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The Advent Review and Herald And Sabbath

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

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Editorial

Signs Multiplying

ON every hand the signs are multiplying which indicate that the day of the Lord is near at hand. The record for the present year is certainly an unprecedented one. Appalling disasters follow each other with alarming frequency, while the daily record of murders, suicides, robberies, lynchings, defalcations, and betrayals of trust of various kinds show the result of rejecting the gospel of salvation and the message of preparation for these things which are coming upon this world. The judgments of God are calling to repentance, but a terrible influence is being exerted to benumb the spiritual senses and to lead away from God and his truth. These are the perilous times foretold in the Scripture. Those who can discern the signs of the times should redouble their zeal, and hasten the work of giving the saving message in all the world. It is time to bear a decided testimony concerning the meaning of the history which is being made so rapidly, and to warn every unsaved one to flee from the coming wrath. Give the trumpet a certain sound.

Prayer and Pains

PRAYER without earnest effort soon degenerates into a selfish sentimentalism. Effort without earnest prayer is one of the many ways of glorifying self. To John Eliot, the apostle to the North American Indians, is attributed the sentiment that prayer and pains through faith in Christ can accomplish whatever

needs to be done. The life of Jesus is the best illustration of the blending of prayer and effort. He worked during the day, and often prayed all night. "Praying always" and "always laboring" are good mottoes for the Christian. He who prays much will be well prepared to labor, and he who labors much will need to pray often.

His Witnesses

To the world Christ is unseen and unknown. The men of the world are fully occupied with business, with politics, with pleasure, with the affairs and interests of this present life, while the unseen things of the heavenly kingdom and their eternal interests are almost wholly crowded from their minds. They need the message of a consecrated life which shall interpret to them the inquiry of the Master, "What doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" Thus there is a constant demand for witnesses who shall bear testimony for Christ, living epistles known and read of all men. The men of the world are not found in the prayer-meeting to listen to the prayers offered and the testimonies borne there, but they observe the daily walk of the Christian, they note his estimate of the worth of worldly possessions, they can readily determine whether he looks at things from a standpoint essentially different from their own, and by these things they judge of the real nature of Christianity. Jesus sent his first disciples forth to be his witnesses "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This commission is still in force, and is most emphatically applicable in this generation. In every neighborhood there should be at least one who is a witness to the saving grace of Christ and to the glad tidings of his soon coming. Thus the attention of the men of the world will be continually called to the gospel message, and a light from heaven will shine upon their way. In addition to the testimony of his godly life the witness for Jesus can judiciously direct the attention of those about him to the special truths for this time by the use of suitable literature and by Bible studies with individuals and families. "To every

man God has given a work to do in connection with his kingdom. Every one who professes the name of Christ is to be an earnest, disinterested worker, ready to defend the principles of righteousness. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. . . . Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field. . . . In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth." "Ye are my witnesses, saith Jehovah."

Studies in the Prophecies

"God With Us"

FROM the time of the promise that the seed of the woman should bruise the head of the serpent the hope of salvation for the human family has depended upon that union of divinity with humanity which was revealed in Jesus of Nazareth. This is the vital fact of Christianity. The whole gospel revelation centers in this great truth. Much of the teaching of Scripture is molded upon this idea, even when it is not the principal subject of discourse, and a fuller meaning is seen in many portions of the Bible when they are viewed with reference to this fundamental truth of the gospel. A good example of this may be found in the familiar prophecy of the second chapter of the book of Daniel.

The main facts of this chapter are briefly these: Nebuchadnezzar, the king of Babylon, dreamed a dream which he was utterly unable to recall; he then called for his wise men, who professed to have the ability to make known hidden things; they agreed to give an interpretation to the dream if the king would relate it to them; when pressed under threat of death to reveal both the dream and the interpretation, they declared, "There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or en-

chanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." In his fury at their failure to comply with his demand the king issued a decree to put to death all the wise men of Babylon, among whom Daniel and his companions were now included. On learning the reason for this action, "Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation." He and his companions then sought help from God, that they "should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night."

When Arioch, the captain of the king's guard, brought in Daniel before the king, he said, "I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation." Before he related the dream and made known the interpretation, Daniel declared unto the king, "The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days." In simple language the prophet then told Nebuchadnezzar of the great image which he saw in his dream, and of the stone "which smote the image upon its feet," and itself afterward "became a great rock, and filled the whole earth."

Then came the interpretation of the dream. Babylon, the head of gold, would be succeeded by another inferior kingdom, and then there would be a "third kingdom of brass," and a fourth kingdom "strong as iron," which would be "a divided kingdom." "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

It is plain that in this dream and its interpretation the gospel of the everlasting kingdom of God was preached to Nebuchadnezzar. An outline history of the world was announced to him, from which he learned that one world-kingdom after another would exercise sovereignty for a longer or a shorter time, and that no world-power would be permanent. The real object of the dream, however, was to make known to the king "what shall be in the latter days,"—the setting up of the kingdom of God in the earth. And the great difference between each successive world-kingdom and this fifth kingdom is found in the fact that "it shall stand forever," while

they exist only for a time. The reason for this difference is not stated in so many words, but a little study of the chapter will show that it is clearly implied; and when this reason is discovered, it will be found to be the essential, vital principle of the gospel of Christ.

In the conquest of Jerusalem by Nebuchadnezzar it had seemed to be demonstrated that the religion of Babylon was superior to the religion of Jerusalem, while in fact it simply proved that the power of the true religion had been lost out of the lives of the professed people of God. Through the faithful captives in Babylon the reality of the power of the everlasting gospel was now to be made known in such a way as to challenge the attention of the whole kingdom. Heathenism was compelled to confess its own failure and the reason for it, and the essential truth of Christianity was revealed in its relation both to the individual believer and to the nations of the world.

In confessing their inability to declare the dream to the king the wise men of Babylon said that "there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." In making this statement they proclaimed the creed of heathenism. The essential principle of all heathenism is self-assertion, confidence in self, that pride of self which refuses to acknowledge its utter weakness and its dependence upon one greater than self. Its counterfeit of Christianity is righteousness by works. It neither knows nor acknowledges such an experience as God manifest in the flesh, and claims immortality as inherent in man. It is the religion of man. On the other hand, the gospel of Christ proclaims the utter failure of man in himself, his entire dependence upon a power outside of himself, and that it is God who works in him both to will and to do. It says, "All flesh is grass. . . . Behold your God!" On its banners it places the name "Emmanuel," thus declaring its essential experience to be "God with us." Its all-conquering power is made available for actual victory by clothing divinity with humanity, and this is the mystery of the kingdom of God. This is "the mystery which hath been hid for ages and generations: . . . Christ in you, the hope of glory."

The revelation of this secret of godliness, this mystery of the kingdom of God, is the true philosophy of the prophecy of the second chapter of the book of Daniel. In giving history in advance it reveals the real philosophy of that history. It not only shows the weakness of all world-kingdoms, but it sets forth the reason for that weakness, and proclaims the gospel of the power of the kingdom of God,—the kingdom which

is established in the hearts of mortal men, and enables them to stand forever.

The wise men of Babylon declared that the gods do not dwell with flesh. Daniel made no statement in words, but demonstrated the fact by telling the dream and its interpretation, thus meeting successfully the very test which the wise men laid down. And the language used in recording this experience calls attention repeatedly to the revelation of a secret or mystery as the vital thing to be emphasized. With this suggestion in mind, read the eighteenth, nineteenth, twenty-second, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth, and forty-seventh verses. Note the repetition of the idea of a secret revealed. This secret is the mystery of the incarnation, the mystery of godliness, the mystery of the kingdom of God. In this mystery is found the explanation of the eternal duration of the fifth kingdom of Nebuchadnezzar's dream. Babylon, Medo-Persia, Greece, Rome,—all these great world-powers pass away, but from each of these kingdoms would be gathered out the subjects of the fifth kingdom, which would stand forever because of the indwelling of him whose years fail not.

In studying and teaching the prophecy of the second chapter of Daniel we should remember that its purpose is to teach the gospel of the kingdom as it is embodied in the history of the world with its climax in the setting up of the fifth kingdom, and that the true philosophy of this history is the mystery of the gospel of Christ, Emmanuel, "God with us."

The World's End

THE world seems very young in the vigorous Northwest, which is planning to celebrate its centennial next year,—the hundredth anniversary of the opening of the Columbia River country by Lewis and Clark's expedition in 1805-06. Men of the world think of a vast future before this new country, now stirring with a new life under the development of the British Northwest and the Alaska country. The world seems just beginning in the far Northwest.

But contrast the new West with the old East. The world is already dying in the ancient East. The process of dissolution is going on before our eyes, to the accompaniment of famine, pestilence, earthquake, social misery, and war. The world is breaking down under the devouring curse down in the regions where human history had its second beginning after the flood.

It would be of little use for one to boast of a strong right arm, if already decay and blood-poisoning were set in at the nether extremities. In but a little time the whole body would be broken up. Just so it is of little use for the

new West to plan for generations to come, when already this process of decay has set in down in the nether parts of this old earth. Even among the heathen, thoughtful observers have a conviction that the age is tottering toward its end. The earth is breaking up under the curse (Isaiah 25), and the ancient peoples of the earth are marching downward in sad procession, pressed lower and lower under the crushing burden of hopeless existence. It is the curse that must quickly spread over all the earth; and already it is bearing heavily upon the New World.

It is not only time for the world's end, but geographically the pilgrimage of the human race has reached the end of the world. From the East the human family have pressed on westward over Europe, over Africa, and then over the Americas. Now the westward movement halts at the Pacific shore. The tide of emigration has swept over the Northwest, and right on up into Alaska. The world is compassed. There is nothing more to the westward. Across the Pacific lie the overpopulated countries of the Orient, where the westward course of empire began. We are at the world's end in the pilgrimage of man.

And already, young as the cities of the new West are, one can readily see upon them the marks of premature decay. They are already old in vicious ways. No longer have the new corners of the earth the hardy, simple strength of pioneer countries of a few generations ago. The whole earth is growing old in sin, and its limit is almost reached. Now we are to hasten through it with the final message of warning, and then swiftly the end will come. W. A. S.

A Sunday Rest Congress at St. Louis

In October next there is to be held at St. Louis, in one of the Exposition buildings, a Sunday Rest Congress, which is announced as one that will be far reaching in its scope, and of "great importance in aiding to conserve the weekly rest day in this and other lands." The call for this congress has been signed by eleven "Sabbath observance" societies in the United States and Canada, and by representatives of a large number of foreign countries.

The secretary of the congress, Dr. Edward Thomson, has issued a circular which states the following with reference to the general scope of the congress:—

(1) We hold the Sabbath, or weekly rest day, to have been founded by the Creator in the beginning, embodied in a commandment of the decalogue, recognized and confirmed by the Lord Jesus Christ, and finally to have appeared in the Lord's day of the Christian church. We aim to promote among Christians

the sense of its divine purpose, and to secure its conscientious observance, hoping thereby to overcome the influences which now threaten to destroy this blessed rest day.

(2) While the state can not and should not enforce or interfere with the religious observance of Sunday, yet the weekly rest day exists also as a civil institution, maintained by law and custom, and vitally related to the well-being of individuals and of society, and to the stability of free institutions. We aim to promote among all classes such a true understanding of its value to themselves, to their families, and to the state, as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it.

For this congress we invite the sympathy and the co-operation, and when practicable, the attendance of all who are desirous of promoting it on either or on both of the grounds named above. Associations of trade, manufacturers, commerce, working men's unions, as well as churches and religious societies, are cordially invited to send delegates. At a later date, the program will be issued, and other details will be given. It is intended to embrace all the aspects of the question, sanitary, social, industrial, political, and religious, with reports of the progress made in recent years, and of the new issues which present themselves.

The sabbath which this congress aims to preserve is not the Bible institution, but the sabbath which has become fixed in human custom and laws. That is, it is not proposed to consider Bible testimony with reference to the Sabbath, or to notice the fact that there is a religious controversy regarding the claims of the first day and the seventh day of the week. That the Sabbath is Sunday is assumed to start with; and this assumption at once sets aside what the Bible has to say on the subject; for if the Bible were admitted as evidence, the controversy over the claims of the seventh day would at once be raised. The seventh-day Sabbath, and the fact that there is any question as to the validity of the claims of the first-day institution, are to be wholly ignored. The aim is to preserve the institution that now has the sanction of popular custom, resting the whole upon the assumption that this institution has a foundation of divine authority.

It is to be noted that the congress aims to secure the "conscientious" observance of Sunday, but nothing is said about any authority on the subject by which an appeal to conscience can be made. The only authority of this kind is the Word of God, but that will not answer in the present case, for it is a fact that on just this authority a successful appeal to conscience is being made all over the world for the discontinuance of Sunday observance, and the recognition of the seventh-day Sabbath in its stead.

It is recognized by the promoters of

this congress that "the state can not and should not enforce or interfere with the religious observance of Sunday." Yet the great object of the congress is to secure legislation compelling everybody to observe Sunday by making it a day of rest. And the rest which is to be enforced by law is not cessation from religious work, but from secular work. The law will shut up places of business on Sunday, but not churches. It will interfere with tradesman and mechanic, but not with the preacher. And this is done under the claim that Sunday is to be enforced merely as a civil institution. Such a claim is not only false, but hypocritical.

There is and there can be no such thing as a civil sabbath. The Sabbath was instituted as a means by which mankind was to recognize God. God's law says, "The seventh day is the Sabbath of the Lord thy God." By keeping the Sabbath men acknowledge God as owner of the seventh day of their time. That day belongs to him, and they are to spend its hours in such a manner as will constitute an acknowledgment of God's ownership of it. Thus the Sabbath day calls for religious exercises and devotions. By Sabbath-keeping also men recognize the God who created the heavens and the earth, and thus signify that they are worshipers of the true God. Eze. 20: 12, 20. Thus the purpose of the Sabbath is the recognition of God, and this purpose is religious purely.

The Sabbath is for rest, physical and mental, but this fact does not afford a foundation for a civil sabbath. Sabbath rest does not mean simply cessation from work. It does not mean idleness. Idleness is not rest. The law can enforce idleness; it can not give rest. Sabbath rest comes from a change of occupation, not a cessation of all occupation. The latter is needed only in case of sickness, and even then the mind will naturally seek employment. As nature abhors a vacuum, so does healthy human nature abhor idleness. This is why it is that "Satan finds some mischief still for idle hands to do." People, old and young, must be doing something. To have nothing whatever to do is more tiring than the hardest work. Even to lie awake in bed at night is exceedingly tiring, and trying on the nerves, as any one troubled with insomnia knows,—much more so than it would be to rise and go about some kind of work.

The Sunday law can make people stop work. It does this, and its purpose is also to make them stop their play. When Sunday legislation is put into shape to suit the clergy (who are always foremost in the movement to secure a "civil" sabbath), it will prohibit all secular work and all secular recreation—ball playing, golf, or similar games, hunting, fishing, etc.—on Sunday. It will

say to the individual, You shall neither work nor play; you shall do nothing except it be to attend church. (The multitudes to-day, however,—the men especially,—are not churchgoers.) And this is done to give the people rest! It is perfectly safe to say that under such regulations Sunday would become the most tiresome and trying day of the week. Under a pretense of providing rest, laws would be enacted which would make loafers, and furnish idle hands for Satan to provide with employment.

Sabbath rest comes in religious activity of mind or of mind and body. But Sunday legislation does not and can not provide this, in any degree.

For these and other reasons that might be given, we can not favor the Sunday Rest Congress to be held at the World's Fair city in October. The promoters of the enterprise have a zeal, and it may be the best of motives; but they lack knowledge, and no good, but only harm, can be the result. L. A. S.

The Lake Union Conference

THE second session of the Lake Union Conference was held at Emmanuel Missionary College, Berrien Springs, Mich., May 18-26. This conference is entitled to about one hundred and fifty delegates. A number of other organizations called meetings of their boards and constituencies in connection with this conference session. Sister White's presence at the meeting brought in a number of visitors from the churches near the place. Altogether, the attendance was the largest of any union conference we have held this year.

A devotional meeting was held each day, from 5:45 to 7 A. M., and the evenings were given to preaching services. The remainder of the time, from morning until night, and sometimes until far into the night, was devoted to the consideration of the business affairs of the various organizations represented at the meeting.

