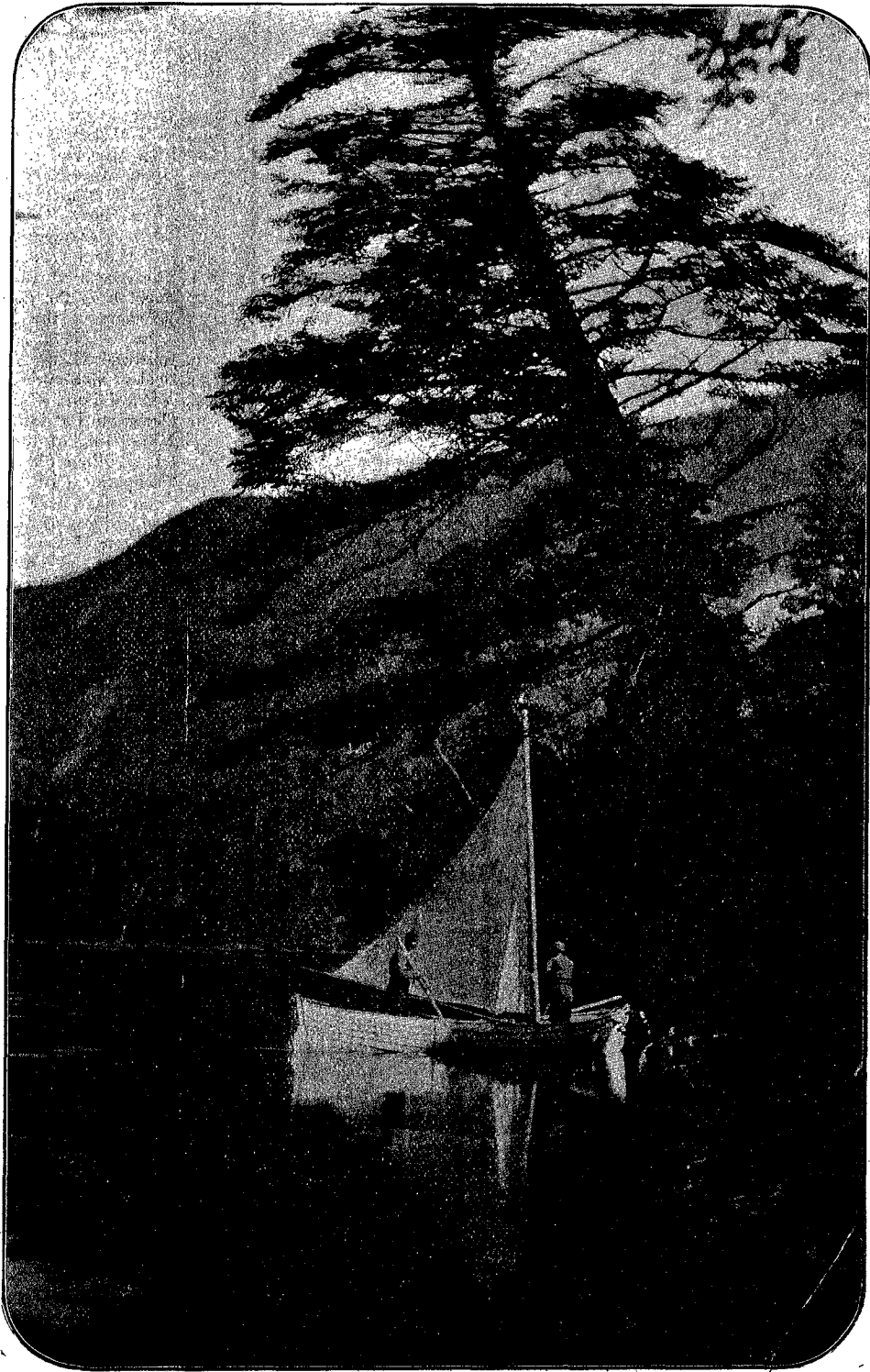


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, AUGUST 11, 1904

No. 32



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Editorial

His Presence

THE presence of God gives rest. "My presence shall go with thee, and I will give thee rest." The presence of God gives joy. "In thy presence is fulness of joy." "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Here we may enjoy his presence and that continual fellowship with him which transforms all life into a heavenly service, but soon we shall see him face to face. This is the Christian's hope. Moses "endured, as seeing him who is invisible;" and he accounted "the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." His presence here and his presence eternally, constitute the inheritance of the Christian. O wondrous privilege! O glorious inheritance!

Our Banner

THE church militant is now entering upon her final conflict. In the long-continued controversy between good and evil the opposing forces are now being marshaled for the last and decisive struggle. We should now hold aloft our banner with this inscription upon it: "The Commandments of God and the Faith of Jesus." To lower this banner or to attempt to hide the inscription is to compromise the very issue over which the whole warfare is waged. This third angel's message is to call the attention of the world to the true God, the

Creator, to his unchanged and unchangeable law, to his new covenant promise to write that law in the hearts of those who have faith in Jesus, and to the perfect law as the standard in the judgment work which is now in progress. This is the only basis of a genuine righteousness by faith, and is the true gospel message for this time. Let no one be deceived by a pretended goodness so good that it can claim to ignore the only standard of goodness,—the law of God,—or by that equally false teaching of harmony with God and his law apart from personal faith in the atoning work of Jesus. These are the leading errors of the day. In the truths of this message will be found the effective antidote for these errors. Let the banner be displayed that all may read: "The Commandments of God and the Faith of Jesus." Let the call go forth to rally under this banner, that we may be led to victory by the Captain of the Lord's host.

"Ichabod"

THIS name was given to the child born to the wife of Phinehas at the time when the news was received that the Philistines had defeated Israel, and had captured the ark of God. "And she said, The glory is departed from Israel; for the ark of God is taken." "The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this chest were associated the most wonderful revelations of God's truth and power." At the time of the destruction of the temple by the Romans, this same fateful word was again uttered, and "above the sound of battle, voices were heard shouting, 'Ichabod!—the glory is departed.'" In rejecting Jesus and his work for them the Jews rejected the real glory of the temple and its services, and the building itself was soon utterly destroyed, according to the prophecy which Jesus himself had spoken, "There shall not be left here one stone upon another, that shall not be thrown down." We have again come to the time when the sanctuary and its services are the center of interest to God's people. "The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making his final intercession for

all those for whom mercy still lingers, and for those who have ignorantly broken the law of God." The great truths of this last message cluster about the sanctuary, and they derive their special glory from the right interpretation of the scriptures which treat upon this subject. Any effort to turn attention away from the heavenly sanctuary and the closing work of our great High Priest in this generation is preparing the way for the departure of the glory from this advent movement. If such efforts are successful, they will spell "I-c-h-a-b-o-d" for this message. Why should we destroy the very foundation upon which we have built? We can not guard too jealously the true teaching concerning the heavenly sanctuary and its services.

A Fierce Conflict

THOSE who give serious attention to the condition of things either in the church or in the world must see that a marked intensity is being shown in the working of all the powers of evil. The conflict is now fierce, and it will grow fiercer. No human wisdom is sufficient for the sophistries which are being taught as truth, and no human power is sufficient to withstand the determined effort of Satan and his allies to force every human being into sin. Our only safety is found in "Christ the power of God, and the wisdom of God." We ought to give special heed to the counsel of inspiration: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Victory is assured in this fierce conflict to those who fully accept Jesus as their leader.

"While Jesus is our friend,
And his rich grace supplies,
We'll march like valiant soldiers on;
We're sure to win the prize.
The battle's almost o'er;
The race is nearly run;
Then with our glorious, conquering King
We'll sit down on his throne."

Studies in the Prophecies

"Babylon the Great"—No. 3

It was in the reign of Manasseh, the thirteenth king of Judah (B. C. 677), that Jerusalem first fell under the power of Babylon. Manasseh profited by the severe discipline administered, "and when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God." Amon, the son of Manasseh, succeeded his father in the throne, "and he did that which was evil in the sight of Jehovah, . . . and he humbled not himself before Jehovah, as Manasseh his father had humbled himself, but this same Amon trespassed more and more." He was put to death by conspirators, after a reign of only two years, who were in turn put to death by the people, and Josiah, the son of Amon, was made king. "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images. . . . And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were found in Israel to serve, even to serve Jehovah their God. All his days they departed not from following Jehovah, the God of their fathers." After the death of Josiah, Jehoahaz his son came to the throne, and reigned three months. Then the king of Egypt deposed him, and "made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. . . . Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of Jehovah his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of Jehovah to Babylon, and put them in his temple at Babylon."

The prophet Daniel records this event in these words: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god." This was in fulfilment of the prophecy of

Isaiah (Isa. 39:6) already quoted, and also of the words of Jeremiah: "Therefore thus saith Jehovah of hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." This brings us to the Babylonish captivity and to the prophecies of the book of Daniel.

In his interpretation of the dream of the great image, Daniel spoke as follows concerning the greatness of Babylon: "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold."

In his interpretation of the dream of the tree, Daniel again described the greatness of Babylon: "The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion unto the end of the earth."

But in spite of his clear view of the power and glory of Babylon, Daniel foresaw her downfall. To Nebuchadnezzar he said, "After thee shall arise another kingdom." Other prophets, especially Isaiah and Jeremiah, had foretold the utter overthrow of Babylon: "Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. And wolves shall cry in their castles, and jackals in the pleasant palaces: and her time is near to come, and her days shall not be prolonged."

"And I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son, saith Jehovah. I will also

make it a possession for the porcupine, and pools of water; and I will sweep it with the besom of destruction, saith Jehovah of hosts."

"Chaldea shall be a prey: all that prey upon her shall be satisfied, saith Jehovah. Because ye are glad, because ye rejoice, O ye that plunder my heritage, because ye are wanton as a heifer that treadeth out the grain, and neigh as strong horses; your mother shall be utterly put to shame; she that bare you shall be confounded: behold she shall be the hindermost of the nations, a wilderness, a dry land, and a desert. Because of the wrath of Jehovah she shall not be inhabited, but she shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against Jehovah. Shout against her round about: she hath submitted herself; her bulwarks are fallen, her walls are thrown down; for it is the vengeance of Jehovah: take vengeance upon her; as she hath done, do unto her."

"A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad over idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein."

"Thus saith Jehovah: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling-place for jackals, an astonishment, and a hissing, without inhabitant. They shall roar together like young lions; they shall howl as lions' whelps. When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith Jehovah. I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken! and the praise of the whole earth seized! how is Babylon become a desolation among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby."

These prophecies have been fulfilled to the letter. "The extraordinary ac-

curacy of these descriptions has been frequently noticed, scarcely a traveler from the time of Pietro della Valle to the present day having failed to be struck by it." But there is more involved in these prophecies and in our study of them than the mere question of the downfall of Babylon in Chaldea. We have already seen that the kingdom of Babylon represents the effort of the great rebel leader to establish a kingdom of absolute and irresponsible authority. From this standpoint the prophecies concerning Babylon must be considered. When they are all brought together and studied in this way, it will be seen that they forecast the utter failure of the effort to establish a rival to the kingdom of God, and predict the complete destruction of Satan and his kingdom. This will be developed in future articles.

We Admit the Charge

IN a paper read before a recent conference of Baptist ministers in Detroit, and "published by request" in the *Michigan Christian Herald*, the Rev. W. L. Munger attempts to set forth "the human element in the Scriptures." He says that in some particulars God "left the writers of the Scriptures to their own resources," the result being that in those particulars their writings show the imperfections of the human mind, and the Scripture statements penned by them fall short of the truth. Historical and scientific inaccuracies abound in the writings of the Old Testament, he says. The Lord allowed the Old Testament writers to mix in with his revelation of truth to mankind, crude errors reflecting the ignorance of the times in which they wrote, etc.

As an illustration of the "errors" of the Old Testament writings, he cites such texts as Ps. 6:5 ("In death there is no remembrance of Thee"); Ps. 31:17 ("Let the wicked . . . be silent in sheol"); Eccl. 9:10 ("There is no work, nor device, nor knowledge, nor wisdom, in sheol"); Isa. 38:17-19 ("The grave can not praise thee, death can not celebrate thee"), and others teaching unconsciousness in death, and adds: "The Adventists, taking these scriptures as an adequate and final expression of Scripture teaching, have drawn from them the doctrine of soul sleeping."

We plead guilty to the charge. We, Seventh-day Adventists, do take these and all other portions of both the Old and the New Testament writings as being "adequate and final expressions of Scripture teaching;" and if in holding such a view of the Scriptures we show ourselves to be different from the Baptists and the whole religious world

besides, then we are willing to be so distinguished.

We believe that Peter was right in saying that the "holy men of old" who penned the Old Testament Scriptures did not write of their own will or of their own knowledge, but that they "spoke as they were moved by the Holy Ghost" (2 Peter 1:21); and that Paul told the truth in the statement that "all Scripture is given by inspiration of God, and is profitable for doctrine, . . . that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Whatever others may think of it, it is clear to us that a man can not be made perfect by a means that is imperfect. God does not feed us on imperfection, and then expect us to be "perfect, thoroughly furnished unto all good works."

If the Scriptures as given to us in the Bible are not the infallible word of God, but merely contain that Word mixed with fallible human ideas, then either some council of learned men must decide for the rest of us what is true and what is false in the Word, or each one of us must decide this for himself, and in either case the judgment is only human and fallible, and we should have infallibility resting upon fallibility,—a thing which obviously could not be. The Scripture selected by us as being "given by inspiration of God," would be infallible *provided* our fallible judgment about it was correct! What kind of "infallibility" would such scriptures possess, and what would such "infallibility" amount to?

We *naturally* choose to believe those scriptures which harmonize best with our own views and inclinations, and to doubt those which cut squarely across our own preferences, and to conform with which would require the greatest change in our lives. Hence it would naturally happen that we would select as inspired those portions of the scriptures which we need the least, and reject those which we need the most. In that way we should make slow progress indeed toward salvation.

L. A. S.

Diplomatic Relations With Rome

THE *Northwestern Christian Advocate* (Methodist) is stirred over the progress Rome is making to secure through the Philippine negotiations the establishment of diplomatic relations with the United States. It appears that very satisfactory progress to this end is being made at Manila, the papal apostolic delegate and the archbishop of Manila having been recognized by the United States authorities as diplomatic representatives to the islands. Not only this, but the names of these two papal prelates stand first in the list of diplomatic and consu-

lar representatives as published in the official government directory at Manila. They are given precedence over the dean of the consular corps.

The *Advocate* says it is evident "that some one in the office of the adjutant-general of the Philippine division of the United States army at Manila assumes to possess more power than the president of the United States or the Secretary of War, and in the exercise of that assumption of power has recognized the papal apostolic delegate and the archbishop of Manila as diplomatic representatives to the Philippine Islands." "We commend the unauthorized action,—we are sure that this action is unauthorized,"—says the *Advocate*, "to the notice of the president of the United States and the Secretary of War, who we have no doubt will direct the adjutant-general to issue a new directory of diplomatic and consular representatives with the names of the apostolic delegate and the archbishop of Manila omitted."

We are not so sure as is the *Advocate* that this concession to Rome on the part of the American representative at Manila was entirely unauthorized by the home government, or that a new directory will be issued with the names of the apostolic delegate and the archbishop omitted. Governmental honors to the papacy are by no means unknown at Washington. It was only a month ago that Secretary-of-war Taft gave a dinner at which the guest of honor was Cardinal Satolli, who was present as a church dignitary, dressed in his ecclesiastical robes. The secretary gave a toast to the cardinal, in which he spoke of being deeply indebted to the latter for past favors. It is quite probable that the cardinal might be willing to accept diplomatic recognition of Rome in the Philippines in part payment of this indebtedness. It is quite certain that while cordial relations with the papacy exist at Washington, those at Manila will be of a similar character. There remains also the Catholic vote to be considered, which in the pending national election might be antagonized by any such action on the part of the administration, as the *Advocate* suggests.

The purpose of the papacy is to prolong the negotiations relating to Philippine affairs, in the hope that an opportunity will occur, or that an occasion can be created, for securing the establishment of diplomatic relations between Rome and the United States. The mission of Governor Taft to the Vatican, while authorized here as a business one solely, was treated as of a diplomatic character at Rome, and repeatedly through the press, hints have been thrown out that a diplomatic representative from the Vatican might soon be ac-

credited to Washington, the purpose in this being to feel the pulse of public sentiment in the matter and to accustom the public mind to the idea. A further advantage has now been gained at Manila by the recognition of the papal ecclesiastics as holding a high diplomatic position. When public sentiment in this country consents to this — if it does consent — the way will be open for a further step. The danger lies in the fact that American Protestantism is on the wane. Recently American statesmen have been saying that the nation has outgrown the Constitution and the Declaration of Independence. It may be that the principle of the separation of church and state has likewise been "outgrown." Rome is losing ground in Catholic nations; but if she captures the American republic, her gain here will more than make good all the loss she sustains elsewhere.

