catholicism and superstition for some years. While the work moves slowly, the Lord is strong to help here as well as in more favored places. One great drawback to the work is the lack of a public place of worship. In a city of this size, and where there are so many churches, outside people will not attend services in private houses, but continually ask, "Where can we hear your message? Where is your church?"

We hold our services on the third floor of a flat, in a room that is used as a parlor and bedroom, so we can not invite those not of our faith.

There is an effort being put forth at the present time to raise a fund to purchase a mission building in this city, but the Quebec Conference is too small to be able to meet the sum that would be required; for all have taken hold nobly, raising about seven hundred dollars. May the Lord move upon some one to help the work in this great city in its need. In spite of the difficulties, the Lord has blessed the work, as several have been added to the church, and about ten have accepted the Sabbath during the past year. Just recently a family of eight—father, mother, and three grown daughters, and three smaller children—have decided to obey all the commandments of God. We rejoice in a God that is able to fight battles and win victories. Since we came here, the Catholics have mobbed Protestant meeting places twice, breaking the windows and destroying property in general, inflicting injuries upon the workers. In

doing the work, care has to be taken that this element shall not be stirred up; it is not advisable to hold tent-meetings, hence a house of worship is very necessary. Our work has been from house to house altogether, handing out literature. I might add in this connection that if any one having copies of the *Signs, Watchman*, or *Life and Health*, or tracts will send them to my address, they will be used to good advantage. Pray that God's blessing may rest upon this needy field, and upon his humble servants. There is room for more workers to enter this field, as there are only three or four in the whole province of Quebec.

GEO. H. SKINNER.

Chinese Bible Institute

THE first Bible institute ever held for Seventh-day Adventist Chinese workers convened at Canton, China, Dec. 15-30, 1905. For a long time we had felt the need of giving our Chinese brethren an opportunity to become more familiar with the special truths of the third angel's message, and for this reason Elder Anderson arranged for our workers to come together at this time. The services were conducted entirely in the Cantonese dialect. Four meetings were held daily, as follows: Prayer and social meeting, 7:30 to 8:30 A. M.; Bible study, 10:30 A. M. to 12 M., 2 to 3:30 P. M., 7 to 8:30 P. M. The instruction was given by Elder J. N. Anderson, Dr. Law Keem, and the writer. The following is a partial list of the subjects considered: Importance of God's Word, The Law of God, The Sabbath, Nature of Man, Resurrection, Origin and Nature of Sin, Faith, Repentance, Baptism, Holy Spirit, Spiritual Gifts, Three Angels' Messages, Seal of God and Mark of the Beast, Second Coming of Christ, Signs of His Coming, The Tithing System for the Support of Gospel Laborers, God's Chosen People, His Church, Why We Are Called Seventh-day Adventists, Our General Conference Organization and Work, Bible Temperance, Original Diet of Man, Reasons for Discarding Flesh Foods, Injurious Effects from the Use of Tobacco, Tea, Coffee, and Pork, etc.

Elder Keh Nga Pit, accompanied by three other workers, came down from Amoy (more than three hundred miles), and remained throughout the entire meeting. Brother Keh interpreted for his brethren who could not understand Cantonese, and all took careful notes. On Sabbath, December 23, Elder Keh gave us an excellent discourse on the subject "What Is Christ to Me?" He spoke in Cantonese, which is quite different from his native Amoyese, yet we all readily understood him, and realized the presence of the Spirit of God in the meeting.

Throughout the institute Dr. Law Keem rendered valuable assistance in singing, as well as in giving instruction on Bible and health topics. We feel to praise God for these Chinese brethren who love the truth as we do, and are anxious to do all they can for its advancement.

On Friday, December 29, Elder E. H. Gates and Brother R. A. Caldwell arrived from Manila, accompanied by Brother Charles Boreham, of Hongkong. We were much encouraged by the visit of these dear brethren.

Sabbath, December 30, was a good day for us. At 9:30 A. M. two of the

brethren from Amoy were baptized at a church baptistery in the city. Quite a number of the members of that church, as well as our own people, were present. This was our first public service inside the walls of the old city. At 12 M. we had our Chinese Sabbath-school at our Riverside Chapel, about forty persons being in attendance. At one o'clock Elder Gates, speaking through an interpreter, gave an interesting account of the progress of our work in the islands of the Pacific. At 2:30 P. M. Elder Anderson led in the observance of the ordinances of the Lord's house, eleven men and five women participating. At our church meeting held on Sunday, officers were elected, and three new members were admitted to the Canton church, subject to letter. The two brethren who were baptized at this time, and two who had previously been baptized, will be admitted to the new church organization which we expect soon to be perfected at Amoy.

The institute is over, and the brethren have gone to their homes to carry the light of this message. Brother Caldwell is canvassing the Europeans of Canton for "Home-hand Book," Elder Gates has gone to meet with the workers at Singapore, and Elder J. N. Anderson is en route for the province of Honan, to meet with our workers there. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

E. H. WILBUR.

Dedication of the Melrose Sanitarium

"What Mean These Stones?"

THE new building of the New England Sanitarium at Melrose, Mass., is finished and occupied. On February 28 it was dedicated in the presence of a large company of people, a number of representative and distinguished men being in attendance, and participating in the ceremonies.

To many that dedication was merely a festive—a gala-day—a time of speech-making, music, sightseeing, and the like. There are always those to whom the material side of things appeals.

But in a deeper, truer sense, speech-making and music, congratulations and festivities, can not consecrate, can not hallow, can not dedicate, a building or a work. The great work of consecrating, of hallowing, and of dedicating lies deeper by far than all this.

Charged with wondrous meaning are the words of Lincoln at the dedication of the soldiers' cemetery at Gettysburg: "We can not dedicate, we can not hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract."

And it is even so with this sanitarium. In the erection of the building, whatever there has been of spiritual toilings and spiritual struggles,—these have been its consecration. The many prayers, the weary days of work, the anxious nights of wrestling,—it is these that have hallowed it. The sacrifices which were made, and the light from heaven which flooded the souls of the workers in answer to their heartfelt petitions,—these, with the blessing of God, have dedicated

this building in a larger, holier, and more sacred sense than any ceremony possibly can.

To these workers the structure's completed state signified infinitely more than mere pleasure at viewing a commodious building. With a large part of the old house in ashes, with scarcely any money with which to make a beginning, they could recall how God had inspired them with courage to decide to build. They could recall the times when their faith was tested, when it seemed that the work must cease, the structure stand unfinished, because of lack of means.

They could recall how on one occasion, with bills to meet and an empty treasury, a lady whom none of them knew or had ever seen before, drove up, and deposited with the treasurer ten one-hundred-dollar bills which she had had in her house for years.

And they could recall how on another occasion, when their need was great, a sister had placed in their hands a one-thousand-dollar gold certificate—one of such ancient design that her local banker had refused to accept it, fearing it might be a counterfeit.