From our experience on this occasion, as well as on other like occasions, I do not hesitate to state that it is a great mistake to hold so many business meetings in connection with a conference session. The numerous committees conflict with one other, and encroach upon the public meetings. The constant strain under which the leading men are kept by attending committee meetings so constantly, unfits them for rendering the service they should in the conference. When the session closes, they are worn out and confused, and the delegates and visitors leave disappointed. There is serious danger in this. It gives too much prominence to the machinery of organization, and places the spiritual interests in the background. No one intended to do this, but arrangements naturally

produced these results. We must guard against this in the future.

Some stirring sermons were preached by Sister White, Elders G. I. Butler, S. N. Haskell, E. W. Farnsworth, W. H. Anderson, and others. We were especially glad to have Brethren Farnsworth and Anderson with us. The former had just arrived from Australia, after an absence of several years, and the latter had just returned from Matabeleland, Africa, where he has labored untiringly for nearly a decade.

These dear brethren came to us with stirring messages of life and power. Their talks touched our hearts, and awakened us to the needs of the great mission fields abroad. It should be understood that these brethren and their wives have not "come home." Brother and Sister Farnsworth are on their way to Great Britain, and are attending our summer camp-meetings by request of the General Conference. Brother and Sister Anderson are taking a much-needed furlough, and while doing so, are working earnestly in behalf of the great field in Africa to which they expect to return in a few months. Our people are all glad to hear the stirring, vitalizing messages of these missionaries.

The regular business of the Lake Union Conference passed off harmoniously, and much of it was of interest to the delegates. Some deeply interesting and encouraging reports were rendered by conference presidents and department secretaries. The business proceedings and many of the reports have already appeared in the columns of the REVIEW.

No important changes were made in the conference organization. Elder Allen Moon was elected president, with a good executive committee. It was decided to locate the headquarters of the conference at Indianapolis, Ind. The committee have since secured what they deem suitable offices, and will soon remove there. We rejoice at this. It will be a blessing to the union. We shall look for greater efficiency and prosperity in that large and very important conference.

In severing my official connection with the Lake Union Conference, it may not be out of place to express my deep gratitude to the vice-president and the executive committee for the help they have rendered in the administration of the conference. A large share of the burden has fallen upon Elder Wm. Covert, the vice-president, who has cheerfully and untiringly worked in behalf of the conference. This is the largest and in some respects the most important union conference in the denomination. It ought to be a great power in the development of this cause. We shall look for this, and pray that it shall be so. A. G. DANIELLS.

Note and Comment

A GREAT cry for "reform" has been raised by the "Slocum" disaster on the East River, but probably few people have any idea how far reform must be carried in order to guard effectively against the possibility of future catastrophes due to criminal negligence. From some statements that are made bearing on the causes leading up to the "Slocum" horror, it appears that it may even be necessary to reform Congress. The *Washington Times*, for example, says:—

It is stated on high authority that a bill providing for the remodeling of steamship lines on plans which would make the traffic safe, was defeated, in Congress by the merchant marine interests. The representatives of these interests argued that it would be cheaper to run the risk of accident than to make the sweeping changes recommended.

COMMENTING on the present outlook for the papacy, the *Missionary Review of the World* says:—

The recent conflict between France and the Vatican, due to the visit of President Loubet to the king of Italy and the arrogant pretensions of the pope, call to mind various facts which tend to alarm many Protestants in this and other countries. For example, the advances of the papacy in Great Britain are proceeding with amazing rapidity, and the public indifference to this is equally amazing. The increase of convents and monasteries is said to be tenfold within comparatively a few years, and the boldness of these Romanists, or Romanizers, in their advance is astonishing.

The *Missionary Review* concludes, however, that since no Protestant country has become papal, and some papal countries show an increasing opposition to papal measures, while others have become decadent, the ecclesiastical power of the pope is on the wane. In estimating the strength of the papacy, however, account must be taken of the fact that human nature itself is its supporter in all lands. The Catholic religion is the religion of human nature. It is human nature to exalt self, to put man in the place of God, to demand and maintain a pope. There are other popes in the world besides the occupant of the Vatican. Papal principles are supported and practised by many who are Protestant in name. Of the papal power the word of inspired prophecy declares: "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." The day is at hand when only two classes of people will exist on the earth,—those who worship Him that made heaven and earth,—the Creator,—and those who worship "the beast and his image." The third angel's message is rapidly developing these two classes. L. A. S.

General Articles

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

The Nazarene

"So the Nazarene is dead,"
Caiaphas the high priest said.
"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as he
Perish on the shameful tree,
And our holy temple's law
Be kept free from ev'ry flaw;
For the temple must have sway
Till heaven and earth shall pass away.
So the Nazarene is dead,"
Caiaphas the high priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good his words and just his life,
But the priests who stirred up strife
Said his followers would be
From imperial Rome set free.
Vain their plotting and their care —
All the yoke of Rome must bear —
Rome that will forever stand
Mighty lord of every land.
So the Nazarene is dead,"
In his palace Pilate said.

The temple now has passed away;
Ended Rome's imperial day;
But the Nazarene still lives,
Peace to myriad souls he gives,
Lives in gentle words and deeds,
In all that meets the spirit's needs,
And the cross on which he died
By his death is sanctified;
Hosts in many lands acclaim
The crucified One by his name;
In their faithful hearts are seen
The ever-living Nazarene.
Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom, false their lore —
He lives now and evermore.

—Wm. E. A. Axon.

Genuine Conversion

MRS. E. G. WHITE

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. "Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test.

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may

but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes.

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must co-operate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except

a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will.

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine.

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend.

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen

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to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel.

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "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."

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen.

Gave Himself for Others

A MORAVIAN Christian heard of the sufferings of the West India slaves, and desired to be a missionary to them; but when he reached them, he found they were driven to the field so early and came home so late there was no life or strength in them to listen to his instructions; neither did they believe that any man whose face was white had a heart that was other than black, and they would not listen to him, and he found, at last, that there was no way to preach to them unless he suffered with

them himself. He sold himself, and was driven afield with them, that while he suffered and toiled as they did, he might have opportunity to preach to them the unsearchable riches of Christ.

Now, I ask if there reigns a king upon his throne that is so lordly, so large a man, as that poor, sweating Moravian, who for the sake of serving and saving these poor, miserable, dying slaves in the field, sold himself into like estate to preach the riches of Christ? The largest conception of manhood is that which knows how to take itself as though of no consequence to those to whom it may make itself an offering, a power, an instruction.—*Selected.*

The Temple of God in Heaven

"THE temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. Three facts are here stated:—

1. There is a temple in heaven. To this fact there is an abundance of other testimony in the Scriptures. "The Lord is in his holy temple, the Lord's throne is in heaven." Ps. 11:4. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. 102:19. "A glorious high throne from the beginning is the place of our sanctuary," Jer. 17:12. "Of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

2. In the earthly sanctuary there were two apartments. In the second was "the golden censer, and the ark of the covenant overlaid round about with gold." Heb. 9:4. In the ark were placed the two tables of stone. They were called "tables of testimony." Ex. 31:18. The cover of the ark was the mercy-seat. Here were two cherubim, one on either end, and above the mercy-seat, between the cherubim, was the Shekinah, representing God in heaven.

3. At a particular time, under the sounding of the seventh trumpet, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testimony." The prophet does not say, "I saw," but "there was seen." Who saw?—Those living at this particular time. After the passing of the time in 1844, there was, by many of those who were looking for the Lord, a searching of the Scriptures as never before, to ascertain wherein lay their mistake. The more they searched, the more convinced they were that there was no mistake in the reckoning of the prophetic periods, the twenty-three hundred years that ended in 1844. Their enemies acknowledged this to be their strongest point. The date of their starting-point, 457 B. C., was established by more than twenty eclipses.

So they turned their attention to the subject of the sanctuary. They had reasoned that the sanctuary was this earth, and the cleansing of it would be by fire when the Lord came. And so with this view, they made Dan. 8:14 read, "Unto two thousand three hundred days, then the Lord will come."

Imagine their surprise when they found the term "sanctuary" occurring one hundred and forty-seven times in the Bible, and in no single instance was it applied to this earth or to the church. The church is to be the habitation of God through the Spirit, and individuals are the spiritual temple of the Lord. But the personal God of the Bible dwells in heaven, between the cherubim. Ps. 99:1. His throne consists of real angels possessing backs, wings, and hands. Ezekiel 1; Ps. 18:10. "All thy commandments are righteousness." Ps. 119:172. "Righteousness and judgment are the habitation of his throne." Ps. 97:2. Under the throne of Jehovah in the heavenly sanctuary are the ten commandments.

When those looking for Christ to come saw that there was a heavenly sanctuary, and that there was an open door in the most holy place in the heavenly sanctuary, they also saw that the law could no more be changed than could the character of God, and that the ten commandments were an outward expression of his character. That led them to look for Scriptural authority for the observance of the first day of the week as the Sabbath. In this they were as much disappointed as in their idea of the sanctuary. They read, "In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. 28:1), and that the Sabbath "was past" when the first day came. Mark 16:1, 2. They also found that the disciples returned from the tomb, and rested the Sabbath day according to the commandment (Luke 23:56), and then came, upon the first day of the week, to do the work they refrained from doing on the Sabbath day. Luke 24:1.

Upon further investigation of this subject they found that the cleansing of the sanctuary, in the Mosaic law, was by the blood of animals (Leviticus 16); also that the sanctuary in heaven was to be cleansed by better blood than that of animals, even by the precious blood of Christ. Heb. 9:22-24. The cleansing was to rid the sanctuary of the confessed sins of those who had broken God's law, for sin is the transgression of the law. 1 John 3:4. All this led them up to the observance of the Bible Sabbath.

Worshipping the Beast

The most solemn warning in the Bible is contained in the message of Rev. 14:9-12. It warns against worshipping the beast and his image. The beast-worship is substituting other commandments for the commandments of God. The last work of Christ is to make a final disposition of sin, Satan, and sinners. To say that God does not exist as a person in heaven would be to deny the atonement, and remove the foundation principle of the gospel of Jesus

Christ. It makes the Bible a myth, and substitutes, in its stead, heathen philosophy, even the religion of Egypt, and adopts the serpent's reasoning in the garden of Eden. God had said, "Thou shalt surely die." Satan said, "Thou shalt not surely die." This does away with the literal interpretation of the Word of God.

A careful study of the sanctuary question, which reveals the work of our High Priest in the heavenly courts, and the keeping of God's commandments and the faith of Jesus (Rev. 14:12), is our only safety from the delusions of Satan in the last days.—*S. N. Haskell, in Southern Watchman.*

The Dying Thief

For several weeks a correspondence has been going on in the *Church Family Newspaper* on the state of the dead, and a great variety of views has been presented. An interesting letter appeared in the last issue, containing the following:—

"As so much stress has been laid upon Christ's reply to the penitent thief in this controversy, it may be of interest to call attention to the rendering of the 'Curetonian' MS. of the Syriac Version, made in the second century, and now in the British Museum. It is there given as follows:—

"And he said, 'Jesus my lord, remember me when thou comest in thy kingdom.' Jesus said to him, 'Verily, I say to thee to-day that with me thou shalt be in the Eden's garden.'"

"If this is correct (and there are good reasons for believing it is), it shows the translators to be at fault in their punctuation of the verse, and puts a meaning to Christ's reply which is in harmony with the request made, but certainly no support to the argument for the consciousness of the dead (compare Deut. 8:19, where the same word is used in the Septuagint)."

This is evidently the correct understanding of Christ's words to the dying thief; for if we leave the comma in the place where the Authorized Version has it, it makes the Saviour's language inconsistent with other clear statements.

Christ did not go to paradise on that day. He was laid in the grave (hades) until his resurrection on the third day. Acts 2:27, 31. On the morning of that day he stated plainly that he had not yet ascended to his Father. John 20:17. It is evident from this that the Saviour had not been in paradise. Paradise is heaven, the dwelling-place of God, where the tree of life grows over the river that flows from the throne. 2 Cor. 12:2-4; Rev. 2:7.

At the resurrection of the just, the converted thief will be called from the grave, immortal. Then will be fulfilled to him the promise of the dying Saviour that he should be with his Lord in paradise.

When the New Testament was written, there were no commas. These were invented in the fifteenth century, and when the Bible was rendered into

English, the translators put the commas where they seemed to fit. Occasionally their own ideas of a certain passage suggested the placing of a comma, and in more than one instance the position has had to be changed in later years.—*Present Truth.*

Troublous Times in Colorado

C. H. BATES

"AND there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

From the events that have taken place here in the Cripple Creek district during the past week, it seems evident that we are entering upon the time spoken of in the Scripture quoted above. It is remarkable that so many important events should take place in so brief a time.

Monday, at 2:30 A. M., the people in the vicinity of Independence were startled by an explosion, which was found, upon examination, to have caused the death of thirteen men, and to have injured six others. The explosive was placed under the platform at the depot where the non-union miners were about to take the train for their homes. The infernal machine that set off the explosion was connected by a fine wire about one hundred yards long, attached to the round of a chair by which it was pulled. There was a report as of a pistol shot, followed almost in the same instant by a deafening roar. Rocks began falling on the roof of the car that was just pulling in to take the miners to their homes. Mr. VanNatta, a miner, arose from the grade, where he had rolled after being blown to the track within a few feet of the engine, about seventy-five feet from where the explosion took place, but was not badly hurt. Torches were lighted, and the conductor, engineer, and VanNatta went forward. The dead and wounded were lying everywhere. The night was intensely dark, and the bodies were discovered only as they were stumbled against, or revealed by the flickering torches. The scene was indeed heart rending. Upon the arrival at Victor with the dead and wounded, it was found that one man had been left. This man had been blown across the tracks and against the door of a near-by residence, the owner of which had taken him in and cared for him.

In the afternoon a mass-meeting of the people of the district was held at Victor, during which many shots were exchanged between the soldiers and union miners, resulting in the death of two men.

Tuesday troops were called out and Adjt.-Gen. Bell hastened to the scene of the trouble. On the same day resignations of city and county officials were demanded by the citizens.

On Wednesday martial law was declared. The sheriff and coroner were forced to resign, and anti-union suc-

cessors appointed. On the same day a battle took place between the soldiers and union miners at Dunnville, a small place about fifteen miles from Cripple Creek. One man was killed.

Thursday the Citizens' Alliance decreed that no man who is a member of any union allied with the Western Federation of Miners, shall be employed in the Cripple Creek district.

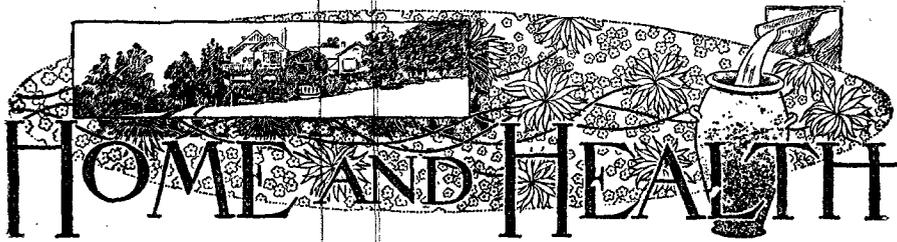
On Friday a jury selected by the new coroner began the investigation of the victims of Monday's disaster. On this same day ninety men were deported from the district on a militia-guarded train moving under sealed orders.

On Saturday the exiles were left on the prairie near Holly, Colo., a half mile from the line of Kansas. The same day witnessed the closing down of the Pride of Cripple Creek Mine, and the Winchester, by the militia. Since that time other men have been deported to New Mexico, making, all told, three car-loads, or nearly two hundred miners.

The union stores, four in the district, have been closed. The union halls have been taken by the militia, and their contents seized and held for investigation. And the end is not yet. Many are being held here, and will be tried soon on charges of murder. But what do all these things mean?—They mean that very soon our dear Saviour will come and put an end to all this trouble and strife that is now filling the hearts of the people with bitterness and woe.

What should be the attitude of the Christian at this time? The only true attitude is stated in James 5:7, which says: "Be patient therefore, brethren, unto the coming of the Lord." The only thing the brethren are to do at this time is to be patient. When the conflict rages fiercely on all sides of us, this injunction is not so easily obeyed as at first might seem. We are apt, under the impulse of the natural heart, to join hands with one side or the other. But the Bible says plainly, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." We have no one to fear at this time but the God who made the heavens and the earth. Then let the watchman on the walls of Zion give the trumpet a certain sound; and while there is left a little time of waiting, diligently work for the Master, so that he can say to us: "Well done, thou good and faithful servant." He will never say these words to any one unless he has done well.

