

The Advent
HOLY BIBLE
REVIEW
AND SABBATH
HERALD
THE FIELD
IS THE WORLD
EUROPE
AMERICA

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WASHINGTON, D. C., THURSDAY, NOVEMBER 3, 1904

No. 44



QUIETUDE

November and December

LIFE AND HEALTH

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

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Editorial

Daily Bread and Daily Work

THE prayer for daily bread includes both physical and spiritual food. We are equally dependent upon God for both. Both are given that we may have strength for service. Those who refuse to serve forfeit the right to receive these gifts. "If any will not work, neither let him eat." The more earnest the service, the greater need there is of food. Those, therefore, who desire to receive the Living Bread in the fullest measure should seek most earnestly to impart spiritual blessing to others. Daily toil is the price of daily bread.

The Vacant Tomb

WHEN, after resting on the Sabbath, "according to the commandment," the women came to the sepulcher of Jesus, they were "perplexed" because they "found not the body of the Lord Jesus." They were soon comforted, however, by the announcement made to them by the two beings "in dazzling apparel," "He is not here, but is risen." The fact that the tomb was vacant, a fact established beyond any reasonable doubt, is one of the corner-stones in the Christian belief, for "if Christ hath not been raised, your faith is vain; ye are yet in your sins." That vacant tomb means that every other tomb will be vacant. This will occur when he who has the power over death and the grave shall call the sleeping millions forth from their dusty beds. Here is our Lord's own statement of his authority to do this: "I am the first and

the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." As we by faith look into the Saviour's vacant tomb, we can see every other tomb vacant, and we may know of a surety that those whom we have loved and laid away will not always rest where we have placed them so tenderly.

"Why should we tremble to convey
 The Christian to the tomb?
 There once the flesh of Jesus lay,
 And left a long perfume.

"Thence he arose, ascending high,
 And showed our feet the way:
 Up to the Lord we all shall fly
 At the great rising day."

By such a hope as this we may be sustained in the darkest hour. "Wherefore comfort one another with these words."

Discrediting Miracles

THERE are two ways of discrediting miracles. One way is to deny them altogether. This is usually done on the ground that it is easier to believe that the testimony by which they are established is false, than to believe that anything so contrary to the course of nature could ever take place. In this case the appeal is to nature and to what are called the fixed laws of nature as being so unalterably opposed to the possibility of miracles as to prove unreliable the testimony of the Scriptures and the evidence recorded therein. This is the least dangerous form of opposition to miracles, as it defines the issue squarely, and makes an open warfare upon the truth. The truth can cope most easily with an enemy who wears the uniform of an enemy, and fights in the open.

Another way of discrediting miracles is to claim that every operation in nature where divine power is revealed is a miracle. On this basis we have in physiology the miracle of the heart beat, the miracle of digestion, etc., and in agriculture we have the miracle of the corn field, etc. At first thought this view of the subject might seem to strengthen the case for miracles, and to make it easy for all to believe in them, but a more careful examination of the fruits of this teaching will show that its tendency is to weaken faith in the possibility of any really miraculous working at the present time, and that the logical result of

it is that we need not ask for or expect any such thing now.

Here is a recent illustration of this kind of teaching: "The Bible record of the creation of man out of dust is confirmed by the teaching of true science, especially the science of biology. We constantly behold the miracle of creation wrought out before our eyes in the growing of a human being from infancy to adult age, and the maintenance of individual identity from year to year." In other words the growth of every man is just as much a miracle as the creation of Adam in the first place. The same would, of course, be true of the grass, the shrubs, and the trees, and in fact of everything where life is found. Let us note, then, what is really involved in this kind of scientific confirmation of miracles. According to the present operations of nature, all growth depends upon the assimilation of some existing materials. Unless a man supplies food of some kind, gaseous, liquid, or solid, to his organism, his growth ceases, and life soon becomes extinct. This so-called present-day miracle of the creation of man is therefore dependent upon the action of the man himself, and may be hindered or brought to an end by his unwillingness or his inability to supply the requisite materials to his body. But it was not so in the creation of Adam. "God said, Let us make man in our image, after our likeness. . . . And God created man in his own image, in the image of God created he him; male and female created he them." By a special creative fiat man was called into existence where there was no man before. There was no human agency co-operating with the divine power, and man could neither help nor hinder the process. Furthermore the work was an instantaneous one. The first man did not grow from a cell or a combination of cells, but he became a man by a special act of creation. This was the miracle of the creation of man, an act which has not been repeated since that time.

The attempt to make the birth and growth of all men at the present time the same miracle of creation as in the case of Adam will end in the claim that the case of Adam was no different from what we see at this day,—a case of development and growth from previously exist-

ing materials. But this is evolution. Evolution claims an orderly development in nature without any special acts on the part of a Creator. The claim that there are no miracles and the claim that all the operations of nature are miracles are both in harmony with the theory of evolution. The essential thing in evolution is that all acts in nature shall be of the same kind. It makes little difference what name is applied to them so long as they are all put into the same class. The claim, therefore, that all the operations of nature are miracles, just as much as the original creation, is simply evolution in disguise.

It may be worth the while to follow up this matter in its relation to the gifts in the church, and especially the gift of healing. The natural consequence of this view about miracles is the claim that the recovery of a sick person to health through the use of rational remedies is just as much a miracle as when Peter's wife's mother was restored. The next step in logic and in experience is that the only miracles of healing which we may expect to see in these days are those which are wrought through the use of rational remedies. The consequence is that there is left no place for the gift of healing in the church. We believe in the use of rational remedies and we believe that it is only the power of God which restores the sick to health, even when these remedies are used, but we also believe in the gift of healing as one of the gifts which ought to be found in the church, and that in the exercise of this gift the sick are restored without the use of remedies rational or irrational. It is right to give to God all the credit for healing disease even when remedies are used, but it is not necessary to do this in a way to weaken faith in his ability and willingness to heal instantaneously and without the use of remedies, when such working would be to his glory.

The claim that every case of recovery from sickness to health is a miracle has the appearance of giving special honor to God, but a little examination will show that it really leads to dishonoring God. The atheist or the infidel may become an expert in the application of rational remedies, and the sick may recover under his treatment. If this is a miracle, then God must hold himself in readiness to work miracles at the bidding even of those who deny his existence. This seems parallel with the claim of the Roman Catholic Church that even though the priest may be of vile character and intoxicated at the time of the eucharist, yet at his command "what still appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ." Such teaching belittles God and exalts self.

What then is the truth in this matter? The so-called laws of nature and of being describe God's habitual way of working, so that the same results can always be predicated of the same causes. In the plan of the divine government created beings are permitted within certain limits prescribed by their scale of being to co-operate with God in the ordering of these causes. Thus the application of heat and cold, of the electric current, and of other natural agencies to the human organism may produce stimulating or depressing effects, according to the method of application, and the use of powerful stimulants may keep life in the body for some time after the vital powers of the body have really been exhausted. These results may be obtained even by those who refuse to recognize the fact that they are co-operating with a divine power. There is a vast difference however between this experience and that unusual and immediate working of God in answer to that appeal for special help which he has encouraged us to make to him. In this case his working is not unnatural but supernatural, not in disregard of an established order, but in a realm distinct from the natural and subject to the higher law of faith. In this field of work only believers can co-operate with God in the ordering of those causes which will bring results impossible to unbelievers. In this field may appear genuine miracles, subject to the divinely ordained law, "According to your faith be it done unto you," and to that perfect submission to the divine will which is expressed in the prayer of the Saviour, "Not as I will, but as thou wilt." Such was the experience of the apostles who did not control the miracle-working power, but through whom it was revealed when God would be glorified thereby. Such is the experience of the church when the gifts of the Spirit are manifested in it.

In the attempt to correct error, and especially one which appears to exalt the power of God, there is always the danger of causing a reaction which will really dishonor God. It may therefore be proper to emphasize the fact that we believe that rational remedies are divinely ordained agencies for the relief of sickness and suffering, and that their use is not incompatible with the prayer of faith, but we think it is a confusion of correct principles to call the results thus obtained miracles. We also believe that genuine miracles will be wrought, in response to the faith of God's people, as a testimony to the truth in this closing message. "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given.

Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Great Controversy*, page 612. May God increase the faith of his people, that the day may be hastened when these results will be seen in fuller measure than at present. So shall we the sooner sit down with our blessed Redeemer in his kingdom.

A Neglected Subject

THE New York *Christian Advocate* notes that "several clergymen, some of considerable ability, are predicting at this time that the world will come to an end in the year 1906, and that the new heaven and new earth of which St. John speaks will then come. This," says the *Advocate*, "is the extreme of rashness, and only those can be convinced by them who are constitutionally credulous or utterly unacquainted with the history of the world and with the teachings of the New Testament." In proof the *Advocate* cites the words of Christ, "Of that day and hour knoweth no man."

It is very true that no man can tell the day nor the hour, nor even the year, of Christ's coming, and that it is folly, in the face of this express declaration of the Saviour, for any man to presume to do so. But what about Christ's words pointing out the signs which were to herald the approach of that day, so that it might be known that it was "near, even at the doors"? What about the solemn admonition of Christ to his followers, repeated over and over, to "watch" for his return? The *Advocate* is always ready to point out the folly of those who set times for Christ's return, or for events which are to occur in connection with the end of the world, but it never has anything to say about the Saviour's plain statements which show that the proximity of his coming would be known and must be known to such as would not be overtaken unawares by the day of God. Why is it thus silent on so important a topic?

The attitude of the Christian world toward the subject of the second coming of Christ is such as would suggest that he had simply declared that no one could know the time when he would return, and therefore it is useless to proclaim his coming or to try to know anything about it. They treat it as though it were a mystery to be revealed only by the act of God at some future time, nobody can say when. They act as though the Scripture read, Of that day and hour knoweth no man, therefore it is of no use to concern yourselves about it or take any thought concerning it. But Christ said that the fact that no man could know the day nor the hour is the very reason why men are to "watch" for his coming. "Watch

therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. We could not watch for him if we did know the day and hour of his coming, and such knowledge on our part might lead us to neglect the preparation needful to meet him; nor, on the other hand, could we watch for him unless we knew that the time for his appearing was near, as shown by the appearance of the signs which he described as being the heralds of his approach. Those signs have nearly all been fulfilled, and those who are standing to-day in the full light of the words Christ has spoken on this momentous subject are not in ignorance of the nature of the times our world has reached. The world now needs, above all other things, the proclamation of the message which bids men "watch" for the return of the coming One. L. A. S.

Our Great Responsibilities

TREMENDOUS responsibilities have rested upon Seventh-day Adventists from the very beginning of their history. The first believers in the third angel's message understood from the reading of the message and the scriptures relating to it that the message would have to be preached in all the world.

To a few believers, without visible facilities of any kind, and without money or associates to provide the facilities, this was certainly a tremendous responsibility. It rested upon the pioneers with great weight, and they labored untiringly to rightly discharge their duty.

Although loyal men and women have labored faithfully, given liberally, and sacrificed continually, and the cause has prospered, the responsibility has never been removed nor lessened. It rests upon this people to-day. And while the resources for doing the work seem more substantial, yet the consummation of the work seems as great, and the responsibility as grave, as ever in our history.

It is true that our numbers have increased to nearly one hundred thousand. It is true that we now have printing-houses to produce literature, and schools to educate and train workers. It is true that we have missions permanently established in nearly every country on the globe. But it is also true that these have created conditions that appeal to us to-day with a force that we have never felt before. They have opened doors to us in all lands. They have raised calls for help in all directions.

The pioneers learned their responsibilities from the Scriptures. We to-day, while reading the same scriptures, have the responsibilities pressed home upon us by a situation that has been created by the toil and sacrifice of the pioneers and their successors. Every missionary who has gone abroad is overwhelmed

with work, and sends an urgent plea for at least one more to come to his assistance. Every mission that is established means either the opening of an adjacent field or the subdivision of the one entered. This means constant addition to our force of workers, and the continual call for larger giving of our means.

As an illustration of this, take Japan. Our first effort for that people was to interest some Japanese youth in California in the message. This was followed by persuading those who accepted the truth to go to Healdsburg College. The next step was to send Professor Granger, the principal of the college, to Japan. He soon called for others. Among the converts to the truth in Japan were two Koreans. They returned to their native land, and began to tell their people the wonderful message they found in Japan. Such a great interest was awakened, that they sent a most urgent call to the workers in Japan for help. A laborer was sent to them. Soon a large number accepted the truth. Then the superintendent of the mission was sent for. He went to Korea to see for himself. He writes of the baptism of over seventy believers, and urges the General Conference to immediately send a missionary to take charge of the work in Korea. And so we begin at once to look for laborers, and to call for means for Korea. Can we do otherwise?

Now, this is an illustration of the whole trend of this movement. And the further we go on with it, the more visible, pressing, and acute the situation becomes. I do not say it grows more difficult; for it does not. The difficulties are not nearly so great for this people to-day as they were for our pioneers. We have entered into their labors. We have the facilities, in the way of splendid literature, printing establishments, schools, and medical institutions, that our pioneers had to create. We have a host of believers that they raised up. We have the benefits of their long, trying experience.

And while the responsibility is equally great and grave, and while the demands of a world-wide work in operation are more pressing and imperative to-day than ever before, the Lord has prepared everything for it. We are well able in the name of the Lord to speedily finish this work in all the world. As soon as this is done, the end will come.

The situation that exists to-day in this cause is a trumpet call to this denomination to action. It calls upon us to engage in personal effort of some kind—to sell, loan, and give our papers, tracts, and books to our neighbors; to leave our homes to proclaim the message in all lands; and to give our means to meet the expense required to carry forward to a speedy and glorious consummation this great world-wide work. Who will obey this call? A. G. DANIELLS.

Circulate "Life and Health"

DURING July, 1904, the initial number of *Life and Health* made its appearance from the office of publication in Washington, D. C. As may already be well known by many of our people, this paper is a continuation of the *Pacific Health Journal*, formerly published in Oakland, Cal. In transferring its office of publication, the present publishers, the Review and Herald Publishing Association, added some new features, and also increased the size of the journal.

It contains matter relating to the best methods of hygienic reform, the care of the sick, and the prevention and cure of disease. A department is devoted to the experiences of our medical missionaries engaged in active work in various countries of the world, and these are indeed very cheering and encouraging. Another department gives seasonable suggestions regarding healthful cookery, and there is also a department for the answering of questions regarding various matters which only an experienced physician can intelligently answer.

The editor of the journal is Dr. G. H. Heald, with Dr. G. A. Hare as associate. Both these men have spent years in different lines of the medical profession, and are thoroughly competent to speak upon the matters concerning which they write. In addition to these writers, however, the journal also receives contributions from physicians connected with our medical institutions. In this way a very wide range of subject-matter is presented through its columns. This matter is beneficial not only to our own people, but to those not of our faith.

Now what is needed is the co-operation of our people in helping to circulate this journal. No pains have been spared to provide good matter, printed in attractive form, and at a low price. What is now necessary is that our people shall place this journal in the hands of people who are now unacquainted with its merits. It sells readily. This has already been demonstrated. The subscription list has rapidly increased from the time the first number was issued in Washington. But very much more should be done, and our people should take hold energetically, and work faithfully in helping to circulate this paper. Send for copies of the journal, place them in the hands of your friends, and take their subscriptions. The price, fifty cents a year, is certainly within the reach of all. By taking up this work you will be doing the subscriber a great favor, and be the means of calling attention to the principles of health reform, which may prove an "entering wedge" for the presentation of other principles of our message.

I pray that each one who reads these

lines will consider this a call to him to do what he can to aid in the circulation of this important journal.

A. G. DANIELLS.

Note and Comment

THE late postmaster-general, Henry C. Payne, was a stumbling-block in the path of those who are seeking to commit the government to a union of church and state by the enforcement of Sunday observance in its various departments. Postmaster-General Payne gave no countenance to "reform" work of such a character in his department. The new postmaster-general, Robert J. Wynne, is a Catholic, and it remains to be seen whether or not he will adhere to the policy of his predecessor in this respect.