And they could recall the fruits of the faithful labor for God of former days when those who had once been patients and had received benefit in the institution came to their aid with generous gifts. And when the building was finished, and money was needed to purchase the furnishings, and there was nothing in the treasury, a patient kindly bought them all on his own responsibility, telling our brethren they could have their own time in which to pay for them.

And thus it is that the blessed presence of the Spirit of God, moving in the hearts of the workers, and manifesting itself in all these varied experiences, in deed and in truth hallows and dedicates the buildings in which his work is to be carried on.

These experiences are the real monuments of the dedication. It is these which will live and remain. When Israel crossed the Jordan into the promised land, Joshua commanded twelve stones to be set up in Gilgal to commemorate the event. The record says:—

"And he spoke unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

And the timbers and stones of this new building are a monument to tell to those who shall labor here in future days how God helped and blessed and led his servants safely over hard places.

Not only in the work of building has God's presence been manifested. The Spirit hath wrought conviction in the hearts of many of the patients.

It is not a mere handful that gather in the parlor for worship each morning, but practically every one who is able to be up. Interestedly they join in the service: fervently they take part in the prayer. And as a portion of the bread of life is

broken to them day by day at this service, it elicits such a spirit of inquiry that I have often been detained by these patients the remainder of the morning, talking with them on themes of eternal interest.

And it is this all-hallowed and all-hallowing spirit which alone can make our sanitarium work to stand in its lot and fill its place in the great closing work of mercy.

PERCY T. MAGAN.

The Work Among the Colored People

THE regular workers in the District of Columbia, and about one hundred of our people besides, were in attendance at a meeting in the interests of the local work, which was held Sunday, April 1, at the People's Seventh-day Adventist church, corner Tenth and V Streets, N. W., of which Elder L. C. Sheafe is pastor. Among those present were Elders Daniells, Irwin, and other leading workers. Elder I. H. Evans presided as chairman of the meeting.

The business which was made a special order of the day was the interests of the work for the colored people in Washington. Well-written papers on the education of our colored people were read by Elder Sheafe and Prof. B. G. Wilkinson, and these were followed by a spirited discussion.

The following is a partial stenographic report of Elder Daniells's statement of some of the work we have done and are doing for the colored race:—

"In taking up work for any local field it is well to consider the work for the entire field, and the relation we should sustain to all parts. Our field is the world, and we are trying to reach all classes and conditions of people; for our message is to go to all peoples. The colored as well as the white race is to be reached by this truth; and for many years we have been making efforts to carry this truth to the colored people, not only in this country, but in other lands. We must consider the needs of the entire field, and not localize our efforts.

"I might refer briefly to some of the things we have done in this line, both abroad and in our own land. For instance, we have expended many thousands of dollars for our mission in Nyassaland, East Africa, which is conducted wholly for the colored people. In order to secure the mission, we paid five or six thousand dollars, and we have since expended a similar sum in maintaining it.

"We have invested thousands of dollars in the Matabele Mission, which was established in 1894. More recently we opened a mission in Barotseland, north of the Zambesi. Last year Elder W. H. Anderson went to that field, with his wife and little girl, and his aged mother, for the purpose of giving his life for those people.

"Then there is our Sierra Leone Mission on the west coast of Africa, with which Elder D. C. Babcock and Brother J. M. Hyatt are connected. Our brethren in Germany have opened and are maintaining a mission in German East Africa; and only recently our brethren in Great Britain have voted to open a mission station near there, in British East Africa. It is our purpose

soon to go to Uganda and plant a mission station there.

"Does it not mean something when our brethren leave their homes and go to these various fields and give their lives and their all for the work of saving the souls of some of these poor people?

"Not only have we made earnest efforts in behalf of the colored people in various parts of the great Dark Continent, the home of this race, but in our own land we have for years endeavored to carry the truth to this people. For the past ten or fifteen years we have sent annually thousands of dollars to the Southern field, a large proportion of which has been expended in work for the colored people. During 1905 we sent over twenty thousand dollars to the Southern field, for the work in behalf of these people.

"Now with reference to our work locally: It has been the expectation that Washington should be made a center for the education and training of colored people for work. We believe this must be done. It is to be regretted that a school for the training of colored workers is not in operation here at the present time; and so we must plan for this, and also for training to be given those who wish to become nurses. Church-schools, an intermediate school, and a training-school for workers should be provided as soon as possible. But it will take time to develop all these interests, and especially in view of the enormous burdens that have fallen upon us who are at the head of the work, in looking after the administrative affairs at home, and the mission work in all parts of the world.

"I would like to have you consider for a moment the fact that during 1905 we opened eighteen new mission stations. These stations are in Peru, Ecuador, Bolivia, China, Burma, Barotseland, the Philippines, Ceylon, and in other fields. The opening of three or four mission stations in one year only a few years ago seemed a task too great for us to accomplish. There is, perhaps, no other denomination engaged in work in mission fields that opened up eighteen new stations last year. There is no other denomination in the world to-day that is operating missions, institutions, schools, and sanitariums, covering the whole face of the earth, as we are doing."

Elder I. H. Evans briefly presented the kind of workers the cause is in dire need of to-day. He said:—

"There is an imperative demand for loyal, upright, devoted colored workers for the South. There is a crying need for men who believe this message and are true to it. There is money in the treasury waiting to pay them. I have received petitions from several presidents of conferences to supply them with competent, thoroughly consecrated young men and women, who will take up evangelical work; so there is no use of our saying that there is no place for us to labor. There are plenty of places for those who are willing to preach the third angel's message. What we want is loyalty and integrity, a grounding in, and belief of, the truth, and a loyalty to the administration of the affairs of the denomination. Unless this is so, young men and women can not do efficient work for God. There is an imperative need all over the great Southland for

competent, trained workers to labor in behalf of the colored people."

Owing to the fact that we were unable to complete the business for which the meeting was called, it was adjourned until Sunday, April 22.

K. C. RUSSELL.

Institutes at Fernando College

THESE institutes were held at different times from January 8 to March 4, only one extending through the entire time. Four lines of instruction were given, and it was indeed a profitable occasion for all.

The Bible institute was conducted by Elders G. W. Reaser and R. S. Owen, one of whom gave special instruction daily to those intending to become ministers and Bible workers. Elder Owen gave an interesting study on the sanctuary, and also taught three other Bible classes daily.

Dr. M. M. Kay had a large attendance at his lectures on hydrotherapy, while Mrs. J. R. Leadsworth had fifty or more in her cooking class. Mrs. Hoyt set before her class of Bible workers many excellent points as to subject-matter to be used and methods to be employed in that branch of work.

The canvassing work was in charge of W. H. Covell. Two books, "Great Controversy" and "Heralds of the Morning," were selected and studied. An enthusiasm seldom seen actuated the young people who attended the canvassers' institute. We expected eight or ten to take up instruction, but almost forty joined the classes. Twelve of these in their first day's work in canvassing for "Heralds" took seventy-one orders, and had successful deliveries. We expect student canvassers to visit every nook and corner of our conference during the coming vacation. It is my prayer that this work at home may fit many to become workers in the regions beyond, where the cry of human woe is daily ascending to God.

