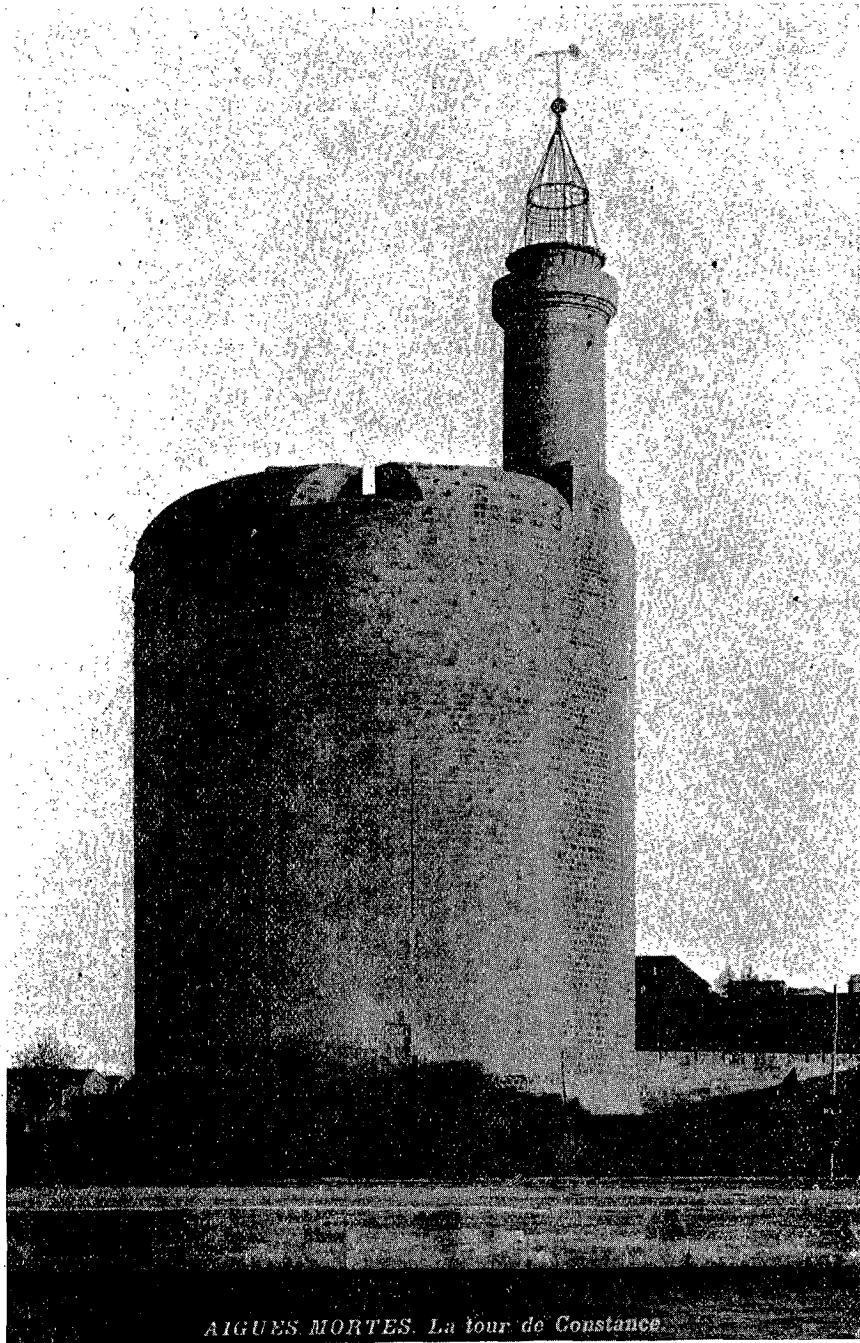


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, JULY 28, 1904

No. 30



AIGUES MORTES. La tour de Constance.

THE TOWER OF CONSTANCE

Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Publishing
Company

Revised Version Information

As the demand for the new Standard Revised Version is steadily increasing, the publishers continue to bring it out in new practical styles and bindings.

The latest production is the New Testament and Psalms combined in a neat leather binding, gilt edges, minion type, which will easily slip into a pocket, and can be conveniently carried for ready reference and to read at leisure moments. Price, postpaid, 65 cts.

The New Testament can now also be supplied in this Version, in a neat cloth binding, for only 25 cts., or in leather binding for 55 cts.

That none may be without this version, the publishers have gotten out the complete Bible, in plain, substantial cloth binding, minion type, for 60 cts., postpaid. Surely, this is cheap.

The Seventh-day Adventist Hymn and Tune Book

NEW song-books come and go; and after each has had its day, recourse is to the old standard book which has been in use by the denomination for so many years. It is still "the hymn-book" in every home. Those who contemplate purchasing a copy of this book will please note the following styles and prices, in which there has been a slight change:—

Cloth, leather back	\$1.50
Russia, marbled edges	2.00
Turkey Morocco, gilt edges ...	2.25
Levant, flexible, round corners, gilt edges	3.25

A Set of Histories

THE Bible, with history and prophecy, is a sword before which every word opposed to its teachings must fall. The Bible predicted events to happen in our past; history proves they occurred. This fact is conclusive proof that other prophecies, as yet unfulfilled, will come to pass.

It is well to make statements that such and such kings and kingdoms ruled during certain periods, and that certain things took place during their reign; but do you have a history to which you can turn and prove your assertions? It is this that carries conviction with your statements. If you have not, you should have a set of the histories written by Elder A. T. Jones.

Volume I, "Empires of the Bible," is a history of the time from the fall of Babylon to the captivity. Research in Babylon and Egypt have brought to light many valuable historical records inscribed on stone. These records the author has connected with Bible statements, showing how they agree.

Volume II, "The Great Empires of Prophecy," is a history of the times from Babylon to the fall of Rome, with particular attention to the prophecies of the book of Daniel, and the quotations from more than eighty standard histories bring the writings of these historians to your hand in one volume, so that you have their own language, and therefore a veritable cyclopedia of history.

Volume III, "The Ecclesiastical Em-

pire," contains an account of all the principal events that have affected civil government and tended to the establishment of ecclesiastical authority, from the time of the fall of Rome to the present day. It contains a good history of the Reformation and compendium of the principles of true Christianity, the reason for our National Apostasy, and a full treatise upon the Union of Church and State. 874 pages.

After reading the preceding, the advantages to be gained from possessing this set of histories is apparent. Every library should contain them, and especially every Seventh-day Adventist teacher, minister, and student should possess them.

Price, complete, postage or expressage prepaid to any address, \$6.

Librarians' Helps

CHURCH librarians will appreciate the new set of books which has been issued for their special use. Fifty-five cents will purchase the entire outfit, and the simplicity with which the records of their work can be kept will make "work a pleasure."

The set is as follows:—

Librarian's Record	35 cts.
Librarian's Order Book....	10 cts.
Dozen Quarterly Reports ..	10 cts.

The Librarian's Record contains pages for cash account, accounts with individuals, reports of work, general memorandum, etc. In short, the author of this set is fully acquainted with the duties of the librarian, and has provided suitably ruled pages for recording any work which may come under this department.

The Order Book has duplicate pages and carbon for keeping copy of all orders sent out by the librarian.

Librarians, you will appreciate this outfit.

Order of Review and Herald, Washington, D. C.; Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or of your State Tract Society.



For August

THE August number of *Life and Health* is out this week, and contains articles on the following interesting and timely topics: Mosquitoes and Disease; Summer Cook Stove Slavery; Progress in Medicine and Allied Sciences; How to Keep the Baby Well in Hot Weather; Medical Missionary Work as a Church Work; "Suffer Little Children;" Summer Salads and Dressings; How to Can Vegetables; Hot Weather Diet; The Patent Medicine "Ad" in the Newspapers; Semicentennial of Sanatorium Work; Questions and Answers; Literary Notices, etc.

In this number are some most excellent and important articles, and many helps and suggestions are given, any one of which is worth the subscription price of the magazine; as, for example, in the Questions and Answers Department inquiry is made in regard to the prevention and cure of poison from poison oak and poison ivy, and the doctor names the best preventive he knows, and in addition

gives a prescription which will afford relief when one has been poisoned. This is but one of the many practical, helpful suggestions and prescriptions which will be found in the journal.

Send in your subscription now. Price, 50 cents a year; 5 cents a copy. Address Life and Health, 222 North Capitol St., Washington, D. C.

How They Like It

WE recognized some of the imperfections in the July issue of *Life and Health*, and have made some improvement in the August number, but we are not satisfied yet, and shall endeavor to make each succeeding number a little better, a little more helpful than any previous issue.

In order to carry out all our plans, we shall need to put more expense into the production of the journal, and our friends can help by securing subscriptions for *Life and Health*. We still continue the offer to send the magazine for one year to six new subscribers in the United States or Canada, for \$2.50.

We are receiving most encouraging words concerning *Life and Health*, from those who have seen the July number.

A tract society secretary in one of our old conferences writes:—

"I have not been able to give the sample copy of our new health journal the attention I should be glad to, but in looking it over this morning, I was much pleased with it. . . . Be assured I shall be only too happy to lend what little influence I may have in favor of this good health journal."

Another tract society secretary writes:—

"We start the list here with the principal of the academy, the treasurer of the conference, and the secretary. We assure you that you will have our co-operation."

A State agent in a far away conference writes:—

"I am much pleased with the prospect of having a health journal that can be used with confidence and at a reasonable price. *Life and Health* has my interest and best wishes, and I would like to know your terms to agents."

A tract society secretary asks that sample copies be sent to certain addresses, promising to try to secure some subscriptions, and says further:—

"Have just received the July number of *Life and Health*, and am very much pleased with it. . . . I think it should have a wide circulation, and we, in this office, will try to get as many as we can to subscribe for it."

We are glad to say that subscriptions are coming in singly, by twos, by half dozens, and from one agent, orders have been received for more than fifty subscriptions, while those who wish to sell the journal are ordering 25, 50, and 100 copies at a time.

See our offer in the *Youth's Instructor* of July 26. This will give a good opportunity for our young people to do something, and they will find that *Life and Health* will sell readily, and will open the way for other missionary effort.

We have not yet secured all of the one hundred persons whom we called for in the REVIEW of July 14, to sell one hundred or more copies a month. Let us hear from others. Address Life and Health, 222 North Capitol St., Washington, D. C.

The Advent Review And Sabbath HERALD

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

VOL. 81.

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

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

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Editorial

A Coming Saviour

We may now think of our Saviour as making preparation to come for his people. Soon he will realize the fulfilment of that desire which he expressed just before his ascension: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." All the signs of the times indicate that the Saviour is soon coming. Are we ready to hail his coming with joy?

His Closing Work

AFTER long centuries of mediation in behalf of sin, our Saviour is now doing his closing work for sinners. The heavenly agencies are all astir with interest and activity, as they are called upon to co-operate with their divine Leader in carrying out his purposes. It is their delight to do his bidding, and they harken to the voice of his word. But with the closing work of Jesus in heaven is connected the work of Jesus on the earth, and there is a call for human instrumentalities as well as for heavenly beings to be his helping hand in carrying forward his work. It gives added solemnity and importance to this whole movement when we remember that we are united with Jesus in his closing work. This message is the last message of the gospel. Soon probation will close. "Behold, I come quickly," is the watchword now. The urgent call to this people now is to rise up and finish their part in the closing work. "There shall be delay no longer."

The Missionary Spirit

THOSE who take the time to consider seriously the meaning of the gospel message for this time will certainly be imbued with the missionary spirit. The spirit of the Great Missionary is the spirit which will actuate his followers. "The church of Christ on earth was organized for missionary purposes." "Ministering angels will co-operate with every member of the church who will labor unselfishly for the Master."

New and Old

At the close of a series of parables relating to the kingdom of heaven Jesus said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." Those who work the mine of truth diligently will have things new and old to present to their hearers, but the new things will not contradict the old, and it will not be necessary to throw away the old in order to receive the new. The old, old story is ever new, and the old truths may have the freshness which characterizes living things, but the fundamental truths of the gospel revelation do not need to be re-adjusted to meet the fickle demands of human philosophy or to harmonize with the latest scientific theories. We might as well settle it once for all that God is greater than man, and that divine revelation is a more reliable foundation than human reason, and that "the wisdom of this world is foolishness with God." There is an appetite now for new things, and sensationalism in religion is at a premium among the modern Athenians who spend their time "in nothing else, but either to tell or to hear some new thing." Only recently a clergyman of some influence openly advocated sensationalism in the pulpit as being absolutely necessary in order to command and hold the attention of a modern congregation. The greatest and only sensation needed is that which is produced by the presence and working of the Holy Spirit, and it is the lack of this agency which leads men to attempt to substitute something else for it. Now is the time for the loyal disciples of the kingdom of heaven to present the old but ever new truths of salvation in

that scripture setting which adapts them to the needs of the present hour,—the special message of warning and preparation for the last generation. The teachers of the third angel's message will bring from the treasure-house of the Word things new and old, and the oldest will be ever new, and the newest will be ever old.

Studies in the Prophecies

"Babylon the Great"—No. 1

INSPIRED history gives the following account of the origin of that remarkable city, Babylon: "And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth."

The time was about a century after the flood. The place was "the land of Shinar," "the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldea or Babylonia." That which incited them to build the city was the fear lest they should be "scattered abroad upon the face of the whole earth." This attempt to keep a large number of people together in one place was directly

contrary to the purpose of God and the instruction which he had given to "multiply, and replenish the earth." The purpose in building the city, and the tower "whose top may reach unto heaven," was to seek to learn through human wisdom the cause of the flood, and to provide against the possibility of being destroyed by another flood. "The dwellers on the plain of Shinar disbelieved God's covenant that he would not again bring a flood upon the earth. Many of them denied the existence of God, and attributed the flood to the operation of natural causes. . . . By carrying the structure [the tower] to a much greater height than was reached by the waters of the flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the flood. The whole undertaking was designed to exalt still further the pride of its projectors, and to turn the minds of future generations away from God, and lead them into idolatry."

This flagrant manifestation of the spirit of rebellion against God, and this open attempt to counterwork his purpose, called for divine interposition. In mercy the God of heaven interfered with their plans in order that the rebellious spirit might not be strengthened in the hearts of men to such an extent that grace and forgiveness would be utterly spurned. The divine gift of speech was being perverted to persuade men into a united attempt to resist the purpose of God for the salvation of the world. The power to do this was therefore limited by introducing a variety of languages so that they could not understand one another's speech. As the result of this confusion "they left off building the city." The circumstances which attended the defeat of their purpose gave the permanent name to the city which they began to build. "Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth." "The monument to their pride became the memorial of their folly."

Thus the very foundations of Babylon were laid in rebellion against God. The city and the tower represented an organized movement to thwart the purposes of God, and the tower-builders were simply putting some of their own ideas into concrete form. They were giving expression to their feeling of independence of God, of their own ability to solve the problem of the divine government and to provide salvation for themselves. It was the climax of self-assertion. It was such a profession of man's power to reach heaven by lifting himself through his own efforts as, if unbuked, would greatly strengthen the pride of the human heart, and thus open the way for the prince of this world to bind men

more strongly in his service. It was the creed of self-righteousness—righteousness by works—expressed in stone and mortar, and designed to appeal to generations yet unborn. But God did not permit their purpose to be accomplished. From heaven itself it was proclaimed, by a visitation of divine wrath, that there is no way of self-salvation, and that the connection between heaven and earth must be made by the ladder from heaven rather than by the tower from the earth. Righteousness by faith was the truth of the gospel then as now. Any perversion of this heaven-born provision for restoring man to the image of God and of establishing again the divine government in unity and peace would lead to confusion worse confounded.

"There are tower-builders in our time. Infidels construct their theories from the supposed deductions of science, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise his law, and boast of the sufficiency of human reason. . . . In the professedly Christian world, men turn away from the plain teachings of the Bible, and build up a creed from human speculations and pleasing fables; and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above his Holy Word, there will be divisions and dissensions. . . . The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low."

Church and State Education

THROUGH the spirit of prophecy we are instructed that the time will come "when Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power," and "our country . . . shall make provision for the propagation of papal falsehoods and delusions." And when this occurs, "then we may know that the time has come for the marvelous working of Satan, and that the end is near."

It is chiefly through its educational system that the papacy propagates its falsehoods and delusions. It is this educational system that has made the existing friction between the papacy and France. If the papacy should secure governmental support for its educational system in the United States, provision would be made here for the propagation

of Romish errors as the prediction specifies will be done.

This instruction gives added interest to the fact that in this country Rome has made strong and persistent efforts to accomplish just this thing. Rome understands the value of education. She understands the importance to her interests of getting control of the instruction of the young. She sees in the rising generation, the great recruiting ground for the future army of her adherents. She greatly regrets that the vast majority of the youth in this country now attend the public schools instead of the parochial schools.

It is the cherished plan of the papacy to Romanize the public school system, so that the vast power of that system shall be exercised to build up the Catholic Church. To this end Rome persistently denounces the public school system as a godless one, and argues for the necessity of religious instruction in the schools. But Rome does not desire that any instruction shall be given of which she does not approve.

The papacy aims to secure representation on public-school boards, and to have Romanizing teachers placed in the public schools, even going so far in some cases as to insist that nuns be allowed to teach in the schools, clothed in their distinctive religious garb. Another aim is to secure recognition of the parochial schools as being entitled to public support, by the appropriation of public funds for their maintenance.

The great Catholic federation which is now perfecting its organization in this country, has among its chief aims the promotion of an alliance between the state and the church in the matter of public education. Recently a convention of the federation of Catholic societies of Louisiana was held in New Orleans, at which the following resolution on "Christian education" was passed:—

Resolved, That we observe with deep satisfaction the gradual growth among our non-Catholic fellow citizens of the conviction that religious instruction of some sort in the school, is absolutely necessary for the welfare of our country. Witness the discussion of the National Educational Association and of the Religious Education Association, both of which fully justify the position maintained by us Catholics for the past half century.

To this was added a proposition to place parochial-school buildings at the disposal of the state, reserving the right to appoint teachers, who are to be paid out of the common school fund. If Rome were given the privilege of appointing the teachers in the public schools, but little more, if anything, would be needed to convert them into Catholic institutions.