SPEAKING of the progress of temperance in Ohio under the local option law of that State, the president of the Ohio W. C. T. U. says in the *Union Signal*:—

We have three dry cities, Cambridge, Xenia, and Mt. Vernon. Of our 693 villages, 473 are dry; of our 1,371 townships fully 1,000 are dry. Under the District Local Option law, passed last winter, 265 saloons have been expelled in the larger cities. Seventy per cent of the area of the State is now dry; twelve of our county seats are dry; the following counties are entirely dry: Knox, Geauga, Guernsey, Harrison, Noble.

ANOTHER decision upholding Sunday laws has come from a State supreme court. An exchange says:—

Justice Davy, of the Supreme Court, at Rochester [N. Y.], October 3, handed down a decision in the case of the People versus M. J. Zimmerman, upon a writ of habeas corpus, in which it is held that the Sunday law of New York State is constitutional because the "Christian sabbath is one of the civil institutions of the State, and that the legislature has authority to regulate its observance and prevent its desecration by any appropriate legislation, is unquestioned."

If the Christian sabbath were a civil institution, then it would follow that its observance should be regulated by the civil power. But we find that God himself has regulated the observance of the Sabbath, which he calls "my holy day." He has expressly and plainly directed just how it is to be observed (see Ex. 20:8-11; Isa. 58:13, 14), and no man has any right to depart from his instructions in the matter, nor can any legislature alter what God has spoken, nor absolve any person from a single jot or tittle of his obligation to obey the divine commands. What business, therefore, can the legislature properly have with the regulation of Sabbath observance? God has left nothing unsaid in respect to its proper observance, and has left no room for any human regulations con-

cerning it; and he has done this because the Sabbath is his day, and its observance a matter between him and the observer or non-observer alone. And this takes the Sabbath wholly out of the realm of man-made regulations, and conclusively shows that the Christian sabbath is not a civil institution, any opinions of man to the contrary notwithstanding.

As showing an affinity between what is called the New Thought, and modern Spiritualism, it is significant that the National Spiritualists' Association, which convened in its twelfth annual session at St. Louis, Mo., October 18, appointed a committee to carry an invitation to Ella Wheeler Wilcox to take part in the sessions of the convention. Mrs. Wilcox is one of the most prominent figures in the New Thought movement. Rev. Thomas Grimshaw, of St. Louis, who presided at the first business session of the convention, made an address in which he said that "while the ministers of other churches are stealing our thunder, and are being complimented for their excellent sermons, we remain weak in numbers." With this he coupled a plea for earnest work to secure an increase in membership. It is true that the number of those who take the name "Spiritualist" has not of late been greatly on the increase; but vast numbers are being gathered in by latter-day movements, which, while different in name, are closely allied with Spiritualism in character and purpose. Of such movements New Thought is a prominent example.

A CHAMPION to defend King Leopold, of Belgium, against the charges made against his administration of affairs in the Congo State of Africa, has come forward in the person of Cardinal Gibbons, who recently addressed a letter to the International Peace Congress, assembled at Boston, defending the policy of the Belgian government in that part of Africa. The papers have published an acknowledgment from King Leopold to the cardinal, thanking him for the service rendered, and a reply from the cardinal in which he says, "It was a duty which I performed with lively satisfaction, as it was done in behalf of a sovereign who has done so much in the cause of Christianity and civilization, and who is the ruler of a nation conspicuous not only for Catholic faith, but also for the noble qualities which exalt a nation." Photographs which have appeared in the papers show natives with bodies shockingly mutilated and deformed, this being the result of punishments inflicted on them by their European taskmasters who are in charge of the leading industries in that country. Whatever may be said of Belgium as a

conspicuously Christian nation, the whole history of the European's dealings with the people of the Dark Continent is such as to afford every presumption of the truthfulness of the charges which have stirred to action humanitarians in this and other countries of the civilized world.

THE following resolutions are regarded as chief in importance among those adopted at the late session of the International Peace Congress in Boston:—

Resolved, That the congress address to the emperors of Russia and Japan an earnest appeal, entreating them, either by direct negotiations or by having recourse to the friendly offices of some neutral power or powers, to put an end to the awful slaughter of their subjects now going on, and urging the plea that, since terms of peace must sooner or later be discussed and settled, it is far better that this shall be done promptly, so as to avert the further sacrifice of precious lives and valuable property.

That the congress forward an address to each of the signatory powers of The Hague convention, other than Russia and Japan, reminding them of Article XXVII of the convention, and urging them, in accordance therewith, to press upon the governments of Russia and Japan the importance of putting an end without further delay to a war which afflicts humanity, hinders legitimate commerce, and impedes the progress of the world in the pathway of civilization and peace.

So far as Japan is concerned, an end to the awful slaughter of human beings now going on in Manchuria can no doubt be secured as soon as Japan is assured that her national existence, for which she believes herself to be fighting, is secure. It is entirely useless to appeal to Japan to consent to a peace which, in her view, would involve the loss of her national life.

Russia, on the other hand, believes herself divinely commissioned to spread over and absorb into her government the peoples of Asia, and to be stopped in her "glacial movement" eastward and southward would be directly contrary to her long and sacredly cherished ambitions. Both commercial and religious motives urge Russia forward to a position which threatens the integrity of Japan. Shut out in Europe from any seaport that is not ice bound during a large portion of the year, Russia seeks such a port in Asia; while the Greek Church, which is the real ruling power in the empire, cherishes the dream of the religious conquest of the world. And with Russia, religious and political conquest always go together.

It is useless to appeal to Russia to forsake this program, and turn back from her cherished traditional policy. Only the intervention of the powers of Europe, together with the United States, is likely to move Russia to an early suspension of hostilities.

L. A. S.

General Articles

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

All for Christ

JOHN M. HOPKINS

COME, Holy Spirit, fill my heart,
And all my ransomed powers control,
Until, renewed in every part,
Christ rules supreme within my soul.

Yes, every fiber of my frame,
Lord, I would consecrate to thee,
To magnify thy holy name,
Since thou didst give thy life for me.

My heart to be thy dwelling-place,
My feet to walk thy peaceful ways,
My lips to tell thy wondrous grace,
And sound thy name in sweetest lays.

Till every word that I shall speak,
Shall be just what my Lord would say,
Were he to stand, holy and meek,
In just my place in every way.

Till everything that I shall do,
Shall witness to thy guiding power;
In deeds of service kind and true,
I follow Jesus every hour.

Preach the Word

MRS. E. G. WHITE

SATAN came to Adam and Eve with the temptation, "Ye shall be as gods." This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of the human race.

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

> Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned men can not explain it. It is inexplicable and immeasurable, beyond all human expression.

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass."

Read the whole of this chapter,—the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those, who, though they have had the truth, line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with misrepresentation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, "It is naught, it is naught."

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; . . . lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. . . . Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldest deal very treacherously."

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last."

> The Lord continues to carry forward his work of redemption in the hearts of his people, not because of the goodness and devotion and purity that he sees in those in high places; not because they have feared the Lord; but for the glory

of his name, lest the enemies of the truth should triumph.

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,—a way of self-exaltation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them.

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If he had desired us to cherish new views of God and heavenly things, he would have plainly given them to us by revelation. Let not God's servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God.

The word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God, and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment.

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted will soon be punished as sinners.

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables.

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin.

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God.

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions

and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God, — to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God.

The Sanctuary*

(Concluded)

DID anything happen in 1844 that marked the ending of the twenty-three hundred days? How many are there in the room who believed in the coming of the Lord in 1844? [Several hands were raised.] Was there anything in that message that gave you an experience different from what you had had before? — Yes. I remember that in the city of Worcester there was once a very profane man with whom I was acquainted. One day he said, "I want you to tell me why you keep the Sabbath." We sat down together, and I went over just what I have gone over with you now in a few words, about the coming of the Lord as preached in 1844, and then about our seeing the sanctuary question and the Sabbath. When I looked up, tears were running down his face, and the thought occurred to me that he once believed it. I said, "Did you believe that the Lord would come in 1844?" "Yes," he said, "and I would to God that I had the same experience now." There was something in the experience of the people of God then that they could not forget. It continued with them; and wherever you find them to-day, there is still a responsive chord in their hearts. It brought a peace to their souls that they could not forget. When God does something, he leaves an impression that will last as long as the Spirit strives with men.

"Well," says one, "the Lord did not come." That is very true, and I suppose that the time argument was studied over by the disappointed ones more than ten thousand times to see where the mistake was, and it came out 1844 every time. Why did they think the Lord would come in 1844? They reasoned that the sanctuary was the earth, and the cleansing of the sanctuary, the cleansing of the earth; that the earth would be cleansed by fire, and the cleansing would take place at the coming of the Lord. They made the text read, Unto two thousand and three

hundred days, or years, then shall the Lord come; and they believed it.

Did you ever hear people laugh about it, and say that men back there sold their farms? I have heard them say so, and that they would not be such fools as that. The only question is whether if they really believed it, they would act as if they did. The believers did sell their farms, and left their crops unharvested in the fields. One man in New Hampshire, Leonard Hastings, said, "I thought the Lord would come in the autumn of 1844, and I did not dig my potatoes. The neighbors talked about putting a guardian over me, but they finally concluded that as I was comparatively an old man and good citizen, it would be a disgrace, so they did not do it. That year the potatoes rotted in the cellars, and my neighbors who dug their potatoes lost them. But I waited until the time passed, and the potatoes in the ground were all sound, and I had potatoes to sell to the very ones who were going to put a guardian over me." Wonderful experiences could be told with reference to that time.

God did not leave our enemies to find out our mistake. That is a wonderful thing; because the word "sanctuary" occurs in the Bible one hundred and forty-seven times, and it is not once called the earth; but we did not know it, and the Lord did not let the devil tell any one of it either. When our mistake was talked about, Professor Bush, of New York, said, "Those who attack William Miller on the time question attack him on his strongest point." Why did he not see the sanctuary question? Because they had not found it out.

Finally a man by the name of O. R. L. Crosier, wrote in the *Day Star* an argument that the sanctuary was in heaven, as straight as it has ever been published since, and that Christ entered the most holy place of the sanctuary to cleanse the sanctuary from the sins of God's people in 1844, and that the day of investigative judgment began at that time.

But did we catch it up, and herald it to begin with? — No. When I first began to keep the Sabbath, I gathered letters that were written at this time by Elder James White and his wife, and I have them in a book. I was looking them over the other day, and I saw in a letter something like this: That they had made it a subject of prayer before they dared to advocate that the sanctuary was in heaven. Finally the testimony came through the Spirit of God that the view taken in regard to the sanctuary was correct. Then they began to preach it. How different from the course followed by those who think they have new light at the present day. They were careful not to introduce anything that had not a solid foundation in the Bible. They were laying the foundation for the structure of a faith that would gather souls from every part of the earth. God gave them a spirit of carefulness that they might not weave into the structure any error. We have never

had to renounce one position thus taken.

I could relate circumstances of like nature by the hour. The book "Early Writings" was largely a compilation of testimonies to prove positions taken after much fasting and prayer. To my certain knowledge, nearly every point made in "Early Writings" was made after some new point of truth had first been searched out, and had been made a subject of prayer. Then the Spirit of God set his seal to it that it was truth.

"But," says one, "is there no new light?" Of course there is new light, and I expect we shall get new light throughout eternity. Just as long as life lasts, there will be an unfolding of the truths of the Bible. But new light will never upset the past truth. It makes it more clear. I see these faces before me, and as I see them, I can not help thinking how you would rejoice if you could only see what God is unfolding, but do not get switched off from the old truths by some new-fangled notion. Let me quote you a text in the third chapter of Genesis and the fifteenth verse, when man was first driven from the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How much of the gospel is in that? Is it not all there? Well, if you get all the gospel there, why do you need anything more? The whole Bible is an unfolding of that scripture, and every prophet has been unfolding that precious truth. Has it denied that truth? — No, indeed. But it has made that truth clearer and clearer, and it will continue to do so until Satan's head is bruised, and he and all who sympathize with him go into the lake of fire.

It has been thus in every reform that has ever been. How much of the gospel of the first advent of Christ may be rejected in these last days? — Not a word of it. How much has changed? — None at all. When the great apostle saw this, he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And so the third angel's message is the same old story, it is "the everlasting gospel." It is a resetting of eternal truths. It is a taking up of the old gospel truths and placing them in the framework of truth. You can never mix the third angel's message with error. You never can mix the work of God with the world.

Let me illustrate it. We believe in baptism, and we have the same formula as the Baptists. Both baptize in the name of the Father and of the Son and of the Holy Ghost. Suppose I go into a Baptist church and preach baptism. When I preach baptism, I would have to preach what sin is, and then I would have to preach the law. How long would they let me stay there and preach the law? You can not return to the truths that are held by different denominations, and be saved by them. You can not take the truth out of the frame-

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

work of truth, and go back to your former experience, and be saved. Why?—Because God has placed it in the framework of truth, and now salvation is in a system of truth.

I wish to tell you how happy we were when we received the light on the sanctuary question. It converted me. I want to tell you who have grown gray in the third angel's message to cling to the fundamental principles that made us a separate and distinct people. What has made us a separate people?—The chief corner-stone is the sanctuary question.

"Well," says one, "I got the Sabbath from the Bible." I want to tell you, if you do not clinch your argument in that sanctuary question, you will be shaken out. I have seen scores give up the Sabbath,—simply keeping the Sabbath outside of the framework of truth will not save you. Now you may think that is strong language, but you have only to look over the past. Noah built his ark for the saving of himself and house. Don't you suppose there were other people who offered sacrifices back there? But could they make a profession loud enough to save them if they did not have an interest in that ark? Could they have faith enough to save them? I want to tell you that when God gives a message, he walls that message all around, and it is all right. It will prove salvation to every one who takes it. You may take certain truths out of it, and you may think you are going to be saved by them, but you prepare yourself for some delusions.

You remember when David undertook to move the ark? The thirteenth chapter of First Chronicles tells about it. He talked it over with the leaders, and all of them united heartily, and said, Let us move the ark. All Israel sang praises. The Philistines put it on the new cart with a gold offering. They let the milch kine start off, and they went right toward Israel in an opposite direction from their calves. God accepted the Philistines, and so David thought that if all Israel were to unite with him, and the ark was put on a cart, just as the Philistines did, it would be right. God excused the poor Philistines because they did not know any better. But when the oxen stumbled, and the ark shook, and it seemed that it would go over, Uzzah thought he would steady it, and God smote Uzzah. David did not dare take that ark home. He thought he had better go home and repent, and he did. That mistake made him afraid to take the ark home, lest he should die, as Uzzah did. But after he repented, then he undertook to move the ark. He said that the Lord visited them because they did not seek him after due order, and that they would put the ark on the priest's shoulders, and then David composed that sweet song which was sung as they entered Jerusalem: "Lift up ye gates, ye everlasting doors, and the King of glory shall come in." An answer comes back from within the walls, "Who is this King of glory?" Will that song

ever be sung again? It was sung when Christ took with him to the heavenly courts that company that he took from their graves. When you and I are taken to heaven, it will be sung again. I want to tell you that when God does something, he does it forever, and it stands forever.

When the people of God looked over the sanctuary question, and found there was a sanctuary in the heavens, and saw the temple of God open in heaven, they saw something else. By faith they lifted the cover of the ark, and saw the ten commandments. When one sees the ten commandments that way, he has hold of something. They began to study the Bible to see if the first day was the Sabbath, and to their surprise they found that the Bible taught all the way through that the seventh day was the Sabbath. But they got it out of the sanctuary, and that is where we must get it, and where we must see it. The Seventh-day Baptists have the seventh-day Sabbath, but it will not save them. They do not see the Sabbath in the sanctuary. Many among us are keeping the Sabbath only on the same arguments used by the Seventh-day Baptists. All such will be shaken out unless their Sabbath-keeping is anchored within the veil of the heavenly sanctuary.

Some may ask, Was not the ark in the heavenly sanctuary always open?—No, indeed. Under the sounding of the seventh angel, the prophet says that the temple of God was open in heaven, and there was seen the ark of his testament. The investigative judgment has begun already. It began in 1844. If that judgment has been going on sixty years, why are we not interested in it? and what will it lead us to do?—It will lead us to examine our own hearts to see if our thoughts, if our sympathies, if our interests, are with God and his work on earth. If so, we shall wish every sin confessed and lodged in the heavenly courts; for Christ is about to bring all sins out and lay them on the head of the scapegoat,—the devil,—and he will bear them away. If you do not confess them, they will never go there, and you will never gain the experience that comes to those who confess their every sin, and consecrate their entire being to the service to God. It is worth more than your farms. It is worth more than your bank stock. It is worth more than any interest in this world to have your interest centered in Jesus Christ as he pleads before the ark in the heavenly sanctuary.