H. G. LUCAS.

A Chicago Example

THE great majority of individuals who are citizens or residents of the United States, do not fully appreciate or value the civil and religious liberty which has been and is enjoyed and guaranteed through its Constitution and laws.

But "times may change, and undoubtedly will change," and "eternal vigilance is the price of liberty." Thorough knowledge of these principles of liberty is essential to an intelligent vigilance, and the excellent periodical *Liberty*, which the Review and Herald Publishing Association is publishing, is a medium through which it is made possible to place before our fellow citizens and Christian brethren of all denominations these principles which have made this nation great.

And every Seventh-day Adventist needs to keep up the study and knowledge of these things, and be ready to give a reasonable answer for the positions taken, and tell of the faith in God which he holds. Three of the Chicago English churches have decided to send *Liberty* for one year to many of the prominent civil and judicial officers of the city of Chicago and Cook County, thus endeavoring to give to them the principles of religious liberty.

The Ravenswood church of Chicago will send *Liberty* to the mayor, city attorney and assistant attorney, to the seventy aldermen of the thirty-five city wards, and also to the State's attorney and his first assistant. The Forty-sixth Street church will send *Liberty* to the forty-eight judges of the appellate, superior, circuit, county, criminal, probate and juvenile courts, also to the judges of the United States circuit and United States district courts located in Chicago.

The West Side church will send the same periodical to the fifty-one Chicago police justices. The wider circulation we give such literature to people of all classes and professions, the more intelligent they will be in regard to the Christian liberty which God would have all enjoy, and the more interest will be created in the gospel message which has been given for the closing days of the last generation. This report of these churches is sent as a suggestion to our churches generally and individually of their opportunity to send *Liberty* to officials of towns and cities, and to men of prominence in professions and business in their own places of residence. All classes should be reached. God's truths are manifold. Each truth is a ray of light leading to him who is the source of all truth.

FRELON A. MOTT.

Memories of the Proclamation of the First and Second Angels' Messages

I WAS born in the year in which "the stars fell," so I think I truly belong to "this generation."

It was during the year 1838 that William Miller delivered some lectures on the prophecies concerning the end of the world, in some of the towns of northern Vermont, in one of which my father was pastor of the Baptist church, and he became an early convert to the doctrines presented by Mr. Miller.

I have a vivid remembrance of the fear that filled my young mind at the thought that the world was to be burned up, and as often as I beheld my small world one sheet of flame in the visions of the night, so often I awoke to find it but a dream.

During the years following 1840 Mr. Miller again lectured in some of the towns of Vermont to crowded houses and deeply interested people. And there were others, too, who came our way—J. V. Himes, Josiah Litch, J. R. Gates, R. S. Hutchinson of Montreal, and many others whom I need not name, though I would mention Deacon Butler, of Waterbury, Vt., and his daughters—"sweet singers in Israel." The singing of those days would remind one of the time "when the morning stars sang together, and all the sons of God shouted for joy."

A deep solemnity rested on the assemblies, and many who "came to scoff remained to pray." The deep movings of the Spirit of God rested in great measure on some of those prayer-meetings, and one was led to exclaim, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." But time passed on, set times passed by, and still the vision tarried, and hearts grew weary with waiting. During this later time the cry of the second angel was heard saying,

"Babylon is fallen, is fallen," and there was a great cry, "Come out of her, my people;" and I seem to hear even now the stirring refrain of the old song:—

"From the distant courts of Shinar

The shrill trumpet loudly roars.

Babylon is fallen, is fallen, is fallen;

Babylon is fallen to rise no more."

But the "tenth day of the seventh month," October, 1844, drew near. New light was shining; faith and hope grew brighter, and the believers were expecting that soon they should see the King in his beauty.

How vividly I remember, after all this lapse of years, the meeting I attended on that October night. It was a scene of prayer and confession, and in this night hour a few went down to the water, and the solemn rite of baptism was performed. People lingered till the passing of the midnight hour, and while some scoffed and said, "Where is the promise of his coming?" the disappointed ones in sadness returned to their homes, seeking consolation from the Source that never had failed them. I well remember our dreary home coming of the following day; it was cold, misty, and comfortless, and it then seemed to my young heart that earth had some sorrows that heaven could not heal.

"When I was a child, I spake as a child, I understood as a child, I thought as a child;" and in these lines I have related some childish memories of a great experience through which I was privileged to pass.

MRS. MATILDA STONE-POWELL.

Eden Mills, Vt.

Field Notes

SEVEN persons have recently accepted the Sabbath truth at Wolf Lake, Ind.

A SABBATH-SCHOOL of nine members was organized at Toledo, Ore., March 24.

A THREE weeks' course of meetings at Idaville, Ind., conducted by Elder F. M. Roberts, resulted in adding four to the membership of the church there.

BROTHER C. V. STARR says in a report from Woodburn, Iowa: "As a result of meetings held by Brother J. F. Piper, a few have signed the covenant, and several are keeping the Sabbath."

A REPORT from Chicago states: "Elder Luther Warren is conducting a very interesting Bible study on the sanctuary question at the Forty-sixth Street church. Much interest is being manifested. There is a large attendance."

BROTHER M. H. GREGORY reports from Arkansas: "I have been holding meetings for two weeks, five miles from Alpena Pass; twelve persons have already decided to walk in obedience. I trust others will follow."

BROTHER F. M. CORBALEY speaks encouragingly of the work in Keokuk, Iowa. Some at this place, he says, "have been wading through deep water, but now they have the privilege of keeping the Sabbath until it is proved from the Bible that Sunday is the Sabbath." The company there are hoping to effect a church organization at an early date.

Christian Liberty

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

Experiences in Circulating the Petition

From Ohio: "I found very little trouble in securing names, after making the matter plain to the minds of those I met. I secured the name of every lawyer I came in contact with except one, also the bankers. It is also true that there are those who are anxious for Sunday laws, regardless of persecution."

From Oregon: "I visited fifty-four persons in the interest of religious liberty, receiving thirty-seven signatures besides our own family. Of the seventeen who did not sign, ten were in favor of a Sunday law in some form. The majority of the ten expressed the opinion that a man who would not keep any day ought to be made to keep some day. From their arguments it was plainly to be seen that the religious idea and protection of the day was in their minds, although but two or three were willing to admit it. Two things were apparent — that the principles of religious liberty are but vaguely understood by most of the people, and that the enemy of all truth is busy sowing the seeds of intolerance. I have been in this neighborhood only about five months. While circulating the petition, I distributed about sixty religious liberty leaflets, in all, since I came to this neighborhood about two hundred and fifty leaflets on religious liberty. I hope that these leaflets will have the effect of educating the people to understand more clearly the principles involved. I intend to keep at this work after the petition work is over."

