

# The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, OCTOBER 27, 1904

No. 43



THE MEDICAL AND SURGICAL SANITARIUM, WAIRONGA, NEW SOUTH WALES

## Special Numbers

of

# LIFE AND HEALTH

For November and December

THE November and December issues of *Life and Health* will be special numbers, in bright, attractive covers, and with the following inducements to new subscribers and agents.

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—IN—

## LIFE AND HEALTH

For November

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## LIFE AND HEALTH

222 North Capitol St.,

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# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### The Secret of Strength

HAVE you met with such defeats in the Christian warfare that you have become almost discouraged? Do not give up. Still there is hope. You must learn the secret of strength in the conflict with evil. We need often to be reminded of the words of Jesus, "Without me ye can do nothing," and then to accept the strength offered to us in Christ. "I can do all things in him that strengtheneth me." Although Jesus withdrew his bodily presence from the earth, yet his last promise was, "Lo, I am with you always, even unto the end of the world." We must realize the power of his presence with us. "This is certain, that Christ never intended by the translation of his body to heaven to deprive earth of any of his energy or power or virtue." The gospel of Christ, "the power of God unto salvation," is the good news that Christ is a present power in every one that believeth. "Christ, with all his infinite resources, with all his love, all his glory, is brought nigh to the individual believer, and made a part of his being by the gift of the indwelling Christ." When this truth becomes experience, when we have learned how to avail ourselves of heaven's provision for our weakness, then we have found the secret of strength.

"Not I, but Christ, my every need supplying,

Not I, but Christ, my strength and health to be:

Christ, only Christ, for body, soul, and spirit,  
 Christ, only Christ, here and eternally."

### The Apostolic Succession

THE word "apostle" means one who is sent. So does the word "missionary." An apostle is a missionary. The twelve apostles were twelve missionaries. "The real truth in regard to 'apostolic succession,' so belabored and beclouded in futile disputes, now comes out in clear and convincing light. If the New Testament is permitted to speak on this question with final authority, the genuine apostolic succession is a missionary succession. Of the first admission to it after Jesus' time, we read that to supply the vacancy created by the apostasy of Judas, Matthias was chosen, 'and he was numbered among the twelve apostles [missionaries].' Many a humble missionary on whose head no bishop's hands have ever been laid, is numbered in this succession. Outside of it have been many mitered and throned prelates, 'princes of the church.'" This is a practical basis for the settlement of a vexed question. Those individuals who give themselves most devotedly to missionary work have the best right to be regarded as in the apostolic succession. That church which is primarily a missionary church has the best claim to the title of an apostolic church. Let every Seventh-day Adventist do his best to prove that we have the true apostolic succession by showing himself to be a genuine missionary.

### Discharging an Obligation

THE apostle Paul felt himself to be "debtor both to Greeks and to Barbarians, both to the wise and to the foolish." When it was the good pleasure of God to reveal his Son in the apostle to the Gentiles, he was thereby placed under obligation to all who had not heard the gospel, and he gave his whole life to the work of discharging this obligation.

The same principle holds good now. Those who have received the light of this closing message of the gospel have become indebted to the whole world, and the debt is the greatest to those who are in the deepest darkness. To discharge this obligation is their first duty. In

doing this will also be found their truest happiness.

For these reasons we feel that we are pointing out the path both of duty and of happiness when we place before our people in a clear and emphatic manner the special needs which present themselves in this work, and urge them to accept cheerfully and thankfully the responsibility of proclaiming this third angel's message to all peoples in all lands.

It becomes the duty of those who have been selected to exercise a watch-care over the development of this work to study the needs of the whole field, and to recommend such general plans as will enable all the people to act unitedly for the best interests of the work as a whole. In this way our efforts are not haphazard and fruitless, but well directed and much more satisfactory in their results. In this way there is also a more symmetrical development of the work in all its departments and in all fields.

In pursuance of this plan, the General Conference, or the General Conference Committee, makes recommendations to our people concerning the raising and disbursing of funds required for the extension of the work, and appoints general collections in the churches. We know that those who love this truth desire to aid in sending it to others. It is impossible for all to go in person to the different fields, but all can be represented in the various missionary enterprises by uniting in their support.

In the large council of representative brethren recently held at College View, Neb., it was unanimously recommended that on Sabbath, November 5, a general collection be taken in all the churches in this country, in order to provide funds for the more rapid extension of the work among the colored people of the South. The facts upon which this recommendation is based are briefly these: There are nearly nine million colored people in the Southern States; our work among the white people is not sufficiently developed to make the local conferences strong enough financially to assume, unaided, the burden of carrying the message to the colored people among them; the general trend of events in the South indicates plainly that it may be only a short time before it will be exceedingly difficult for white workers to

labor in behalf of the colored people, and this emphasizes the necessity of making the most of the present opportunities. Such are the facts. They are in themselves an earnest appeal for financial assistance.

The General Conference Committee has regarded the South as a mission field, and in its annual appropriations it has included an item of seven thousand five hundred dollars for the benefit of the work in the Southern Union Conference, and, in addition to this, the General Conference pays several workers in that field, but this is found inadequate to meet the pressing demands for building up the interests of this cause among both the white and the colored people. For this reason this special collection has been recommended.

We know that there are many calls for means, but we are glad of it. We hope that they will increase. It is a healthy sign. It shows that there are openings for the truth, and that something is being done. Instead of murmuring at the frequent calls for help, let us thank the Lord that this work is enlarging, and let us be glad that our Master has so ordered it that we can feel that we have a part in his work.

Having thus presented the situation plainly, we feel assured that our people will respond to the recommendation of the council, and that a substantial sum will be realized from the collection. If there is united action, none need be burdened in order to provide what may reasonably be expected.

Do you really feel that you are a debtor to the colored people of the South? Here is an opportunity to do something toward discharging this obligation. Another deposit can thus be made in the bank of heaven.

### ***In the Strongholds of Romanism***

We may rejoice that at last we have a working foothold in all the Catholic countries of Europe. These lands that shut out the Reformation, choosing darkness rather than light, can no longer keep the light from streaming in. The final message of reformation is now sounding in every one of these historical strongholds of Rome.

True, we are as yet so small and feeble a folk in those lands that our presence within the inner lines of Catholicism may not be felt; but the standard of God's mighty truth has been planted in Rome's very strongholds, and we who know that truth and its work in the earth know that the standard, once planted, never comes down. This truth shall yet stir the hearts of men in those lands, and that, too, ere long.

It was no common thing that we saw at the Latin Union meeting last July,

on the shores of Lake Geneva. At the roll-call of delegates, representatives stepped forward from Belgium, and France, and Spain, and Italy, and from French Switzerland, the whole circuit of Catholic Europe, save Portugal and Austria. As for Austria, that was represented in our German Union meeting later, and now Portugal is entered, and will be represented at the next gathering of the Latin races.

The French-speaking part of Belgium was represented by J. Curdy, who, with another brother, a Bible worker, is toiling away in the most densely populated portion of Europe. Belgium has 579 people to the square mile. It is an unresponsive field, but we have now twenty-five believers there, nine of whom came into the truth last year.

France has a little band of workers, and a growing body of believers, who have resolutely set their faces toward the work for the forty millions of that land. Where years ago the way was blocked, now barriers are removed. As one worker said: "The doors are wide open in France. It really is saddening to see these beautiful fields wide open, and not enough workers to enter them."

Spain was represented by Brother Robinson, formerly of Argentina, South America, where he received the truth, and latterly of Wales. Spain, the land of the Inquisition, is now open to the truth, and already a few souls have taken their stand for it.

Italy is entered in earnest. The truth is now preached "in Rome also," under the shadow of the Vatican. Brother Everson reported some ready for baptism and the union council voted to employ two new Italian believers in the work.

The union conference was held in the territory of the French-Swiss Conference, which so far supplies the greater part of the Sabbath-keepers in the Latin Union. Brother Leon Tische, who was trained as a nurse, but who was drawn by the pressure of the needs into the field evangelistic work, is president of this Swiss Conference.

Switzerland is a cosmopolitan country, and not likely to be mixed up in the political struggles of Europe. Hence it seems destined to be a sort of rocky fastness out of which workers may be sent forth into the surrounding fields, even in the troublesome times which soon must come in Europe.

There were present at our meeting young people who, ever since they were little children, had heard that some day the French field would have a school. They had grown to young manhood and womanhood since their parents embraced this truth, and yet no permanent training-school was open to them. But at last it has come to pass, and this union

conference definitely laid plans for a Latin Union school, which is doubtless even now in operation. You should have seen the joy expressed in the faces of young and old as the details of the plan were worked out, and the final decision reached.

Here, in Switzerland, where most of our earliest work in Europe was done, you will find sturdy churches of seasoned and experienced believers, and they mean to faithfully push out from their home land into the unevangelized regions about them. Their young people are ready for service, and many are doing good work amid difficult conditions. This permanent school will be a strong factor in the Latin field. Just as the young Waldenses and the Vaudois youth pressed through these countries as missionaries in pre-Reformation days, so now we shall see a band of trained workers bearing this final message over the same countries.

These Latin Union believers are with us heart and soul in this work. You can see the love of this truth shining in their faces, and one's heart can catch the true ring of the message in their councils even when the language is unknown to the ear.

For two years the expenses of the new fields in Latin Europe have been met by reserve funds released in the settling up of the affairs of the Basel property. Now, however, these funds are used up, except the school fund, which can not be touched for field work. It devolves upon the Mission Board again to make appropriations for Latin Europe, beginning with 1905. Here is an added incentive to giving for our mission funds. About \$6,000 per year will be needed. Yet how small an amount to spread over the strongholds of Rome, where a hundred million people are to be warned. Keep this added need in mind as you give; and pray for the growing work in this waiting field, at last entered with the third angel's message. W. A. S.

### ***Good Plans for a Good Work***

Two years ago this coming winter a tract campaign was conducted. Four special tracts dealing with the living issues of the message were prepared, and although we were late in beginning, yet with the hearty co-operation of our brethren throughout the field, these tracts were circulated by the hundred thousand, and much good was accomplished.

In last winter's effort the attention of our people was focused largely upon the Capital and Labor Number of *The Signs of the Times*, and over six hundred thousand copies of this special issue were placed in the hands of the reading public. This was a good work, but limited in its scope.

This year careful study has been given to the preparation of a program of missionary work which will be comprehensive enough to include the circulation of a large variety of literature, and flexible enough to be adapted to the circumstances of our people in all parts of the field. It is hoped that we may thus be able to inaugurate a campaign which will continue until the earth is lighted with the glory of this message, and the way of the Lord is prepared.

There are at least sixty thousand Sabbath-keepers in this country. If this army of believers should pray and work unitedly with a determined purpose to make known this warning message, what far-reaching results could be seen under the blessing of God! There are whole States where every home could be visited by a messenger of this truth. With hearts filled with a sense of the solemnity of the time, and with an earnest longing to impart saving truth, men and women, old and young, could carry to these homes our periodicals, our tracts, and our books, and could shed rays of precious light upon the pathway of those who are now walking in darkness. Is not this a work worth undertaking?

The best incentive to this missionary campaign is a serious consideration of the real significance of the message itself. We have the testimony of the prophetic periods and the inspired predictions concerning the last days to show conclusively that we have come to the time when the mystery of God is to be finished. Sixty years of the judgment-hour period are now in the past. The message has already sounded forth that "there shall be delay no longer." The great day of the Lord is just at hand. In most earnest messages of warning and entreaty the Lord has been urging his people to be his instruments with which he may do a quick work in the earth. We are thankful for what response has been made, and that some of our conferences have annexed the world to their home field, and are dividing their resources with their outside territory. These are significant steps. But our missionary work can not be done wholly in an organized capacity. Every individual is called into service for his own sake and for the truth's sake. O that each one may hear the call!

We must remember that we are not here merely to maintain a denominational work, and to hand it on to our successors of the next generation. There is no "next generation." This is the last generation. In this generation this message is to be carried to the people of every nation, including our own. In this generation probation will close. In this generation the seven last plagues will fall upon those who have not taken

refuge in Christ. In this generation a reeling world will face its coming King, and the glory of the Lord shall be revealed. In this generation time will merge into eternity, and "the redeemed shall return and come to Zion with songs and everlasting joy upon their heads." It is our duty and privilege in this generation to declare the counsel of the Lord and his great salvation, that every one may be without excuse if he refuses to be reconciled to God.

We urge our readers to give these things the serious attention which they deserve. "We have not followed cunningly devised fables." This advent movement is of God, and he will bring it to a successful issue. "We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."

The work suggested in our missionary campaign for the coming winter is a good one, and the plans are good; but the work will not do itself, and the plans will not execute themselves. There must be personal effort. We call upon conference officers to sound a trumpet call to the Sabbath-keepers within their borders, and to organize them for this work. We call upon the officers of our churches to lead the members in this work. We call upon every believer in the third angel's message to do his part in this work. There is no time to lose. Let us make the missionary conventions next Sabbath really inspiring occasions, and then let us enter upon this "mighty missionary campaign" in earnest. May the Lord greatly bless his people in their efforts to give the gospel message.

### ➤ A Call From the Universe to Seventh-day Adventists

SURELY every Seventh-day Adventist who reads the words that head this article will be deeply impressed with their significance. *A call from the universe to Seventh-day Adventists.* What does this mean? It is based on a remarkable statement made in an unpublished testimony, dated Jan. 10, 1904. That statement reads as follows:—

"Everything in the universe calls

upon those who know the truth, to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message."

Seventh-day Adventists can well afford to turn aside for a time and study earnestly the meaning of this instruction. Mark the parts of this statement, and see how pointed, how specific, and yet how comprehensive the message is.

*Everything in the universe calls upon those who know the truth.* God, Christ, the angels, the redeemed in heaven, the loyal inhabitants of unfallen worlds, God's people on the earth, perishing sinners, the whole suffering, groaning creation,—everything in the universe calls upon those who know the truth. Who are they who know the truth? The Lord says that his "law is the truth." "All thy commandments are truth." Ps. 119:142, 151. The apostle John said of those who have the third angel's message, "Here are they that keep the commandments of God." Rev. 14:12. Certainly those who keep the commandments will know the truth. And who are they but Seventh-day Adventists? Is it not to them that everything in the universe calls—

*To consecrate themselves unreservedly to the proclamation of the Truth?* To consecrate *themselves*; not their means nor their children only; not a few of their brethren chosen for the ministry; but to consecrate themselves *unreservedly*—soul, body, and spirit, sons and daughters, houses and lands, cattle and sheep, silver and gold, all without any reserve—to the proclamation of the truth. To proclaim is to announce, declare, promulgate, publish, spread, disseminate. It is this that everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to do. And this truth is to be proclaimed—

*As it has been made known to them in the third angel's message.* The truth that has come to us in the third angel's message is the eternal truth of the living God. That truth arrested our attention, convicted us of sin, converted us to God, separated us from the world, and made us Seventh-day Adventists. There is to be no departure from it. No spurious metal, no alloy, is to dim the fine gold. Until the Lord comes, Seventh-day Adventists are to proclaim earnestly and unceasingly to the uttermost parts of the earth the truth as it has been made known to them in the third angel's message.

This is but a dim, faint outline of the meaning of that thrilling call that comes from the universe to Seventh-day Adventists. The apostle Paul recorded in the Word of God a call that came to him from Macedonia, but to-day the servant



of the Lord records in the inspired instruction now being given to the church, a call to his people from the universe. In character, the calls are alike. "Come over . . . and help us" was the call that came from Macedonia. And now, to-day, in the closing struggle of the great conflict, everything in the universe summons us who know the truth, to make it known to those who do not know it.

It is to answer this call that very definite, practical plans have been arranged for a general missionary campaign this winter. The ministers, Bible workers, and canvassers who are devoting all their time to this work can not do it quickly enough. God has promised that he will "finish the work, and cut it short in righteousness." To do this he calls every one who knows the truth to active, practical service.

"It is an eternal law of Jehovah that he who accepts the truth that the world needs, is to make it his first work to proclaim this truth." "The world is our field of missionary toil." "The battle-cry is sounding along the line. Let every soldier of the cross push to the front."—*Testimonies for the Church,* Vol. VII, pages 13, 12, 17.

The service thus rendered for God to our fellow men brings a blessing not only to them, but to those who render the service as well. "The transforming power of Christ's grace molds the one who gives himself to God's service."

In view of this thrilling call to service and the blessings that are to attend a genuine response, this whole denomination should take hold of the work of God this winter with a zeal, a devotion, and an enthusiasm we have never manifested in our history. Who will make the unreserved consecration the universe calls for?