I have heard a great deal said in our meetings about the Holy Spirit. We need it; but do you know what comes first? It is overcoming every besetment. If you wait for the outpouring of the Holy Spirit to give you the victory over your besetments, you will fail. I verily believe, my friends, that because we are drifting away from the old landmark, the heavenly sanctuary, we have lost the spirit of confessing our sins and getting just right before God. I feel in my own soul that not one who lives until the time of trouble will be saved unless he

makes it his special business to get right with God and have every sin confessed and blotted out by the Lord Jesus Christ.

There is something in this sanctuary question that should interest every soul. The spirit of prophecy, in "Early Writings," page 119, says: "Many who embraced the third message had not an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them the way to the heavenly sanctuary." Those who follow as he points the way will have something that will hold them in the time of trouble.

We need something more than simply a surface experience. You may talk about the Lord's coming as flippantly as you please, you may believe that Christ forgives your sins, but unless there is a heart-searching, unless there is a deep changing of the very habits and passions of the soul, and your impulses go out continually after God, you will make a failure. Shall we make a failure? May God forbid. We want to make a success in life. My friends, we want to make a success, and to do it, we must overcome our besetting sins. You may say, How can I do it? Did not Jacob do it? You never hear any more about Jacob's trickery and treachery after he prevailed with God that night.

We need that humbling of soul before God, that laying hold of him, that can come only as we realize that our sins must be lodged in the heavenly sanctuary in order for Christ to bring them out and lay them on the head of Satan. Shall we fail? Probably there is no audience, meeting together as we meet here, that does not contain some who will be subject to the seven last plagues; for there are those who never will take pains to study into these things and seek what is necessary. The Lord forgives our sins, but faith must take in what Christ is doing in heaven for us personally. He is doing something for me personally. He is confessing my sins to the Father, just as I confess them here on the earth, and I wish to emphasize the fact that it will not be safe to rely on any experience that does not come from the sanctuary and the work of our High Priest in heaven. Nothing else will answer.

May God bless you, my brethren and sisters, and give you his Holy Spirit. O that we could see a real breaking down and putting away of our sins right here now! We want to make an effort such as we have never made to be in closest sympathy with our Lord Jesus Christ. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you." May God help us to have an experience that is founded upon his Word, and then finally when the work is over, when probation ends, may God grant that we may be saved with an everlasting salvation in the kingdom of God.

Experiences of Former Days No. 15

Introduction of Health Principles

J. O. CORLISS

THE obvious necessity for certain reforms is that which gives vigor to their promulgation, and makes them really effective. Bare theories of reform do not change men's habits for the better, because they are devoid of power. To fit men for the trying scenes of closing events, it was manifest that a reform in diet, rules of sanitation, and methods of caring for the feeble must be inaugurated. In order that this might take fast hold upon those who needed it, this was permitted to be ushered in in the most practical way.

As the cause enlarged, and few were found to bear the increasing burdens, more fell upon Elder White than he could long bear up under. Having charge of the publishing work, bearing editorial responsibilities, being a preacher at large, and general counselor for all branches of the work, in due time nervous prostration came, paralyzing the brain power. Even the tongue refused to perform its wonted duty, and the once-strong man was as nearly a complete wreck as it seemed possible to become, and yet live.

It was a distressing time for both family and friends. A terrible gloom was cast over the work, and few seemed to know what was best to do under the circumstances. This was God's opportunity, and he used it for the good of the work at large. It was known by some that a health institution, or what was then known as a "water cure," existed at Dansville, N. Y., conducted by Dr. Jackson, and it was suggested that Brother White be taken thither for treatment. As soon as the necessary arrangements could be made, he was therefore conveyed to Our Home on the Hillside in Dansville. Besides Brother White's family, Elder Loughborough accompanied him to that place, and remained during the three months of Elder White's treatment, to assist as he was needed.

Marvelous as it seemed to many, the diet and treatment administered in that institution brought a partial restoration to Elder White's shattered nerves, and upon his return to Battle Creek, the project of installing a similar establishment for our own people—minus the wrong features shown there—was set on foot. Light on the subject of healthful living had been given as early as 1863 through the spirit of prophecy, and so several articles in line with the design were printed in the REVIEW AND HERALD.

In casting about, the most suitable location to be found was in the western suburb of Battle Creek. This consisted of a few acres of land, and a private dwelling, occupied by Judge B. F. Graves, of the Supreme Court of Michigan. This was purchased and fitted up for the work to be done, and Dr. H. S. Lay, who had been to Dansville for training, was installed as head physician,

having as associates Dr. Fletcher Byington, and a little later, Sister Phoebe Lamson. The plant was incorporated under the name of The Western Health Reform Institute, and opened early in August, 1866, with a single patient. As an advertising medium a monthly journal was started, with the title of *The Health Reformer*, the first number of which bears date of August, 1866. It contains excellent contributions from Mrs. E. G. White, Elders Andrews, Waggoner, Cottrell, and D. T. Bourdeau. In fact all the original articles, except the editorials, were from ministers in the field, who were studying health principles, with the Bible as their principal text-book.

But, as in some other things, this has all changed, and contributions from ministers are now seldom seen in our health journals. This, however, may be partially accounted for on the ground, that, as medical men have multiplied in our ranks, who can write on health principles from technical standpoints, the ministers have felt excused for the reason that they are not so well qualified to do this as medical men. Be this as it may, it is the belief of some, that were ministers to contribute regularly to this line of literature, it would be relieved, in some measure, from a seeming inflexibility, which refuses to bend itself to the level of the common reader.

But notwithstanding the apparent change of front adopted by both ministers and those in control of health literature, the spread of health principles has not ceased in any degree from the time of their introduction among our people. Without entering upon statistics, it may be safely said that these principles have now encircled the earth through the missionary efforts of those who stand for the truth of the last days.

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MISSIONARY CAMPAIGN

Gideon Bands

WE like the spirit of the recommendation recently passed by the young people in one of our largest churches, in which they banded themselves together to assist to the extent of their 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."

It is just such Gideon bands as these that should be organized everywhere. With three hundred consecrated soldiers, Gideon won a complete victory over the Midianites, who "lay along in the valley like grasshoppers for multitude."

In the ranks of this denomination there is an army of not less than ten thousand noble young people, qualified to enter upon just such a campaign as is outlined above,—a campaign in which the Commander will never sound the note of retreat, and which will not end

until the banner of victory is unfurled upon the last rampart of the foe. Such an organized host of young soldiers, wholly consecrated to God's service, will constitute an army invincible to any forces which they will encounter. One can chase a thousand, and "two put ten thousand to flight." At this ratio ten thousand are able to cope with at least fifty million.

For threescore years the work of this message has been in progress, and some of the true soldiers of the cross are stationed in about every nation under heaven. Now there is the sound of a going in the tops of the mulberry trees, indicating that these united forces are on the move as never before to invade the remaining territory, finish the work, and go home forever.

We do not want to see any of our young people miss the joy of a part in this work. It is no time now for them to be looking for a position in the secular pursuits of the world. They should enlist in the army of the Lord, to fight under a Captain who has never met a defeat. To what more noble purpose could parents dedicate their sons and daughters?

To-day in the far East a terrible conflict is being waged, and some of the bloodiest battles in history are being waged, and thousands of young men are perishing on the field of carnage in loyalty to their country. Shall they be more loyal to their ruler than we are to our Commander? They labor for a corruptible crown, we an incorruptible.

A special campaign has been planned and a forward movement commenced against the entrenched forces of the enemy. A call is extended to all the young men and women to volunteer for service till the close of the war. We feel convinced that this call will not fall on stony ground. Our hearts have been stirred as we have read of the old Scotch missionary, who after an active campaign of a quarter of a century among the millions of India, fainted while pleading for help before the General Assembly in Edinburgh for the benighted people of this dark land. When he revived he was carried to the platform, and in a trembling voice said, "Fathers and mothers of Scotland, is it true that you will not let your sons go to India? I have spent twenty-five years of my life there. I lost my health, and I have come back with sickness and shattered health. If it is true that we have no strong grandsons to go to India, I will pack up what I have, and be off to-morrow, and I will let those heathen know that if I can not live for them I will die for them." This is the spirit which should actuate us in the closing days of the controversy against sin.

Do you long for rest beyond the din of the raging conflict? So do I. Yet there is something better even than this. You have heard, perhaps, of the man, who, homesick and discouraged in his work, dreamed that he died, and was taken to heaven where he beheld all the glory and indescribable beauty of the celestial home

of the redeemed. When he had finished, One whom he recognized as the Redeemer, came to his side in a shining chariot, and bade him enter. He was taken to a place where, looking over the battlements of heaven, he could see the dark, lost planet from which he had come. Then the Saviour said, "Will you remain up here, and enjoy these mansions that I have prepared, or go back to yon dark earth, and warn these men, and tell them about me, and my kingdom, and the rest that remains for the people of God?" Which do you prefer?

The greatest privilege open to mortals is to give themselves for the lost. Your own spiritual life depends on your active efforts for souls. God will grant you his Spirit as you go forth in the field to seek the lost sheep. Do not delay beginning this work, but enter at once into an active warfare, and thus hasten the coming of the Lord.

G. B. THOMPSON.

Chairman S. S. and Young People's Department.

The Resounding Call to Service From Conference Papers

LET every church be a committee of the whole to push the missionary campaign, but let there be "unity in diversity" in the work—the oneness of the Vine and its branches.—*Atlantic Gleaner*.

O, blessed be the day when Israel shall arise as one man to finish the work of God in the earth! May this not be the beginning of the time?—*Minnesota Worker*.

Why should we not place some of our literature in at least one half the houses in the State of Indiana during the next six months?—*Indiana Reporter*.

See, dear brethren, the zeal that is manifested in all of the political parties this fall. Can not we, the people who know this truth, and to whom God is calling to let the light shine, show still greater zeal for the Master's work?—*East Michigan Banner*.

This is to be a world-wide movement. Not only should we think about our English neighbors, but remember also the Germans and all other nationalities. The time has fully come for us as a people to arise, and shine, and give this message to all the world.—*S. W. Union Record*.

The coming missionary campaign will save many for the heavenly garner. Do not delay, but take up your duty.—*Iowa Bulletin*.

Let us finish quickly the work which has been entrusted to us. We long to see our Saviour; let us hasten his coming.—*Colorado Echoes*.

The Nebraska Conference Committee have pledged themselves before God to act the part of leaders in this "Mighty Missionary Campaign." We call upon our ministers, Bible workers, church-school teachers, colporteurs, canvassers, church and Sabbath-school officers, and the rank and file of our people—*every man, woman, and child*—to fall into line.—*Nebraska Reporter*.



Life's Lesson

ELIZABETH B. ZACHARIASEN

SOME day when life's lesson has been taught,

When finished the toil for that which we've sought,

We shall know at last, at the end of our quest,

That the years have taught us, to love is best.

The toiler who wrought with hand and brain,

The heroes of war, emblazoned by fame, They all shall know,—deep in each breast,—

That neither gold nor fame, but to love is best.

And the idler who traveled a barren road,

Who never stooped to his brother's load, Shall know at last, at the end of his rest, That of all life's joys, to love is best.

The Preparation of Food

G. H. HEALD, M. D.

"MANY who adopt the health reform complain that it does not agree with them; but after sitting at their tables, I came to the decision that it is not health reform that is at fault, but the poorly prepared food!"*

To a greater extent, perhaps, than is generally realized, the health and the morals of the family depend upon the cook. Not that good cooking can change a sinner into a saint; but bad cooking can come very near destroying the purposes of a well-meaning Christian.

It has been said that it was a dyspeptic condition that caused Calvin to burn Servetus, and think that thereby he was doing God a service. No doubt much of the malevolence and persecution which has blackened the history of so-called Christianity was largely the product of bad digestion.

It has been said that there was never a triumphant Christian death where the trouble was below the diaphragm. This may not be strictly true, but it illustrates the general observation that dyspepsia leads to gloominess and other unchristian characteristics.

And dyspepsia is largely, but not entirely the result of poor cooking. If the cook knows nothing of food values, food combinations, digestibility, etc.; if she judges of her success merely by her ability to please the palate of her guests, the result is bound to be an ailing family. This is the reason a knowledge of hygienic cookery has been urged upon our mothers and sisters.

* All quotations in this article are from the writings of Mrs. E. G. White.

"The proper cooking of food," we are told, "is a most essential requirement, especially where meat is not made an article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired." Right here is the explanation of why many who once gave up the use of meat have gone back to it again. They did not find a good substitute, because of failure to master the principles of hygienic cooking, which includes a knowledge of physiology, food requirements, and food values. We are told that those who profess to be health reformers "should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking schools, will find it a great benefit, both in their own practise and in teaching others."

Again: we are told that "it is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment." "Skill must be united with simplicity. To do this women must read, and then patiently reduce what they have read to practise. Many are suffering because they will not take the trouble to do this."

Almost anybody can cook after a fashion when meat is an important part of the bill of fare. As long as the stimulant is there, it matters not so much about the accompaniment. A person may get along for weeks on meat and potato, bread and butter, with tea or coffee. These require not much skill in their preparation, and the stimulation may take the place of good cooking.

Leave the larger part of these accustomed articles out of the bill of fare, and it requires much skill to prepare a menu which will not leave the partaker with a feeling of goneness, an unsatisfied feeling, as though the meal had not been completed.

Some try to make up for quality by quantity, and largely overeat. Now of the two evils, a moderate amount of meat is to be preferred to an immoderate amount of starch foods.

Others, in place of overeating, go to the other extreme. They are conscientious, and perhaps not so much to blame as their instructors in health reform who have left them only partly instructed. It is natural to infer that, if it is wrong to indulge the appetite in meat, tea, coffee, spices, sweets, and all those things we like most, denial of the appetite is in itself a virtue, and anything that ministers to the pleasure of the palate must belong with "the flesh pots of Egypt."

The conclusion reached (and this is no imaginary case, for I have seen it

work this way in the homes of earnest seekers after truth) is that the more insipid and tasteless the food is, the more healthful it is; and hence the attempt to render food palatable and tempting is not only time lost, it is a snare of the enemy. So some of our good people are on a fare which may have given foundation to the report that Adventists starve themselves.

Such people can never be fully nourished, and can not do their best work, mentally or physically. As I intimated before, the fault lies with the instructors who advocated the disuse of meat and stimulants if they did not take time to give a good insight into the true principles of healthful living.

Most of these evils are the result of faulty cooking. It is for this reason that we are told, "It is the positive duty of physicians to educate, educate, educate, by pen and voice, all who have the responsibility of preparing food for the table."

"There is religion in good cooking, and I question the religion of that class who are too ignorant and careless to learn to cook."

An article will follow on the benefits which may result from good cooking.

The Autumn Season

THE sweet, calm sunshine of October now
 Warms the low spot; upon its grassy mold
 The purple oak-leaf falls; the birchen bough
 Drops its bright spoil like arrow-heads of gold.
 And, gorgeous as the morn, a tall array
 Of woodland shelters the smooth fields around;
 And, guarded by its headlands, far away
 Sail-spotted, blue and lake-like, sleeps the sound.

—Selected.

Lend a Hand

LEND a hand to the tempted.
 Lend a hand to souls in the shadow.
 Lend a hand to the student at school.
 Lend a hand to those who are often misjudged.
 Lend a hand to the soul crushed with unspeakable loss.
 Lend a hand to the poor, fighting the wolf from the door.
 Lend a hand to those whose lives are narrow and cramped.
 Lend a hand to the boy struggling bravely to culture his mind.
 Lend a hand to the young people whose homes are cold and repelling.
 Lend a hand to those whose surroundings are steadily pulling them down.
 Lend a hand to the prodigal sister; her life is as precious as that of the prodigal brother.
 Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.
 Lend a hand — an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.— *The Silver Cross.*

THE WORLD-WIDE FIELD

A Trip Through Hungaria

H. F. SCHUBERTH

IN June it was my privilege to visit the brethren composing our various churches and companies in Hungaria. As I had just arrived from Austria, where religious intolerance is as bad as it is in Russia, Hungaria reminded me much of the United States, because of the religious freedom we enjoyed in our gatherings in this great country.