From Massachusetts: "The sentiment of the American people of this part is in favor of Sunday legislation, and it is easy to see why it is so. The people need to be educated in liberty, in all its principles. It took a great deal of talking to convince some of the true character of the present issue, and of their duty to their fellow men. They saw that the Sabbath is the real issue, and is to be the test to each soul. Some of those with whom I talked desired to become acquainted with our principles of liberty, and inquired for reading-matter on the question."

From Ohio: "It has been a pleasure to me to solicit these names, as it gave me a chance to talk with my neighbors. The majority signed the petition, but some are very much in favor of a Sunday law. There is a general feeling that everybody should be compelled to keep one day in the week. I carried my Bible with me, and when an opportunity presented itself, I gave a Bible study on the Sabbath. Some became very much interested."

From Wisconsin: "I enclose two petitions filled out. I had many interesting experiences among the business men of this place while I presented this protest to them. I found it much harder to secure names this year than last, and it took a great deal more talking. The sentiment for religious legislation is growing among all classes, and several expressed a bitter feeling toward us for opposing Sunday legislation. The M. E.

pastor of this place in his tirade against our work publicly stated that the Seventh-day Adventists defeated the 'Sunday Blair bill,' and that we do not stand for the laboring man. A Jew who was present at three of my lectures when I reviewed the M. E. pastor's sermon on the Sabbath question has become much interested in the truth, and at the close of the last lecture I gave, he handed me a Jewish paper, *The Judean*, and pointed out an article on the front page about our people."

From Michigan: "We have wonderful success with the petitions. Most of the people sign them after we have explained their meaning. That which we regard of most value is the opportunity they afford of getting the light before the people. Some honest ones are thus found who are hungry for the truth. The public press is just now open for short, pithy articles upon this subject. We have thus far obtained over three hundred signatures in this village and its vicinity, but have done very little canvassing in the country."

From Iowa: "I took the blank given me, and secured a few names where I am holding meetings Sunday evenings. Some of the names I could not have secured a month ago, but that evening I spoke on obedience to the word of God, and the most stubborn hearts broke down, and with tears arose for prayers, and signed the paper."

From South Carolina: "Our work in this State is scarcely begun. All seem to think that they must be religious, or at least favor religion. So, in the counsel meeting of the State workers held recently, it was decided that it would not be best to make a promiscuous canvass with the petition, as we would at once be classed with the worst if we did so. When a local issue arises, we want to be ready to scatter a large amount of literature and strike a hard blow. The people generally seem totally blind to the true principles of the rights of conscience."

From Colorado: "The most of the people here are in favor of Sunday laws, and a few think it would be the proper thing to do to make the Adventists keep still on Sunday; for if it were not for them, there would be no trouble about keeping Sunday holy."

From Texas: "I am sending in a petition. Some of the signatures are people from the outside. One is an editor of —. We can see by the way people are working that our peace in this world is short, and sooner or later the United States will exercise the power of the first beast."

From Pennsylvania: "I found that the petition work here goes slow. Signers are not so easily secured as formerly. It is easier to convince the judgment of many than to get them to carry out their convictions. The sentiment for religious legislation is becoming very strong."

From Nebraska: "Enclosed herewith you will find a few names secured after some very interesting experiences on petition against religious legislation. In securing them I found an excellent opening to get the true principles before many who could be reached through no other channel."

From Iowa: "Enclosed find a few names against Sunday laws now before Congress. Our experience in working for the cause of truth has been a good

one. The bill before the Iowa Legislature is a very popular one here. I think public opinion is growing more in favor of similar measures. One minister said, 'We are going to enforce every one of the ten commandments by law.' Our list includes bankers and the most prominent people of these towns."

More Letters From Congressmen

"MY DEAR SIR: Thanks for sending me your document entitled *Liberty*, which I will take great pleasure in reading. Very sincerely yours."

"MY DEAR SIR: I beg to acknowledge receipt of your letter of February 27, also the copy of the document entitled *Liberty*. I shall be very glad to read and give careful examination to the same at an early date. With thanks, I remain, Yours very truly."

"DEAR SIR: I am in receipt of your two letters enclosing two petitions from my constituents relative to religious legislation. As I stated before in previous letters, I will be glad to do anything I can to defer such legislation. Very truly."

"MY DEAR SIR: In reply to your letter of the 2d inst., I beg to acknowledge the receipt of a document entitled *Liberty*. I have been interested in reading some of the very creditable articles it contains, especially those relating to the important measures now before Congress. Thanking you for your courtesy in furnishing me with this publication, I am, Very truly yours."

"DEAR SIR: I have your letter of February 16 relative to H. R. 3022 and H. R. 10510. What you have told me of these bills has interested me very much, and I will take the first opportunity to procure copies and examine them carefully. When I have familiarized myself with their contents, I shall be able to vote intelligently. I will file the petition as you request. Very truly yours."

"DEAR SIR: Your letter received enclosing two petitions . . . protesting against religious legislation. I am in sympathy with the sentiment expressed therein, and shall do all that I can to defeat such proposed legislation in the House. Very truly."

"MY DEAR SIR: Your favor of the 1st, enclosing petition, to hand. I shall take pleasure in presenting the petition to the House to-day, and I desire to say that I am heartily in sympathy with its purpose. Respectfully yours."

"DEAR MR: I believe, with you, that the provision of our Constitution guaranteeing religious freedom should be given the widest application, and I would greatly regret legislative action seeking to narrow its construction. I assure you that the bills you mention shall have careful consideration by me. Very truly."

"MY DEAR SIR: I have your esteemed favor of the 9th, and thank you heartily for your generous expression of confidence and esteem. I have not seen the bill to which you refer, but I will procure a copy and examine it carefully. Of course, I stand for religious liberty, regardless of creed, and I believe this view is held by a large majority of the present House of Representatives. Very truly yours."

"DEAR SIR: I have introduced some of these petitions, but will say that I am in favor of a Sunday law, not on the ground of religious belief, but because I believe there should be one day of rest. It is very easy to get petitions such as you have been sending me, but they will have but little effect, in my judgment, upon the action of the committee. Whether the bills will be reported out I do not know. Yours sincerely."

ELDER T. H. PURDON, of Rutland, Vt., says: "We are glad here in Vermont that we are so soon to have the new agency, *Liberty*, to disseminate the truth we love so well. . . . It is taking well in Vermont. I have taken orders for nearly one hundred copies during the last two weeks in this county. It is just what the conditions and time demand, and we hope to swell our subscription list in Vermont to many hundreds."

Christian Education

Conducted by the Department of Education of the General Conference.