L. A. S.

The Outlook in Russia

Is the Russian autocracy on the verge of overthrow? This question is considered by a Russian writer, S. Kniajnine, formerly editor of a Russian liberal paper, in a contribution to *The Independent*, and is answered in the affirmative. Between the war with Japan and the organized opposition at home of vast numbers of Russian subjects, the present autocratic government will, he says, be forced to its downfall, and a constitutional government will be set up in its place. Whether a triumph of liberty is impending in Russia or not, M. Kniajnine makes it clear that the overthrow of the existing government is seriously menaced both from without and from within.

"The greatest enemy of the Russian government," he says, "is not the Japanese army facing General Kouropatkin, but rather the army of discontented people at home within the borders of the empire itself, whom governmental oppression, through long years of evil-doing of all sorts, in all parts of the vast monarchy, has raised up as an implacable enemy."

Composing the ranks of this home army of revolt are, he says, first, "the subjected races, peoples in a perpetual state of harassment on the part of the St. Petersburg authorities. In this category the Poles deserve to take front rank, filled with anger and hatred, as they are, against the governmental policy of excessive Russification." An open insurrection in Poland has, he says, recently been with difficulty averted.

"Finland too," he affirms, "is another Poland. The valiant, liberty-loving Finns detest the present regime of perjury, illegality, and violence set up against them by M. de Plehve, the Rus-

sian minister of the interior, and by General Bobrikoff, the military governor of Finland." It remains to be seen how the situation will be affected by the assassination of these two officials.

In vast Siberia also, there are scattered over the country "colonies of convicts and political exiles who detest their keepers, both of low and of high degree."

In the interior of Russia proper are three revolutionary parties who stand openly opposed to the government; namely, the Social Democrats, the Revolutionary Socialists, and the Union of Hebrew Socialists. "All three are keeping up a continual propaganda addressed to every stratum of society, but especially to the working classes of the cities, and even to those of the country districts. Thousands of tracts and proclamations are scattered broadcast throughout the land, explaining every event and the whole political policy of the government, in a spirit of stout opposition, . . . and in spite of wholesale arrests, the movement goes on unchecked." "This reckless policy of arresting right and left has called forth this remark from St. Petersburg: 'Here in Russia, while one half the population is fighting at the front, the other half is kept in prison.' It is quite true that the prisons and jails are overflowing, and to such an extent that houses never intended for this purpose have had to be rented in which to lock up Russian citizens; and this at a moment when Russian armies need re-enforcements at the front."

Another formidable enemy of the autocracy, which "is beginning to take on an organized form and to loom large on the Russian political horizon," we are told, is "the Liberal party, representing and including all the various strata of the nobility, municipal bodies, district governments, the burgher classes of the cities, and the liberal professions," which "are now coming forward to help organize a great political party and to demand political reforms." This liberal movement is affirmed to be making rapid progress.

It will be when the present war with Japan comes to an end, this writer says, that the full force of the tide of opposition to the existing government will be felt. "Thousands of families are already ruined and in mourning, and the end is not yet. When these afflicted families finally rise above their losses, they will lend a willing ear to the words of the malcontents, the Revolutionists and the Liberals; they will then fully grasp the grave faults and criminal culpability of the present government, which rushed headlong into this murderous struggle with Japan. An exhausted treasury, business stagnation, all the evil results of a terrible war, will add their

difficulties to the moral and political shortcomings of the regime, which will surely be shaken to its base thereby."

In short, there is impending in Russia, M. Kniajnine says, "a life and death struggle between autocracy and liberty." In conclusion he adds: "The present coterie which rule Russia never dreamed, when they began this war, that they had started czardom on a course at the end of which was a fatal fall, or, at least, a change of regime in the direction of modern forms of government. We are now moving toward that fall or that change, perhaps toward both, with a giant's step."

L. A. S.

A SHOCKING tragedy, which practically suspended business on the Buffalo grain exchange for the day, occurred in that city July 15. A grain broker named Washburn committed suicide, after killing his wife and daughter, the alleged reason for the mad act being business reverses. Mr. Washburn was, it is stated, "an ardent Spiritualist." He began business by seeking advice from spiritualist mediums, and was at first very successful. He attributed his success to the source from which he obtained advice, and became a confirmed Spiritualist; but later the tide of his prosperity turned, and in a letter to his business partner about the time of the tragedy, he said: "There seems to be something that forever upsets my plans." Not only his plans were upset, but his reason and judgment as well. The history of Spiritualism abounds with human tragedies.

THE tendency of these times to intermingle Christianity and worldliness until the distinction between the two is almost lost sight of, is illustrated by the interest some churches of the capital city are showing in athletics. Under the heading "Churches Lay Plans for Football League," the *Washington Times* calls attention to the projected formation of a football league in the Sunday-school Athletic Association, which it is believed would prove financially successful by reason of the church patronage it would have. "The Gunton-Temple baseball team, which won the championship in the church baseball league last season," says the *Times*, "formed a football league at the close of the baseball season, and played nearly a dozen games, meeting with much success. The eleven always had a large church following at its games, and should a league be formed this fall, it is assured of a good patronage from the various churches."

Just what place a football league will be able to fill in the religious economy of the Christian church is a matter not clear to the comprehension of the ordinary mind.

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 praiseworthy, think on these things." Phil. 4:8.

Visions of Faith

FROM this vain world, this weary life
So full of toil, and care, and strife,
So full of bitter grief and pain,
Of blighted hopes, and longings vain,
I look away. Faith guides my sight
Unto a realm of cloudless light—
The fair and glorious abode,
The heavenly city of our God.

Its mansions by omniscience planned,
Fashioned by an almighty hand,
And decked by him whose touch adorns
The universe with all its forms
Of varied beauty. O how fair,
How bright, how beautiful they are!

Sin's fatal and polluting breath
Has never shed the curse of death
Through this divine Elysium; no,
Nor ever shall. All pain and woe
Are banished, and from weeping eyes
God wipes the tears in paradise.

Angels, his holy ministers,
Who do his bidding mid the spheres,
Hover around the great white throne,
Chanting to thee—to thee alone.
O God of wisdom, power, and grace,
We render honor, love, and praise!

—Selected.

INDEXED

A Visit to the South—No. 1 From Berrien Springs to Nashville

MRS. E. G. WHITE

I HAVE just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville.

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium.

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients.

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren.

About five years ago a gentleman

from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly instalments.

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed.

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,—of the forgiveness granted to all who come to him confessing their sins.

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums.

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven.

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help!

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can

be surrounded by grounds that can be beautified with flowers and shrubs and trees.

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven.

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done.

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given.

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christ-like love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others.

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions."

The wisdom of heaven is to be brought into every sanitarium. All the workers are to live the truth as it is in Jesus. Godliness—the result of the grace of Christ—is to lead souls to drink of the water of life.

Support the Weak

THE world is full of weak ones. The Bible has not commanded us to despise the weak, to crush the weak, to neglect the weak, but to support the weak. "We

then that are strong ought to bear the infirmities of the weak." Christ bore our infirmities. Like him, we should be burden-bearers. But how can we support the weak so long as we have no strength of our own? How can we support the weak while we walk in doubt and fear? Before we can support the weak, we must become strong. This is a duty. "Be strong," is a command as binding as the law of the Sabbath.—*N. Y. Christian Advocate.*

The Experiences of Former Days—No. 3

The Great Disappointment

J. O. CORLISS

As an instance of the impression left from the services of those days, the following is to the point: Immediately after a conference held in Washington, D. C., in 1843, Brethren Joseph Bates and Herman S. Gurney passed on into Maryland, then a slave-holding State, and sought to proclaim the message. At one place a slaveholder attended the service, and after the meeting, insisted on the brethren's returning with him to his plantation for the night. On the way thither, he told them that he had already seen them in a dream, in connection with the subject they were handling. So impressed was he with the circumstances, that he gave permission for all the slaves to attend the remainder of the meetings (a hitherto unheard-of circumstance), and when the meetings closed, he took these ministers with his own team to their next appointment, twenty-five miles away, and on parting with them said: "I would willingly sacrifice all my property, if I could but be in your situation."

Up to the year 1843, the leaders in that message had based their faith on *time*, declaring that the Lord's coming would take place in the autumn of that year. Their conclusion was easily drawn. From Daniel's prophecy they learned that from the going forth of a certain commandment, 2,300 years would close up all things earthly, and usher in the eternal reign of Christ on earth. By reference to the book of Ezra, the seventh chapter, it was found that this commandment went forth in the year 457 B. C. Subtracting 457 B. C. from the 2,300, we have the date 1843 A. D. as the result. But in this loose calculation they were doomed to disappointment; for after getting everything ready to meet the Lord on the tenth day of the seventh month of that year, according to Jewish reckoning, the time went by, leaving them in great perplexity.

Many theories were advanced to explain the disappointment, both by Mr. Miller and by others, but none of these seemed satisfactory. Before the end of the year, however, a conference was called at Exeter, N. H., in which the matter was intelligently adjusted, and the message received new life and vigor. At the conference mentioned, several were making commonplace remarks,

when a sister arose and said: "It is too late to be dealing in these platitudes; a brother in the audience has light for the people." Immediately upon the sister's taking her seat, John Couch arose and reviewed the data of the prophetic utterance upon which their message had been based. He showed that the 2,300 years reaching to the cleansing of the sanctuary must include both the first and the last day of the full time given; that inasmuch as the 2,300 years, if beginning with the first day of the year 457 B. C., could not be called completed before the last day of 1843, since it required 457 full years B. C. and 1843 full years A. D. to make 2,300 years. He then showed that the commandment on which their time message depended for its data, did not take effect until the *autumn* of 457 B. C., and so the term of 2,300 years would extend to the *autumn* of 1844. This would designate the autumn of 1844 as the time for the coming of the Lord.

This explanation was so simple and satisfactory that the whole audience was electrified. They went forth from that conference with the cry on every lip: "Behold the Bridegroom cometh." Men sold their homes, and gave their means to the proclamation of the Lord's return, believing that now they would surely see the fruition of their fondest hope.

But again disappointment overtook them. The time set for the Lord to come in 1844 passed, as had the date set in 1843. To many the disappointment seemed a relief. Their faith had never been very strong, but they had followed in the way others were going, hoping to be saved if the views held were correct. These soon mingled with the world, or united with nominal churches, and joined in ridiculing those with whom they had before been so closely associated. Not so, however, with others. To them the disappointment was very bitter. All their earthly goods had been swallowed up in the promulgation of a doctrine that had now left them where they did not know which way to turn. They could not believe that the Lord, whom they had so sincerely served, would desert them at that juncture, and so they "stood still," to hear the voice of God. In referring to this time, Elder Bates told the writer that he had never supposed one could possibly have such a strong sense of grievous disappointment and live. Said he: "All my means were gone except a few pennies. I had purposely allowed my provisions to run out. The morning following the disappointment, when I went down the street to purchase a few pounds of flour for my family's sustenance, the boys of the street followed and hooted after me, and men pointed the finger of scorn at me, saying, 'I thought you were going up yesterday.' Could the ground beneath my feet have opened to swallow me, it would have been a great relief, so intensely bitter was the disappointment of the time."

But the people were not long left in this lamentable state. O. R. L. Crozier soon published in an extra of the paper

called *Day Star*, an exposition of the sanctuary and its priesthood. This opened a line of thought, a few years later more fully developed by Elder J. N. Andrews, which explained the nature of the disappointment of 1844, and led loyal Adventists to see a beauty in the law of God which had not hitherto been appreciated by them. But God anticipated this movement, and as the truth of the sanctuary developed, witnesses to that truth were already prepared to move forward in its defense. This point must, however, be reserved for another article.

Miracles and the Gift of Tongues

D. T. BOURDEAU

ARE miracles superseded by the astounding progress and feats of modern science, especially those of medical science? and is the gift of tongues now dispensed with by a wise providence, because the Holy Scriptures have been translated into hundreds of tongues and dialects, and there will henceforth be no further need of that gift?

With not a few at the present time there is a growing tendency to answer these questions affirmatively. But this is a bad omen, especially when those who return an affirmative answer to such questions pretend to believe the teachings of Holy Writ. It is not at all surprising that those who are professedly ignorant of the Scriptures, who do not profess faith in the divine inspiration of the Bible, and do not pretend to know the saving power of God's grace, should take such an attitude toward miracles and toward the gift of tongues; but to see those who profess to believe in the Bible, and to be familiar with its teachings, and who profess the religion of Jesus Christ, take such a position as this, is indeed most painful to such as really know the Scriptures and are acquainted with God's plans as therein revealed, and who know by personal experience what is meant by the saving power of God's grace.

Those who daily and momentarily take in by experience the meaning of the power of divine grace that saves men from the power of sin and Satan, know that that power is miraculous in all its manifestations, that it is miracle-working from first to last. Its manifestations mean miracles to those who continually believe. The saving power of God's grace is miraculous in that it goes infinitely beyond the power of finite man in saving those who lay hold on it by faith, from sin and the power of sin. It converts the repenting believer, and in doing this it creates him unto good works (Eph. 2: 10); and nothing short of miraculous power is required to create.

Therefore to claim that miracles are now superseded by the progress and wonderful feats of science, is to deny that men and women are being converted to-day, and that at the present time the work of preparing a people for a better world, and for a glorious, immortal state in that world, is going on in our world. Are we prepared to adopt

such a conclusion?—Certainly not. Then let us with heart and voice thank God that the day of miracles has not passed.

Why, dear readers, not only does the record of the blessed Bible open up with a relation of the wonderful miracles of creation, but that truthful and interesting record continues to its close in the relation of miraculous wonders that God has wrought in behalf of his believing children, and against those who have oppressed them.

It is a special trick of the wily arch-deceiver to put divine miracles in the shade, and put the wonders of science in the front, flattering men with their great wisdom and might in making such wonderful discoveries and bringing into use such wonderful power by the application of scientific principles, and in causing them to believe that they are of great importance, and no more need miracles with which God used to strengthen the faith of his children, encourage them, and give them influence and power to rapidly advance the work of the gospel in the earth. Thus it is that Satan fills not a few with a spirit of self-sufficiency, and prepares the way for them to be captivated by his astounding wonders, and to think that they are the divine manifestations of miraculous power in harmony with scientific principles.

We are safe only as we follow the teachings of God's Word. As we do this, we shall see from this infallible detector and guide that God vouchsafes to us, even in these last days when deceptions and counterfeits are multiplying on every hand, the manifestations of his miraculous power through the gracious gifts of his Holy Spirit, including even the gift of tongues, which is certainly embraced in his plan for carrying forward his work in the earth. Mark 16: 17; 1 Cor. 12: 28-30. We have indubitable evidence that this gift was manifested in the early history of this work. This was to show us what God would do through this gift for the furtherance of his cause when the final pentecostal season would come to the remnant church, answering to that in the early days of the Christian church. How effectual was the exercise of this gift on the day of Pentecost and thereafter, in publishing the gospel message to different nations! This miraculous gift brought with it most convincing power to those of different tongues. They wondered when they heard men speak in tongues which they had never learned. Acts 2. This brought deep conviction to unbelievers, and many of them were converted.

It is written that this gift is a sign "to them that believe not." 1 Cor. 14: 22. Such needed this sign in the days of the primitive church. Do not such need this sign to-day?—They certainly do, and will soon have it, notwithstanding the unbelief of many with regard to it. And the exercise of this gift will not dispense with the necessity of missionaries learning the tongues of those nations to whom they are sent.

There is a proverb in the French language which says, "*Aide-toi, et Dieu*

t'aidera" (Help thyself, and God will help thee). This is true with regard to the languages. Learn as many of them as you can, and use them in communicating the final gospel message to different nations; and God will sanction your efforts by working miraculously in the same sense through the gift of tongues. Get the Bible out in as many languages as you can; and God will approve of your noble work by re-enforcing you through that miraculous gift which will serve as a mighty means of conveying the last gospel message to those of different languages. We have no more right to exclude that gift than we have to exclude the gift of prophecy, the gift of teaching, or the gift of miracles. All the gifts of the Spirit are, by God's word and plan, perpetuated throughout the gospel age. The gift of tongues is one of those gifts; therefore we should plead for its manifestation in our day, for the glorious finishing of gospel work in the earth.

There are too many thousands of believers in present truth who have witnessed the miraculous healing of persons who were given up to die by faithful physicians, for us as a people to believe that the progress and feats of medical science supersede the necessity of "old-fashioned" miracles performed by divine, supernatural power. And in saying this we do not belittle the efforts put forth by good physicians to restore the sick to health, nor would we give way to any wild freak of fanaticism by repudiating the use of natural and truly scientific means and methods for the restoration of the sick. Let these be used, and let the blessing of God be invoked upon them and upon good and faithful physicians. But when all these fail, let God come in by his Spirit and miraculous power, and do for the sick what every other available means can not do, if he, with his infinite knowledge sees that it will be for his glory and for the best good of the afflicted and of all concerned to restore the sick to health.

Indeed, all of those in the faith who shall be alive when Christ comes, will have experienced the manifestations of God's miraculous power in transforming their characters after the likeness of that of their perfect model, Jesus Christ, in enabling them to do wonderful things to the furtherance of God's cause among men, and in wonderfully strengthening them physically, mentally, and morally, to pass through the time of trouble such as never was, and to stand before the Son of man at his coming.