We can not expect Christ to carry our sorrows if we continue to carry them ourselves. We go to him with our trials, as he requests us to do; but how often, instead of leaving them there, we bring them away on our own shoulders, and then wonder why we find so little consolation in our religion. We are not merely to indicate to the Lord what our heartaches are, but to "cast our burdens upon" him. We then have the promise of sustaining grace.—*United Presbyterian.*



The Children in Church

IN the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my
Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own with his people;
He cares for me and for you,
But close in his arms he gathers
Those dear little heads in the pew.

So I love, in the great assembly,
On the Sabbath morn to see
The dear little children clustered,
And worshipping there with me;
For I know that our Heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.

— Selected.

The Danger of Patent Medicines

L. A. S.

WHILE great efforts are being put forth, and have been for years, to combat the curse of intemperance by means of legislation and education directed against the brewery and the saloon, or the contents of beer, wine, and whisky bottles, the devil has been stealing a march on the temperance forces, and quietly but effectively promoting the curse through an unsuspected channel,—that of the "patent medicines" which have come into such general use. It is the strongest testimony to the credulity of the present age that the patent medicine business flourishes as it does to-day. The people swallow these nostrums without having the least idea of the character of what they are taking into their systems, relying upon the statements that appear in the advertisements, which are made not to give the people information, but to sell the "medicine." And first, they are humbugged into believing that because they have certain symptoms, which the advertiser knows are experienced more or less by almost everybody, and sets forth at length in his advertisement, they need just the "remedy" which the patent medicine

manufacturer has discovered, as the advertisement of the same assures them.

In the May issue of the *Ladies' Home Journal*, the editor, Mr. Edward Bok, deals a telling blow to this patent medicine curse, and the facts which he states ought to be read and remembered by every temperance-loving person in the land. He publishes a list of thirty-six of the most common of these "remedies," with the percentage of alcohol contained in each, as ascertained by careful and reliable analysis, his authority for such figures being document No. 34, issued by the Massachusetts State Board of Health. The figures show that these "medicines" contain alcohol by volume from twelve per cent to forty-seven and a half per cent. Thus it appears that all these patent preparations are much more intoxicating than beer, which contains from two to five per cent of alcohol, and some are stronger even than whisky itself. Yet these "medicines" are taken by temperance people who would be shocked at the thought of taking whisky or beer, and are often given by them to their children. Think of the craving for intoxicants which must be the inevitable result of the use of these alcoholic preparations, and of what vast numbers must thereby receive an impetus toward the saloon. What a terrible handicap to the cause of temperance! It is little wonder that its progress is slow.

The alcoholic percentage of some of the most popular or widely advertised of these patent medicines, is set forth in this list as follows:—

Lydia E. Pinkham's Vegetable Compound	20.6
Paine's Celery Compound	21
Ayer's Sarsaparilla	26.2
Hood's Sarsaparilla	18.8
Peruna	28.5
Parker's Tonic, "purely vegetable"	41.6
Baker's Stomach Bitters	42.6
Burdock Blood Bitters	25.2
Green's Nervura	17.2
Hostetter's Stomach Bitters	44.3
Warner's Safe Tonic Bitters	35.7

Even worse than the mixture of alcohol in some of these modern cure-alls, is the use of opium and cocaine, which because of their nerve-paralyzing effects are put into various preparations advertised to relieve pain. Thus adults, and even children, are unconsciously made slaves to these drugs.

Such facts as these throw a new light upon the importance of the health reform movement which is a part of the special message for this time given by Seventh-day Adventists. This movement calls attention to rational principles of living and the treatment of disease. It advocates a return to conformity with the laws of nature, which are the laws of

God. It exposes the uselessness and danger of drug-taking and shows, how health may be regained and preserved without the use of such "remedies." If people would accept and practise these health principles, the "patent medicine" curse would be shut out, and with it all the tendency to intemperance which that business fosters. There is nothing the world so much needs, and has so much needed ever since it became due the world, as the third angel's message.

Mary's Boys

A COUNTRY girl whom I have known since her marriage carried her healthy country ideas of work into her city home. When her boys reached the age when other boys become problems, she merely gave them room and guidance. When the home was selected, she chose an unfashionable quarter in the suburbs, paying for wide grounds instead of for stylish neighbors and surroundings. These grounds were made as delightful as trees, arbors, walks, and flowers could make them, and the back yard was given over entirely to the boys, who in their tender years had a sand bank, a tent, a swing, a ball ground, and pets there.

As they grew older and evinced the normal boy's craving for tools, the loft of the big shed was set apart for their use, and a work-bench put in. They were allowed to use their spending money in their own ways, and gradually an extensive set of tools found their way up the stairs. The tools earned the wherewithal to gratify other tastes. They partitioned off one end of the apartment for a toy steam-engine, and the opposite corner furnished a telephone office, whence they ran wires to the rooms of their near-by boy friends.

Benches, tables, and shelves they made to suit themselves, and in time a second-hand typewriter, a small printing-press, a phonograph, and a fiddle found their way here. For a time they made the press a real education by editing a tiny paper, and soliciting subscriptions and contributions from their friends.

One of the boys is an inveterate collector, and his glass cases of specimens—insects, eggs, stones, shells, plants—are carefully shelved in this big room. The other has a mania for mounting birds and small animals; and, although each has a separate bedroom with tables and shelves, they prefer to do all littering work here. He is so interested in the work that he is learning with a specialist, not because his parents expect him to make taxidermy his calling, but because it is a cheap and useful recreation for the boy. Such employments out of school are broadening. In working and playing hours, boys must be occupied, filling their youthful minds with knowledge of some kind; and it would better be enjoyable and elevating—and off the street. Their country vacations, too, were colored by their tastes.

"But not all their amusements exclude father and mother," Mary adds. "We make our boys' interests ours. They have fitted up a dark room in the

house to develop their photographs in, and put a skylight in one slope of the attic roof, because they imagine faces can be better 'taken' with the light from above. We have a telescope, too, and study the heavens by way of that same skylight. Then we read and play games together evenings and rainy days. No, my boys have no inclination toward doubtful company. They are so engrossed with home pursuits that they even decline an occasional invitation to a party. In my country home my brothers had room for all such diversions; and I made up my mind that, if we couldn't manage space enough to give my boys room to swing around with both arms outstretched, we would have to move back."—*Lillian Trott.*

Dangerous Literature

THE moral degeneracy of much of the literature in the monthly magazines at this time, should be a subject of serious concern to parents, in view of the popularity of such literature and its educational influence upon youthful minds. On this point the editor of *American Motherhood* says in the latest issue of that journal:—

"I have been reading the late magazines with this thought in mind, asking myself if they are calculated to inspire right ideals in the minds of the young and inexperienced; and I have been startled at the thought of the youth of the land being influenced by the suggestions I found therein. It would seem as if invention of reputable situations had exhausted itself, and authors were feeling themselves obliged to resort to the questionable, or even to the criminal, in order to make their writings attractive. Heroines are pictured as doing things which heretofore have been considered of most doubtful propriety, and no question as to the correctness of their conduct is suggested. A young girl consorts with smugglers, aids them in their criminality; and it is all depicted as admirable daring. A trio of girls plot a robbery of one of their nearest friends, and it is supposed to be humorous. A young lady traveling alone, meets a stranger, enters into a flirtation, and the acquaintance thus begun ends in a wedding at the end of three days; and no hint is given of the dangers of such a proceeding.

"Nor are the heroes more admirable. A retired train-robber tells in glowing phrase of the ease with which a train may be held up and its passengers fleeced of forty thousand dollars; and, although the fluent rascal advises his hearers not to undertake the business, one gains the idea that the advice is given more because he doubts their ability to carry it through successfully than because he considers it immoral.

"Crooked schemes for defrauding individuals, companies, or even communities, are told with a charm of literary style that doubtless won them their acceptance by editors who apparently are looking only for skill, and care nothing for morals. Some of the magazine stories are clever lessons in petty thieving,

burglary, or even in the art of destroying life, which might easily fire the susceptible imagination of the adolescent, and lead him into most reprehensible conduct.

"Lincoln Steffens, in *McClure's* for April, tells us of his hunt for the sources of corruption in city, State, or national politics, and of his finding that it led him every time into the maelstrom of business, and here he found the sources of national corruption. What hope is there for any improvement in the business methods of the future, when our boys are reading in our daily papers jokes concerning bribe-taking, and our magazines give prominence to tales of unblushing rascality?

"A task of tremendous importance is before the parent who desires that during the approaching vacation only worthy models shall be held up before his children for emulation. His censorship would eliminate many periodicals whose reading-matter is worthy, because of the advertisements they carry; the daily papers would be placed under ban because of the prominence given to criminality and scandal; even the monthly periodicals would need close scrutiny, and books could not be purchased merely upon the strength of the reviewer's testimony.

"It would be worth all possible effort to keep in touch with the young people in their reading, to know by actual perusal in advance the character of the books they are conning; or else to read with them, and in either case to discuss the various situations, to put the stamp of parental approval on all that is worthy, and of disapproval on all that would not be desirable if repeated in their own lives."

More and more must parents beware of the demoralizing influence of that which often bears the world's stamp of respectability. More and more must the line be drawn between the education allowed or approved by the world and that which alone can develop Christian manhood and womanhood in our sons and daughters.

Filled or Occupied

POSITIONS are sometimes filled, and sometimes merely occupied. To fill a position leads to promotion. To merely occupy leads to dismissal.

There are vacancies every day. The men who can fill a position are being sought. The men who can merely occupy are seeking. The exceptions to this rule are not numerous.

Those who fill positions must work hard and be masters of their work. They must also be masters of themselves, and the latter is the harder task. But complete self-control is necessary to him who would do the best by his fellows — and by himself.

Many successful men have fought and conquered laziness and other bad habits; many more will do the same, for every successful man must esteem his work a joy, not a hardship, and he must live a level, well-balanced life.

To fill the position the irksome task must ever be as well done as the congenial, and with even greater spirit and vigor. A useful life is assured to him who labors thus.—*East and West.*

A Safe Prescription

ALL physicians know what a placebo is, but many druggists do not. It is a harmless or inert remedy which we are sometimes obliged to give to nervous patients who need no medicine, but who think they must take something,—bread pills, colored water, etc., placebos; the word "placebo" means in Latin "I will please." The following placebo is reported to have cured a large number of neurotic and cranky women of their imaginary ills; it was prescribed for one court lady by Napoleon III's physician, and was greatly in vogue by the *grand dames de la cour*. The ingenious prescription is as follows:—

R; Aqua fontana..... 100 Grms.
 Illa repetita..... 45 "
 Eadem destillata... 12 "
 Hydrogenii protoxidi 0.5 "
 Nil aliud..... gtt VI!

Sig.—One drop in a teaspoonful of water thrice daily.

I translate the ingredients into English: (1) Spring water; (2) the same repeated; (3) the same distilled; (4) hydrogen protoxide (H² O) [water]; (5) nothing else. Had the demon of curiosity not taken possession of the grand dame, she might have gone on to her last day praising and presenting to her friends the great prescription of the famous Dr. N. But she could not resist the temptation. She wanted to know what the wonderful ingredients were. She presented the prescription to numerous physicians and pharmacists, but they evaded a direct answer, or said that those were rare medicaments, the nature of which she would not understand. At last she found a druggist, who, for a considerable sum of money, revealed the fatal secret. The wrath of the grand lady against the physician can be better imagined than described.—*Critic and Guide.*

NEVER be content with the victory you have won. Always look higher than you have climbed, and expect greater and better things than you have gained. One who is growing in strength, as all may constantly do, on mental and moral lines, should expect to surpass his previous achievements, however grand they may have been. When Mr. Hawkins, the English author, was asked: "What, in your opinion, is your greatest work?" he instantly replied: "Sir, it has never been written!" Let us, like this eminent author, say: "My best work has not yet been done." Let us keep in mind that God and men expect best things. Be not satisfied with what you have done. He that is, will disappoint his best friends, for he will climb no higher. Indeed, he who will not advance must recede, for it is only through new growth that one holds his own.—*Pittsburg Christian Advocate.*

THE WORLD-WIDE FIELD

The Work in Turkey

Z. G. BAHARIAN

I FEEL sure the readers of the REVIEW are waiting to hear the outcome of my case. My petition to the minister of the interior was given attention. I had to wait about six weeks for the answer. As far as we knew, the commission below the minister of the interior regarded our case with favor, but we could not know what their decision was, until it was sent to the minister of the police for execution.

The first intimation of the actual state of things which we perceived, was the closing of our three meeting-places. When this happened, I began to expect a very unfavorable decision. After several days, I was called up, and told that I must go to Aintab, province of Haleb (Aleppo). I could take my family with me if I desired. I thanked God for this news, and received it as an answer to my prayers. I decided to go alone. A free transport was granted me, and a policeman accompanied me to an Austrian steamer. Our boat started, and the officer returned, leaving me to make the trip alone. This was on the seventeenth of February. I found myself in a foreign boat, free to go to any country. This tried me. I was strongly tempted to stop at Cyprus, and labor there under the protection of the British flag; for six days I was in the midst of a severe mental struggle over the subject.

When we arrived at Larnaka, Cyprus, Brother —, who had been in the truth for several years, met me, and I landed, and baptized him in the sea. While we were earnestly praying, God led me to decide to stand firm by my conviction that it would be best for me to go to Aintab, although the way seemed dark and indistinct before me, and I felt that many troubles awaited me there. Therefore I returned to the ship. I have committed my soul and my all to the Lord as I never did before. As I decided to step forward into an unknown future, God promised me that in every step my feet should stand on the Rock; I never had such an experience, and I am glad to have it now, as it is teaching me what it is to walk by faith.

On the twenty-fourth of February I landed in Alexandretta. From here I am to go to Aintab. The police took my passport, and read in it that, because my staying in Constantinople was unlawful, I must not be permitted to return to that city, and that I was to be sent to Aintab. I supposed he would arrest me, but he did not. God had already wrought one delivery for me. I was left free to pursue my journey to Aintab alone. I thank God for this bit of light amid the darkness. As we have several believers in this seaport, I have thought to remain

here over the Sabbath. Many others also are coming to hear the truth. I expect to leave within three days.

Yesterday I heard that Brother —, a pharmacist in Antioch, has been under arrest for a week. It is commonly reported now that all Sabbath-keepers in Turkey are to be soon placed under arrest. I hear that a brother from Hadjin, in Cilicia, has also been arrested while preaching in the villages. Brother — has been imprisoned for five months in Ourfa. It seems to me that our time of trial is right upon us.

While en route to this place, I met a governor who was going to the province of Bitliss. As he was a member of the commission of the sublime porte, where my case had been decided, he was curious to know more of our truth; several times he called upon me, and I improved the opportunity to preach to him a crucified and risen Saviour. During the seventy-nine days of my imprisonment in Constantinople, I came in touch with many souls from various parts of the field, and God enabled me to call their attention to the gospel truth for this time.

God has taken me from the city of Constantinople, and sent me to this southern field, teaching me that I must trust in him. My future is unknown to me, but God is my light and my guide. Thanks to him forever.

"Father, I know that all my life

Is portioned out for me.

The changes that are sure to come

I do not fear to see.

I ask thee for a present mind

Intent on pleasing thee."

A Trip From Honan to Hankow

H. W. MILLER, M. D.

To take a journey in China requires not only time, but a great deal of patience, as conveniences for this purpose are very meager. Our mission station is located about eighty miles from the nearest railway station, and two hundred miles from Hankow, the nearest city, where we secure our supplies, so it is necessary for one of our workers to make this trip every few months.

Dec. 21, 1903, I left our mission station, en route for Hankow, traveling in a two-wheeled cart, drawn by two donkeys, one hitched in front of the other. The bed of the cart is fastened directly on the axle, so the occupant gets the full benefit of the bumps, which are many, the roads being very poor. In this part of China the roads are composed entirely of red clay; and if it should happen to rain during your journey, you would be compelled to wait until the roads dry, and in the meantime you would find no provision made for your comfort.

There are evidences in many parts

of China, that there once existed great imperial highways, connecting the most important cities. Vast sums were expended in the construction of these roads, and it would have been easy to keep them in repair, but this has not been done, and they have of necessity been abandoned on account of the ruins. The people consider the roads, mountains, and rivers as belonging to the emperor; and if anything needs to be done to them, they let him do it. If a heavy rain washes some of a farmer's land onto the road, he goes to the road and digs it out again, and takes more away than was washed into it, which results in making a road a canal.