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

True Power

EVERY teacher should bear in mind the value of power in his work. The successful man in any enterprise is he who possesses powerful personal attributes. No better illustration of this can be given than that of Christ. All Judea and Jerusalem went forth to hear his words, and they listened to his teachings of truth with the profoundest attention. He spoke as one having authority. There was attending his every word, his every word, a power which was unexplainable: His voice, gentle, rich, melodious, was in itself a source of the greatest authority.

He was apparently unconscious of this power. He certainly made no effort to exert it. He sought to do only those things which were helpful. He said that he could speak and do only that which was given him of his Father. There consequently came into his life that great strength which enabled him to do good on all occasions; and because this power was used for good, there was in all the manifestations of it nothing selfish or personal. It was this unselfish spirit and this thoughtfulness of others that made Christ the Great Teacher. It is the same spirit of goodness, the same thoughtfulness, which makes each teacher of children and youth great in his work. When he comes to the place where he has no thought, no ambition, but to uplift and help those whom he teaches, when he recognizes that success means to teach in such a manner as to develop manhood and womanhood rather than to accumulate facts, and when he continually receives his power for such work from above, then, and then only, is one truly a teacher. F. G.

South Lancaster Academy

THIS institution is now completing its twenty-fourth year of school work. So far it has been a pleasant and agreeable one indeed. The regular attendance in

the school has been larger than in any previous year. The class of students is most excellent. As a consequence, a good religious spirit has prevailed throughout the year's work, and an excellent average of deportment has been maintained by the students. The graduating class for this year will number about twenty.

While there have been a number of changes in the personnel of the faculty, yet these changes have not made any serious break in the progressive work of the school. We have missed our old and tried friends of former years, and yet the new ones who have come to us have proved themselves effective and earnest in their work, and we feel that the Lord has an especial care over the school in sending to us competent teachers and earnest students.

The students have done considerable work for the people in this vicinity. Meetings have been held in the church regularly on Sunday nights for some time, and our students have taken an interest in getting the people to attend, and in visiting and working with those who have attended. A deep interest has been manifested by the people of this community in these meetings. Our students have been holding Bible readings with some of them. This work has been under the direction of the teachers, and is connected with the work of the seminars. These seminars, held once a week by the students, are meetings in which Bible plans of work are studied.

We have with us in the school a number of persons who live in this vicinity, but who are not of our faith. The majority of these are in our commercial department, but several are doing regular work in the other courses.

We expect that the school will unite heartily with the people throughout the Atlantic Union Conference in the coming campaign for "Christ's Object Lessons." Altogether, we feel to thank the Lord for his kind care and mercy in our school work. SARA J. HALL.

A Source of Income for School and Student

CAN industries be found and methods adopted that will produce an income for students, and also bring some income to our schools?

At a recent union conference, the writer heard the statement made in open session that the work done by students at ten cents an hour is a loss to the school. It was not denied, and the opinion seemed general. I believe this need not be so.

There is no panacea for all the financial ills of denominational schools. The problem set for the school board, faculty, and business manager is hard at best. That improvements can be made in the support of school and student most of us believe.

The main thing needed in successfully maintaining the industrial feature, is occupations whose products will be in universal demand,—occupations, clean and honorable in themselves, useful and educational. It is also important that industries be found for both boys and girls, industries which shall enlist their interest.

As suggested above, there is no panacea for all financial troubles, so

there can be no copyright on some particular industry, as carpentry, printing, or farming, which shall supply all requirements. Naturally, one educator will incline to one industry, another to something else. Usually, the particular industry chosen in each case will have been determined by his own early education or environment.

I will suggest an industry which has occupied my attention, and which I believe could be made to help solve the financial problem.

Seeds, plants, shrubs, and trees are in universal demand. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22. Therefore seeds and plants are and always will be in demand. The production of seeds alone, for the wholesale and retail trade, is a large industry. One man in western Washington receives an income of many thousands of dollars a year from cabbage seeds grown for wholesale seedsmen. The growing of seeds requires but a few acres of ground.

A school management could select one or two kinds of seeds adapted to its climatic conditions. Some students would take a special interest in their growth. Vegetable and flower seeds might be included. A start could be made with the best varieties of potatoes obtainable. From the latter quick returns are realized, and no other seed is in such general demand. With a small amount of advertising, a school could soon have a good trade in seed potatoes alone.

JOEL C. ROGERS.

(To be concluded)

The School Museum

EVERY school needs a museum; but especially does the country school, or ungraded school, need one. This should not be purchased. It can, and should be, founded by the pupils and the teacher of the school. Of course, if the school board is interested enough to furnish a nice cupboard, it will be highly appreciated, but if this is not furnished, then the pupils and the teacher can arrange some kind of receptacle for the objects.

In one of my country schools we began a museum. We had just been buying some books, and did not have money enough to invest in a cupboard; but we did have enough to buy some suitable plank. One of the patrons made us some nice shelves in one corner of the school-room with these. This corner we fixed up as a cozy corner. We had a small table and a chair or two. I furnished some pretty figured calico, and a cloth for the table. With the calico, we curtained off this corner, allowing space for the table and chairs, with free passage between them and the wall—also the shelves. The curtains were looped back with a pretty cord. In the center of the table was a vase for flowers. These flowers the pupils furnished. Almost every morning found us with a fresh vase of flowers. Around this vase were arranged such books of good literature as we had. One of the girls brought us a dainty wax-plant, which was trained against the wall between the shelves and table. One lady sent us a pretty bucket of smilax. This was hung in the center of the corner, and trained to show with the best effect

through the opening of the curtain. A few other nice pot plants were given us.

The shelves we used for a museum. The objects were all classified and neatly arranged. We had objects of the different kingdoms arranged in separate divisions.

Of the animal kingdom, we had specimens of the local birds, their nests and eggs; classified feathers, beaks, bills, and claws; we had insects, etc. To each object we had a slip of paper attached, describing the animal, giving also its habits and peculiarities.

Of the vegetable kingdom, we had wild flowers pressed and classified. We also had specimens of the leaves, flowers, fruits, and bark of the neighboring trees. Everything of the vegetable kingdom that we could, we represented by a specimen.

We took cotton, starting with the seed; we illustrated, with specimens, the whole process of the plant, from the seed in the ground to the finished article. We obtained as many specimens of cotton cloth as we could. In like manner, other things were illustrated. Of the mineral kingdom, we obtained ore, minerals, stones, and shells common to the neighborhood. We had a written description of the geological formation of the neighborhood.

On one shelf we kept photographs, drawings, and specimens, illustrating historical objects, characters, or antiquities, with which the children were familiar.

One shelf was devoted to the inventions of the children. And this was full.

Another shelf contained miscellaneous objects; raw material of familiar objects, which were not native to the district. A great many of these were obtained from distant relatives and friends. One sent us some silver ore, one some coral; another sent some cocoons of the silkworm and some white mulberry leaves.

The children loved the work, and some that I failed to interest in any other way, began to like their school, and to take real pride and interest in it.

To me nothing is so necessary and so inspiring in a school as good books and good pictures; but after these comes a museum.