May it be true of us in that day that this has been our experience in the present state, that it may be ours in the immortal state to delight in witnessing the display of God's almighty power through his wondrous works, and to there join with the remnant church in singing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

Family Worship

G. B. THOMPSON

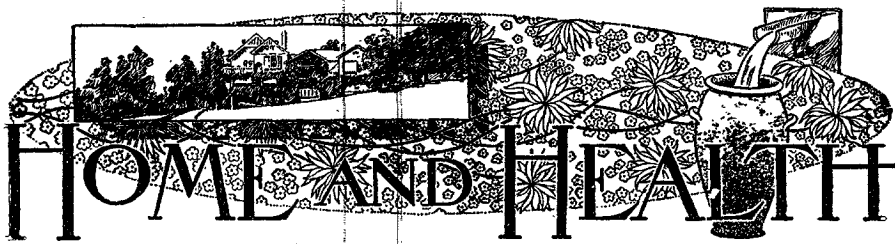
"THE hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where was he? Was it not all a horrible dream? Was he shut out of heaven? Were the gates of heaven no more to open and admit him? *The hour of worship* draws nigh, when bright and holy angels bow before the Father."—"*Spirit of Prophecy*," Vol. I, page 28.

The preceding quotation describes the sad experience of Lucifer soon after his expulsion from heaven. We refer to it to call attention to the beautiful truth stated, that in heaven the family of God have seasons of worship. There is a set hour when the family of the Lord assemble, and with "joyful, happy songs of praise to God and his dear Son," the angelic host worship their Creator.

What an example for the families of earth to imitate! How pleasing to God must be the scene, where, gathered around the altar of prayer, is seen the entire household, and after the reading of God's blessed Word, and perhaps a song of praise, all bow and in earnest prayer of thanksgiving commit all into the hands of Israel's God.

In every home should there not be such seasons of worship? The powers of darkness are struggling for the mastery of every soul, and we need to light our tapers from the altar of Jehovah lest our light become extinguished. Yet how often the season of worship is neglected. The cares of life are permitted to come in. Business is urgent, and in a formal way a short Scripture is read, and a hurried, lifeless prayer said. Sometimes this season of devotion is omitted entirely. In some homes the family altar has never been set up. In others it has been set up, and then allowed to fall down again.

Should there not at least be a time set apart in the early morning hours for family worship? The manna in the wilderness had to be gathered in the morning, else it melted and there was none. So we should be admonished to gather to our souls in the morning the heavenly manna. Daniel, though burdened with the affairs of state in the court of a mighty kingdom, found time to pray three times each day. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55: 17. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5: 3. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." Jer. 10: 25.



Even This Shall Pass Away

ONCE in Persia reigned a king
Who upon his signet-ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance;
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say;
"Even this shall pass away."

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "O loving friends of mine,
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers, with a loud lament,
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day,
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone;
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray,
"Even this shall pass away."

—Selected.

The Gardener and His Choice Vines

A Parable

F. W. FIELD

ONCE a gardener planted some seeds of a choice flowering vine. The young plants grew thriftily; but the gardener was so busy with other matters that his choice vines were neglected. No trellis was provided for their support; so they twined about a thorny hedge, and some became entangled among rank vines of another sort.

But one day the gardener passed that way, and saw their sorry plight. His heart smote him, and he began at once to make amends for his former neglect.

He built a strong trellis, and trained up the drooping vines. Such as had not yet twined about some other support, he was able to train as he willed. But some had wound tightly about the thorny shrubs; his hands were torn, and the vines were broken, in his efforts to free them. He noticed one that had coiled back upon itself till it lay in a tangled, unsightly heap; it seemed well-nigh impossible to direct its growth upward. Those which had twined about the low, creeping, diverse vines he was entirely unable to reclaim. These weeds were parasites; and after the manner of such plants, they attached themselves closely to the choice vines, and absorbed their vitality. True, some of the choice vines did bear a few sickly blossoms; but their perfume was almost lost among the rank odors about them.

Then the gardener was sad, and much troubled. And he mourned for his choice but ruined vines till they were cut down by the autumn frosts.

The gardener was a Christian father who awoke too late to a sense of his responsibility; and the choice vines were his children.

Do Not Judge

G. H. HEALD

"HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not despise him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth." Rom. 14:1-4.

The apostle here distinguishes between two classes of people. One class believes it is their privilege to "eat all things;" another class, designated by the apostle as "weak," selects a diet consisting of herbs. We would now call them vegetarians, I suppose. Whether Paul designed to indicate such as weak in mind, or in body, or in the faith it is not necessary to consider now, though the first verse of the chapter rather indicates that the last was the apostle's intention. It would seem at any rate that so far as Paul was concerned, the man who believed he could eat all things was nearer right (see 1 Tim. 4:4, comparing the third verse, also Rom. 10:25); but his main contention is that each man should be free to follow the dictates of his own conscience in these matters, without adverse criticism from his fellow men. "Who art thou that judgest another

man's servant? to his own master he standeth or falleth."

The Saviour, in the sermon on the mount, as recorded in Matt. 7:1-5, teaches that the spirit of criticism is a worse evil than the thing criticized. "Thou hypocrite," he says, "first cast out the beam, out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." Paul, in the first verse of the second chapter of Romans, says, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." He who indulges a spirit of criticism against the diet of others has not yet become possessed of the true principles of healthful living. A spirit of criticism necessarily embodies malice and envy, and of itself is a hindrance to the highest enjoyment of health.

A feeling of irritation on my part, because a neighbor who I think ought to know better is indulging in pork chops, ham sandwiches, cigars, and other abominations, would be an indication that my health reform is not that "born of the Spirit," but an article which I have manufactured and put on. It is, in fact, a spurious, hand-made article. I am, in the language of Paul, doing the same thing as the person I have criticized; or, as Jesus says, I am a hypocrite.

If anything is plainly taught in the New Testament, it is that, whatever our belief may be regarding diet, we are not to condemn others for not doing as we do. It is right to educate, to spread the principles of healthful living far and wide; but in doing it we should adopt as our guide the Saviour's words, "If any man receive not my words, I condemn him not."

The gospel of health is a message of salvation, not of condemnation. If I have more knowledge on these lines than my brother, it is not my prerogative to rein him up to my standard, but it is my privilege to so live that he shall not stumble over what he sees in my life. "Take heed lest by any means this liberty of yours become a stumbling-block to those that are weak." 1 Cor. 8:9. Read also the eighth verse for the connection.

I will conclude with a modernized version of the parable of Luke 18:—

Two men went up to the church to pray,—the one an Adventist and the other a saloon-keeper. The Adventist stood thus and prayed with himself. God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this saloon-keeper. I keep the Sabbath, I live health reform, I pay tithes of all I possess, and give liberally to the cause: and the saloon-keeper, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other.

Is this a forced application of the parable? Let us see. The Pharisees were a very good sort of people, as men go.

They were conscientious and scrupulously careful as to their daily lives. The Saviour selected for the parable the classes that to the people seemed the best and worst in society—those who made most pretensions to righteousness, and those who made no such pretensions. To the remnant church he says in Revelation, "Thou sayest, I am rich and increased in goods, . . . and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The tendency is to overlook our own faults, and see as with a magnifying glass the faults of others.

Let us "judge not."

Joy, a Christian Duty

THERE is a deeply rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrow, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True it is that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is: "If any man will come after me, let him deny himself and take up his cross and follow me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Yet the joy of the Lord, underlying the sorrow of the Christian life, and often bursting out with a radiance which changes the sky from dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow that we obscure the joy. The sorrow is only accidental and transient, while the joy is essential and permanent. Even sorrow itself becomes the hand-maiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience, perfect wisdom and love are present to make all things work together for good.

Both in the Old and New Testaments, religion is described as joyous in its character. The Hebrew economy was jubilant in its arrangements for worship, calling into play the music of harp, viol, tabret, cymbal, stringed instruments, and organ. There was joy in the daily service of the temple, and at the great feasts, when all the people kept holiday; the land was filled with gladness from mountain top to valley. Thus the Hebrews recognized the duty of being glad, and put it into practise.

The teaching of the New Testament is no less emphatic. The very message of Christianity is the gospel, the good news of redeeming love. Christianity was introduced by a summons of joy: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." On the night of his betrayal, when the shadows of the approaching crucifixion fell thick and fast, Christ

gathered his disciples around him and told them of the blessed mystery of their union to him, ending with the striking declaration: "These words have I spoken to you that my joy may be in you." The purpose of the Christian life, as revealed in the teaching of our Lord and his apostles, is to fill heart and life with the joy of Christ. When the believer realizes the truth, he quickly apprehends the privilege and duty of being glad, and soon he walks in the sunshine of a joy which can not be banished by the fog of human doubts or the clouds of earthly trials.

Cheerfulness is always an element of strength. The joy of the Lord is the strength of every true Christian. Joy is the law of the kingdom of heaven; in that kingdom light is sown for the righteous, and gladness for the upright in heart. This joy is no transient feeling, born of the mood of the moment and clouded by the change of emotions, but a divinely sustained principle based upon an abiding assurance. True it is that this joy has its times of rapture and ecstasy when heaven seems specially near, and glimpses of the beatific vision are caught. Then the joy becomes unspeakable and full of glory. But these upliftings are rare, and can not be expected often, whereas the calm gladness of peace and communion ought to be the constant condition of the soul of every believer.

Gloomy Christians repel; sunny Christians attract. We are the world's Bible, and men judge the religion we profess by us who profess it. If we are dull and sad in our intercourse with our fellows, can we wonder at their blaming our religion? What we need to-day in our Christian life, is a baptism of gladness that shall send us on our way with shining faces and jubilant praise. Rejoicing in the Lord, we should recommend Christianity by the winsomeness of our words and deeds. In the worry and strain of our generation, no more welcome strength could come to any life than the abiding gladness of faith in the Lord Jesus Christ. The surface of life may be troubled with a passing storm, but eternal peace will dwell in the heart. Our stream in the desert may be embittered by a Marah, but there will always be a sweetening tree at hand. We may be brought into our garden of Gethsemane, but there will always be an angel near to comfort and strengthen. Why, then, be sad? Should we not cast all gloom, born of doubt and fear, far from us, and live out full and happy lives in the sunshine of faith?—*James E. C. Sawyer, D. D., in Northwestern Christian Advocate.*

"FAITH, patience, love, we need to cultivate,

Our faint hearts are so ready to despair,

So prone to cry, The burden is too great
For us to bear.

He sends the bitter who has sent the sweet,

And it is best,
And often 'tis in sorrow and defeat
That we are blessed."

Danger in "Preserved" Foods

THE experiment conducted for nearly two years by Dr. Wiley, chief chemist of the Department of Agriculture, to determine the effect of the stale preserved foods on human health, has been brought to a conclusion. The report is not yet published, but the conclusions are given out. They are adverse to the use of preservatives in all kinds of canned and preserved foods. The results obtained from the experiments show that even in doses not exceeding a half gram (seven and one-half grains) a day, boric acid and borax as preservatives are prejudicial to health when consumed for a long time; that the only safe rule is to exclude them from foods for general consumption. When mixed with food, they are absorbed into the circulation from the intestinal canal. Even a half grain a day will cause periods of loss of appetite and bad feeling. With larger doses these symptoms are more rapidly developed. They also tend to diminish slightly the weight of the body; and when the doses are increased to three grams a day, there is a slight clouding of the mental processes.

A year ago last August twenty young men of good health in the government employ were selected, who agreed to enter on a systematic diet which embraced suspected preserved foods. A civil service cook was engaged; everything eaten was weighed, and all the excrements, fluid and solid, were analyzed day and night. Some of the young men were so affected by the consumption of boracic preservatives that the physicians employed to watch the subjects recommended that they be withdrawn from the contest. Experiments are still going on in regard to salicylic acid. Between the microbes and the chemicals we are between the deep sea and the personified embodiment of pernicious activity. Meanwhile the food experts are declaring that peanuts are the best conveyors into the human system of proteid muscle-making food, and fruit and eggs are all that we need.

The report says: "It is undoubtedly true that no patent effects may be produced in persons of good health by the occasional use of preservatives of this kind in small quantities, but the young, the debilitated, and the sick must not be forgotten, and the safe rule to follow is to exclude these preservatives from foods for general consumption."

It also demands that all foods preserved by borax shall be honestly labeled, so that the consumer may know what he is getting. . . .

We venture the remark that within two months a multitude of well-paid and plausible experts in the employ of the purveyors of the things condemned, will be sending forth publications, plausible and persuasive, stating that borax is a prolonger of human life, or if they can not do that, that they have found an antidote to the damaging effects of borax, which at the same time allows the use of the borax as a preservative. —*New York Christian Advocate.*

THE WORLD-WIDE FIELD

Ceylon

HARRY ARMSTRONG

A LITTLE over one month ago we left Calcutta, and sailed out of the "sacred" river into the Bay of Bengal. We did not leave India because the work there was finished, for notwithstanding all that is being done by our faithful brethren and sisters, its needs are multiplying day by day. India is a stricken land, and its need can never be written in words. No artist can ever picture the dire distress of its people and the loneliness of soul felt by those who are still held in the chains of darkness and superstition. Nothing will ever answer this need, except the love, fellowship, and brotherhood of the Lord's Christ in his people. We need one hundred young, loyal-hearted Seventh-day Adventists, those who are burdened for the truths for this time, to dedicate their lives to the service of God, and come over and help us.

Considerable work has been done both in India and in Burma, but Ceylon has been an unentered field. For this reason we sailed toward the island, entering its capital, Colombo, that by the grace of God the standard of present truth might be lifted up, and a memorial established for the Lord and his truth.

Ceylon is a beautiful island, and because of its beauty and fruitfulness it is called the "Eden of the East." Many poets have sung its praises, and many hearts have been inspired to worship by its beauty and loveliness. O. W. Holmes says:—

"When Ceylon sweeps thee with her perfumed breeze,
Through the warm billows of the eastern seas."

Because of its location, being an island in the Indian Ocean, it nearly always enjoys the cooling breezes of the "eastern seas;" and being a land of spices

and perfumery, these sea breezes are soon changed into the "spicy breezes" of which we love to sing.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."

Although it is the premier crown colony of the British empire, Ceylon is not very large. In comparative size it is about equal to Belgium and Holland, about three fourths the size of Ireland, one eighth the size of France, or three eighths the size of the State of Missouri. Its extreme length from north to south is 270 miles, and greatest width 137 miles. Its total area is 25,481

are cocoanuts, rice, tea, cinnamon, tobacco, and rubber; and among valuable timbers, ebony, satinwood, and calamander may be mentioned. Ceylon is also famous for its elephants, from whose tusks ivory is procured. There are other large wild animals which live in the jungles, such as the bear, leopard, buffalo, deer, and wild boar.

Colombo is the capital of Ceylon, and in this place we have decided to open up the work. Its harbor is visited by ships of all nations, and is in itself a good field for missionary operations. The harbor is protected by a breakwater, and an accompanying picture shows a common sight during the "monsoon" season. The monsoon has burst with all its fury since we came here, and much distress, attended with loss of life, has been caused by the floods. Railway lines and bridges have been swept away, and many of the poorer classes have been made homeless.

The people of Ceylon are called "Cingalese." The greater portion of them are Buddhists; the rest are "Christians," mostly Roman Catholics. We believe there is a great work to be done here among this people. They are, as all heathen are, "very religious," but they are still worshipping "an unknown god." We have come to declare the true God unto them by presenting the third angel's message as a final appeal for all to "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." Our hearts are of good courage; for we believe the Lord will establish the work of our hands in raising up a memorial to the third angel's message and the coming of his kingdom.

Colombo, Ceylon.



CINGALESE WOMAN

square miles, and the population is 3,629,986.

Perhaps there is no other island that yields such a wealth of treasure. In its gem pits are to be found a liberal supply of many precious stones, such as the sapphire, chrysoberyl, ruby, cat's-eye, aquamarine, topaz, garnet, and cinnamon stone. Also in the Gulf of Manar, choicest pearls are sought and found at regular intervals, known as the "pearl fisheries." The island is also rich in vegetation. The chief vegetable products



GROUP OF CINGALESE CHILDREN

churches in Egypt are moving into the Sudan for business reasons. These are arranging to have pastors and preachers. This the British government can not refuse. So the gospel is to be preached in the Sudan.