In Hungaria there are over nineteen million people. These are divided among many nationalities, chief of which are: Hungarians, 9 million; Rumanians, 2,800,000; Germans, 2,100,000; Croatians, 1,600,000; Servians, 1,000,000; Slavonians, 2,000,000; besides Ruthenians,

In the Hungarian language we have such publications as "Steps to Christ," "Bible Readings" (small edition,) "Glorious Appearing," "Christ or the Roman Church," "Is the End Near?" "Sabbath in the New Testament," "Children of the Light," "Blessed Hope," "Tobacco in the Light of Science," "Perfect Faith," "Why not Found out Before?" "How Readest Thou?" and there is soon to appear the first issue of our Hungarian paper, a church quarterly, containing the Sabbath-school lessons and much valuable matter for our brethren who read the Hungarian. It will also be of interest to Hungarians in America, who gladly read anything in their native tongue. It will contain thirty-two pages, and could be ordered of the International



HUNGARIAN SEVENTH-DAY ADVENTISTS

Poles, Jews, and Gipsies in great numbers.

When Elder J. F. Huenergardt went to work in Hungaria in 1898, he found, in all, twelve believers to welcome him. At first the work moved very hard, but after he had mastered the Hungarian language, it advanced more rapidly, and he had full liberty to proclaim the message. The Lord has blessed in the efforts put forth, and now we have two German, four Hungarian, and two Rumanian workers in this field. Last quarter we baptized fifteen and received thirteen by vote. We organized our first church among the Slavonians.

Our brethren first became acquainted with the ways of the people while laboring in the smaller places, and it was not until February of this year that Elder Huenergardt was able to begin work in the capital, in Budapest, where the Lord has led us in a wonderful manner, so that our present membership there has reached twenty-five.

At present there are 222 believers in Hungaria; 145 are Hungarians, 30 Germans, 30 Rumanians, and 17 Slavonians, in nine churches and companies.

Tract Society, Grindelberg 15a, Hamburg. Those of our readers who are interested in spreading the message among all nationalities, would do well to correspond with the Hamburg office with reference to securing clubs of this valuable little sheet for distribution among Hungarians in the States.

I enjoyed my trip in Hungaria very much. The Lord is going before us. One might inquire as to how the truth reached the Slavonians. What did we do that they might receive the truth?— We did nothing. The Lord used an apostate brother, who warned this people against us, to stir up their interest in the message. When they were warned, they would ask, "What do these people teach?" Then came the light on the Sabbath, the tithe, etc., and as they searched the Scriptures, they began to keep the Sabbath, standing alone for three years, studying yet more about the tithing system, about baptism, abstaining from the use of pork, etc., meanwhile observing us very closely. They have requested us to come and baptize them and organize them into a church. In this small company there are also

brethren who have acquaintances on the Servian border, where already about twelve have begun the observance of the Bible Sabbath. One can see that these people are hungry for the truth when he learns that some of them came as far as thirty miles on foot to attend the meeting.

Thus goes the message. We have reason for encouragement only, and can say with Nehemiah, "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

Hanover.

The General European Conference

GUY DAIL
(Continued)

As indicative of the feeling of the delegates, as they reviewed the workings of God the past two years, this resolution was unanimously and heartily adopted by all the brethren and sisters present:—

"Resolved, That we express our thanks to God for his good hand upon us since our last conference, graciously blessing the efforts of the laborers and believers, and giving prosperity to the cause of the third angel's message in Europe."

These resolutions, introduced by the Educational Committee, were unanimously adopted:—

"Whereas, We find that many individuals, upon receiving the truth, desire to enter upon some line of work among us, such as canvassing, nursing, and other missionary work; therefore,—

"Resolved, When such individuals have but a limited knowledge of the fundamental principles of the third angel's message, and, consequently, are not fully qualified to represent these great truths, that such be first thoroughly instructed in one of our schools or institutes in the fundamental principles of present truth, and in other lines necessary to equip them for the work they desire to enter."

"Whereas, There is a lack of properly qualified laborers to meet the calls which come from needy fields; therefore,—

"Resolved, That we urge all who look forward to giving themselves to the work, to seek such instruction and training as will prepare them to be qualified workers; and,—

"That, We encourage our training-schools already established to increase their facilities, and raise their standard of work so as to meet these demands; and,—

"That, We further urge those fields which have as yet no training-schools to put forth every possible effort to provide training for native workers."

These resolutions called forth hearty comment on the part of Elders O. A. Johnson, W. A. Spicer, O. A. Olsen, and L. R. Conradi, emphasizing the importance of having tact and proper training before one undertakes to present the truth to others, and the need of quickly multiplying our institutions as

far as may be necessary to turn out the number of workers we ought to have in the field; and the danger of Satan's employing the powers of our youth unless these powers are utilized in carrying out the mission God has given us for these times; and, to close the discussion, it was shown that while in the United States we have one evangelical laborer for every one hundred thousand of the inhabitants, it would require five thousand in the General European Conference to make the proportion equal what it is in America, or, in other words, we should have four thousand eight hundred more ministers, licentiates, and Bible workers, to train which, with our present facilities, would require thirty years.

There were a number of resolutions of a general nature passed at this meeting. One of these referred to the kindness of the Mission Board and our American brethren, in so liberally supplying funds and laborers for the work in Europe during the past two years.

Another matter of general interest was the leading providence of God in so carefully directing the transfer of our headquarters to the national capital. This experience was briefly reviewed by Elder Spicer, and so thankful were we for the evidence that God is yet the leader of his people that a resolution to this effect was also unanimously passed.

Our brethren feel a deep interest in the missionary revivals that are reported as taking place from time to time in various local churches and conferences. However, they also realize that at such religious awakenings, where enthusiasm runs high, some are apt to be only temporarily influenced to offer themselves for service in the regions beyond, who, when they see the hardships to be encountered, the self-denial to be practised, and the severe work to be done, will want to return to the land from whence they came. That all who contemplate entering these fields might not too lightly deal with this matter, it was thought best to emphasize the manner in which we view the question by a reindorsement of the following resolution passed at Skodsborg, in January, 1903:—

"Whereas, The General European Conference calls loudly for more consecrated, self-denying laborers from the United States, who are willing to stand shoulder to shoulder with the workers already on the ground; therefore,—

"Resolved, That we would heartily welcome all such, and only such, as are willing to take equal lot, and bear an equal cross in every respect with those in the field."

More and more it becomes evident that the cause of God is one great unit, and that no one department is to receive overmuch or too little attention, if we would preserve the beauty and symmetry that ought to be shown in the development of his kingdom on earth. It is felt that the workers and the various departments of the third angel's message

ought to be as closely knit together as are the divisions of a great and well-organized army. Therefore these preambles and recommendations:—

"Whereas, We consider the evangelical and institutional work of our conferences as equally important parts of one great whole; and,—

"Whereas, We heartily believe that mutual co-operation and counsel between the different branches and general management of the work is eminently beneficial; therefore,—

"We recommend, (1) That this principle be followed in the transfer of laborers from one field to another, and in the engagement of new laborers to fill important positions in the different branches of the cause; and,—

"(2) That, This same principle of mutual co-operation and counsel be recognized and followed in regard to important financial matters, especially in the inauguration of new plans and policies."

The matter of a change in the Constitution and By-Laws was considered at some length, and several changes and amendments were adopted.

Dr. J. C. Ottosen, of the Skodsborg Sanitarium, Denmark, introduced the medical reports by a full description of the success which has attended our medical work in Scandinavia, especially in Denmark. He expressed his thankfulness for the privilege of seeing his patients converted to the message, and alluded to the many representative men of the country who have been guests at Skodsborg—government officials of high standing; physicians of influence who formerly scoffed at our principles but who are now using some of these methods themselves; pastors; leading educators; and well-known merchants. So wide-spread is the interest in our health principles becoming that he has invitations to lecture to large conventions, where he has had as many as four thousand hearers in a single audience. There is an awakening on the subject of temperance and healthful living, hygiene, and the care of the human body. At Skodsborg one hundred and seventy patients are now under treatment. The branch sanitarium at Frederikshavn has about thirty-five or forty patients. Our health-food factory in Copenhagen is doing a good work, and having fair earnings. Medical missionary work is being successfully carried forward in other parts of these northern countries, as in Christiania and Hamar in Norway, and Orebro, Sweden, etc.

Dr. Olsen, of Caterham, England, stated that a former step in the work of establishing this branch of the third angel's message in Great Britain was taken by the publication of *Good Health*, in November, 1901; and the paper now has a monthly issue of from forty-five to fifty thousand. The next step was the introduction of the Good Health League movement, in Birmingham, in 1902, and to-day there are hundreds of members in this society throughout the kingdom. Jan. 1, 1903, the

Belfast Sanitarium opened its doors; May 30, 1903, the Caterham Sanitarium began operations; and the Leicester Sanitarium commenced its work, Feb. 8, 1904.

Dr. DeForest stated that in 1896 when the Institut Sanitaire began sanitarium work in the quarters formerly occupied by our Basel publishing house, there was a great deal of prejudice against our people because of the Sunday persecutions we had been passing through in that city; but one of the very policemen who helped to arrest Elder Holser at that time, has recently been under treatment in the Institut Sanitaire, and is now recommending our principles to his comrades. This is one evidence that our health work is to remove prejudice, just as the "Testimonies" have told us it would. Within the last six months, seven have taken hold of the truth, as the result of their stay at the sanitarium.

Dr. Hoenes reported the total number of patients this year at the Friedensau Sanitarium to be one hundred and ninety-five, and, including those living in tents, there are now seventy-three under treatment. More and more our sanitarium principles are working in our favor. Our nurses are having better success in securing plenty of nursing to do as they go out from the institution during the less busy season. Last year there was practically no loss in operating the sanitarium. Thirty-three of our young people who have completed the nurses' training-school are in the work, and there are twenty in our nurses' class now.

As the embodiment of the convictions of the conference on the importance of the circulation of health literature, and the necessity of training other young people as medical missionaries in the great European field, these actions were taken:—

"Whereas, The proclamation of our complete message calls for the necessity of teaching the people the health principles as well as the other features of our faith; therefore,—

"Resolved, That we recognize our health literature—periodicals, books, pamphlets, etc.—as one of the best means of educating the people in these principles, and that we give this literature as extensive a circulation as possible; also,—

"Resolved, That we encourage our people and workers to study this phase of the message, and to support it by their sympathy and means, and by living and teaching its principles."

"Whereas, The training and sending out of nurses has proved a success, and has been a great benefit in the advancement of the third angel's message throughout our conference; therefore,—

"Resolved, That we encourage promising young people to devote their lives to this branch of the work, to enter our training-schools and sanitariums, and fit themselves to take part in medical missionary efforts in different parts of the world."

Hamburg, Germany.

In Fiji Again

J. E. FULTON

AFTER nearly two years' absence from Fiji, Mrs. Fulton, our three children, Miss Guilliard, and myself, have returned to our chosen field of labor. We were sorry to have to leave, but we have not been idle as regards the work here. While directly engaged in teaching Bible in the Avondale School, Coorabong, we have been able to translate an abridged edition of three hundred pages of "Great Controversy" in Fijian, and have also supplied copy for our little paper *Rarava* which we print monthly in Suva Vou. We had also the opportunity of often addressing the students on missionary topics, and we trust that as many have been enthused with desire to work in the island fields, we shall see some faithful young people from Avondale connect with the work here in the near future. It has been already decided that one

this group, and we believe that God will choose young men from among our natives who can be entrusted with the work in the regions beyond Fiji. It has been decided that we should have a good training-school in Fiji to work toward this end. We hope to enlist the sympathy of our brethren who are far away in behalf of our work here.

Not far west are many millions in terrible darkness. Some are in abject heathenism and we must carry the gospel of Christ to them, and warn them of the events just before us in the closing up of earth's history. We all feel anxious here to see the work advance, and we hope that some whose interest is aroused will aid us in doing so. To start this school we will need some means to build some good native buildings and a comfortable home for a teacher. We ought to have fifteen hundred dollars to start this school. I be-



young man from Avondale will arrive here in October to connect with our mission.

How thankful we are now that we did not return to America. Our health was broken, and we knew not what to do. We were kindly invited by Elders Irwin and Gates to come to Australia. Arrangements were made for us, and we accepted. At that time it seemed that we could do but very little, but, as health returned, opportunities presented themselves both to aid in forwarding the work at the school in Avondale, and also to prepare literature for the Fijians. We praise God that we had such precious privileges in Australia. We now return, refreshed and strengthened for the work here where we have labored for some time. It is now eight years since we began to labor in Fiji.

Fiji with its eighty inhabited islands presents an interesting field for missionary effort. Not only for Fijians is it an important center, but as there are so many Polynesians here, it is sure to become an important training center. The Lord has signally helped in getting the work established among the natives of

lieve that amount could not be better expended in any other work, and I am quite sure the same amount would not bring in so many souls if expended in our home lands. Who will help us? We ask your prayers in our behalf that we may have wisdom, and that God will sustain us in health. We ask in behalf of the cause here, that you will assist by some of the means God has been pleased to place in your hands.

There are many points of interest concerning the work in different islands of the Fiji group where the truth has entered and where souls have accepted it, which we must leave for a future article. *Suva Vou, Fiji.*

Make Christ your most constant companion. Be more under his influence than any other influence. Five minutes spent in the companionship of Christ every morning will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake.—*Drummond.*



THE FIELD WORK

North Carolina

HILDEBRAN.—A three weeks' series of tent-meetings closed here October 9. Three souls, members of the school family, were baptized Sabbath, the fifteenth. A number have begun to keep the Sabbath as a result of these meetings, but have not yet come out firmly on all points. Elder T. H. Jeys assisted in the tent services. The meetings are still continued in the church by the writer, and are well attended.

ALBERT CAREY.

Virginia

NARUNA, CARDWELL.—At the time when the mob took down the tent in Naruna, about seventeen persons had begun to observe the Sabbath of the Lord, and many others were in the valley of decision. I hope to return to that place soon and baptize several and organize a church. The Sabbath-school there had eighteen members when we left. I have received word that all are faithful in the Lord. This company is in the care of Brother and Sister Campell, and the Lord is leading them.

I am now at Cardwell with the tent. I have two stoves in the tent, which make it sufficiently warm for all. The people attending the meetings say we have the truth, and some intend to keep next Sabbath, October 22. I hope to see a good company raised up at this place. Last Sunday night about one hundred and fifty were present. Not so many attend during the week. I hope to see a number obey the truth. The Lord is soon coming, and I want to be found at my post of duty all the time. I am of good courage in the Lord's work.

C. B. RULE.

The British Field

Leicester

OUR last report was sent at the close of our British Union Conference meeting, held at Leicester, in connection with the North England Conference. The meeting was in every way an encouraging one. The fullest unity and harmony characterized all our proceedings.

The North England Conference was likewise a most profitable meeting. The reports of the different lines of work presented by the secretary showed great advancement in the work during the year. Four churches were organized and added to the conference, and the tithe was increased by about six hundred dollars. Elder E. E. Andross was re-elected president of the conference, with Brethren S. G. Haughey, J. W. McCord, G. Hawkins, and S. S. Barnard as the other members of the conference committee.

Scotland

At the close of the Leicester meeting, Elders Spicer and Andross, together with the writer, went to Scotland to attend the second annual meeting of the Scottish Mission Field. The gathering was

held in a tent in Edinburgh, August 9-14. As the work in Scotland is yet in its infancy, we could not expect a large gathering; but the attendance was good considering the membership of the mission, and we had a most profitable time. Scotland is an excellent field, and the work has made decided progress during the year. Interests are springing up in many places as the result of literature sold by our canvassers. In view of the urgent calls for laborers, the superintendent made an earnest appeal to the British Union Conference for more ministerial help. In response, it was arranged that Elder Wm. Knight be transferred from the South England Conference to Scotland, the change to take place at the close of the tent season.

The business proceedings of the mission passed off harmoniously. Elder W. A. Westworth was re-elected superintendent. The outlook for the coming year is most encouraging, and our earnest prayer is that our highest expectations may be realized.