It makes the pupil more attentive. It makes him observe more closely, creating within him a carefulness which influences his whole work. It gives him a wider vocabulary. By observing these objects and by talking and writing of them, he obtains a correct use of language and composition.—*Selected.*

Current Mention

—Russia has sent out a proposition for a second world peace conference to assemble at The Hague in the coming July.

—Late news from Russia states that the reactionary party at St. Petersburg is trying hard to influence the czar to find some excuse for dismissing the newly elected Russian parliament as soon as it assembles. The censorship of the press has again been made rigid.

—Emperor Francis Joseph of Austria has made concessions to the Hungarian opposition party led by Francis Kos-south, which it is believed will restore peace in the empire. Elections are to

be held at once, so that a new Hungarian parliament may assemble at Budapest in May.

—A dispatch from Kiel, Germany, states that Germany has followed the example of England and the United States in ordering the construction of a gigantic battle-ship of the "Dreadnaught" class.

—News from Naples on April 5 reported that the eruption of Vesuvius was assuming alarming proportions, compelling the residents of some near-by villages to flee for their lives. Roaring explosions within the crater were heard for a distance of twenty miles around, and earthquake shocks were of frequent occurrence. Five streams of lava are descending the mountain.

—Interest in the railway rate bill, which is the measure of chief prominence now before Congress, is centered on the question whether the courts or the Interstate Commerce Commission shall have the power of deciding what is a reasonable transportation charge. The contest over this question in the Senate has caused unexpected divisions and realignments of forces in which political affiliations are wholly ignored. The President, it is stated, favors the Interstate Commerce Commission, but a strong party in the Senate, led by Senator Aldrich, of Rhode Island, favors the courts.

—As stated by the German chancellor Von Buelow, the results of the Moroccan conference which was recently terminated are the following: "The principle of equal privileges for all countries in Morocco has been asserted and maintained. That was the contention of Germany from the beginning, the one thing that German diplomacy strove for. While Germany has obtained those things which she sought, France has obtained, first, recognition of her special position as neighbor of the sultan by international legitimization of her right to maintain order adjacent to the Algerian frontier, a right which Germany never contested; second, a larger share in the state bank; and third, having entrusted to her the instruction of the police, in company with Spain and under international supervision."

—"Apostle" John Alexander Dowie, who for some time past has been residing in Mexico for his health, has received notice from the overseers left in charge of affairs at Zion City, that he has been deposed from the leadership of his church and divested of all authority in its affairs and control over its property, also that he is charged with dishonesty and misappropriation of funds, and that if he returns to resist this action of the church overseers, he will be arrested. Dowie's wife and son are among those who have turned against him, and it is stated as a reason for this that Dowie was preparing to divorce his wife and marry the Swiss heiress who was at one time reported engaged to Dowie's son. Dowie's wife states also that he has preached to her the doctrine of polygamy. Dowie, who is quoted as denying all these charges, is on his way north to Zion City, bent on regaining his former prestige, and as he is said to still retain a strong following in his church, interesting developments are anticipated on his arrival.

NOTICES AND APPOINTMENTS

Notice!

THE first meeting of the fifth session of the Western Washington Conference will be held on the camp-ground at Puyallup, at 9:30 A. M., May 11, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

E. L. STEWART, Pres. Western Wash. Conf.

Homes in the South

To those who think of finding a home in the South, we wish to speak a word of warning. Do not put much dependence in the word of real estate dealers, and do not purchase any land without either seeing it yourself or having some friend see it for you. Many are being badly swindled, hence this note of caution.

Those who contemplate locating in the middle South would do well to write to W. W. Williams, president of the Cumberland Seventh-day Adventist Conference, as he is well posted as to desirable locations and real values of lands.

E. H. REES,
Sec. S. U. Conf.

Upper Columbia Conference

THE next annual session of the Upper Columbia Conference will be held in connection with the camp-meeting at Milton, Ore., May 17-27, 1906. A workers' meeting will precede this, beginning May 10. At the last annual session of the conference held at Spokane, Wash., Feb. 16-21, 1905, the following recommendation was passed:—

"Whereas, The annual conference is now held at a time unfavorable for the best representation and attendance of our people,—

"We recommend, (a) That the annual conference be held at such time and place as will favor the largest attendance of our people; (b) that the business of the conference as far as possible be transacted during a workers' meeting to immediately precede a general camp-meeting; (c) that the conference year remain the calendar year, and that the auditing committee meet soon after the close of the year and audit all accounts; (d) that the incoming conference committee provide for holding at least one general camp-meeting this year, and as many local meetings as may be thought best."

A. J. BREED, President,
T. L. COPELAND, Secretary.

Upper Columbia Camp-Meeting

WE earnestly desire to set before our brethren and sisters of the Upper Columbia Conference the importance of attending the camp-meeting which will be held at Milton, Ore., May 17-27. A workers' meeting, lasting one week, will precede the camp-meeting.

At the last session of the conference held at Spokane, it was voted that delegates should assemble at the workers' meeting, and certain lines of work be taken up, that more time might be given to the spiritual interests of the work during the time of the camp-meeting proper; we therefore request all our churches to elect delegates, and forward the names at once to T. L. Copeland, College Place, Wash.

Everything will be done to make this meeting a profitable occasion to all who may attend. A dining tent will be pitched on the grounds, where warm meals can be had at a reasonable rate. Pasture for horses will be furnished for those who may wish.

Brethren and sisters, in view of what is now taking place among us, and the importance of laying broad plans to finish the work during this generation, we need such a meeting as this camp-meeting will be; so

let us begin to plan at once to attend, also to bring the children and young people, as well as our neighbors. Come when the meeting opens and stay until it closes. We hope Elders Daniells and Irwin can attend the meeting.

It is expected that rates will be granted over the railroads at one and one-third fare.
A. J. BREED.

Address Wanted

ANY one knowing the post-office address of Sister Lizzie Shane will confer a favor by sending the same to the church clerk, Maggie Southard, Woodward, O. T.

Business Notices

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

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

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

WANTED AT ONCE.—An experienced farm-hand, by month, the year round. Can furnish house. Will sell 40 or 100 acres off my farm. Church and school privileges. A good chance for some one. Address J. H. Crandell, R. F. D. 2, Albion, Ind.

RANCID-proof peanut butter, 10 cents a pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED.—Sabbath-keeping young lady teacher for boarding-school primary department; state salary expected, with board. Also woman wanted for kitchen work. Good situations for right persons. Address immediately, Caswell Academy, Fishkill-on-the-Hudson, N. Y.

FOR SALE.—A 2-story house of nine rooms, with about nine acres of land, barn and other outbuildings, good well of soft water, fruit-trees and grape-vines; within half mile of Hildebran (N. C.) Seventh-day Adventist school. Healthy locality. Address D. T. Shireman, Toluca, N. C.