THE British government has been slow to permit anything in the nature of Christian missions in the Mohammedan Sudan. It fears a stirring of fanaticism, but recently Christians belonging to the United Presbyterian

Eighteenth Annual Conference in Norway

GUY DAIL

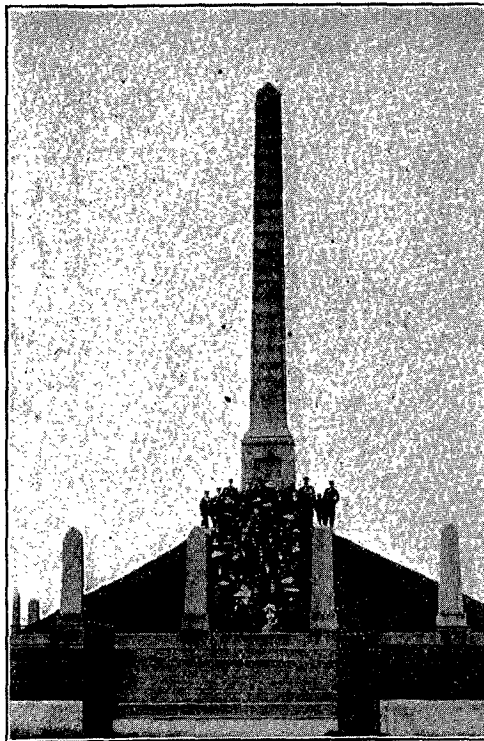
THIS meeting was held June 14-19, in the delightful and beautifully located Norwegian capital. There is probably no foreign city with which our people in other lands are more fully acquainted than this, as they so manfully assisted in saving the cause of God from financial reproach by preserving the integrity of the Christiania publishing house a few years ago. We are thankful indeed that, while there is perhaps no marked change for the better in the commercial world in Norway, some can see tokens of improvement in the next year or two. Those who prophecy easier times, state that the power of the social democratic party is near its end, and there will be a renewal of business activity, and men who have money will be freer to invest it. However, within the last week, two more banks in the city have gone into bankruptcy, making eight Christiania banks to dissolve within the last four years, and during this time of business stagnation, the Norwegian banks have lost \$11,000,000. Only the future will tell as to whether rock bottom has been reached or not. Overspeculation in land and buildings was largely responsible for the money panic that has been reigning here so long.

Delegates from four churches in Arendal, Bergen, Drammen, Frederikstad, Hamar, Horten, Christiania, Christiansand, Larvik, Mandal, Moss, Sandnæs, Stavanger, Tromsø, and Trondhjem were present; the churches in Fredrikshald, Gjøvik, Hadsel, Lille Vandve, Porsgrund, Skien, and Vardo sent no representatives.

Brethren P. A. Hansen, N. Clausen, and H. L. Henriksen, of Denmark, are here; from Iceland is Brother D. Ostlund; while Brother O. A. Olsen, of Great Britain, has been with us. Brother L. R. Conradi had sufficiently recovered from the malaria he had contracted in German East Africa, to enable him and the writer to leave Hamburg Wednesday night; we arrived here Friday morning.

We found the routine business of the conference well under way. As some of the brethren had been richly blessed in their labors the past year, I have thought it might not be out of place to relate a few of their experiences. In one city, the wife of the chief civil engineer of the district, had, for a long time, been deeply interested in our work. She began to attend the course of lectures that was in progress in the town, but her husband was much opposed to the idea. To prevent her going, he locked up her best dresses, and refused to give her the key; she went to church in her working-dress, and this caused her husband to feel disgraced. He then tried other plans, which proved unsuccessful. Thus, after a number of years of waiting, she broke every tie that held her, determined to follow the Lord at all hazards.

Another interesting case was referred to: The sister of a gentleman who was much opposed to us, became convinced that we were presenting the Bible truth for these times, and she desired, also, to go forward in baptism; but her brother declared he would not allow it. The evening of the proposed celebration of this sacred rite, he was present on the shore of the lake, and very closely watched every candidate that stepped into the water. When the last one had been immersed, the gentleman inquired: "Was not my sister also going to be baptized?" The answer was, "Did you not see her as she went down into the water?" "Why," exclaimed the astonished man, "she has not been baptized?" "Yes," was the reply, "she was baptized quite a while ago." Thus, in some way



VISITORS AT THE MONUMENT

the man's eyes had been holden, so that he had not seen what had occurred.

Another man, who wished to create still more bitter opposition to the truth, rented a large hall, at a cost of between twenty and thirty kroner for the night (a dollar is 3.70 kroner). He issued tickets, for which he proposed to charge fifty ore apiece, stating that the proceeds of the sale of these tickets would go toward establishing a fund to fight Adventism. He gave six of his friends complimentary tickets. The time of the appointed gathering arrived. These six friends came. The lecturer waited and waited; no other hearers were to be seen. He left the hall in disgust, bitterly railing at the townspeople and the members of the established church, because they had failed to support him in his opposition to the third angel's message. In the cities in which these events took place, fifteen have already been baptized as the result of the effort put forth, and the interest continues.

At Stavanger, where one of our ministers worked two winters, we have a

church of fifty members. While engaged in proclaiming the truth there, he also held lectures in Sandnæs, and here we have a church of seventeen. Seven months ago he began laboring in Hauge-sund, where the established church had absolute sway. It seemed that everybody was opposed to him. Still his audiences ranged from three to six hundred each night, and many times the hall was so crowded that there were large numbers who had to go home, unable to find even standing room. The donations covered his expenses, as he received five hundred and fifty kroner to defray hall rent, light, fuel, etc. During Passover Week, representatives from Bergen and Stavanger were able to come over, so there were about sixty Sabbath-keepers together, and they had a good meeting. The visiting brethren were largely entertained by the citizens of the city, free of charge. These brethren went out to Haroldstotten, the national monument erected in memory of the king who first united Norway, and who was buried here A. D. 872. The accompanying illustration shows the group. People in Hagesund still desire to hear, and already sixteen have accepted the truth. The effort here will be continued during the summer. In this place we have had a great deal of opposition from Sabbath-keepers who once were our brethren, but have now formed themselves into a Seventh-day Zionist society: their purpose it said to be to see the Jews reinstated in Palestine, and to oppose the spirit of prophecy.

The past year there were three church-schools in operation in Norway. The one at Hamar had fifteen pupils; it must keep its doors open nine months of the year, as this is required by law, in the cities. The young lady teacher receives ten kroner per month, and has board

free. She follows the custom sometimes practised in earlier days in the West, of boarding around with each family interested in the school, for a week at a time. Thus she becomes better acquainted with the home life of her pupils, and the parents become better acquainted with her. The school at Hadsel has twelve pupils, and the one at Lille Vandve (on a little island in the land of the midnight sun) has eight pupils, and their term of school is three months, respectively, so that the same teacher is able to teach in both places. These schools are supported by tuition and donations. There was also a four months' school for workers held in Christiania last winter. Twelve were in attendance. Seven hundred and twenty kroner was donated toward the enterprise. The common branches, book-keeping, and Bible were the principal studies. In the afternoon the students canvassed, thus assisting in defraying their expenses. Most of these pupils are now in the canvassing work.

The brother who is running the simple

treatment rooms in Hamar brings us a good report. He numbers among his patients many of the leading citizens of the place—lawyers, government officials, churchmen, merchants, etc. He considered the plan of starting a vegetarian restaurant. He did not have the money. He was not sure it would pay. He let his friends know of his project, and they advised him to try the experiment, and loaned him the utensils necessary to make it. He now serves two meals a week, and if he sees that the demand warrants it, he will open up this sort of work permanently. I was much interested in this man. I learned authentically, though indirectly, of one experience he had. It was just the day before Christmas. For the morning meal the family had eaten the last bit of food there was in the house. They had no money. The three or four holidays of the Christmas week were right upon them. The wife and mother was anxiously waiting for the father to get through giving his last treatment, that she might have the kroner and a half he expected to receive from his patient, to buy a little food before the stores should close at six o'clock. The door-bell rang. The postman came. He brought a letter. In the letter were ten kroner, sent by a friend who felt impressed of God to forward the money. God had answered their prayer. This brother can tell of other similar answers to his prayer of faith. He is always contented, never complains, works hard, and is a light to the neighborhood. God blesses him. A great many such men will be used in closing up the loud cry of the third angel. They may not be rich, nor have wonderful talents; but if they are rich in faith, and work hard, and are economical, and have good common sense, and love their neighbors, they will be useful Christians.

Our treatment rooms in Christiania and the Christiania publishing house have done well the past year, the property paying its way. The publishing house has printed a selection from "Sabbath Readings," a neat book of two hundred and fifty-five pages; and the following tracts have been issued: "The Great Threefold Message;" "Christ's Second Advent;" "Which Day Is the Sabbath?" "The Health Question;" and "The First Seven Steps on the Way of Life."

There is another brother, of whose work I might speak. He has for years been doing what he could for others in Christiania. Now he has opened a vegetarian restaurant, where he plans to serve meals to five hundred a day. He already has one hundred and fifty for dinner, and about fifty for supper, though he is not really established in his work, as yet. He showed me the four floors he has rented, and told me that he takes his business affairs to God in prayer three times a day. He has within easy access of the patrons of his restaurant, our tracts and papers, and does what he can in this way to spread the truth. He is anxious to help others, and I believe that

if he keeps on as he has begun, he will be able to accomplish much good.

The brethren appointed to nominate officers for the coming year offered the following report, which was adopted: President, O. A. Johnson; Secretary, C. B. Jensen; Treasurer, A. C. Christensen; Missionary and Sabbath-school Department, Johan Nelson; Conference Committee, O. A. Johnson, O. P. Nordarhus, O. J. Olsen, John Lorntz, J. Narem, N. P. Nelson, and O. R. Jordahl.

For 1903 the tithe of this field was four thousand dollars; offerings were nearly seven hundred dollars. Sixty-two persons were baptized. During the last seven months the conference debt was reduced about two hundred kroner, and five hundred kroner have been raised during the year for a tent, which will be used this summer. Nearly one hundred dollars was subscribed for the material fund at the meeting. The book sales amounted to forty-eight hundred dollars in 1903, and we hope this sum will be materially increased in 1904. The number of subscribers to our Norwegian health paper is twenty-three hundred, more than twice as many as a year ago, and for the religious journal we have thirteen hundred subscribers. The outlook is encouraging for a good year. Remember this field, with its six ministers, three Bible workers, and 2,200,000 people.

Christiania.

Bible Work for the Chinese

A. C. SELMON, M. D.

THE most effective worker among the Chinese is the thoroughly converted native, who has a good knowledge of the Bible. It is encouraging to see the interest that is manifested among the common people in the study of the Bible. This is especially true of the people who live in the country, and who are, as a rule, much more ready to accept the gospel than those in the cities. Many of them have already become dissatisfied with their heathen religions, and some have come to us, saying they found it of no use to pray to their gods, for their prayers were never answered. It is a blessed privilege to take such an inquirer as this, and tell him of the prayer-hearing and prayer-answering God. From our own experiences, we can testify more fully now than ever before that we have such a God; for, among a class of priests and people devoted to the worship of Satan, we can see the Lord's protection manifested in many ways.

Through the work carried on by the large Bible societies, the Bible can be placed in the hands of all who wish it. A complete Chinese Bible can be secured for less than fifteen cents in gold, and Bible portions, such as one of the Gospels, for half a cent.

In teaching these people the Bible, and in presenting any of the truths of Christianity, a difficulty one meets at the outset is this: their terms for love, friendship, kindness, pity, mercy, etc., do not mean the same to them as these words

do to us. Their word "love" has the same force to them as the word "like" has to us. Where we would say, "I like this horse or this food," they would get the same idea from this as if the word "love" were used. In fact, there is very little love among them, until it has been developed by a knowledge of the One who is love.

When one thinks of the conditions of their life, it is not so strange that this should be so; for how can the young man love the bride that he has never seen previous to the day of their marriage?—this is the custom that is followed in their marriages. How can the little girl love her mother, when that mother from day to day is inflicting upon her daughter the most cruel torture by binding her feet? Where is the mother-love, when a Chinese mother will take her living infant and cast it away by the roadside, or in some neglected spot, to become a prey for the birds and dogs?

But we know the Holy Spirit can enable their darkened minds to understand the precious Bible truths, and can awaken in their hearts a love for the One who gave his life for them. The Lord has declared that his word would accomplish that whereunto it was sent, and the faithful in this land of Sinim, who are to be gathered out, will receive the gospel.

Mission Notes

SINCE last July there have been twenty-five baptized in Kobe, Japan. Five of these are young men, all of them actively engaged in the canvassing work.

Two nurses have recently gone from Australia to connect with the sanitarium work in Samoa, and a company of workers was expected to reach Singapore early in July.

THE total number of ordained missionaries in the foreign field is 5,863. Of these, 1,999 are from America, 2,017 are from Great Britain, and 910 are from Germany and the Netherlands.

Six native Filipinos will probably attend the University of Missouri next year at the expense of the government. This is a part of the plan to Americanize the inhabitants of the Philippine Islands.

IT is said that the widows of India are four times as many as the total population of London, and that the children of India, should they walk four abreast and two feet apart, would make a procession five thousand miles long.

THE Japanese War Department gave permission for the distribution of Scriptures among the soldiers as they embarked for the seat of war. A special thin paper-covered edition of separate Gospels was prepared and given to the soldiers. A bound copy of the New Testament was given to each officer.

THE FIELD WORK

Oregon

ROSEBURG.—Six adults and four children have taken their stand for the truth, as a result of meetings held at a schoolhouse, nine miles east of Roseburg. A Sabbath-school has been organized with twelve members.

O. SOULE.

Indiana

BEDFORD.—June 10 we began meetings in the tent at this place, and the attendance has been good from the first. Bedford is a city of about ten thousand inhabitants. The truth had never been presented here. There does not seem to be as much prejudice as in some places. A few have decided to obey, and others are deeply interested. Among them is a German Methodist minister and a Baptist minister. As we visit the people, we find them very friendly. We are praying for the Lord to so clothe his servants with the power of this message that the people may realize that this is not a "cunningly devised fable," but that it is present truth. Pray for the dear souls in this place.

J. C. HARRIS,
U. S. ANDERSON,
J. F. OLMSTED.

California

RIVERSIDE.—In December, 1902, we came from South Dakota to Los Angeles, Cal., the rigorous climate of Dakota being too severe for my wife's health. Our work and associations while in South Dakota very much endeared that people to us. After arriving in Los Angeles, I built us a little cottage home, worked as a carpenter about one year and a half, and in the meantime went out among our people and churches at the suggestion of the conference president and the request of our people. I enjoyed this work very much.

Nearly all my early associates in the message have laid down the armor in death, to await the glad morn when He shall come to claim his own, and "take them home to glory." Some have "fallen out by the way;" for O, while it is a glorious time for the people of God who are heeding the bugle call, "On to victory," it is a dreadful time for the faithless who are "murmuring by the way."

Having watched the movements of this cause for over forty years, I am more sure than ever that God is leading this message and people to a glorious consummation. The move to Washington with the work has to my mind been exactly in the Lord's leading for the speedy spread of the message to every nation and kindred and tongue and people. And what an opportunity is afforded now for those who have means, to invest in the cause of God! In a little time from now hoarded capital will be of no use or value. Remember, brethren, if this message is to all the world in this generation, *now* just *now*, is the time to show how much

we believe it. When I see worldly inducements influencing this people to make investments, I know that the god of this world is "blinding their minds." Surely we are standing on the crumbling sands of the last days of human probation.

At a recent meeting of the conference committee I was requested to locate in Riverside to look after the interest of the work here. Elder Simpson has done a good work in this city in bringing quite a number into the truth, and building a comfortable house of worship. He has since been called to Los Angeles to carry on evangelistic work.

So we are now located and at work in a city of about fifteen thousand inhabitants, some sixty miles east of Los Angeles. We feel very much the need of divine guidance and the spirit of wisdom to work for the master.

J. H. ROGERS.

Emmanuel Missionary College

IN harmony with plans laid by the Emmanuel Missionary College Board and the Lake Union Conference Executive Committee, May 26, 1904, a special committee and a quorum of the college board met at Berrien Springs in Study Hall, June 12, 13, to transact business and advise as to work to be done in the college during the current season.

The advice given three and one-half years ago for the removal of the college from Battle Creek is a matter of denominational history well known to our people. The subsequent movement to Berrien Springs in response to this advice is also well known. Much counsel from the same source that advised the moving of the college, has been given concerning the school work at Berrien Springs. This advice has also been followed, and the work done has been indorsed by Testimonies concerning it.

During the time of the biennial session of the Lake Union Conference, arrangements were made which were approved by Sister White for Professors Sutherland and Magan to go South and engage in the educational work there. They proceeded almost immediately to carry out their plans for work in the South. This procedure made it necessary for this special meeting to be called to provide for the work of Emmanuel Missionary College.

At the meeting of May 26, Prof. H. A. Washburn, of Bethel Industrial Academy, of Bethel, Wis., was selected to take the place made vacant in Emmanuel Missionary College by the resignation of Professor Sutherland. At the meeting of June 13, 14, arrangements were made for Professor Sutherland's official connection with the college to close with the close of the summer school for teachers, August 16, and for Professor Washburn's formal connection with the college as president to begin at the same time.

A local executive committee and financial class will have charge of the details

of business of the school. Elder Allen Moon, president of the Lake Union Conference, was made treasurer of the institution. Elder Moon's close relation to the finances of the school comes in the place of that which Professor Magan resigns on going South.

Professor Washburn will prepare the calendar for the coming year, but the industrial and Christian features of education in the school will remain unchanged. We are sorry to see these brethren leave Berrien Springs, but they are going to a needy field where the Lord has an abundance of work for them to do. By this move, the Lord's work will be extended, and we hope, too, without injury to the cause of education in the place which they are leaving. WM. COVERT.

Our Panama Mission

WE have no discouraging report to bring, but one of good courage. God is with us; that tells the whole story.