A. G. DANIELLS.

### An Important Recommendation

As we are using the pages of the REVIEW to call the attention of our people to various important recommendations passed by the General Conference Committee at the College View Council, it would not be right to overlook the one recommendation that was passed in behalf of the REVIEW itself. It reads as follows:—

The readings and a suggestive program for these conventions, together with detailed plans for the campaign, are to be published in the REVIEW, and in order that this essential information and the valuable instruction and interesting reports from the world-wide field which this paper contains, may be studied by all our people,—

We recommend, That during the month of October, the librarians, church elders, and conference laborers seek to place it in the home of every Sabbath-keeper.

There are two features in this recommendation that ought not to be overlooked. One is the purpose, character, and value of the REVIEW AND HERALD, and the other is that it should be an honored, cherished, permanent member of every family of Sabbath-keepers.

>The one great purpose of the REVIEW is to speak to Seventh-day Adventists. It is to gather interesting, instructive, cheering information from all parts of the great field in which the cause with which we are connected has been established, and convey the same to our people. The REVIEW has its eye on every nook and corner of the field. It knows every worker. It is a helpmeet to every missionary. It speaks for all to all connected with this great cause. This is its mission, and this it must do more perfectly until the work is done.

Viewed from this standpoint, the REVIEW is of inestimable value to Seventh-day Adventists. I do not see how it is possible for any one to keep pace with this onward movement without reading the REVIEW. No other paper that we publish attempts to glean from the uttermost parts of the earth the details of experiences and development, and convey them to our people. Therefore those who do not read the REVIEW do not get these details. And those who do not get these can not keep step with the onward progress of this message.

Furthermore, the REVIEW endeavors to instruct the people of God in all lines of gospel work. It must be plain to every believer in this message that service in all phases of true missionary effort is the supreme duty of this people. The angels that John saw in charge of this great threefold message were not sitting with folded wings, but were *flying*, and were proclaiming the message, as they sped on their journey, to every nation, kindred, tongue, and people.

Of those who die while the message is being given, it is written, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The third angel's message means service to every one who embraces it. And it is the mission of the REVIEW to encourage and instruct the denomination in the lines of work planned from time to time.

Much more might justly be said in behalf of this valuable and venerable servant of this denomination, but space will not permit. These considerations are weighty enough to justify the council in recommending that librarians, church elders, and conference laborers put forth earnest efforts to place this paper in the home of every Sabbath-keeper.

Brethren, we are entering upon very interesting times for this denomination. The REVIEW will keep us informed if we

read it. Let there be no failure in this move to place this paper in the home of every believer in this message.

A. G. DANIELLS.

### The Week of Prayer for 1904

At the General Conference Committee council recently held at College View, Neb., various questions relating to the week of prayer for 1904 received thoughtful consideration. This council was attended by a large number of union and local conference officers and ministers, all of whom were invited to join in the deliberations of the council. After free and thorough discussion, the following recommendations were passed, expressing the agreement arrived at:—

1. That the time for the week of prayer be set for December 10-17.
2. That the following be the program of readings:—

Sabbath: "What this Denomination

Exists For," by E. W. Farnsworth.

Sunday: Reading by Mrs. E. G. White.

Monday: "The Spirit and Power of the Message in the Early Days," by S. N. Haskell.

Tuesday: "Our Message and Work To-day," by W. W. Prescott.

Wednesday: "Incentives to Service in Current Signs of the Times," by E. T. Russell.

Thursday: "Review of the Field," by W. A. Spicer.

Friday: Reading from Mrs. E. G. White.

Sabbath: "The Mission Outlook," by A. G. Daniells.

(The offering to be taken at this service.)

For Christmas or the Sabbath preceding (optional with each church), Missionary Program for Children, Estella Houser.

3. That in event of failure in any of these plans, the officers of the General Conference be empowered to arrange for the deficiency.
4. That W. A. Spicer, W. A. Colcord, and Estella Houser be an editorial committee on week-of-prayer readings.
5. That general officers and conference presidents be requested to write articles for the REVIEW, setting forth the aims and objects of the week-of-prayer season.
6. That conference laborers be recommended to use their conference papers for the same purpose.

Whereas, We have now opened missions in nearly every country in the world, thus permanently establishing our cause in all lands; and,—

Whereas, The steps we have already taken bring us most pressing calls for more laborers and means; therefore,—

We recommend, That a call be made for an annual offering of \$80,000, and that we earnestly request the vigilant co-operation of all conference officers, ministers, church officers, and people everywhere in raising this amount during the next week of prayer.

There was a general and deep conviction expressed by all who took part in the discussion of this question, that

most earnest efforts ought to be made throughout the world to make the coming week of prayer a great blessing to the cause of God. It was claimed that, in order to make this season set apart for Bible study, prayer, and service for God all that it should be, there must be united, earnest, prayerful co-operation on the part of the conference officers, ministers, and church officers throughout the denomination.

Brethren, it is none too soon to begin to give this matter earnest attention. We should study the needs of such an occasion, the blessings it will bring to the cause if observed as it should be, and the loss that will be sustained by failure on our part to do this. We should begin early to place these considerations before our people. Speak earnestly to them through the papers at your command, and from the pulpit. Talk of them in the families you visit.

If we do our part faithfully, we can consistently look for great blessings from God, and he will not disappoint us.

It will be seen that one of the recommendations provides that a call be made this year for an annual offering of eighty thousand dollars. Last year we called for fifty thousand dollars, and received over forty thousand dollars. This large contribution has been a great boon to our missions. But the great, destitute fields we have now entered are calling for more laborers, and this means larger gifts.

Larger giving on our part is possible because of the continued prosperity God is granting to us. He is bestowing his gifts most bountifully. Eighty thousand dollars can be given to missions by this denomination during the coming week of prayer. In behalf of our missionaries who are struggling along with meager facilities in difficult mission fields, and in behalf of the teeming millions who are perishing without hope, I appeal to all our people to begin early to plan for an annual offering of eighty thousand dollars. I believe the Lord calls for this. Shall we fail? We must not.

A. G. DANIELLS.

### ***Hypocrisy Exposed by a Baptist Minister***

IN Allegheny County, Pa., there has been of late much agitation of the question of enforcing Sunday observance, through the provisions of the Pennsylvania State law in which Sunday is recognized as the Christian sabbath. Allegheny County is the center of the movement in this country which seeks to enforce Sunday observance on religious grounds, and the Allegheny County Sabbath Association, an organization of clergymen, is its fountainhead in Allegheny County. The so-called "civil" sabbath law of the State, which

has survived as a relic of the times when church and state were united in this country, and is so manifestly a religious law that the secular authorities rarely think of enforcing it unless they are importuned to do so by religious zealots, is enforced upon the people by this ecclesiastical organization, acting in its capacity as a religious body and for purely religious reasons. Policemen and other secular officials enforce the "civil" Sunday law under its directions. The arrangement so clearly amounts to a union of church and state, and is so plainly contrary to the principles of republican government, so evidently theocratic in character, that it finds opponents even among clergymen who regard Sunday as the Sabbath, and desire to see that day generally observed.

One such clergyman, the Rev. W. A. Stanton (Baptist), was so impressed with the anti-Christian and anti-American nature of the undertaking, that, at a meeting of the Allegheny Baptist Ministers' Association, he arose and offered a resolution calling on the latter to divorce itself from any further affiliation with the Allegheny County Sabbath Association in its Sunday observance crusade. In a sermon, the following Sunday, setting forth his reasons for such action, Mr. Stanton said:—

The church differs from the state in that it is a voluntary organization for religious purposes only, having a distinct history, creed, ecclesiastical government, and forms of worship. Its natural basis is man's spiritual and religious nature; its laws, pains, and penalties are for its voluntary members only.

It has no moral right to assume the civil functions of the state. Neither has the state any right to assume its functions. Both deal with man, but with different phases of his nature. An infringement by the church upon the rights and functions of the state tends toward a theocracy, where the government is by ecclesiastics, and where the ministers would be in reality the chief officers of state, and would claim for all real or alleged revelations of God the authority of civil law. They would also claim the right to punish for violation of civil as well as of religious statutes. . . .

History is so full of the impossibility of making men religious by law as to need no specific citations. And yet the temptation is ever before zealous men to imagine that a good end justifies doubtful means, and that it is worth while, at least this once. They ask, How else may it be done? and because another way is not easily seen, or threatens slower progress, they try the one that seems quickest and easiest, without thinking clear through to possible results that they themselves would be quick to repudiate when actually brought to pass. It is here that I criticize the appeals of the Allegheny County Sabbath Association to churches and ministerial associations, as such, to enforce our civil Sunday laws. . . .

From their own circular entitled "En-

forcing the Sabbath Law," I learn that they report to the ministers' associations, "under whose auspices the movement was inaugurated." They ask the ministerial associations "to indorse the movement for the enforcement of law, and to pledge financial support to a total amount of one thousand dollars." They even ask for "authority to proceed with the organization of a county Sabbath association to affiliate with the state association." That hardly looks like a citizens' movement, does it?

I should call it a movement of ministers, as ministers, in their organized capacity as officers of the church. Furthermore, in the same official document, signed by the officers of the Sabbath association, and all of them ministers, I find that they gave notice to offenders that they "would have to pay the penalty." What right have church officers to do that? In another place the circular refers to the ministers' associations as "those to whom we are responsible as a committee." I see no other conclusion but that the ministers in these associations are enforcing civil law as ministers. Were further proof needed, it may be had on the fourth page of said circular, where "the association, or ministers of each Christian denomination that believe in this law, appoint a committee of five ministers, with power to add to their number five laymen" (not citizens, but "laymen"), "thus making a committee of ten, to act with the committees of other religious bodies co-operating to form an advisory committee to act with the executive committee in all its work, alike of enforcement, education, and legislation."

With the exception of "education," do we not have here a clear case of the officers and laymen of the church, in an official capacity and not as citizens, self-assuming the functions of the state?

Such testimony from an unprejudiced witness ought to be convincing.

L. A. S.

THE *Catholic Mirror* believes it sees in events connected with the recent birth of an heir to the throne of Italy, indications of an approaching reconciliation between the Vatican and the Italian government. It says:—

Italy is rejoicing over the birth of an heir to the throne of Italy, and the authorities of the Vatican are especially pleased because Victor Emmanuel, in naming his son Prince of Piedmont, instead of Prince of Rome, indicated his desire to conform to the wishes of the pope. It is stated on good authority that Pope Pius X sent a personal letter of congratulation to the royal family by special messenger, and that the message gave more pleasure to the young king than did those he received from the crowned heads of Europe. Instructions have been sent from the Vatican to Cardinal Richelmy, archbishop of Turin, who has been officially invited to baptize the young prince, to defer in everything to the wishes of the royal family. . . . It is even said that the pope has proposed to send a gift for the royal infant, and this is taken as further assurance of early reconciliation between the Vatican and the Quirinal.

## General Articles

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

### An Appeal for the Colored Race\*

MRS. E. G. WHITE

THE proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the Southern field,—churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast.

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?—No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?"

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?"

\* Reprinted from "Testimonies for the Church," Vol. VIII.

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?"

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!"

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit.

"I would rather be able to appreciate things I can not have, than to have things I am not able to appreciate."

### The Sanctuary\*

It has been suggested that during this conference the truths which made us a separate and distinct people should be presented, as the present generation of Seventh-day Adventists know but little of the way in which the truth that makes us a peculiar people was first developed. The truth has come to us as a system. Many of us have embraced it because our fathers believed it, others because it appeared so clear when it was first presented to us. But few realize how the truth of the third angel's message was brought out link by link from the Bible.

When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers,—I have reference to such men as Elders James White, J. N. Andrews, Uriah Smith, and J. H. Waggoner,—they did not dare present that truth to the people until they had made it a special subject of prayer and the spirit of prophecy set its seal to it. That was the way the foundation was laid, step by step, until they found they had a system of truth, and understood the third angel's message as it has been brought to us. At the present time there is but little realizing sense of this, and, in fact, it seems to me that we have been drifting away from the old landmarks, and are in such a condition that, when the test comes, as it surely will, many will be shaken out.

I will call your attention to the eighth and ninth chapters of Daniel. The application of the prophecy contained in these two chapters at one time stirred the world. They were the basis of the preaching of Joseph Wolf in Asia and Europe and in the islands of the sea, of Edward Irving in England, of William Miller in America, and of others who led out in different parts of the world. Unknown to one another, these men preached the central truth that made a separate and distinct people. The truths which they presented from the prophecies of the eighth and ninth chapters of Daniel, have been lost sight of to a certain extent. I have been told by some that they had been taught that we no longer need these prophecies; we need simply faith in Christ.

Now, my friends, let us see if we do not need these prophecies. When Moses brought Israel out from the land of Egypt, his last work was to recount the dealings of God with his people.

\* A sermon preached by Elder S. N. Haskell at College View, Neb., Sept. 17, 1904.



About six years before Jerusalem was destroyed, Paul wrote to the Hebrews not to cast away their confidence, but to remember the days when they were illuminated,—to learn the history of the past, and to “call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.”

And so it has been again and again. When God has raised up a people, and they have lost the spirit of the message that made them a distinct people, he has called upon them to review the past.

In that eighth chapter of Daniel we have a wonderful prophecy. If I should simply go over the theory of it, you would say, We all understand it. And doubtless you do. You know what Daniel saw in the eighth chapter—a ram having two horns, and the higher came up last; a rough goat, with a notable horn between his eyes, and the goat came close to the ram, and stamped him under his feet. Then Daniel saw that horn broken, and four stand up for it, and out of one of them came forth a little horn, which waxed exceeding great, and put Christ and the saints to death. The angel's explanation is so plain that any child ten years old can understand it. The angel Gabriel said the ram represented the kings of Media and Persia, the rough goat the king of Grecia, and the great horn the first king. And then he spoke of the little horn that grew out of one of the four that came up when that notable horn was broken. This little horn represented the power that would put the saints to death, and it waxed exceeding great.

I wish to consider the thirteenth and fourteenth verses of the eighth chapter: “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” “Well,” says one, “that pertains to the past.” I think it does, and also to the present.

Let us notice carefully two or three texts of scripture. In the seventeenth verse of the eighth chapter I read, “Understand, O son of man: for *at the time of the end* shall be the vision.” When will this vision be understood?—In the time of the end. Shall we ever pass the time of the end before the Lord comes?—No. Then will there be something in this vision that is present truth until the second coming of Christ?—I think so. [Elder Johnson: “The Danish Bible says it belongs to the time of the end.”]

We will now read the twenty-sixth verse: “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.” That is, there will be many days before the vision will be understood; or in other words, when Daniel lived, there were

many days before the time of the end.

In the ninth and tenth verses of the twelfth chapter, we read: “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and *none of the wicked shall understand*; but the wise shall understand.”

Now I wish you to notice these three verses which I have read. Concerning the vision in the eighth chapter, the angel Gabriel said it would be understood after many days, in the time of the end. In the twelfth chapter we read that the words the angel spoke to Daniel were closed up and sealed *till the time of the end*.

How many wicked persons will understand the eighth chapter of Daniel in the time of the end?—None. Do you believe that not a single wicked person on the earth will understand the eighth chapter of Daniel?—Yes. How many of the wise will understand it?—All. Now suppose I should put the question another way, How many of you are trying to understand what is unfolded in the eighth chapter of Daniel, that you have not previously understood? Does our salvation depend on our understanding something there that the wicked do not understand? Will it ever, then, become a past truth, and not a present truth? The wise—the *really wise before God*—will get something out of that book that no wicked person will ever get; and when they get it, they will get salvation. Then, should we not study the book of Daniel? There is something in the eighth chapter of Daniel that is practical, that will give one an experience in the things of God, and we can not be safe without it. No other conclusion can be drawn from these expressions, and if we had no other expression to show the importance of the study of the eighth chapter of Daniel, it seems to me that every Seventh-day Adventist should be aroused to know what there is there that we have not understood.

What experience can I get out of that chapter, and where does it lie? It is not simply in the fact that the ram represented Media and Persia, the rough goat Grecia, the great horn the first king, that when it was broken four stood up for it, and a power was to arise that would put the saints to death and continue down to the end. I will tell you what there is in that chapter that is not explained by the angel, and that is the sanctuary question, not only the sanctuary question, but the time of cleansing the sanctuary.

I remember the time when the book of Daniel was opened, and those two verses were quoted. It sent a thrill through the congregation. All felt that there was life in it, and that there was salvation in it, and it opened up a vein of thought that brought to their souls peace, life, and light; and I remember more than that. When I began to observe the Sabbath, in 1853, we had a

great burden to go where there were First-day Adventists, and hang up the chart and preach to them. When we visited the sick, we hung up the chart and preached to them the third angel's message. One case in particular comes to my mind. While visiting a sick woman, I became interested in explaining the sanctuary question. When I had finished, the tears were running down her face, and she said, “I shall keep the law of God.” Many thus embraced the Sabbath in those days, and when men embraced the Sabbath in that way, they did not give it up. They did not become discouraged; they had something that *kept them*. They saw the Sabbath question from a different standpoint than simply the fact that the Bible teaches it from Genesis to Revelation. They saw truth in it.