A Catholic priest, "Father" Thomas

A. Hendrick, was for some years a member of the board of regents of the University of the State of New York. When he was appointed to an ecclesiastical post in the Philippine islands, it was understood that his successor on the board of regents must be a man who would be a representative Catholic. About that time there was published in the New York *Tribune*, an account of an interview which Priest Hendrick had with Pope Leo, in August, 1902, in which the pope made reference to the priest's connection with public education in the United States. The latter in his description of the interview says:—

He had heard that I was a regent of the University of the State of New York, and with that power of grasping the details of unfamiliar things, he showed that he understood what this meant. "The cause of education is of the greatest importance to the state," Leo said, "and for this reason I bless every institution under your care. I am much pleased with the great and generous American people, who saw fit to elect you, a Roman Catholic priest, to such a position of trust. It shows they recognize the value of a Christian education; and because they have recognized such qualifications in you, I, too, am sure that by you the Christian education of young boys and girls will not be neglected."

The account further states that the pope on this occasion "paid a high compliment to the American people, and also to the educational policy of the State of New York." The reason of his compliment was not that this educational policy was an excellent one from an American standpoint, but that it was so largely in the interests of the papacy. It was opening the way for the propagation of papal falsehoods and delusions. It was an approach to the church and state system of education which is the papal ideal, as expressed in the official organ of the Vatican, the *Osservatore Romano*, which, in speaking of the educational system of the United States, said: "In those states, indeed, religious conditions suffer enormously on account of the unhappy principle of the separation of church and state, which in practise means a struggle against Christianity and Catholicism."

This pro-papal educational policy in the leading State of the Union occasioned no small stir among those Protestants who discerned in it an effort to divert public funds to the upbuilding of Catholic schools; but we have not heard that the policy has undergone any modification.

The policy of religious teaching in state schools is a distinctively papal policy, to which true Protestantism is necessarily opposed. Christianity can not be taught by the agencies of the state. The Roman religion, however, requires only human agencies for its inculcation. It is a religion of externals,

of outward forms and observances, and of dogmas based only on human authority. All these can be taught in the state schools and good Catholics can be made by a church-and-state system of education. But Christianity is a religion resting on superhuman authority and wisdom, and requiring for its promulgation superhuman agencies over whom the state can have no control. Its text-book is the Word of God, its teacher the Holy Spirit. It is the science of the knowledge of God, and no advancement at all can be made in it without that power of spiritual discernment which necessitates a change of heart. This removes it altogether from the province of state education, and when the state attempts to teach Christianity, the necessary result is to inculcate religious error under a Christian name. But the movement for religious teaching in the public schools is apparently gaining ground, and if Rome, through the Catholic federation and other influences under her command, shall succeed in setting up an educational system based on an alliance of the state with the church, it will then be true that "our country," will have made "provision for the propagation of papal falsehoods and delusions," and that the time for the final marvelous working of Satan has been reached.

L. A. S.

Our Marching Orders—"Into all the World"

OVER and over again the Lord has emphasized, for our special benefit in these last days, the great commission in which he gave the church its marching orders: "Go ye into all the world, and preach the gospel to every creature."

In order that we in these very last days should know that the order is still for us, he added: "And, lo, I am with you alway, even unto the end of the world."

After the passing of the time in 1844, as the advent believers caught the fulness of the gospel truth in the third angel's message, the commission was repeated: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Not only have we the command, "Go ye into all the world," but the prophet John was shown the remnant church actually going with the message: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

This is the work we are engaged in, and thus repeatedly and continually the Lord Jesus urges us on into the regions beyond, across the world-wide field. Never for a moment can we rest until

the warning message rings out in every tongue. Then will come the end of the work, and the gathering of the fruit. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

These souls are waiting for the message now. God has given us the honor of carrying it to them. How the angels who do his will in heaven, swift to obey every command, must long to see us respond with a mighty onward movement to the command of their Captain and ours as he repeats to us now the commission: "Go ye into all the world," "And, lo, I am with you alway, even unto the end of the world."

W. A. S.

Prospective Sunday Legislation

AN agitation is in progress for the cessation of Sunday work in the District of Columbia. Foremost among those who call for its prohibition are members of the Women's Home and Foreign Missionary Society of a suburban Presbyterian church who, in a communication to the District Commissioners say:—

We learn with sorrow and deep concern that the Sabbath is broken each week in the building of the new union depot, also the new reservoir, and most respectfully submit to the Board of Commissioners that this violation of God's command is wicked and dangerous to the community and all its citizens.

A number of local clergymen have joined in the agitation, and the opinion is expressed that "if Sunday labor is permitted at the capital of the nation, it will spread throughout the land. We can not afford to desecrate the Sabbath."

The objection to Sunday work expressed by these individuals rests upon an assumption. It is assumed that Sunday is the Christian sabbath, and that Sunday work is a "violation of God's command." No revelation from God has informed us that Sunday work is "wicked." Nowhere is any divine command to be found prohibiting such work. The foundation of the Sunday sabbath is one of tradition and popular custom only.

A protest which is based on an assumption is of no moral force. It is no part of the business of the District commissioners to decide whether Sunday work is or is not wicked and in violation of God's command. Any rightful action on their part in the matter must be based strictly on known facts. Religious controversies must be settled in the sphere of religious, and not of civil, affairs. This protest, coming from religious

sources and based on religious grounds, is not entitled to consideration by a secular tribunal.

Much is being said about the demoralizing effect of Sunday labor in the District, but such talk rests likewise upon a basis of assumption. Idleness is far more demoralizing to a community than honest labor can be. A day of idleness for mankind has no part in the purposes of an all-wise Creator. The Sabbath he gave to men was not a day for idleness, but a day for religious uses,—a day for religious, instead of secular occupations. This religious use of the day designed by its Author depends entirely on the conscience and will of the individual, and as the state can not control conscience nor regulate individual preferences, proper Sabbath observance is a matter wholly outside the sphere of state legislation. The state can enforce idleness, but this, as before stated, is a source of demoralization in a community, rather than honest work.

The *Washington Post* does not think the demoralization of the city is threatened by the existing Sunday work. It says:—

"We think that every fair-minded person will agree that there is no city in the United States where Sunday is so carefully and strictly observed as in Washington. The streets are as quiet as a graveyard. The churches are well attended, and a religiously educated sentiment forbids public amusements of any character. There is no reason, therefore, to believe that the community is on the high road to perdition because public work is prosecuted on Sunday."

This statement by the *Post* is in harmony with the facts, as any resident of the national capital knows. And there is a point in it deserving the attention of those interested in the movement for Sunday legislation. Places of business here are not required by law to be closed on Sunday, nor is secular work forbidden; yet there is a better observance of Sunday here than in any other large city in the country. All places of business are regularly closed, and during the summer months there is not even the customary opening of grocery stores on Sunday morning,—a fact which shows how little real ground there was for the effort made at the last session of Congress to secure a law forbidding Sunday opening of grocery and meat stores in this city. There is nothing that we know of to interfere with the Sunday closing of grocery and other stores at any time by voluntary agreement, as is now the case.

The present agitation, however, which is based on Sunday work on the new railway station, the Pennsylvania tunnel, and the filtration plant—projects which will require a long time for their completion—is quite certain to lend

force to a new effort for Sunday legislation at the next session of Congress.

L. A. S.

The Transfer of the Publishing Interests to Washington

ANOTHER very important step has been taken in the removal of our publishing work from Battle Creek, Mich., to Washington, D. C. As announced in last week's REVIEW, the court of Michigan has taken the affairs of our old publishing association out of the hands of the board of directors, and placed them in the hands of a receiver. This legal step was necessary in order to transfer the business from the State.

The law requires that four months' notice shall be given for a hearing of the claims of all creditors before the property can be disposed of, and settlement made with any creditor. At the close of this period, a full settlement can be made with all the creditors as soon as the property can be sold. If any surplus is left after the creditors are paid, it will be divided among the shareholders according to the amount of stock they hold.

We are grateful to our God for delivering us from the complications that might have obstructed the progress of this business. From the first, we have been determined to take an open, straightforward course in every step required to make the changes that seemed best. We first sought the counsel of the General Conference at the session held in Oakland in 1903. We next obtained an expression of the wishes of the stockholders at a regular annual meeting held in Battle Creek. From that day to the present we have gone forward with the business in perfect harmony with the counsel of the General Conference, the vote of the stockholders, and the legal requirements of the State of Michigan. We propose to continue along this line until the business is entirely finished. We appreciate the friendly co-operation we have received from so many of our people, and from business men of the world with whom we have been brought in contact.

Now there are two ways by which our brethren and sisters can help us very much in finishing this task: First, in assigning the stock they still hold; and second, in transferring the notes they hold against the old corporation at Battle Creek to the Review and Herald Association of Washington, D. C. Every share of stock that is now assigned to the Washington association will simplify the situation, assist the new enterprise, and give the one who assigns it a membership in the new association. But all this must be done before Dec. 31, 1904. It should be done without delay by every one who is friendly to our plan.

The transfer of notes from the old

corporation that has been dissolved, to the new corporation of Washington, D. C., and accepting the notes of the new corporation in their place, will simplify the work of the receiver in winding up the business, and will not imperil the interests of the creditors. We expect to pay each creditor every dollar due him, and we counsel the creditors to take the steps that will aid in carrying out these plans.

The officers of the General Conference have been kept well informed regarding the plans and progress of this business, and so far as they understand the situation, heartily approve of the course thus far pursued, and of the suggestions for the future.

We sincerely hope that our brethren and sisters will not delay to take any steps possible to aid in the speedy closing up of this business. It should be understood that as long as it drags along, it causes more or less loss. How grateful we should all be for the excellent progress that has been made in one short year, and for the great economy that has attended the management thus far. Under ordinary circumstances we would have had a very different record.

Let all now take prompt steps to close up these affairs during the next few months. Write to either the Review and Herald of Battle Creek, Mich., or the Review and Herald Publishing Association of 222 North Capitol St., Washington, D. C., for any information you may desire.

A. G. DANIELLS.

EVENTS due to Russian trickery in connection with the war in the far East threaten serious international complications and a possible extension of the war to European territory. Two Russian cruisers, disguised as merchantmen, recently passed through the Dardanelles, through which by international treaty Russia is prohibited from sending ships of war. These cruisers after arriving in the Mediterranean, were restored to their true character as ships of the Russian navy, and without serving notice or touching at any port, proceeded to patrol the Red Sea and intercept ships of neutral powers. Mail was taken from a German ship, and the British steamship "Malacca" of the Peninsular and Oriental line was seized and held as a prize of war. The British government on receipt of this news promptly ordered a naval force to Port Said for the supposed purpose of intercepting the Russian ships returning with their prize, and both England and Germany sent protests to St. Petersburg. Such incidents show how easily England might be drawn into the far Eastern contest, in which case a number of other nations, and possibly all Europe and the United States, would become involved.

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.

"In Every Thing Give Thanks"

MARY MARTIN MORSE

For the bee with his song from the clover,

The bird mounting up to the sky;
For the heavens that lovingly hover
O'er such sinners as you and I;

For the rhythm we hear in the river,
And the pictures we see in the clouds,—

The day coming ever and ever
From the mantle that night enshrouds;

For the lofty dome bespangled
With its wondrous worlds of light,
That tell of a halcyon day-dawn,
"No weeping," and "no more night;"

For friendship's sacred chalice,
And the scepter of King Truth;
For the crown of loving-kindness,
That rests on age and youth;

For the fairest flowers oft hidden
In the forest's light so dim,
And rain-drops by God's own bidding
That whisper of love from him;

For the echoes that, repeating,
Life's sweetest strains prolong,
The ocean that chanteth ever,
And the brooklet's ceaseless song;

For the piles of rock ascending,
Like Babel's tower, so high,
And the river that in wending
Enmirrors earth and sky;

For the belfry of the bluebell,
Re-echoing chimes for me;
For the blessings that outnumber
The sands of the shifting sea;

For all things,—and canst thou say it,
When the heart no longer sings,
And the Hope that rose to heaven,
Lies with battered, broken wings?

Or dost shrink from the gall and worm-wood,
And recoil from thy Calvary now?
If willing to welcome the spear-thrust,
And joy in the thorn-pierced brow,

"Then thou shalt bask in the glory,
When I come to claim my own,—
Faithful in much and in little,
Thou shalt share with me my throne."

The World to Be Warned

MRS. E. G. WHITE

THE most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them.

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes

and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message.

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is to be proclaimed, not in a few places only, but to the whole world.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In the issue of the great conflict, there will be only two classes in the world,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb.

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered:—

"The same shall drink of the wine of the wrath of God, which is poured

out without mixture into the cup of his indignation."

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late.

Study carefully the following scriptures:—

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, . . . and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures."

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts.

and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?"

The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The Experiences of Former Days — No. 1

Looking Backward

J. O. CORLISS

THE human mind is so constituted that it requires frequent stimulation to keep it steadily trending in the same direction. This is specially true regarding things of a moral nature. For this reason the Sabbath was instituted, that men might look through it each week to the creative power of Him to whom they are called to give allegiance.

The passover was established upon the deliverance of Israel from Egyptian bondage, that they might have a memorial of God's power to rescue his people from the grasp of a powerful nation. Ex. 12: 3-14. Upon crossing the Jordan, a monument of twelve stones, taken from the bed of that river which had been miraculously made a highway for a nation's entrance to the promised land, was erected in Gilgal, as a memorial of that event. Joshua 4: 20-24.

Had the seed of Abraham ever kept these and other memorials in sight, and so kept fresh in mind God's deliverances, they need not have had the charge brought against them of forgetting God so far as to turn to worship the idols of other nations. Isa. 63: 9, 10; 2 Kings 17: 7-17. It will be noticed that when the psalmist would set before his hearers the greatness of Jehovah, he invariably referred to the faithful leadings of God, in the preservation of Israel when in difficulty. In his own words, he "considered the days of old, the years of ancient times," as found in Psalms 76-78.

Again: in order that the early church might be "established" in the truth for those days, the apostle felt it necessary constantly to remind the brethren of certain things in the earlier experience of the work, lest these being forgotten, the church might fall a prey to doubt and ultimate defection. 2 Peter 1: 12, 13.

Among the members of that early church were numerous Jews,—men who had stepped out from life-long traditions, to follow the faith of him whose kingdom their religious ceremonies foreshadowed. After the death of Christ, however, circumstances arose which suggested questions of doubt regarding the genuineness of the alleged Messiah's mission. There seemed to be but one remedy for the sad issue, and that was readily prescribed. To prevent those already disaffected from being swallowed up in the force of prevailing sentiment, the apostle exhorted them to "call to remembrance the former days," when their minds first became enlightened, and they endured great affliction, through being made obnoxious to the world by reproaches and oppression. They were also reminded of the strength of faith which had permitted them at that time to enjoy, even the spoiling of their goods. Their attention being fully called to these things, the word was then pressed home to them not to cast away their well-bestowed confidence, which, if retained, would bring its sure reward.

The history of the apostolic church

has been repeated many times in the various phases of the work of God among men. Those who have not been able to see the hand of God specially leading up to their time and work, have invariably lacked enthusiasm in their profession, and have seemed indifferent to the evident calls of heaven to service. The history of every religious people since the Reformation reveals that the further removed they became from the origin of their particular work, the less they retained of those special characteristics which separated them from all other people. This is because they lost sight of the history of circumstances which gave them a distinct place and work among men.

The case of Seventh-day Adventists is no exception to the general rule. In the early days of their work, every one identified with them became the butt of ridicule, yet the most of these willingly sacrificed worldly profit for the pleasure of seeing the truth prosper. These having lived contemporary with those who were giving their lives for the spread of the message of the speedy coming of Christ, knew much of God's leading in the work they were doing. But many of those pioneers have joyfully finished the part assigned them of God, and now rest in hope of soon seeing what they so ardently believed to be the early outcome of the message they carried.

Many of those now entrusted with the responsibilities older ones have laid down, have not had a personal knowledge of the early sacrifices and struggles through which the present work was established. Without this it is only natural for them to form plans for labor from present experiences, without particular reference to the evident leadings of God in the planting of the message. To do this opens the way for results which place the work on altogether a different basis from that which was evidently intended by Providence at the beginning.

In view of this possible tendency, and in order to strengthen and confirm those in the message who have accepted it simply from its logical clearness, we have thought best to recount some of the early incidents of the work, hoping they may be a source of comfort to others as they have been to the writer.

"Remember Me"

H. F. KETRING

"BUT think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." Gen. 40: 14.

This was Joseph's request to the chief butler, after he had interpreted his dream in the prison, and told him, "Within three days shall Pharaoh lift up thine head, and restore thee unto thy place." "Yet did not the chief butler remember Joseph, but forgot him." Verse 23.

Joseph and the chief butler had been companions in the prison. They had partaken of the same scanty fare allotted

to the prisoners. They had occupied adjoining cells, and their "feet were hurt with fetters," and they were "laid in irons."

Now has come deliverance to the chief butler, and he is to go free and be restored in favor with the king, while Joseph is to remain. As he foretells the happy lot of the chief butler, and remembers the injustice that he himself is suffering, he begs to be remembered before the king, that he, too, may go free. He says, "For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

Any one would suppose that the first thought the chief butler would have had as he again stood before the king, would have been of his friend and companion still in the dungeon. But not so. The joy of the king's palace had made him unmindful of the one who had foretold his deliverance.

And yet how many of us who have sat "in darkness and in the shadow of death, being bound in affliction and iron," when the loving hand of our Saviour opened our prison-house and restored us unto our place before the King, have forgotten those who were bound there with us.

We all have been bound in the prison-house of Satan. We have sat in darkness and in the valley of the shadow of death, and we saw no light. Many were our companions in the same miserable condition, until the bright beams of the Sun of Righteousness shone into our dark cell, and we heard the blessed words, "Let the oppressed go free."

He brought us forth from the mire of sin and wretchedness, and washed us in his own precious blood, and "raised us up together, and made us sit together in heavenly places in Christ Jesus." Now since he has brought us in before the King, have we forgotten those wretched ones we left in the dungeon? Or do we "remember them that are in bonds, as bound with them; and them which suffer adversity, as being [ourselves] yourselves also in the body"?