Since my return from the States, I have been very busy, as much writing for the field had accumulated during my absence. That, with helping in meetings, has taken all my time since my return. We went last week down the lagoons to Punto Robolo. The United Fruit Company has a large banana plantation at this place, where several hundred men are employed. We reached there just at sunset, and at once announced a meeting for that night. During our stay of five days we were kindly received and entertained by the superintendent of the plantation, an American.

I often wish our people in America could see us as we travel about holding meetings. Many times we can be seen under the shade of some large tree, our congregation sitting about us on the ground. Sometimes we have the good fortune to secure a shed, and sometimes we can get a *house-lighter*. This is a flat boat, fourteen by forty feet, being afloat, of course. It is not a very steady place, but it is quite comfortable.

At Punto Robolo a house-lighter was offered us. But just as we had our organ in place and the seats arranged, it began to rain, and we had to vacate, so we began our meetings in a large shed which the company used as a work shed, with the hogs lying about under workbenches, and crabs as large as a man's hand crawling around. Thus we gave this poor people the message. As we began our song service, a large crowd gathered, and seemed intensely interested. This interest continued all through our meetings with them. Although it rained sometimes, at meeting time they were there just the same.

We were invited to hold some meetings up farther in the plantation where the company has a commissary, and where many of the men who work the plantation live. When the night came, the superintendent had the train ready to take us, and all who might want to go up to the place of meeting, a distance of three miles. About sixty went with us from the Port, and a large crowd gathered there. We stood on the railroad in the open air, and our congregation sat about on the porch of the commissary, the platform, and the steps, while many were obliged to stand. We had a barrel for a pulpit, and a lantern gave us light. But, as I said before, God is with us, so the meeting was a success. One woman said to me after the

service, "I was starving, O, so hungry, but now I am full, praise the Lord!" Many were touched while Mr. Knight talked to them on the thought, "God is not mocked: for whatsoever a man soweth, that shall he also reap."

On our way home we visited the Bethel church. This company numbers nearly forty. They have a nice new church building. One of our brethren donated a church bell. This is quite a novelty, as there are but few bells in the republic of Panama. While in the States, I spoke on the work in this field in the Methodist church in Wauneta, Kan., also in Humboldt, and at both places this question was asked: "When that people are converted, do they prove to be true and firm?" My answer was, "Indeed, they do. We have many men among us firm, true, and faithful—of whom we are proud. Not many of our own American people are more true." The work may be slow, sometimes trying. It may be hard—more so than in America. But the final results are just as good.

We go now to Colon, and from there to Costa Rica, where we have two church buildings to be dedicated. Our courage is good. Remember us at the throne of grace when you pray.

MRS. CARRIE KNIGHT

River Plate Conference

THE River Plate Conference was held at San Geronimo, in the Sante Fe Province, according to appointment, March 17-27. In connection with this meeting, the South American Mission committee also met to audit the laborers' accounts, and to transact other necessary business.

The meeting was not largely attended, only about forty being present. This was due in part to the fact that we have but few brethren in this portion of the field, and the continuous heavy rains during the three weeks previous had prevented our brethren from completing their thrashing and getting their grain cared for. However, during the meeting we had excellent weather.

The Lord's presence was manifest in the meetings. Instruction was given along different lines; the leading hand of God in the development of this work in its early history, and what it means to us who have come into the message and work at a later time, was also dwelt upon. There is nothing that gives our brethren more enthusiasm than the recital of these past experiences in the light of the prophetic word; it fills them with faith and courage. These experiences, and especially the midnight cry, together with its history and meaning, still serve as a bright light to guide and strengthen the steps of God's people.

There was most bitter prejudice against us in the village, and steps were even taken to compel us to leave. But since we had created no disturbance, they found themselves under the necessity of dropping the matter. Disturbance was also made at the meeting. The outside attendance at first was small. But as the meetings progressed, the attendance increased. The Lord gave freedom in presenting the truth for this time, which left an impression upon some hearts.

Elders Town and Maas remained to follow up the work. Three were baptized; two of these were Swiss, and one

was French. The former had been brought into the truth through the work of Brother Diriwaechter and others during the summer, and the latter had purchased a copy of "Great Controversy" twelve years ago, as the result of which he had been led into the truth. He had given up liquor, tobacco, and other evil habits before he had the privilege of attending our meetings.

Elders Ketrang and Thomann, from the West Coast, and Brother Schenk, from Brazil, were present, and rendered valuable assistance in the meetings and in counsel. Elder McCarthy could not attend on account of ill health.

The business passed off harmoniously. The officers elected were practically the same as last year. Three new churches were added to the conference. Since the preceding conference, about one hundred and twenty persons had been baptized in this field. Thus the last year has witnessed its largest growth. The tithe for 1903 was \$2,754.92, or nearly one thousand dollars more than for the previous year. The Sabbath-school offerings amounted to \$229.91, and the other offerings that have gone directly into the conference treasury to \$331.80. Besides these, there have been donations to local enterprises.

At the conference \$309.89 was either paid or pledged toward the purchase of a press to be connected with the mission school. A publishing fund for the printing of tracts in the Spanish language was started with \$180.77. The press will be the property of the River Plate Conference, while the publishing fund is the property of the South American Mission. Both of these funds ought to be increased to one thousand dollars. We hope to raise some more here for both, but it is not to be expected that we can raise what will be needed, and so we still extend our hands for help.

Two brethren—John V. Maas and Edward W. Thomann—were ordained to the sacred work of the gospel ministry, in the presence of a good audience. The former is a member of this conference, while Brother Thomann was recommended to be ordained by the South American Mission committee, and will continue as a laborer of the West Coast field.

We are of good courage in the Lord, and our faith that the work can and will be finished in this generation increases. It was our special desire and prayer at the conference to be prepared, and to prepare now, for the reception of the latter rain, by which alone the work can be accomplished.

J. W. WESTPHAL.

South Africa

BROTHER ALTMAN and his wife are now conducting a tent effort in Durban. I have come down to Johannesburg to assist Brother Kuehl in a tent effort. The Lord gave us forty-five converts in Maritzburg before I left, and there was still a good interest, but I felt that Brother Kuehl should be assisted.

We have erected a tent in a thickly populated portion of the town, and have held meetings every night. The company here has helped us nobly with funds, and also in other ways. We shipped our tent, and fitted it at a cost of about thirty pounds, all of which has been promised by the church. I have

started open-air meetings for Saturday evenings, on the great market square, with excellent results. The church-members fitted up a wagon, which they have hired for several months, and each Saturday evening we run this through the city with illuminated advertisements of our meetings. Then we halt on the great square, and sing the good old advent hymns. Soon we have a crowd. We hang up our charts, and preach exactly the same way as we do in the tent, and crowds of people stand throughout to hear us. We have a good organ on the wagon. We are truly thankful for the evidence of the Lord's favor. The result of these meetings so far has been to lift the church here by turning it into a working force. We have few laborers, but I have organized the church into a tent company, which gives me a strong force of workers. Of course they can give but little time to this work, but still they are doing much; it all tells. I have felt that this is what the Lord has been calling for recently, through his servant, and I am anxious to give every member of the church "his work."

We have sent one young lady to the college to train for school work, and expect her to be ready to take charge of a school next year. I have two young workers and two older sisters whom I am training for Bible work. They are excellent helpers, and give promise of great progress in the work. Brother Altman has a young man in training.

We have opened up treatment rooms in Maritzburg, where there was an urgent call. There are a great number of people in Natal and Transvaal who are ahead of our people on the healthful living question. The Kuhne system has done much to bring this about. But they do not have the light we have on treatments. Brother and Sister Armer, with one lady and one gentleman helper, are there; and although we have to pay as much as twenty pounds a month rent, they are more than paying expenses. Quite a number of wealthy persons and government officials have taken treatment. The last report I received from Brother Armer exceeds all my most sanguine expectations. We need a doctor a little nearer than Cape Town, because the laws regulating the giving of treatments are very stringent here, and a Cape doctor can not practise in Natal. I hope that a good doctor will soon give his services to this field; for there is a great work to be done in this line. I know our population is small comparatively, but it must be remembered that thousands of people from all over the world flock to Johannesburg, and spend a great deal of time in Natal, which is also a health resort for the weary searchers after gold. Thus we are able to reach a great number of people. I think the Lord might have found cities more largely populated than Jerusalem in which to pour out pentecostal blessing, but he chose the place where were the most widely representative population—they came from all parts of the world.

My health has been poor since coming here to work, but I can not retreat simply because I should be more comfortable somewhere else. The Lord gives me strength for each day's work, and I rejoice in realizing constantly the Lord's faithfulness to fulfil his promises. He has said, "They that wait upon the Lord

shall renew their strength," and he verifies that promise to me daily. We have little time to think about our ailments now. The time has come when there must be delay no longer, and I wish to live in that spirit each moment of my life. If Satan affects our bodies, the Lord can restrain his power; and I believe that when we have proved to the Lord and to the universe that Satan's afflictions will not move our firmness of purpose, and that we will endure hardship as good soldiers, the Lord will limit his power, and restrain him from oppressing us.

H. J. EDMED.

Camp-Meetings in Northwest Canada

For a little over one month I have labored in connection with Elder C. J. Kunkel in the provinces of Manitoba, Assiniboia, and Alberta. We have held two general camp-meetings and two general meetings, one general meeting in Assiniboia, and one in Manitoba among our German brethren. These provinces present a territory of over one thousand miles in length, and reaching as far north as people can live. The Northern Union Conference extends over the greater portion of northwestern Canada, which is largely a mission field. The Manitoba conference has two hundred and eighty-four church-members. Their camp-meeting was held at Portage La Prairie, June 28 to July 10. The attendance of our own people at this meeting was about ninety persons. Elders C. J. Kunkel and W. H. Anderson, Prof. M. B. Van Kirk, and the writer assisted the local laborers in the meeting. The attendance from the outside was not large, yet some manifested much interest in the truths presented. The meeting was not all that we desired, yet as a whole it was a great blessing and encouragement to the work in this field.

There was given in donations, in cash, pledges, and implements for the school, five hundred and fifty dollars, besides fifteen dollars for the work in Africa, eleven dollars cash and a pledge of two hundred dollars for the work in Washington. In all, the donations at the meeting amounted to seven hundred and fifty-one dollars. Elder W. M. Adams was chosen conference president, and Elder C. J. Kunkel, vice-president. Elder Kunkel will labor in this field among the German population.

The undertaking to establish a training-school in this field had been under way for several months. A farm had been purchased, and buildings partially erected. The school question occupied considerable time and attention during the meeting. It was decided to open the school this fall. The brethren returned to their homes with hope and courage for success in the work. Four were baptized at the meeting.

The camp-meeting in Alberta was the first camp-meeting in that field. It was held at Ponoka. There are about one hundred and fifty Sabbath-keepers in Alberta; sixty-five of these were present at the meeting, which was one of general encouragement to the believers in that field. It was thought best to organize the work under more local management than formerly. A committee, consisting of Brethren J. W. Boynton, A. C. Ander-

son, and H. Blook, was chosen to have oversight of the work. Stella B. Lowry was chosen secretary and treasurer of the mission field, with R. S. Greaves in charge of the canvassing work. The book sales in this field have been over two thousand dollars during the past year. The tithe of the past eight months has amounted to about seven hundred dollars. The prospect is good for a steady growth in the work. There are now four canvassers and three ministers in the Alberta field, and about the same number in the Manitoba field. There was \$78.80 donated to the work in Washington.

Into this field of northwest Canada thousands of foreigners are coming, principally those speaking the English, German, Scandinavian, French, Icelandic, Russian, and Galatian languages. Besides these there are many tribes of native Indians, extending as far north as people can live. Among these tribes there are Sabbath-keepers of ability and education, who can speak several languages. If we improve the opening God is presenting to us to develop native workers among these various tribes to carry this message, we must have a training-school here, where persons can be instructed in the truths, and prepared to go among their own people with the light. Such a training-school is in contemplation.

We need a Bible teacher and an educator in practical missionary work, to take charge of the training-school which the Manitoba Conference hopes to open this fall. We hope to see the proper instructor and the means secured to carry on the school. To the Indians of North America we owe this message of love and hope. Should any one desire to help in this work, means can be sent to Mrs. W. M. Adams, 438 Selkirk Ave., Winnipeg, Manitoba.

R. A. UNDERWOOD.

A Review of the Work in the Southern Union Conference

WHILE there have been no remarkable developments of recent date in our conference, yet there are tokens of improvement, and some interesting evidences of a forward movement, and greater success for the future.

This great Southern field has been spoken of as a very difficult field, and it truly is such. There are some perplexities we have to struggle against here that our more advanced and prosperous conferences of the North know not of. However, there are none but what the power and grace of God are sufficient to overcome, if we can only have the wisdom and humility to walk in his ways.

The publishing work has been, to a degree, prosperous during the quarter which is now closing.

The Special Number of the Watchman

The special number of the *Watchman*, the matter contained in which almost wholly pertains to the coming of our Lord and Saviour, has met with quite a ready sale. About one hundred thousand copies have been sold. We have heard none but the most favorable comments concerning this number thus far, and have had many most encouraging commendations concerning its valuable

character, from a large variety of sources.

Wherever undertaken, it has been sold with great ease and rapidity. It has been stated that no publication has sold more readily. A brother in Texas has sold several thousand copies, and continues sending for more. Thousands of them were sold right here in the city of Nashville. It has been stated that this paper was sold with even greater ease than the finely illustrated and ably edited last special issue of the *Signs of the Times*, or even than the *Life Boat*, which all said was the easiest thing to sell that had ever been issued.

We have regretted to see, of late, quite a material falling off in the calls for this special number. We know of no good reason for it. The whole subject-matter is the coming of our Lord Jesus Christ. There is nothing in the number that would particularly call attention to the date, in the hands of the common observer, so that, as far as the date is concerned, it is just as good several months after its issue as at the time thereof. The matter contained in it will be most excellent from now until the close of time; for the coming of the Lord Jesus Christ is the greatest event this world will ever behold. In a brief notice, the editor of the *Signs of the Times* presents one very important fact: He speaks of the value of the matter, and of its excellent presentation, and states that in no other form could the same amount of matter be obtained without a cost of five times as much. Let the readers of the REVIEW notice that this is a very interesting and important fact. The editor of the *Signs* is certainly good authority.

And where can be found a more attractive presentation of the subject-matter than is contained in this beautifully illustrated paper? Where can anything be found that would present the coming of the Lord at so cheap a price, so easy to sell, so attractive in appearance? Why then should the sale of this paper not be pushed in all directions, wherever the English language is spoken? What is a circulation of one hundred thousand copies, with a hundred million people speaking the English language to be warned? It is very evident that a large number of our people have taken as yet little interest in it, and when we stop to think that one brother can sell several thousand copies in a few weeks, and even little boys and girls can sell them by the hundred, in a day, why should this important agency be neglected? We will say to all the readers of the REVIEW that the three presses of the Southern Publishing Association can turn off the papers as fast as wanted.

A Large Increase of Territory for the Circulation of Our Publications

Our brethren of the publishing board and of the General Conference Committee, at the Berrien Springs meeting, very kindly granted the Southern Publishing Association the whole territory of the Southwestern Union Conference as its field of circulation. It is known, doubtless, to many of the readers of the REVIEW, that the Review and Herald Association and the Pacific Press Publishing Company have heretofore divided up the whole territory of the United States and Canada, so as to avoid confusion, and not to be in each other's way

in the circulation of our good literature.

Since the General Conference authorized the establishment of the Southern Publishing Association as an organization by itself, to supply literature for the Southern field, because of certain peculiarities and prejudices existing in the South, and because literature printed in the South, as a rule, is more acceptable to Southern readers than that printed in the North, this publishing association has been struggling under many difficulties to reach a state of efficiency where it could do the work in the most economical and acceptable manner.

The Southern Publishing Association is established in the Southern Union Conference, which, of course, is only a portion of the Southern territory. It would seem, then, that the steps taken by the General Conference Committee and the committee on the circulation of our literature were reasonable, because the same reasons exist in the Southwestern Union Conference for Southern literature that exist in the Southern Union Conference itself. These reasons, doubtless, had much to do with the decisions made by the aforesaid committee. This arrangement goes into effect the first of next January. Steps are already being taken so that the Southern Publishing Association will be ready to occupy its territory at that time. This will involve the establishing of a large depository, capable of supplying all the needs of that interesting and important field.

The internal affairs of our office have been working very smoothly and pleasantly. Because of a lack of sufficient funds to do business, we have been obliged to pass through many perplexities, and have greatly regretted that the means which the General Conference at its session in Oakland voted should be raised for this field could not have come to us, as generously designed.

However, we wish to make no complaints, and find no fault, but do the best we can. This lack, of course, cripples us in many ways, but we feel that God's prospering hand is with us. We have a good class of help, and everything is working pleasantly, only we know that we need a greater degree of God's Spirit and blessing than we yet have. For this we are striving.