We took our bedding with us, as the Chinese inn supplies its patrons with only a dirt floor to sleep upon. We left Sin Tsai Hsien (our station) at 5 A. M. The distance to the next town was one hundred and ten li, or thirty-seven miles. Every few miles we came to an inn, where our driver would stop for a smoke, and perhaps a cup of tea and small lunch. At about 2 P. M. we stopped for dinner. I remained in the wagon while the driver, and the evangelist who accompanied me, ate their dinner; during that time at least two hundred persons gathered around the wagon to look at me. Perhaps I was the first foreigner some of them had ever seen, at least I thought so; for many of them stood and gazed at me all the time we were there, which was about one hour. The native evangelist had several copies of the Gospel of St. John with him, and while he was eating dinner, he thought it a good opportunity to sell some of these copies, so held out the books, quoted them the price, and as a result sold four. Certainly China is ripe for the harvest. If a foreigner should stop at any place in the country, in a half-hour's time he would have a large audience about him.

After dinner we resumed our journey, this afternoon meeting a Chinaman with a camel. He used the animal as a beast of burden, as the camel could carry more baggage than could be carried with the little donkey carts and wheelbarrows. Late in the evening we reached our stopping place, and prepared to spend the night in the Chinese inn, for there are no others.

The inn consisted of one room with no windows in it, but a door with cracks in it large enough for everything to pass through but the dog, and he would run back and forth through the door, often leaving it wide open. In one end of the room there were three horses and four donkeys, and in the other end we slept. It is a typical Chinese inn.

It might be of interest to know how the Chinese sleep. They carry very little bedding with them, simply stretching out on the floor, and spreading their cotton-padded clothing over them. In the winter time the Chinamen wear several coats, which are made of two layers of cloth with cotton between, like comforters are made in America. They wear as many coats as they can afford,

making their arms stand out from their bodies in a very queer fashion. They are all mouth-breathers, and make considerable noise during their sleep.

The next morning we resumed our journey, having a distance of thirty miles to drive. The roads were very hilly, and the bridges numerous. Chinese bridges are made of stone, and were all built several centuries ago, and have never been repaired. There is a rise of from six to eight inches in going

to the Occidental. These structures are usually built seven or eight stories high, with no windows or stair steps. The Chinese claim they are a protection against the evil spirits, and have them in or near the graveyard, although they are found in other places.

We see nothing recently built in China; everything is in decay. There are no new cities, walls, roads, or pagodas. They have lost the spirit of enterprise and patriotism. One of the

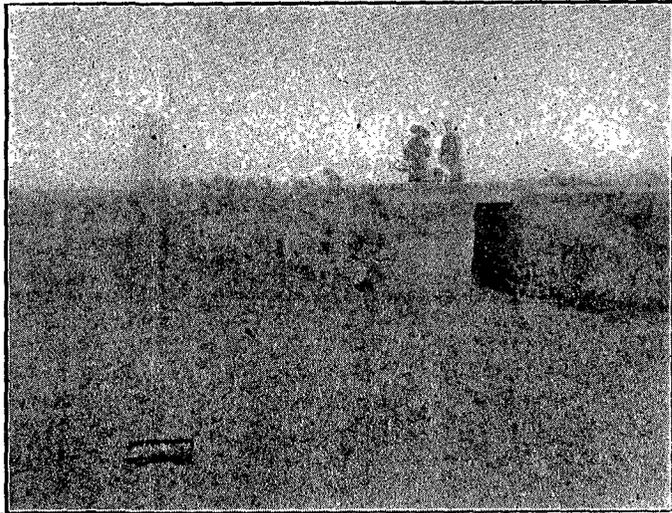
is drawn by thirty Chinamen, instead of by a steam-engine.

As you pass from the wide, roomy streets of the foreigners into the narrow, crowded streets of the Chinese city, a great contrast is noted. These streets are choked with every form of industrial obstruction; the butcher, the barber, the itinerant cook with his traveling restaurant, the carpenter, the cooper, the tailor, and countless other workmen station themselves by the side of the small passage which beats with the life of a great metropolis, and do all they can to form a strangulating clot. The tanner spreads his hides in the street, the women bring out their quilts and spread them, for they have no room in their own close quarters. Nearly all that the Chinese do is done on the street.

Nor are all the obstructions of a movable character. The carpenter leaves a pile of huge logs in front of his shop. The dyer hangs up his long bolts of cloth to dry, and the flour dealer his strings of vermicelli. These all hang across the principal thoroughfare; for they claim the space opposite their shops. On account of the large number of people walking in both directions, especially coolies carrying luggage, the passenger makes very slow progress, and comes in direct contact with Chinamen.

But in this vast number of people crowded together, we must stop to think about the gospel which is to be given to them in this generation.

The reader would comprehend better the work to be done in China if he could have a view of the average farmhouse family grouped together. There are enough people at every farmhouse for a good congregation. The farmhouses are especially numerous on the great plain, where we are located. The Chinamen in the country seldom sit down to take



CHINESE BRIDGE, SHOWING THE MONUMENT

onto the bridge, and a similar drop in going off. These bridges were built by wealthy Chinamen, who wished to bring their names into prominence in after generations; and with every bridge will be seen a monument, with an inscription on it bearing the name and history of the man who built it. Near a small stream which we crossed, we saw a large monument, but no bridge, as after building the monument, the man did not have enough money to build the bridge. All the rivers without bridges are crossed with ferry-boats, and this always takes a great deal of time, as the Chinaman moves very slowly.

We arrived at our station at sundown, and lodged in another inn similar to the first. We were quite chilly, and the Chinamen's feet, which are poorly clothed in winter, were very cold, so they built a straw fire, but the smoke was almost as disagreeable as the cold.

The next morning we changed our mode of travel, finishing our journey to Hankow by rail. About one half the distance is mountainous. We passed through a tunnel one-half mile long. Every few miles we passed a Chinese village, and graveyards are never out of the foreigner's sight while in China. The location of the grave is indicated by a conical mound from one to eight feet high, varying in height according to the wealth of the occupant. The grave is not dug very deep, the coffin being placed on the ground, and dirt thrown over it. A great many men are needed to carry coffins, as they are very large and heavy, being made of wood from four to six inches thick.

Many small temples are to be seen along the road, filled with idols, and the pagoda affords a striking spectacle

without my help."

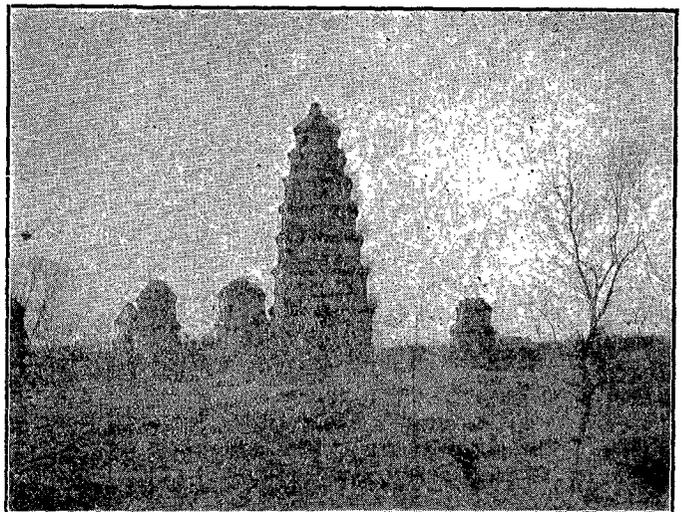
The Chinese not only feel no interest in public property, but if it is unprotected and available, they will appropriate it to their own use. The walls that are crumbling they carry away to build their own houses.

Hankow is the great commercial center of China. The foreign portion of the city has been built during the last decade. It is the Chicago of China, located on the Yangste Kiang River, which puts it in easy communication with Shanghai on the coast; and this river and the Han River, which joins it at Hankow, connects it with Western China. The railway between Hankow and Peking is nearly finished, and the one between Hankow and Canton is in process of construction.

The city has all the modern improvements except the street-car, which is not needed; for there are plenty of comfortable jinrikishas, and coolies to draw them.

The improvements are not made with machinery, but by hand labor. Pillings are driven by a company of Chinamen, by raising a large stone and allowing it to drop on the pole. The iron-roller

ancient classics has a proverb, "May it rain first on our public fields, and afterward extend to our private ones." This was true of the people before and during the Chou dynasty; but to-day the Chinaman has changed: "I must look out for myself," and if he thinks of the government, he says, "It is old enough and strong enough to take care of itself



LARGE AND SMALL PAGODAS FOR TRANS MISSION OF SPIRITS OF THE DEAD

their meal, but stand around the stove while eating the contents of their bowl.

A greater work is needed in China than ever before, and a greater work than man can do. Let all our people in America pray God that his Spirit may be poured out in these last days upon China.

The European General Conference, 1903

GUY DAIL

THE tabulated report of the European General Conference for the year 1903 lies before me. The various unions have sent in their latest corrections, and the summary given is, we believe, reasonably correct.

The area of this field is six million square miles, including German East Africa and excluding Siberia, and its population is four hundred and seventy-three million. There are three union conferences and two union missions in our territory,—the German, the British, and the Scandinavian Union Conferences, and the French-Latin and Oriental Union Missions.

We have 276 churches, with a membership of 8,274; 105 companies that are unorganized, with 892 members; and 381 isolated Sabbath-keepers, making a total of 9,547 members in this field. About seventy of these are Sabbath-keepers in the Oriental Mission, who have not yet been baptized. During the year, the Rhenish and Prussian Conferences have been added to the fields of the German Union, and the Spanish and French-Belgium Missions to the French-Latin Union. At the end of 1902, our membership was 8,274. During the twelve months following, 1,373 were baptized, and 495 were added by vote, and the net increase for the year was 1,273.

Our tithe for 1903 amounted to \$68,650; annual offerings, \$9,770; First-day offerings, \$1,380; Sabbath-school donations, \$5,079; the items for the corresponding time in 1902 were as follows: Tithe, \$59,010; annual offerings, \$2,570; First-day offerings, \$828; Sabbath-school donations, \$4,240. There has been some increase in our gifts and tithes, the amount of tithe per capita increasing about sixteen cents during the year.

At the close of 1903 there were engaged in our five union fields 70 ministers, 37 licentiates, and 106 Bible workers, or one gospel worker for every 2,216,000 of the population. Certainly there is still room for more workers. There were 450 canvassers in the field, and their sales amounted to \$115,130. During 1902, 323 canvassers were in the field, and the sales amounted to \$102,650.

In view of the greatness of our needs, and the millions upon millions who know nothing of the special work God will do to prepare the world for his soon coming, we request our brethren in America to keep the European field before God in their prayers. Remember especially the newly entered mission in German East Africa, and the work of our brethren in all our other mission fields, where the work is hard, and things often seem to go more slowly than we would like, because of the difficulties that prevent a rapid progress.

We are cheered with the knowledge that God is doing a mighty work, and we rejoice that the time of waiting will

not be long. The first quarter's reports for 1904 show signs of constant advancement. Those who are willing to deny self and live for others, will never lack plenty of work to do; such ones will always find that God has employment for them. Men of the right kind are scarce; but God has them somewhere, and as soon as we more fully awake to our high privilege, there will be plenty of the right kind of men, and there will be enough means in the treasury to complete the carrying of the glorious third angel's message to the world in this generation. However, he who is not willing to forsake all that he has can not be the Lord's disciple. Luke 14:33.

Hamburg, Germany.

Progress of the Message in Rome

CHAS. T. EVERSON

OUR meetings in Rome have been in progress now a little over three months, and already some results begin to appear, although the ground here is naturally strongly contested by the papacy. Here the forces of the papacy are most perfectly organized, and number legions. It is estimated on good authority that in this city there are about sixty-five thousand prelates, priests, nuns, and monks. We can readily understand that with this immense army so well organized, the Church of Rome is able to present a strong opposition to all Protestant efforts to evangelize the people. To this large force of workers new ones are continually being added from the orders that are driven out from France, so that new convents and monasteries are springing up very rapidly. With such a large corps of workers to watch all the movements of the Protestants, we can well understand that nothing escapes their attention. Therefore, as we noted in a previous article, we had just presented the Sabbath question when a priest took up a consideration of the subject in one of the leading churches of Rome. Yet in spite of all the opposition, the third angel's message must be given at "the seat of the beast," that here also a people may be gathered out who shall be ready to meet the coming King.

Already some are beginning to recognize the claims of God's law in this city. It is very difficult to get a settled congregation in a place like this, but for the preaching of our message that is absolutely necessary. We have now a number that come to almost every service, and seem much interested. After we had placed the Sabbath question before the people in a thorough way, we began our regular Sabbath services at the hall. These have now been in progress about five weeks.

Thus far, as a result of our work here, ten have begun to keep the Sabbath of the Lord. The young minister that we mentioned in a former article as being the first-fruits of our work here, is growing rapidly in the truth, and seems like one who has known the message for

several years, instead of a few months. He continues to be of great service to us in the work, preaching two or three times a week.

Another one of those who have begun the observance of the Sabbath is a gentleman who has been for many years a leading member of the Methodist Church, where he was also a member of the consistory, and has made an extensive study of the Bible. Among those that have recognized the claims of God's law is a very intelligent man; we believe that he will prove of value to the work in Italy. He was brought up in the Catholic Church, studied for the priesthood, and was consecrated priest when but a very young man. In the Church of Rome no one can say mass until he is twenty-four years of age, but this man, because of his exceptional talents, received a special permission directly from the pope to say mass when but twenty-two years old. He also received a yearly allowance from the church that he might prosecute his studies at the great Jesuit seminary at Rome. He was thus enabled to obtain a splendid education, so that he first obtained the degree of bachelor of philosophy, and later took the degree of doctor of theology.

After finishing his course he became a professor in one of the seminaries of Rome. Before leaving the Church of Rome, he became a canon, an office that ranks next to a bishop in that church, and was also one of the leading priests in one of the large churches of Rome. We can see by this that he was highly favored by the Catholic Church, and was well situated both for salary and position when he left the Church of Rome. He left it all when he became convinced that the doctrines of the Catholic Church are contrary to the truth. He spent two years studying Protestantism while a priest, before he finally decided to abandon Catholicism, and now he has begun the observance of the Sabbath, and attends our services regularly, and is present at the Bible studies that I am giving daily at our home. His wife also has begun to walk in the commandments of the Lord. She is from a fine family, her father having been a leading lawyer. This ex-canon has not only left a good position in the Church of Rome for the truth, but has also been disinherited by his parents. He has been offered positions by the other denominations, but has refused, owing to his belief in this truth. There are a number who come to the services, including the Sabbath meeting, who have not as yet expressed their decision. Among them is a young professor who is here attending the university; he seems much interested in the subjects presented, and attends almost every service. The Lord is blessing the presentation of his message in Rome, and to him be all the glory.

Rome, Italy.

THE work of Jesus Christ for men is the concern of each member of his body. Here there is no reason why the left hand should not know what the right hand does.



THE FIELD WORK

East Michigan

SABBATH and Sunday, June 4 and 5, I spent with the little company at Mt. Forest that had come into the truth under the labor of Brother Wood and Brother and Sister Lauda. We held our Sabbath meeting on the bank of a small stream, in which we baptized twelve honest souls at the close of the services. The next day one more was baptized. The Lord blessed in the meetings there, and the brethren are of good courage to go forward and do the Lord's work.

From the tenth to the thirteenth we had the privilege of being with the Edenville church. The Lord came near in these meetings, and all present were blessed. We were glad for the privilege of burying seven at this place with their Lord by baptism. These were mostly the fruit of the good church-school held there the past year. Does the church-school pay? The church at Edenville says Yes.

A. R. SANDBORN.

India

CALCUTTA.—There are many encouraging things connected with the work in India. I believe we are on the eve of a great move in this land. There never was a better time to work here than now. Peace reigns in every part, and railways are plying into every corner. According to last year's statistics, there are twenty-six thousand miles of railway in this country. Is not this an evidence that the time has come to warn the people? They are getting aroused through the distribution of our literature, and especially through the circulation of the *Oriental Watchman*, which is higher now than in any previous year at this season. We hope to reach a circulation of five thousand this year.