Ireland

The next meeting was held in Belfast, August 16-21. In Ireland, also, the work has made good progress during the past year. In former reports we have written concerning the work at Ballyclare, which began under many difficulties. A good company of earnest believers in that place are now rejoicing in the light of truth as it is in Jesus. At the time of the meeting, Elder Hutchinson was conducting a series of meetings at Ballymena, with a growing interest; and still another effort was being conducted a few miles from there by other brethren. Ireland is the most difficult field in the kingdom, but the truth is now making progress.

An interest has lately sprung up in the county of Limerick, where a most urgent call for help has been made. For some time the brethren in Ireland have been anxious to see the truth carried to the south and west of the island, and now that the way is opening up in Limerick, they are anxious to follow up the interest. Elder Hutchinson made an earnest plea during the meeting for help, so that he might be left free to enter this opening. He accepted the superintendency of the mission again only on the condition that he be released from its duties as soon as possible. An effort is also being planned for Dublin the coming year. May the special blessing of the Lord rest on all these efforts.

The meeting as a whole was very encouraging. The attendance of our people was the largest I have ever seen in Ireland. The presence and labor of Elders Spicer and Andross were much appreciated.

Wales

Leaving Ireland, we went on to the Welsh meeting, which was held at Barry Dock, Wales, August 21-26. This meeting of the Welsh Mission was also the second annual gathering of that

field. The Lord has greatly blessed the work during the year; the number of believers has been much increased; the church at Newport has been organized, and new interests are springing up in several places. The earnest labors of Elder Ballenger have been greatly blessed in bringing souls into the truth.

While at the Welsh meeting, the urgent call for help for Ireland received attention. It seemed to some of us that if arrangements could be made for Brother Ballenger to go to Ireland, it would be a good move. The friends in Wales were very reluctant to have Brother Ballenger leave, as they felt that it would be a serious loss to the work in Wales, but, considering the work as one, they gave their consent. When the time comes for Elder Ballenger to leave Wales, Elder Meredith will look after the work there. During the meeting eleven were baptized, and some decided to obey the truth.

This was the last of the series of annual meetings in the British Union for the present season. The general outlook for the work in the field is encouraging, and, with the blessing of the Lord, we hope for a still larger growth than last year. The visit of Elder Spicer has been much appreciated, and is proving a source of great blessing to the work as a whole. After the meeting in Wales he visited several of our churches in the South England Conference,—London, Bath, Southampton, East Cowes, and Portsmouth; also Kettering and Birmingham in the North England Conference.

Our school began its fourth year on September 7, with an attendance of seventy-three. This has now increased to eighty-one. We have more favorable quarters this year, and the general outlook for the school is brighter than for any previous year.

The time has certainly come for a decided forward movement. We are much encouraged by the many openings for work; but our laborers are so few! We are looking eagerly for the coming of Elder and Mrs. E. W. Farnsworth to join us in the work.

On Sabbath, September 17, the writer had the privilege of baptizing seventeen dear souls, who, during the past few months, have accepted the truth at Westbourne Park, in the west of London, under the labors of Brother and Sister C. Jensen.

A tent-meeting being conducted at Catford, by Elder A. Ritchie, is developing an excellent interest, and some are beginning to obey. We hope soon to organize a church at that place. Thus the work is onward!

O. A. OLSEN.

The General Meeting at Scranton, Pennsylvania

THE general meeting which was held at Scranton, October 6-8, was well attended. The neighboring churches of Wilkes Barre, Kingston, West Pittston, Ariel, and South Caanan were well represented.

The ministering brethren were Elders S. S. Shrock, and W. H. Smith, assisted by the writer. The Lord wonderfully blessed in the breaking of the bread of life, and the discourses that were delivered were truly meat in due season.

of God was given, and the burden of each soul was for a greater manifestation of the true Spirit and power of God among his people. A longing for such perfect confidence, faith, and trust in God that all might take him as their great physician of both soul and body, seemed to be felt in every heart. Many were constrained to sound forth a note of praise to their Redeemer because he had rebuked disease in their own bodies. All had testified; the benediction was about to be pronounced, and the meeting to be closed in the usual way, but no, there was a work yet to be done. The Lord desired to pronounce his own benediction upon this meeting, and set a seal upon each testimony that was given for him during the services. There was an afflicted sister in our midst, who desired to be free from the power of the enemy. Prayer was offered in her behalf. May such faith be exercised by every individual that the bands of the enemy may be broken, and the reproach, that God's remnant people lack the power of the Spirit, be forever removed.

The ordinances of the Lord's house were celebrated on the Sabbath. This blessed privilege will long be remembered by all who participated. On Sunday forenoon the Sabbath-school work was taken up. Papers were read as follows: "Organization and System in Sabbath-school Work," by Sister Booth; "Sabbath-school Work in the Home," by Brother Woodward (oral from general outline); "Missionary Work to Be Done by the Sabbath-school," by Brother Harry Minier; "The Importance of Our Young People's Work, and Methods by Which It Can Best Be Accomplished," paper written by Miss Nellie Underwood and read by F. F. Fry. The reading of each paper was followed by interesting discussions, in which many helpful suggestions were presented.

On Sunday afternoon the home missionary work was presented. Plans for a fall and winter missionary campaign were discussed. Attention was called to the many opportunities and means whereby the precious truths for this time can be carried to those about us who are still in darkness. Several who had not yet enjoyed the blessing which the weekly visits of the REVIEW AND HERALD bring to the home gave in their subscriptions for that paper. Several renewals for the Gleaner were also received, and one sister decided to re-enter the canvassing field to sell the good old book, "Daniel and the Revelation."

There was a good attendance of those not of our faith on Sunday evening, which was the closing meeting of the series. Elder Smith gave a good discourse on the subject, "The Devil, Where Did He Come From? How Does He Work? and Will He Ever Come to an End?" which had previously been announced in the city paper. A reporter was on hand to take notes on the sermon. All returned to their homes of good courage in the Lord, desiring to press on in the work with new zeal, and to remain at their posts of duty till the Lord shall come in the clouds of heaven.

FRANK F. FRY,
Field Secretary.

"THE only way to keep the blessing of God is to give it away."

North Michigan Conference Proceedings

THE second annual session of the North Michigan Conference was held at Mancelona, Mich., on the camp-ground, Sept. 1-12, 1904. Eight meetings were held in all.

The treasurer's report was presented, as follows, and adopted by vote:—

| RECEIPTS | |
|-------------------------------|------------|
| Amount on hand, July 1, 1903. | \$ 446 13 |
| Tithe | 6,684 05 |
| Lake Union Conference | 383 00 |
| West Michigan Conference .. | 753 00 |
| Total | \$8,266 18 |

| DISBURSEMENTS | |
|-------------------------------|------------|
| Labor and traveling expenses. | \$7,000 75 |
| Expenses | 220 32 |
| Lake Union Conference | 720 86 |
| One-third cost of mimeograph. | 16 42 |
| Tract society bank | 307 83 |
| Total | \$8,266 18 |

The Clarence and Whittemore churches were received into the conference by vote, each having twenty members.

The Chair was empowered to appoint the committees, and the following persons were named: On resolutions, Ethel Peters, Lillie Warren, and T. S. Parmalee; on credentials and licenses, Andrew Maples, M. C. Guild, James O'Reilly, W. R. Matthews, and J. J. Irwin; on nominations, C. A. Hansen, D. B. Voorheis, M. Stephens, C. Wood, and J. A. Conklin.

The following recommendations and resolutions were adopted:—

"Whereas, The blessing of God has attended the work of establishing this new conference from its very beginning until now, and,—

"Whereas, An encouraging degree of success has attended its workers, therefore,—

"1. Resolved, That we hereby express our sincere gratitude to God for his blessing; and humbly acknowledge our entire dependence upon his mercy for every blessing that we enjoy.

"2. Resolved, That in response to the request of the Superior Mission field for the North Michigan Conference to consider the advisability of uniting our interests in one conference, thereby eliminating the expense of conducting one conference, we hereby do heartily express ourselves in favor of such a move, and petition the Lake Union Conference Committee to consummate such a union.

"3. Resolved, That we will follow up every opportunity to establish church-schools and provide for the education of our people, especially the children and youth.

"4. Resolved, That Sabbath-school secretaries purchase their supplies as far as possible from the home tract society, and that the surplus donations be sent through the regular channel to the conference treasurer.

"5. Resolved, That we encourage our Sabbath-schools to take the Sabbath School Worker; and that we ask our conference workers to take a special interest in building up the Sabbath-schools wherever they go.

"6. Resolved, That as the Testimonies inform us that there is no more important work than getting our literature into the hands of the people, our efforts Opportunity to testify of the goodness

in this direction be not allowed to slacken; but that earnest, systematic effort be put forth to persuade all the old canvassers to re-enter the field, and to enlist all others who ought to be in the work.

"7. Resolved, That inasmuch as God has prospered Seventh-day Adventists and others in this territory, that many be encouraged to enter the work and become self-supporting missionaries.

"8. Resolved, That the annual meeting for the election of church officers be held in the beginning of the fourth quarter.

"9. Resolved, That we encourage our people to adopt the envelope plan for the collection of the weekly offerings for foreign missions.

"10. Resolved, That pains be taken to discover and encourage talent; that every means possible be used to develop workers, and that we stand ready to furnish means and workers as the needs of the whole field may require.

"11. Resolved, That, in harmony with the recommendation passed by the Lake Union Conference at its last biennial session, the term of the office of educational secretary expire with the calendar year.

"12. Resolved, That the Almira church be called the Cedar Run church.

"13. Resolved, That all the laborers and church officers in the conference cooperate in urging our people to report to the librarians, and the librarians to promptly report to the secretary.

"14. Resolved, That we earnestly cooperate with the committee appointed by the General Conference to arrange for a missionary campaign this winter, and that this campaign be opened by a missionary convention in each church the first Sabbath in November, and that at these conventions plans be laid for each to devote as much time as possible to missionary work, using the literature that will be especially prepared for this campaign, as well as other literature.

"15. Resolved, That we believe the taking of our church paper to be an indispensable means of keeping in harmony with the advance of the third angel's message, and of avoiding perplexing mistakes, and that we will not be satisfied with our work of extending its circulation until the REVIEW AND HERALD is in every family of our people.

"16. Resolved, That every proper means be taken to pay our share of the General Conference Association debt as speedily as possible, and that we raise at least three hundred and fifty dollars this conference year."

The following officers were elected for the ensuing year: President, S. E. Wight; Secretary, Edith McClellan; Treasurer of Conference and Secretary of Tract Society, E. A. Bristol; Educational Secretary, Myrta M. Kellogg; Field Secretary, to be filled by the conference committee; Executive Committee, S. E. Wight, W. R. Matthews, M. C. Guild, Andrew Maples, C. A. Hansen; North Michigan Conference Association Committee, S. E. Wight, J. J. Irwin, E. A. Bristol, W. R. Matthews, M. W. Lewis.

Ministerial credentials were granted to S. E. Wight, W. R. Matthews, M. C. Guild, J. J. Irwin, C. Wood, C. A. Hansen; ministerial licenses to O. Montgomery, T. G. Lewis, E. A. Bristol; missionary licenses to E. Jenny Lane, Nellie

Clough, Ethel Peters, Mrs. M. M. Faulkner, Myrta M. Kellogg, Edith McClellan; canvasser's licenses to Moses Whitmarsh, Nellie Whitmarsh, A. M. Byers, C. J. Tolf, Anna Jorgensen, W. S. Wilson, Myrtle House, Effie Walker; church-school teacher's licenses to Mrs. C. J. Tolf, Amy Du Bois, Nona Carr, Zona Carr, Mable Griffin; church-school teacher's permits to Mina Rickerd and Gertrude Wahl.

The last day of the meeting forty were baptized.

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

First Annual Meeting of the International Publishing Association

THIS meeting convened, according to appointment, in the Seventh-day Adventist Tabernacle in College View, Neb., at 10:30 A. M., Sept. 13, 1904. Elder E. T. Russell presided during the eleven sessions that were held.

The members of the General Conference Committee and the General Publishing Committee were invited to meet with us and to participate in the deliberations of the meeting. During the sessions a majority of these members, as well as the board of trustees and most of the members of the advisory committee of the International Publishing Association, were present, and took part in the business transacted.

At the second session Elder Russell read a memorial, in which he presented the condition and circumstances of the International Publishing Association, and outlined some suggestions regarding future policy. From this memorial it appeared that only \$2,870 had been received from the general collection on Feb. 6, 1904, instead of \$6,000, which was called for. On account of this, the institution had been financially embarrassed, and had not been able to do as aggressive work as it had been expected to do. The Board had followed a conservative policy, not wishing to involve the institution any more than was absolutely necessary to carry on the work that had to be done. The chairman expressed the belief that the International Publishing Association should be regarded as a sister institution of the other publishing houses, and be granted a definitely outlined territory for the sale of its own foreign subscription books as well as English books. If such a plan could be brought about, the institution would be assured of a steady revenue of a sufficient proportion to insure financial success. This suggestion did not, however, meet with favor, as may be seen by the resolutions that were adopted.

The following committees were appointed: On plans, H. H. Hall, S. N. Curtiss, C. M. Everest, S. Mortenson, W. C. White, J. Staby; on nominations, W. C. White, G. F. Haffner, Allen Moon, Lewis Johnson, J. J. Graf; on by-laws, I. H. Evans, H. W. Cottrell, C. N. Woodward, N. P. Nelson, and E. T. Russell.

The committee on plans brought in some resolutions, which after considerable discussion and one substitution, were adopted in the following form:—

"Resolved, That we approve the action of the board of trustees of the International Publishing Association in

buying and fitting up the premises now occupied by this house.

"Resolved, That we approve of the efforts to issue new tracts and a portion of 'Testimonies for the Church,' Vol. VIII, in pamphlet form, in the German and Scandinavian languages.

"Whereas, In an effort to secure control of the German and Scandinavian book business throughout the United States, the entire stock of foreign books at the Review and Herald, in Battle Creek, together with the plates for the same, exclusive of the publications of Mrs. E. G. White, has been purchased by this association for twelve thousand dollars, and negotiations have been pending for the purchase of the stock of Mrs. White's books, published by the Review and Herald, to the amount of about five thousand dollars, and,—

"Whereas, The difficulties of handling the subscription-book business by this association are considerable, and the necessary capital required is large,—

"Resolved, That we recommend that the regularly equipped publishing houses of the denomination receive with favor a proposition from the International Publishing Association to turn over its stock of books and plates bought of the Review and Herald Publishing Co., except such tracts, pamphlets, and trade books as the International Publishing Association may wish to keep in stock; and that the publishing house purchasing the stock assume the indebtedness now held against the stock, after deducting the value of sales since its purchase, also the amount of stock retained, at wholesale rates.

"Resolved, That the Review and Herald, the Pacific Press Publishing Co., the Southern Publishing Association, and our European publishing houses be requested to join us in an earnest effort to dispose, during the coming missionary campaign, of a large portion of the foreign books now on hand.

"Resolved, That a careful study be given to the various publications issued in Europe, and that, where consistent, such publications be imported instead of being printed in this country.

"Resolved, That a committee of five be appointed annually by this body to suggest translations, revisions, publication, and retirement of foreign literature.

"Resolved, That we issue in November four special numbers of our German, Swedish, and Danish-Norwegian papers, to contain similar matter, and to be used simultaneously with and upon the same general plan as is proposed for the four special numbers of *The Signs of the Times*.

"Resolved, That we recommend the publication of a series of religious liberty tracts, similar to those being brought out in the English language in Washington, in the German, Swedish, and Danish-Norwegian languages."

The committee on by-laws drew up some articles which, after some suggestions and changes, were adopted in the following form:—

ARTICLE I—NAME

"The name of this corporation is, 'International Publishing Association.' The religious body with which this corporation is connected is:—

"(a) Denomination — Seventh-day Adventists.

"(b) Religious body — The General

Conference of Seventh-day Adventists, an unincorporated body."

ARTICLE II—LOCATION

"The principal office of this corporation is located at College View, Neb."

ARTICLE III—OBJECT

"The particular objects for which this corporation is formed are as follows; namely, to print, publish, and circulate literature in all languages deemed advisable by the Board of Trustees; to secure and hold copyrights of periodicals, tracts, pamphlets, and books; to disseminate by all legitimate agencies whatsoever religious knowledge and instruction; to receive gifts, legacies, and donations from every source whatsoever; to make gifts and appropriations from any and all of its resources from time to time to carry out the objects specified above."