If our brethren would take hold of the circulation of the special number of the *Watchman*, and push it as it ought to be pushed, until hundreds of thousands, or even a million, copies were sold, this, of course, would be of great assistance to us. It would be a great benefit to them also, as well as to the cause. We have done all we can on our part, and greatly wish our brethren would help us, by helping themselves, and the work of God all over the world where the English language is spoken. It will be a long time before the printed truth on the Lord's coming will be presented in a more attractive form, in an easier manner to circulate, and at less cost, than has already been done by this office.

Our Health and Temperance Work

This branch of the cause has also been laboring under many embarrassments, for lack of means, yet there are some encouraging features.

The sanitarium in Graysville is now in active operation. Quite a portion of

the building has been finished and put in shape for the reception of patients, and the institution is being patronized, to a greater or less degree. It is far from being fully finished or as thoroughly equipped as might be desired, but its field of usefulness is already entered upon, and we hope it may have success.

Our small sanitarium in Atlanta, Ga., is also now in operation, and patients are coming to receive its benefits. The building is not a large one, and therefore can not accommodate a great many persons, but it is put in good, attractive shape, and we hope may be a blessing to many.

The loss, by fire, of our small sanitarium at Hildebran, N. C., is a great local calamity to that field. The origin of the fire was a mystery. It seemed to be started from the outside. It was surprising that some did not lose their lives, but all escaped. It was a total loss, there being no insurance. The directors were just about to insure it, but as it had not been fully fitted up, they were putting it off until it should be completed. The brethren and sisters of that conference feel that it ought to be rebuilt.

Quite a large number of patients were all ready to come to occupy it. Dr. Carey, who had come from the West to act as its physician, had high hopes of its prosperity. Under all the circumstances, the affliction was a very sad one to those who had been laboring with such a spirit of sacrifice and earnestness to complete this small institution. Knowing many of the facts concerning these sacrifices, the writer admits to feeling a great degree of sadness because of this affliction.

We earnestly hope that the friends of the cause will rally, and erect a more suitable building, with better facilities and accommodations. In this case, the fire would prove a benefit instead of a detriment; for the previous building was hardly fit to stand as one of our representative sanitariums.

Were it not for the great need of means for the establishment of the work in Washington, the writer would feel inclined to make a very earnest appeal in behalf of this enterprise. It is needed, and would be greatly appreciated in that community. It would be a great help to the cause in that State, and to many suffering patients. We sincerely sympathize with the dear brethren in North Carolina because of this loss.

Our sanitarium work in Nashville—both the small sanitarium for the colored people, and the one for the white people—is struggling under great financial perplexities. Both are trying to establish their work in rented buildings, which are not very well adapted to the real needs of the work, but this is the best we can do. The latter has two buildings rented, and quite a number of patients and helpers. The workers are all very busy.

Dr. Hayward is struggling hard to meet the demands upon him, and his work is appreciated. We hope the friends of the cause will pray that this important point may, in the near future, have a proper sanitarium to fill the position it should in the work of God.

Our colored medical workers in that sanitarium are surely entitled to the sympathy, co-operation, and assistance of our brethren amid the great difficul-

ties and perplexities under which they labor.

We could greatly enlarge upon these subjects, but perhaps it would not be best at the present time. May the Lord devise ways and means to help us in our desperate struggles with poverty and obstacles.

GEO. I. BUTLER.

(To be concluded)

Nashville Sanitarium Fund

FOLLOWING are the donations received for the Nashville Sanitarium and Missionary Nurses' Training School, from May 12 to July 27. The amounts that have come in, however, came just in time, it seemed, to meet the most urgent demands, and had it not been for the donations, we should not have known what to do. We are most grateful to those who thus helped in our effort to get this important branch of the work established.

We were recently made glad by a visit from Elder W. C. White and Sister White, who both expressed deep interest in the progress and development, and much encouragement was given us for the future. We believe we see evidence of the providence of the Lord in caring for the needs of this work, and our hope and trust is in him.

The total amount thus far received is, of course, far short of what is yet needed. We are still in the position where we daily see urgent need of help, and many opportunities to do good work if we were only prepared to do it.

Previously reported	\$299 60
A. B. Dilworth	1 00
E. Walton	5 00
E. D. Scales	1 00
F. D. Starr	1 00
Mrs. Ed. Allen	2 25
Mrs. N. E. Hart	2 00
Emma R. Smith	1 00
Henry S. Foster	5 00
Lucy Rutherford	1 00
Mrs. S. Konigmacher	1 00
Benjamin F. Turner	2 00
A friend	5 00
F. W. Hallady	5 00
M. H. Minier	5 00
M. B. Cyphers	30 00
Battle Creek Sanitarium family	48 50
W. A. Harvey	5 00
Miss E. Hamilton	2 00
Battle Creek church	117 97
John C. Briggs	75
S. M. Booth	2 00
Mrs. T. E. Wheeler	1 00
Mrs. E. Chapman	5 00
Alice C. Cone	5 00
Lansing (Mich.) church	4 50
Omer (Mich.) church	2 52
Mr. and Mrs. M. C. Guild	5 00
Onaway (Mich.) church	9 80
D. G. Milber	50
Petoskey (Mich.) church	9 05
Travers City (Mich.) church	4 14
Mrs. N. Krouper	77
Mesick (Mich.) church	23 15
Frankfort (Mich.) church	5 55
Jane Buck	5 00
Miss E. J. Burnham	8 00
William Stapp	5 00
H. H. Hollman	2 50
E. J. and R. H. Gregory	25 00
Miss Y. N. Sylvester	3 95
H. C. Carmichael	5 00
Ohio Conference	1 00

Total\$674 50

Some individual credits in this list belong to members of the Battle Creek church, besides the one item that is thus credited.

L. A. HANSEN,
Secretary.

The One Hundred Thousand Dollar Fund

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

The amount credited to H. B. McConnell July 14, should be credited as follows: Brother and Sister Margeson, \$5; Sister McKay, \$1.

Amount previously reported\$24,247 61

Joseph Irwin	100 00
Mrs. M. I. Irwin	100 00
G. A. Irwin (Australia)	97 40
Sheridan (Wyo.) church	33 61
Armstrong & Salmon Arm churches	33 50
Carrie H. De Wolf	30 00
J. S. Sherwin	25 00
Mr. and Mrs. N. G. B. Zollinger	25 00
Sarah A. Stem	25 00
Mr. and Mrs. J. G. Hanhardt	25 00
Mr. and Mrs. J. W. Slade	25 00
C. W. Hair and family	22 50
Mrs. Carrie Tufte	20 00
J. J. Hill	20 00
James B. Martin	17 50
Marcellus and Olive Andre	15 00
Don A. Knowlton	15 00
Mr. and Mrs. Z. Thorp	15 00
Mr. and Mrs. Chester W. Stump	15 00
J. A. Randall	15 00
John A. Peterson	12 75
Syracuse (N. Y.) church	12 00
L. N. Whitby	10 00
A. W. Heald	10 00
W. H. Sponsler	10 00
Mr. and Mrs. George Snyder	10 00
Mr. and Mrs. Chester W. Stump	10 00
A. G. Hoover	10 00
Mrs. Mary Kendall	10 00
Mrs. M. J. Douglas	10 00
J. P. Hanson	10 00
Mr. F. H. Hicks	10 00
Adams Center (N. Y.) church	10 00
Salamanca (N. Y.) church	10 00
G. F. Evans	10 00
Bucks Bridge (N. Y.) church	10 00
Miss A. Briggs	10 00
C. H. Sisson	10 00
Mr. and Mrs. Thomas Burt	10 00
Mrs. Henry Johnson	10 00
Harriet Collier	10 00
Sister Richards	10 00
J. M. and Cora Hanley	9 00
Emma Pardon	8 00
Mrs. L. M. Eager	8 00
Tekamah (Neb.) church	7 92
Mr. and Mrs. R. T. Dowsett	7 50
Mrs. Mary Snow	7 50
T. B. Snow	7 50
Dr. and Mrs. L. J. Otis	7 00
Grangeville (Idaho) church	6 01
Mrs. P. C. Sexton	6 00
L. G. King	6 00
Mrs. D. D. Smith	6 00
Reno (Nev.) church	5 65
Hesperia church	5 51
S. E. Turner	5 05
W. E. Dinwiddie	5 00
F. E. Hinkley	5 00
Mr. and Mrs. M. A. Patton	5 00
T. M. Dealy	5 00
T. J. Cummins	5 00
Mrs. S. Bryan	5 00
E. D. Calkin	5 00
Mrs. Minnie Erickson	5 00
F. W. Proctor	5 00
M. Enoch	5 00
Dr. B. A. Capehart	5 00
Mrs. Dr. Capehart	5 00
Mrs. Mary Lewis	5 00
N. S. West	5 00
James Sinclair	5 00
Mrs. James Sinclair	5 00
Marilla Sutherland	5 00
Mrs. R. A. Shane	5 00
H. D. Banks	5 00
C. U. C. Summer Normal	5 00
Mrs. Margaret Ellwanger	5 00
Lizzie M. Keat	5 00
Mrs. S. C. Clark	5 00
E. K. Cassell	5 00
Mrs. E. Pirtle	5 00
Jacob Ghering	5 00

R. E. Tatum	5 00	E. W. Dunbar	2 00
Mrs. Susan Bugh	5 00	Mrs. Martha R. Wakeham	2 00
Mrs. A. Bosworth	5 00	Harrison McCormick	2 00
Jessie V. Bosworth	5 00	Corning (N. Y.) church	2 00
A friend	5 00	J. A. Hardy	2 00
Mrs. S. E. Shafer	5 00	Mrs. Keeley	2 00
John Garbe	5 00	Mr. and Mrs. Henry Courser	2 00
T. H. Davis	5 00	Mrs. P. A. McCart	2 00
Mrs. William Hafer	5 00	Mrs. Lucy B. Morrison	2 00
Mrs. William Chinnock	5 00	Elmer E. Adams	2 00
A friend	5 00	Willie McCabe	2 00
Sarah Janney	5 00	Pearl West	2 00
Mrs. E. W. Trease	5 00	A friend	2 00
Julia L. Zener	5 00	C. F. Leaumutt and friend	2 00
Katie Weibrecht	5 00	Mrs. S. M. J. Olmstead	2 00
Fred H. Bulpitt and family	5 00	G. R. Close	1 75
J. M. Lewis and family	5 00	Mrs. Isabelle A. Bliven	1 75
Vancouver church	5 00	Mrs. Mary S. Pike	1 50
Bessie Shonsbye	5 00	W. J. Ganoung	1 50
Mr. and Mrs. A. Palmquist	5 00	L. Kuester	1 50
North Creek (N. Y.) church	5 00	W. C. Pruett	1 50
Mrs. S. B. Whitney	5 00	L. E. Pruett	1 50
Mr. and Mrs. W. G. Thompson	5 00	J. N. Newlon	1 50
A. R. Evans	5 00	Ellen E. Matlack	1 50
Linnie Shirley	5 00	Mrs. H. E. Eddy	1 50
G. H. Warren	5 00	Nellie A. Barnes	1 50
S. M. Winkley	5 00	W. D. Harden	1 50
G. S. R.	5 00	Mrs. Etta Denny	1 25
Ellis Margerson	5 00	Mrs. R. H. Norton	1 25
Erland Nelson	5 00	Plainfield Company	1 25
Mr. and Mrs. S. M. Booth	5 00	Nannie L. Graham	1 25
P. and M. H. Magoon	5 00	Mrs. Clara Wright	1 10
S. W. Jones	5 00	C. H. Drown	1 00
W. C. Norris	5 00	Mary D. Witt	1 00
Mrs. H. A. Chapman	5 00	Omers Young People's Society	1 10
Mrs. Martha Conrad	5 00	Nancy Lloyd	1 00
William Congdon	5 00	Mrs. P. A. Gammon	1 00
Mrs. Margaret Smith	5 00	Emma Konigmacher	1 00
Mrs. M. S. Crawford	5 00	Mrs. G. W. Baugher	1 00
Henry C. Nye	5 00	Redding company	1 00
Warren B. Knowles	5 00	Paul M. Wilcox	1 00
Dr. S. Parritt	5 00	A. C. Cobb	1 00
Mrs. E. G. and Alda E. Holt	5 00	H. R. Wilcox	1 00
Mrs. A. D. Parker	5 00	James Fleming	1 00
Mrs. A. L. Davis	5 00	Albert Carey	1 00
Luther Warren	5 00	Mrs. Albert Carey	1 00
Sister Mathiesen	5 00	M. Harlan	1 00
J. R. Branson	4 00	J. F. Gallion	1 00
A. A. Guthrie	4 00	J. W. Pine	1 00
N. M. Guthrie	4 00	M. G. Dealy	1 00
H. C. Carmichael	3 99	Emmet Cummins	1 00
Haskell Home	3 98	H. T. Dealy	1 00
H. E. Weishar	3 51	Nancy Cummins	1 00
Pierpont (N. Y.) church	3 25	S. E. Dealy	1 00
M. H. Johnson	3 00	Frank Cummins	1 00
A friend	3 00	Leah Campbell	1 00
Joseph and Minerva Miller	3 00	Emma Westorir	1 00
J. E. Hart	3 00	Mrs. Silas Paddock	1 00
J. T. Robinson	3 00	J. Q. Allison	1 00
Margaret Olson and friend	3 00	Mrs. M. F. Allison	1 00
Jacob Arnold	3 00	James Sinclair	1 00
Mrs. G. C. Watterson	3 00	W. D. Scampton	1 00
Olean (N. Y.) church	3 00	Mrs. Maria Brown	1 00
Mrs. Edith B. Goodrich	3 00	Mrs. Celia Carson	1 00
Mabel McCart	3 00	Mrs. Marie Peterson	1 00
Mrs. M. W. Meyers	3 00	Mrs. Isabella Richmond	1 00
Mary Ruberry	3 00	Alfred Cloake	1 00
Sister Osborne	3 00	Mrs. W. J. Ganoung	1 00
D. T. Shireman	2 50	James Thompson	1 00
J. T. Anderson and family	2 50	Henry Parsons	1 00
W. W. Wattern	2 50	Andrew Daubenspeck	1 00
Mrs. S. M. Hatch	2 50	Albert Lamb	1 00
T. Holmden	2 50	Yens Neilsen	1 00
A. Holmden	2 50	Mrs. M. B. McCorkle	1 00
Mrs. W. D. Harden	2 50	Mrs. W. R. Herring	1 00
J. W. Gray	2 50	Michael J. Smith	1 00
H. L. Gilbert	2 35	Orpha H. Smith	1 00
F. F. West	2 25	J. H. Tunor	1 00
Mrs. Spicer	2 24	D. R. Martz	1 00
Omer Missionary Society	2 11	E. R. Pruett	1 00
R. T. Foster	2 00	L. A. Pruett	1 00
A. L. Carey	2 00	E. W. Pruett	1 00
Mrs. Eva Werle	2 00	Mrs. Ellis Clark	1 00
Maggie Sponsler	2 00	Mrs. Mary Engel	1 00
Mrs. Carrie Comp	2 00	A. S. Swingle	1 00
J. L. De Graw	2 00	Emma Gregory	1 00
A. Barnes	2 00	Mrs. J. D. Mitten	1 00
Barbara Reese	2 00	Mr. Burget	1 00
Harold H. Otis	2 00	Mrs. Weaver	1 00
A. C. Christenson	2 00	Thos. H. Davis	1 00
J. P. Larson	2 00	Mrs. Susannah Davis	1 00
James Abegg	2 00	Jane Branson	1 00
B. A. Taylor	2 00	Mary J. Greer	1 00
J. R. Smith	2 00	J. F. Brown	1 00
A friend	2 00	Evan Greer	1 00