Last week I received a well-written manuscript from a gentleman living in Agra, dealing with the Eastern question. I was surprised to see how this man handled the subject. If I had not known the circumstances, I should have said he was a Seventh-day Adventist. He dealt with the question in a very able manner, and in such a way as to convince the reader that he was acquainted with his subject.

A native man in southern India has begun translating some of our tracts into the Canarese language. He has already translated and printed the following tracts and articles from the *Oriental Watchman*, in a neat tract form: "Turkey in Prophecy," "Christ's Second Coming," "The Coming of the Lord," and "Russia in Prophecy." I do not know when anything gave me more inspiration than these tracts, so nicely and neatly printed at this native brother's expense. I quote the following from his letter:—

"We have but a short time to work for the Lord, and to give the message for this time to the world; for the coming King is surely at the door. We must give the trumpet a certain sound, and tell the people to prepare to meet their God."

Such work as this by a man who has never seen one of our people shows clearly that there are forces in preparation to carry this message that we know not of, and unless we arouse and do the work appointed to us, others will be raised up to carry it forward. May God give us health and strength to do our part in this work. And more than all, may he give us his Holy Spirit, that our message may have power with the people.

J. L. SHAW.

Southern Jamaica

CLARENDON.—Since our report in the REVIEW of April 28, we have had our baptism, May 8, when eight precious souls were baptized. These are the first to become Seventh-day Adventists in this part of the island? We expect to have another baptism soon.

The enemy of souls is hard at work. The tempest of persecution is at its height now. Many are interested, and some expect to take their stand on the Lord's side. Among these is a young man who has given his employer four weeks' notice to leave his employment. His parents are determined to turn the doors against him; but he is still firm in his resolutions.

In our last report we made an appeal, after stating the situation of the place and the work, to our brethren of the home field, for one hundred dollars to help this needy field establish a little memorial building. Shall we hope in vain? "Hope maketh not ashamed." Our company is composed mostly of women, having only five men in it, and three of them are blind. So, you see, we greatly need your help. If at the time of this writing, June 5, no one has responded to this appeal, we hope that some readers of the REVIEW will now help us. Let us not be weary in giving; for Jesus says, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17: 10. Let us not look in vain. Contributions may be sent through the Mission Board to the president here, Elder J. B. Beckner. We are well, and of good courage.

F. HALL,

A. N. DURRANT.

Japan

TOKYO.—Since my last report, the work in this field has made steady progress. I recently spent a week in Kobe in the interests of the work. The little congregation there now numbers thirty or more, and they have found it necessary to rent larger quarters for their meetings. The medical work is progressing in an encouraging manner. Brother Kawano, recently from America, will unite with our native physicians in their work. Five of the brethren are engaging in the canvassing work, with Kobe as headquarters. One has gone to the northern coast, another to his home province in Shikoku. Thus the

seeds of gospel truth are being scattered.

Brother Matsukura has recently been laboring in the country district east of Tokyo. Opposition to Christianity is especially strong there; but some encouraging openings were found. One man over seventy years old, and a Christian for about twenty years, has been reading our Japanese papers for two or three years. As a result of Brother Matsukura's visit, both he and his wife decided to observe the Sabbath. But the tobacco habit has a strong hold on him, and he has not yet the victory over it. His wife fully decided to be free from this hurtful indulgence. The Lord truly worked upon their hearts. One more has fully accepted the truth here in Tokyo, being led to seek the Lord through deep affliction in the loss of his wife and only child. The Kobe workers report that a young man in Kiushu has become deeply interested through reading. It has encouraged us very much to learn that a young person of little education and no previous knowledge of Christianity could gain such an experience as he relates, from the reading of our little paper. It is truly a miracle of God's grace.

Several of our young men must pass their military examination this summer, and we are much concerned for the outcome. But God has shown himself able and willing to work for us in these matters, and we are still trusting in him. Truly, these times call for a full consecration and much prayer.

F. W. FIELD.

China

HONGKONG.—Since the middle of October, Mrs. Wilbur and I have each studied Chinese two hours a day, without interruption. I am now studying Mark's Gospel in Cantonese colloquial, and enjoy it very much.

During the winter most of the British fleet on the China station have been in Hongkong. Very few of the men have any desire for religious reading. Out of five hundred men on one ship, there may be half a dozen earnest Christians. Even these are warned against us by other ship missionaries here and in Shanghai. Still an occasional one "breaks over the line," and comes up to see us. Once a man becomes interested in the truth, he is not content until he has purchased a good collection of our books. I often think of the words of Eze. 13: 18: "Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"

If we are permitted to go back to Canton, we can begin to work at once. I have the Canton dialect well enough now so I can sell literature, give Bible readings in a quiet way, visit in the homes, dictate letters, etc. Many of the characters that we have learned so far are colloquial—absolutely necessary for talking here, but of no use in north China. Elder and Mrs. Anderson wish us to join them in Canton. We shall be glad when it is our privilege to return. Though the streets there are narrow and dirty, while here they are broad and clean, and it is not so pleasant a place in which to live as Hongkong, that is the gateway to the thirty million of the Quangtung province.

Hongkong is one of the great waterways of the world. I wish our successor in the work here might be supplied by some friends at home with a good club

of our papers, so that he could place them regularly on the principal mail steamers. I have not been able to do anything at this, although I have personally ordered and paid for one hundred periodicals a month the past year. I have sold on an average a little over two thirds of these, and given the remainder away. The periodical work has taken considerable time, and there has been some expense connected with it, besides a good many sneers and jeers; nor have we been permitted to see much fruit from it. But the Lord has said, "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. II. 1. Though we do not see fruit, we know that his word will not return unto him void. So I have tried to be faithful in the work, though it seems we ought to have done ten times as much as we have.

Our Chinese teacher seems much interested in the truth. He has been teaching us a year. Little by little he has been learning the truth, and I hope that in time he will fully take his stand with us. He has had experience in editorial work on a Chinese daily, and is a practical school-teacher of Chinese. Of all the Chinese teachers employed in the public schools of Hongkong, this man is the one selected by the board of education when they wish anything written out in proper "book language."

My heart is in this message, and I am anxious to see it pushed forward to completion.

EDWIN H. WILBUR.

South Carolina

ELEVEN years ago last April Mrs. Webster and I came to Spartanburg, S. C., to give the third angel's message to the people of this State. At that time there was not another Sabbath-keeper in the State that we knew of, and no one had ever before been sent into this field to carry on this most important work.

Soon after, Brother J. O. Johnston came to Greenville, where he carried on a similar work. We made a vigorous effort to supply these places with our literature, visited and held readings with the people, and held some meetings. A few accepted the truth in both places, and in Spartanburg a church was organized by Elder R. M. Kilgore in the fall of 1893, or the spring of 1894.

During the next summer we held a tent-meeting at Brushy Creek, and a church was organized there. Soon afterward we were called to Trinidad, West Indies, and the work here fell into other hands. Not long after this some of the other laborers left the State, and Elder Johnston joined us in Trinidad, and the work in South Carolina was left almost without help. For the last two years no help was provided for the work here, and the believers were becoming somewhat discouraged. Through the faithfulness of those who had accepted the truth, and of those who had moved here to help these new believers, the work has not entirely stopped. Some have lived lives of sacrifice and devotion, and have done much to scatter our books and papers.

At the meeting of the Southern Union Conference last February it was decided to make South Carolina a mission field under the direction of this union conference, and I was asked to connect with this work again as director, but was not able to come here until June 14.

After five years spent in Trinidad, and four years in Arizona and Oregon, we are glad to unite with this work once more. It was inspiring to meet these dear people again, and we are filled with the hope of seeing something more accomplished in this needy field. Elder R. T. Nash had the tent pitched at Campobello, in the northern part of the State, and I at once joined him. Seven meetings have been held, and the interest seems to be deepening, and the congregations are increasing. We can not foresee what will be the results, but hope and pray that something will be accomplished here.

South Carolina to-day is the most needy field in the United States. Less work has been done and less money spent here than in any other State. Fewer laborers have worked here. There are now three laborers in the State, Brethren Nash and Carey having come here in February and March. There are about seventy-five or eighty Sabbath-keepers in the State, paying an annual tithe of about two hundred dollars. I have not learned what is the amount of the annual appropriation of the Southern Union Conference to this mission field, so have no way of knowing the amount of money for paying the laborers here; but it can not be more than one thousand or twelve hundred dollars all told. You can readily see, dear brethren, that that would amount to \$6.40 or \$7.67 a week to each laborer, and with this he must support himself and family, and that in a place where there are not so many and cheap provisions as in some of the more favored conferences. I mention this simply to give our conferences that are so prosperous, so well stocked with laborers and members and the good things of this world, an opportunity to carefully consider the conditions existing in the South. The laborers gladly sacrifice in order that the means provided may go further and accomplish more.

Perhaps it has been from a feeling of modesty, or for fear that they would be thought to be complaining, that the true conditions of this field have not been publicly stated. I hear of some of our faithful laborers who are not getting so much as the rate estimated above. Will those in our conferences that are able to pay their laborers twice as much, think on these things? Will some of our good brethren who are receiving the larger amounts, under much more favorable conditions for living, think about it, and follow the noble example of some of the conferences in sharing their help in laborers and means with this needy South, and with this most needy field of all?

I have not heard a word of complaint or discouragement since I came here, and we enter upon the work with these sacrificing brethren with courage and good cheer. We are glad we are here again; but we would like to have our dear people who love this message, and who want to see it pushed hastily to a close, know what is needed here. Will they take this before the Lord, and ask him their duty in regard to it?

I would like to correspond with those who have a burden to settle in a needy mission field to be a help to those who accept the truth. If any have such thoughts toward South Carolina, I would be glad to correspond with them before they come. I would also like the names of all Sabbath-keepers, and of all others who

are interested in the truth. I would also be very thankful for clean copies of all our periodicals and tracts sent to us postpaid. We wish to fill the State with literature. We are in great need of faithful, consecrated canvassers, but before any come here to engage in this work, we would be glad to correspond with them.

Remember to pray for the work and the workers in this most needy of all fields in the United States. Our address is Spartanburg, S. C.

E. W. WEBSTER.

The Indiana Conference Report of the President at the Lake Union Conference

I HAVE not prepared a report of our work in Indiana, and did not expect to be called upon at this early date to give a report of the work in our conference. My connection with the work in Indiana dates back to the first of last September. About eight months have elapsed since I began active work in that conference, and I shall not attempt to give a report covering more than this period of time.

As many of you are aware, I was in feeble health when I came to Indiana, having passed through a severe siege of typhoid fever, and my restoration to health was very slow. I took up the work of correspondence the first of September, and as soon as I was able, began to visit the churches. During the winter I visited about one third of the churches in the conference, and by the assistance of other members of the committee, about three fourths of the churches in the conference have received some ministerial help. In our visits to the churches we have tried to build them up and strengthen their faith in the message for this time, and have also tried to assist them in getting their church records in better condition, and in doing this have greatly lessened our church membership. We found that in many places where we formerly had a large enrolment of church-members, their numbers have been greatly reduced through removals and apostasy, but the records have remained about the same, and therefore do not show the real membership of the conference at the present time. If our membership was properly pruned, I feel certain that our numbers would be reduced about twenty per cent below the report last published. Or, in other words, instead of a membership of two thousand we would have not over sixteen hundred. Because of our inflated membership, we have a large number of "Object Lessons" yet unsold; although our brethren in Indiana, that is, our active membership, have taken much interest in this work.

The school work in our conference is in a prosperous condition. Our industrial school at Bogstown was finished last fall, and a very successful school, with an enrolment of over fifty students, has been conducted there thus far during this year. There have been quite a number of conversions, and we believe that we have a school second to no other in the Lake Union Conference. We also have fifteen church-schools. In almost every instance these schools have been a success, and have been a great benefit to our churches as well as to the children. Most of these schools will be

continued the coming year, and we hope to establish others.

Three new churches have been organized since I came to the conference, and about one hundred souls have accepted the faith. There are fair prospects of organizing other churches before our annual conference next August. We are now preparing to erect three new church buildings in the conference. Two of these are to be erected in Indianapolis, the lots having already been purchased, and work begun upon one of them.

We believe that our people during the last winter engaged more actively in missionary work than for some time in the past. Quite an interest was taken in the circulation of the special *Signs*, over twenty thousand copies being sold and distributed in our conference.

I feel that I could not give a true report of the work and condition of affairs in our conference without mentioning the matter of finances. As soon as I was able to give this matter some attention, having a desire to know the exact condition of the conference financially, we arranged for the auditing of our laborers' accounts, which were audited up to the first of last September. We found that the audit of 1902 had not been settled, and that we were owing our laborers all the way from five dollars to one hundred dollars each, making a total of about one thousand dollars. There had been no tithe paid to the Lake Union Conference since 1902, and thirteen hundred dollars had been borrowed with which to pay our laborers. This, with the amount due our laborers on their audit, made a sum total of four thousand dollars that we were behind on our tithe fund. We at once began to plan to reduce this indebtedness, and God has greatly blessed our efforts, so that up to the first of May we had reduced this indebtedness about twenty-five hundred dollars, and during this time had paid off about fifteen hundred dollars on other indebtedness, making a total of four thousand dollars paid upon our indebtedness. While this is very gratifying and encouraging to our brethren throughout the State, it leaves us with a debt still upon our hands in the Indiana Conference of about sixteen thousand dollars; however, we are not discouraged, as the Lord, who has abundantly blessed us in the past eight months, is able, if we are faithful to him, to assist us still in reducing this indebtedness, and we believe there are better days for the work in Indiana. From the many expressions that I have heard, and from the letters I have received, I am certain that confidence and courage are being restored in the hearts and minds of our brethren and sisters throughout the conference. As far as I know, our laborers are in perfect union, and harmony has characterized every move of our committee. Many times we have felt the special leading and guidance of the Spirit of the Lord in our work, and we have no words of discouragement to bring; the future looks hopeful.

We are preparing to place four or five tents in the field the coming summer. These will be located in entirely new territory. We have thirty-five counties in the State of Indiana in which there is not a Sabbath-keeper so far as we know. We desire to enter this unworked territory as rapidly as possible. We expect to hold our annual camp-meeting in one of these counties where the message has

never been preached. We desire the prayers of our brethren and sisters that God may direct all our labors, and that the cause in Indiana may arise and make greater progress than ever before.

J. W. STONE.

Proceedings of the South England Conference

In Session, May 20-29, 1904

THE regular annual session of the South England Conference of Seventh-day Adventists convened in the Albert Hall, Southsea, at 10:30 A. M., May 23, 1904.

The first meeting was devoted largely to the hearing of reports from the representatives of the other divisions of the British Union Conference, including Elders E. E. Andross, from the North England Conference; A. F. Ballenger, from Wales; Wm. Hutchinson, from Ireland; A. Ritchie, from Scotland; and Dr. Geo. W. Thomason.

Before the close of this meeting, a committee of twenty-four members, including the visiting brethren, was nominated from the floor. To this committee was assigned the duty of appointing the working committees of the conference. At the second meeting the names of these committees were announced, and approved by the conference.

The Health Work

was taken up at the second meeting. Dr. A. B. Olsen gave a very encouraging report of the work at the Caterham Sanitarium. Our brethren and sisters in America who donated so liberally to this institution, will be gratified to know that it has been liberally patronized from the very day of opening, and, although some very necessary appliances have been purchased from the earnings, the first year's work will show a financial gain. The religious influence at the sanitarium has been greatly appreciated by the patients, and several persons have been brought into the truth directly through this means.

The following resolutions were then presented:—

"Whereas, The signal blessing of the Lord has attended the efforts put forth by the churches generally in raising the means for the endowment of the Caterham Sanitarium, and the Lord has blessed the work there most abundantly, there having been a liberal patronage during the past year,—

"1. *Resolved*, That we express our gratitude to God for the blessings which have attended the institution, and every phase of the health work, and that we put forth greater efforts in the future to make the work of the institution more widely known to the general public.

"Whereas, A training-school for nurses has been started at Caterham for the education of our young people in the medical missionary work,—

"2. *Resolved*, That we encourage suitable young men and women to enter the training-school with a view to fitting up for that work; and,—

"Whereas, The Duncombe Hall College has provided a special preliminary course for prospective medical workers,—

"3. *We recommend*, That such young people avail themselves of this preparatory training before taking up the nurses' course.