Brother, Christ was once in the flesh, and suffered all that we have ever suffered, and more, too; and when he was passing through the climax of his sufferings, a poor condemned thief who was his companion on the cross entreated, "Lord, remember me when thou comest in thy kingdom." When Jesus comes "in his kingdom, and all his holy angels with him;" when he sits "upon the throne of his glory," crowned "King of kings, and Lord of lords," do you think that he will forget that poor thief who hung with him on the cross?

Then since he has restored you to your sonship, and you have access to the throne of grace, be mindful of your wretched companions who are still languishing in Satan's dungeon; and when you come before the King, don't forget to "make mention" of them; and if he should send you to open "the prison to them that are bound," be glad for such a privilege. Say: "I am debtor both to

the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome [or Chile] also."

Brethren, here on the west coast of South America are more than ten million poor wretched souls whom Satan has bound, lo, these many years in his intensely dark prison-house, until they have nearly lost the power of seeing. So long have they breathed the foul atmosphere of his filthy dungeon, that they are not at once attracted by the sweet fragrance of "the Rose of Sharon and the Lily of the Valley." The cup of Babylon, "filled with abominations and the filthiness of her fornication," they have drained to the dregs, and it has so destroyed their relish for the pure and holy, that it is with difficulty they can be induced to "taste and see that the Lord is good." The wine of Babylon has so blunted their sensibilities that they can hardly "feel after" the Lord, "though he be not far from every one" of them.

Their cell is even deeper and darker than yours was, and their misery and wretchedness many times greater. Have you forgotten to "make mention" of them before the King? If so, hasten to do so, that he may send some one to help us bring them "out of this house." If you can not come yourself, then help to send some one else, that these poor wretched souls may be set free before it is too late. Do now as you will wish you had done when you see the "King in his beauty," and then remember that some of those lost ones who are calling in vain to the mountains and rocks to fall on them to hide them "from the face of him that sitteth on the throne" might have been saved had you done your duty.

Valparaiso, Chile.

Righteousness

H. W. HERRELL

"BLESSED are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Righteousness is right-doing, and David tells us that all of the commandments are righteousness. Ps. 119:172. Righteousness is also holiness, and holiness is likeness to God. Therefore when we hunger and thirst after righteousness, we are really hungering and thirsting after God; and "God is love." 1 John 4:16.

When the love of God is shed abroad in our hearts by the Holy Ghost, we shall be truly keeping the law of God; for the apostle Paul says, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. We can not receive righteousness by our long prayers, or through any outward form of worship, but it is a gift of God, given to every man who will surrender all to him, and truly hunger and thirst after the same.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . .

without money and without price." Isa. 55:1. Thank the Lord, the gift of righteousness is free to all. Many of us could not have it, if we had to purchase it with money, or with some other costly gift.

Well do I recall an experience that I had when I was a boy, of traveling through a strange country with men who were furnishing telegraph poles. There was a drought, so we could hardly get any water for love or money; but when we came to a place where it was offered to us, how willing we were to drink, and O, how refreshing it was to us! So the living waters of life will satisfy our hearts as nothing else can satisfy.

Many of us have been trying to quench our spiritual thirst at the shallow streams, when we should so hunger and thirst that we would come to the fountainhead, Jesus Christ, the righteous. Jesus said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. May we all seek to be clothed with the righteousness of Christ. Without this no man can be saved.

Let us take the Lord at his word, and prove him for ourselves. He tells us that he is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

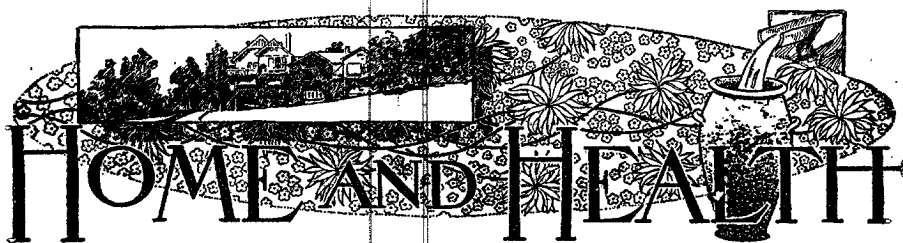
Prepare for Your Place

C. C. LEWIS

In the eternal plan of heaven every person has a place. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," page 327.

Reader, have you found your place in the work of God? And are you prepared to fill it? You have no higher duty than to find that place, and fit yourself to do its work acceptably. But do not delay the preparation for the place until you find it. Those who seek the place before the preparation, will find neither place nor preparation. Prepare while you seek, and seek while you prepare; and when you find the place, you will be largely ready for it, and may need only special preparation. Seek ye first the preparation for the place, and the place itself shall be revealed unto you.

THERE are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer or greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning-point of his life.—*Phillips Brooks.*



"As a Man Thinketh"

THERE is no such thing as Fate. I build my life
As men may build a castle, stone on stone;
Whether I know or not, 'tis I alone
Who fill my days with peacefulness or strife.

I have the power to think,—to choose my thought,—
And as I think and plan, so must I act;
Then doth the imaged thing become the fact—
The phantom breathes, the miracle is wrought.

So, if I choose a life as pure and true
As any saint's of all the ages past,
I need but think fair thoughts, and hold them fast;
I need but plan and hope and will and do.

I am the sum of days that are no more;
If one be darkened by an evil deed,
I may not change it now, but I may heed
And learn a lesson by the pain I bore.

I build my life, for failure or success—
Just as I will. It rests with me to choose.

God, give me noble thoughts; help me to use
Only the stones which make for perfectness.

—Isabel Richey.

"The Little Mother"

MRS. J. C. BROWER

ALWAYS as I go about my daily tasks,
I have present the memory of a Western home
presided over by a little Scotch woman
whom her children delight to speak of as "the little mother."

It was a home, where, because of a large and growing family dependent upon a small income, and because the "house-band" did not reverence the Great Father, "the cares of life came thronging fast." Often the fare was very plain, and sometimes scant; and the children's clothing, though neat and clean, bore evidences of frequent turning, darning, and patching.

The neighbors visited, gossiped, and aped the manners and fashions of their "smart set." The little mother remained at home because of the incompleteness of her wardrobe, and for the love she bore her boys and girls.

She was not a church-member, but her worn Bible, the fervor expressed in the old hymns she hummed about her work, her firm adherence to right principles,—these and many other things proclaimed her a child of the King.

Many a weary, discouraged soul found

comfort and new inspiration in a quiet chat in the bare little "front room," and returned to face the emptiness and selfishness of the great world stronger in a determination to trust all to the One "divinely good." Many a weak one learned to believe that "God holds the lever of circumstances," and that something of the Great King's character is reflected in all his handiwork.

Not far from the dooryard of the home was a grassy knoll upon which lay a large gray rock. Below, a little valley sloped to a wooded stream. Beyond, in the distance, stretched the rugged hills. Beside the rock, upon the little knoll, the little mother erected a Beth-el, which she called her "retreat."

As the children grew older, they learned of its existence, and understood why, so many evenings, they had missed her from her accustomed place among them. Here she brought her sorrows, her cares, and her perplexities, indeed, all her burdens; and when forbidden to kneel or to read God's Word in her home, she would come aside to her retreat, her "mercy-seat," and pour out her fulness of heart before Him who is "touched with the feeling of our infirmities." She sought for light and truth, and when truth came, she walked in every ray with thankful heart.

Her boys and girls came to rely upon the principles so carefully taught by her in word and example, and to hold in tender regard her "retreat." One who entered the family a few years ago said of her, "She is the best woman I ever knew. She carries a blessing with her wherever she goes." The sick, sad, destitute, and afflicted come to her for help and comfort. The gay and thoughtless are helped by her counsel. She lives a quiet life, unconscious that she has ever accomplished anything worthy of notice. But the Heavenly Father, who has been her counselor in her quiet hours, and her support through all the toilsome days, has blessed her seed-sowing. "Her children rise up, and call her blessed," and in many a perplexity are strengthened by remembering her counsel and her life, and especially by the retreat, which, like the little mother, they have established for themselves.

Defilement

G. H. HEALD

"Nor that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Matt. 15: 11.

There is *nothing* without a man that, entering into him, *can* defile him; but the things which come out of him, those are they which defile the man.

Lest some in reading the article may think that the writer is attempting to defend the use of meat, he will state that he has abstained entirely from the use of flesh, fish, or fowl as a food for about ten years, as a result of the study of the Sabbath-school lessons on the book of Daniel. He discards these articles and others because he believes there are better foods. But if the question were asked, If you were out on an island or in some lonely spot where you could not obtain anything else to eat, what would you do? I would answer, I would do as I do now,—eat the best I could find. I would not starve if there were any kind of food to be had.

The observance of dietary rules is a *means*, not an *end*. Some people take up the matter of dress, diet, etc., much as the Pharisees performed their multitudinous ceremonies, thinking thereby to live a life worthy of heaven. Such is a religion of works. It can be seen in many of the observances of the Catholic Church. It can be seen in the Jewish church. It can be seen among the heathen.

A man may be a footpad, or an adulterer, and yet have conscientious scruples which prevent his eating meat on Friday. The Jewish leaders, full of hatred, and scheming to have Jesus put to death, "went not into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18: 28. A Brahman is defiled if even the shadow of a meat-eater falls on him.

In Christian communities this question of ceremonial defilement has quite largely passed away. Even the injunction not to touch the flesh of the swine is now scarcely observed. Many, taking authority from Peter's vision, recorded in Acts 10: 11-16, feel free to eat everything which can be made to minister to the pleasures of taste.

But there are some who go to the other extreme, perhaps, and tend to make a fetish, as it were, of diet, as something which will earn, or help earn, for them a place in the kingdom. That which goes into the mouth can not defile one. As James says, "So is the tongue among our members, that it defileth the whole body." It is the words, representing the thoughts, which constitute the corrupting stream; or as Jude (verses 4 and 8) shows, it is the uncleanness of thought, word, or deed that defiles.

It may be said that these are the result of wrong eating. This may be true, and doubtless it is often true. A man may eat that which will unnerve him, unfit him for usefulness and for a study of spiritual things, and render him gross and animal-like in his nature.

It is possible for us to eat in such a way as to insure perdition, but we can not eat in such a way as to insure salvation. A man can not eat himself into the kingdom of God. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

The first part of the third chapter of Philippians is an instructive story of

Paul's escape from ceremonialism. After recounting all his acquirements as a Pharisee, ending with the words "touching the righteousness which is in the law, blameless," he proceeds, "but what things were gain to me, these I counted loss for Christ. And do count them but dung, that I might win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ."

The point I would enforce is this: the laws of health are good, and to violate them is to bring disaster on ourselves; but we must not make a fetish of them. We must not trust in them for salvation. We must not judge or condemn our brother because he eats differently from us, and think that we are the better in character because he eats flesh-meat, and we do not.

"But meat [food] commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8:8.

Health

Means of Keeping Cool

SWELTERING as I am this July day in New York, I am inclined to say to the question, how to keep cool in very hot weather, "Go to the tropics." Or, at least, throw conventions aside and dress as they do in the tropics.

It is never so hot in the Philippines as it is here to-day. It is far easier to keep cool there, for one can safely adapt his dress and manner of living to the climate. When a drop in temperature of from twenty to fifty degrees is not uncommon, one hesitates to advise wearing the thinnest of clothes in the temperate climate. Yet when we are having a "spell" of very hot weather, there are ways of making life more tolerable. The observance of a few details with regard to personal dress and habits would remove many of the causes of discomfort from which so large a number of persons suffer, to a large degree unnecessarily.

The invigoration of the four or five minute shower-bath is a good beginning for withstanding the wearying and wearing "dog-dayish" hot day. This does not necessarily mean the latest devices of modern plumbing. A tin dipper and a pail of cold water are sufficient. A second shower before retiring, without any strenuous rubbing of the skin, is refreshing and sleep conducting.

As to clothing: the thinnest under-clothing, preferably white linen mesh, should be worn; thin material is easily permeable by air and moisture. The next best material is cotton. Changes should be frequent, and strict cleanliness observed. If comfort is of any account, the laundry bill should not be considered. All articles which come into direct contact with the skin should be changed as often as they become soiled. A daily, and sometimes a semi-daily, change is recommended. The sense of cleanliness itself is cooling, and tends to a feeling of

self respect. An abdominal band should be worn. It protects the internal organs in case of a sudden change in the weather. This should be of the thinnest flannel, and should be changed frequently. In going to bed a perfectly dry band should be put on.

White, thin cotton stockings are the only ones permissible, and the shoes should be thin-soled and of white canvas or other porous material. These should be comfortably large. White open-worked stockings and slippers are suitable for women, while children should wear no stockings and the simple heel-less sandals which are now on sale in the up-to-date shoe stores. For hygienic reasons they should never be allowed to go barefooted in the cities.

The suit should be of white drilling or some similar material, and the coat should button up naval fashion to the neck, and have a low standing collar. No shirt should be worn over the under-shirt, unless possibly it be the negligee shirt. With a nicely laundered cotton suit, cuffs and collars may be omitted. For women the ideal costume is the low-necked dress of thinnest white muslin or organdie, with elbow sleeves, no gloves, and no hat. No clothing should be worn which constricts or unduly confines any part of the body. Everything that is worn should permit full and free circulation of the blood and air, as well as prompt evaporation of the perspiration. Lower garments should be suspended from the shoulders.

A loose-fitting Panama hat, without any sweatband is the most comfortable headgear. It is also the most hygienic, for it can be washed frequently.

Drink little, or if one must drink, drink cooled but not iced drinks. Iced tea and coffee and all alcoholic drinks are to be avoided. If one must have ice, let it be in the form of chopped ice. Iced sherbets are all right, but it is a good rule to keep away from the soda fountain. During the hottest weather one should be scrupulously careful of his diet. Don't overeat. Avoid rich, hearty foods.

Exercise should be taken before or after the heat of the day. Keep out of the sun, especially at midday. If one is obliged to be out, a pongee silk sun umbrella with a green lining should be carried. Take things easy. Don't get excited over trivial matters; as the expression is, the "heat gets on the nerves," and little annoyances are greatly magnified. Sleep as much as possible. From our Philippine brothers we may learn that the afternoon siesta helps in combating the effects of a hot day. This means for the busy man a short nap of ten minutes. What is beneficial is the few minutes of complete relaxation of the nervous system. American women in Manila adopt completely the tropical custom of undressing and going to bed, and are not expected to receive or make calls until five o'clock.

The wardrobe of every woman should contain at least one attractive negligee costume, so useful and so common in the East; the silk *kimono* of the Japanese or the neutral colored *sarong* of the Jav-

anese. To be found in such a costume on a hot afternoon the housekeeper should not be looked upon as slack or immodest, but appropriately dressed. I know this runs counter to the ideas of our New England grandmothers, but I feel that we have much to learn from our tropical relations.

The night clothing for men should consist of a suit of *pajamas*. In the tropics the material which best protects the wearer from the chilling of the surface of the body during sleep is the thinnest woolen; but if this is objected to in this climate, *pajamas* may be made of linen mesh.

If we would only let common sense, and not petty convention, dictate what we shall wear and how we shall live, we would find the hot weather more tolerable, and ourselves and those about us happier.—*Good Housekeeping*.

Lend a Hand

LEND a hand to the tempted.

LEND a hand to souls in the shadow.

LEND a hand to the student at school.

LEND a hand to those who are often misjudged.

LEND a hand to the soul crushed with unspeakable loss.

LEND a hand to the poor fighting the wolf from the door.

LEND a hand to those whose lives are narrow and cramped.

LEND a hand to the boy struggling bravely to culture his mind.

LEND a hand to young people whose homes are cold and repelling.

LEND a hand to those whose surroundings are steadily pulling them down.

LEND a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

LEND a hand to the girl who works, works, works, and knows nothing of recreation and rest.

LEND a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—*The Silver Cross*.

The Salt of the Earth

THE Lord blesses some men for the sake of others. He blessed Isaac for Abraham's sake. He sent prosperity to the house of Potiphar for the sake of Joseph. His blessing was on all the land of Egypt because of his servant Joseph. There was prosperity in Babylon for the sake of Daniel. All on board the ship which was wrecked in the Mediterranean Sea were delivered because Paul was among them. It is a good thing to have a good man on board in time of trouble. One man in the community who lives near to God is a great blessing to his neighbors. One good man in a city will bring down the blessing of heaven on all the people. The Lord told Abraham that he would spare Sodom if he could find ten righteous men in it. Men and women of God are the salt of the earth. Blessed is the man who lives so near to God as to bring a blessing to all those who are about him.—*Christian Advocate*.

THE WORLD-WIDE FIELD

In Egypt and Syria

(Concluded)

L. R. CONRADI

HAIFA is a growing city of about fourteen thousand inhabitants. It is probably one of the cleanest cities in all Turkey. It surely seems to have a promising future; for its harbor is much better than that of Jaffa, and there is now in process of construction a railroad from here to Muzerib, where it will connect with the line to Damascus, and will thus be a natural highway to Damascus, to Jerusalem, and to the Jordan Valley.

Leaving Haifa in the afternoon of Tuesday, we followed this railway quite a distance, going up the valley of the Kishon. See 1 Kings 18:40. We at length crossed the stream, and entered the hills of Galilee. As there is quite a good wagon road, we made the twenty-four miles from Haifa to Nazareth in about five hours, reaching the latter place at nine in the evening.

Nazareth lies in the midst of hills. It is not mentioned in the Old Testament, and in the time of Christ it was an insignificant place. To-day there are many missions here, and the city is rapidly growing. It has about twelve thousand inhabitants.