Lydia Merrill	1 00	Alice Morris	50
Frank French	1 00	Mrs. Maria S. Benjamin	50
Mrs. B. E. Bright	1 00	Mrs. T. Acker	50
Mrs. A. Donochy	1 00	B. K. Simpson	50
Mrs. W. Garrett	1 00	Lizzie Simpson	50
F. G. Hunziker	1 00	Fred Simpson	50
Vina McBride	1 00	Frank Maddock	50
Emma Walker	1 00	Mrs. Mamie Kozel	50
Mrs. O. M. Carmony	1 00	Pearl Maddock	50
Mrs. M. L. Laury	1 00	Harry Rand	50
Mrs. Elizabeth Seeber	1 00	Jasper N. Webb	50
A. L. Randall	1 00	Effie B. Webb	50
Mrs. L. Lowry	1 00	A friend	50
Mrs. L. B. Godfrey	1 00	Larbin Townsend	50
Celia Bloss	1 00	Thomas Lord	50
Mrs. A. F. Tenney	1 00	Lillian Nelson	50
E. Holcomb	1 00	Blanche Sponsler	36
Wm. Thompson	1 00	Myrtle Smith	30
Maria Cartwright	1 00	Grandma Gray	30
Delilah Wayne	1 00	E. H. Harris	30
A. P. Bump	1 00	Florence J. Webb	30
Adolf H. Johnson	1 00	Mrs. Ruth Coon	25
Martha Jane Stutterfield	1 00	Archie and Helen Fleming	25
E. Allen	1 00	Almira Dana	25
Mrs. E. Allen	1 00	C. Squires	25
V. G. Bryant	1 00	A. T. Squires	25
Lilda Bryant	1 00	Sada Strickler	25
Myrtle Johnson	1 00	A friend	25
J. E. Brazean	1 00	Delia Kendall	25
Mrs. Ellen Craig	1 00	K. Rasmussen	25
G. I. A.	1 00	Lista Holliday	25
Janett Lowell	1 00	Arley Coulsten	25
A. H. Snyder	1 00	Benjamin Chadwick	25
Maggie E. Snyder	1 00	Mrs. Flora Nivison	25
Mrs. Sally C. Starr	1 00	Mabel Nivison	25
Mrs. Josephine Hoxie	1 00	Orson Tuner	25
Mrs. S. U. Cole	1 00	Mrs. T. H. Weaver	25
Mr. and Mrs. T. M. Simpson	1 00	Mrs. T. H. Davis	25
Mr. and Mrs. I. A. Irwin	1 00	Vorah Davis	25
C. S. Irwin	1 00	Mrs. E. A. Emmert	25
J. H. Irwin	1 00	Cora A. Geisinger	25
Bella Norwood	1 00	Allan Johnson	25
Edgar Smith	1 00	Esther Johnson	25
Mrs. Maria Meade	1 00	Mrs. J. Hath	25
Mrs. Lena Shupe	1 00	Mrs. Ann Footit	25
Mrs. Frank Maddock	1 00	Mrs. D. Buchanan	25
P. A. Reed	1 00	A. R. Cowie	25
A. M. Holter	1 00	Merel Snyder	25
Mrs. J. W. Paine	1 00	Burnice Snyder	25
G. F. Ernst	1 00	Lillie Snyder	25
Mrs. Belle Warren	1 00	Joe A. Snyder	25
Ida Lindsey	1 00	Gus Ward	25
Mrs. James Fleming	75	Lyman Hoxie	25
Angie Tuner	75	Mrs. Lillian Witherel	25
Mrs. George R. Cummins	66	Jessie Courser	25
F. A. Hill	60	Cecil Cummins	25
Isabella M. Johnson	60	Urban Cooper	25
Mr. and Mrs. Dockerty	50	Mrs. Nicholson	20
R. L. Miller	50	Willie Allen	15
Mae Pines	50	Esther Allen	15
Zelpha Cummins	50	Mrs. Kate Mogg	15
Pheba Sponsler	50	Hazel Norris	15
Leota King	50	Ethel Norris	15
Richard Earl	50	Fred N. Webb	10
Mrs. Mary Goff	50	Nora E. Webb	10
Mrs. E. V. Shunk	50	Ina M. Webb	10
Kyle Kendall	50	Archie E. Webb	10
George Runck	50	Loren E. Webb	10
W. C. Sauerman	50	Rachel Norris	10
Dugan Dodden	50	Carrie Norris	10
Euna Van Horn	50	Stella Heath	10
Bessie Conlon	50	Vesta Davis	10
John Hilbert	50	Clarence Davis	10
Henry Reese	50	A friend	10
C. A. Marker	50	Lona Markel	10
Jens Holmis	50	Rose Hoxie	05
F. M. Thayer	50	Willie Kendall	05
Mrs. John Grice	50	Dell C. Rogers	02
John Grice	50	Mrs. M. V. Nowlin	1 00
Mary Culver	50	J. H. Goodman	5 00
Sue Michael	50	J. B. Maynard	10 00
Lucretia Cumens	50	Ontario Conference	25 00
Bessie Donochy	50	Mrs. Sarah Herring	25 00
Wm. C. Hopkins	50	R. Jones	50 00
W. G. Randall	50	D. T. Bourdeau	100 00
Mrs. W. G. Randall	50		
Ora Randall	50		
Effie Lowry	50		
Catherine Johnson	50		
A friend	50		
Otto Seiwert	50		
Mrs. H. E. Fitch	50		
Steve Footit	50		
Mrs. Carrie Rogers	50		
Etta Dixon	50		

Total reported\$26,166 03

A further list will follow.

W. T. BLAND, Assistant Treasurer.

FIVE persons were baptized at the close of the camp-meeting at Townsend, Mont., June 26.

Kansas

THE Wichita church and a number of workers that the conference has called in, are working the city very thoroughly with *Family Bible Teacher* and other literature as a preparation for the coming annual camp-meeting. The State agent is there also, directing the canvassing work in that city.

Another tent-meeting outfit was sent out yesterday, to the town of Hepler. A real interest worked up by Brother W. F. Surber demands this move.

In a series of meetings held by Elder Sydney Scott (colored minister) in Nicodemus, Kan., twelve persons began the observance of the Sabbath. This is a community of reliable colored people who own their farms. The work will be continued there.

The building of the Kansas sanitarium is progressing nicely. It will be enclosed and covered by the time of the camp-meeting next month. We will build as fast as we have money to pay all bills.

The Central Union Conference teachers' normal in Atchison is progressing well, and the work being done in the city by the teachers and students is reaching some honest people. Attendance at the tent-meeting is increasing.

Three have recently begun the observance of the Sabbath in Great Bend, where Sister Sutton is engaged in Bible work.

Ten have recently accepted the truth in Blue Rapids, where Elder Brown and Brother Bringle have been conducting tent-meetings. C. McREYNOLDS.

Field Notes

A SABBATH-SCHOOL of twenty members has been organized at Worcester, Mass.

BROTHER W. M. CUBLEY reports the recent conversion to present truth of four persons at Clyde, in western Texas.

THIRTEEN persons, nine of whom are new converts, have recently united with the church at Cedar Rapids, Iowa.

TEN persons were baptized on a recent Sabbath in the Tabernacle at Battle Creek, Mich., nine of whom joined the Battle Creek church.

It has been decided to discontinue the Montana *Bivouac*, using the *Pacific Union Recorder* in its place. The last issue of the *Bivouac* was dated July 15.

A SABBATH-SCHOOL of over twenty members has been organized at Carbon-dale, Pa., in connection with the tent-meetings now being conducted there by Brethren S. S. Shrock and Chas. S. Baum.

FOUR persons were baptized at Ute, Iowa, following a five weeks' course of tent-meetings at that place conducted by Brethren N. C. Bergersen and P. E. Brotherson. A Sabbath-school of thirty-two members was organized.

IN a report of recent work at Mineola, Tex., Brethren T. W. Field and Andrew Nelson say: "We hope to be able to organize a church at this place in the near future. There are ten or twelve who have said that they are going to keep all of God's commandments."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Our Church Schools for This Coming Year

THERE is no phase of our educational work that is of more importance than our church-schools, and upon no particular feature of our whole educational system has the spirit of prophecy spoken more directly in recent years. And we should not wonder at this; for as the child begins his life-work, so he naturally ends it. If seeds of truth are sown during childhood, and are watered during youth, the harvest is generally one of righteousness. And the opposite is equally true; if there is not an abundance of good seed sown during seedling time,—childhood,—a crop of thorns is the almost certain result.

These truths come most closely to parents, and should vitally influence the home life. The trend of a child's character may be largely determined before his school days, as such, begin, and indeed should be. But the good work which has been begun in the home must be carried on in the school. Not only must new truths be taught, but they should be laid upon the foundation begun in the home. Here is emphasized the close relation which must exist between the home and the school; for the building work begun in the home should be of such a nature as to go on through life. No haphazard work is to be done in this important matter; for it is one of eternal consequences. While it is one which may call for much anxiety and great self-denial on the part of parents, yet it is one which holds possibilities, than which there are none greater. "Every child born into the home is a sacred trust. God says to the parents, 'Take this child and bring it up for me, that it may be an honor to my name, and a channel through which my blessings shall flow to the world.' . . . Something more is called for than a partial, one-sided education."

In view of this attitude of our people concerning the matter of church-schools for this coming year? The answer is not far to seek. It should be the most earnest and prayerful endeavor to provide a school in every church where there are children who should have the benefit of such a school. And *right now* is the time to formulate and perfect these plans, so that the schools may be opened as early as the opening of the public schools, in order that those children who should attend the church-schools may not have their attention attracted away from our own schools, and perhaps lose confidence in them.

The first and sure foundation of confidence in our church-schools is in these words of the spirit of prophecy: "I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life." While these

words are the primary ground of faith and action in the church-school work, yet another feature equally necessary for confidence is that of having provisions made for thorough work to be done in these schools. Well-qualified teachers, with a proper support, comfortable schoolrooms, good discipline, and a high standard of scholarship, are absolutely necessary if our people are to give to this work their hearty support. The failure of many of our schools to provide these conditions for success has naturally led to a distrust of the church-school work, especially on the part of those whose hearts were not wholly in it. But the Lord has given us the work and set the standard, and we must take up the work and meet the standard, and do it *now*. We must not be disheartened by past failures or by present circumstances which are forbidding. When we consider the great work which has been done by this people in the last six or eight years in the matter of developing an elementary school system, we certainly have no cause for discouragement. Let 1904-05 mark great advancement. Plan for it now.

F. G.



SOME OF OUR CHINESE PUPILS

The Honolulu School

THIS past year has been a busy one in the Anglo-Chinese Academy. This school, when established, was for Chinese, and Chinese only. But owing to changes here in the islands, financially, politically, and socially, the school for the past two years has been cosmopolitan, also co-educative.

We have matriculated Chinese, Japanese, Portuguese, Hawaiians, and Americans. This mixing of races has not been devoid of some good results. On the playground the boys are compelled of necessity to choose some language in common, thus the English wins its way. And in the class room it brings in a healthy stimulus. A noticeable improvement has been made in the matter of "talk English" among the students this

year. Nevertheless a watch-care is needed to guard against cross-purposes. The Chinese and Japanese are book-worms; the Hawaiian does not have the same ambition to delve into his books. Of course there are exceptions, for some are very bright and talented. The harm that may come to the American boy is speaking what is called "pigeon English." This is using abbreviated phrases, as, for instance, "I come see you," "me like," "I no see," and "all same."

The methods of imparting our language to the foreigner are many. "Necessity is the mother of invention" is exemplified, to the truthfulness of the old adage. For instance, the teacher wishes a Japanese student to learn a certain thing, but the little Jap does not understand, so the teacher calls to her aid a Chinese student, who understands what is wanted, but the two can not talk together; and here comes the interesting feature: the Chinese and Japanese use the same characters in writing, so the Chinese student writes on the blackboard or paper in hieroglyphic penmanship that the Japanese student can read.

Thus the three bring about an understanding. Pictures, real objects, blackboard, free hand sketches, and actions suited to the thought are much employed as helps in teaching.

To discriminate between words that have but small shades of differences in sound is somewhat amusing; as, grace and grass, quick and quack, hair and hear. More could be written along this line of peculiar experiences met in teaching among the Orientals, but the preceding will suffice to give a hint.

All the students were in Bible classes the past term. The advance pupils studied the doctrinal truths as held by our people. Some of the boys made very neat Bible lesson books. The boys also like "Christ's Object Lessons" and "Heralds of the Morning."

Boys have now gone from this school to the United States to prepare for service in the Master's vineyard. Two Chinese boys of our school were baptized on July 3 by Pastor Behrens. One of them left July 8 on the steamship "Mongolia" for Healdsburg College, to enter upon a medical missionary course of study. But to gather

in these boys from their deeply instilled superstitious practises is a slow work, calling forth much patience and perseverance. One of the quickest and surest ways of bringing a Chinese boy under conviction and conversion is to have him live with you in your home, eat at your table, sing and pray with you in the family circle. Take one of these boys into your home and give him a practical Christian training. You will find him apt and susceptible. He will please you, if you get a good one; you will learn to love him, and your heart will be touched with the crying needs of China. This has been our experience and practise.

We long for the time when the Lord says, "For then will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:9.

I. C. COLCORD.

Current Mention

—The United States is sending a fleet to Turkey to impress upon the mind of the sultan the advisability of yielding to the demand of the United States government that American citizens in Turkey be granted the same rights and privileges accorded citizens of more favored nations. The sultan is inclined to procrastinate over the matter.

—The Japanese forces operating north of Port Arthur have continued their victorious march northward, while the Russian army has contested almost every mile of the ground, but has been forced to a steady retreat. On August 6 it was reported that General Kourapatkin was concentrating the Russian army for a final decisive battle at Liao Yang, which was to take place by the following Monday at the latest. Not much news has been received for some days from Port Arthur, but the Japanese besiegers seem to be making steady progress in their investment of the place.

—Bishop Potter, of New York, who recently gave his blessing to a saloon in that city which was designed to be conducted on "model" principles and serve as a sort of poor man's club, has been censured for his act by his brother bishops and others prominent in religious and educational circles, at a meeting called at Ocean Grove, N. J., August 7. It was reported that plans were to be laid at this meeting for securing and presenting to Congress a monster petition asking the government to take charge of the manufacture and sale of alcoholic liquids, and restrict the same to medicinal uses.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE	
Central New England, Melrose, Mass.	Aug. 25 to Sept. 5
Southern New England, Middletown, Conn.	Sept. 1-10
Maine, Caribou, Aroostook Co.	Aug. 25 to Sept. 5
New York, Lacona, (State)	Sept. 8-18
New York, Hadley (local)	Sept. 18-28
Vermont, Hardwick	Aug. 18-28
West Virginia, Clarksburg	Sept. 8-18
CANADIAN UNION CONFERENCE	
Quebec, Knowlton	Sept. 1-12
SOUTHERN UNION CONFERENCE	
Cumberland, Rockwood, Tenn.	Aug. 11-22
Florida, Plant City	Oct. 13-23
Georgia, Lawrenceville	Aug. 5-15
Tennessee River, Hazel, Ky.	August 19-28
LAKE UNION CONFERENCE	
East Michigan, Flint	Sept. 15-25
Indiana, Martinsville	Aug. 18-29
Northern Illinois, Streator	Sept. 1-11
Southern Illinois, Decatur	Aug. 17-28
North Michigan, Mancelona	Sept. 1-12
Ohio, Marysville	Aug. 11-22
West Michigan, Allegan	Aug. 18-29
Wisconsin, Oshkosh	Aug. 30 to Sept. 12
CENTRAL UNION CONFERENCE	
Colorado, Longmont	Aug. 18-28
Iowa, Burt (local)	Sept. 13-18
Kansas, Wichita	Aug. 25 to Sept. 4
Missouri, Columbia	Aug. 11-21
Nebraska, Omaha, (State)	Sept. 1-11
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Russellville, Pope Co.	Aug. 11-23

Oklahoma, Guthrie.....Aug. 25 to Sept. 4
Texas, Hughes Springs (local)....Aug. 16-26

PACIFIC UNION CONFERENCE

British Columbia, VancouverSept. 15-25
Western Oregon, Myrtle Point....Aug. 18-28
Western Oregon, AshlandSept. 8-18
Southern California, Los Angeles..Sept. 1-11
Utah, ProvoAug. 10-17

UPPER COLUMBIA CONFERENCE

British Columbia, Vancouver....Sept. 15-25
Southern IdahoSept. 12-18
Oregon, La GrandeAug. 30 to Sept. 4
Western Washington, Ridgefield..Aug. 25-31
Washington, North Yakima.....October

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.

Notice!

THE thirty-eighth session of the Maine Conference of Seventh-day Adventists will convene at Caribou in connection with the camp-meeting. The first meeting will be held August 28, at 9 A. M. All delegates are requested to be present at the first meeting.
P. F. BICKNELL.

Notice!

THE seventeenth annual conference of the Seventh-day Adventists of West Virginia, will be held in connection with the camp-meeting at Clarksburg, September 8-18. The first session will be held Sunday, September 11, at 9 A. M.
S. G. HUNTINGTON,
President W. Va. Conference.

Tennessee River Conference

THE next annual session of the Tennessee River Conference will convene in connection with the camp-meeting at Hazel, Ky., August 19-28. The first meeting will be held August 19, at 2:30 P. M. We hope for a full attendance.
N. W. ALLEE,
President.

Notice!

THE Indiana Conference of Seventh-day Adventists will meet in annual session at Martinsville Ind., August 18-29, 1904. The Indiana Association of Seventh-day Adventists will hold its meeting at the same time and place.
W. A. YOUNG,
Secretary.

Kansas Medical Missionary Association

THE annual meeting of the Kansas Medical Missionary Association will convene in connection with the camp-meeting at Wichita, Friday, at 9 A. M., Aug. 26, 1904. All members of the Seventh-day Adventist churches in Kansas who believe in, and live according to, health principles as far as they are instructed, are delegates to this meeting. The election of officers of the association for the coming year, the question of ownership of the property of the association, and many other important matters will come before the meeting for consideration.
C. McREYNOLDS.

Tents for East Michigan Camp-Meeting

THOSE wishing tents for the camp-meeting to be held at Flint, are requested to order them early. All orders should be sent to A. R. Sanborn, West Bay City, Box 74. As heretofore, a charge of \$2.50 will be made for the 12 x 16 tents, and \$3 for the 14 x 22 tents. All the tents are supplied with flies. We have a limited supply of the large size, orders for which will be filled as long as they last. Specify if you can use a smaller tent in case we can not supply a large one.
E. K. SLADE.