I do not know that I need to say much in reference to the time. The ninth chapter is an explanation of the time. A question has been raised about the connection between the eighth and ninth chapters. Now I do not know any ground for any argument whatever to disconnect them, because the reading itself establishes their connection. Let me put two or three texts together, and I think all will see it. In the eighth chapter and sixteenth verse the Lord says to the angel, “Gabriel, make this man to understand the vision.” The one who gave the command was no other than the Lord Jesus Christ. Notice what Daniel says in the twenty-seventh verse: “And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.” Then, did Gabriel explain that vision so it was understood?—No, he did not.

Let me read in the ninth chapter and twenty-first verse what the angel said to Daniel when he came to him: “Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked to me, and said, O Daniel, I am now come forth to give thee skill and understanding.” Daniel did not understand the vision at this time. Gabriel's name is mentioned only twice in the Old Testament,—when Christ said, “Gabriel, make this man to understand the vision,” and when Daniel, after praying and seeking God, said, “The man Gabriel, whom I had seen in the vision,” etc. Does that not identify him—the very one I saw in the vision, the very one whom the Lord told to make me understand the vision? And Gabriel says, “I am now come forth to give thee skill and understanding.” Now I do not know how to present this subject any clearer than it is set before us in those two chapters taken together.

That is not all. Notice what he says further. “At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore thou

stand the matter and *consider the vision.*" The first thing he would naturally think of would be the point he did not understand. Now, says the angel, think of the vision. Why?—For "I am now come forth to give thee skill and understanding."

The first words of explanation were, "Seventy weeks are determined," or cut off, "for thy people." Cut off from what? There is only one period in all the book of Daniel from which they could be cut off. Seventy prophetic weeks would be four hundred and ninety days, and a day standing for a year, and seven days for a week, seventy weeks would be four hundred and ninety years. Four hundred and ninety years are cut off. All scholars agree that the Hebrew word signifies "cut off." Then there must be a longer period from which it is taken. The angel said to him, I have come to give thee skill and understanding. The first words are, Seventy weeks are cut off for thy people—cut off from the twenty-three hundred days. How do you know it is twenty-three hundred days?—Because it could not be cut off from nothing, and that is the only period given in the Bible from which it could be taken. To my mind it would be folly to raise a question whether those chapters are connected or not.

Seventy weeks are cut off for thy people. During this time they were to have special advantages, and the gospel would be given to them. At the end of seventy weeks, it would go to all the world. Sixty-nine weeks reached to Messiah the Prince; that is, sixty-nine of the seventy. There is one week at the end of sixty-nine to make up the seventy, and in the midst of this week—the seventieth week—he will cause the sacrifice and oblations to cease. Now what caused their sacrifices and oblations to cease?—The death of Christ.

Notice we have three periods given: (1) the seventy weeks, at the end of which the gospel will go to the world; (2) sixty-nine weeks, which reach to Messiah the Prince; (3) the seventieth week, in the midst of which the Saviour was crucified.

The starting-point of the twenty-three hundred days is given in the twenty-fifth verse of the ninth chapter. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The streets shall be built again, and the wall, even in troublous times." If I can find when the gospel went everywhere to the Gentile world, then I can find every date, for they all have the same starting-point; and the seventy weeks are to reach to the time when the gospel was to go to the world, and be no longer confined to the Jewish nation. If I find that date, then I can subtract that year of our Lord from the 490 years; that will give me the starting-point. If I can find when Christ became Messiah the Prince,—so recognized in the New Testament,—I can go back and find

the same starting-point. If I can find when he was crucified, going back the same way I can find the starting-point. Or if I can find the date of the commandment to restore Jerusalem, that will establish all the other dates. A harmony here seals up the vision and establishes the twenty-three hundred days.

I will read two or three texts which I know must be familiar to many of you. "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1-4. You will notice your marginal date is A. D. 34. If I subtract A. D. 33½ from the seventy weeks, or four hundred and ninety years, I will have 456½ B. C. It is very simple.

In the first chapter of John we find that the word "Messiah" means "the anointed one." "Messiah" is the Hebrew and "Christ" is the Greek form for the English word "anointed." In the tenth chapter of Acts and the thirty-eighth verse we read that Jesus was anointed with the Holy Ghost and with power, and went about doing good. Then when did he receive the Holy Ghost?—At his baptism. Now turn to the third chapter of Luke or Matthew, to the record of his baptism, and you will find in the margin the date A. D. 27. Take 26½ from 483 years—or sixty-nine weeks—and you have just the same date, 456½.

When did the commandment go forth? You will find a record of it in the seventh chapter of Ezra, and the date in the margin is 457, or in other words, 456½. Ezra 7:9 shows that half of the year had passed when the decree went into effect. That date is established by more than twenty eclipses, and seven historical facts given in Luke 3:1-3 show when John began to preach, which was six months before the Saviour entered upon his ministry. To question the position taken in 1844 is to deny the plain facts given in the Scripture; for when you subtract 490 from 2300, you have only 1810 left, and adding 1810 to A. D. 34, you have 1844.

(To be concluded)

## Experiences of Former Days— No. 14

### The Introduction of Camp-Meetings

J. O. CORLISS

THE year 1868 was an eventful one in the progress of the third angel's message. Soon after the General Conference, held that year in May, Brother and Sister White returned to their Greenville home. Shortly after their return, Elder Uriah Smith came to assist Brother White in his writing, and remained a few weeks. During his stay many seasons of prayer and consultation were held.

July 24 Elder J. N. Andrews returned to Brother White's home, and spent much time with him and Sister White in studying plans for the advancement of the work. Day after day, for some weeks, the three might be seen wending their

way to the back of the farm, and into a grove of oaks situated there, and then the voice of earnest pleading could be heard, as one after another supplicated the throne of Heaven for guidance.

After a few weeks of this importunate entreaty, it was announced in the family that a new thing was to be tried for the uplifting of the people. A camp-meeting would be held as soon as preparations for it could be completed. From that time on for weeks camp-meeting plans were the order of conversation at each family gathering,—at breakfast, dinner, and at each prayer season.

Early in August, Brother and Sister White went to Wright, in Ottawa County, Mich., and upon returning home, articles were written for the REVIEW AND HERALD, announcing the intention to hold the camp-meeting in Wright, beginning September 1. When the announcement appeared, many were the criticisms offered concerning the wisdom of such a move. Some thought that the introduction of camp-meetings would open the way for gross immoralities. Others thought it was copying after "Babylon," and should not be countenanced. But all these criticisms had been anticipated, and articles were written showing that all the fears expressed were groundless. On the other hand, the articles set forth the advantages to be gained in having brethren from widely separated churches come together, exchange greetings, and work together as a united body for the building up of the work, thus avoiding sectionalism in the cause of God.

So at the appointed time, two or three hundred persons, including twenty or more from Wisconsin and New York, were found assembled in a beautiful oak wood on the farm of Elder E. H. Root. The family tents were improvised structures made of cotton sheeting, of any size which struck the fancy of those building them. There was no thought of permanency in making these temporary lodgings, the suggestion having been made that, after the meeting, they could be utilized for domestic purposes.

The family tents, such as they were, were about thirty in number, and ranged in a semicircle back of a large area of rough boards elevated on risers, placed for the seating of the congregation during the preaching. Directly in front of these primitive seats was built a covered stand of the same rough material, from which three ringing discourses were delivered daily for one week. The sermons were mostly by Elders White and Andrews, though Elders Matteson and Van Horn, and one other minister from New York, each delivered one discourse. Some stirring things were said at that meeting, which went far toward unifying the people. One solemn expression from Elder White, "It is court week in heaven; have your cases ready for trial, brethren," made so lasting an impression that it was repeated over and over in public for several years. Another statement by Brother Matteson left a serious impression on many. It was

this: "It is a terrible thing for a man to have his own way."

But there was one feature of the arrangements at that first meeting which ought not to be overlooked, and that was the book stand. It was not a roomy, carpeted tent, having extensive glass show-cases, and illuminated with electric lights. There were no sensational placards announcing that certain books were on sale. It consisted simply of three twelve-foot boards, so placed in the forks of three low trees as to form a triangle. Inside of this stood the salesman with his books on three sides of him. Not even a chair graced this primitive book shop. Indeed, there was little time to use such an appendage; for whenever the books were on exhibition, sales were so brisk as to keep the clerk actively on his feet. More than six hundred dollars' worth of books was disposed of during the week of the camp-meeting.

Those living who were present at that meeting, if they see these lines, will doubtless recall with pleasure that occasion, and, with the writer, agree that it was one of the best camp-meetings they have ever attended. Nor is that all. That camp-meeting marked an era for good to all the cause. The prejudice formerly existing against such gatherings was entirely allayed, and the next year similar meetings were held in several States of the Middle West.

### Begin the Day Right

FRED ZAPPE

It is true that God desires that all should do his will, and live wholly for him, but he does not wish any of his children to worry and fret about how they will live for him one year, a month, or even a week. He asks us to live for him only by the day, just simply one day at a time. It is to-day, the present day, that we must overcome temptation, resist Satan, and have faith and courage, if we wish to be victorious in future days.

Let us be in earnest about living for God, while it is called To-day, lest our hearts be hardened through the deceitfulness of sin. To all Jesus says, "My grace is sufficient for thee." He who really tries, in the right way, to live for the Lord by the day will surely have a living experience in the things of God, and thus grow up into Christ hourly and daily.

"But," some one may say, "I have tried living for the Lord by the day, and have only sadly failed." Yes, this no doubt is very true in many cases, but the secret of all such failure is in the manner in which the day is begun. Begin to unwind at the wrong end a spool of thread, and the task will be difficult. Begin right, by getting hold of the right end of the thread, and it will unwind very easily. So it is in living for the Lord by the day. Begin the day wrong, and you are almost sure to be overcome by temptation; begin it right, and sin can not have dominion over you.

How can the day be begun just right? How can we begin the day in a way that will insure to us each hour the love, joy, peace, and rest which Jesus gives? The answer to these questions is found in the following instruction:—

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him to be carried out or given up as his providence shall indicate. Thus, day by day, you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."

### Iowa and Ohio

G. S. HONEYWELL

BECAUSE of the multitude of voices calling for help, many who love the cause of God have been greatly perplexed of late to know just where and how they may aid the work of the Lord most effectively. For some time I have felt that the Lord had a plan, which, if rightly understood, would relieve the embarrassment now existing in many honest hearts.

Those who have been careful students of what the testimony of Jesus has recently set before us in the REVIEW, will notice the prominence given to that crowning virtue so wonderfully defined by the apostle Paul in the thirteenth chapter of First Corinthians,—charity,—indicating that our faith as a people has not as yet brought forth this fruit of the Spirit to that degree of perfection that is pleasing to God.

From recent reports, it seems that the Lord has been pleased to make the conferences of Iowa and Ohio the pathfinders for his people into greater light. And I believe it will not be six months before all our conferences will be in line with them. This work, this unselfish love for our brethren of every nation, kindred, tongue, and people (many of whom at this present time are bound in chains of error) was outlined for us, as I believe, more than eighteen hundred years ago.

Those who have studied Paul's two letters to the Thessalonian brethren will notice how largely they deal with the much-needed readiness of the church to stand in the day of the Lord, or just before the second coming of Christ. In the first chapter, verses 3-10, he sets forth the church in a most favorable light. But notwithstanding all this, he seemed to have a very heavy burden for the church, that their faith might reach perfection. And we see the same burden resting upon the Lord's inspired servant to-day.

Let us read carefully the apostle's words: "Night and day praying exceedingly that we might see your face,

and might perfect that which is lacking in your faith." 1 Thess. 3:10. But where was this imperfection to be found?—In brotherly love. But did they not love their brethren in the church?—O, yes. Now let us read a little farther: "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia [or State conference]: but we beseech you, brethren, that ye *increase more and more.*" Chapter 4:9, 10.

The remnant church is to have the faith of Jesus (Rev. 14:12), which could not be confined to some small territory like Judea, but broke through and over all man-made bounds. His love encircled the earth. "Look unto me, and be ye saved, all the ends of the earth."

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

If our love were but more simple,  
We should take him at his word;  
And our lives would be all sunshine  
In the sweetness of our Lord.

Our love should "increase more and more" until we, like our divine Head, take in the whole human race. Or, as the apostle expresses it: "And the Lord make you to increase and abound *in love* one toward another, and toward *all men, even* as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13.

I think we shall see some excellent fruit from this new move, in the near future.

### Church Clerks

MRS. M. V. NEWMAN

I WONDER how many church clerks realize what an important position they are occupying, and what a great opportunity they have for cheering sad and discouraged, and often tempted, souls. And I wonder if they ever think that, because of a lack of faithfulness on their part, precious souls are sometimes lost to the cause of truth. Of course it is not only the privilege, but the duty of absent members to report to their home church, whether the clerk writes to them or not; but they do not always do this, and the clerk, by her friendly, Christian letters, can often save the absent members from drifting away from Christ. And so I shall offer a few suggestions for the benefit of church clerks who have never been absent members themselves, and therefore do not always fully realize the needs of those who are deprived of church privileges.

I consider it very important to write to the absent member long enough before the quarterly meeting so that his answer may be received just before that occasion. Write a good, earnest letter,

showing him that you are interested in him, and that the church is interested in his welfare and desires to hear from him. Tell him his letters will be a source of strength to the home church, and urge him to write immediately. We all know how easy it is to answer a letter when we first receive it. How many of us have been very enthusiastic over letters which we have received, and have thought we would answer them in a short time; but after a few days our interest cooled, and we put off writing until we did not feel like it, and consequently did not write.

Of course it takes time for the clerk to write to all the absent members when the church is a large one, and she may feel that she has not the time for so much writing. But we always find time to do that in which we have the most interest. If church clerks really feel a burden for their work, and they certainly should, for we should never do anything into which we can not put our heart, they will find time for it.

And if an absent member should send tithe or an offering, by all means do not fail to acknowledge it—not simply by a receipt, for that alone seems merely a matter of business, but write a few words showing your appreciation of the donation. I remember, when the Haskell Home was first built, of sending a donation to it, and of receiving in reply a warm letter of thanks, and also a photograph of the building. Well, I can not tell you how much deeper it made my interest in the Home, and how I wished I could donate much more. Again, I made an offering for something, I forget what it was now, but it was while I was in Battle Creek, and the clerk wrote me a receipt, and on the receipt wrote the word "Thanks." Of course it made me feel that the offering was appreciated, and also I felt that the young man was careful and thoughtful in his work. Another instance which I will mention is that of an absent member who sent to the home church thirty dollars as tithe. The name of the clerk not being known, it was sent to the elder. Nothing was received in return but a receipt—not a word of thanks or encouragement. This is just as it should not be.

Do not be afraid of dealing gently, and even leniently, with absent members. You know not their temptations and discouragements. And unless you have been an absent member, you do not know how much a letter is appreciated, and how it warms and revives a discouraged soul to feel that he is still remembered, and that the church has still an interest in him. How it makes my heart ache to see a notice in the REVIEW from a church, stating that if the absent members do not report by such a time, their names will be dropped from the list. Is that the way that Christ instructed us to deal with an erring brother? Why will not his instruction apply to absent members as well as to the erring ones who are still with us? Why not ask for their addresses so you may be able

to write to them, and then kindly and in a Christian manner urge them to report? I would say again, We can not deal too gently with the absent, and perhaps erring members. How does God treat us when we wander from him? And should we take it upon ourselves to be less merciful to our brother?

## — THE — MISSIONARY CAMPAIGN

### *An Institute in Prison*

THIS note from Turkey will remind us of our own privileges and blessings, as we plan for missionary institutes and effort, with none to molest. Dr. George writes from Constantinople:—

"Brother Baharian had been planning for some time on having a workers' institute at Aintab. But now the authorities—or Providence, one or both—have gathered him, and all but one of the workers in that part of the country, to the prison at Urfa, where they are now having their contemplated institute. This is doubtless the safest place for them to hold it. They have liberty to study the Bible together, and also to teach the prisoners. Pray that God will bless their little institute, and also, when it is finished, give them liberty to go forth to preach the message in that field."

### *Missionary Campaign Committees*

As standing general committees on the missionary campaign, to whom any inquiries may be addressed for information or counsel in the various districts, the council at College View appointed the following:—

For Pacific Press district: H. H. Hall, W. B. White, J. Cochran, George Pettit.