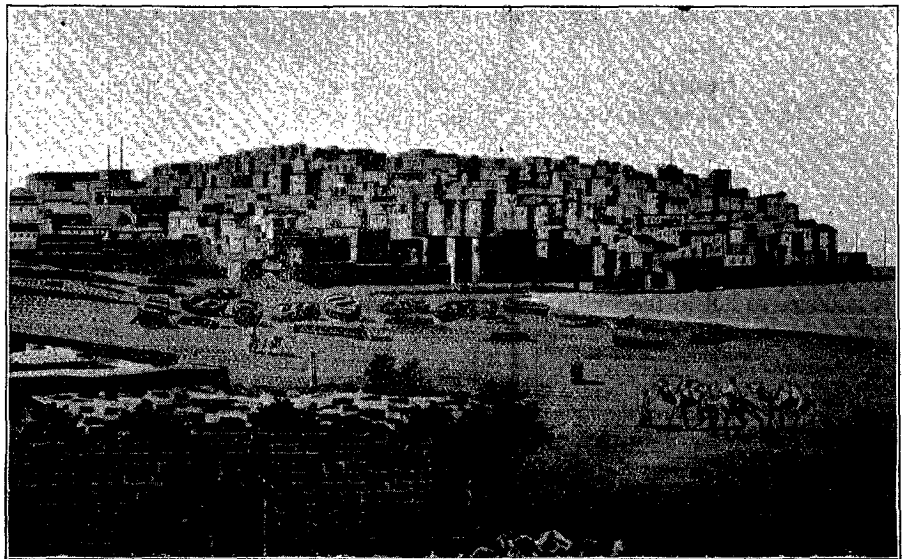
After midnight we left Nazareth, pressing on toward Tiberias. We soon passed through Cana, where the marriage supper was, and at about eight o'clock in the morning we were able to look down upon the surface of the beautiful Sea of Genesaret, which lies about twenty miles from Nazareth. My small instrument which measures altitudes, showed that we were nine hundred feet above the level of the Mediterranean. However, we rapidly descended until we were six hundred and fifty feet below the sea-level, and had reached Tiberias, which lies upon the shore of the Sea of Galilee. This town to-day has about four thousand inhabitants, two thirds of whom are Jews. It is still surrounded by walls. There are many ruins around the city, testifying of its ancient greatness. As to the lake, its greatest depth is one hundred and fifty feet. It has the shape of an irregular oval. In its widest part it is six miles across, while its greatest length is fourteen miles. In the afternoon we took a bath in the hot springs one mile south of the city. The water here gushes out of the mountain so hot that one can not bear his hand in it. In the evening we took a boat ride on the lake. As we came down to the city in the morning, we passed by a place on the mountain-side that seemed admirably adapted to accommodate the hundreds who were present at the time the sermon on the mount was spoken. The lake, the city,

and the surrounding villages were in plain sight. Away in the distance, up on the mountain, we could see Safed. In this rare atmosphere, a good, strong voice could be heard by thousands of people, without difficulty.

Here we had to change our method of travel, as there is no good wagon road to the south. Brethren Krum and Zarub decided to go north via Safed, to visit some interested persons, and thus they would return to Beirut through the mountains; while the other five of us bargained with three mule drivers for our transportation to Jerusalem. As these men had a cargo of fish, we secured quite reasonable figures from them. To mount the broad Arabic, stirrupless

selves in the midst of a great storm, with lightning and thunder and wind and hail and rain. In a few minutes the ground was white with large hailstones. Our mules refused to face the storm. Two of them turned their backs toward the stones of ice, and ran away. The fury of the storm reminded us of Job's reference to the commotion of the heavens, in the thirty-eighth chapter, beginning with the twenty-second verse.

Between Tiberias and Jennin there were very few villages or towns. The latter place is a small Arabic settlement, with only eighteen hundred inhabitants. It is over thirty-five miles from Tiberias. It has only one hotel, a truly Arabic building, and no family lives there. It is supposed that the traveler will furnish his own bed, as well as everything else. It offers shelter only. It is without stoves or the comforts of hotels as found in European cities. But wet as we were, and tired and cold and hungry, we were only too thankful to reach shelter and a place of rest. We let the supplied



JAFFA

saddle, was a new experience to us, as well as was also the attempt to direct a mule without a bridle. Thus far we had been favored with wonderfully dry roads for this season of the year. Had it not been for this, we certainly could not have carried so many in the wagon.

During the night it had rained, and it was still threatening weather as we started out in the morning, about five o'clock. We ascended the mountains again, but soon turned toward the south, past Mount Tabor. This mountain has a round top. In Ps. 89:12 it is mentioned in connection with Mount Hermon, while tradition calls it the mount of the transfiguration. We passed near the village of Endor, and then crossed a mountain range, and descended to the Plain of Esdraelon, going to Jermin, leaving the mountains of Gilboa to our left. We were in the saddle thirteen hours, breaking our journey for only a few minutes. Our mules were sure-footed creatures, and did well ascending and descending the steep and the rocky mountainsides. While we were on the mountain range, suddenly we found our-

blankets serve us as fire to warm us during the night.

Next morning at eight we continued our journey over the mountains of Samaria. I noticed that at the least, three times we crossed mountain passes as high as two thousand or two thousand five hundred feet, and one does not wonder why the Turks have not thus far completed a wagon road through this part of the land. It is sparsely settled, and the country is very rough. In the forenoon we passed the village of Tal-luza. This is said to be the site of ancient Tirzah. See 1 Kings 16:8. It was for a time the capital of the northern kingdom. Not far from there we could see the tops of Ebal and Gerizim, and finally, Nablus, the old Shechem. We reached this city about four o'clock Friday afternoon. It is a growing place, and has about twenty-four thousand inhabitants. Its people are still noted for their quarrelsomeness. There are a number of mosques in the town. The streets inside are narrow, as are the streets in Jerusalem. As large as the city is, there is no hotel. The Catholic

monks keep a sort of lodging-house. We went to them, but they asked one dollar for each of us, should we lodge with them and take breakfast, and then they demanded that we leave Sabbath morning, as they were expecting a party of twenty that had been announced to arrive at that time. As we had passed by the Church of England hospital on entering the town, and the doctor in charge had kindly greeted us, we determined to see if we might not stay with them over Sabbath. Upon learning that we were American missionaries, they made room for Brethren Dail, Jespersen, and Hoerner in one of the hospital buildings, and the doctor himself opened his house to Elder Wakeham and me. The doctor had been a missionary in Persia for several years, and he was pleased to meet those who had been acquainted with his home language and country, and were interested in missionary work. We much enjoyed our stay,

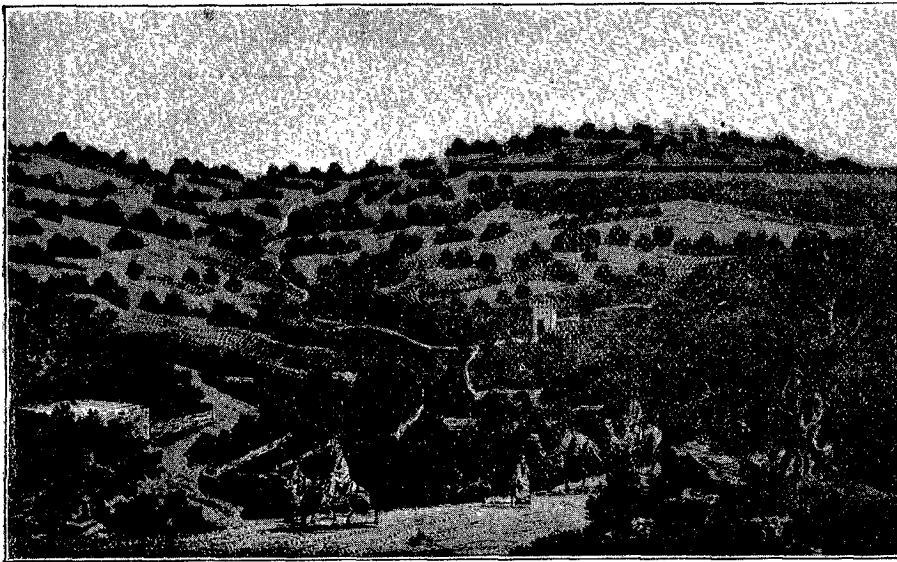
right near this well there is a superabundance of this water running through a small aqueduct. We were asked to write our names in the register, and we felt free to write these words: "While Jacob's well is dry, the fountain of God is full of water." Half a mile distant is Joseph's tomb (Joshua 24:32); the building here is modern. Sichar is now called Askar, and it is probably a mile distant from Jacob's well, at the foot of Mount Ebal.

On Sabbath Brother Jespersen had an attack of fever. We were glad he had such good quarters at the hospital, and yet we were very anxious to press on to Jerusalem. However, our drivers said they did not consider the road safe enough to start out that night, but would wait until about three o'clock in the morning.

From Nablus south there is a good wagon road for about ten miles, and the next five miles are unfinished, over the

We could notice a difference in the temperature of the highlands of Judea and the lowlands of the country of the Philistines and Jaffa. The air was chilly, especially in the evening. This last winter they had such a heavy snowfall in Jerusalem that quite a number of the olive branches were broken.

We spent several days in the holy city, counseling with reference to the health home there, and also visiting the temple site. Quite a number of buildings have been erected in Jerusalem since my first visit, in 1901. In order to visit the temple site, one goes to the consul of his country, and secures the *kawass*, or the official guard of the embassy. He in turn engages the services of a Turkish soldier, and with this protection, one is free to visit the ancient temple site, and the Mohammedan mosques erected there. I was surprised at the great space in the temple place, and still more was I impressed with the Mosque of Omar. While the Catholics and the Greeks and the Protestants vie with one another in having the finest churches and monasteries, the Mohammedans are surely still in the lead. They consider the Mosque of Omar second only to that found in Mecca. The mosque stands on an irregular platform about ten feet high, to which steps lead up from all four sides of the compass. The vast temple court is planted with quite a number of cypress and olive trees. The mosque is a large octagon. The lower part is of the finest marble, and the upper part is decorated with porcelain tiles, every one of which was specially and separately made, and many of them contain inscriptions from the Koran. The center of the structure is occupied by the large rock upon which Abraham offered up Isaac. As old Jerusalem is covered by a threefold layer of ruins and debris, this rock and the rock in the Church of the Holy Sepulcher are the only places where one can see the real stones of the actual surface of ancient Jerusalem. Of course the Mohammedans can show you in this temple and upon this rock the places where David and Solomon and Mohammed and Abraham anciently prayed. They believe that the judgment will be held here in the last days, and that God will place his throne here on this rock, and therefore Mohammed says that a prayer offered on this rock is better than a thousand prayers offered elsewhere. He himself had prayed in the cave below the rock, and then his body made a round hole in the ceiling of the cavern, which is shown to-day; as the rock wanted to cling to Mohammed, as he ascended to heaven, it was necessary for the angel Gabriel to seize hold of it with his hands, and keep the massive rock in its place: the imprints of Gabriel's hands are still to be seen! Ere we left the mosque, we were shown a jasper stone, in which Mohammed had placed nineteen spikes of a peculiar make—there are no other such nails in existence. They are miraculously taken out from time to time; and when they are all pulled, then the end of the



MOUNT OF OLIVES

and above all, the kind hospitality of these friends. Sabbath morning we visited their hospital, and found it contains about forty patients. They are certainly doing a good work for humanity. The hospital is quite new. They also have a church building here. They would receive no compensation for their kindness.

We were now ready to ascend Mount Gerizim, where we saw the ruins of the old Samaritan temple, and could look down upon Jacob's well and Joseph's tomb, and see the village of Sichar. We had a splendid view of the mountains of Samaria, and could see snow-covered Lebanon far to the north. Ebal is somewhat higher than Gerizim, but by the time we had visited the well which Jacob dug, and the tomb where lay the bones of Joseph, and the village of Sichar, the day was far spent. Jacob's well now belongs to the Greeks, and it is surrounded by a modern wall. It is about seventy feet deep, and has a diameter of eight feet, and is walled almost to the top. But there is no water in it. This seemed to us the more remarkable because Nablus is well provided with streams from the mountainside, and

worst and steepest mountain passes, and then on to Jerusalem, about twenty-three miles further, is also a good road. When this road is completed, it will make the journey from Samaria to Jerusalem comparatively easy; then it must not be forgotten that there is now a good wagon road from Nablus to Jaffa and Haifa, and that the railroad is in process of construction from Haifa to the Jordan Valley. From Nablus to Jerusalem we crossed still higher hills, reaching an elevation of two thousand seven hundred feet. We had a very good view of Shiloh from our mountain pass; there remain but ruins of that ancient place. As we come into the territory of Ephraim, we find it truly a lovely country, as the mountainsides are covered with large olive groves; but when we pass Bethel and go into Judea, the mountain slopes become very stony. When we reached Er-Ram, or ancient Ramah, as our mules were very tired, we were glad to abandon them for a cheap ride by wagon to Jerusalem, whose towers were already in sight. And when we reached the health home in Jerusalem, Sunday evening about six o'clock, we were very glad for a place of rest.

world will come. Of the nineteen, only three and one half now remain, so the dervish told us, and therefore the end of the world is near, according to their belief.

Farther to the south is the Mosque of L-Aksa. It is two hundred and seventy feet long, and one hundred and seventy feet wide. Below there is really another mosque, and away in the southeastern corner, they even show you the stone cradle of Christ, and a little farther on, to the right, are Solomon's stables. Underneath the pavement of the temple place, there are many cisterns. Off to the eastern side, is the Golden Gate, which has been closed from ancient times. The Arabs walled this up, and there is a tradition of the Moslems that some Friday a Christian conqueror will enter this gate, and then the Mohammedan power in Jerusalem will fall.

To the north of the temple is the Pool of Bethesda. This is in the hands of the Roman Catholics. They have excavated the largest part of it, and have also erected a seminary here for the Greek Catholics. The monk in charge of the pool showed us their small, but very valuable museum. Here they have many things that were dug up while they were making their excavations. Among them is a genuine talent-weight. It is a stone that weighs 42 kilo or 84 pounds.

Wednesday morning we left Jerusalem by train for Jaffa, passing the cave where Samson probably lived, and from which he came forth to trouble the Philistines.

We had a few more meetings in Jaffa. We were glad when we learned that on Friday we could get a Russian steamer from Jaffa to Port Said. We hoped the sea would be calm enough to allow our embarking, and sure enough, we were so favored that we were able to make the journey during the night. We are very much pleased that the truth has gained a foothold in Palestine, and while as yet no great things have been accomplished there, yet we are happy that God has set his seal to our efforts, and we are more and more hopeful for the future. While the whole world is seeking to gain a foothold in the holy land, we surely ought to do our best, not only to warn those who sit in darkness in this dark land, but also to help the many pilgrims who come here from all parts of the earth.

Cuba

G. H. BABER

WITH a prayerful desire not to deceive any one in regard to the merits or demerits of Cuba, I will give the readers of the REVIEW AND HERALD a few facts concerning this famous island. History states that it was discovered by Christopher Columbus, Oct. 28, 1492. He landed in or near the present bay of Nuevitas, on the north coast of the province of Puerto Principe, and gave it the name of Juana, in honor of Prince John. Later it was called Fer-

nandina, then Ave Maria, and finally it took the name Cuba, which was given it by the natives before the time of Columbus.

In 1511, Diego Columbus, a son of Christopher, and Diego Velasquez, with three hundred men, landed at Baracoa, on the northeast coast, and began the first permanent settlement of the island. It is well to note that in age it has advantage over the United States of about one hundred years.

The early settlers of the island engaged in cattle raising, also in the culture of tobacco and sugar-cane. These three enterprises are still the principal ones of the island. The soil and the climate seem to be especially adapted to them. But these, with every other enterprise, were almost entirely destroyed by the almost constant wars carried on by the revolutionists against Spain. It would be difficult to describe the desolation of the country brought about by the policy of destruction carried on by both sides in the struggle. But now, thanks to the strong arm of the United States, there are appearances of a new life. Many sugar-mills are being started up again, so that, during the present year they hope to produce about one million tons of sugar.

Cattle are being shipped into the island from Colombia and Mexico, and in a very short time they bear a living testimony to the nutritious quality of the grasses with which the island is largely covered. The provinces of Santa Clara and Puerto Principe are especially adapted to cattle-raising.

The province of Pinar del Rio is the famous tobacco-producing region; however, Habana, Santa Clara, and Santiago also produce a commercial quality of this indigenous weed. The tobacco industry is second in importance only to that of sugar. The plant went to Europe through Spain, but the habit of smoking it was introduced into England by Ralph Lane, the first governor of Virginia. How much of human suffering that introduction will be responsible for, statistics will never show.

The most serious impediment to the development of the island is the lack of good roads. During the rainy season it is almost impossible to travel the roads, except on horseback, and the lack of bridges makes this dangerous.

The climate seems to be surpassingly fine. The thermometer rarely rises higher than ninety degrees. The highest on record in Habana is one hundred and six tenths degrees, and the lowest forty-nine and six tenths degrees. The mean annual temperature is seventy-seven degrees. "The range of temperature between the mean of the hottest month and that of the coldest month is from eighty-two degrees to seventy-one degrees, or only eleven degrees." A constant breeze makes the summer months less oppressive than they are in the United States. The mean annual rainfall is about fifty-two inches.

There are what they call the wet and dry seasons. The former begins with May, and continues until October, during

which time about two thirds of the annual rainfall is received. Scarcely so much as a month ever passes without rain.

With good soil and such a climate, one would naturally expect a great variety of vegetation. There are said to be more than 3,350 different kinds of native plants in the island. There are many kinds of precious wood, such as the mahogany, ebony, cedar, walnut, ceiba, lignum-vitæ, pal, etc. About thirteen million acres,—nearly half of the entire area,—are still clothed with the original forest.

There are many other items of interest which will be considered in future articles.

To those who would like to make investments with a view to living here, it will probably be sufficient for the present to say that the land can be bought at very low rates only in large tracts. If any desire to correspond with me, address me, enclosing postage, until August 1, as follows: Calle C, entre 21 y 23, Vedado, Habana, Cuba.

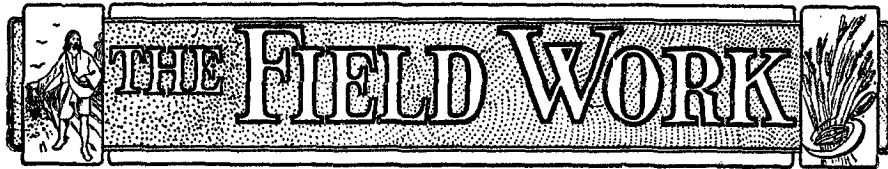
Mission Notes

THE Rhenish Missionary Society, after sixteen years of hard labor and sacrifices of life and property in German New Guinea, at last rejoices in the baptism, at Bogadjim Station, of the "first fruits" among the Papuans.