ARTICLE IV—MEMBERSHIP

"SECTION I.—The membership of this corporation shall consist of the following persons; namely, The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Central Union Conference of Seventh-day Adventists, the executive committee of the Northern Union Conference of Seventh-day Adventists; the executive committee of the Southwestern Union Conference of Seventh-day Adventists, the board of trustees of the International Publishing Association, the seventeen counselors of the International Publishing Association, and the editors of the foreign periodicals published by the International Publishing Association.

"SEC. 2.—A quorum for the transaction of business shall consist of not less than twenty persons."

ARTICLE V—TRUSTEES

"SEC. 1.—The members of this corporation shall elect annually seven trustees for this corporation, who shall hold their office until their successors are duly elected, and appear to enter upon their duties.

"SEC. 2.—The trustees shall have the ordering of all affairs of this corporation, the management and disposal of all its property as hereinafter specified, and the execution of all trusts confided to it.

"SEC. 3.—A quorum to do business shall consist of not less than four trustees.

"SEC. 4.—The trustees shall elect annually a President, a Vice-President, a Secretary, and a Treasurer. The President and Vice-President shall be members of the Board of Trustees. The Secretary and Treasurer may or may not be members of the Board of Trustees.

"SEC. 5.—The Board of Trustees shall elect a competent auditor who shall audit the books of this corporation, and submit an itemized report to the members of the corporation annually, or at such times as may be required by the Board.

"SEC. 6.—The trustees shall have power to fill any vacancy occurring in their membership."

ARTICLE VI—FUNDS

"SEC. 1.—The trustees of this association are hereby instructed to annually pay a title of their net earnings to the General Conference of Seventh-day Adventists.

"SEC. 2.—All assets and earnings of this corporation shall be held for the

furthering of the objects of this corporation, and any amount of its earnings and profits from any source may be appropriated to the work of the General Conference of Seventh-day Adventists by a majority vote at any regular meeting of its members."

ARTICLE VII

"The duties of the officers of this corporation shall be such as usually pertain to their respective offices."

ARTICLE VIII — SEAL

"The Board of Trustees shall provide a seal the ordinary size, and inscribed as follows: The "International Publishing Association," the same to describe an outer circle enclosing the word "seal" and the word "incorporated."

ARTICLE IX — MEETINGS

"SEC. 1.—Every regular or special meeting of the members of this corporation shall be called by a notice published three times successively previous to the time of the meeting, in THE ADVENT REVIEW AND SABBATH HERALD, a weekly paper published in Washington, D. C.

"SEC. 2.—The trustees are always in session, no adjournment ever taking place, and may hold meetings at any time a quorum is present.

"SEC. 3.—When not otherwise especially provided, all votes of the members of this corporation for the election of trustees, or for the deciding of other questions, shall be taken *viva voce*.

"SEC. 4.—Each voter, whether member or trustee, shall have one vote, and only one, on any question.

ARTICLE X — AMENDMENTS

"These By-Laws may be amended by a two-thirds vote of the members of the corporation present at any regular meeting of said members, when the proposed amendment does not conflict with the articles of incorporation of this association. When it is proposed to change the By-Laws at any special meeting of the members of the corporation, notice shall be given to this effect in the call for the meeting, and the nature of the proposed amendment shall be stated."

The committee on nominations presented the following report, which was adopted by considering each item separately:—

Trustees: E. T. Russell, A. T. Robinson, J. J. Graf, A. Swedberg, Lewis Johnson, D. R. Callahan, G. A. Grauer.

Counselors: T. Valentiner, L. A. Hoopes, S. F. Svensson, S. Mortenson, James Cochran, G. F. Haffner, C. J. Hermann, P. E. Berthelsen, N. P. Nelson, Henry Shultz, C. A. Thorpe, R. A. Underwood, H. R. Johnson, L. F. Starr, J. C. Christian, C. M. Everest, R. C. Porter.

During the last meeting, the following resolution, introduced by Elder Henry Shultz at a previous meeting, was discussed and carried:—

"Whereas, The papers published by the International Publishing Association are missionary papers, and are used for missionary purposes in every part of the world where those languages are spoken, and as there is a deficit on these papers from Dec. 31, 1903, to the present time, therefore,—

"We recommend, That the General Conference, the Lake Union Conference, and the Central Union Conference share equally in making up the deficit, and in

the future pay one half of the wages of the three editors, until such time as the papers in question shall become self-supporting."

This recommendation was subsequently approved by the General Conference Council, with the exception of the part pertaining to the wages of the three editors, which was struck out.

At a subsequent meeting of the new board of directors, the proposition tendered by the Pacific Press Publishing Co. to take over all our stock of foreign subscription books was considered and accepted. By this step our foreign publishing house in College View will confine its operations in the future to the publication and sale of tracts, pamphlets, and trade books, and to the issue and circulation of its periodicals in the Swedish, Danish-Norwegian, and German languages. The new board hopes to be able to put this work upon such a basis that the institution may be run to its full capacity and be made self-supporting.

From the financial statement of the institution we glean the following items:—

| ASSETS | |
|---|--------------------|
| Building and lots | \$ 2,779 06 |
| Personal accounts receivable.. | 2,198 43 |
| Cash on hand | 144 13 |
| Merchandise on hand | 11,409 11 |
| Furniture and fixtures | 876 48 |
| Fuel on hand | 20 00 |
| Insurance (unexpired) | 93 06 |
| Type and press department .. | 6,239 39 |
| Library | 114 77 |
| Stationary | 25 00 |
| Paper on hand | 100 00 |
| Total | \$23,999 43 |
| LIABILITIES | |
| Personal accounts payable ... | \$ 1,748 44 |
| Bills payable | 12,500 00 |
| Various trust funds | 2,408 84 |
| Overdrawn on treasurer | 194 76 |
| Loan from Cent. Union Conf. | 200 00 |
| Unexpired subscriptions on papers | 1,115 00 |
| Present worth | 5,832 39 |
| Total | \$23,999 43 |

E. T. RUSSELL, *Chairman*,
A. SWEDBERG, *Secretary*.

The Work Among the Colored People

The Mission Schools

THIS line of work has proved a very important branch of the work for the colored people. We have been told that the best way to reach them is through these mission schools. Experience has proved this statement correct. The Southern Missionary Society has had several of these schools in operation for some time, and reports that *every mission school established has resulted in the organization of a church*. This has been a cause of great rejoicing to us, and demonstrates the correctness of the statement that this is one of the best ways of reaching the colored people with the third angel's message.

Up to the present time, these schools have been operated almost entirely in the State of Mississippi, but we have felt that in the vicinity of the school at Huntsville, Ala., and in the vicinity of the headquarters at Nashville, Tenn., pioneer work should be begun along

these lines this season, and efforts are being made to accomplish this result. The expense of these schools is small, and the results seem to be even greater for the amount expended than have been realized in any other way. It is hoped that several new schools may be started this fall, and that this branch of the work will be made more prominent than ever before. Not only are these mission schools our best medium for bringing the message before the people, but they are practically essential in developing young people for attendance at our training-school at Huntsville, Ala.

The Huntsville School

This school was established several years ago by the General Conference. It has never been properly equipped for its work. Our schools in the North know how difficult it is to make any school self-supporting, and but few under the most favorable circumstances have succeeded in meeting expenses. The attendance at the Huntsville school is largely made up of those who find it difficult to raise the means necessary to pay their traveling expenses to the school, hence are obliged to rely upon their labor for their support and expenses while in the school. The day may come when this school will be put on a basis where it is self-supporting, but there are many repairs to be made upon the buildings, and many facilities to be added, which require the liberality of our people for the present, to say the least.

The Nashville Colored Sanitarium

The instruction received through the testimonies is very explicit as to the pressing need for sanitarium and medical missionary work in the Southern field. This is especially true as regards the colored people. Nashville was specially pointed out as a place where a colored sanitarium should be located.

According to this instruction the Southern Missionary Society, about three years ago, established treatment rooms, which, it was expected, would develop into regular sanitarium work. In connection with the sanitarium work, it was designed to have a training-school where colored medical missionaries could be developed, who could go out among their people, and help them to live cleaner and better lives, and bring help to those who were sick and suffering. It was thought that Nashville was well adapted to this work, as those who were studying to become medical missionaries could have a practical experience in the homes of thousands of colored people right in Nashville.

We were fortunate in securing the services of Dr. Isabel, a colored physician who was graduated with high honors from the American Medical Missionary College. Her success has been remarkable, and we can but believe that in some cases the Lord has especially worked in a miraculous manner in connection with the helpful remedies employed by the sanitarium. Her reputation among the physicians of Nashville is good, but the work of Dr. Isabel has been very much hampered because the institution was not able to secure a nurse or some one to give treatment; so she has been obliged to give many of the treatments herself.

Now when we remember that this institution is the only hygienic colored

sanitarium in the world, and that it is the only institution of the kind ever undertaken by Seventh-day Adventists, it would seem that this should appeal especially to the liberality of our people, to place the institution on such a basis as will enable it to successfully carry forward the work that its mission demands. We ask our people to consider this special branch of the work, and in their liberality remember that it takes considerable money to establish and equip properly a sanitarium in any locality.

Work Along Other Lines

The evangelical work for colored people in the South is greatly in need of assistance. For years the Southern Missionary Society has been compelled to support ministers and Bible workers engaged in evangelical work. There are struggling schools in other parts of the South that need help, and the colored work is in need of strong assistance in all its work.

November 5, 1904

Now, brethren and sisters, on November 5 a collection is to be taken up for the benefit of this work, and we appeal to you to consider carefully and prayerfully the needs of this field, and on this day to come with a liberal contribution that will make glad the hearts of those who are laboring earnestly in this field.

J. E. WHITE.

From Oakland to Mountain View

OVER a quarter of a century ago the Pacific Press Publishing Company was incorporated, and established its business at Oakland, Cal. Since that time there has been a wonderful growth, both in the business of the company and in the city itself. When the buildings were erected at the corner of Twelfth and Castro Streets, they seemed to be out in the country, as there were but very few houses within several blocks. But the place has grown, and now they are in the heart of a large city, with San Francisco just across the Bay.

In the early stages of the work it seemed necessary to take in some commercial work in order to keep the employees busy and the machinery moving. This served a good purpose by way of instruction and financial assistance, but several years ago it was seen that the commercial work was assuming such large proportions that it was interfering more or less with our denominational business. More than that, it was bringing into the office a spirit of worldliness and commercialism, which was anything but desirable.

For over two years messages have been coming to the managers, urging them to "cut away" commercial work, and move the office to some rural district, away from the demoralizing influences of these large cities.

At the annual meeting of the stockholders, held in Oakland, Cal., April 28, 1902, the following action was taken:—

Resolved, That we instruct the incoming board of directors to make a continuous effort to reduce commercial work, and to develop the publication of religious, educational, and health literature.

"We recommend that the incoming board of directors dispose of the plant as a whole, or in part, as Providence may open the way.

"We also recommend that in case the plant is sold, a smaller plant be established in some rural district convenient for our denominational work, for the training and education of missionaries."

The foregoing action was reaffirmed at the annual meeting of the stockholders held last year.

Until quite recently we have felt that we could not move into the country until we sold this plant, buildings and all, but the way to do this being hedged up, we finally decided to consider the advisability of moving the plant (machinery, etc.), and selling the buildings when we could. This plan was approved at the last annual meeting of the stockholders. As this question was agitated, different places were suggested by different ones, and all received careful consideration.

In making a move of this kind, several points had to be taken into consideration:—

First, we were instructed to establish our plant in some rural district, away from the large cities, with their temptations, surroundings, and trouble that is coming upon them.

Second, railroad facilities must be regarded; for at the present time we are using nearly two car-loads of paper a

month. Our mail and express business is also quite heavy, and must be handled promptly. Banking privileges should also receive consideration.

Third, while we are looking out for the interests of the institution, we must also bear in mind the interests and welfare of our employees. We might find some place quite suitable for the factory, so far as shipping facilities, etc., are concerned, but not at all desirable for our employees.

In the investigations that have been made, all these questions were borne in mind, and the directors finally decided to locate the plant at Mountain View, Cal. This is a small place about thirty-nine miles south of San Francisco, and eleven miles from San Jose, on the main line of the Southern Pacific Railroad running into San Francisco. It is a rural district, and a very desirable location, not only for the plant, but also for our employees, as it is right in the fruit belt of the famous Santa Clara Valley.

The incorporated town of Mountain View has only about eight hundred in-

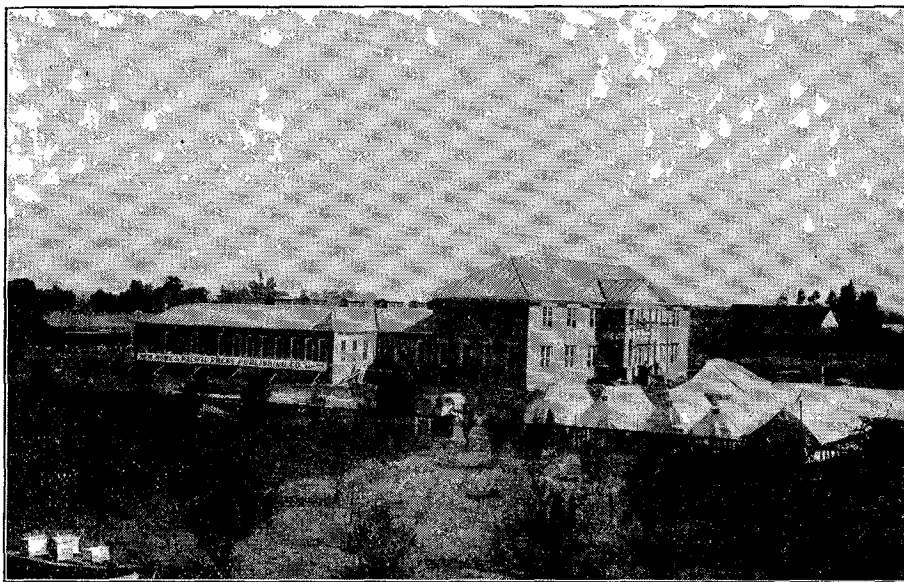
habitants, but it is surrounded by small holdings of five, ten, fifteen, and twenty acre tracts, and settled with a good class of people. Fruit of all kinds, and of the finest varieties, is raised in this valley. We have been very fortunate in securing for the factory a tract of five acres, fronting on the main line of the Southern Pacific Railroad, and near the station. The citizens of Mountain View have raised money to purchase this land and put in a switch and side-track. This property has been donated to the Pacific Press Publishing Company. The citizens have also donated two hundred dollars toward purchasing a lot on which to build our church.

To further show the interest on the part of the citizens of Mountain View in this matter, we quote the following from a letter received from the board of trade of that place:—

"Pacific Press Pub. Co.,

Oakland, Cal.

"DEAR SIR: The board of trade of Mountain View desires to express to you its pleasure in the knowledge of the fact that your publishing plant is to be removed to Mountain View in the near future, and that you are to become permanent residents of our thriving town.



NEW HOME OF THE PACIFIC PRESS PUBLISHING COMPANY, MOUNTAIN VIEW, CAL.

At its regular meeting held Thursday evening, January 21, the following resolutions were unanimously adopted:—

Whereas, The Pacific Press Publishing Company, of Oakland, has decided to move its entire publishing plant to this city,—

Resolved, That we hereby extend to them a cordial welcome as members of our community, that we shall at all times be ready and willing to extend to them every courtesy and consideration, collectively and individually.

"That the secretary be instructed to mail a copy of these resolutions to the Pacific Press Publishing Company.

"Respectfully yours,

"H. G. COPELAND,

"Secretary,"

Mountain View is near the lower end of San Francisco Bay, and there is a little inlet that runs up to within two miles of the city, capable of floating two hundred-ton boats, thus giving us water competition. Ten passenger trains in both directions stop at Mountain View every day.

After fully deciding to move our plant, much study and earnest thought were given to perfecting plans for our new building by persons fully acquainted with the demands of the business; and in the plans finally adopted, a view of which is given herewith, we feel that we have a model factory.