For Review and Herald district: W. A. Colcord, D. W. Reavis, W. C. White, S. N. Curtiss, J. E. Froom.

For Southern Publishing House district: I. A. Ford, J. E. White, G. I. Butler, S. N. Haskell.

### *Tracts in Connection With Public Effort*

BROTHER W. W. SIMPSON writes from Los Angeles, Cal., of experiences there in tract distribution:—

"I am glad to learn that there is to be a revival of the missionary work in the field, and I believe that much good can be done in the distribution of tracts. I feel sure that we as ministers have let many valuable opportunities pass by unimproved by not using more tracts in connection with tent efforts. I find that the liberal use of tracts in connection with tent-meetings is an excellent way of securing most liberal collections. The Lord has clearly demonstrated this in our recent effort in the city of Los Angeles. We have just

closed a successful seven weeks' meeting. Our collections during this effort have amounted to about twelve hundred dollars. I have given away four hundred and fifty dollars' worth of tracts, — at wholesale price. Each evening I would give out tracts free to all who attended, and about three times a week take up a collection to pay for these tracts, and the result is that we have received sufficient to pay for all the tracts, also all our tent expenses, which have been very heavy, and have a surplus of five hundred dollars with which to begin another effort. Fully one hundred persons have begun to keep all the commandments. We shall never know the results until Jesus comes. We have truly scattered tracts like the leaves of autumn, and they have had a wonderful influence in increasing our collections, besides opening the eyes of many to the truth."

### *The Young People Respond*

BROTHER H. H. HALL writes from Oakland, Cal.:—

"This idea of definite, unceasing labor seems to attract our people. Yesterday I had the opportunity of reading the recommendations and explaining them to our church. In the afternoon a few of our young people met at a private house to talk over missionary operations, and invited me to be present. We had a good meeting, and organized for this campaign. Enclosed you will find a copy of the paper under which each is to subscribe his name. I earnestly hope that the Young People's Work, which is to be a part of the convention, may be so successfully carried out that we may gain the united co-operation of the thousands of young people."

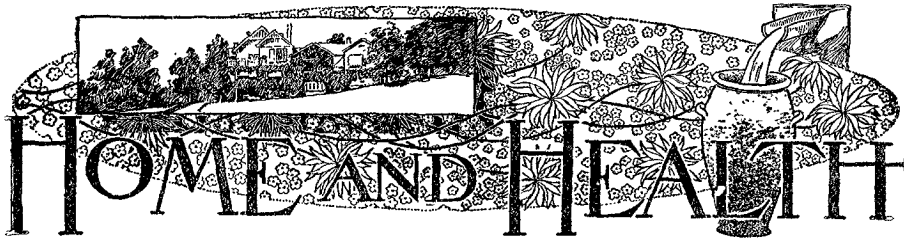
### *Copy of Paper Subscribed To*

"We, the undersigned young people of the Oakland Seventh-day Adventist church, being in hearty sympathy with the missionary recommendations passed by the recent General Conference Council, do hereby band ourselves together to assist to the extent of our ability in carrying on this mighty missionary campaign, which is to know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people."

A MISSIONARY in Borneo writes to the *Missionary Review*:—

"I learned a lesson from a Dutchman who had been three months one hundred miles farther up the river buying rubber, and one hundred miles from any civilized person. I said: 'Isn't it lonely up there?' He answered, after a shrug of his shoulders: 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say: 'Yes, but this is the place for the missionary work.'"

The Lord sends his people where the light is needed. The eternal riches souls saved from sin, are worth all that they cost.—*Selected.*



### October Lessons

H. I. MORSE-FARNUM

"Day unto day uttereth speech, and night unto night showeth knowledge."

THE berries of scarlet, leaves of red,  
Amber, russet, and gold,  
Tell that the palmiest days are fled,  
And summer is waxing old.

The beautiful light of waning day,  
Peering through sunset sash,  
Heightens and brightens October's ray,  
Its maples and mountain ash.

Alas! the day, in perfect array  
Of beauty, wealth, and grace,  
Lingers but briefly, passing away,  
Shadows fall in its place.

Why need we miss the lessons that gleam  
In sunset's ruddy glow,  
In the falling leaf and purling stream  
Or mighty river's flow?

Over and over the lesson is told;  
In roar of cataract heard,  
Flung out in words of scarlet and gold,  
And trilled by every bird.

In tenderest tints of vernal tim  
In summer's joy and bloom,  
In variegated autumn's prime,  
In winter's shroud and tomb,

Nature is chanting lessons to you,  
Talking with voice and scene,  
Pure and benign as canopy blue.  
*Hear ye the words between?*

"Changeful and brief this motley array,  
Sliding sands in the glass;  
Nearest and dearest idols to-day,  
Smiling, greet us, and pass;  
But anon they are hidden away."

What sheaves are we gleaning, passing  
along,  
Out from living and thought?  
Out of the toiling, sorrow, and song?  
*Only the good we have wrought.*

Unerringly, a diamond pen  
Records the real worth;  
Eternity restores again  
The only wealth of earth.

### Russian and Japanese Soldiers Compared From the Stand- point of Diet

D. T. BOURDEAU

LET the following extract from the editorial section of the Grand Rapids (Mich.) *Herald*, of September 25, have its due weight on the relative value of meat and cereals, from a dietary standpoint:—

"The present war in Manchuria is teaching us many things, and compelling us to revise opinions that had long become fixed in our minds. The Japanese are usually a mild people, very polite

and kindly toward all, noted for their gentleness toward children and animals, living almost entirely upon cereals, mostly rice. Some of the swaggerers have long maintained that such people could not be formidable fighters, and that no rice-eating nation produced warriors.

"Most people believed it, and the achievements of the Japanese came as a surprise. They can outmarch, outplot, outflank, and outfight the big, noisy Russians, who eat great quantities of meat and drink fiery *vodka*. Rice seems to make brawn and brain. If these new lights illumine more of our long-cherished prejudices, we shall be permanently made wiser. As a matter of fact, the quiet men are usually the best fighters. They expend their breath in action, not in words. The braggart often fights, but when it comes to the desperate chances and forlorn hopes, it is the quiet ones who bear the tests."

This is but a fractional part of what is said on this subject by candid writers and by others of reflecting minds, who are becoming more and more deeply convinced that a vegetable diet is the diet *par excellence*. May those who have long had light on what constitutes the best diet, profit by such admissions as those contained in the testimony given above.

### That Boy of Yours

Do you remember when he was but a tiny dot, almost hidden by flannels and laces, that as you pressed him still closer, your thought of the upright, lovable boy he would make—yes, of the honorable, God-fearing man? But it is of the "upright, lovable boy" I want to speak now. You find he is gradually growing away from you, now that school, playmates, and other associates come in to interest him in many ways, where formerly you were all in all to him. It grieves you, but it would never do to keep your boy to yourself, even if you could, neither will it do to assume no responsibility as regards the choice of his companions.

You know what an imitator your boy is. How from babyhood he has tried to do what his father or some older person did. Therefore his boy companions will influence him greatly. You must help him to select these companions; and you can not do this unless you take an interest in his outdoor life. Because a bad boy knows so well in what a "good time" consists, he is likely to be chosen by your boy as a companion. His games may be harmless, even beneficial, but gradually his influence will be felt, and his language and his sentiments will have an ill effect

upon your boy. Bad habits are easily acquired; good ones are formed by patient cultivation.

The choice of a companion several years his senior by your boy is often a source of danger, and usually undesirable. He listens to stories of "manly" actions, learns of smoking, swearing, and other rough, if not wrong, ways. There are many excuses: "It's only for fun," "All the boys do," "The boys will laugh at me if I don't." O, how quickly a boy grows away from you! What can a mother do?

Listen! Help him to develop a strong moral character by teaching him that it is a test of strength to do what is right rather than yield to what is wrong; that it is a coward who can not say "No" when it should be said. Let him see that you are interested in all that he is interested in. Let him find you enjoy his descriptions of the victory of his particular "club," and are pleased with the cleverness or quaintness of his pets. Let him feel that you share his joys and sorrows, whether small or great. If you have his confidence, then your influence will be felt every hour of the day. If he knows that he has a sympathetic listener and companion, as well as adviser, in you, you need not fear that his boy companions will have greater power over him than you.

Cultivate in him a personal interest in his home. Consult him in the arrangement and furnishing of his room. Why should not his bedroom be as cheery and attractive as his sister's? Have lots of pictures, all sorts of animals, of sports, of people, and try to educate his taste for the best of each kind without his feeling that you belittle his choice. Then let him decorate his "den" with his curiosities, if he wants to. You can stand a little dust, if it helps you keep your boy. Use his room as an agent in teaching order. He will like to have it snug and "ship-shape."

Teach your boy to enjoy his home by making him feel free to invite his friends to his room. Let him share his pleasure with his boy friends. He will want them to be nice if he is going to bring them into his home, his own room. Teach him to choose for his friends those who are worthy to enter the "charmed circle" of home. O, you mothers, what a lot you have to teach!—*Mary A. Abbott, in The Housekeeper.*

### Don't Be Afraid

A SHORT time ago I read a story which was told in the following words:—

Three little children were spending the evening together, when a violent thunder-storm came on, which compelled them to stay where they were all night.

Just before prayers the gentleman of the house told them they might each choose the Bible verse they liked best, and tell why they loved it. "I know what my verse will be for this night," spoke up Margery, "but I don't know



where to find it; it says, 'The God of glory thundereth.'

"Why did you choose that verse, Margery?" inquired her friend.

"Because I think it is so nice, when you hear that awful noise, to know it is God. It makes me think of one day long ago, when Aunt Annie was out, and I heard a great noise in the loft when I was all alone in the house, and I was so frightened I screamed, and father's voice called out: 'Do not be afraid, little Margie, it's only father.' And now when it thunders very loud, it always seems as if I heard God say, 'Don't be afraid, little Margie, it's only Father, and I don't feel a bit frightened.'"

When the trials of life are thundering around us, may we manifest the same peaceful trust in God. May we be able to hear above the din of temporal trouble his loving voice saying to our souls, "Do not be afraid, it is Father."—*A. W. S. Cunningham, in Present Truth.*

### Only a Jack-knife

WHEN James A. Garfield was struggling to obtain an education, he supported himself for several years by teaching. The little wooden house where he began his work as teacher is still standing; while some of the boys and girls who received instruction from him that term are yet alive to testify to his faithfulness as a common-school teacher. He was quite a young man at that time, in fact, he was still in his teens, and it must have been rather embarrassing for him to attempt to teach young men and women, some of them older than himself; but he was honest in his efforts to try to do his best, and, as is always the case under such circumstances, he succeeded admirably.

One day, after repeatedly cautioning a little boy not to hack his desk with the new knife in his possession, the young teacher transferred the offending knife to his own pocket, quietly informing the culprit that it should be returned at the close of the afternoon session.

During the afternoon two of the committeemen called to examine the school, and young Garfield was so interested in the special recitations conducted that he let the boy go off in the evening without even mentioning the knife. The subject did not recur to him again until after tea, and perhaps would not have been recalled to him then had he not chanced to put his hand in his pocket for a pencil.

"Look there!" he exclaimed, holding up the knife. "I took it from Sandy Williams, with the promise that it should be returned in the evening, and I have let him go home without it. I must carry it to him at once."

"Never mind, man! Let it stand till morning," urged Mrs. Ross, the motherly woman with whom he boarded.

"I can not do that," replied Garfield, "the little fellow will think I'm a thief."

"No danger of that, James," insisted the well-meaning woman. "He will know that you forgot it."

"But you see, I promised, Mrs. Ross, and a promise is always binding. I must go to-night, and carry it to him," urged the young man, drawing on his overcoat.

"It is all of two miles to his father's, and just look how dark it is, and raining, too," said the woman, opening the door to convince her boarder that things were as bad as she had represented them.

"I am young and strong, and can make my way quite easily," insisted Garfield. "It is always better to right a wrong as soon as you discover it, and I would rather walk the four miles in the mud and rain than disappoint one of my pupils. Sometimes example is more powerful than precept, and if I am not careful to live an honest life before my pupils, they will not give much heed to what I say on such subjects. There is no rule like the golden rule, but he who teaches it must live it, if he expects others to follow his teaching."

Mrs. Ross said no more, and James went on as he had proposed; and before the little boy went to sleep, he was happy again in the possession of his treasure, over which he had been lamenting all the evening. The young teacher declined the hospitality of the family for the night, and walked back in the darkness to his boarding-house; and, as he afterward told Mrs. Ross, felt all the better for standing up for his principles.—*Selected.*

### How to Cure a Sprain Quickly

As soon as possible after the accident, immerse the part in water as hot as can be borne. Add boiling water every few minutes, thus gradually increasing the temperature as the skin becomes accustomed to the heat. The duration of the hot bath should be from fifteen to thirty minutes, or until the pain is relieved. When the heat seems to increase the pain, the part should be removed at once.

Now apply a moist cheese-cloth bandage about three inches wide, four thicknesses. The bandage should be ten or fifteen feet in length, and may be prepared while the hot bath is being administered. The roll of bandage should be immersed in very cold water, then squeezed dry, and applied to the foot, if the ankle joint is affected. Beginning at the toes, apply smoothly and snugly all the way to the knee. Over the moist bandage apply several layers of flannel bandage. The bandage should be applied smoothly and snugly so as to retain the heat. The patient should remain in bed with the foot elevated. Renew the hot bath three times a day, each time applying the moist bandage afterward. The moist bandage should be worn day and night.

On the second day, after the hot bath, and just before the moist bandage is applied, with the patient lying on his back and the foot raised, friction should be made from the ankle upward toward the knee. The hand may be passed carefully, gently, over the swollen parts from below upward with firm but gentle pressure. The rubbing may be continued for

five minutes. On the third day the joint may be moved by an assistant. The movement should be executed slowly by the assistant, and without going so far in either direction as to cause severe pain.

After the third day, movements may be applied more freely, and the massage, or rubbing of the joint, may be applied more thoroughly, always working from below upward so as to reduce swelling. By the fifth day, even when the joints are quite badly sprained, the patient may make voluntary use of the foot, and may walk by exercising extreme care.—*Selected.*

### Fasting in Therapeutics

HAVING had occasion to study diet, my attention has been directed to fasting as a therapeutic agent, and the following case seems worthy of record.

The patient was a man, aged sixty-five years, who had been a hard drinker and a good eater all his life, working on contracts. He was much crushed and nearly drowned by scaffolding falling upon him. His life was for a time despaired of, but he recovered. When I saw him seven years after the accident, he was crippled on one foot, and walked with a stick very slowly. He could not sleep in the night from coughing and spitting, passed urine every hour, and could hardly turn in bed from a stabbing pain in the side. He could not dress himself, and was altogether in a pitiable condition. Having seen him, I promised him that if he would follow my advice, he would renew his youth. He was a man of powerful will, and he said that he would do anything to get well.

I put him upon a little fruit twice daily. In five days he lost ten pounds in weight, and he could dress himself and lace his boots, which he had not done for years. As he lost weight, his vigor increased, and he began to work in his garden and to take long walks. All his troublesome symptoms left him, and he could sleep like a child from 9 P. M. to 4 A. M., without waking. He had to get new clothes to suit his reduced size, and in November (he began in June to restrict his diet) declared that he felt as well as ever he did, and were it not for the damage he had received in the accident, he might resume work as before. November 10 I saw him wheeling up a hill a barrowful of potatoes which he had himself dug.

The change in his pulse was remarkable. I never felt nor saw a pulse more irregular and intermittent in character at first, but it gradually improved and became fairly regular. He said he was neither hungry nor thirsty on the fruit diet. He now eats only about a quarter of what he did formerly, and when the weather prevents him from working or walking, he at once gains weight.

This case seems deserving of attention from the marvelous change produced by abstinence, and may encourage us to try a partial or perfect fast in suitable cases.—*The Lancet.*

# THE WORLD-WIDE FIELD

## Cairo an Educational Center

W. H. WAKEHAM

To be acquainted with a country is to know its needs. To know the needs of a given mission field is, to the Christian, to enlist his sympathies, his co-operation to supply those needs. So I believe that a brief statement of the educational work centering in Cairo, Egypt, will emphasize the importance of this place as a center for the third angel's message, from which the everlasting gospel of the kingdom may go to the whole Moslem world.