IN Korea a correspondent of the London *Daily Mail*, following the Japanese army, was astonished more than once by seeing villagers come smiling forth from their hiding places to ask him, "Are you a Jesus man?" This childish belief that safety and good-will is the atmosphere surrounding the "Jesus man" is a testimony to the character of the Christians whom the Korean villagers have known.

A JAPANESE pastor recently visited his brother, whom he had not seen for a number of years, and who was a captain in the army. The pastor with some inward trepidation presented his brother with a New Testament, and urged him to study it. The captain laughed, and going to a drawer in his desk, took out a little book which he handed to the evangelical brother. It was a New Testament, well worn with reading! Neither knew the other's views on religion.

FAMINE four years ago drove Telugus from India to seek employment in Natal, South Africa. The Telugu Christians connected with the American Baptist Mission in India then sent a missionary of their own to labor among the emigrants. The result is that the first Telugu Baptist church of Kearsney, Natal, has recently been organized. The faith of those who stood by the "lone star" mission in its early days is certainly justified through its children's children.



THE FIELD WORK

Mississippi

ON Sabbath, July 2, five souls were buried by baptism at Laurel, and one week later, July 9, five others were baptized at Ellisville. On the next Sunday these and others were organized into a church—seventeen in all. Some others expect to unite later; this will increase the number to more than twenty. We praise God to see his great truth gaining converts in Mississippi.

It seems as though the work goes rather slowly, yet we are grateful for the success already given, and it is our only desire to live and work for souls as they who must give an account.

Elders Owen and Blake will soon engage in tent work, and we pray they may win many souls. Though I expect to be from home for some time, visiting our highly favored people in the north to interest them in the Huntsville school, my address will be Meridian, Miss. I hope to return home in September.

H. G. THURSTON.

Society Islands

PAPEETE, TAHITI.—We ought to be able to scatter our French literature all over this island, but we have hardly any to scatter. And as this is a place full of atheists, our literature is needed more than anything else. We are working all we can to tell the people of Christ's near coming; but they are in darkness, and seem to enjoy the darkness better than light. It makes our hearts ache to see how unwilling they are to listen to the word of God. It is indeed true here that entire darkness covers the people. I shall be satisfied only when I know that all here have been warned of the fate that awaits those who refuse to obey God in keeping his commandments.

May our dear Lord open the hearts of our people, that they may see their duty toward those who are in such hard fields, with almost everything going against their efforts to scatter the truth as it is in Christ Jesus. The ammunition of the soldier of Christ in such fields of labor is not only money, but literature. We could use much of this in the French language. Remember us in your prayers.

L. A. ROTH.

Northeastern Jamaica

"Thy people shall be willing in the day of thy power."

THE word of the Lord is literally fulfilled here in this island. Although we are still suffering from the effects of the recent hurricane, the work of the third angel's message has not been hindered. It is true that we are somewhat financially embarrassed; for the banana trade (which is the chief revenue of our island) has not yet revived, and crops in general have not given a good yield. But our people have learned the lessons, and are putting their shoulders to the wheel. Their hearts are willing; for we are in the "day of his power," and the grand charge for victory is made. Like Gideon's band, we are breaking our

pitchers so that the lights may shine forth; and with our eyes fixed on the enemy, the Captain of the Lord's host going before, we are sure of victory.

Two of the churches that suffered from the hurricane are rebuilt. The Moore Park Church was re-dedicated on Sunday, May 1. It was a quiet and interested congregation that listened to the address of Elder J. A. Strickland. The house is a neat one. Many exulted when they saw the former building destroyed, but on the same spot now stands a neater house, an evidence that the eternal truths of God can not be destroyed, but will endure forever.

We are building another church at Hart Hill. Two weeks ago we started the building. It is now raised, and we are awaiting the covering. Work is also going forward on the Port Antonio and Sherwood Forest buildings. Encouraging reports of the progress of the work are coming from all parts of the conference.

My heart rejoices as I see the grand third angel's message plowing its course, majestically and calmly along. She has been through fierce storms of trial and persecution, of doubt and ridicule. She is now nearing her haven of rest, passing through the last fierce conflict; but still she glides along, bearing safely all who will board her, into the quiet haven of peace.

HUBERT FLETCHER.

Africa

BLOEMFONTEIN, ORANGE RIVER COLONY.—We are here on our way to Basutoland, where we have been appointed to take charge of the work. We stopped here to spend a few weeks canvassing, the proceeds of which are to be used for the Basuto mission. At Harrismith the Lord was truly with us during our stay. It is only a small place of about three thousand inhabitants. I was just getting over a severe illness when I went there, and could not put in much time. All told, I canvassed sixty-three and one-half hours, including calls and visits, spending some little time doing personal work, and seeking the Lord with souls. During this time I took one hundred and twenty-five orders for books, besides fifty-four dollars' worth of helps, and sold one hundred and fifty-four papers. I delivered one hundred and seventy-three books, including helps. The value of these, including the papers, was £32 13s 3d, or about one hundred and sixty dollars. In addition to these, I sold a dozen or more books from our private library, and gave away a number of tracts and papers. In the six weeks Mr. Chaney sold about six hundred and thirteen dollars' worth of books. This was our first effort as canvassers. We had no one to instruct us but the Lord, but he is the very best we could have.

From Harrismith we were called to Maritzburg, to attend the annual meeting of the Natal-Transvaal and South African Union Conference. While there, Mr. Chaney finished transcribing

the translation of "Steps to Christ" into the Zulu. As our health was not good, we went to Plumstead near Cape Town for the summer. Here we found a delightful resting-place, where it was cool most of the time. We were much benefited in health while there; and as we are now going to a more healthful climate than where we formerly were, we hope not only to remain in better health, but to keep on improving. We are glad to accept the call to Basutoland, and earnestly hope to do a definite work for the Lord in winning souls for him there. Pray for us; we need your prayers.

MINNIE A. CHANEY.

En Route to South America

We have almost finished our journey to England, and after twenty-four hours we shall land in Liverpool, if the Lord is willing. We have had a pleasant voyage so far, and none of us were seasick. The sea was as smooth as a lake in fair weather. If the journey from Liverpool, England, is as favorable, we shall be very thankful. We have crossed the water once, but the greatest part of our journey still remains before us. Our party consists of Brother William Steele and his wife and my family. We number seven in the party. We are bound for the west coast of South America.

Although our voyage so far was very pleasant, yet there was a sad occurrence connected with it. After we had been nearly three days on the voyage, a man fell overboard. It was at dinner time, and nearly all hands were engaged, when suddenly the cry was heard that a man had fallen overboard. The ship immediately stopped, and an earnest effort was made to save the drowning man. Lifeboats were let down. The ship made two or three circles where the man fell, but all was in vain. There was a man standing at the railing when the man fell into the water, and he might have thrown out a life-line. There was a buoy near him, but he did not think to take it and throw it into the water in time to reach the drowning man. He simply cried to others to help him. When he saw that the drowning man could not be found and saved, he was filled with remorse. He accused himself bitterly. "O," he said, "had I but thrown out the buoy, he might have been saved!" He said that the man stretched forth his hands for help in the water. It was impossible to help him after the ship had passed him, for he was left far behind in a very few minutes; and when the ship returned, he had sunk, not to rise again. We finally sailed on without him.

This experience has taught me a lesson. Our work is to save the perishing, and there is a dying world stretching out its hands for help. We know that the last cry for help is now being heard, and soon the world will sink, never to rise again. The gospel ship is sailing on, and Seventh-day Adventists are passing many a sinking man and woman and child. Who is throwing out the life-line?

We are on our way to South America to teach the message to the people there. Christ is soon coming, and the world ought to know it, and it is our aim that the people of South America shall know it. Will you, dear brethren, simply say that it is right that we are going to South America to work there, and you

do nothing to save the people of other countries? I know that you will not do this, but you will send your means to help the people of other lands as well as those of your own country. I know that God does not require you all to leave your homes and go into the far away countries. Many of you are situated very pleasantly and comfortably in your homes, and it may please the Lord for you to remain in them just now, but you might do the least that you can, and send some of your means into foreign lands to help the work onward. May the Lord bless you, dear brethren, in doing this work. Our address for the present will be Pua, Prov. de Malleco, Chili, South America. We would be glad to hear from any who are interested in the spread of the gospel. A few cheering words would be of great help to the workers.

F. H. WESTPHAL.

The Latin Union Field

DURING the last six weeks we have baptized fifty-six in this field. In the past two months I have been called to make several extensive trips in the field, and I find the work very encouraging.

In Belgium, where Elder Curdy has been working, he has lately baptized five in connection with the church of Jemeppe. He has also been encouraged in evangelical work during the past year in the large city of Charleroi; although no baptisms have yet taken place, yet there is quite an interest in the truth, and some results of this work are expected soon. One quite wealthy lady who was strongly in favor of our work, and has recently died, in her legacy made provision for a chapel to be erected in that place for the Adventists.

We have also baptized our first convert in Paris, in the Seine River, in the city. A number of others are ready for baptism, as they have fully accepted the truth, but circumstances have hindered their going forward in this ordinance.

On one trip to the south, I visited the church in Valance, where we baptized five. On the same journey, I visited Mazanet, where one of our young men, who has lately entered the work, is laboring. A good interest was manifested there; the last evening I spoke, in fact, the two evenings when I held meetings, the hall was crowded, and some were seated in the hallway and on the stairway.

I also made a short visit to Spain, where I baptized three. Some others are quite favorably disposed toward the truth, and among them are two who are much exercised in reference to their receiving baptism. In this place, Brethren Frank and Walter Bond have been working the past year, and they have lately been joined by Brother W. Robinson, of Wales.

In French Switzerland, in Geneva, about twelve have lately been baptized. Here Elder L. P. Tieche, president of the conference, has been laboring. He has been assisted by a young man, Brother J. Rey, who was a student at our Geneva and Paris schools. During the winter, Brother Tieche has also been holding weekly meetings in Lausanne, where six have been baptized.

Among those baptized in Geneva was a young lady who accepted the message in Noyon, as a result of the labors of Brother D. Lecoultre and Sister Perrin.

Eleven were baptized in Vevey, by Brother Tieche. At the close of our Lausanne meeting last year, Sister Bourquin was sent to Vevey as a Bible worker, where she prepared the way for the meetings, so that when she was joined later by Brother Augsburg, this interest was more fully developed, and as a result, a small church of fifteen members was organized.

In Tramelan, Brother Provin, a Bible worker, has been laboring since last February, and as a result of his work, eight persons were baptized by the elder of the church, and added to this church, which is the oldest we have in Europe. Also as a result of the missionary work of the church at Chaux-de-fonds, and of visits paid to that church, three have been baptized and added to its list.

After an absence of fifteen months, I went to Rome to see how the workers there were prospering. Brother Conradi met me there, on his return trip from German East Africa. We found much to encourage us in the work at Rome, and what has been done demonstrates that much can be done. While no baptisms have actually taken place, Brother Everson expects soon to bury with our Lord in this solemn rite the first believers in the third angel's message in this ancient city of renown. While we were there, we had a council respecting the work in Italy, and it was decided that Brother Everson, with an Italian who has recently entered the work, should continue labor in the city, while another young worker from the French field, who made considerable progress in the Italian in the work at Rome, was designated to open up the work in some of the lesser cities near by.

The new tract on the war in the East, notice of which appeared in the REVIEW AND HERALD some time ago, had a sale of ten thousand copies of the first edition, almost before it came from the press.

It might also be of interest to know that the sales of the publishing house of the Latin Union the past year have amounted to between five and six thousand dollars. The tithes were more than four thousand dollars.

In comparison with the other unions of the European General Conference, it is recognized that the advance in membership in the Latin Union has been most encouraging. Like all other work, the beginning is hard; but the workers are of good courage, and their hopes are high that as the proclamation of the message attains more and yet more adherents, a wider base will promise a larger building.

B. G. WILKINSON.

The Southern Sanitarium

THIS institution has been kept prominently before our people since its inception, but nothing concerning it has appeared recently in the REVIEW. It did seem to be a great undertaking, considering our resources; and without the assistance of our friends outside of the Southern Union Conference, what has been done could not have been accomplished. The building was enclosed early last fall, and we began to occupy a portion of it soon after. It was late in the winter before we were able to put the heating apparatus in, and it was early this spring before we were in shape to offer any inducements to patients to

come, and even now we are not where we can encourage all classes of patients to come. The interior of the building is practically finished, and all but four or five rooms are furnished, at least so as to make patients comfortable. We have been able to fit up but one bath-room, which, with our limited amount of help, makes it very inconvenient to give the required treatment. We have made no special effort to secure patients, and yet we have about all we can accommodate. When we can fit up the remaining rooms that are unfurnished, we shall be able to accommodate about six more. It was my privilege to be in the parlor at worship at the close of last Sabbath, and I found a class of very intelligent, happy, and contented patients. The institution, and the work being done in it, are an honor to our people.

We are thankful that the building is as nearly finished as it is, though much yet needs to be done before we are fully launched for business. It will require about five hundred dollars to complete the verandas, and much more fully to equip the institution. We are thankful that we have at last reached the place where we can say that our receipts exceed our expenses. We have not been able to build this institution without incurring a debt. Several of our good brethren have generously loaned us money without interest, and others at a reasonable rate, and to these as well as to the many friends throughout our ranks who have donated according to their ability, we are under lasting obligations. We feel quite confident that within a few years every dollar of our indebtedness will be paid. The institution is in a condition which leads us to expect promptly to meet our interest, as well as every other obligation. But for the present we shall have to ask our brethren to be as lenient with us as possible, and where money has been left with us without interest or with small interest, to allow it to remain, if their circumstances will possibly permit, until we can have time to get our bearings, and the institution can earn some money. If our brethren will all do this, it will enable us to add some facilities that are very much needed. We need a boiler house to protect our boiler from the weather before the winter sets in. We very much need our other bath-room fitted up. If you could see patients going to and from the depot in a lumber wagon, you would say with me that we need a team and carriage. If you could see the veranda supported with pine poles for columns, you would say our verandas need finishing.

It is a wonder to us that under such circumstances, such a fine class of patients will, unsolicited, come and remain for weeks. It is because they know that we teach and practise principles that will enable them to regain health; and because here, in this retired grove, they can, among the pines, beside the bubbling brook, find a quiet retreat where nature's remedies are used successfully in the recovery of lost health. Our spring, far above us on the mountain-side, is proving to be more than we hoped for. The supply of pure, cool spring water is far in excess of the demands of the institution. These, with the mild climate throughout the entire winter and the delightful, cool summer nights, afford an ideal retreat for invalids. Those desiring to assist us financially, or those desiring to come and

avail themselves of the rare privileges afforded here, should first address Southern Sanitarium, Graysville, Tenn.

SMITH SHARP,
Treasurer and Business Manager.

Nashville, Tennessee

We have now been in the South about seven months. Five months of this time we have had a house and a family of workers. Sister Wilson, an experienced Bible worker, has labored with us. At the close of the Graysville Academy, eleven young people from the school joined our family. Unfortunately one of them had been exposed to the mumps, while in Graysville, and was taken down with them here, and several of the others took them. This interfered with their work. Some also had to return to their homes on account of the sickness of friends.

There have been sold by our family over thirty-six hundred copies of the special number of the *Watchman* and the *Bible Training School*, besides many books and pamphlets. Five hundred periodicals, and over seven thousand pages of tracts were given away during the soldiers' reunion. Our workers have demonstrated that young men and women in the South, while in training, can support themselves as well as in the North. Among our workers were those who could reach all classes of people.

Our plan of work has been to spend one half of the day in Bible study, and the other half in practical city work. Some have earned as much as two dollars a day in selling publications, others not so much. In all our experience we have never had a company of more devoted Christian workers, or those who have had more thorough Bible instruction in the schools before they came to us. None of these workers were obliged to enter the training-school, but did it from choice, that they might gain an experience in self-supporting missionary work, and obtain a better understanding of the Bible. Some had financial inducements offered them, which would have been far easier and more gratifying to the natural heart than to go out in the hot sun, day after day, and visit from house to house. But in this they have manifested a true missionary spirit. Several of them are holding Bible readings, and are developing into excellent workers.

As soon as the weather was suitable, we expected to pitch a tent, in which Elder Butler and I could hold meetings, but in this we have been sadly disappointed, as we are unable to secure a lot on which to pitch a tent. Yet God has given us several precious souls who have taken their stand for the truth. Some of these are persons of influence. Seeds of truth have been sown in every part of the city.

Other moves have been made during this time which verify the words of encouragement the servant of the Lord has spoken; surely the cloud is lifting in the South. We refer especially to Professors Sutherland and Magan, who came South and purchased over four hundred acres of land on which to establish an industrial school similar to the one at Berrien Springs. It is nine miles from the city of Nashville, bounded on two sides by the Cumberland River. Having purchased this land, friends of the educational reform at once came to their as-

sistance, and made the first payment of five thousand dollars, and I understand provision is made for the payment of the remaining ten thousand, so there will be no necessity for a general call for means to purchase the land. But buildings suitable for school work will have to be erected upon the farm. There is a good-sized house and three barns upon it at present. About one hundred acres of this land is of a superior quality, one hundred acres medium, while another hundred is not so good, some of it being quite poor, giving excellent opportunity to demonstrate what can be done with land when worked according to God's method. This purchase embraced about two thousand dollars' worth of personal property, such as farming implements, cattle, horses, etc. They have arranged to begin operation this autumn with a few young people from the North who have a burden for the work, but require training before they are prepared to meet the peculiar condition of things in the South. Those who know most about the South look upon this move as a godsend.

There are many who have come South, but have failed to see accomplished what they expected. This is in part due to the fact of being unprepared to meet the condition of things which exists here.