The main building is of brick, and is about one hundred and seventy-five feet square, all one story except the front, forty by one hundred and twenty-five feet, which contains the offices, editorial rooms, chapel, etc. The roof over the work rooms is built on the saw-tooth plan, with plenty of skylights, thus giving an abundance of light. There are but few partitions, and the rooms are so arranged that the product all moves forward from start to finish, thus effecting a great saving in time and labor.

We have a private switch from the main line of the Southern Pacific Company, so that stock, etc., can be unloaded directly from the cars into the factory, thus saving the expense and delay of hauling. All our machines are run by electric motors, and we have our own plant for generating electricity.

The contract for putting up this building was let to Brother W. E. Whalin for the sum of \$26,800. We have sunk a well on this property to the depth of two hundred and eighty feet, and have an abundance of good, soft water. Indeed, it is really a *flowing* well; for when we are not pumping, the water runs over the top of the casing just above the ground.

For the past three months the work of moving our large plant has been going on. It was a tremendous undertaking, and the strain upon all our employees has been a heavy one; but all have taken hold of the work heartily and cheerfully, putting up with many inconveniences, believing we were moving in the order of the Lord. Car-load after car-load of heavy machinery has been taken from the building, and the work of moving accomplished with no serious accidents, and with but little interruption to our regular work. Surely the hand of the Lord has been with us, and we praise his name for his protecting care.

We are now comfortably housed in our new factory, situated in a rural district, away from the noise, confusion, and temptations of a large city, and where we can carry out the special instructions which have been given concerning our work.

Mountain View being a small place, there are but very few houses to rent, and at the present time many of our employees are living in tents, waiting for the boarding-house and other houses to be built. These tents are pitched in a group near the office, and look very much like a camp-meeting. In one of the large tents we have a first-class hygienic restaurant, which is liberally patronized, not only by our own people but by some of the townfolk as well.

It is our purpose from this time on to give special attention to our own denominational business, and make this institution just what God intended it should be.—“a training-school for workers.”

In changing the location of the office, we have decided that it would also be well to change the form of organization from a stock company to a membership corporation, thus bringing our work into

harmony with the recommendations of the late General Conference; and steps have already been taken to bring this about.

As before stated, in moving our plant to Mountain View, it is our purpose to eliminate commercial work, at least to a great extent, and give our whole time and attention to extending and building up our denominational business. In doing this, it can readily be seen that it will be absolutely necessary so to arrange matters that this business will be placed upon a paying basis.

Heretofore we have depended largely upon our commercial work to furnish the funds necessary for carrying on the denominational business on which there was almost invariably a loss. This must now be changed; for we know that our brethren and sisters do not want to see the office running behind from year to year.

Plans have already been inaugurated with a view to placing the work on a paying basis, and we now ask for the hearty co-operation of our brethren and sisters and conference workers in helping to make them effective. And above all, we want your prayers and your counsel. The work is one, and we desire to unite our efforts with yours in trying to get this truth before the people in the shortest possible time. We believe that the “pillar of cloud is rising,” and it is time for God’s people to “move forward.”

One of the first great efforts we shall make at our new location is the publishing of the four special numbers of *The Signs of the Times*, on the subject of the Third Angel’s Message. In these numbers it is our purpose to cover all the leading points of present truth, and we hope and expect that our people everywhere will do their utmost to give them a wide circulation. This will not only be a great encouragement to the workers here, but will bring the truth to many souls.

In reference to the importance of moving our institutions out of the large cities, we quote the following from “Testimonies for the Church,” Vol. VII:—

“Out of the cities, is my message, . . . The time is near when the large cities will be visited by the judgments of God. In a little while the cities will be terribly shaken. . . The ungodly cities of our world are to be swept away by the besom of destruction.”

“For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God’s planning, but the planning of a power that we should in no wise acknowledge. God’s Word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.”

“Light has been given me that the cities will be filled with confusion and violence, and crime, and that these things will increase till the end of this earth’s history.”

Already we see this prophecy being fulfilled in our land, and is it not time to heed the warning? We believe that our brethren and sisters everywhere will

rejoice with us in the move which the Pacific Press has made.

C. H. JONES,
General Manager.

Bedding for Nashville Sanitarium

WE wish to acknowledge the receipt of donations of bedding from Mrs. Sarah Shaul, Wolf Lake (Ind.) Young People’s Society, and Mrs. L. V. Moore. We also wish to say that if there are others who are prepared to send similar donations, it will be most acceptable. Money is so scarce with us that it will be a material help to secure bedding without having to buy at this time. It is needed at once on account of the approaching cold weather. Send to Nashville Sanitarium, Church and Vine Sts., Nashville, Tenn.

L. A. HANSEN, Secretary.

Success in Canvassing

THE following is from a personal letter I have just received from an old friend who left a good position as tailor in Hutchinson, Kan., and went into the canvassing work more than twelve years ago. He says:—

“I have been canvassing for twelve years, and I aim to continue in the work until the Lord says it is enough. We moved to Texas two years ago. I did not owe a cent, so you see a canvasser can make a living for a family all right. We have a home of our own here, and are making a good living. I have a buggy, two ponies, and a cow all paid for.

“A. J. JENSEN.”

Brother Jensen has been what we usually term a resident canvasser. He has worked the counties in which he has lived a number of times, and has made a constantly increasing number of friends each visit. We believe his experience is worthy of being passed along.

H. H. HALL.

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 received | \$43,268 31 |
| Friends in Idaho | 200 00 |
| Mrs. L. G. Mookergee (India) | 80 00 |
| North Michigan Conference | 32 60 |
| Mrs. H. Q. Marriner | 30 00 |
| William E. Crandall | 25 00 |
| Mr. and Mrs. R. W. Brown | 25 00 |
| C. R. Dubber (South Africa) | 24 35 |
| Charles Kinney | 24 00 |
| Mr. and Mrs. W. N. Bartlett | 20 00 |
| Mrs. J. N. Nelson | 20 00 |
| Harry Gibb (South Africa) | 19 48 |
| M. E. Covert | 15 00 |
| F. H. Davis | 15 00 |
| Stillwater (Minn.) church | 12 00 |
| Mr. and Mrs. Charles Frymire | 11 80 |
| Marshfield (Ohio) church | 11 20 |
| Jennie Williams | 10 00 |
| Mr. and Mrs. J. J. Myers | 10 00 |
| W. H. Lee | 10 00 |
| S. R. H. | 10 00 |
| Mr. F. H. Hicks | 10 00 |
| Luke M. Twing | 10 00 |
| Isaac W. Cook | 10 00 |
| Mrs. M. K. Oxley and daughter | 10 00 |
| Mrs. M. E. Hitchcock | 10 00 |
| C. Van Vrankin | 10 00 |
| Fritz Guy | 8 00 |

| | | | | | |
|--------------------------------|------|-----------------------------|------|---|-------------|
| J. B. Robinson | 8 00 | Lucy G. Tracy | 1 00 | Lula Stych | 10 |
| Ordis Dow | 5 00 | Mrs. F. A. McKercher | 1 00 | Mrs. F. W. Hahn | 10 |
| Hubert Fletcher | 5 00 | Mrs. Luther Butler | 1 00 | Mrs. Rumph | 10 |
| Mr. and Mrs. Spence | 5 00 | E. G. | 1 00 | Mrs. C. | 10 |
| Tribbey and family | 5 00 | E. S. | 1 00 | Mrs. Turner | 10 |
| W. W. Cole | 5 00 | Mrs. Stych | 1 00 | Mrs. Tucker | 10 |
| Henry Warner | 5 00 | W. E. Stych | 1 00 | Mrs. Johnson | 10 |
| R. Vickery | 5 00 | E. J. Stych | 1 00 | Mrs. Cyrena Lamberton | 10 |
| W. C. Dalbey | 5 00 | J. R. Waite | 1 00 | F. R. Richards | 10 |
| Mrs. W. C. Dalbey | 5 00 | Jesse Adams | 1 00 | Joseph Peterson | 10 |
| Emma J. Campbell | 5 00 | Elston Adams | 1 00 | Della Peterson | 10 |
| Katie Weibrich | 5 00 | Emily Vescelius | 1 00 | Emma Nelson | 05 |
| Reuben Ford | 5 00 | Mrs. C. G. Howell | 1 00 | Ruby Lamb | 03 |
| Ernest Maxted | 5 00 | Mrs. Annie Renstrom | 1 00 | Orpha Lamb | 01 |
| William Graham | 5 00 | Maad Drinkenberg | 1 00 | Mr. and Mrs. Christenson | 1 00 |
| J. W. and E. Rogers | 5 00 | Mrs. A. R. Smith | 1 00 | Edward and Amy Sutter | 2 00 |
| Mr. and Mrs. J. W. Summey | 5 00 | F. G. Hunziker | 1 00 | H. C. Carmichael | 2 38 |
| Mrs. J. G. Lorenzen and sister | 5 00 | A friend | 1 00 | R. H. Schwartz | 5 00 |
| Mrs. F. M. Hummer | 5 00 | Mrs. L. Kolterman | 1 00 | Isaac Hague | 10 00 |
| E. A. D. Goodheart | 5 00 | Brother Parmers | 1 00 | Fred Cota | 25 00 |
| Lillian Glass | 5 00 | Mrs. M. D. Jones | 1 00 | A fellow servant | 50 00 |
| Amelia Webster (South Africa) | 4 87 | G. H. Faris | 1 00 | Total | \$44,367 15 |
| Jacob Loewen | 4 65 | Mrs. Luther Smith | 1 00 | A further list will follow. | |
| Jacob Buller | 4 50 | Alma M. Case | 1 00 | Send all donations to the General | |
| A sister | 4 40 | Jesse Werfield | 1 00 | Conference Treasurer, 222 North Capitol | |
| Jacob Richert | 4 25 | Eliza Maxted | 1 00 | St., Washington, D. C. | |
| Mrs. R. A. Johnson | 4 00 | Mrs. Alma McFall | 1 00 | <hr/> | |
| Ella M. Ransom | 4 00 | Charles Kottke | 1 00 | Field Notes | |
| Mrs. Evaline Huffaker | 4 00 | Mrs. E. Spicer | 1 00 | A CHURCH of eleven members was | |
| Peter Buller | 3 62 | William B. Palmer | 1 00 | organized recently at Dowling, Ohio. | |
| A. Peterson | 3 50 | Mrs. Mahala Hayes | 1 00 | <hr/> | |
| Abraham Voth | 3 49 | Mrs. L. Fairchild | 1 00 | BROTHER C. SORENSON reports the | |
| Daniel Voth | 3 30 | H. W. Larson | 1 00 | recent baptism of four new converts at | |
| Byron (Cal.) Sabbath-school | 3 25 | Godfrey Gibb (South Africa) | 97 | Bartlesville, O. T. | |
| F. A. Anderson | 3 00 | Archie Gibb (South Africa) | 97 | <hr/> | |
| Jacob Gaede | 3 00 | Dorothy Aleatha Loose | 92 | FOURTEEN persons have begun the ob- | |
| C. Voth | 3 00 | L. M. Fronaberger | 75 | servance of the Sabbath at Decatur, Ill., | |
| Jacob Voth | 3 00 | George W. Pease | 75 | since the close of the camp-meeting at | |
| S. A. Miller | 3 00 | Mrs. Guisiger | 75 | that place. | |
| A. J. Thomson | 3 00 | Luella Wells | 50 | <hr/> | |
| Kate Gibb | 2 92 | L. M. Wells | 50 | EIGHT persons received baptism at the | |
| Carl Schaeffler | 2 50 | Minnie Wells | 50 | close of the camp-meeting at Manhattan, | |
| A. C. Neufeld | 2 50 | Charles Slocum | 50 | Kan., October 11. Five others expressed | |
| Mount Vernon (Ohio) church | 2 50 | L. A. Wade and family | 50 | a desire for baptism at their home | |
| A. W. Kuehl (South Africa) | 2 44 | Cora Blosser | 50 | churches. | |
| Mrs. C. Howard (South Africa) | 2 44 | Augusta Blosser | 50 | <hr/> | |
| Henry Wall | 2 13 | W. F. Lane | 50 | BROTHER R. E. HARTER says in a re- | |
| John C. Wells | 2 00 | H. Bronson | 50 | cent report from Woonsocket, S. D.: | |
| W. N. George | 2 00 | H. F. Lamb | 50 | "Since moving into the building on | |
| Grace E. Smith | 2 00 | Hattie A. Lamb | 50 | Main Street, we have had a good at- | |
| Mrs. Betsey Jane Carpenter | 2 00 | A friend | 50 | tendance every night. Three more have | |
| John Isaac | 2 00 | Henry Stych | 50 | begun keeping the Sabbath." | |
| Mary Isaac | 2 00 | Annie R. Keeling | 50 | <hr/> | |
| C. P. Willis | 2 00 | Ralph F. Keeling | 50 | ELDER JOHN F. JONES writes us from | |
| Mary Nash | 2 00 | Cora Howerton | 50 | Fords Store, Md., under date of October | |
| Rosetti H. Cook | 2 00 | Mabel Ransom | 50 | 22: "A two weeks' revival effort at | |
| A. A. Voth | 2 00 | Georgia Ransom | 50 | Fords Store, Md., resulted in the baptism | |
| C. F. Keeling | 2 00 | Florence Harding | 50 | of twenty dear souls — new beginners — | |
| Della M. Keeling | 2 00 | Wellington Harding | 50 | and the reclaiming of several who had | |
| James Harding | 2 00 | O. W. Jenkins | 50 | drifted away from the harbor of safety." | |
| Lena Harding | 2 00 | Mina Jenkins | 50 | <hr/> | |
| Walter Taggart | 2 00 | Riley Ralston | 50 | BROTHER J. W. HOFFSTRA reports from | |
| Grace G. Schwartz | 2 00 | Mrs. Ida Hugh Darnell | 50 | Nunica, Mich.: "Ever since September | |
| Mr. and Mrs. Larson | 2 00 | A. C. Allen | 50 | 2 I have been in Nunica with Brother | |
| Mr. and Mrs. John C. Nelson | 2 00 | Mrs. A. C. Russell | 50 | Kneeland. The Lord is blessing our | |
| Mr. and Mrs. O. A. Peterson | 2 00 | Mrs. P. E. Westphal | 50 | work at this place. Four precious souls | |
| Harry McCarty | 1 85 | Mrs. A. C. Allen | 50 | are keeping the Sabbath as the result of | |
| Jacob Thomas | 1 80 | F. O. Ray | 50 | our labors. There are others who are | |
| J. B. Blosser | 1 75 | Mrs. May Rasmussen | 50 | much interested, and we believe they will | |
| Mrs. J. B. Blosser | 1 75 | Mrs. Emma G. Hoffer | 50 | accept God's saving truth for the last | |
| Mr. and Mrs. W. D. Gilliland | 1 50 | Hattie Hayes | 50 | generation." | |
| Mr. and Mrs. I. A. Shafer | 1 50 | S. E. VanSyoc | 50 | <hr/> | |
| Leander Brush | 1 50 | Gust Carlson | 50 | ELDER A. G. HAUGHEY speaks as fol- | |
| Mrs. M. E. Brush | 1 50 | Flossie Crooker | 50 | lows of the medical work in Grand | |
| A friend | 1 49 | Lulah Lamb | 35 | Rapids, Mich.: "We are much pleased | |
| A. H. Miner | 1 25 | Florence Nash | 30 | to note the progress of the medical work | |
| S. E. Stevens | 1 25 | Mrs. M. A. Goodrich | 25 | in the city of Grand Rapids. Our doctor | |
| Mrs. E. M. Vincent | 1 17 | Curtis Blosser | 25 | and nurses have been very busy during | |
| A friend | 1 05 | Leroy Lamb | 25 | the past months. Many precious souls | |
| Robert W. Clark | 1 00 | Bessie Lamb | 25 | are being reached, and some leading | |
| Mabel Gowell | 1 00 | Mildred M. Keeling | 25 | minds are accepting the precious mes- | |
| S. and C. J. Zinn | 1 00 | Paul Howerton | 25 | sage. We are very much encouraged | |
| Mrs. O. M. Kelly | 1 00 | Esther Howerton | 25 | over the outlook for the progress of the | |
| H. C. Rahn | 1 00 | Eloise Case | 25 | medical work." | |
| Mrs. H. C. Rahn | 1 00 | Letcher Gilliland | 25 | | |
| Carl A. Rahn | 1 00 | Willia Gilliland | 25 | | |
| Lydia R. Rahn | 1 00 | Anna C. Anderson | 25 | | |
| Minnie Rahn | 1 00 | L. Johnson | 25 | | |
| Mrs. G. H. Hall | 1 00 | Mr. and Mrs. E. A. Peterson | 25 | | |
| Mrs. Judith A. Ransom | 1 00 | Charley Blosser | 15 | | |
| Henry Schearch | 1 00 | Mabel Gilliland | 15 | | |
| A friend | 1 00 | Ruth Lamb | 11 | | |
| Alonzo E. Isaac | 1 00 | Beulah Blosser | 10 | | |
| S. H. Logan | 1 00 | Norma Stych | 10 | | |
| Mrs. E. P. Warner | 1 00 | Sunie Stych | 10 | | |

Christian Education

Conducted by the Department of Education of the General Conference.