Cairo is not only the metropolis of Egypt, but it is by far the largest city in Africa. It is the political, commercial, and educational center of Egypt. Its influence is paramount not only in the lower and middle divisions of the country, but in Upper Egypt, through the Sudan, to the borders of Abyssinia. This being the case, anything coming from Cairo takes precedence over all else. To many of the natives in distant provinces, a trip to Cairo is the event of a lifetime. In all Egypt, if I am rightly informed, there is not a book or periodical published outside of Cairo or Alexandria. While visiting Kena, a city of about forty thousand inhabitants, some four hundred miles up the river from the capital, I inquired why some enterprising native did not start a daily or weekly paper in such a city. I was informed that it would not receive sufficient patronage to live, as everybody wanted news directly from Cairo, so that it would be "official." And while the American Mission has its training college as Assiut, its native church paper is published at Cairo.

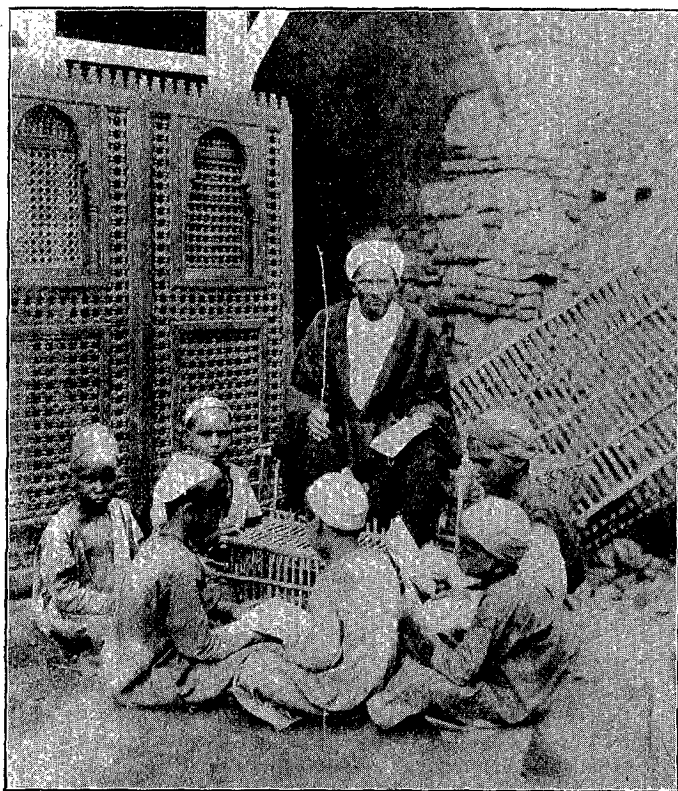
### The Schools of Cairo

First is the so-called "University" of Azhar. Though having an attendance of from three thousand to four thousand every year, this institution is chiefly a conservatory of the Mohammedan religion, the principal studies being the Koran, Mohammedan law, and the

Arabic language and literature. It is said that young men from all parts of the Mohammedan world, even from India and the Malay Peninsula, are drawn together here. A recent writer says:—

"The Azhar is indeed the university of Islam. Its influence is felt wherever the Moslem religion is known, and its disciples are collected from all parts of the Moslem world."

To all students this school is absolutely free, no charge being made for anything the student receives. The teachers work without salaries. The attendance is not so large as formerly, as many young men of more progressive



A MOHAMMEDAN SCHOOL

ideas prefer to attend the schools which afford a broader and more practical education.

Cairo has a fairly well-equipped "school of medicine," under the direction of English physicians. It enrolled last year ninety-eight young men, many of them among the brightest in Egypt. There is also a law school, with an attendance of about two hundred, an industrial school with one hundred students, and a school of arts having about three hundred in attendance. The *kuttabs*, or intermediate schools, have an attendance of about twelve thousand children, of whom eight hundred are girls.

An advance move has recently been made toward the better education of Moslem girls. As nearly all the girls' schools in Egypt are taught by European

or Syrian teachers, a teachers' school for Mohammedan girls has been opened with about sixty pupils. There are also about fifty native young women, mostly Moslems, taking a medical course. This would have been considered an innovation a few years ago; and, indeed, the old fanatics shake their heads. But the progressive view these advanced moves in educational lines with satisfaction and pride. There are a number of flourishing Mohammedan schools, supported by private individuals of wealth. One of these, which was established some years ago by a rich Moslem, now dead, has in its charter a clause forbidding Christians to ever set foot in its domains. And this spirit is not dead yet.

Besides the government schools, each church represented here has its own educational institutions. The largest of these is Coptic, with an enrolment of about one thousand. This is the principal Coptic school in Egypt, although that church has many others. Then there are the Greek Church schools, Armenian schools, Roman Catholic schools, and a number of private schools in which many hundreds receive some education. In the lower schools, however, and in many of the higher grades, the work done is very superficial. Especially is this true of schools taught by Oriental teachers. The young Egyptian is taught to memorize, but not to reason. The principles of logic find a very small place in his mental make-up; but his power of memory is wonderful. One young man who attended my English class for a time, could repeat every rule in the English grammar, but could not write a correct sentence in the English language. It is very unsatisfactory for a European to argue with the average native; for he never knows when he is beaten, and "e'en though vanquished, he would argue still."

A word should be said concerning the schools conducted under the auspices of the American Mission (Presbyterian). As already stated, their training college is located at Assiut, about two hundred miles from Cairo. These pioneer missionaries have been a prominent factor in stimulating educational interests throughout Egypt. Aside from their college, their chief schools are in Cairo and Alexandria. Their course of study here is not advanced; but in those classes which are taught by American teachers, the character of the work is first-class, the teachers being both competent and conscientious. Their church in the United States has undertaken to raise one hundred and twenty thousand dollars to open a girls' college in Cairo, also one in Alexandria. They have already secured a site for the institution in Cairo, at a cost of sixteen thousand dollars.

The English Church Missionary Society also has schools in Cairo, but I have but little information concerning them.

All this shows the importance of Cairo as an educational center, and should lead us to consider how this strategic point

may be used to advance the cause of present truth, and so hasten the coming of the King.

Although real estate is very high here, yet I am convinced that it would be a wise policy to secure, as soon as possible, a small property for permanent headquarters. We ask the brethren and sisters of the home land to pray for the advancement of the work here.

*Cairo, Egypt.*

### The General European Conference

GUY DAIL

THE first meeting of the General European Conference convened at 5 P. M., July 14, 1904, in the large pavilion on the Friedensau camp-ground, near Magdeburg, Germany. The delegates, of whom there were fifty-six, came together in open session twice daily, except Sabbath, until Monday evening, the nineteenth. As most of our readers will remember, the General European Conference was organized in Friedensau in the summer of 1901, and had a second meeting in London in the spring of the following year, so that the present gathering is really the third we have had thus far.

As a fitting introduction to the conference, the president, Elder L. R. Conradi, read Isaiah 52—that stirring, yet beautiful and tender call of God to his people to awake, to put on their strength, and to go forth with clean hands, carrying the glad tidings of peace to all nations, and saying unto Zion, “Thy God reigneth!” The time is not far distant when the ends of the earth shall see his salvation, and it is as heralds of this salvation that we have been called out, a remnant unto the Lord our God.

One controlling purpose animated every speaker, and this one purpose predominated in all the resolutions and business transactions: this thought is expressed in the words spelled out by the workmen in a sort of brick mosaic, as they slowly laid the outside walls of the north and south dormitories of the Friedensau Industrial School.—“The Lord cometh; pray and work.” Wonderful indeed is the inspiration that comes to us when this sentiment is allowed to be the one theme at a large gathering such as we had on those quiet grounds.

Our outward surroundings were all that could be desired, in the midst of the secluded wood. The weather was warm, nicely adapted to the comforts of those sojourning in tents for a season, and the sky was almost continually cloudless. We had no rain. About eight hundred of our German brethren were in attendance. We never attended a meeting characterized by greater spirit of oneness and unity in all that was undertaken.

A glance at the following list of delegates will show how fully the field was represented:—

America, W. A. Spicer; General Eu-

ropean Conference Committee, L. R. Conradi, O. A. Olsen, P. A. Hansen, B. G. Wilkinson, H. F. Schuberth, O. A. Johnson, Dr. J. C. Ottosen, W. C. Sisley, H. R. Salisbury, J. T. Boettcher, and Dr. P. A. De Forest; North England, E. E. Andross; South England, T. C. O'Donnell; Wales, A. F. Ballenger; general delegates from Great Britain, Dr. A. B. Olsen, Mr. and Mrs. C. H. Castle; Scandinavian Union, C. C. Hansen; Denmark, Mr. and Mrs. J. P. Hansen; Norway, C. M. Jensen; Sweden, C. Kahlstrom; Finland, A. Boettcher; Iceland, D. Ostlund; Latin Union, Mrs. B. G. Wilkinson; French Switzerland, L. P. Tieche, P. Schild; German Switzerland, J. Erzenberger, H. Steiner; German Union, Dr. A. J. Hoenes, H. Hartkop, A. C. Christiansen; Western Germany, J. Pieper, O. Luepke, W. Krumm, A. Pages; Eastern Germany, E. Frauchiger, C. Reihlin, C. Sinz; Southern Germany, C. W. Weber, G. Hofer; Rhineland, G. W. Schubert, W. Varlemann; Eastern Prussia, G. Olander, E. Nopper; Southern Russia, H. J. Loeb sack, H. Berg, C. Laubhan; Northern Russia, K. Remfert, J. Jurickson; Middle Russia, J. Perk; Hungaria, J. F. Huenergardt; Austria, L. Mathe; Holland, J. Wibbins; Orient, F. Horner, G. Dail.

In reviewing the work of the past two years, the president said, in part:—

“We have great reason to thank God for his protecting care and providence over our field. During 1902 and 1903 there have been 3,138 additions to our numbers, bringing our membership up to 9,547. Our net gain was 1,950. We have organized one hundred and twenty-four churches and companies; we have formed the British Union, the Scandinavian Union, the North England, the Rhenish, and the Prussian Conferences, and have organized the Latin Union, the French, the Hungarian, the Austrian, and the Balkan Missions, while we have entered Rome and Spain and Flemish Belgium, and Tiflis in Asiatic Russia, and opened our mission to the heathen in German East Africa. We have also been able to secure a director for the Oriental Mission, and a man to take charge of the work in Turkey.

“At the beginning of this period we had one hundred and eighty-four evangelical workers; two years later the number had increased to two hundred and ten, not counting thirty-eight other workers, or, there was an increase of six ministers and twenty-one Bible workers, but we had a loss of one licentiate.

“The tithe for 1903 was \$68,581, as against \$47,593 in 1901, showing an increase of nearly \$21,000. The tithes and offerings for the two years were \$146,800. The Mission Board appropriated to our field, from July 1, 1902, to July 1, 1904, \$35,872 in cash, showing that our actual expenditure has been at least \$181,000.

“We have three organized union conferences, two union mission fields,

thirteen local conferences, ten missions, and fifteen important institutions, one third of which have been opened during the last two years.

“Our needs most urgently demand the enlargement and improvement of our educational facilities for the development of native workers, a better condition of the finances of the medical department in certain parts of our field, and an increased literature in many of the languages already containing some of our publications, and good tracts and books in the tongues we have as yet left untouched.”

The second day was devoted to the reports of the union presidents. The first of these to speak was Elder O. A. Olsen, of Great Britain. He told of the growth in that field, with its forty-two million inhabitants. During the two years, 259 were added to the denomination in this field, but the net gain was only 168, giving a total of 1,160 members in the British Union Conference. The tithe amounted to \$27,636, and the offerings to \$2,032, besides \$6,865 raised in the field for local enterprises; America has given, on appropriations and for institutions there, \$22,418.

Elder P. A. Hansen was not present at the time, but he arrived later, and his report showed that within the biennial period they have been able in the Scandinavian Union Conference to baptize and receive by vote just 500; and, as their membership arose from 2,006 to 2,271, there was a net gain of only 265. The tithe for the period was \$26,082, and the gifts were \$3,504.44, while their book sales were \$61,257. They had twenty-two ministers, three licentiates, nine Bible workers, eight other workers, and sixty-seven canvassers.

Elder B. G. Wilkinson, in behalf of the Latin Union Mission, stated that among the one hundred million inhabitants of the countries in his field, we had 494 members, Dec. 31, 1901, but two years later there were 651, showing a net increase of 157, although there had really been no actual growth in their working force. The tithe for that time was \$9,270, the gifts were \$3,126, and book sales, \$9,614. The greatest need of this union at present is a school for the training of workers, and this will soon be provided.

The Oriental Mission has 55,766,000 inhabitants. Our chief efforts have been put forth in Turkey, Syria, and Egypt; we have not entered Persia, and have done no permanent work in Greece. From Dec. 31, 1901, to Dec. 31, 1903, there were fifty-one additions, with a net gain of thirty-one. Our baptized membership is 212. However, on account of the great difficulty in baptizing candidates, we carry seventy-two “unbaptized Sabbath-keepers” on our lists, making a nominal membership of 289. Our twenty-one workers are divided proportionately among each of the three fields, as we have just seven in Turkey, seven in Egypt, and seven in Syria. The tithe amounted to \$2,143, the gifts to \$438.

Elder Conradi reported that the German Union Conference contains 270,000,000 people, and is, therefore, the largest union conference in the world. At the close of 1901 its membership was 3,818; 2,229 were baptized and voted into the church during the next two years, bringing the membership up to 5,156, so that the net gain was 1,338. At the time of its organization, the German Union Conference had a tithe of \$17,500, while for 1903 it was \$35,640, nearly doubling in the two years and a half; for the two years, the tithe amounted to \$62,587, the gifts to \$10,004, the book sales to \$85,308. We had one hundred and seven workers, showing a net gain of thirty-one for the biennial period.

Two meetings were given especially to the educational work. The last two years we have had about two hundred and twenty students in our European schools, and one hundred and two of these have entered the work not only in various parts of our own field, but also in India, East, West, and South Africa, the Orient, South America, and Australia. Our two permanent schools are located in Friedensau and London; institutes have been held in Christiania, in Copenhagen, in Geneva, and in Paris.

Brother Luepke stated that the work in Friedensau is conducted in the German and Russian languages. The school capital arose from 43,973 marks in 1901 to 101,938 marks in 1903; our educational fund has gradually decreased from a credit several years ago to a deficit of about 10,000 marks, a large number of students having received help from the educational fund, but most of this money will be returned as soon as the students enter the work. From 1899 until the present time, we have had one hundred and eighty-five students, one hundred and one of whom have entered the work in Germany, Hungaria, Flemish Belgium, German Switzerland, Austria, North and South Russia, Palestine, Balkan States, Holland, Sweden, and German East Africa. Our course is but two years in length. It needs to be extended, and we ought to have a larger faculty.

Professor Wilkinson spoke of the two institutes they have had in Geneva and Paris, as a result of which they have been able to train one worker for Italy, four for French Switzerland, and two for France, and one young man who received the message there has returned to carry it to Argentina, South America. The institutes in Christiania and Copenhagen also did creditable work, and a large number of the students there have gone into the colporteur work.

Professor Salisbury stated that the school in London started three years ago, and gives its special attention to the development of evangelical laborers. Its course is from two to four years in length, and there are about fifty students in attendance. Many are able to support themselves by canvassing, and, as a general thing, these are the best in their studies and most promising as workers. Four of the eight companies of believers

in the vicinity of London are placed in the charge of students who are preparing for the ministry. One tent company this summer is entirely manned by students from the London school.

(To be continued)

### Mission Notes

WITHIN the Uganda British Protectorate a recent census shows 1,070 church buildings, with a seating capacity of 126,850, and an average Sabbath attendance of 52,471. It is only twenty years since the first Christian baptism took place in that country. Verily, this is a wonderful land for the spread of the gospel, and bids fair soon to outdo even Hawaii or Madagascar.—*Selected.*

ONE of the early Moravian missionaries to South Africa started a school among the Bushmen. When the Dutch government found that his converts were learning to read and write and to lead intelligent Christian lives, they sent the missionary home. But every day of his life for over forty years he prayed for his beloved Bushmen, and was at last found, like Livingstone, dead upon his knees. But his prayers were answered; for when the Moravian Church resumed the work half a century afterward, they found some faithful converts of the pioneer missionary.—*Via Christi.*

A PARTY of four young men recently sailed from England, for Northern Nigeria, under the direction of the Sudan United Mission. The Bautchi Hills will be the center of the work. This party includes Dr. A. H. Bateman, a graduate of the University of Durham, and a representative from Scotland, from Ireland, and from Germany. They will begin work among the heathen tribes in the Bautchi district, which, though twice the size of Ireland, has never had a missionary. There are about twelve British workers, in three British stations, in Hausaland. But none of these are laboring among the pagan people, many of whom have never accepted Mohammedanism, which had made inroads in that part of the country.