INVALIDS, ATTENTION.—We are the only Seventh-day Adventists who manufacture invalid chairs, and we are in a position to save you money. Terms, prices, and catalogue sent upon receipt of two-cent stamp. Special prices to agents. Foreign trade solicited. Address Cassell Brothers, Mfrs., Laura, Ohio.

WANTED AT ONCE.—Ten young men, and fifteen young women, all Seventh-day Adventists, who have had good religious experience, to make immediate arrangements for entering the Glendale Sanitarium nurses' training-school. Want those only who are desirous of fitting themselves for active medical missionary work. Address Dr. Winegar Simpson, Glendale, Cal.

WANTED.—Man to work in nursery and fruit farm. Must be an Adventist. Married man, and one experienced in nursery work, preferable. We furnish house and garden spot, and will pay good wages to the right man. We also want an experienced solicitor to take orders for our trees on commission or salary. Address, with references and full information, Grant City Nurseries, Grant City, Iowa.

Nursery Stock

STRAWBERRY, raspberry, and blackberry plants, grape-vines, fruit-trees, and ornamental trees and shrubs. A fine lot of early bearing apple-trees of the best varieties. Prices reasonable. Your order, whether large or small, will be appreciated. Send for catalogue. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

Publications Wanted

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

J. H. Robison, Braidentown, Fla.

F. M. Gourley, Neoga, Ill., *Signs, Watchman, Instructor*.

Mrs. F. Harcourt, Clifford, Wis., health literature, *Life Boat, Family Bible Teacher*, etc.

R. A. Midkiff, R. F. D. 1, Cairo, W. Va., *REVIEW, Signs, Watchman, Instructor*, and tracts.

W. E. RICHARDS, Ephrata, Wash., periodicals and tracts.

A. H. Mellish, Cottage Grove, Wis., *Watchman, Life Boat*, tracts, and leaflets, also periodicals in the German and Scandinavian languages.

W. Davis Burt, Starkville, Pa., *Signs, REVIEW*, and tracts, especially "Mark of the Beast," "How the Sabbath Came to Me," "Present Truth," and "Seven Last Plagues."

Obituaries

SPIKING.—Died at her home in Highgrove, Cal., Feb. 17, 1906, after a short illness, Sister Spiking, aged 64 years. She accepted the message of present truth fifteen years ago, and from that time exemplified its teachings in her daily life. The funeral service was held in the church at Riverside, where words of comfort and admonition were spoken from 1 Thess. 4:13-18.

S. T. HARE.

SCHOBURG.—Died near Appleton City, St. Clair Co., Mo., Jan. 15, 1906, of creeping paralysis, Louis Martin Schoburg, aged 52 years, 6 months, and 22 days. He was born in Norway, and with his parents came to this country when six years old. His wife, one son, one daughter, and his mother survive to mourn their loss. We laid him to rest with the assurance that he will arise in the first resurrection. Words of comfort were spoken by the writer.

J. H. COFFMAN.

WATTS.—Died at Kansas City, Kan., March 6, 1906, Mrs. Ida Watts, aged 42 years. At an early age she was converted and united with the Christian Church. When present truth was presented to her, she gladly accepted it, and united with the Kansas City (Kan.) church. She died with a bright hope of a part in the first resurrection. The funeral service was conducted in the First Seventh-day Adventist church, by the writer; text, Job 14:14.

J. W. NORWOOD.

HOLDER.—Died at the home of his grandson, in Winston, N. C., Feb. 21, 1906, of paralysis, Jack Holder, aged 83 years. As the light of present truth came to him, he was ready to obey. He was faithful in bearing his testimony and in paying his tithe and offerings. The first house in Winston proper was built by "Uncle Jack" Holder many years ago, and perhaps no other man or woman was so well known in that city. The funeral was held at the house, and interment took place at Liberty Graveyard.

KADER.—Died in Norvell, Mich., March 7, 1906, Elnora Jennie Kader, daughter of Godfrey H. and Sarah L. Kader, aged 10 years, 3 months, and 10 days. Elnora enjoyed the study of God's Word and the privilege of prayer. She possessed a sweet disposition, and was loving and obedient at home and

at school. Her sudden and unexpected death by drowning brought deep sorrow to her many friends. At the funeral service, words of comfort and hope were spoken by the writer from John 11:25.

JOHN O. STOW.

MYRES.—Died at the home of her daughter in Swellwood, Ore., Feb. 1, 1906, of internal cancer, Sister Martha Myres, aged 64 years. She was one of the charter members of the East Portland church when it was organized many years ago, and was a zealous worker for several years in prison work. She leaves four daughters to mourn. Words of instruction and consolation were spoken by the writer from 1 Kings 2:2 and Joshua 23:14.

R. D. BENHAM.

WALKER.—Died at her home near Myrtle, Idaho, Feb. 2, 1906, Lulu Walker, aged 19 years, 9 months, and 25 days. She was converted and baptized at the camp-meeting held in Walla Walla, Wash., in May, 1896. She was highly respected, and was known as a consistent Christian. Although she was so dearly loved, her friends do not weep as do those who have no hope. The funeral service was conducted by the writer, and was attended by almost the entire community.

C. E. FORD.

LOSEE.—Died at her home near Chico, Cal., Feb. 23, 1906, of pernicious anemia, Mrs. Nellie Losee, aged 51 years, 1 month, and 6 days. She was baptized by Elder Wm. Healy in 1882, and when the Seventh-day Adventist church was organized at Chico, Cal., she united with it, and was faithful in attendance at its services until enfeebled by sickness. She died in the triumphs of faith. The funeral was conducted by the writer, assisted by D. E. Robinson.

C. N. MARTIN.

HORN.—Died at our home, in Jerico Springs, Mo., Feb. 5, 1906, of pneumonia fever, Jacob Horn, aged 83 years, 3 months, and 14 days. He came to Missouri when nineteen years of age, was converted and joined the South Methodist Church, and lived a Christian life. About seven years ago he became convinced of the claims of the Sabbath, and from that time observed it faithfully. We are assured he will awake when Jesus comes to claim his own.

MRS. ELECTA L. HORN.

POSEY.—Died at Mead, Wash., Feb. 12, 1906, of consumption, J. W. Posey, aged 36 years, 1 month, and 21 days. Brother Posey was well known in the Upper Columbia Conference, and was highly respected by all who knew him. He loved the message, and was considered one of our most successful canvassers, having been connected with that branch of the work for several years. He leaves a wife and two small children. On the funeral occasion the writer based his remarks upon Job 19:25, 26.

C. E. FORD.

THORP.—Died at Rose Creek, Kan., Jan. 16, 1906, of valvular heart-disease, Oliver Perkins Thorp, aged 39 years and 8 months. In 1878 he accepted present truth, and remained a faithful member of the church until the day of his death. The last three years of his life he was an invalid, and suffered greatly at times. A wife, four children, one sister, and four brothers mourn their loss. Words of comfort were spoken by Rev. Mr. Holter of the M. E. Church, from 2 Cor. 5:1. The remains were taken to Norway Township for burial.