Small industrial schools should be established all through the South, among the whites and also among the colored people. There are scores of our young people in the North who have a burden to come South, and there is no place more fitting to educate and train these young people for this work than upon the very field and among the very people for whom they are to labor. They then naturally adapt themselves to the peculiar condition of things that exists in the South. Every nation and people in the world has its own peculiar customs, and until we learn to adapt ourselves to them, and see only the salvation of souls, we are not prepared to be successful workers.

We therefore look upon this move as being one of God's own appointment to do a great work in the Southern field. There are those who have come South who have done a grand and noble work, but many have met with disappointment in not seeing accomplished that which they expected, and some have returned North feeling that the South was a hopeless field, when the failure was because they themselves did not understand how to adapt themselves to the condition which existed in this part of God's vineyard; for there is a condition of things here that does not exist in any other field in the world that we ever visited. The people are more social than in the North, but they are jealous of their social relations.

There are many who labor in the cause of God successfully under certain circumstances, but when these circumstances are changed, they make a failure. Like Moab, they have been at ease from their youth, and have settled on their lees, and have not been emptied from one vessel to another, and therefore their taste remains with them, and their scent is not changed. Jer. 48:11.

God wants a people at this time who can go anywhere, go out at his bidding, and be simply his hand to carry out his purpose in the closing work of the gospel.

Judging from the present outlook, and from the standpoint of those who best understand the condition of things in the South, and what God has wrought in the last few years, we can only say that most assuredly God is going before us, and "there is a sound of a going in the top of the mulberry trees." There exists in the South a union of sentiment and purpose among the brethren. The prospect before us at the present time should cause every heart to be of good courage in the Lord.

S. N. HASKELL.

Ontario Conference Proceedings

THE fifth annual session of the Ontario Conference was held at London, June 16-26, 1904, seven meetings being held in all.

At the first meeting, the several committees were appointed by the Chair. The president's address and the reports from the laborers in different branches of the work, showed a good degree of progress in every department.

The following resolutions were passed:—

"Whereas, The present facilities at Lornedale Academy are inadequate for the proper education of our youth; and,—

"Whereas, Every advantage for their proper education should be given them, that this branch of the work may rightly represent the last great message of truth, therefore,—

"1. *We recommend*, That during the present summer, an addition be made to the school buildings at Lorne Park, say twenty-six by forty-four feet, two stories above the basement, to cost in the neighborhood of fifteen hundred dollars.

"Whereas, The Canadian Publishing Association has located its office in our conference, and,—

"Whereas, The said publishing association has advised us of its inability to continue business on the present basis, therefore,—

"2. *Resolved*, That we advise our canvassers to order their books from, and report their work to, the Canadian Publishing Association.

"3. *Resolved*, That the conference committee take steps to dispose of the 'Christ's Object Lessons' now on hand, and turn over the proceeds to Lornedale Academy.

"Whereas, The General Conference Committee has kindly offered to assist our Ontario school, by endeavoring to raise for said school one thousand dollars, therefore,—

"4. *Resolved*, (a) That we extend to the General Conference Committee our hearty thanks for their kind liberality.

"(b) That we petition the General Conference Committee to consider the advisability of increasing their donation from one thousand dollars to twelve hundred and fifty dollars.

"(c) That we request them to furnish us this money in instalments of 'Christ's Object Lessons' of one thousand copies at a time, as rapidly as our conference can dispose of the same, said conference pledging itself to see that all the proceeds derived from the sale of said books shall be sacredly used in the upbuilding of the conference school.

"Whereas, Mr. Fallinsbee, attorney at law, has kindly offered his legal services, free of charge, to any Seventh-day Adventist in Ontario who may be brought

before the court, charged with working on Sunday, therefore,—

"5. *Resolved*, That this conference, in acknowledgment of this generous offer, extend its grateful thanks to Mr. Fallinsbee for said proffered services.

"Whereas, The Battle Creek Health Food Company, of London, has kindly offered special favors to Seventh-day Adventists using their manufactured goods, and,—

"Whereas, The standard quality of these goods is being maintained, therefore,—

"6. *Resolved*, That we express our thanks for the offer made through Brother T. H. Robinson, and that we recommend these goods to all our people.

"7. *Resolved*, That we extend a vote of thanks to the city of London for the use of these grounds and buildings, and to the citizens and city papers for favors extended to us during this meeting.

"8. *Resolved*, That we petition the Canadian Union Conference to transfer the editorial and printing work of the *Canadian Union Messenger* to Lornedale Academy as soon as the transfer can be satisfactorily arranged.

"Whereas, The work of selling 'Christ's Object Lessons' must be vigorously pushed, if it is to prove a valuable aid in raising means for the school,—

"9. *We recommend*,—

"(1) That Brother T. H. Robinson take the supervision of this work in Ontario.

"(2) That he be requested to prosecute this work with vigor, and endeavor to have the five thousand copies we hope to receive from the General Conference, sold by Jan. 1, 1905.

"(3) That he be requested to prepare a contract to be signed and lived up to by each individual taking a quota of books, said contract to cover the following points: (a) That all persons ordering books settle for same by Jan. 1, 1905; (b) that they send weekly reports of all sales and the number of books on hand; (c) that T. H. Robinson furnish postal cards for such weekly reports; (d) that all receipts on the sale of 'Christ's Object Lessons' be remitted monthly to T. H. Robinson; (e) that all correspondence concerning the sale of 'Christ's Object Lessons' and the assignment of territory be conducted through T. H. Robinson.

"(4) That we pledge Brother Robinson and the conference committee our most hearty support and co-operation in this great work.

"(5) That the months of October, November, and December, of 1904, be set apart among all our people to especially prosecute this work."

Officers for the ensuing year were elected as follows: President, A. O. Burrill; Vice-President, T. H. Robinson; Secretary and Treasurer, B. B. Nofstger. Conference Committee: A. O. Burrill, T. H. Robinson, Eugene Leland, J. T. Smith, and F. G. Hill. Trustees of the legal corporation: the conference committee. Delegates to the Canadian Union Conference: A. O. Burrill, T. H. Robinson, Eugene Leland, Mrs. J. Eva Leland, and Sadie Baker. Board of managers of Lornedale Academy for the year 1904-05, the conference committee. Treasurer of the school fund, T. H. Robinson; Educational Secretary, Eugene Leland.

Credentials were given to G. B.

Thompson, A. O. Burrill, Eugene Leland, A. L. Miller, W. H. Spear, and John Isaac; ministerial license to J. B. Cosens; missionary license to Sadie Baker; teachers' license to Agnes Stewart and Belle Johnson.

The last meeting was almost wholly given to the work of selling "Christ's Object Lessons." At this meeting, fifty-five individuals pledged to sell 1,251 books.

The treasurer's report showed a gain in tithe over the previous year of \$577.24; in offerings to missions of \$286.56; in periodical sales of \$85.05, and in offerings to Haskell Home of \$7.27; a loss in the amount of book sales of \$424.68, and in Sabbath-school offerings to missions of \$30.77.

B. B. NOFTSGER, *Secretary*.

Camp-Meeting in Eastern Kentucky

THIS meeting was called to convene July 7-18, at Winchester, just on the edge of the blue grass region.

Last year our camp-meeting was held in Lexington, and was a great help to our people living in that part of the State. This year it was thought best to hold it at Winchester, where several had recently begun to keep the Sabbath. Its influence would also reach into the mountains of eastern Kentucky, where we have several new members keeping the precious truths for these times. These gatherings, though small, are educational, and of benefit to those just coming among us.

The program of this meeting differed somewhat from the usual camp-meetings of the North. The usual early morning meeting was, of course, held, after which came breakfast, and then we all gathered in our large tent for special prayer and devotion. At the close of this meeting nearly the whole camp went out each day, except Sabbath, to the parts of the city allotted to them, carrying their load of papers, tracts, and leaflets. Each day they visited the homes of the people, inviting them to the meetings, talking the truth to them, answering their questions, selling our literature whenever possible, and giving it whenever it seemed best.

The afternoons and evenings were spent in the usual devotional and instruction meetings, the evening service being a regular continuation of the course of tent-meetings we have been holding for the past month.

The experience thus gained by our people in doing regular house-to-house missionary work has been of inestimable value to them, and in this way the people in Winchester have had the truth brought to their very doors. The attendance of those not of our faith has been good. The tent was well filled, and the collections were good. We praise the Lord for his blessings upon this meeting. At the close of the camp-meeting a goodly number of our young people remained to carry on the visiting work among the people. Five were baptized, and we believe that a good church will yet be established here. The tent remains to finish the work.

Elder N. W. Allee and Prof. J. E. Tenney were both here with us, besides the regular laborers in this portion of the conference. Brother W. T. Ramsey, of Battle Creek, Mich., was also with us, and has now gone to Berea, Ky. with his tent, in company with

Brother John W. Stein, where we believe a good work will be done. These brethren, with Elder E. L. Sanford, and Brother V. O. Cole, our conference canvassing agent, were the laborers present.

We rejoice to see the work growing here in Eastern Kentucky, and believe the Lord has many precious souls in this blue grass region. Pray for the work here in the South.

O. C. GODSMARK.

Western Pennsylvania Conference and Camp-Meeting

THE first annual session of the Western Pennsylvania Conference was held in connection with the camp-meeting at Titusville, June 16-26.

The camp was beautifully located in the eastern suburbs of the city along the street-car line, making the grounds easy of access from all parts of the city.

There was a good attendance of our people from the various parts of the conference. According to actual count, the camp-meeting Sabbath-school was larger than it was last year at Kingston, which meeting represented the whole State before its division into two separate conferences. It was remarked by several of our brethren that the attendance of our people seemed to be fully as large as last year.

We were specially favored by the presence and services of Elders H. W. Cottrell and D. E. Lindsey and Professor Griggs. This being the first session of our new conference, we had a large amount of business to transact. We were fortunate in having the benefit of Elder Cottrell's long years of experience and his good counsel. He and Professor Griggs were with us only the last week of the meeting. Elder Lindsey was with us through the entire meeting, and rendered valuable service. He took the burden of the evening services, and delivered some stirring discourses on the prophecies and the Sabbath question. Though the attendance from the city was not large, close attention was given to the presentation of the truth. Brother F. E. Painter was with us also, and labored in the interests of the book work.

Nine dear souls were baptized the last day of the meeting. The Lord was with us all through the meeting, his presence being manifested by the spirit of harmony and good feeling that prevailed in all our business transactions. Besides the usual conference business, a legal corporation was completed, to be known as the West Pennsylvania Conference Association. We are thus prepared to hold real estate, bequests, etc. We trust that our new conference will speedily develop into a strong and well-organized conference, and become a mighty factor in heralding the third angel's message to the world in this generation.

The following-named persons were chosen as officers of the conference: President, E. J. Dryer; Vice-President, C. F. McVagh; Treasurer, I. N. Williams; Secretary, A. V. Williams; Field Secretary, T. D. Gibson; Sabbath-school Secretary, Fannie Fondersmith. Executive Committee: In addition to the President, Vice-President, and Treasurer, C. S. Longacre, Charles Baierle, William A. Meyn, and F. C. Meyers.

The laborers and all present were of good courage, and we believe that progress will be seen in our borders this year.

E. J. DRYER.

Field Notes

THREE new converts to the truth are reported at Mynard, Neb.

A CHURCH was recently organized at Wayne, Neb., by Elder R. F. Andrews.

THE Omaha, Neb., training-school for workers now has a membership of eighteen.

A RECENT report from Oconto, Neb., stated that six or eight individuals were ready for baptism at that place.

THE Iowa Conference has been invited by the Nebraska Conference Committee to unite with Nebraska in conducting the camp-meeting at Omaha.

WORD comes from Brother B. E. Connerly of the arrival of Brother Moulton in Porto Rico. Two more persons are observing the Sabbath on that island.

A LARGE tent has been erected in a central location in the city of Omaha, Neb., in which to proclaim the closing message of truth to the people of that city.

As a result of the tent-meetings held at Old Roads, Antigua, British West Indies, six had already signed the covenant when Brother D. E. Wellman last wrote, and he hoped that others would follow.

INCLUDING the missionaries, there are now seven Sabbath-keepers in Samoa. A brother has recently begun to observe the Sabbath. Elder Gates spent several days with him in the mountains studying the Bible.

THE church at Suva Vou, Fiji, contemplates building a house of worship in the near future, and funds are now being collected for that purpose. A worker there states that "fifty pounds is needed to finish the work and pay all costs. The native brethren, so few in number, and so poor, have subscribed liberally, and still pledge themselves to raise more."

By request made at the session of the Central Union Conference, in Omaha, Elder A. C. Anderson has severed his connection with the Nebraska Conference Committee, and with the work in that conference, and has moved his family to Alberta, Northwest Territory. Elder Lewis Johnson has been chosen to fill the unexpired term of Elder A. C. Anderson, as a member of the Nebraska Conference Executive Committee. Assisted by Brother Emil Johanson, Elder Johnson will conduct a series of tent-meetings in Boelus. The tent outfit has recently been shipped to that place.

OPPONENTS of the Sabbath truth near Amory, Miss., are trying to silence the testimony of its adherents by an appeal to the State Sunday law. On July 11 Brethren Dan W. Burton and Bruce Baugh were summoned to appear for trial on a charge of having done secular work on Sunday, and on the following Friday were brought before the court. Brother Burton's offense was that he had done some hoeing in his garden; at least several witnesses testified that they had seen him in his garden with what appeared to be a hoe in his hands, though

they could not be positive that he was using a hoe. Brother Baugh testified that he had repaired his fence to keep cattle from coming through it into his cotton. The prosecuting officer owns a mill which he is accustomed to operate on Sunday, justifying his action on the ground of necessity. But at the trial he declared there was no exemption in the law except for railroads and steamboats.

The brethren were fined five dollars and costs each. Brother Baugh paid the fine, but Brother Barton refused to pay, and the officer made ready to take him to jail. It was necessary to go to Amory, and there take the train for Aberdeen, the county seat. The train being two hours late at Amory, the sheriff allowed his prisoner to walk about the town; and while so engaged, Brother Burton met a lawyer, who on learning of the facts in his case said he ought not to go to jail, and offered to go on his bond and have his case put over till September. It was thought best to accept this offer, so Brother Burton returned to his home. This brother being well advanced in years, two of the younger brethren had offered to serve out the sentence in his place, and all were much rejoiced to see him at church the next day, when they had supposed he would be in jail. The little company enjoyed a most excellent service that day, marked by the special presence of God and testimonies of confession on the part of some who had been on the background. Thus the result of this effort against the truth has been a spiritual revival in the church.

The One Hundred Thousand Dollar Fund

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

Amount previously reported	\$18,511	55
W. R. Young	1,000	
William Hurlock	500	
T. H. Purdon	100	
Gilbert N. Collins	100	
Harry Cassel, collector	31	85
Illinois Tract Society	26	18
D. R. Leighton	25	
Abner Thompson	25	
Samuel Booth	25	
Kitty Bell	25	
J. W. Cummings	25	
Elder S. H. Lane	25	
John Mackin	25	
Elmira E. Chapman	20	
A friend	20	
J. D. Woodburn	20	
The German brethren, Portland, Ore.	18	
Karl Conzelman, collector	16	25
Chas. Overheiser	16	
Elizabeth Brown	15	
Port Nashua (N. H.) church	10	50
Henry Black	10	
Henry S. Brown	10	
Mrs. S. R. Snyder	10	
W. A. Johnson	10	
Bert Bloom	10	
W. D. Russell	10	
Mrs. Phebe Spear	10	
Mrs. M. E. Coffin	10	
A. Jones	10	
C. E. Palmer	10	
I. L. Green, M. D.	10	
A. A. Cross and wife	10	
Mr. and Mrs. F. J. Harris	10	
N. F. Burgess	10	
John Marshall	10	
F. W. C. Lolloff	9	
Mrs. Celia Steele	8	
Mattie and Herman Price	6	
Mrs. O. W. Gargett	6	
Delia M. Briggs	6	
Mrs. Belle Fairbairn	5	75

A friend	5
Truman Kibbe	5
Josie E. Burch	5
D. S. and M. J. M. Sutton	5
Ella McManus	5
Lucy F. Harrison	5
Mrs. E. M. Gorsline	5
M. Burt	5
N. H. Davis	5
Chas. J. Homm	5
Louise Morrison	5
Francis Soucey	5
E. M. Carpenter	5
E. P. Asbery	5
Reuben Ford	5
J. A. Conner	5
Esther Smith	5
Maggie Warnock	5
A sister	5
Isaac Parks and wife	5
Mrs. T. C. Van Wyck	5
Mrs. Emma D. Coruthers	5
Frank Rothrock	5
Mrs. C. Bush	5
Stephen Vaughn	5
Mrs. Anna Mathias	5
E. D. Van Svissilan	5
Mrs. Lucy Jones	5
Howard Hoxie	5
Elizabeth Heitzman	5
Lena Cummings	5
Mrs. Mary Sempleton	5
Margaret Scott and sister	5
Mrs. J. B. Benson	5
O. E. Cummings	5
R. Holcomb and wife	5
Mrs. Mary McClay	5
D. M. McWilliams	5
J. W. Beams	5
M. E. Nelson	5
George W. Crooker	5
Lucinda Sagre	5
R. I. Francis	5
International Tract Society (Hamburg)	5
Mrs. E. R. Hamlin	5
Martin Latherman	4 40
H. P. Thompson	3 50
Jennie B. Johnson	3 25
Mrs. J. A. Monger	3
C. M. Blake	3
Allace Whitney	3
J. C. Borden	3
Michael (Ind.) church	3
Howard B. Sickler	3
Mrs. Mariah Johnson	3
Mrs. Anna J. Hendricks	2 65
A. C. Best	2 50
B. W. Van Eman	2 50
Lizzie Van Eman	2 50
H. Sain	2 50
M. J. Sain	2 50
Friday Harbor (Wash.) church	2 50
Mrs. Emma O. Kent	2 45
Mrs. L. F. Kein	2 25
A friend	2 15
Lucy Conely	2
Kasper Ortley, Sec.	2
Mrs. Elizabeth Bedford	2
Jens R. Neilsen	2
Mrs. J. C. Crawford	2
Mary Williams	2
Mrs. Bert Bloom	2
Mrs. M. H. Robinson	2
J. Osborne	2
Alfred Nettleingham	2
Mary C. Arnett	2
Frank and Vina Clark	2
Mrs. Alice Jones	2
Mrs. J. C. Borden	2
Mrs. E. Dunscombe	2
H. N. and Mary Lake	2
L. A. Ferris	2
Mrs. R. A. Whaley	2
James A. Skinner	2
Mrs. S. A. Waller	2
James P. Drake	2
D. B. Richards	2
Mrs. A. J. Carpenter	2
J. B. Buck	2
Florence Anderson	2
Miss M. Harlan	2
H. S. Ackuly	2
Frank L. Carlson and wife	2
Mrs. E. A. Coggswell	2
Camilla Christenson	2
Mrs. Augusta Johnson	2