THERE are about five million five hundred thousand men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. These persons are, in the main, doubtless possessed of the laudable ambition to be holy and to prepare themselves for union with Brahm. And yet, as a matter of fact, they are the most pestilential in their morals of all the people of the land. At the same time many of them regard themselves, and are regarded by their co-religionists, as the acme of piety. Nevertheless, they daily trample under foot every command of the decalogue.—*Selected.*

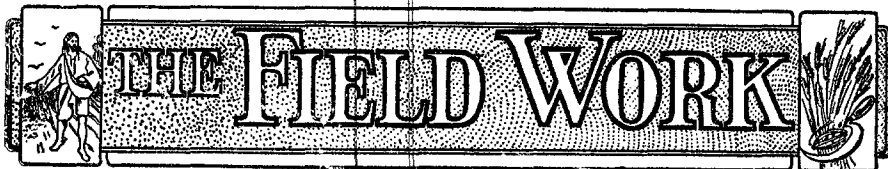
THE China Inland Mission had, on Jan. 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides fifteen still engaged in study, and twenty-five engaged in home work or not yet assigned to stations; 465 of its missionaries are women. The receipts of the society for 1903 were \$225,458. It reports the number of conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the kingdom when they sought to barricade it by that terrible outburst in 1900.—*Selected.*

IN Italy the Waldensian Church, the ancient church of the Alpine Valleys, has contributed six thousand of its members to the Italian colony which is settled upon the Platte River in Uruguay, South America. Italian Protestants have established a Christian college for their people in that country. An American woman has given ten thousand dollars to the theological seminary at Florence; and the college at Torre Pellice, in the Alps, has now ten professors. From these two institutions go forth the ministers, evangelists, and missionaries, establishing new mission stations every month.—*Missionary Review of the World.*

WE hear from Shanghai that the issues—as distinct from actual circulation—sent out from the Bible Society there into the different provinces of China during the first nine months of the present year have amounted to a total of 989,000 copies of Scripture. Nevertheless, for every person in China who has a Bible, there are about two thousand who have none; for every person who has a New Testament, there are two hundred and fifty who have none; for every person who has a single copy of the Gospels, or other small portion of Scripture, there are forty who have none. So the work is only commencing.—*Selected.*

SOME of the Berber tribes of North Africa yoke their women to the plow with their oxen, and thus make them work in the field. Even aged grandmothers and great-grandmothers are treated in this manner, but they trudge along the furrow with amazing cheerfulness. They do not feel any degradation, because they have never been used to anything else. A Berber chieftain who was remonstrated with for putting his own aunt, a woman over ninety, to work in the fields, replied, calmly: "Women are bestowed by Allah for pleasure and profit. When they grow too old and ill favored to give pleasure we turn them to profit." This is the prevailing sentiment throughout North Africa, except with some of the Bedouin and Kabyle tribes, among whom there is a more chivalrous feeling toward women.—*Selected.*





# THE FIELD WORK

## Japan

ISHINOMAKI.—We have had quite a hot summer in Japan this season. The thermometer never goes very high,—ninety to ninety-five degrees,—but the humidity makes the heat quite oppressive. We find that it is expensive to spend the summer at any of the regular resorts frequented by the missionaries, so until this season we have remained at Tokyo. But this summer we received a very kind invitation from a missionary acquaintance to spend a few weeks with her. We left Tokyo the first of August, and will probably remain during the month. Our friend is very kind and unselfish, and we are having a pleasant time.

Meanwhile, we are watching for opportunities to do what good we can, and are finding some. We already have had some interesting experiences. Last week I was asked to address an educational meeting at the conclusion of a summer school. I spoke on faith as the basis of education. I was asked to speak again the next evening, and talked on the relation between civilization and morality of character.

Yesterday I addressed a charitable society composed of ladies. I chose for my subject true benevolence, directing their minds to the benevolence of God in nature and in the plan of salvation. Then again in the evening I spoke before an association of students, on the true ideals of manhood, contrasting Alexander the Great and Abraham Lincoln, then presenting Christ as the perfect ideal. Especially at these meetings yesterday there was a good attendance of representative people, and I hope some good will result. Of course I spoke through an interpreter.

F. W. FIELD.

## Ceylon

COLOMBO.—My soul burns within me when I see so many precious souls outside of the truth God has given to us. There is at this time on this island many who are simply waiting for the truth to reach them. They are dissatisfied with what they have found, and are still seeking for more light. It will take both men and means to do the work that God would have done in this place. But I believe that as this need is brought before our people, God will cause hearts and pocketbooks to be sanctified to answer this call in a way that will speedily accomplish his purpose, and prepare a people for his coming.

We can understand now why God led us not only to Colombo, but to the very house in which we live. We have been able to live the truth before the family here, and the gentleman, Mr. Henri Tussaint, has begun to observe the Sabbath of the Lord. This is the first Sabbath-keeper in Ceylon, and we thank the Lord for bringing this dear young man into the truth. He is a school-master, and through his kindness I have been for some time conducting a Bible study each morning. This is much appre-

ciated by the students, and we hope that it may not only be a blessing to them, but also give us an entrance into their homes.

In this dear brother we can see one who, by the grace of God, will be a power in the work. He is a worker. Educated for the ministry, he would not enter the church because of the deadness of formalism which prevails. He therefore has been standing alone for aggressive evangelization, which would be in harmony with the Word of God. He is now rejoicing in the truth, and is re-dedicating his life for its advancement.

We are having meetings in his house each Sunday, and also on Wednesday evening. Not many attend, but we hope in this way to make a start, and open up a center of work. Our courage is good, and we believe that God will soon raise up a living memorial in this place, and that a company will be formed of whom it can be said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Through the kindness of the editor of the *Ceylon Independent*, I have been invited to contribute a weekly article to the newspaper-reading public of Ceylon. There is another avenue open for light and truth. I believe that the time has fully come for the closing up of God's work in the earth. And now, if all our dear people would stand together in loyal devotion to the cause, giving themselves and their means, the work could then move in harmony with God's design.

HARRY ARMSTRONG.

## From Iceland

REYKJAVIK.—I came to Iceland in November, 1902. After spending some time at the home of our dear Brother and Sister Ostlund in Seydisfjord, I went to Akureyri, in January, 1903, and began to take subscriptions for our paper, at the same time selling a number of books. In March I went into the country about Eyjafjardarsysin and Isafjardarsysin. That year the number of subscriptions from January to September was seven hundred and thirty-eight. After that I came to Reykjavik in September, where I remained, taking subscriptions until spring. I secured six hundred subscribers in Reykjavik. In the beginning of June, 1904, I started out in the country, and have sold books, and taken more than two hundred subscriptions.

It is difficult to describe the circumstances under which we have to work. The people are poor, and many who wish to buy our books are not able to do so. Often they have to deal with us through the merchants; that is to say, when they have money-worth on their account in the books of the merchants with whom they deal, they can not, as a rule, get their money in order to pay for what they wish to buy. So they have to go to the merchant and ask him to pay a certain amount out of their credit. When we receive payment for a book, for instance, it often happens that we get it in

the form of a note on some merchant, as so much credit in our behalf; we then take goods for the amount, instead of money.

The people are scattered around the coasts and in the valleys. In many cases it is long distances between the houses. The traveler must go on horseback, because there are so many rivers, brooks, and bogs, with few bridges. The water is very cold, as it comes from the glaciers (icy mountains). The horse also carries the books. It costs some to travel on horseback, but we must do it to avoid sickness and to be able to transport our books.

A few ask one krona for a night's lodging. This we pay with books. But there are some who do not ask for payment, and one is left to pay as he sees fit. The people are glad to receive visits, and are very hospitable. A person can almost always find lodgment if he is willing to take such as there is.

The people ask me many questions concerning the Sabbath, why I keep Sabbath on Saturday and not on Sunday, etc. When I explain, they do not oppose the truth. They are not afraid of us nor of our books. The priests do not warn them against us, and the people buy and read our books without prejudice.

I will live for my Lord, and I am glad to be at work for him, and I expect that the seed sown will spring up in due time.

NEILS ANDERSON.

## October Twenty-Nine

DON'T forget the missionary conventions to be held in all our churches, October 29.

These conventions, according to the recommendation of the General Conference Council, are to introduce "a mighty missionary campaign . . . which shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people."

It was also recommended "that such varied and effective plans be developed in every conference and church as will assign a specific place in this movement to every man, woman, and child among us."

There will be four readings for the first convention, together with suggestions concerning the meeting itself. The readings will be as follows:—

"A Call to Service," Mrs. E. G. White.

"Continuance in Well-Doing," A. G. Daniells.

"Best Ways of Using Periodicals and Tracts," various writers.

"Our Young People, Their Privileges and Responsibilities," M. E. Kern.

These were published in the *Review* of October 20. In view of this, and of the other valuable matter contained in this paper, it was also recommended that "librarians, church elders, and conference laborers seek to place it in the home of every Sabbath-keeper."

Is your church ready for this convention? The members of each church should plan for this meeting, arrange for different readers and speakers, and encourage every one to take some part. See the program of the Takoma Park church on another page, as a suggestion so simple that it can be carried out anywhere.

If this missionary campaign is to be



what its name implies, every one of our people must have an opportunity of sharing in its responsibilities, hence the recommendation, which has already been quoted, to the effect that a specific place in this movement be given to every man, woman, and child among us.

### The Glendale Sanitarium

GLENDALE is the name of the new sanitarium located amid orange, lemon, and olive groves in one of the most beautiful and fertile valleys of Southern California. It is only nine miles from Los Angeles, and one mile and a half from the main line of the Southern Pacific, which runs from Los Angeles to San Francisco. A branch of the Salt Lake road runs within two blocks of the sanitarium, and the Glendale and Tropico electric line carries passengers from the Arcade depot in Los Angeles to the sanitarium door. So while the institution is located in the country, it has convenient

also to the grounds, which are planted with trees, shrubs, and flowers.

The building is a three-story structure, and contains seventy-five rooms. As it now stands, it cost over forty thousand dollars, and the grounds are worth five or six thousand dollars. The Lord gave us the entire property for twelve thousand five hundred dollars. To tell of the remarkable way in which he did it would be a long story. Most of our readers have probably read with interest what has been said through the spirit of prophecy for the past three years in reference to the medical work in Southern California. We were also told that buildings suitable for sanitarium work could be obtained at low prices.

Some time ago the Glendale property was favorably considered by the sanitarium committee. The owners held it at twenty-six thousand dollars. At that time there was no electric car line to the place. Later, the property was offered at seventeen thousand dollars. The price

can assist the institution now struggling to get a start.

The Lord has spoken so definitely concerning the establishment of the medical work here that we are sure he has the means in the hands of his people to make it a success. All we desire is to open the way for him to move upon the hearts of his people to co-operate with him in carrying the enterprise forward. Donations of money, time and furnishings are always in order. These are among the best ways to help the cause of God. A large amount of furniture, bedding, linen, etc., will be required to furnish the institution. It will greatly lessen the expense of fitting up if those who can will donate something. Others might greatly assist in starting the work by depositing money without interest, or by loaning it at a low rate of interest. We shall be pleased to correspond with any who can help in this way. All can assist by calling the attention of friends and neighbors who may be in need of the benefits to be derived at the sanitarium, and last, but not least, by praying for its success.

If the Lord wills, we hope to be ready to receive patients about the middle of November; but the formal opening will probably take place a little later.

J. A. BURDEN.



THE GLENDALE SANITARIUM

access to the city and to all parts of the outside world.

The Fernando Valley, in which the sanitarium is located, affords an excellent supply of fresh fruits and vegetables. There are acres of strawberries and other small fruits, beside the beautiful groves of oranges and lemons. These are interspersed with alfalfa fields, vineyards, and vegetable gardens.

The ocean breezes blowing over the low range of foot-hills that hide the waters of the broad Pacific from view, fan the valley by day; and the cool mountain air by night is conducive to refreshing sleep in the warmest weather. Surrounded by hills and mountains, with an altitude of six hundred feet, Glendale Sanitarium possesses natural advantages found only in this great sanitarium country.

A thirty-minute ride on the electric line takes one to Los Angeles, and in an hour and a half the cars convey the visitor to Long Beach or any of the other sea-side resorts. A few miles from the sanitarium the mountains rise several thousand feet. An abundance of pure mountain water is conveyed in pipes to the different rooms of the building, and

was regarded low, still no definite action was taken to secure the place. Last spring the electric road was completed. The committee was still considering the question of the sanitarium. After prayer and consideration, it was decided to present the nature and object of our medical work to the owner, and ask him to make a concession in the price on behalf of the work. As a result, the property was purchased on easy terms for twelve thousand five hundred dollars. At the camp-meeting held in Los Angeles, September 1-12, a resolution was passed by the conference to purchase the Glendale hotel, and to equip it for a sanitarium. Over five thousand dollars was raised by the brethren and sisters present, in donations and pledges, and over three thousand five hundred dollars in cash deposits to start the work. We trust this good beginning will continue until many more will have a part in establishing this memorial.

As Southern California is fast becoming the great sanitarium of the world, may we not look for help outside the conference? A sanitarium in a field like this is of more than local interest. There are a variety of ways in which we

### The Missionary Campaign

At the late General Conference Council held at College View, Neb., it was recommended that a general missionary campaign be conducted by our people during the months of October, November, and December, the same to be continued during the year. A missionary meeting will be held on a specified Sabbath in October, and another on a specified Sabbath in November. At these meetings field work will be considered, also the character of the literature to be used during the missionary campaign, and the best methods of placing it in the hands of the people.

Another important part of the work will be the circulation of the *Signs of the Times*, *Life and Health*, *Southern Watchman*, *Christlicher Hausfreund* (German), *Evangelists Sendebud* (Danish), and the *Sions Vaktare* (Swedish). These foreign papers are published at College View, Neb. On the covers of these papers will be advertised some of our most popular books, such as "Steps to Christ," "Mount of Blessing," etc. This will prepare the way for the sale of these and other books from house to house by our people. An earnest effort will be made to sell tracts and pamphlets containing present truth. The plan of this work will be set forth from time to time in the columns of the *Signs* and *Southern Watchman*, and in our German and Scandinavian papers.

I hope all will take hold energetically of the work suggested by the council. Our brethren everywhere ought to be doing their utmost to push the circulation of the special series of our papers. I sincerely hope that our foreign-speaking brethren will do all they can to aid in the circulation of the *Signs* and *Southern Watchman*, and that, on the other hand, our English brethren will do their best to assist in the distribution of the special series of the German and Scandinavian papers. I would sug-

gest that our English churches take quite a number of the special series of the foreign papers, and see that they are disposed of among the foreign-speaking people in their respective localities. And I would especially urge our foreign brethren to order quite a number of the special series of the foreign papers for distribution as they may deem best, but I would advise, as far as possible, that these papers be sold, as they ought to sell readily at five cents a copy. I earnestly desire to see fully two hundred thousand copies of the foreign papers sold during the missionary campaign. Can we not depend on the readers of this article to assist in this work, that our hopes may be realized, and that the truths which these papers will contain may be placed before the foreign-speaking people in this and other countries wherever these papers find their way? Below is a price list of both foreign and English papers in sets of four papers each:—

From 1-4 sets .....	20 cents
5 or more sets to single name and address .....	15 "
From 5-20 sets to one address..	12 "
25 or more sets to one address..	10 "

E. T. RUSSELL

### School at Hildebran, North Carolina

As one sits on the upper veranda of the teacher's home, or, better still, mounts the belfry tower of the academy building, the vista that meets the eye in every direction is something to thrill again and again the heart of the beholder. Sweeping away to the north, over pine and oaken hill and fertile vale, the rugged outlines of the old Blue Ridge range of mountains bound the horizon, save for a few craggy peaks that lift their heads still higher beyond the range, at a distance of a hundred miles or more.

To the south and west the lofty range fades mid tinted hues, while nearer lie the lower hills and mountain heights, which give the picture a variability and grandeur scarcely to be excelled, save from the tops of those isolated mounts themselves. Mounts Pinney and Baker are but a few miles from the school, and the view that greets the eye as one looks in every direction from their peaks is one never to be forgotten.

Truly, this Piedmont district of America, with its most wholesome climate, its ennobling scenery, its agricultural and educational possibilities, is a most providential center for a school work that is to be a beacon of hope for the millions of the Carolinas.

Such is the feeling of those upon whom rests the burden of placing this school where it may be the instrument for service in God's hand that he desires it to be. The following words from the Lord's servant and handmaid give hope and energy to their hearts: "From the light given me, I know that the work at Hildebran, if properly managed, will be a great blessing to the surrounding country. I have been instructed that we must establish schools in just such districts, away from the cities and their temptations."