Canadian Union Conference

THE second biennial session of the Canadian Union Conference will be held at Knowlton, Quebec, Sept. 1-12, 1904. This will be a regular session of the conference, for the election of officers, and the transaction of other business pertaining to the conference. The delegates have been chosen, and their credentials should be sent to the secretary, S. D. Hartwell, 167 Dundas St., Toronto, Ontario. The first meeting of the session will convene in the pavilion at 7:30 P. M., September 1.

W. H. THURSTON,
President Canadian Union Conference.

Notice!

THE first meeting of the second annual session of the North Michigan Conference will convene on the camp-ground at Mancelona, Mich., Sept. 2, 1904, at 9 A. M.

S. E. WIGHT, President,
E. A. BRISTOL, Secretary.

Notice!

THE North Michigan Conference Association of Seventh-day Adventists will hold its annual meeting for the election of officers, and for the transaction of such business as may be necessary, on the Mancelona camp-ground, Sept. 2, 1904, at 10 A. M.

S. E. WIGHT, President,
ANDREW MAPLES, Secretary.

Notice!

THE second annual meeting of the Northern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Streator, Ill., September 1-11. The first regular meeting of this conference will be held at 2:30 P. M., September 2.

N. W. KAUBLE,
President.

Quebec Camp-Meeting

THE camp-meeting for the province of Quebec will be held at Knowlton, Quebec, Sept. 1-11, 1904. This place is pleasantly situated at the head of Brome Lake, on a branch of the Canadian Pacific Railway. The Canadian Union Conference will meet with us this year, which will add much to the interest of the meeting. We expect, besides the local and union conference laborers, that Elders A. G. Daniells and W. C. White and other able ministers will be present to give counsel and instruction at this meeting. The annual session of the Seventh-day Adventist Conference of Quebec will be held in connection with the camp-meeting, Friday, Sept. 2, at 9 A. M., this being the date of the first meeting.

We hope that all the churches will take notice of this, and elect their delegates so that each church may be fully represented at this meeting, as there will be important business to consider, and careful attention should be given to every branch of the work.

Grounds have been secured not far from the station, and we hope that as many as possible will bring tents and bedding to make themselves comfortable. Board can be obtained at the dining tent, and feed and stable room for horses near by. Those desiring rooms should write early to W. H. White, M. D., Knowlton, Quebec, or to the writer, at Sutton Junction, Quebec, stating whether they wish furnished or unfurnished rooms, also giving other particulars. Let all plan to come, though it may seem to be a sacrifice; for the Master will soon say to the angel reapers: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Then let all come with their hearts warm, glowing, and burning with that heavenly flame kindled by the Holy Spirit, and all will get a blessing by being a blessing to others.

H. E. RICKARD,
President.

Illinois Conference Association

NOTICE is hereby given that the election of officers and trustees for the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of the Northern Illinois Conference of Seventh-day Adventists, an unincorporated body.

ALLEN MOON, *President*,
JAY CUMMINGS, *Secretary*.

Kansas Conference

THE annual meeting of the Kansas Conference will convene on the camp-ground in Wichita, Kan., Wednesday, August 24. The first meeting of the session will be held at 5 P. M. We trust that the delegates will all be present. The rates over the railroads are in effect the day before, so all can have the advantage of them.

C. McREYNOLDS.

Kansas Conference Association

THE annual meeting of the Kansas Conference Association will convene on the camp-ground in Wichita, Kan., 9 A. M., August 29. Several matters of importance pertaining to the business of the conference will need attention, and the officers of the association will be chosen for the coming year.

C. McREYNOLDS.

Notice!

To the Patrons of Emmanuel Missionary College:

I wish to state that at the close of the summer school, August 16, I shall retire from the presidency of the Emmanuel Missionary College, and Prof. H. A. Washburn, formerly of Bethel Industrial Academy, Bethel, Wis., will, on that date, assume the responsibility of this position.

I have been asked by the Lake Union Conference Committee to spend the time until October 1, visiting the camp-meetings, in company with Professor Washburn, in the interest of this institution. After that I shall devote my time to the development of the Nashville Agricultural and Normal School. Information concerning Emmanuel Missionary College should hereafter be obtained from Professor Washburn. Kindly address all communications to H. A. Washburn, Bermion Springs, Mich.

Sincerely,

E. A. SUTHERLAND.

The Kansas Sanitarium

To our people in the Kansas Conference we wish to say: we are living in a day when "intensity is taking hold of every human element," and great activity is being manifested by God's people who are awake to the interests of his work. Much labor and much means are being called for, and these are being invested, not in mammoth plants, but in many smaller publishing houses, schools, sanitariums, and missionary stations, according to the direction of the Spirit of God. One positive statement is given in these words: "Sanitariums should be established near many of our larger cities." In harmony with this, and relying upon him who sent us the word, we have undertaken the establishment of the Kansas sanitarium near the city of Wichita. The city has shown more than a commercial interest in the enterprise. Its citizens have undertaken to raise a fund of ten thousand dollars as a gift to the establishment of the institution, and the Kansas Conference has undertaken to raise a fund of the same amount. The conference has raised nearly half, and the city has raised fully as much as we have, or a little more. They purchased the site, a beautiful tract of twenty acres, at a cost of three thousand dollars, and gave an unconditional deed to the conference. Men not of our faith are pushing the work of raising the remainder, all of which they promise to give us by February

next. In the next issue of the *Kansas Worker* will be published the amount previously paid on this ten thousand dollar fund, and all that has been paid since this list was published. While it is our privilege and duty to respond to calls to assist in general work, such as the work in Washington, etc., yet God would not have us overlook the interests of his work in our home conference. Send in contributions of any amount. Make all remittances to the Kansas Conference, 821 W. 5th St., Topeka, Kan.

C. McREYNOLDS,
Conference President.

Southern Illinois Conference

THE second annual conference of the Southern Illinois Conference will convene in connection with the camp-meeting at Decatur, August 17-28. We are expecting a large gathering of our people at this meeting. All members in good standing in the churches in the Southern Illinois Conference will be delegates, and will have part in the deliberations of the conference.

This is the year for our people to attend the camp-meeting by families. Also bring your friends with you. You need not be afraid that your business will suffer at home if you leave it all in the care of the Lord.

Among the good help which will be present, will be Elder S. N. Haskell, one of the Lord's tried servants. This may be the last time we shall be privileged to hear words of comfort and instruction from him; so let all begin now to make preparations to attend. The camp-ground is located one square east and three south of the union depot.

J. M. REES.

Business Notices

FOR SALE.—Farm; 75 acres; 3 miles from Battle Creek, Mich.; well improved; plenty of timber; running water; plenty of fruit. For further particulars, address E. S. Marsh, R. F. D., Battle Creek, Mich.

WANTED.—Two men to work in handle factory, one that understands running lathes, the other to sand. Must be reliable Seventh-day Adventists. Splendid opportunity for right parties. Steady work, etc. Address Paquette Handle Co., Addison, Mich.

FOR SALE.—Nine-room cottage, with cellar, good barn, splendid well and cistern, poultry house with parks, and one acre of bearing fruit trees, located in Academia, Ohio, one block from Mt. Vernon Academy. Address Elder A. G. Haughey, Plainwell, Mich.

Address

THE present address of Elder W. S. Sadler is 368 Ashland Boul., Chicago, Ill.

Obituaries

NASH.—Died at his home in Indiana, July 14, 1904, of paralysis, William Nash, aged 85 years, 7 months, and 25 days. He accepted present truth twenty-eight years ago, and has ever since been a devoted follower and liberal supporter of the cause. He fell asleep with a bright hope. Words of comfort were spoken from Rev. 14:13.

W. A. YOUNG.

GEROW.—Died July 5, 1904, of heart failure, Annie Gerow, wife of Edgar Gerow, both members of the Armona Seventh-day Adventist church, of Kings County, Cal. Sister Gerow was born in Napa County, Cal., Feb. 5, 1858, and was married in October 1875. She united with the Seventh-day Adventists twenty-four years ago, and was a consistent Christian until her death. We fully believe that Sister Gerow rests in Jesus, awaiting his return. She leaves a husband and nine children, who severely feel their loss. Funeral services were conducted at her home by Elder J. W. Bagby.

* * *

DODSON.—Died at Mason, July 24, 1904, Mrs. Alice Dodson, aged 28 years. Mrs. Dodson was a firm believer in the advent message. She enjoyed a rich Christian experience, and the end came to her with a bright hope in the first resurrection. A husband and two children, a father and a mother, and brothers and sisters were left to mourn their loss. The funeral services were conducted at Mason by the writer, assisted by the Baptist pastor of that place. Remarks were based upon John 10:10.

E. K. SLADE.

GRUBB.—Died in the sanitarium at Battle Creek, Mich., July 14, 1904, of tuberculosis and peritonitis, J. Ray Grubb, aged 24 years, 9 months, and 25 days. He had an affectionate disposition, and was loved by all who knew him. He was converted at the age of ten years, and one year later was baptized by Elder E. J. Van Horn, and united with the Broughton church, of which he remained a faithful member until death. He leaves a mother, five sisters, and many relatives and friends to mourn his early death, but we mourn not as those who have no hope. He was taken to Broughton, the home of his childhood, and there laid to rest to await the soon coming of Christ. Rev. Applegate (Methodist) spoke words of comfort, from John 14:2.

MRS. M. E. GRUBB.

SLUTT.—Died in Oakland, Cal., of a complication of diseases, Mrs. Esther Slutt, aged 65 years, 2 months, and 28 days. The deceased, whose maiden name was Chapman, was born in Dublin, Ireland. She came to America while young, married, and reared a family of seven children. The last forty years of her life were spent in California. From a child, she was religious, and when the present truth came to her, she embraced it, and was faithful to the end. Although in ill health much of the time for years, and suffering much, her care was all for others. She was an old-fashioned mother and neighbor, and there were sad hearts among relatives and friends at her funeral. But she sleeps in Jesus. May her children gladly meet her at the dawning of the better day.

M. C. W.

MARVEL.—Died in Winchester (Fords Store), Md., on her birthday, June 22, 1904, of heart trouble, Mrs. Sarah Marvel, aged 58 years. She was a member of the Methodist Church from childhood, and received present truth with joy, and was among the first who joined the Seventh-day Adventists at Fords Store. It was the joy of her life to serve her family, and she was faithful to the end. The last two months of her life seemed especially devoted to her Lord. Go to her home when you would, you would find her with her open Bible, amid all her cares and duties. She was always ready to visit the sick and lend a helping hand. She leaves two sons, one sister, and many friends to mourn their loss. Funeral services were conducted by the writer, assisted by one of the elders of the Fords Store church, Brother Isaac Baker.

H. S. W.

LAGRAVE.—Died at College Place, Wash., June 13, 1904, of heart-disease, Denis LaGrave, aged 61 years and 15 days. Brother LaGrave was born at Mycenae, St. Lawrence Co., N. Y. He moved to Washington Territory in 1872, and settled near Dayton, where in the same year, he married Miss Mary Palmer, and where he continued to live until the establishment of Walla Walla College at College Place. In the summer of 1875, Elder I. D. Van Horn held a tent-meeting at Dayton, during which Brother LaGrave, his wife, her father, mother, and sister embraced the truths of the third angel's message, in which they all rejoiced as long as they lived, Sister Mary LaGrave being the only one now remaining. She and her three children are left to mourn the loss of a devoted husband and loving father; but they do not mourn as those who have no hope. The funeral services were conducted by the writer, who had been intimately acquainted with the family for nearly twenty-nine years, and who happened to be passing through College Place just at the time.

ALONZO T. JONES.



WASHINGTON, D. C., AUGUST 11, 1904

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

ELDER H. W. COTTRELL stopped two days in Washington last week on his way to the Virginia camp-meeting. Elder A. G. Daniells and Sister Fannie M. Dickerson, the editor of the *Youth's Instructor*, accompanied him from this place to assist in the meeting.

BRETHREN E. A. SUTHERLAND and P. T. Magan arrived in Washington on Wednesday of last week and remained over the Sabbath. This is Brother Sutherland's first visit to Washington since the denominational headquarters were removed to this place.

BROTHER HERBERT C. LACEY and family stopped two days in Washington last week on their way from California to England. Brother Lacey has been teaching in Healdsburg College for the past two years, but has now accepted a position as one of the instructors in Duncombe Hall Training College, our training-school in London. The party sailed from New York the latter part of last week.

BROTHER C. H. PARSONS, of Des Moines, Iowa, an architect, visited Washington last week, and conferred with the trustees of the Washington Sanitarium Association concerning the plans for the various buildings to be erected for sanitarium purposes. After his study of the location and his conference with the trustees, Brother Parsons will prepare the required plans.

We have just received a pamphlet printed in the Japanese language with the title, "The Great Day of the Lord." This pamphlet contains over one hundred and seventy-five pages and is illustrated with ten full-page cuts. It has been prepared by Brother S. Chujo, of San Francisco. The secretary of the California Conference, Brother J. S. Osborne, writes of it as follows: "The pamphlet contains articles upon the leading points of present truth, and is said by those who know to be well written, good literature of the Japanese language. We believe that this pamphlet should have a wide circulation among the Japanese of this country. Here is an opportunity for foreign missionary work at our own doors. Why should not our people improve it?" The price of the pamphlet is ten cents a copy, and it may

be ordered of the Pacific Press Publishing Co., or of S. Chujo, 1629 Sutter St., San Francisco, Cal.

THE June number of the *South African Missionary*, published at Cape Town by the South African Union Conference, contained the following paragraph announcing the arrival of Dr. George Thomason:—

A few months ago we were made happy by the receipt of news from the Mission Board that Dr. Thomason had been recommended to the South African field. The doctor then went to Great Britain, where, after studying a few weeks, he successfully passed all the examinations, and received the necessary degrees, which give him the authority to practise anywhere in the empire. Last Tuesday, the 14th inst., the doctor and his wife and child arrived at the Cape by the "Kenilworth Castle." The *Missionary* voices the sentiments of all its readers in extending to them a hearty welcome to South Africa. May the blessing of the Lord be with them as they begin to build again the "old waste places" and repair the breaches in the medical missionary work in South Africa.

FROM the International Tract Society of Hamburg, Germany, there comes a volume with the title, "Testimonies for the Church," printed in the German language. In the introduction there is a brief presentation of the subject of the gift of the Holy Spirit and the teaching of the Scripture concerning the manifestation of the spirit of prophecy in the remnant church. The body of the book is composed of selections from the later volumes of the Testimonies, beginning with Number 32, the first general topic being "The Nature and Influence of the Testimonies," from Testimony No. 33. A wide range of subjects is covered in these selections, including Section I of Volume VI, "The Outlook," and the volume closes with those stirring topics, "The Coming Crisis," and "Joshua and the Angel," from Testimony No. 32. We are glad to know that this important instruction has been placed before our German brethren and sisters in their own language, and we are confident that it will prove a blessing to them.

Life and Health List Growing

A LARGE number of regular subscriptions for *Life and Health* came in during July. Besides these, many orders for one hundred copies have been received. In one mail twenty-two hundred copies of the August magazine were sent to twenty-two different persons.

Most encouraging words have been received from those who have seen the new journal, as, for example, the following from a physician:—

July 24, 1904.

I am much pleased with *Life and Health*. The title is very apropos. The editorials were fine and right to the point. I think the journal has entered upon a very happy change, and into a

very useful field—one that has not been very fully met heretofore. I will have some manuscript for you soon.

Another from Arkansas writes:—

Enclosed find three dollars to apply on *Life and Health* proposition. I would like to double this, but I can not send the cash just now. Nothing I can buy will be better as "wedgewood" in my work than *Life and Health*. Our hearts greatly rejoice in the work at Washington.

We want another hundred persons who will use one hundred or more copies of *Life and Health* each month. The price to such is three dollars a hundred.

You can have *Life and Health* sent to five of your friends and a copy to yourself—all for a full year—if you will send us \$2.50.

Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

THE work on the school buildings is going forward rapidly at the present time. On Sunday, August 7, a grove meeting was held on the sanitarium grounds, and Sister White, Elder W. C. White, Prof. W. T. Bland, Dr. George A. Hare, Elder George B. Thompson, and others gave addresses.

The amount of donations received on the \$100,000 fund, as shown by the list this week, exceeds one fourth of the amount needed by \$1,166.03. This is most encouraging. We are now reaching forward toward the one-third mark. We have many assurances of help until the work is finished. We quote the following from a friend who is writing from the Pacific Press: "One brother subscribed five dollars per month until the \$100,000 is paid. I think this an excellent plan. Others might do the same, and the sum would be paid very much quicker." Another brother sends a donation of five dollars to the treasurer of the New York Tract Society, and writes, "This now, and five more each quarter until the buildings are done."

We earnestly request that all read the following statement from the Testimony dated Nashville, Tenn., June 4, 1904: "Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold, making those things which seem impossibilities possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I at this time withhold my means which God asks me to invest in raising up memorials for him?"

This most striking appeal is published in leaflet form, and will be sent to any of our friends on application. It contains considerable matter that has not been printed in any other form.

We hope to publish next week quite a number of letters of most unusual interest from those who are intensely interested in the work in Washington.

J. S. WASHBURN.