"Whereas, The *Good Health* magazine is proving to be a very effective

means of disseminating the principles and carrying to the people the gospel of health,—

"4. *Resolved*, That we encourage all our Sabbath-keepers, both young and old, to build up among their neighbors a small permanent list of a dozen or more subscribers to the magazine each month, these papers to be delivered personally; and, recognizing the favorable opportunities now presented for carrying forward this branch of the work, we will put forth our best efforts to materially and proportionately increase the circulation of the *Good Health* in the South England Conference.

"Recognizing the importance of the principles of healthful living which the Lord in his mercy has sent to this people,—

"5. *We recommend*, That our churches and companies meet together once a month, or oftener, for the purpose of studying these principles, and of becoming better acquainted with the laws of health concerning physical culture, diet, dress, and simple treatments for the sick; and for the purpose of promulgating these principles by visiting among their neighbors and friends, holding cottage meetings, establishing Good Health Leagues, etc., where these subjects can be presented in a simple, practical way; and that in these leagues, earnest efforts be made to engage in Good Samaritan work, visiting the sick, the afflicted, and the discouraged, and endeavoring to brighten their lives by ministering to their physical and spiritual welfare as far as lies in our power."

These recommendations were heartily approved of in the discussion that followed, and unanimously adopted.

The third meeting of the conference was devoted to—

The School Work

In his report, Prof. H. R. Salisbury, principal of Duncombe Hall College, stated that the enrolment for the past year had been fifty-three, and the average attendance about forty-five. There are now twenty-six former students of the college in direct connection with various branches of our denominational work in different parts of the world, in addition to several of last year's students who will enter the work this summer. The financial report of the college shows a small surplus.

It is interesting to note that twenty-two young men and women entirely supported themselves last year in the college by canvassing in London, taking full school work at the same time, and that the average scholarship of these students was much above the rest of the school.

Professor Salisbury announced that suitable buildings had been secured for a students' home, and this feature will accordingly be added to the school work next year.

The following resolutions were read and unanimously adopted:—

"Whereas, There is an urgent call for trained workers to enter fields both at home and in foreign lands,—

"1. *Resolved*, That we consider as one part of our missionary work during the coming summer to search out promising young men and women, and encourage them to enter our missionary training college in September.

"Whereas, A good library is indispensable for the proper carrying on of the work of our training college,—

"2. Resolved, That we do our part, before the first of August, toward raising a fund of sixty pounds (three hundred dollars) for this purpose."

A collection and subscription was taken up on the spot for this purpose, whereby the sum of twenty pounds and ten shillings (one hundred dollars) was realized.

The financial statement for the year 1903 was presented at the fourth meeting, a summary of which appears below.

	£	s	d	£	s	d
Net Tithe Received.....	1078	19	8½			
Appropriations.....	164	18	4			
Earnings and donations....	105	2	11			
Wages of workers.....				1101	11	3½
Total expense.....				321		4
Balance.....	73	10	8½			
	1422	11	7½	1422	11	7½
Deficit.....				73	10	8½

The deficit is explained by the fact that last year was a very unfavorable season, heavy expenses being incurred, while the crisis which the South England Conference passed through had a depressing effect upon the income.

The following resolutions were adopted:—

"1. Resolved, That we hereby express our grateful acknowledgment of God's blessing bestowed upon this conference during the past year, and so graciously manifested during the present session, and, recognizing that God has made us stewards of his manifold grace, consecrate our lives afresh to his glorious service.

"Whereas, The proclamation of the present truth in this field depends largely upon our faithfulness in returning to God his own tenth of all our income,—

"2. Resolved, That we will individually honor God by bringing all the tithe into his storehouse."

The committee on credentials and licenses reported as follows:—

For ordination and credentials, Alexander Ritchie; for credentials, Wm. Knight; for ministerial license, C. C. Jensen, S. Aris, A. E. Bacon, W. A. Shafer, George Nickels, R. Mussen, and T. C. O'Donnell; for missionary license, Mrs. L. Whitgrove, Mrs. C. C. Jensen, Mrs. W. T. Bartlett, Mrs. W. Knight, Mrs. A. Ritchie, Miss F. B. Cude, and Miss E. Barnard.

The committee on nominations reported as follows: For president, O. A. Olsen; Secretary and Treasurer, A. Bacon; additional members of conference committee, H. R. Salisbury, W. T. Bartlett, E. W. Farnsworth, and C. Jessup.

These reports were unanimously adopted.

The Publishing Work

The time of the fifth meeting being devoted to the publishing work, Brother W. C. Sisley presented a report of the London Branch of the International Tract Society. The average weekly circulation of the *Present Truth* has been 18,400 during the past year, and the monthly circulation of the *British Good Health* 46,150. The book sales in the South England Conference for ten months amounted to £752 15s 5d (\$3-750).

The following resolutions were read and adopted:—

"Whereas, The past year has brought continued evidence of the value of *Present Truth* in interesting men and women in our message, and opening the way for more personal work, and,—

"Whereas, This has proved true, notwithstanding the reduction made in its size, therefore,—

"1. Resolved, That we feel an individual responsibility to increase the circulation of *Present Truth* by every means possible,—encouraging local lists, the taking of yearly subscriptions, its use in missionary correspondence, etc.—and, furthermore,—

"2. Resolved, That we especially ask our ministers and Bible workers to urge upon those among whom they labor the importance of giving all our literature the widest possible circulation.

"Whereas, *Our Day* has already been valuable in reaching people who will not buy *Present Truth* and *Good Health*, and,—

"Whereas, It is planned that this shall be the first number of a series of papers dealing with different phases of our message, therefore,—

"3. Resolved, That we give this series a wide circulation during the coming year, at the same time not allowing this to hinder in the circulation of *Present Truth* or *Good Health*.

"Whereas, The cash system adopted by our publishing house has proved a help both to the office and to the workers,—

"4. Resolved, That we reiterate our approval of the system, and support it by our influence and example.

"Whereas, The systematic loaning of tracts has proved a successful means of opening up new interests in new localities, therefore,—

"5. Resolved, That we recommend this work to those who desire to create opportunities for more personal work.

"Whereas, The selection of territory for canvassers who depend entirely upon their sales for support is an important part of the general canvassing agent's work,—

"6. Resolved, That those knowing of districts presenting favorable conditions for book work, such as prosperity in business, religious interests, etc., be requested to send such information to the general agent.

"Whereas, Canvassing is self-supporting missionary work of the highest order, and some of those who engage in it are, through sickness or other misfortune, sometimes financially embarrassed, therefore,—

"7. Resolved, That we authorize our general agent to solicit contributions for a fund to assist such needy cases."

At the last meeting, the president outlined to the conference the plans of work for the coming season, which include the carrying on of three tent efforts, two of which will be in London, and one in Bristol. It is encouraging to know that one of these tents will be entirely in charge of students from the school. The conference expressed itself as highly satisfied with these arrangements, and the following resolutions were unanimously adopted:—

"Whereas, We believe the time has fully come for a united forward movement in this conference, therefore,—

"1. Resolved, That we will faithfully support the effort to keep three tents in

the field throughout the coming summer.

"2. Resolved, That the scattered members of the conference be organized into a conference church, to be cared for by the officers of the conference."

In his concluding remarks, Elder Olsen expressed his gratitude for the abundant blessings that had attended the convention, and thanked the conference for their co-operation and heartiness in voting, and for their steady and regular attendance, after which the conference adjourned.

GLEN WAKEHAM.

Defeat of Proposed Sunday Law in Louisiana

We feel glad to announce that the proposed Sunday-law amendment recently introduced into the Louisiana Legislature has received a setback. The judiciary committee, to whom the bill was referred, unanimously agreed to report unfavorably upon the same. The legislation proposed was not only very stringent, but one of its provisions for Sunday-lay violation was significant, in that the punishment therefor was to be a forfeiture of license to carry on business (if the violator should be engaged in trading, etc.) for one year. Perhaps this measure was the nearest approach to the fulfilment of the language of Rev. 13: 16, 17, that has yet appeared in the shape of a Sunday law. And we thank the Lord that through his providence this people are spared a little longer from the great issue which will sooner or later confront them.

This is the second attempt made by Sunday-law advocates to pass their measure in the last four years, and the second victory for the side of truth and justice.

S. B. HORTON.

The North Michigan Conference Report of the President at the Lake Union Conference

THE North Michigan Conference comprises the twenty-seven northern counties of the lower peninsula of Michigan, and the islands near the shore are connected with the counties in this district. There are no large cities in this territory. The population of the whole conference is nearly three hundred thousand.

When this conference was organized, there was an enrolment of six hundred and fifty members. "Christ's Object Lessons" and our portion of the General Conference Association debt have led the elders of the churches to drop from their record many names, but our membership remains about the same, as between seventy-five and one hundred persons have accepted the truth within the last eighteen months.

It is interesting to note that our tithe has been gradually increasing. After the first nine months of our existence as a conference the books were audited, and the tithe receipts were found to be \$4,235.91, or \$470.65 per month. The tithe for the last nine months is \$4,700.32, or \$522.25 per month, making an increase of \$51.60 per month.

How to reach the multitude of people who come to our doors every summer, is a problem with which we have wrestled for some time. Something should be done to arrest their attention. Some think it is almost impossible to present the truth to the people at a

resort, but we are persuaded that it can be done. When the people are at their homes and busily engaged with the cares of life, they rarely stop to talk with any one regarding their soul's salvation; but when they are leisurely living in their small summer homes, one can talk with them on this subject. The majority of people who come to Charlevoix, Petoskey, Harbor Springs, and other resorts in that vicinity are those of mature minds. Most of these have a literary education, which makes them easy of access. Last summer we conducted a hygienic dining-hall in Petoskey. There was a Bible worker giving her entire time to the Bible work, and Sister M. C. Kenyon, whose reputation as a leader and worker is well known, managed the cafe, and was always on hand at meal-time to speak a word which would lead people to Christ. The influence of this has been widely felt, and we are much encouraged by the reports that we receive. In Petoskey, nine have accepted the truth, and the interest is increasing. A railroad conductor, who is the husband of one of our sisters, buys tracts and scatters them among his associates along his run. We look for a great work to be done in Petoskey.

Statistics show that our book sales in this conference have been a little over three thousand two hundred dollars for 1903. Besides this we have done some commercial work. We have not entered into business that would take time, but there are some things which the people need that they can not get in their own town, and in answering this call we have been able to make some money for the tract society. The society began in 1902 with a stock worth about three hundred dollars. We had no safe, nothing but a desk that belonged to the old tract society. We did not at first furnish our office with any extras, but we have worked on steadily, and we now have a safe in which to keep our books, a few articles of furniture, an oscillating mimeograph to print our paper, and a stock of books worth about one thousand dollars. The present worth of the society is about thirteen hundred dollars.

There are ten church-schools, with an enrolment of one hundred and forty-seven pupils. Eight canvassers are now at work in the field. These departments, like the others, have prospered as we have each tried to help the other. We have twenty-one church organizations, eleven dedicated church buildings, and eight new buildings will soon be prepared for dedication. Four churches have been organized, and two others are waiting for organization. We have laid our plans to enter new fields where the country is just being settled. It is much easier to reach the people if we are the first in the vicinity.

Our portion of the General Conference Association Fund apportioned to the Lake Union was a little over fourteen hundred dollars. It was voted at our conference at Mancelona last fall, that this money should be divided into four parts, to be paid semiannually, each part to be divided per capita among the churches. We have now on hand of this money about three hundred dollars, and June 1 two hundred dollars more will be paid. We have already reduced our part to \$1,336, so we expect that on July 1 there will be only about eight

hundred and fifty dollars of this debt remaining.

There have been times when we have knelt before an empty treasury and asked the Lord to send means to carry on his work, and our prayers have been answered every time. We have seen the Lord's providence in many things, and not a worker can say that it has been anything more than the guiding hand of the Lord that has sustained us and prospered the work.

Union among our laborers, and loyalty to the third angel's message, have enabled us to work with good courage, and in turn the brethren and sisters have caught the spirit, and so courage has gone from one to the other until we are pleased to see much more work being done than when we first began.

We have endeavored to teach the people to be loyal to the third angel's message, pay their tithes, and donate liberally to those who are calling for help in foreign fields, and also in our own nation, the Southern field.

S. E. WIGHT.

The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference office:—

In last week's list the total reported, as printed, was \$1,000 too much.

Previously reported\$13,430 17

D. Hale	100 00
Henry Ferrett	100 00
Mrs. H. C. McDearmon ..	40 00
Alfred Fonten and Samuel Fowler	35 00
Wm. Patterson	25 00
Soren C. Christenson	25 00
Wm. Christopher	25 00
L. R. Conradi and wife	25 00
S. Hinkle	25 00
Mrs. M. H. Hughes	15 00
E. D. Hurlbert	12 50
James Bowles and family	11 00
Mr. and Mrs. H. V. Weaver ..	10 00
C. C. Holbrook	10 00
Mrs. Hess	8 00
Mr. and Mrs. Thomas Blakely ..	7 50
Nina Edgerton	7 00
J. W. Goodwin, Treas.	6 25
C. E. Mansell and family.	5 75
Mrs. H. E. Osborne	5 00
Mr. and Mrs. D. A. Hayward ..	5 00
C. H. Sumner	5 00
Lovina J. Withers	5 00
Mr. and Mrs. C. J. Patten. .	5 00
J. C. Parrish	5 00
F. W. Sargent	5 00
Mr. and Mrs. Meharan	5 00
Anna A. Winkler	5 00
C. J. Annes	5 00
Mrs. Luella D. Gray	5 00
S. J. Stite	5 00
C. N. Pike	5 00
T. A. Lasher	5 00
Mrs. F. M. Beeman	5 00
Mary Beck	5 00
E. H. Farnsworth	5 00
C. D. Maynard	5 00
Mrs. Charles Davis	5 00
J. J. Dean	5 00
Mrs. E. L. Taylor	5 00
Mrs. A. M. Sinclair	5 00
Sister S.	5 00
A friend	5 00
J. F. Dennis	5 00
Mrs. E. H. Pierce	5 00
Mison Bundy	5 00
Mrs. M. F. Brown	5 00
Sally Parsons	5 00

T. W. Hodgins	5 00
Mrs. Melissa J. Myers	5 00
Mrs. H. H. Summerall.	4 85
Wilmont Lesst	4 50
B. F. Anderson	4 00
Mr. and Mrs. H. O. Shields. .	4 00
Urania Johnson	4 00
Hamilton Paul and family ...	3 10
Sarah Hankins	3 00
D. N. Storey	2 50
W. G. Whittaker	2 50
Mrs. E. R. Clannch	2 50
Mr. and Mrs. C. L. Stone. .	2 50
M. G. Mason	2 50
G. R. Close	1 00
Mrs. W. A. Moon	1 00
Mrs. Julia T. Feagan	2 00
Jane R. Bailey	1 00
L. E. Saylor	50
Laura Willard	25
W. B. Randolph	1 00
Annie Collis	50
Georgia Collis	10
G. W. Henderson	50
John Nichols	25
J. P. McGraw	25
E. L. Pullian	25
S. P. Boyer	10
F. Q. McElroy	25
Mrs. Daisy Randolph	50
Jane McCullough and family	1 50
Mrs. Ora White	50
Mrs. Francisco	2 00
Mr. Oliver	50
Mrs. Stewart Shankel	2 00
Mrs. Sarah L. Shafer	50
W. G. Whitmore	1 00
Mrs. R. Whitmore	1 00
John Jones	1 00
Mrs. A. M. Martinell	2 00
J. E. Jones	1 00
J. E. Randolph	1 50
Mattie Young	1 00
Lucy Forkner	50
M. M. Daugherty	1 00
Alice Fowler	50
Edward Slocum	1 00
Edith Johnson	1 00
Anna Johnson	1 00
J. E. Randolph	1 00
Mr. and Mrs. E. Johnson	2 00
Mary Sedgwick	1 00
D. J. Johnson	1 00
Mrs. G. A. Hughes	25
Mr. and Mrs. R. N. Baker ...	2 00
Anna Sedgwick	1 00
Mrs. L. E. Fuller	1 50
Mrs. M. D. Sperra	75
Mrs. C. P. Wood	1 00
Mrs. Etta Clark	2 00
Mrs. E. Barry	1 00
Mrs. L. M. Stark	1 00
W. H. Mason	2 00
Pearl Mason	50
E. D. Miller	50
R. L. Smith	50
E. P. Mason	50
Mrs. W. D. Dortch	50
Mrs. L. A. Gallicott	50
C. J. Lowery	50
Mr. Henry Obermayer	1 00
Mrs. C. Wordell	1 00
M. S. Moore	3 00
J. G. Hunter	2 50
Mr. and Mrs. J. A. Wilson. .	2 00
Mary J. Rees	50
Edgar Nelton	1 00
Redding (Cal.) church, per Wm. E. Whitmore	2 00
F. Hilliar	1 00
M. Batton	1 00
S. Osborne	50
C. Addelberg	25
Carrie Phelps	50
L. Osborne	1 00
A. Hale	1 00