Just seven years ago the Lord's servant, Elder D. T. Shireman, pitched a gospel tent on the side of the hill where the school now stands, and the people came for miles to hear the truths of the

third angel's message. Believers were found, a church was organized, and very soon a small school was begun, to meet the need that was evident on every hand.

The seed grew. There was no village of Hildebran then; but now, on its principal thoroughfare, stands another chapel, neat in appearance, and larger than the first, while just above, on one hand, upon the crest of the hill, stand the school buildings, and just below, on the other hand, are the burned ruins of the Piedmont Sanitarium.

It took much labor then to go into the forest that occupied the school site, cut away the trees, erect buildings, and plant orchards, vines, and berries; but its early founders were tried pioneers of the North and West, who had before launched into the great unsettled districts of those sections, and, with hearts attuned to service for God and man, they entered upon a work that has already borne much fruit for God, and which still stands as a fortress of truth for many, many souls in this yet neglected and needy field. The first pupils had to climb over logs and through brush to reach the buildings just opened for them; and some ridiculed, as in the days of old, a work that to them gave no promise of ultimate success. But the faith and energy of those who have toiled these years have made it possible for this school to enter upon the era, that, through the special favor of God, is just before it.

The school buildings, humble yet commodious, comprise quite a complete outfit for primary and academic work. More than a hundred students can be accommodated in its rooms, while the students' and teachers' homes, within a few yards of the main building, afford sufficient accommodation at the present for non-resident students and teachers. A young orchard of several acres of choice fruit is just beginning to bear, and a fair setting of grapes, strawberries, raspberries, etc., are in producing condition. And in connection with the school is about seventy acres of choice, tillable land, which is this year bearing a good quality of crops. The farm lies well, being mostly bottom and valley land, adjoining the rear of the school plot. Altogether, one would search a long time to find a more delightfully situated and equipped outfit for the work designed for this school.

But no one of experience in the work of God will think for a moment that this work has all been accomplished without determined and constant opposition from the enemy of truth and of souls. Even after the buildings and farm were all put in their present condition of equipment, it seemed for a time, even for months, that all would be entirely lost. Gloom settled over the hearts of those whose hands had toiled so hard, early and late, to build up what, after all, seemed almost, if not quite, lost. But God's work as well as his Word ever has its champions and friends.

A faithful brother who had sold his Northern home and brought all his means to help in the needy Southern work, who had already invested heavily in establishing the work in Nashville, came to the rescue with his little remaining cash, and with the help of friends whom God most wondrously raised up, saved to the cause of truth that which was all but lost through the

working of the adversary, who has no love for the progress of the message for which our schools pre-eminently stand.

The brother who now has the ownership and control of the school earnestly desires that its influence and field of usefulness be widened and strengthened. Since the school began its career, the primitive work in the Carolinas has grown into a small but well-organized conference, and now North Carolina has an organization by itself, while the old Columbia State is still under the direction of the Southern Union Conference, as a mission field. So it is desired that the school established here be taken under the direction of the conference, as a training-school of the intermediate grade, to prepare students for a humble place in the work in this field, or for the higher training-schools already established in the South, west of the mountain chain which forms no inconsiderable barrier between the central Southern field and the Atlantic Coast region occupied by the Carolinas and adjoining States.

Since early in the spring of this year this matter has been under advisement, and several months before the burning of our sanitarium, the Southern Educational Company, the legal body of the North Carolina Conference, made a small payment, and took a legal contract for the entire school property, on the following terms: By Jan. 1, 1905, the first payment of one thousand dollars should be made, when the ownership and control of the plant would be assumed by the conference, and its school board begin the direction. The remaining one thousand dollars should be paid in from three to five years.

Brother B. A. Rogers, who now holds the title of the school, is advanced in years, and feels that he can not now begin life anew without any means, and with a family to support, hence requires the payment of this small amount, but even then shares liberally in giving his portion of the purchase price.

Again: to those in this needy field the Lord has given the word that they should call to the East, the North, the West, and the South to help in placing the work here on vantage-ground. And shall we refrain from calling? To those upon whom it now rests to raise this means it seems that the set time has come for the work in Hildebran to take a most decided advance step. It seems to us that the entire work in this field demands it. We feel that to draw back now would be to jeopardize our souls. But one avenue has gleams of light for us, and that through the word *advance*.

But how shall we advance? With the loss of several thousand dollars, so recently sustained by the burning of our sanitarium, with laborers leading out in this work who have received no salary for months, with conference laborers receiving but a small portion of the amount their due, with a small conference constituency of about two hundred members, most of whom have but their little homes or meager salaries as a means of support,—with all this, what can we do but cry to God, and to his faithful children in other places, that we may receive the help that is so greatly needed in this crisis of our work?

We do not wish to detract in the least from any other work; but are there not some who have an extra mite to spare

us at this time, when it seems to us that we dare not wait any longer? May God give us friends who have means, and will spare them. May he move upon others who have means to move to this field, start new centers, take the lead of small companies that are in greatest need, and assist in establishing other schools, smaller than this one, yet just as necessary in the field they occupy.

O that God might give many a soul a vision of the actual need of the living witness for present truth in many localities of this beautiful but sin-laden State! Shall we not hear from many thus exercised by the Holy Spirit? Shall we not hear from you? ALBERT CAREY.

**The Knowlton (Quebec) Sanitarium**

We know well that many calls are being made, and pressing needs are being urged, from different parts of the great field; yet the imperative demand of the situation requires us to make an appeal for our sanitarium at Knowlton, Quebec. This institution is doing a good work not only for Quebec, but for the other provinces, and the adjoining States. Not only have patients been received and benefited by treatment here, but young people from the different places mentioned are being trained for a life of usefulness. But we are laboring under great difficulties. The building must be enlarged, and further equipment is also needed, in order to furnish sufficient room and facilities to do justice to the growing demands of the work. Part of this work must be done immediately in order to be prepared for the winter that is just before us.

Now Quebec is a very weak conference, both numerically and financially, and is not able to make these improvements alone without plunging deeply into debt, which is contrary to the Bible, the Testimonies, and sound business judgment. Therefore, we make this appeal for help in this our time of need, hoping that all will feel willing to help us as far as possible, that this important branch of the work may not be retarded in any way, but that it may go forward with its good work.

The needs of this institution were clearly seen by our leading brethren from the States during their much appreciated visit to our camp-meeting, and they kindly offered to co-operate with us in raising four thousand dollars to make the necessary improvements, with the understanding that if we would raise one thousand dollars in this field, the other three thousand dollars would be raised there. Already four hundred and fifty dollars has been raised here in cash and pledges, and we hope that the remainder will be raised soon. All should be anxious to help in this good cause, that this plan may be carried into effect as soon as possible. Please send your offerings for this department of the work to the business manager, Elder S. A. Farnsworth, Knowlton, Quebec.

H. E. RICKARD,

President of Quebec Conference.

**Field Notes**

Six members were added to the church at Altoona, Pa., October 9.

ELDER R. M. KILGORE reports twelve converts to the truth at Lawrenceville,

Ga., as the fruit of tent-meetings which closed at that place, September 18.

FOUR members were recently added by baptism to the church at Clear Lake, O. T.

A SABBATH-school of twenty-one members was organized recently at Hesperia, Kan.

THE believers at and near Greenbrier, Miss., were organized into a church, September 18.

AT Naruna, Va., where Elder C. B. Rule was recently visited by a mob who took down his tent and ordered him out of the place, fifteen persons have announced their acceptance of the Sabbath truth.

A REPORT from Jennings Lake, Fla., where there is a newly organized church, says: "We conducted the first quarterly meeting Sabbath, September 10. Three united with the church and were baptized. Several more will soon join. The present membership is twenty-six."

IN a report of work at Martinsville, Ind., the *Indiana Reporter* of October 12 says: "The meetings at Martinsville still continue each night, and a few are deeply interested. Several have begun the observance of the Sabbath, and Bible readings are being held with a score or more who can not well attend the meetings regularly. We are still looking for a good company to be raised up at Martinsville."

ELDER C. McREYNOLDS reports in the *Kansas Worker* of October 12: "Last Sabbath will never be forgotten by many who were at the Manhattan camp-meeting. The Spirit of God came in with power, and almost the entire congregation was made to especially seek God for deliverance from power of besetting sins. Nearly all who were unconverted gave their hearts to God, and discouraged souls were renewed. Yesterday nine were buried in baptism. Others return to their homes for baptism."

THE Southern Training School, located at Graysville, Tenn., opened for the coming school year September 21, with an attendance of about seventy students. The school work was inaugurated by appropriate chapel exercises, at which words of courage and good cheer were spoken by both teachers and students.

A marked spirit of earnestness was manifested on the part of all. The regular work of the term was taken up the following day.

Sabbath afternoon an excellent devotional meeting for the students and young people was held in the Home parlor, at which a large number were present, and in which all, with but few exceptions, participated.

A Normal department has been established in connection with the school, which gives students who are preparing for the work of teaching an opportunity for practical training. This department is in charge of Mrs. C. F. Dart.

The members of the Graysville church show a disposition to join heartily with the faculty in the work of uplifting the school in all its departments.

**The One Hundred Thousand Dollar Fund**

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

Amount previously reported .....	\$41,087 53
Hans. N. Hanson .....	100 00
D. B. Richards .....	100 00
Anna H. Stoiber .....	100 00
Mr. and Mrs. John Koenig .....	100 00
J. W. Kirkpatrick .....	100 00
Mrs. Ethel Caro (New Zealand)...	74 02
South Dakota Conference .....	71 23
Western Oregon Conference .....	57 25
London (Ontario) church .....	53 50
Brother and Sister C., Mrs. G. and Elinor .....	50 25
A. Hawley .....	50 00
James H. Minisee .....	50 00
Captain G. Masters (New Zealand)	48 70
A friend .....	41 36
J. L. Shaw (India) .....	32 00
A. G. Watson (India) .....	32 00
D. Ella Coats (India) .....	32 00
California Conference .....	26 25
A friend .....	25 00
Mr. and Mrs. A. Kunze .....	25 00
Elder and Mrs. R. A. Underwood..	25 00
L. and Bell Clark .....	25 00
P. A. Haskins .....	25 00
T. M. Steward .....	25 00
Mrs J. L. Shaw (India) .....	24 00
Anna Knight (India) .....	24 00
Southern California Conference ..	23 50
Illinois Conference .....	20 46
O. A. Wilbur .....	20 00
Quincy Zimmerman .....	19 90
Mrs. S. E. Whiteis (India) .....	19 20
Upper Columbia Conference .....	17 25
Theckla Black (India) .....	16 00
Miss L. M. Willard .....	15 00
Atlanta (Ga.) church .....	14 25
Northern Union Summer School ..	12 50
A friend .....	11 00
A. E. Devereaux .....	10 00
Ruth C. Nichols .....	10 00
Charles Johnson .....	10 00
S. A. Conway .....	10 00
Mr. and Mrs. H. C. Stevens .....	10 00
Vancouver church .....	10 00
G. K. Owen .....	10 00
C. H. Day (India) .....	9 60
Mrs. D. Ella Smith (India) .....	9 60
Montana Conference .....	9 50
Young People's Society .....	8 56
Mary E. Learned (New Zealand)..	8 00
J. M. Brown .....	7 25
James Backer .....	7 00
J. A. Mackie (India) .....	6 40
E. Hayes .....	5 50
Mary Jones .....	5 15
Mrs. D. E. Walker .....	5 00
Elsie A. Brown .....	5 00
C. B. Rossier .....	5 00
M. L. Ring .....	5 00
Mrs. M. S. Foster .....	5 00
Flora F. Stowell .....	5 00
Mary A. Gatenby .....	5 00
Mary Moore .....	5 00
Mary Yarger .....	5 00
H. T. Doll and family .....	5 00
E. J. Driver .....	5 00
M. J. Myers .....	5 00
E. J. C. .....	5 00
Mr. and Mrs. W. E. Chinnock .....	5 00
Harry U. Jacobs .....	5 00
Mary Schmarz .....	5 00
Elizabeth Franks .....	5 00
J. Grundset .....	5 00
G. H. Gibson, M. D. (New Zealand)	5 00
Mrs. G. H. Gibson (New Zealand)..	5 00
John Anderson .....	5 00
W. T. Ritchey and family .....	5 00
Katie Bowermaster .....	5 00
Mrs. Lizzie Cruzen .....	5 00
Mrs. T. Hanson .....	5 00
Mr. and Mrs. J. E. Atchison .....	5 00
C. M. Powell .....	5 00
Loquel (Cal.) church .....	5 00
Mrs. B. F. Brown and daughter ..	5 00
J. F. Dennis .....	5 00
Mr. and Mrs. A. A. Lauder .....	5 00
A friend .....	5 00

A friend	5 00	R. G. Renken	1 00
Mr. and Mrs. B. Burlund	5 00	Mrs. Jacob Lunger	1 00
T. W. Hodgins	5 00	Mrs. H. J. White	1 00
C. S. and Jennie Smith	5 00	E. N. Hestand	1 00
Mrs. H. M. Gates	5 00	J. D. Matthews	1 00
Josephine Jacobson	5 00	Elisha Taylor	1 00
P. S. Phireatt	5 00	R. J. Prater	1 00
Ida S. Herr	5 00	W. T. Priest	1 00
Mrs. E. Watts	5 00	Desire Wery	1 00
Harold Blumben (New Zealand)	4 87	E. Ottosen	1 00
Frans Bond (Spain)	4 85	Mrs. M. A. Hollister	1 00
W. A. Barlow and family (India)	4 80	R. W. Dutcher	1 00
Orwell S. D. A. church	4 50	Stony Lake Sabbath-school	1 00
Garden City church	4 00	H. W. Herrell	1 00
Jennie Metcalf	4 00	Mrs. H. W. Herrell	1 00
J. W. Cruzen	4 00	Naomi M. Herrell	1 00
Mrs. C. C. Anderson	4 00	H. Willie Herrell	1 00
Mr. and Mrs. W. B. Downs	4 00	Paul H. Herrell	1 00
Columbia Sabbath-school	3 80	Anna G. Weishaar	1 00
M. Dettas	3 80	M. D. Steele	1 00
Mrs. J. P. Hall	3 60	R. J. Christiansen	1 00
Coldwater (Mich.) church	3 36	J. E. Gibson	1 00
W. V. G. Taylor (India)	3 20	Mrs. Fleming (India)	96
Mary Edmister	3 00	Nellie Jenkins	90
N. W.	3 00	Harold Jenkins	90
Three friends	3 00	G. B. Jenkins	80
Mrs. S. F. Rowe	3 00	Mabel A. Jenkins	80
Mrs. T. J. Houde	3 00	Bertha Jenkins	80
Friends	2 80	Philip Jenkins	80
J. I. Taylor	2 50	Brother H. E.	75
A. D. Tucker and family	2 50	M. V. Foote	70
Dora Brown	2 50	Emma R. Hahn	50
Mrs. J. S. McCreary	2 50	Mrs. M. L. Dickson	50
Clark G. Hamp	2 50	Eva F. Dickson	50
Phoebe H. Hamp	2 50	A friend	50
Mrs. Clara McDonald	2 25	L. S. Plymire	50
Marion Ellis	2 00	Mary E. Plymire	50
S. J. Wiles	2 00	Mrs. J. M. Towns	50
Mr. and Mrs. J. J. Snyder	2 00	A lover of the truth	50
Woodland (Cal.) church	2 00	L. A. Chester	50
Mrs. K. V. Temple	2 00	Mrs. L. A. Chester	50
Mr. and Mrs. G. N. Powell	2 00	Mattie Bartholmew	50
Mrs. Harrison Smith	2 00	A friend	50
Mrs. Allie Coe	2 00	Sister Owens	50
J. Brothers	2 00	A friend	50
Mr. and Mrs. J. J. Cochran	2 00	John DeBries	50
A friend	2 00	E. A. Eisenschmidt	50
J. C. Moseley	2 00	H. W. Wilhelms	50
Western Washington Conference	2 00	G. N. Clark	50
J. J. Nabers	2 00	Leidemann and Muller	50
A friend	2 00	E. D. Lacey	50
Mr. and Mrs. T. D. Waller	2 00	A. S. Williams	50
Haldane and Maud Carr	2 00	T. W. Cain	50
H. S. Brown	2 00	John Bird	50
George H. Moses and family	2 00	Reinders and DeVries	50
R. Family	2 00	Lubsohn Brothers	50
Stephen Housdorf	2 00	W. H. Owen	50
Mary Ernst	2 00	H. J. Murlien	50
J. H. King	2 00	J. J. Wyningar	50
Sister M. E.	2 00	J. D. Prater	50
Friends in Switzerland	1 94	Mary Ann Watson	50
Friends	1 85	Alice Stout	50
Minnie Houde	1 75	George E. Hollister	50
W. W. Smith and family	1 60	C. A. Collis	50
Mrs. A. O'Connor (India)	1 60	Mable Leyster	50
Manley Edmister	1 50	Albert Emerson	50
Leonora Edmister	1 50	J. E. Pegg	40
G. A. Hopkins	1 50	Mrs. Hart (India)	32
Mrs. Z. A. Curtis	1 50	Elmer Plymire	25
Mrs. M. A. Washburn	1 10	Vernon Plymire	25
Mrs. M. C. Metcalf	1 00	Oae G. Plymire	25
Mrs. H. T. Moore	1 00	Ross J. Plymire	25
A friend	1 00	Della Chester	25
Lewis K. Dickson	1 00	Allie Chester	25
Albert R. Dickson	1 00	M. Even	25
Olive LeFave	1 00	Mrs. Deco	25
S. J. Hibbard	1 00	Ruth Emery	25
E. P. Spearing	1 00	Edna Bowman	25
A. E. Stutzman	1 00	R. B. Kephart	25
H. E. Townsend	1 00	W. A. Lawrence	25
Mrs. H. E. Townsend	1 00	Mrs. Sarah McGrew	25
Mrs. E. H. McCutchen	1 00	Mr. and Mrs. Charles W. Carrier	25
F. H. Henderson	1 00	Vernon Brown	25
Charles Hottes	1 00	Pearl Houde	25
C. S. Zebold	1 00	Crow Wing church	10
Mary Powell	1 00	Richard Townsend	10
Mrs. Lillie Littlefield	1 00	Estella Schalleck	10
Leroy Littlefield	1 00	M. A. Plank	1 00
Mrs. Harriet E. Greer	1 00	Charles Grundy	5 00
C. C. Christensen	1 00	James D. Kimble	10 00
A. Malison	1 00	G. Mathiesen	25 00
A. Sechler	1 00	Mrs. M. S. Carle	50 00
Mrs. F. M. Bowman	1 00		
Mrs. L. G. Morgan	1 00		
G. H. Nelson	1 00		

Total .....\$43,268 31  
A further list will follow.