D. M. Bonesteel
 J. A. Crary
 L. A. Crary
 Guy Crary
 Olin Crary
 Mrs. C. R. King
 Mrs. M. L. and Eva F. Dickson..
 S. P. Gaede
 A. C. Shannon
 Tabitha Pratt
 Mrs. K. V. Temple
 James Harvey
 Mrs. J. A. Whitman
 Mrs. Nancy F. Sampson
 Robert Shortridge
 Mrs. L. J. Ross
 Mollie R. Long
 Mrs. William Huard
 R. Kaster
 F. C. Hollingsworth
 Mrs. S. W. Bird
 Susannah H. Ranbo
 F. M. Atteberry
 Andrew Jensen
 Andrew Ravy
 Mrs. H. M. Averill
 C. T. Lane
 Mrs. C. T. Lane
 Jonah Wical
 Mrs. Jonah Wical
 William Dervort
 Margaret A. Smith
 A. L. Hussy
 Mack Waat
 Mr. and Mrs. J. G. Mann
 Mrs. Anna Rickner
 Robert Brittan
 John C. Hennessy
 J. L. Summerton
 A friend
 Mrs. S. M. Stewart
 W. I. Bell
 Clarissa E. Plover
 Tom C. Hege
 E. M. Hamlin
 H. O. Potter
 D. Z. Hibben
 D. H. Taylor
 J. E. Hamilton
 Maud Hoxie
 Warren A. Grant
 H. W. Forgy
 Mrs. A. D. Aycock
 A friend
 Mrs. E. E. Davis
 A. Van Boskerk and wife
 W. G. Forrest
 Dr. J. H. Ginley
 Simon Mossier
 L. J. Schooley
 Millie Brand
 Mrs. Jane Bralliar
 A friend
 Mrs. Edna Lawrence
 Mrs. E. Roderick
 Mrs. Ellen Gault
 Mrs. Edith Shell
 Mrs. W. H. Falconer
 David E. Bell
 J. W. Bowman
 Mrs. George Clauson
 Mrs. Lucy Gulliford
 George I. Teeple
 Mrs. P. J. Striplin
 M. A. Townsend
 Hannah Wintens
 Mrs. Debby Tucker
 C. Storla
 Mrs. Wm. Lind
 E. P. Weeks
 Mrs. Phebe Weeks
 F. C. Smith
 Mary Nickoson
 J. A. Gadwood
 Claud Jones
 A friend
 S. J. Cornish
 Mrs. A. L. Cornish
 Ellen Cornish
 Effie Cornish
 Etta Cornish
 John Holmes and wife
 J. H. Willcox
 Sabbath-school class, Richmond, Va.
 E. A. Parker
 Walter Sickler
 H. D. Sickler

50 G. G. Taylor
 50 Mrs. M. C. Fulton
 50 D. A. Gregg
 50 Pollard Conner
 50 J. W. West
 50 Margie Baker
 25 A. H. Blake
 Mrs. Chapman
 E. J. Atteberry
 Joshua Spencer
 Martha J. Brittan
 Tom Self
 G. A. Wheeler
 Mrs. Cora Harris
 J. J. Parker
 Isabella Mossier
 Alice Mossier
 Mary A. Deems
 Clifford Lake
 Brother Smith
 O. G. Carnahan
 James C. Rice
 Lettie Rice
 Vaughn Shell
 Gertrude Shell
 Winnie Falconer
 Isabelle Lumley
 W. J. Bowman
 Bowman children
 James G. Monroe
 John W. Burrows
 D. F. Tucker
 G. W. Leighton
 F. J. Ward
 R. E. Bailey
 W. E. Burrows
 Edward Kristianson
 W. McWilliams
 John Dickson
 Mrs. M. J. Butler
 Hannah Eveleth
 Hattie A. Johnson
 Lucy West
 Ella Farr
 Mrs. L. M. Anderson
 F. L. Johnson
 William Johnson
 Henry Calmas
 Martin Johnson
 Alfred Swansa
 C. J. Johnson
 A friend
 Harry Linblad
 Clara E. Weaver
 Alta Farr
 Grant Hoxie
 Onez Holmes
 Mrs. M. E. Terry
 Mrs. Henry Gardner
 Thomas Heritage
 Earl Weaver
 Mrs. Flanagan
 M. A. Tripp
 Mr. Flanagan
 Etta Carnahan
 Mary Ann Watson
 D. Parsons
 W. Vincent
 Annie E. Monroe
 Gladys Monroe
 T. J. Stevens
 Phillip M. Conner
 William Macline
 H. McWilliams
 Sarah E. McWilliams
 Mrs. Anna Payne
 Mrs. Katie Fay
 Veda Harris
 Mrs. P. C. Donely
 A. M. Maxson
 Mark Roderick
 George Watson
 J. Watson
 Mary Fries Sickler
 Morgan Hall Sickler
 Emma Stone
 J. Benideck
 R. Watson
 S. Watson
 Lydia Roderick
 Luther Roderick
 Ruby Carnahan
 John Weaver
 M. Vandorf
 H. Tripp
 Ethel Tripp
 Pearl Gardner

1 Clarence Carnahan 05
 1 Wheeler Roderick 05
 75 Mabel Verna Sickler 05
 75 Sarah H. Tagne 25
 75 Effie I. McQueen 5
 75 Mrs. W. B. Van Atta 10
 50 William Everington 100
 50 Total reported \$21,464.74

A further list will follow.

W. T. BLAND,
 Assistant Treasurer.

Christian Education

Conducted by the Department of Education of the
 General Conference.

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

Our Duty to Our Children

THE end is at hand. What we do must be done quickly. Every Adventist should feel the truth of this. If he does, there will be a thrill of life all along the line and in every department of the work. No greater work was ever committed to man than that which is given to this people. But we can not fully sense the importance of this work by talking about it. We must engage heartily in discharging all the duties which are entailed upon us by this message.

Our first duty is to our own children. We do not have to consider the subject long to recognize that these days are times of peculiar trial for children. But the promises of God are as sure now as they have ever been in past times, and they shine out the more brightly in the midst of the moral darkness in which we now are placed, and by the sure and bright promises we must be guided.

No work that man can ever assume is so freighted with solemn and important responsibility as is that of the rearing of children, and to the parent who is conscientious there is no responsibility in life that can weigh more heavily. To know how and when to reprove and to commend, to be able to surround the child with strong and pure influences, to be patient with all his trying ways—these and a multitude more of exceedingly perplexing problems constantly present themselves for the most serious consideration of the just and wise parent. But if this serious consideration is given to these problems, if the counsel of the Lord, which he has given in his Word and by the spirit of prophecy is prayerfully followed, we have his sure promise that our child thus trained in the way of the Lord will not depart from it as he comes to manhood's years. What courage there is to be found in the record of the parents of Moses, of Samuel, of John the Baptist, of Timothy, and of many other godly men. The seed of the abundant harvest of these men's lives must certainly have been watered by the prayers and tears of their faithful parents.

But God can not work with us to the salvation of our children unless we walk fully in the light of the counsel which he gives to us. Upon no one subject concerning our duties to our children has the Lord, in recent years, spoken more positively and forcibly than upon that of their education. Now, when we have been thus expressly instructed, can we reasonably expect God to bless our efforts to secure the salvation of our chil-

dren if we neglect this important matter of securing for them the privileges of a Christian education? Our hope can lie only in walking in all the counsel of the Lord. When we are thus walking, we may certainly be full of courage and reasonably expect God to make our children instruments of service in his cause of right.

F. G.

children seemed to know no greater pleasure than getting a half day from their work, and going out to sell and give away papers and tracts. And where did those children receive their training and their love for this work? The family Sabbath-school was one of the factors in it. Another, I will mention later.

Offerings

During the past two years, our Sabbath-schools have given \$3,299.29. \$2,167.48 of this amount has been sent abroad, and the remainder has been used at home. The department has put forth earnest efforts to educate the schools away from the idea of consuming a large part of the offerings upon themselves. We have at least ten schools that never use any of their offerings for themselves. This is the ideal toward which we work. We have endeavored to persuade the other schools to set apart one or more Sabbaths for home expenses, and leave the offerings of the remaining Sabbaths for the work in the most needy fields. The majority of the schools have adopted this plan. But it seems to me that our Sabbath-school offerings, as well as all our other offerings, are too meager, and will continue to be so until we educate the people to follow the Lord's plan of giving. We need *offerings*, indeed, and not *donations*.

Young People's Work

There are but ten fully organized societies in our State, but this by no means represents the work that is being done by, and for, our young people. There are very few churches that have not some systematic plan of work with, and for, the young. The fear that the work of the Young People's Societies might lead away rather than draw the young people to the church has kept many of our churches from organizing societies. The *Manual* that has been prepared and sent out by the Sabbath-school Department of the General Conference will be a great help in overcoming this objection, and we hope to see our churches take hold of the young people's work with renewed energy.

I have noticed that it has not been the churches whose Young People's Societies have been the most thoroughly organized that have accomplished the most in the work of soul-saving. I have in mind a small church where one young mother became convinced that something should be done for the young people. She invited them to her home one Sabbath morning. Only one or two came, but they had a precious time seeking God in prayer and the study of his Word. Thus they met, just two or three, for a number of weeks. Sometimes one or two others would come for a time or two and then drop out. But finally there was a real revival in that church, and it began with the young people. During the past year, four young persons from that church have been engaged in the Lord's work in the State. The secret of the success of that society was the willingness of that one sister to follow the leadings of the Spirit, and begin work where she was, and in the best way she knew how, and not allow herself to grow faint because she did not see the immediate results of her efforts. I feel sure a real working society could never have been organized there by beginning in a formal way.

Church and Home Schools

In the family I mentioned when speaking about the Home Department work, the other factor which helped in making them missionaries was the home school that was carried on during the week. Although that mother was not strong, and had a family of seven children to care for, still she found time and strength to teach them the Word of God, and give them the necessary instruction in the common branches. Thus she was spared the pain of seeing her children desiring the pleasures of the world, and had the joy of hearing them tell of the precious experience which they had while working for the Master. What this mother does, many mothers could and would do if they could but see their privilege. May the Lord help us to do all in our power to help them to see the opportunities before them.

Our Indian School

For the past two years a church-school has been carried on among the Oneida Indian brethren.

Owing to the earnest, prayerful work of the teacher who has been there this year a small industrial school is about to be opened. At present the school is carried on a part of the day, and the remainder of the time is spent in preparing the ground for the buildings. Our Oneida brethren and sisters are interested in this. One family offered to leave their home and move into a smaller building, thus leaving their home for the use of the school.

A Growing Church-School

Two years ago one family of our people became convinced that they should have a teacher for their three children. They added a small room to their house, and employed a teacher. This year it became necessary to enlarge their school-room to accommodate the children of their neighbors who desired to attend. They are now asking for a small industrial school that will enable them to take in those who are too far removed to attend the school at present.

During the past two years church-schools have been held in thirty-one localities in our State. About five hundred children have had the privilege of this instruction. (This does not include the church-school that is carried on at Bethel in connection with the intermediate school.)

The interest in the school work is deepening throughout the State, and there is an earnest desire on the part of nearly all of the parents to have their children taught according to the plan given us by God. This has led many to change their place of residence in order to place their children in a Christian school. In many cases, people have moved from the smaller churches where schools could not be maintained because of lack of means, into the large churches. This is contrary to the instruction which the Lord has given us, and therefore has not resulted in advancing the work of God.

A School Fund

To remedy this evil and to provide for the maintenance of our schools in a way that will make them free to all children whether or not of our faith, we have decided to raise a school fund by the payment of second tithe, and such offerings as the people may see fit to make. We consider this an improvement

The Educational Work in Wisconsin

Report of the Educational Secretary

IN our Sabbath-schools, 2,604 persons gather in 131 different places from Sabbath to Sabbath, to study God's Word, and learn his will more perfectly. Two thirds of this number are children and youth, whose strength of body and brightness of mind are greatly needed in the Lord's work for this time. There are among them many who, if rightly trained and instructed, would do valiant service in this closing work. The Lord is calling for Calebs and Daniels, and they are in our midst. We need but to realize this, and place in operation plans that will bring out this latent talent, to find that God can and will work as mightily through human instruments now as he did of old. In our work for the Sabbath-schools, we have endeavored to suggest plans that will tend toward the accomplishment of this purpose.

State and Home Department Work

No other plan works so effectively as does that of having the isolated families connect with the Sabbath-schools or with the State department, to which they report regularly. In nearly every church are those who live at a distance from the place of worship, and who for this reason, or others, are unable to attend the Sabbath-school regularly. Perhaps they attend once or twice during the quarter, and possibly not at all. Perchance there is but *one* who remembers the Sabbath to keep it holy. If so, he need not be deprived of the blessings received, let him bring his offering to God, to help send the good news to others. By so doing, the lonely ones are made to feel that they are indeed members of the one great family who from Sabbath to Sabbath meet to recount the mercies of God and receive his blessings so freely bestowed.

Now we wish to speak of the *isolated families*—those who are deprived of the privilege of meeting with the regular Sabbath-school. Such have the blessed privilege of having a Sabbath-school in their home, and the Heavenly Father richly blesses those who use the opportunities thus afforded them.

Not long since, it was my privilege to meet with one such family who were members of our State department. They had been sending in their reports regularly, and I had a desire to know what their Sabbath-school was doing for them. I found them very poor in this world's goods, and having very few of the ordinary comforts of life. But they were rich in faith. A happier home, I think I never saw.

They were not too poor to enjoy the weekly visits of the *REVIEW*, *The Youth's Instructor*, the *Little Friend*, and our State paper. They also had a club of fifteen *Signs of The Times* which they were selling to their neighbors. The

over the methods we have pursued in the past, and believe it will succeed because it is at least one step toward God's plan of supporting this work.

Influence of Schools on the World

In nearly all our schools there have been students not of our faith, and in many instances the teachers have been privileged to see fruit of their efforts. I have in mind a little girl of Catholic parents who attended one of our schools, and after hearing the teacher pray from day to day, she had a desire to pray also. She told the teacher her desire, and after a little talk as to the meaning of prayer, she led the school in prayer at the opening of the next session. This touched the hearts of the other pupils more than the prayers offered by the teacher, for it was one of their own number. This little girl was but five years old, and a few weeks after the close of the school, when she met with an accident which resulted in her death, it seemed plain to that teacher that the Lord had used her to teach that little child the way to Jesus and salvation.

Another teacher went to one of our churches and established a school. Several children whose parents were ungodly people attended the school. The parents were well pleased with the instruction their children received, and gave means to support the teacher. At the close of three months, the church felt that they could support the school no longer, but those parents invited the teacher to come into their home and teach their children, and they paid her fifteen dollars a month for her work. This winter they moved ten miles into the country from that church, but they still desired a teacher for their children, so we furnished them one. In speaking of the school work, that father said, "I can see that if I do not do something for my children, they will soon leave me and go out into the world, and will be good for nothing. I can afford to pay fifteen dollars a month for a teacher if by so doing I can fit them to be of some use in the world."

I believe we do not half realize the good that may be accomplished by placing our schools on such a basis financially that we may say to such children, "Come with us, and we will do thee good."

May the Lord help us to see our privilege in this matter, and come up to the help of the Lord.

LOTTIE FARRELL,
Educational Secretary.

Current Mention

—Cholera is raging in Persia. At Teheran the number of deaths is at times as high as 900 daily. The European residents have fled to a camp in the mountains.

—An anti-Catholic sentiment was shown in Belgium in the recent elections to the senate and chamber of deputies. A Catholic journal states that "in the chamber, the Catholics have lost six seats, their former majority of twenty-six being reduced to twenty. In the senate the Catholic majority, which before the election was sixteen, is reduced to eleven, the party having lost five seats."

—A physician named Root, who is employed in the medical service in India, has made from the bacilli of leprosy

a serum which is reported to have proved efficacious in the treatment of that disease. A hundred or more cases in Burma are being treated with the new remedy.

—The French government, fearful of being drawn into war through the course of Russia in seizing British steamships in the Red Sea, has undertaken to persuade Russia to surrender the ships and make reparation to Great Britain. The danger of war over the matter is regarded as very real.

—Famine is feared throughout large districts of southern Russia, owing to a lack of moisture at the planting season and unseasonable frosts. The situation seems to be worse in Bessarabia, where the harvest is said to be almost a complete failure. Many peasants are begging, and there is a great increase in the number of thefts.

—Preliminary to the work of digging the Panama canal, the canal zone is being put in sanitary condition under the direction of Governor Davis and Dr. Gorgas. The work consists of the cleaning up of towns and villages, covering ponds of water with kerosene oil to prevent breeding of mosquitoes, and draining swamps. One hundred thousand yards of wire mosquito-netting will be used to screen the various buildings along the course of the canal.

—Union workmen employed at the government arsenal in Washington recently went on a strike because a non-union man was given employment, and it is expected that President Roosevelt will be called upon to settle the difficulty. This case is regarded as a more important one than that which arose some time ago in the government printing-office, as it will constitute a precedent for day-laborers in every branch of the government service. Capt. John S. Sewell, of the engineer corps, who is in charge at the arsenal, said he had anticipated trouble of this kind some months ago when the union bricklayers were revising their constitution, as at that time they made it unconstitutional for union and non-union men to work together. As regards the point at issue, Captain Sewell says: "The case is simply this, the constitution of the union is diametrically opposed to the Constitution of the United States. I suggested to the union men that they amend their constitution, as I thought it would be easier than to amend the Constitution of the United States. If the union's constitution is higher than that of the United States, then they own the country, and the sooner we know it the better."