Mrs. B. Lawrence	1 00	Mrs. R. J. Davis	50
L. H. Stanton	1 00	Mrs. J. W. Dyer	1 00
F. H. Matthews	1 00	Mary A. Alloway	1 00
Mrs. H. B. Chase	1 00	L. J. Spencer	1 00
G. W. Rogers	50	Matilda Von Niman	1 00
E. L. Paulding	2 00	R. C. Bostetter	1 20
Alice Richardson	50	S. E. Greenlaw	1 00
Mrs. N. E. Hale	1 25	C. E. Greenlaw	50
M. C. Whitney	4 00	Anna B. Greenlaw	50
D. D. Long	1 00	Gustaf Anderson	1 00
A. Stanley	50	F. A. Ramsland	50
H. L. Marrion	50	Mary E. Greenlaw	1 00
Wm. Marrion	50	Geo. A. Grur	50
Leonard Cuff	25	Mrs. Geo. A. Grur	50
John Dickson	50	W. H. Jones	25
Maggie Dickson	50	T. C. Tunsen	50
R. A. Fox	10	C. W. Tunsen	10
Walter R. Dickson	10	J. S. Smith	50
Alexander C. Dickson	10	Regina Smith	50
Raymond E. Dickson	05	Mrs. W. B. Shively	50
Lizzie Dickson	05	Mr. W. B. Shively	20
Willie R. Dickson	05	Mrs. S. E. Sanders	20
Minnie G. W. Smith	1 00	N. N. Gallespie	25
Mr. and Mrs. Joe Middleton	2 00	R. C. Bostetter	50
C. M. Shepherd	2 00	Mrs. Hittie Nickel	50
Thos. Harper	2 00	W. Opal	50
Kate E. Sawyer	2 00	D. D. Holton	1 00
Herman Rust	2 00	Rebecca Baker	50
Mrs. S. A. Divver	2 00	A friend	25
Mrs. Emily Bruff	2 00	Della Schofield	25
A. L. Bemis	2 00	Mary Goldsborough	25
Mrs. M. J. Nicholson	2 00	Mrs. L. B. Godfrey	50
Leroy E. Bowles	3 00	Amanda B. Snide	50
Mary Gay Bowles	2 00	Glenn F. Butts	1 00
Mrs. D. Proudfoot	2 00	G. D. Sweet	1 00
Mrs. L. J. Sage	2 00	D. B. Webber	1 00
Tryphena Baldwin	2 00	A. Crandall	1 00
Mrs. M. C. Otis	2 00	Jessie Castle	1 00
C. M. Kinney	2 00	Mrs. Howland	1 25
Elizabeth Scott	2 00	H. L. States	1 00
Miss Vone Hoisington	2 50	Mrs. Flora F. Stowell	50
Mrs. A. S. Wakefield	2 00	J. H. Tiney	1 00
Mrs. O. G. Phillips	2 00	Mrs. D. C. Quigley	1 00
Joel Locke	2 00	Margaret Clouse	1 00
Amelia Montgomery	1 00	H. E. Warner	1 00
Sara E. Ransopher	1 00	Mrs. M. E. Capehart	1 50
Mr. and Mrs. R. F. Brockman	1 00	Walter Rich	50
Mr. F. J. Steinkraus	1 00	A friend	1 00
Mr. and Mrs. C. E. Steinkraus	1 00	A. D. Alden	1 00
Sarah Swartz	1 00	Mrs. H. W. Vincent	1 00
Maggie Thompson	1 00	Mrs. E. V. Hilliard	50
L. B. Johnson	1 00	Mrs. A. T. McFarland	1 00
Mrs. Lucy Dickerman	50	G. F. Bowen	50
Mrs. E. Woodworth	25	Henry Baker	1 25
Mrs. Chapman	25	George Lewis	1 50
Mrs. Parland	1 00	Ellen Teeters	1 00
Edith Cowles	50	E. E. Squires	1 00
E. C. Cowles	50	Lucinda Smith	25
A friend	1 00	Eunice S. Shepard	75
A friend	50	W. Banta	1 00
A friend	25	Mrs. Mary Banta	1 00
Mrs. V. R. Higgins	1 00	Samuel A. Bretz	1 11
E. V. Higgins	1 00	L. G. Pitcher	25
Mr. and Mrs. J. Ritchey	50	Lewis Saveirman	1 00
Mrs. E. A. Rose	30	Elia Pitcher	25
Mrs. Annie Dommitt	1 00	Mary Pitcher	25
Mrs. M. E. Peoples	50	Eva Pitcher	25
Mrs. Geo. Kelley	25	W. S. Pitcher	1 00
Guy L. Chaffee	1 00	Elizabeth Stroup	50
H. Ludington	1 00	Maria Stroup	50
J. Theresa Thompson	1 00	H. H. Stroup	1 00
Sarah V. Wright	1 00	Jennie Freeman	50
E. H. Wright	1 00	Anna Fuller	50
Nellie Rothbaust	75	Abigail Walters	1 00
L. E. Rothbaust	50	Roy Barnes	1 00
A. N. Bergen	50	Mary A. Cripe	50
Bettie Slaton	50	Chloe Matthewson	1 00
Silvan T. Hannon	1 25	Emma Locke	1 00
Silas Hannon	1 50	Emma Daughterty	1 00
John Ph. Hannon	1 00	Ina Sinclair	1 00
Josephine Verhelst	1 00	F. C. Flournoy	1 00
Mrs. Agnes Hunter	1 00	Mrs. Leah B. Victor	100 00
M. A. Hicks	1 00	Total reported	\$14,440.73
E. Stych	1 00	A further list will follow.	
G. R. Close	1 00	W. T. BLAND, Assistant Treasurer.	
A. C. Husdon	30		

Field Notes

Two candidates were recently baptized by Elder Province, and added to the church at Parkersburg, W. Va.

BROTHER C. W. MILLER reports the baptism of five persons at Brenham, Tex., May 15. These persons united with the Brenham church.

BROTHER J. H. SCHILLING, who is laboring in Pennsylvania, reports the recent baptism of six persons, two at Allentown, and four at Reading.

A SABBATH-SCHOOL of fifteen members was recently organized at Falls City, Ore. A course of tent-meetings is now in progress at that place.

DEFINITE plans have been laid for the establishment of an industrial school in northwestern Oregon. As an organized school already exists in the southern part of the State, this will make two intermediate schools which will be opened early in the coming winter.

A CHURCH of nine members was organized at Locust Branch, Ky., May 21. The name Beech Grove church of Seventh-day Adventists was chosen by this company. Others are keeping the Sabbath there, so that the prospect for additions to their number is bright.

SPEAKING of the progress of the work in Springfield, Ohio, Elder J. G. Wood says: "The Lord has opened the way here in Springfield in a marked manner for his people to erect a plain, substantial church to his name at a moderate cost. We are of good courage, and praise the Lord for his mercy."

THE *West Michigan Herald* reports: "Elder A. G. Haughey spent Sabbath, June 11, with the church at Wright, at which time he baptized six young people, ranging in age from thirteen to eighteen, all of whom were members of the church-school, and to a certain extent owe their conversion to the influence of this good school."

ELDER R. C. PORTER says in a report of recent work among the churches in Missouri: "At Cotton I was joined by Elder Terry. The attendance was good; one (a Baptist minister) was added to the church. This was the result largely of missionary work by the church. This is the second family in that church brought out by the labors of its members. If our churches everywhere would awake to their opportunities for home missionary work, there would be added to the church daily such as should be saved."

At the annual meeting of the Western Washington Medical Missionary and Benevolent Association, held at the North Seattle Seventh-day Adventist church, Tuesday, June 7, 1904, the following board of trustees was elected for the ensuing year: Drs. A. Q. Shryock, W. R. Simmons, and T. J. Allen, and Brethren E. L. Stewart, W. F. Martin, S. J. Lashier, and J. S. Emerson. A meeting of the board of trustees was immediately called, and the following officers elected: President, Dr. A. Q. Shryock; Secretary and Treasurer, S. J. Lashier.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Annual Commencement of Walla Walla College

THE ninth annual commencement of Walla Walla College was held Sunday evening, May 8, in the college chapel. The seating capacity was taxed to its utmost to accommodate the patrons and friends of the institution.

The class of 1904 consisted of Harold Kinney and Jesse Miller, commercial course; Ethel Worthen and Guy Wolfkill, scientific course; Irene Kelley, normal course; Lydia Kime, stenographic course; George Casebeer, ministerial course; Gertrude Giles, Eva Kinney, Eva Nield, Viola Spence, Vina Traner, and Burdette Wilson, nurses' course.

The exercises of the evening were:—
Chorus: "He Shall Come Down Like Rain"

Invocation Prof. J. L. Kay
Address Elder W. A. Spicer
Piano Duet: "Pas Redouble"

Misses Conard and Lewis
Presentation of Diplomas

President C. C. Lewis
Quartette: "The Boatman's Good Night"

Benediction President C. C. Lewis

The address by Elder Spicer was indeed timely and to the point. There was a noticeable dearth of praise, commendation, and extravagant expressions which so often cause those entering the world from an institution of learning, to feel that they have accomplished all, and that the difficulties of life are left behind.

Two members of the class were not in attendance at the exercises. One, Miss Ethel Worthen, was called away by sickness some time before the close of the year. The other, Mr. Burdette Wilson, was busily engaged in nursing in a distant part of the State.

The class exercises and reception were held Monday evening. An interesting program, followed by a farewell reception, occupied the evening. Several papers on topics closely connected with the closing message for this time were read by members of the class.

As to the future work of the individual members of the class but little is known at present; we learn, however, that Mr. Casebeer will shortly go to the South American field to help in carrying forward the message there. We hope others will soon connect themselves with the work in different places to hasten on the end of all things earthly.

RALPH CONARD.

Battle Creek Church School

FRIDAY, June 3, marked the close of the church-school at Battle Creek, after a very successful year.

The entire enrolment for the year was two hundred and fourteen, and the average attendance was in the neighborhood of one hundred and sixty, the average membership being about one hundred and seventy-five.

Four teachers besides the principal, and five since the first of February, have been employed in giving instruction to

the first eight grades. Prof. W. E. Cornell kindly gave the school four months' drill in penmanship, and there was marked improvement in the handwriting of those grades in which the instruction was given. Miss Mary Lamson devoted some time to tutor work for classes above the eighth grade, and until January the principal carried the work of one grade.

Four persons received normal instruction and actual drill in first grade work, under the competent guidance of Mrs. Flora Williams, formerly model teacher in the Keene Academy.

As a result of the Bible work by the teachers, the revival in January, and faithful work since, over fifty of the children became members of the church during the year.

So well pleased has the church been with the work of the teachers that they have all been asked to remain for another year, and some of them have signified their intention to do so.

During the year a fine new brick veneer building has been erected, at a cost of about six thousand dollars, and considerable over half of this has already been paid. This large sum of money, with the running expenses of the school and the many other calls, has made heavy demands on the church, but the brethren are of good courage.

The deficiency in the teachers' fund is now less than one hundred dollars, and next Sabbath will doubtless see that all cleared away.

As principal of the school during the year just passed, I can not refrain from expressing my appreciation of the unflinching loyalty of my co-workers. There has not come across our work during the year the slightest shadow of variance, and the credit of the year's work I gladly accord them.

I have never before taught a school where so little criticism of the teachers has reached my ears, where the necessary cases of discipline reported to the principal were so few, and where the managing school committee gave so kind consideration to the desires of the teachers. To the Lord we give all the praise.

J. G. LAMSON.

Education and Character

"The stability of thy times shall be wisdom and knowledge."

TRUE education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

"Wisdom is the principal thing; therefore get wisdom." "The tongue of the wise useth knowledge aright." True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation,—to ourselves, to the world, and to God.

Character-building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women con-

fronted by perils so great as confront them to-day.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made?—To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter-influence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. Whatever we do is to be done "as of the ability which God giveth." It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life, and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

Nor does danger pertain to methods only. It is found in the subject-matter of the studies.

What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline by the stern problem of life.

In the study of sciences, as generally pursued, there are dangers equally great. Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity.

Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the Word of God. The work of "higher

criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's Word of power to control, uplift, and inspire human lives.

As the youth go out into the world, to encounter its allurements to sin,—the passion for money getting, for amusement and indulgence, for display, luxury, and extravagance, the overreaching, fraud, robbery, and ruin,—what are the teachings there to be met?

Spiritualism asserts that men are un-fallen demigods; that "each mind will judge itself," that "true knowledge places men above all law;" that "all sins committed are innocent," for "whatever is, is right," and "God doth not condemn." The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, "It matters not what you do; live as you please, heaven is your home." Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom?

At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution,—all are tending to involve the whole world in a struggle similar to that which convulsed France.

Such are the influences to be met by the youth of to-day. To stand amid such upheavals they are now to lay the foundations of character.

In every generation and in every land the true foundation and pattern for character-building have been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself," the great principle made manifest in the character and life of our Saviour, is the only secure foundation, and the only sure guide.

"The stability of thy times and the strength of thy happiness shall be wisdom and knowledge,"—that wisdom and knowledge which God's Word alone can impart.

It is as true now as when the words were spoken to Israel of obedience to his commandments: "This is your wisdom and your understanding in the sight of the nations."

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amid all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right," and "he that doeth these things shall never be moved."—Mrs. E. G. White, in "Education."

"HAPPY is the man that findeth wisdom."

Current Mention

—A forest fire in the Huachuca Mountains of Arizona has destroyed thousands of acres of fine timber.

—A severe wind-storm, accompanied by hail and torrential rain, has done damage amounting to several million lira in eastern Sicily, besides causing some loss of life.

—Reports from Mexico City state that the national presidential campaign in that country is passing off very quietly, and that President Diaz will be re-elected without opposition.

—Two hundred persons are reported killed by a tornado which visited Moscow, Russia, and neighboring villages, June 29. It is stated that hailstones weighing three quarters of a pound fell during the storm, cutting down trees in great numbers.

—Severe forest fires in the interior of Newfoundland have destroyed large lumber mills and the railway stations in the lumbering settlements. Hundreds of people are destitute. The area of destruction is wider than that affected by any previous conflagration in the interior. The fires continue to rage, and there have been no rains for weeks. The extent of the money loss so far is estimated at \$160,000.

—A Kingston, Jamaica, telegram dated June 27, says: "Thirty-four men were drowned, and seventeen are missing, as the result of the accidental flooding of a large pipe leading from the electric power-house at Bogwalk to-day. Sixty-seven men were engaged in cleaning the pipe, when, through some accident, water was turned into it, and the men were washed into the river. Sixteen of them are known to have escaped."

—The final bulletin of the negro population of the United States, has just been issued by the Census Bureau. The report shows that the number of negroes in the United States, including the entire area covered by the twelfth census (continental United States, Alaska, and Hawaii, and Porto Rico) is 9,204,531, perhaps a larger number than is found in any other country outside of Africa. The report indicates that between eleven and sixteen per cent of the negro population have or are believed by the enumerators to have some degree of white blood. The center of the negro population is in De Kalb County, Ala., about four miles from the western boundary of Georgia, having moved from Dinwiddie County, Va., 476 miles northeast, since 1790. More than seventy-seven per cent of the negroes live in the country, against over fifty-seven per cent of the whites. Almost ninety per cent of the negroes in continental United States are in the Southern States, and three tenths of them are in Georgia, Mississippi, and Alabama. Negroes constitute about one fifteenth of the city population and about one seventh of the country population of continental United States. There was an increase among the negroes of 1,345,318, or eighteen per cent, in continental United States, but the rate of increase declined steadily through the nineteenth century. The negroes, unlike the Indians and the native white, have a slight excess of females. Illit-

eracy among them is about seven times greater than among the whites. There are 3,992,337 negroes in the United States engaged in gainful occupations. Their death rate approximates thirty per cent, while that of whites, under the same calculation, is seventeen per cent.