Send all donations to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### The London Training-School

ONLY three years ago the London training-school was opened. Already it has brought new life and vigor into our British work, as young men and women have been sent out from it into the field. Years ago some of us, who worked in Britain, used to dream of a school for workers some day. Now it is a splendid reality. I thanked God for its strong, healthy influence as I saw its mark stamped upon the work during my recent visit to Europe. It has just opened its fourth year in new premises.

The school building is a rented double house, near the Holloway Road, in North London, where our printing-office is. By piercing the partition walls here and there, the building has been excellently adapted to school purposes. I was delighted with the genuinely academic appearance of the chapel and class rooms awaiting the fourth-year students who were beginning to arrive as I left the city. Two young men had just walked in from Wales, canvassing as they journeyed, a distance of ninety miles.

This is essentially a school at work; for nearly every student thus far has had to earn most of his way through school, many by canvassing. It is study and class work all the morning, and then off the students hasten by train, street-car, and omnibus, to their fields for the afternoon canvassing campaign. It is sober, serious business with them; for they must earn their daily bread and living expenses. Then back they come at night, to return to their books.

I do not know that the plan would be practicable as a continuous policy in any other city than mighty London, with its five or six million people within easy access of Holloway. But our friends are working out the problem in London, and the results are manifest. Professor Lacey, formerly of Australia and Healdsburg, has now joined the school staff, and the best and strongest year of the school has opened auspiciously. Professor Salisbury, the principal, writes:—

"We had expected a very good school, perhaps from fifty-five to sixty-five, but we were really surprised to find seventy-five students present themselves for entrance the first morning. Since then, others have come in, and we have applications from some for the last of the month. Our Home is now full, and we have requested many of the older students to get rooms near the school, and to care for themselves. Had we had eighty beds instead of forty, we could easily have filled them.

"We are having beautiful weather, for which I am very thankful, as it gives the canvassing students an opportunity to get acquainted with London before damp weather sets in.

"You will be interested in our plans for the young men who are working

toward the ministry. Those who finish this year and next—eleven in all—are given definite fields of labor. You will see from the inclosed map of London, on which I have marked their fields with red ink, that we are storming the fort from all sides. We are sending Brother Shafer down to Croyden to begin a new effort. Brother Carscallen will continue the work at East Dulwich, taking a hall for Sunday night. Brother Whiteside will assist at Croyden, and help in the Sabbath meetings at Balham. Brother Poley will also assist at Balham. Brother Nickels will begin Sunday night meetings at Forest Gate, and take the Sabbath meetings at Leytonstone. Brethren Brooks and Klough will continue the work at Edmonton, which has been carried on by students this summer, and Brethren A. E. Bates and Douglas Armstrong are to open up work at South Tottenham. Brother O'Donnell is to push the Sabbath-school work, first in the churches about London, and then throughout the South England Conference."

These names of students and places will be known to few readers on this side, perhaps, but the extract shows vividly how the little school band are indeed surrounding London, north, east, south, and southwest. The work is moving on in all Britain as never before, and our brethren there recognize the training-school as one of the strongest arms of service in the field. We shall hear from this school out in the colonial and over-sea mission fields also; for some of these young people who are working hardest for an education have definitely consecrated their lives to service in the regions beyond when the call comes.

W. A. SPICER.

## Current Mention

—A Cunard steamship from Fiume, Hungary, with 2,200 emigrants on board, is reported to have been sunk in a fierce storm off the Spanish coast.

—Six persons lost their lives, and six more received serious injuries, in a tenement house fire in Brooklyn, N. Y., which is believed to have been incendiary in its origin.

—A sensation was created at the headquarters of the Republican political party by a statement by Thomas Lawson, the Boston millionaire who is writing of the Standard Oil monopoly in *Everybody's Magazine*, under the title "Frenzied Finance," that the head of the Standard Oil system had declared that President Roosevelt must be defeated in the coming national election at any cost. The alleged plan of the Standard Oil magnates is to buy up the doubtful States during the last week of the campaign.

—A disquieting condition of affairs is reported from the Isthmus of Panama, due to the hostile attitude of a disaffected element in the new republic, and Secretary Taft is to visit the Isthmus, and endeavor to restore peace. A committee of Congress will also visit Panama, and report on the existing conditions there. The United States government has kept a battalion of marines on the Isthmus ever since the new republic was inaugurated, and this force will be main-

tained there for the present. It is claimed by Senator Morgan, of Alabama, that there is nothing in the treaty between Panama and the United States to prevent the former's entering into an alliance with any European power, and giving the latter a protectorate over the Isthmus.

—Reports from the seat of war in the far East indicate that a renewal of the battle between the opposing armies is at hand, from which decisive results are expected. The Russian general seems inclined to assume the offensive, probably in response to orders from St. Petersburg. It is estimated that the killed and wounded of both armies in the recent great fight total eighty thousand men. No great change is reported in the situation at Port Arthur, but it is believed the resisting powers of the garrison are nearly at an end.

## NOTICES AND APPOINTMENTS

### Notice to Subscribers to the Union College Messenger

WE have received some complaints that the *Union College Messenger* is not received by those who have subscribed for it. All such should report at once, and we will adjust the matter. Always notify us of change of address. The subscription price, thirty-five cents, may be sent in stamps, if desired. Address Union College Messenger, College View, Neb.

### Notice!

THE Central Union Conference Home for Mission Workers, which has been conducted at the corner of Blanche and Belleview Aves., Ellendale Station, St. Louis, will be closed after October 31, as the workers are being called to their home conferences. The Life Boat Mission, 2022 Chestnut St., in charge of Mrs. Holliday, may be able to accommodate those who wish to stop with Sabbath-keepers while in the city. A. D. GILBERT.

### Business Notices!

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

WANTED.—A young man who is a Sabbath-keeper desires a position. He has had three years' experience in general office work, and can both read and write German. References furnished. Address F. W. Wildenburg, Harvey, Ill.

WANTED.—Mrs. K. E. Rapp is very anxious to learn the address of her husband, William Rapp, who has been missing since August 4. Any information will be thankfully received. Address Mrs. K. E. Rapp, R. F. D. No. 4, Urbana, Ohio.

FOR SALE.—Due to failure of the Hammond Food Co., of Bay City, Mich., I am in a position to quote unsalted, pure peanut butter, made from No. 1 Spanish shelled peanuts, at 10 cts. per lb. in 50-pound lots or more. Cash with order. Address J. B. Schindler, Bay City, Mich.

FOR SALE.—12 acres good farm land, 1 mile from Emmanuel Missionary College, and ¾ mile from church-school. Good 7-room house,

fine cellar, well, barn, orchard, fences new. Price, \$2,500. Six-year-old horse, farming implements, etc., included if sold this fall. Address W. M. Christiansen, R. F. D., No. 1, Berrien Springs, Mich.

### Publications Wanted

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

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

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

A. A. Johnson, Campobello, S. C., periodicals and tracts.

Jas. W. Miller, Bartlesville, I. T., periodicals and tracts.

Will J. Waxham, Middleburg, Fla., REVIEW, Training School, and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., REVIEW, Signs, Southern Watchman, Instructor, Life Boat, Little Friend, and tracts.

## Obituaries

BLAKE.—Died at his home near Stroud, O. T., Oct. 5, 1904, of paralysis, Bowers Blake, aged 70 years and 11 months. He was a constant subscriber to the REVIEW for thirty-seven years. He was converted and united with this people twenty-seven years ago, and remained a faithful believer in the soon-coming Saviour until his death. Words of comfort were spoken by the writer, from 1 Thess. 4:18. A. E. FIELD.

PRYNE.—Died at the James White Memorial Home, Oct. 16, 1904, Aileen Pryne, aged 11 months and 10 days. Aileen was the grandchild of Mrs. E. A. B. Smith, matron of the Home, and was early put under her care. By a complication of diseases death has claimed its victim, yet we are comforted with the belief that she will, with us, "come again from the land of the enemy." The funeral was held at the Home. Words of comfort were spoken by the writer.

I. D. VAN HORN.

CAMERON.—Died at Mendocino, Cal., Sept. 13, 1904, Mrs. Hannah H. Cameron, in her eighty-sixth year. In 1880 mother heard and accepted the precious message of present truth. In her younger days she was a member of the Baptist Church. She was a woman of undaunted courage and perseverance, and ever lived close to her Lord. At the time of her death, she was one of the oldest members of the San Francisco church. For the past few months she was subject to attacks of heart failure, and her death came suddenly. A. C. BAINBRIDGE.

KELLY.—Died at the James White Memorial Home in Battle Creek, Mich., Oct. 6, 1904, Brother William Kelly, aged 82 years. His former home was in Baraboo, Wis. He had long been identified with present truth, and was quite generally known throughout the Wisconsin Conference. Brother Kelly always maintained an ardent love for the third angel's message and for the principles of right living. He died in the fulness of the Christian's hope. He came to the Home last spring in an injured condition from a fall on the ice. His death was rather unexpected, and was caused by an obstruction of the bowels. His son was with him, and gave to his aged father the most careful attention, and bore away his remains to Baraboo, where they will rest by the side of his faithful companion. G. C. TENNEY.





WASHINGTON, D. C., OCTOBER 27, 1904

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

SISTER IDA M. FISCHER and her little daughter Iva have returned to Porto Rico after spending most of the year in this country. Sister Fischer's health, which was much broken, has been restored by the special blessing of the Lord, and she gladly returns to the field.

*Life and Health* for November will have an especially attractive cover, which ought to make it sell readily. The contents are mentioned in the announcement on the second page. The circulation of this magazine is a feature of the missionary campaign which should not be overlooked.

REGULAR Sunday evening services are now being conducted at Takoma Park and at two places in the city. It is expected that all these services will be continued during the winter, and we hope that there may be a goodly number of accessions to the churches as the result of these efforts.

OUR first page picture this week gives a glimpse of Australian scenery with a distant view of our sanitarium at Wahroonga, New South Wales. In our Field Department we present a picture of another new sanitarium—the Glendale Sanitarium in Southern California. We are glad to report an increasing number of these institutions.

DURING the recent council at College View, Neb., Elder S. N. Haskell preached some timely sermons on the subject of the sanctuary. We have arranged for the publication of these sermons in the REVIEW, and present the first instalment in this issue. It will be profitable to give special attention to this theme just at this time.

ON next Sabbath, October 29, announcement should be made of the collection to be taken in all the churches on Sabbath, November 5, for the benefit of the work among the colored people of the South. Make the notice emphatic enough so that it will be clearly understood. We call attention to the article in our Editorial Department with the title "Discharging an Obligation."

DR. MYRTLE S. LOCKWOOD, of our Japanese sanitarium, in Kobe, and Miss Maude Harvey, a nurse of the Portland

Sanitarium, were to sail from San Francisco the twenty-fifth, and are doubtless now on the way to Japan. Dr Lockwood had opportunity to return to this country for a short visit without expense to mission funds, and has used the occasion to gather help for Japan, and awaken new interest among many in the work in that country.

THE publishers of *The Family Bible Teacher* announce that an extra supply of these lessons has been printed for use in the general missionary campaign, as recommended by the General Conference Committee; also that as many of the State tract societies are ordering large freight shipments, both in sets and in packages (a package contains one hundred copies of the same lesson), the societies will doubtless be able to fill all orders as soon as received. Send for your supply now to your State tract society, and have them shipped by freight. This will save some expense.

#### Influence of the Review

OF the good influence of the REVIEW in the home and in the church, we have many voluntary testimonials, the following being the embodiment of the sentiment generally expressed:—

I am heartily in favor of all our people's taking the REVIEW, and have as far as possible had our little company here *all have the REVIEW*. We have only a few new Sabbath-keepers, but we are all interested in helping the work move forward, so we will do all we can in the missionary effort that is to be made this fall. M. C. ISRAEL.

This little company all have the REVIEW; and as the usual gratifying result, *all* are interested in helping the work move forward.

There are a large number of letters coming to the REVIEW all the time, bearing a message similar to the following:—

Enclosed please find \$1.50, for which send me the good old REVIEW AND HERALD. I can not get along any longer without it. It seems as if one of my family was gone when the REVIEW is stopped. I have had the privilege of reading it for many years, and I dearly love the truths it contains. MRS. ANNA L. KING.

Those who have taken the REVIEW the longest know best its value, and universally their testimony is very strong in favor of its being in the homes of all the people.

Elder D. T. Bourdeau, of Grand Rapids, Mich., one of our oldest and much appreciated pioneers, has set other ministers a good example in sending to this office seventeen subscriptions,—fifteen for the REVIEW, and two for *Life and Health*,—with the suggestion that he has not yet taken up soliciting for

*Life and Health*, but will do so as soon as has finished canvassing his community for the REVIEW. If all our ministers would do likewise, all the people would soon have the benefits of the REVIEW, and doubtless would be in the condition described in the article above, all "interested in helping the work move forward."

#### Washington, D. C.

As will be seen by the list of donations to the One Hundred Thousand Dollar Fund published on page 21, the total received is now \$43,268.31. There are five personal donations of one hundred dollars in the present list. This is the largest number of donations of that amount in any single list which we have published. There are other items of unusual interest in this list. Donations from India, Spain, Cape Colony, South Africa, and Switzerland certainly indicate a most unusual and remarkable interest manifested by our brethren who are living in countries where the need of the field itself is most pressing. The spirit that is being manifested by our people in this matter is nothing short of a miracle. Now that the harvest is coming in, we trust that our brethren and sisters who are farmers will come forward and give substantial help, that we may soon be able to record the fact that one half of the amount needed has been supplied. J. S. WASHBURN.

#### Program for Missionary Convention at Takoma Park, D. C., Sabbath, Oct. 29, 1904

##### Morning Session

SONG: "O Worship the King," congregation.

PRAYER.

READING: "Call to Service."

SONG: "I'll Go Where You Want Me To Go." Quartet.

READING: "The Winter Missionary Campaign." Recent Experiences and Openings at Our Doors. Various Workers.

SONG: "Life's Harvest." Congregation.

READING: "Best Ways to Use Periodicals and Tracts."

CONSECRATION SERVICE: Congregation.

SONG: "My Maker and My King." Congregation.

BENEDICTION.

##### Afternoon Session

The afternoon session of the convention will be conducted by the Young People's Society, and will consist of the reading of Professor Kern's article, "Our Young People; Their Privileges and Responsibilities," suggestions from various members as to "Near-by Openings for Young People," reports from others as to "What We Are Now Doing," and a closing exercise in which all may take part in expressing "What We Will Do."

The program will be interspersed with appropriate songs.