—Relations between France and the Vatican are proceeding steadily toward the point of open rupture, which appears now to be at hand. The pope sent word to the bishops of Laval and Dijon to leave France and report in Rome. They failed to comply with the pontifical summons, and he now demands their resignation, and this without reference to the mind of the French government. The latter holds this action to be a violation of the Concordat, and has sent word to the Vatican that if the letters demanding the resignation of the bishops are not recalled, the papal nuncio at Paris will receive his passports, and all relations with the Vatican will be broken off. The pope on his part threatens to put France under the papal interdict, which will stop

all Catholic religious services, and bring about what to many Catholic minds would be a terrifying state of affairs. In former times this was a final expedient employed at times by the Roman pontiff to bring refractory governments to terms, and usually proved very effective, the people imagining that they were thus made subject to the wrath and judgments of God. If it is tried in the present case, however, it will probably be found to have largely lost its old-time force.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

Southern New EnglandSept. 1-10
Eastern Pennsylvania
Maine, Caribou, Aroostook Co.
.....Aug. 25 to Sept. 5
New YorkSept. 8-18
Southern New England
Vermont, HardwickAug. 18-28
Virginia, StanleytonAug. 5-14
West Virginia, ClarksburgSept. 8-18

CANADIAN UNION CONFERENCE

Maritime
Quebec

SOUTHERN UNION CONFERENCE

Alabama, MobileJuly 28 to Aug. 8
Cumberland, Rockwood, Tenn.Aug. 11-22
Florida, Plant CityOct. 13-23
Georgia, LawrencevilleAug. 5-15
Louisiana, Arcadia, Bienville Parish
.....July 27 to Aug. 7
Mississippi
North Carolina, StatesvilleJuly 29-
Tennessee River, Hazel, Ky.August 19-28

LAKE UNION CONFERENCE

East Michigan, FlintSept. 15-25
Indiana, MartinsvilleAug. 18-29
Northern Illinois, StreatorSept. 1-11
Southern Illinois, DecaturAug. 17-28
North MichiganSept. 1-12
Ohio, MarysvilleAug. 11-22
Superior Mission, Gladstone, July 28 to Aug. 8
West Michigan, AlleganAug. 18-29
Wisconsin, OshkoshAug. 30 to Sept. 12

CENTRAL UNION CONFERENCE

Colorado, LongmontAug. 18-28
Kansas, WichitaAug. 25 to Sept. 4
Missouri, ColumbiaAug. 11-21
Nebraska (State), OmahaSept. 1-11

SOUTHWESTERN UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

British Columbia, VancouverSept. 15-25
Southern California, Los Angeles.Sept. 1-11
Utah, ProvoAug. 10-17

UPPER COLUMBIA CONFERENCE

British Columbia, VancouverSept. 15-25
Southern IdahoSept. 12-18
Oregon, La GrandeAug. 30 to Sept. 4

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.

Virginia Camp-Meeting

THE best rates that we can secure to this meeting this year are as follows: Reduced rates on the certificate plan have been secured from all points in the State, also from Washington, D. C., over the following roads: Southern Railway, Washington Southern, R. F. & P., Farmville and Powhatan, Atlantic Coast Line, Seaboard Air Line, Chesapeake &

Ohio. Tickets must be purchased August 2-6 inclusive, and will be good to return August 17. Certificates must be taken for each ticket, showing that full first-class fare has been paid, which, when properly signed at the meeting, will entitle the holder to return at one-third fare, plus twenty-five cents. Tickets must be bought to either Riverton or Basic, where connection is made on the Norfolk and Western for Stanleyton, the place of meeting. The Norfolk and Western will sell round-trip tickets from Norfolk, Petersburg, Ford, Burkeville, Lynchburg, Bedford City, Roanoke, Buena Vista, Basic, Shenandoah Junction, Charlestown, Berryville, Riverton, and all intermediate points between Berryville and Basic, without certificates, good going August 4, 5, 7, 8, 11, 12, and 14, good to return August 16. Unless fifty holding certificates attend the meeting, no reduction will be made returning.

Let the members of each church make a united effort to attend the camp-meeting, bringing their families and friends, as the Testimonies instruct, and we shall not only secure the rates to the meeting, but receive a great blessing from the Lord. Our business will not suffer at home if we leave it. The Lord will take care of that. Let us walk out by faith, and prove him now. The Chesapeake & Ohio will sell tickets on the card-order plan also, but it will be best to buy tickets, taking certificates, so as to help make the required number. Bring all checks to the camp-ground, or hand to one of the brethren at the station at Stanleyton. The camp is one mile from the station, and one of the brethren will take passengers and baggage at reduced rates from the station to the grounds. If everything is not fully understood, write to Dr. A. M. Neff, New Market, Va., and he will gladly send all information possible. Tents and furnishings should be ordered at once. We trust to see many of our people at the meeting.

R. D. HOTTEL.

Oklahoma Conference

THE eleventh annual conference of Oklahoma and Indian Territory will convene in connection with the camp-meeting at Guthrie, August 25 to September 4. The first meeting will be called Friday at 9 A. M. We hope that delegates representing each church will be there in time to attend the first meeting. Each church is entitled to one delegate, and to one additional delegate for every fifteen members. Let all the churches elect their delegates, and send the names to the conference secretary, Brother William Voth, so we may have everything in order to do the Lord's work right. The officers will be elected for another year, and other important business will receive attention.

G. F. HAFNER, President.

Notice!

THE North Carolina Conference of Seventh-day Adventists will hold its fourth annual session in connection with the State camp-meeting at Statesville, N. C., beginning July 29, 1904, for the transaction of all conference business, and the election of officers for the ensuing year.

J. O. JOHNSTON,
President North Carolina Conference.

Business Notices

BRIEF business notices will be published on 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.—A Sabbath-keeper would like to secure work for himself and team in Dakota or northern Minnesota through harvesting and thrashing. Address Geo. F. McCrady, Montoria, Cass Co., Minn.

WANTED.—Work on farm by member of the S. D. A. church of Battle Creek. Permanent work desired. Experienced farmer. Wife and child. Address Irvin Palmer, 426 W. Van Buren St., Battle Creek, Mich.

WANTED.—A position as stenographer in a S. D. A. institution or among S. D. A. people. Have had four years' experience. References, if required. Would be glad to correspond in regard to the matter. Address Miss A. G. Aicher, Box 194, Ripley, Ohio.

FOR SALE.—Well improved farm of 35 a., easy terms. More woodland can be bought if wanted. On Walden's Ridge, 6 mi. from Southern Training-school, Graysville, Tenn. Young orchard of 500 trees, 400 apple, rest peach, cherry, plum, and pear; also small fruits. Healthful location; no fevers. Address James Glen, Brayton, Bledsoe Co., Tenn.

WANTED.—To correspond with two self-supporting medical missionaries (man and wife preferred), who will undertake pioneer work in a beautiful, old, aristocratic town in northern New York, where there has been an urgent call for three years. There will be placed at their service a large, elegant, furnished residence, supplied with mountain spring water, electric light, and every modern convenience, also some domestic help, and the services of a physician in the house, so far as would be acceptable. References requested with first letter. Address Dr. C. R. Bush, Lowville, Lewis Co., N. Y.

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:—

Gertie Daniels, Decatur, Iowa, periodicals and tracts.

Charles Hawkins, Grayson, I. T., periodicals and tracts.

Mrs. Edward Reinhard, Box 27, Fairmont, N. D., literature for reading-rack.

Mrs. R. Branstator, Woodland, Cowlitz Co., Wash., Signs, Life Boat, and tracts.

E. H. Morton, North Deering, Maine, Signs, Instructor, Good Health, Life Boat, Life and Health, and tracts.

Obituaries

BEST.—Died at Watertown, S. D., July 5, 1904, Amy Inez, daughter of Brother and Sister John Best, aged 13 years. Her death resulted from an operation for appendicitis. Funeral services were conducted by the writer.

F. L. PERRY.

LENNARD.—Died at Terra Ceia, Fla., June 26, 1904, of old age, J. D. Lennard, in his eightieth year. Brother Lennard accepted the message of present truth seventeen years ago, and was ever after a faithful defender of its principles. Two children and four grandchildren survive him. Words appropriate to the occasion were spoken at his interment, June 28, by Brother B. D. Gullett; funeral by the writer, July 3.

L. H. CRISLER.

MORRISON.—Died at Pasadena, Cal., June 28, 1904, of heart failure, Brother Chauncey Morrison, aged 38 years. Brother Morrison was brought up in the belief that Jesus is soon coming. He labored for eight years

in the Pacific Press, at Oakland, Cal. He was quiet and industrious. His hope and trust was in God. A brother and sisters are left to mourn. Mourner, while you wait, watch, and pray; be ye also ready, so that an unbroken family may meet when Jesus comes.

RODERICK S. OWEN.

MORRISON.—Fell asleep in Jesus, at his home in College View, Neb., July 5, 1904, Henry C. Morrison, in his eighty-second year. He and his wife accepted the Sabbath and the doctrine of the Lord's soon coming over twenty-one years ago. About three years ago they united with the church at College View. He had been a great sufferer for many years, but he was very patient during all his sickness. He had no fear of death, but longed for the time to come when he would be at rest. He was a loving husband, kind father, and faithful and devoted Christian, and was highly esteemed by all who knew him. He leaves a loving companion, two sons, one daughter, and a large circle of relatives and friends to mourn their loss. Words of comfort were spoken by the writer, from Job 14: 14; Rev. 14: 13.

J. S. HART.

PHILLIPS.—Fell asleep in Jesus, June 12, 1904, at his home in Lewiston, Idaho, Brother William Phillips, aged 76 years, 10 months, and 25 days. He accepted the third angel's message under the labors of Elder Decker, in 1890. He honored God in his life, and died in the full assurance of the Christian's hope. He will be remembered by all our people who visited this part of the country, as his home was always open for their reception. He came to Lewiston in 1877, was elder of the Lewiston church since its organization, and was highly esteemed by all who knew him, for his upright life and Christian character. He is survived by a wife, one daughter, three stepdaughters, and sixteen grandchildren. Words of comfort and exhortation were spoken by the writer to a large and attentive audience.

C. E. FORD.

DAVIS.—Died at the home of her son, J. I. Davis, near Halstead, Kan., June 27, 1904, Sister Delilah L. Davis, in her eighty-second year. The deceased was born in Virginia, Oct. 2, 1822, but at an early age she moved with her parents to Ohio. She was married in 1842 to Eli L. Davis. In 1858 they moved to Kansas, and in 1865 to Nebraska, where they remained till 1871, when they returned to Kansas, settling in Harvey County, where she resided at the time of her death. Sister Davis was converted at an early age, and joined the Seventh-day Baptists. Twenty years ago she united with the Seventh-day Adventists, and was a faithful member until her death. Her hope was bright, and centered in the time when the Life-giver will claim his own. She leaves two sons and two daughters to mourn their loss. Funeral services were conducted by the writer.

J. G. HANHARDT.

TAYLOR.—Dr. Elizabeth Young Taylor died at Grand Rapids, Mich., June 2, 1904, of peritonitis, in her forty-third year. Sister Taylor, with her mother and sisters, accepted present truth under the labors of Elder Ings in England. She came to this country when only eighteen years old, and entered the Battle Creek Training-School for Nurses, from which she was graduated with honors, holding positions of trust from almost the first. She came to Grand Rapids in 1887, and started a sanitarium in a small way. Her business grew very rapidly. She studied medicine, and was graduated as a physician at Cleveland, Ohio, in 1893. Three years later she was married to Brother Robert Taylor, and together they were successful in building up a large sanitarium practise. It can truly be said that she lived and gave her life for others. Great respect was shown at her funeral by the physicians of the city. Hundreds of people in Grand Rapids mourn their loss, but she sleeps, and her works do follow her. The funeral was conducted by the writer, assisted by Brother W. Crothers.

WM. OSTRANDER.



WASHINGTON, D. C., JULY 28, 1904.

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

DR. F. E. BRAUCHT, who spent a number of years in sanitarium work in Australia, New Zealand, and Samoa, has opened office and treatment rooms in Omaha, Neb.

DR. J. E. FROOM, who has been associated with sanitarium interests in Illinois for several years, has accepted an invitation to connect with the medical work here in Washington, and will enter upon his duties at once.

ELDER H. G. THURSTON, the president of the Mississippi Conference, was in Washington for a few days last week, on his way to Pennsylvania and New York, in which States he will present the interests of the Huntsville (Ala.) School, and solicit financial assistance in its behalf.

FROM the Los Angeles (Cal.) *Examiner* of July 15 we learn that Brother W. W. Simpson is conducting a successful series of tent services in that city. The *Examiner* says: "He expects to preach nightly for three weeks more, and for the convenience of his audience the pavilion has been enlarged to accommodate nearly two thousand persons."

WE receive occasionally an article for the paper without the signature of the writer. It is not always necessary that the name of the writer should appear in print, but to insure publication it is necessary that each contributor should make himself known to the editor. This will explain to some anonymous writers why their communications have not appeared.

IN this issue will be found the first of a series of articles by Elder J. O. Corliss, in which he will call to remembrance the former days in this advent movement. We are sure that these articles will be of special interest both to those who have been long in this way and also to those who have recently come to a knowledge of the truth. Moses said to Israel, "Thou shalt remember all the way which Jehovah thy God hath led thee these forty years," and it is equally important that this people should not forget those marked providences which have attended this work from its beginning. These articles ought to be read by every Seventh-day Adventist family, to say nothing of the other important matter in the paper, and we shall be glad of the help of the friends of the *Review* in extending its circulation.

IN a recent editorial on "The Sunday Rest Question," the *Washington Post* says: "Even according to the teachings of the Bible, the earlier command not to labor on the seventh day was modified by Christ himself in the well-known incident of the ass that fell into the pit on Sunday." (Italics ours.) This illustrates how intelligent people become hopelessly mixed in trying to apply the Sabbath command to Sunday. Christ did not modify the Sabbath law in the least, and furthermore no modification was required in order to permit labor on Sunday, as Sunday and the Sabbath were two distinct days. Sunday is the first day of the week. The Sabbath was and is the seventh day of the week. There is no need that any one should fall into the pit of inconsistency, if he will remember these simple facts.

A Word of Encouragement

THROUGH our good church paper—the *REVIEW AND HERALD*—we in our home are glad to learn of the progress being made on the different institutions already begun in Washington, D. C. We hold the *REVIEW* in as high esteem as ever, and may it speak to the thousands the divine truth for our time.

I. D. VANHORN.

It Does Make a Difference

SOME one who evidently has not given the weekly offering envelopes a trial, or whose church is one of the rare ones, doing its utmost to support missions, says:—

"It makes no difference whether the weekly offering envelope is used or not, the people give just as much one way as another."

The librarian of the St. Thomas (Ontario) church, commenting on this statement, writes:—

"It does make a difference, and here is an illustration:—

"The St. Thomas church, during the first half of 1902, did not use the envelopes, but since that time has used them right along. Compare the offerings made during the first six months of 1902 with the offerings made since:—

First six months of 1902..	\$4.45
Third quarter of 1902	3.80
Fourth quarter	4.01
	\$12.26

1903

First quarter	\$5.98
Second quarter	4.75
Third quarter	6.12
Fourth quarter	7.10
	\$23.95

1904

First quarter	\$8.20
Second quarter	7.75

"This seems to me to be proof that it pays to use the envelopes. They can be distributed each Sabbath, and collected, and the whole thing occupies but a few minutes. But see the results. There is a steady increase of the means coming in for the support of God's work in the different fields throughout the world. No one is urged to give, it is all a 'free-will offering.' See 2 Cor. 9:7. It seems to me that the plan must be pleasing to God, and that he blesses those who adopt it, with means to give. Let others try it, especially those who are doubtful about it."

THE sixth annual announcement of Bethel Industrial Academy, at Bethel, Wis., is now ready for distribution, and can be obtained by addressing the principal. It is stated that the academy was established "for the purpose of giving a balanced training of heart, head, and hand to the youth of intermediate grade." A note attached to the first page states that "Professor Washburn having been called to the Emmanuel Missionary College, Prof. A. W. Hallock has been elected principal to fill the vacancy." Interesting reports of the work at Bethel have appeared from time to time in the *REVIEW*, and we hope that prosperity may still attend the school.

Washington, D. C.

WE are very thankful to be able to head the list of donations to the \$100,000 fund, which will be found on page 19, with a donation of \$1,000, followed by one of \$500. These, with the other sums acknowledged, bring the total amount up to \$21,464.74. Thus we have gone quite a little distance past the one-fifth mark of the total sum to be raised. We shall soon be able to report \$25,000, or one fourth of the whole amount. This is the fifth donation of one thousand dollars to this fund, and we have just received a letter from a brother who has already given one thousand dollars, who sends another donation of the same amount. We are not surprised; for we have felt perfectly sure that quite a number would give one thousand dollars, and that there would be several who would give more than that amount.

A Testimony, dated June 4, from Nashville, Tenn., makes these statements: "We know that everything must be in accordance with the light given, and we praise the Lord for guiding us to Takoma Park. . . . We know that we are where the Lord would have us, and we greatly desire that the work should be established at once, and in accordance with his will. The message must be proclaimed in Washington, and must go forth from that place to the other cities of the South. The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly."

These statements, and many others of great interest and importance, are printed in a small leaflet which we will gladly send to any one who will apply. We will also gladly furnish subscription lists to any who will use them in doing the work which the Lord has declared through the spirit of prophecy to be at the present time our first work. Who will respond to this great opportunity by a large donation, and if not able to send a large amount, with that which will make true of him, as of the humble follower of Jesus many years ago, the Saviour's blessed statement, "She hath done what she could"?

In this connection we would say that if there are any who can send canned or dried fruit for the school in Washington, it will be most acceptable. It is not yet too late to prepare fruit, and send it as soon as convenient to A. P. Needham, Takoma Park, D. C.

J. S. WASHBURN.