—Mr. W. T. Forster, who has attained to considerable prominence in this country as a weather prophet, declares that storms of hurricane violence will sweep over great sections of the United States, coming from the south and west, in the months of August, September, and October.

—The so-called Mad Mullah of British Somaliland is again on the war-path. He is encamped south of Nogal with 6,000 followers, 2,000 of whom are armed with rifles, and has large supplies of ammunition and transport. Some of the tribes hitherto friendly to the British are reported to have joined the mullah since the British forces were withdrawn from the country.

—The federal grand jury at New York has begun an investigation into the "Slocum" disaster. Warrants have been sworn out for the arrest of all the directors of the company owning the "Slocum," including the president, and the latter, together with the "Slocum's" captain and mate, and United States Steamboat Inspector Lundberg, have given bail for their appearance in court.

—The list of calamities due to careless smokers was increased June 27 by an explosion in the Diamond Fireworks Company's store in Philadelphia. Girl employees in the store assert that a man lighted a cigar in the store, and threw the match on the floor among some fireworks, which were ignited. A general explosion of fireworks followed, by which three persons were killed and eight severely injured.

—Numerous fights in which the Japanese are generally victors continue to be reported from the scene of the far Eastern war, and a general battle between the opposing armies may occur at any time. The Vladivostock squadron is reported to have made another raid in which the Korean town of Gensan was visited and shelled, and two small Japanese vessels in the harbor sunk. The Japanese forces around Port Arthur are said to be making considerable progress in the siege of that place. The latest reports indicate a general retrograde movement of the Japanese forces in the north, the reason for which is not yet understood, but is thought to indicate an intention to suspend active operations during the rainy season.

—The following estimate has been made of the yearly damage to agricultural interests in this country due to insects: Twelve bugs, according to reliable statistics, do an estimated damage to farm products of \$363,000,000 per annum. The chinch bug heads the list, with \$100,000,000 a year; grasshopper, \$90,000,000; Hessian fly (a reminder of the Revolution, since the mercenaries hired by King George brought its eggs over in the straw for their horses), \$50,000,000; cotton worm and boll worm (cotton), \$25,000,000 apiece; cotton boll weevil, apple worm, and army worm, \$10,000,000 apiece; potato bug, \$8,000,000; and cabbage worm, \$5,000,000.

—A truce has been proclaimed in the Tibetan war, the Tibetans, it is said, desiring peace. An envoy from the dalai-lama presenting this request has been received by the British commander, Colonel Younghusband.

Those having friends in or near Boston should correspond with them, urging them to attend the meetings. Invitation cards, and circulars concerning the services, will be sent upon application, to use in such work. Address the writer at Sanitarium, Melrose, Mass.
LEE S. WHEELER.

WANTED AT ONCE.—A middle-aged or younger woman as housekeeper in pleasant country home. Sabbath-keeper preferred. Small adult family; no washing; conveniences. Address Mrs. Lelia Wirt Hawkins, Atkinson, Ind.

FOR SALE.—Farm of 80 acres, 60 cleared, good soil, 1 mile from S. D. A. church and school, 8 miles from Marshfield, 3 miles from Auburndale; good buildings, 24 head cattle, machinery, one half of crops; easy terms, \$4,800. Address Fred M. Carr, Auburndale, Wis.

FOR SALE.—Pure mountain extracted honey, olives, olive oil. Glass packages with labels for above. Also will give reward for buyer for Aunt's beautiful villa home, 12 rooms, very handsomely finished in and out; 14 miles from Los Angeles, 5 miles from ocean resort; electric car connections. Easy terms. Address W. S. Ritchie, Corona, Riverside Co., Cal.

THE stereopticon outfits sold by the Southern Missionary Society of Nashville, Tenn., continue to give good satisfaction, and to aid the owners in creating and maintaining an interest in the presentation of truth. One of the latest to add his testimony to their value is Brother C. R. Spencer, of Clinton, Iowa, who writes the society as follows:—

"I have the outfit, and it is O. K. I gave my first public lecture this evening. It is a grand way to get people to come out, and I am well pleased with it. The 'Way of Life' is a study in itself. I am so glad that I was led to see the advertisement in the REVIEW. May God bless you in the way you help others to work."

These outfits cost only \$25 exclusive of the slides, and can be purchased on the installment plan, thus putting them within the reach of all workers. Write for terms and reading-matter.

Addresses Wanted

WE would like to have the addresses of the following-named persons, either from the persons themselves or from those who know their whereabouts: Henry Hayden, F. G. Wakelee, Carrie Tillman, Henry Pundt, C. P. Perdue. Write to Texas Tract Society, Keene, Tex.

Address

THE address of Brother Sven Jespersson is Beyrouth, Syria, German Post-office.

Publications Wanted

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

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

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. J. E. Youmans, Mainard, Douglas Co., Mo., tracts.

John A. Bartow, 2814 Third Ave., Seattle, Wash., periodicals.

Geo. E. Tack, Cumberland, Md., Signs, Sentinel, Instructor, tracts.

H. Crippen, Lock Box 240, Alamogordo, N. M., periodicals and tracts.

Mrs. L. M. Davis, 3814 Indiana Ave., Chicago, Ill., periodicals and tracts.

Mrs. Jane E. Harris, 626 Blanding St., Columbia, S. C., Signs, Life Boat, Good Health.

Sven Jespersson, Beyrouth, Syria, German Post-office, periodicals, health journals, and tracts, in English and French.

The Acre Fund — A Pleasant Surprise

WE were made happy this morning to learn that some are thinking of the needs of this department of the great cause of the Master. We received a visit from one of the employees of the Sanitarium Food Company, of Battle Creek, Mich., who brought donations for himself and several of his associates in the factory, amounting to over nine dollars, and declared that this was only the beginning. They have long been thinking how they could help along the Acre Fund; as they are closely confined to their work inside, they have no time to cultivate a piece of land for this needy branch, so decided to lay by a little from time to time, and later turn it in to this office. It comes at a good time; for the treasury is about exhausted, and the crops of those pledging for the Acre Fund have not matured as yet; so it was especially thoughtful in these dear friends to aid us now. Are there not others who would feel it a privilege to send in a donation this summer? A few of our people who, by the earnest solicitation of those then in charge of the work, placed their money in the College at a time when it was greatly needed to keep the work moving, now need it to sustain them in their age. We greatly desire to respond to their request for a portion or all of what they have invested in the old College plant, as in some cases it is only fulfilling an agreement made in the name of the Lord, whose cause this is. May the Lord abundantly bless his servants who are planning to help those in official position to discharge the obligations resting upon his cause.

Address W. H. Edwards, secretary, Training-school Association, care Review and Herald, Battle Creek, Mich.

Change of Address

THE permanent post-office address of Elder A. G. Daniells is now Takoma Park Station, Washington, D. C. Other officers and departments of the General Conference remain at 222 North Capitol Street, Washington, D. C., and should be addressed there for the present. During the building up of the enterprises in Takoma Park it is more convenient for Elder Daniells to be located there, and he has transferred his office to that place. The post-office is in the District, and is a station under the Washington post-office, hence all mail-matter intended for this office is properly addressed Takoma Park Station, Washington, D. C. It is necessary to add D. C., in order that the address may not be confused with Tacoma, Wash., as has been done in some instances. The proper address for telegrams, freight, or express matter is simply, Takoma Park, D. C.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—S. D. A. stenographer wishes position. Can assist in bookkeeping. References furnished. Address Box 102, Dodge Center, Minn.

WANTED.—S. D. A. woman to do housework on farm, and to care for motherless children. Steady work by month or year. Please give references. Address W. A. Whitman, Box 207, Arcola, Assa., N. W. T., Canada.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

- Eastern Pennsylvania.....
- Maine.....
- New York.....
- Southern New England.....
- Vermont, Hardwick.....Aug. 18-28
- Virginia, Stanleyton.....Aug. 5-14
- West Virginia.....Sept. 8-18

CANADIAN UNION CONFERENCE

- Maritime.....
- Quebec.....

SOUTHERN UNION CONFERENCE

- Alabama, Mobile.....July 28 to Aug. 8
- Cumberland, Winchester, Ky.....July 7-18
- Florida, Plant City.....Oct. 13-23
- Georgia.....
- Louisiana, near Shreveport, July 28 to Aug. 7
- Mississippi.....
- North Carolina, Statesville.....July 29-
- South Carolina.....
- Tennessee River.....August 19-28

LAKE UNION CONFERENCE

- East Michigan.....
- Indiana, Martinsville.....Aug. 18-29
- Northern Illinois, Streator.....Sept. 1-11
- North Michigan.....Sept. 1-12
- Ohio, Marysville.....Aug. 11-22
- Southern Illinois.....Aug. 17-28
- Superior Mission, Gladstone, July 28 to Aug. 8
- West Michigan, Allegan.....Aug. 18-29
- Wisconsin, Oshkosh.....Aug. 30 to Sept. 12

NORTHERN UNION CONFERENCE

- Alberta, Ponoka.....July 12-17
- North Dakota (local), Devils Lake..July 6-11

CENTRAL UNION CONFERENCE

- Colorado, Longmont.....Aug. 18-28
- Kansas, Wichita.....Aug. 25 to Sept. 4
- Missouri, Columbia.....Aug. 11-21
- Nebraska (State), Omaha.....Sept. 1-11

SOUTHWESTERN UNION CONFERENCE

- Arkansas, Russellville, Pope Co....Aug. 11-23
- Oklahoma, Guthrie.....Aug. 25 to Sept. 4
- Texas, Keene.....July 27 to Aug. 7
- Texas, Hughes Springs (local)...Aug. 16-26

PACIFIC UNION CONFERENCE

- British Columbia, Vancouver.....Sept. 15-25
- Southern California, Los Angeles..Sept. 1-11
- Utah, Provo.....Aug. 10-17

UPPER COLUMBIA CONFERENCE

- Southern Idaho.....Sept. 12-18
- Oregon, La Grande.....Aug. 30 to Sept. 4
- Washington, North Yakima.....July 19-24

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Boston Tent-Meetings

THE summer tent effort for the Boston field will begin on Sunday evening, July 10, at 7:45, and continue during the season. The tent will be located in Melrose, on Main Street, between Wyoming Avenue and Grove Street. The Boston cars of the Malden and Melrose line pass in full view of the tent.

Elder K. C. Russell and the writer will have charge of the meetings. Elder Russell's health is improving. A force of Bible workers, and of visiting nurses from the sanitarium, will also assist in the effort.



WASHINGTON, D. C., JULY 7, 1904

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

BROTHER W. A. COLCORD arrived in Washington from College View, Neb., last Thursday, and will enter at once upon his duties as secretary of the Religious Liberty Bureau.

FIVE persons were baptized at the Memorial church in this city on Sabbath, June 25. The Spirit of the Lord was present in a marked manner, and all were encouraged. The fruit of the work in Washington is now beginning to appear.

THE Pacific Press Publishing Co. mark the beginning of the fifteenth volume of the children's paper, *Our Little Friend*, by sending it out with an attractive colored cover. The circulation of this paper has been largely increased of late, and it is now a welcome visitor in seventeen thousand homes.

It has been decided to locate the headquarters of the Lake Union Conference at Indianapolis, Ind. Office rooms have been secured in the Unity building on Market Street, east of the post-office building. The Indiana Conference and the Indiana Tract Society will remove their offices to the same building in a short time.

THE murmuring of the waters of the Sligo, and the cool shade of the trees along its banks, make the sanitarium grounds at Takoma Park an inviting place during these warm summer days. Our first-page picture, which is from a photograph taken along the Sligo, will give our readers some suggestion of the attractiveness of the place. We look forward with interest to the time when the sanitarium will be ready to receive patients, and when the sick and suffering can be ministered unto under such favorable conditions. With pure, soft water, good sewer facilities, and rural surroundings, it is certainly an ideal location for a health institution.

WE are glad to devote so large a portion of our space to reports of work actually being done in the different parts of the great field. We are confident that our readers will be interested in these evidences of the spread of the closing message, and that they will be inspired by them to renewed zeal and consecration. "The church of Christ on earth was organized for missionary

purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. Not all are called to personal labor in foreign fields, but all can do something by their prayers and their gifts to aid the missionary work." Soon the earth will be lighted with the glory of this message, and the Saviour will come. Let all unite to hasten the day.

The Work in Washington, D. C.

SINCE the removal of our offices to Washington, we have endeavored to keep our people informed regarding the development of the work here. We have been very much cheered and encouraged by the many letters that have come to us expressing confidence that the Lord is leading in this movement, and deep interest for the prosperity of the work here at headquarters. And we are more grateful than words can express for the gifts of means that have accompanied many of these letters. We would rather have the confidence, interest, and prayers of God's people back of this movement than the power and wealth of the nation.

Encouraging progress has been made since our last report. Brother A. S. Baird, with a force of workmen, has begun work on the school buildings. At this writing the foundation of the gentlemen's dormitory is finished, and the walls are going up. Ground for the foundation of the dining-hall has been broken. Timber, sand, and stone are being brought to the ground as fast as our teams can do the work. The gentlemen's dormitory will be a two-story building with a basement about two thirds above ground. The basement and first story will be built of cement; the upper story will be of wood. This building is to accommodate about forty students, and it is estimated that it will cost from five to six thousand dollars. We are studying and working to our utmost to provide what we require at the lowest possible cost.

The school board are endeavoring to secure a strong faculty, and are planning to open the school by the first of the coming November. They have secured Prof. J. W. Loughhead as principal, and are in correspondence with others to take important places in the school. We find it very difficult to secure the help required. The Mt. Vernon Academy board found it difficult to consent to release Professor Loughhead, but they did so in behalf of the interests of this new institution.

Sabbath, July 9, we are to begin Sabbath meetings in Takoma Park. There are enough members in that place to form a good church. That will be the fourth church in the District of Columbia, or the city of Washington, with a total membership of about three hundred and fifty. Our plan is to organize churches in different parts of the city, and thus prevent the building up of one large congregation.

Active work is being done in the city this summer. Elder Lewis Sheafe has begun a series of tent-meetings in the

southwestern part of the city, and is having an excellent hearing. The Lord has blessed Brother Sheafe's work in this city. The new church he formed last fall with fifty members now has a membership of over eighty. Plans are laid to begin another series of tent-meetings, Sunday night, July 10, in the northwestern part of Washington. Elders Washburn and Colcord and other general laborers in the city will assist in this tent work. Three young ministers from Iowa will spend the summer in Washington before proceeding to foreign fields. They will join in the tent effort about to open. Plans are being laid to do an extensive work in visiting, giving Bible readings, and selling literature from house to house. We hope to go out into the suburbs and country settlements around Washington. Now is our time to work here. I need scarcely request the prayers of our people, for we have them already. A. G. DANIELLS.

An Encouraging List

ON page 19 will be found the largest list yet published of donations to the Washington fund. We are very thankful for this evidence that the Spirit of God is moving in power upon the hearts of the people to establish here, free of debt, the third angel's message, the most important movement in all the world to-day. We pray that all may be as deeply interested as the angels of heaven must be, as the conflict centers and focuses at this point. In sending out our appeals for the work in Washington it is not simply to secure the needed money for these institutions, but to know that the hearts of our people are one with us in this great work. We are coming into the last close, terrible conflict, but the victory is sure and certain. Who will help us immediately to establish the work here as God would have it? We are earnestly hoping that donations of from one to five thousand dollars will be made by those to whom God has given ability to do so, and that very soon the work may be finished. J. S. WASHBURN.

Life and Health for July

HAVE you seen it? Its beautiful cover, in two colors, will almost sell it at sight. The following are a few of the titles of the interesting articles it contains: Patent Medicine Frauds, Cooking for the Sick, Some Causes of Indigestion in the South, Days of Ministry, Home Happiness—A Way to Secure It, Health by Many Processes, How Are Your Arteries? Questions and Answers.

One brother who ordered one hundred copies said he thought he could sell a hundred a day.

We will send one hundred copies of the July issue, postpaid, for \$3 to any one who would like to try the sale of *Life and Health*.

Remember the magazine now has thirty-two pages and cover, and that it is full of the most practical, helpful instruction in healthful living and happy home making.

Subscription price, 50 cents a year, 5 cents a copy, or \$3 a hundred for the July issue, as long as our supply lasts. Address Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.