J. C. THORP.

HAINES.—Died at her home near Chico, Cal., Feb. 21, 1906, of tubercular peritonitis, Mrs. J. M. Haines. The deceased was born in Rochester, N. Y., in 1841. In 1893 she attended the first tent-meeting held by the writer in Montana, and together with her husband and four children accepted the truths of the third angel's message. Two years ago her health failed, and her family moved to California, hoping that a milder climate would be beneficial; but she rapidly grew worse. Her sufferings were intense, but her faith triumphed. Six children are left to mourn. The funeral was conducted by the writer, assisted by D. E. Robinson.

C. N. MARTIN.



WASHINGTON, D. C., APRIL 12, 1906

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

Our first edition of the first issue of the new quarterly, *Liberty*, was ten thousand copies, but over twelve thousand copies have already been ordered, and we were obliged to print a second edition last week. We are much encouraged by the cordial reception which has been accorded to this new publication, and we anticipate an increasing demand for it.

Writing from Ottawa under date of April 3, Elder W. H. Thurston says:—

The Sunday observance bill had its second reading in the House of Commons to-day, and it was voted to appoint a committee to give the bill further consideration. It is before this committee that we are promised a hearing, which will doubtless take place in a few days.

We shall be interested to learn the results of this hearing.

The earnest work in circulating *Liberty* which is being done by our churches in Chicago, reported in our Field department, is a good suggestion to our churches in other places. This magazine ought to be read by thinking people in all parts of the country, and especially by professional men. We hope that the consecrated zeal of our Chicago workers may be a stimulus to many others.

We are indebted to Elder W. H. Saxby, of the Upper Columbia Conference, for a bound volume of *The Advent Shield and Review* for 1844-45. This paper was edited by J. V. Himes, S. Bliss, and A. Hale, and was devoted to the exposition of the advent doctrine as taught by William Miller. One of the leading articles in this volume is entitled "The Rise and Progress of Adventism," and gives quite a complete history of the advent movement up to 1844.

The February number of our Chinese missionary paper, *Fuh in Hsuen Pao* (The Gospel Herald), published at Shang-tsai Hsien, Honan, China, has been received. The leading articles are, "Christ the Good Shepherd," "Sunday the First Day, Not the Seventh," and "Preparation of the Nations for War." This paper is adapted for use among the Chinese in America. The price is twenty-five cents a year, with a liberal discount for clubs. Orders may be placed with the Mission Board.

THE argument for the Sunday sabbath based upon an alleged mistranslation of Matt. 28:1 and kindred passages is being urged again in various places. Elder W. H. Thurston has sent us clippings from an Ottawa (Canada) paper in which a letter on this subject, and Brother Thurston's reply, were recently printed. We have also received a clipping from an Ohio paper in which a most remarkable article on the Sunday question appeared in a late issue, and we have considered this contribution in our Editorial department. We advise our readers to preserve at least the two letters which are quoted in our editorial, as they may be found useful at some future time in dealing with this unfounded claim that a correct translation of the Bible would establish the first-day sabbath.

As the number of Sabbath-keepers in Washington increases, the Sabbath question is more frequently brought to the attention of the public. The following article appeared in the *Post* of April 7:—

Shall the government compel its employees who are of the Seventh-day Adventist faith to work on Saturday?

This was the question Secretary Bonaparte was called upon to decide yesterday in the case of a charwoman who observes Saturday as the day of rest, and asked to be excused from work.

Secretary Bonaparte directed that a reply be sent stating that the government can not take religious belief into account in arranging its week's work, and is unable to excuse any employee from working on a day when the services of the employee are required.

Of course the government can not "compel its employees who are of the Seventh-day Adventist faith to work on Saturday." Such persons may be compelled to relinquish their positions rather than to violate their consciences, and may thus suffer loss, but they can not be compelled to work. Neither is any one compelled to work on Sunday, and any demand for legislation to forbid Sunday work in order to prevent employees from being compelled to work on that day is simply an effort to get the government to prevent any strain on the consciences of Sunday-keepers who really have more regard for their positions than for Sunday. How much is the cause of genuine Christianity advanced by such a course as this?

The General Conference Council

THE spring council of the General Conference Committee convened, pursuant to appointment, at the office of the General Conference, Takoma Park, Washington, D. C., April 4, and will continue till the 11th. This council has called together thus far the following laborers, representing the various fields and lines of work:—

A. G. Daniells, President of the General Conference; G. A. Irwin, Vice-President; I. H. Evans, Treasurer; W. W. Prescott, Editor REVIEW AND HERALD; Geo. I. Butler, President Southern Union Conference; E. W. Farnsworth, President Atlantic Union Conference; Allen Moon, President Lake Union Conference; R. A. Underwood, President Northern Union Conference; E. T. Russell, President Central Union Conference; C. Santee, President Southwestern Union Conference; H. W. Cottrell, President Pacific Union Conference; A. J. Breed, Vice-President North Pacific Union Conference; G. F. Haffner and O. E. Reinke, Superintendents of the German work in the United States; S. Mortensen, Superintendent of the Swedish work in the United States; Drs. W. A. George and J. E. Froom of the Medical Department; K. C. Russell and W. A. Colcord of the Religious Liberty Department; G. B. Thompson and Mrs. L. Flora Plummer of the Sabbath-school Department; F. Griggs, Chairman of the Educational Department; A. O. Tait, from the Pacific Press Publishing Co.; William Guthrie, Vice-President of the Canadian Union Conference; W. J. Fitzgerald, Vice-President Atlantic Union Conference; Miss Estella Houser, acting secretary of the council; and J. S. Washburn.

All the proceedings of the council have been marked with the utmost unity. The tender Spirit of the Lord is present in a very special manner. Those present bring the most encouraging reports concerning the advancement of the message in the different fields, and various lines of work. Elder Conradi sent the council a most encouraging report from Europe, showing how the message is rapidly making its way among the millions of the Old World. Elder W. H. Thurston, President of the Canadian Union Conference, sent greetings, not deeming it advisable to leave his post at Ottawa, Canada, on account of a Sunday bill which is pending in Parliament.

This council will have a far-reaching and permanent effect on our work the coming year. Broad plans are being considered for the advancement of the work, and steps have already been taken to establish our work more firmly in several important centers in the "regions beyond." Many other important measures are yet to be considered. Such details as are of general interest will be published later. The missionary spirit, and an unswerving determination to stand loyally by the fundamental pillars of the message, and speedily finish the work in *this generation*, is manifest in all the deliberations.

Not a single discordant note has been struck in the council. The outlook for the speedy triumph of this work never seemed more hopeful. The pillar of cloud is rising and moving toward the promised land. The spirit which predominates in this council is certainly calculated to inspire renewed courage and hope in the hearts of those who are permitted to be present.

G. B. THOMPSON.