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

Central Union Conference Summer Normal

THE Central Union Conference Summer Normal was held at Atchison, Kan., June 21 to August 16. Fifty-four teachers were enrolled. Large dwelling-houses, suitable for homes for the students, were rented, and very convenient accommodations secured.

The plan of work was different from that usually followed in summer schools. Each teacher was assigned one or more blocks in the city for missionary work, each one spending from two to six hours each week in this work. Numbers of *The Family Bible Teacher*, books, and tracts were carried to the homes of the people for distribution and sale. In this way the truth was carried into the homes of the most wealthy families in the city. A series of tent-meetings was held at the same time only a short distance from the school and students' homes. In these meetings, five or six adults declared their intention to keep the commandments of God, and praised him for the new truths they were learning. The literature distributed awakened an interest in Bible readings. This gave opportunity to enter the homes and teach the truth to many who did not attend the tent-meetings.

Many of the teachers who were inexperienced in meeting strangers and talking the truth to them, hesitated a great deal before engaging in the house-to-house work, but after a few weeks these timid ones were among the most faithful, and often related with tears of joy their experience in studying the truth with the people. Several of the teachers voluntarily remained two or three weeks after the school closed, to follow up the Bible work.

Class work was conducted in the following subjects: Bible, English grammar, arithmetic, nature study, geography, physiology, hydrotherapy, United States history, didactics, reading (drill), punctuation (drill).

The teachers did faithful work, which was carefully noted by the people of the city. One man, formerly county treasurer of Atchison County, Kan., said, in my hearing, "I used to be full of prejudice against the Adventists, but it is all gone now. The way these teachers have deported themselves has taken that all out of me." A few days ago I met a stranger in Kansas City. He approached me to shake hands, saying, "You may not remember me, but I do you. I saw you in Atchison. You passed my house a hundred times." He then told me his name, and where he lived, which is in one of the largest brick houses in Atchison. In the conversation that followed, he said, "You had a nice lot of young people together there; they were so quiet and orderly." I felt to praise God that we had such an army of young people.

As fast as he can with safety, God is turning the eyes of the world upon us. O if we could only realize the weight of our influence! "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of

a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come, — the end of suffering and sorrow and sin!" — *"Education," page 271.*

The judgment will reveal greater results of our summer normal than we are now able to see; but God has shown us enough to make our hearts rejoice. Our teachers know something of the joy which comes from working in a definite way to save some one. May God increase this joy as they labor for the children in their schools this winter.

B. E. HUFFMAN.

Some Resolutions Pertaining to Educational Work

THE Educational Advisory Board of the Central Union Conference met at Atchison, Kan., August 1 and 2. The following resolutions were the result of that meeting:—

"1. *Resolved*, (a) That our teachers follow a systematic course of reading for self-improvement.

"(b) That inasmuch as 'Living Foundations' and 'Education' have been studied, we recommend Page's 'Theory and Practise of Teaching' as first book for the course.

"(c) That a syllabus of the book be prepared as a guide to the study, and that this study be completed in six months.

"(d) That four or six lists of test questions be sent out at intervals to ascertain the character of the work done by the teachers.

"2. *Resolved*, (a) That C. C. Lewis's 'Home and Church School Manual' be used as the basis of unification of church-school work, and,—

"(b) That our teachers make a careful study of this book. [Professor Lewis was asked to revise the book.]

"3. *Resolved*, That the course of study be revised to meet the needs in the several conferences.

"4. *Resolved*, (a) That libraries be placed in all our schools as soon as consistent.

"(b) That books, etc., be secured for these by donations either of books or of money with which to buy books and other supplies.

"(c) That the books for libraries consist of (1) Mrs. E. G. White's writings; (2) other denominational books known to be approved by the denomination; (3) educational works; (4) biographical, historical, and poetical works that do not savor of romance or fiction; (5) good reference books.

"5. *Resolved*, (a) That we indorse the recommendation of the council that the church-schools include the first six grades, but that in our churches where conditions demand it, the first two years of intermediate work, designated as grades seven and eight, be provided for; and further, that the intermediate schools give strong ninth and tenth grade work, being careful to so shape the work that those finishing may be prepared to enter our training-schools.

"(b) That our intermediate schools be made industrial as far as practicable, especially giving attention to agriculture, horticulture, floriculture, bee culture, and domestic work; and that the various lines of mechanical work be introduced as may seem advisable.

"6. *Resolved*, (a) That an educational

campaign be conducted by furnishing to our local papers good reports, newsy items, and short, pointed articles on educational work.

"(b) That our people be urged to make a careful study of the book 'Education'; and that we ask our conference laborers to encourage and assist them in this study.

"(c) That a short series of tracts from four to eight pages each, be prepared on educational topics; and we request the Central Union Conference to provide for their publication.

"(d) That each State superintendent arrange, if possible, for one or more educational conventions during the coming winter, the program to be provided by the superintendent, in counsel with the president of Union College and the Union Conference educational secretary."

Current Mention

—The revolution in Paraguay is reported to be lagging from lack of funds.

—Sixteen recent mysterious deaths of men who frequented saloons in a certain locality in New York City are believed by the coroner of the district to have been caused by wood alcohol in the whisky which the men obtained at the saloons.

—A seven months' session of the Cuban congress, which is said to have accomplished nothing, closed in Havana, October 20. A decision of the supreme court will be required to determine whether any measure passed by the congress was legitimate.

—By a vote of 325 to 237, the French Chamber of Deputies, on October 22, in a somewhat stormy session, sustained Premier Combes in making a formal rupture of diplomatic relations with the Vatican, by the recall from Rome of Ambassador Nisard. The premier, in a speech, declared that the separation of church and state in France had become inevitable.

—Another of those underground catastrophes which make coal mining a hazardous occupation, took place at Tercio, Colo., forty miles west of Trinidad, October 28. Between thirty and sixty lives are reported lost. The explosion, which was of terrific violence, is supposed to have been caused by dust. Several persons were injured by falling debris which was blown out of the openings of the mine.

—A report from China, which the *London Telegraph* publishes as reliable, states that "the political outlook in China is worse now than prior to the 'Boxer' outbreak in 1900. Wide-spread operations of secret societies, he says, show a dangerous recrudescence of anti-foreign feeling. Drilling of large bodies of well-equipped troops is proceeding night and day in many districts of southern and mid-northern provinces, and the Chinese authorities are buying wholesale all kinds of military equipments and stores."

—The sailing of the Russian Baltic fleet for Asiatic waters was attended the past week by an incident that, on account of the possibilities which it threatened, completely overshadowed in importance the events of the campaign in

the far East. When in the North Sea, the Russian fleet passed at night close to a fishing fleet from Hull, England, and for some reason opened fire on the fishing boats, sinking one, killing two fishermen, and wounding others. Great excitement and indignation filled England when the event was reported, and there was much talk of war for several days. The Russian war-ships steamed away after the bombardment of the fishing fleet, and were not heard from until they reported at Vigo, Spain. The Russian admiral claimed that he had been attacked by torpedo-boats, and that his ships had fired only to repel this attack. After considerable negotiation between the English and Russian governments, it was decided that the matter should be referred for adjustment to a court of five admirals, in whose decisions both countries agree to acquiesce. No fighting of consequence has been reported the past week between the armies in Manchuria or at Port Arthur.

NOTICES AND APPOINTMENTS

Aikain Vartija

We wish to call the attention of our people in America to *Aikain Vartija* (Times Watchman), a monthly publication for the Finnish-speaking people. As there is no periodical in America carrying the third angel's message to this people, we deem it our duty to make known to our brethren that here in Finland we have a paper in the Finnish language. Its subscription list during the past three years has gone up from three hundred to more than three thousand, and it is continually increasing. Those of our people who have an opportunity to work for the Finns, should remember this paper. We send it to America for fifty cents a year.

This autumn we have published a special number containing the following general articles: "Watchman, What of the Night?" "The Twenty-three Hundred Days," "There Shall Be Time No Longer," "The Law and the Gospel," "God Made Manifest in Our Flesh." The Health, Home, and Mission Departments have some special articles. This number should have a wide circulation in America, and it will be an excellent one to use in securing yearly subscriptions. Will not our brethren living in Finnish communities do something for their neglected neighbors?

This special number will be mailed to America for 5 cents per copy, postpaid. Send all orders to Aikain Vartija, Jagaregatan 2, Helsingfors, Finland.

"Save the Boys"

The large amount that is expended each year for intoxicating liquors, and the alarming fact that the rate is rapidly increasing, with a consequent increase of crime and suffering caused thereby, gives occasion to seriously consider the situation, and to endeavor to do all that is possible to be done to stay the tide of intemperance that is now sweeping throughout the land.

Statistics have recently been published giving the figures for intoxicating liquors, etc., for the year 1903, which show the enormous expenditure in this country, during last year, of \$1,451,633,379. This is an average of \$62.16 for each drinker, or for every man, woman, and child in the country, of over twenty dollars. This amount is appalling, and indicates a degree of crime and vice that is terrible to contemplate.

Every lover of temperance will want to do all he can to stay this increasing tide of

woe. He will put forth his best endeavor to enlighten those who are held in bonds and set them free. Among the different means that may be used for this purpose is the use of the paper *Save the Boys*, published by Elder H. F. Phelps, 118 West Minnehaha Boul., Minneapolis, Minn. Its special mission is to safeguard the young against the twin evils of tobacco and intoxicating liquors.

Brother Phelps has made the journey of life almost to its close. He sees the snares and pitfalls along the road. He knows that liquor and tobacco are to-day sapping the moral, intellectual, and physical strength from the rising generation, and is earnestly endeavoring to place in the hands of the youth information well calculated to turn them from these terrible evils.

Our workers and members would find in the pages of *Save the Boys* matter which would be helpful to those into whose hands it might be placed. Write to him for copies, and distribute the papers wherever they would be helpful. Single subscriptions, 30 cents a year. A. G. DANIELLS.

New Jersey, Notice!

THE third annual session of the New Jersey Conference of Seventh-day Adventists will be held in Hickson's Hall at the corner of Hamilton Ave. and Hudson St., Trenton, N. J., Nov. 16-20, 1904.

The first meeting for the transaction of conference business will convene Wednesday, November 17, at 10:30 A. M.

J. E. JAYNE,
Conference President.

Addresses

THE address of Elder A. J. Howard is Escondido, Cal.

The address of Elder E. W. Farnsworth and Mrs. V. J. Farnsworth until further notice will be 451 Holloway Road, London N., England.

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.

FOR SALE.—To a good partner, a one-half interest in general store. Good business. County seat. Adventist church in city. Might take property in part payment. References required. For particulars, address C. W. Stone, Franklin, Ky.

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.—The choice of two small farms of about 100 a. each, one joining S. D. A. industrial school, conducted by Brother C. G. Howell and wife, the other one mile distant. Price \$10 per acre if taken soon. For particulars, address B. Auten, Earleyville, Tenn.

FOR SALE.—Ten acres, house, barn, cabin, and outbuildings,—all frame,—bearing orchard, rich soil, good water. Place well adapted to truck gardening, fruit raising and poultry. Close to S. D. A. church and school; also near the new Nashville Agricultural and Normal School. One mile from railroad station and eight miles from Nashville, with hard pike road to city. Good market. Mild climate. Convenient, healthful, and desirable location. Address R. L. Pierce, 1025 Jefferson St., Nashville, Tenn.

Obituaries

McMILLAN.—Died at his home in Rainbow, Cal., Oct. 16, 1904, of kidney troubles, John McMillan, aged 80 years and 5 months. Brother McMillan was born in Ireland, May 16, 1824. In his early manhood he came to the United States and settled in Pennsylvania. He served three years and six months in the Civil War, where he received his first knowledge of the third angel's message through a tract handed him by a brother soldier. He did not, however, accept the truth until after his discharge from the army. He was steadfast in the faith to the end, was dearly beloved in his family, and was held in high esteem by all who knew him. He was never well after leaving the army. He leaves a wife and five children to mourn their loss. The funeral services were conducted by the writer, assisted by Rev. Heffron (Methodist). F. I. RICHARDSON.

KALSTROM.—Died at his home in Berwyn, Md., Aug. 23, 1904, of acute indigestion, Andrew Kalstrom, aged 54 years, 3 months, and 12 days. Brother Kalstrom was born at Wennesborg, Sweden, and came to America about the time of the outbreak of the Civil War. At the time of his death he was filling a responsible position in the War Department at Washington, having been a public servant in various capacities for nearly forty years. He learned and accepted the present truth in 1889, and united with the First Seventh-day Adventist church of this city. Shortly after he was called to the office of elder, which position he filled with great credit and distinction till failing health necessitated the removal of himself and family to a near-by suburban town, a little less than one year prior to his death. As a member and elder of the church, he recognized the great destiny and possibilities of present truth in this capital city, and labored unremittingly to meet them. He prayed and labored for years that this great message might, through the church here, command the respect and appreciation of the representatives of the great nations of the whole world. The location of the General Conference here seemed a fitting answer to his prayers, and he rejoiced in that event. He lived to see the church here grow from a small company to a large congregation. Out of it went the company which formed the Second, or Memorial, Seventh-day Adventist church; and about a year later, still another company withdrew and formed the People's Seventh-day Adventist church. At his death the parent church still had a large membership. His life was one of courage to the brethren. In it was seen daily the blessedness of submission to the divine will, a steady and enduring growth into Christ. Those who knew him best loved him most, and to know him was to love him. He was anxious for but one thing in the family, in the church, and in the world, and that was that in his conduct he might meet the approval of God. The evening of August 22, after spending a pleasant hour with his family, he retired as usual, but a few hours later complained of difficulty in breathing. A physician was summoned, and everything possible was done for his relief, but without avail. At half-past six the next morning he quietly and peacefully fell asleep. He leaves a devoted wife, two sons, and one daughter, besides a large circle of friends who deeply mourn their loss. The funeral was conducted from the First Seventh-day Adventist church, and was in charge of Elder V. H. Lucas, assisted by Elder Lewis C. Sheafe and the writer. The large auditorium and adjoining class room were filled with friends from every walk in life to pay a tribute of respect to the memory of our brother. The floral offerings were profuse and very beautiful. Elder Sheafe spoke briefly but impressively from 2 Sam. 3:38. The sermon was preached by Elder Lucas. He was laid to rest in the family lot in the Congressional Cemetery to await the call of the Life-giver. C. T. SHAFFER.



WASHINGTON, D. C., NOVEMBER 3, 1904

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

WRITING from Bocas del Toro, Elder I. G. Knight, of the Panama Mission, reports the arrival of J. B. Stuyvesant and family, of Missouri. They will proceed to St. Andrews Island, taking up school work on a self-supporting basis.

THE article in our issue of October 13 with the title "An Invitation to the Country" was contributed by T. Godfrey, instead of J. Godfrey as printed. We regret this mistake, for which the office is responsible and not the writer of the article.

Two new fields have recently been entered. Brother T. H. Davis, of California, reports the arrival of himself and family in Ecuador, and Brother C. E. Rentfro and family, supported by Iowa, are in Lisbon, Portugal, beginning our work for that long-neglected country.

THIS is the last reminder of the collection to be taken in the churches of this country next Sabbath, November 5, for the benefit of the work among the colored people of the south. All donations should be forwarded promptly through the usual channels, as funds are greatly needed for immediate use in some places.

We print this week the promised article on the removal of the printing plant of the Pacific Press Publishing Company from Oakland to Mountain View, Cal. The illustration which accompanies the article will give a good idea of the new building and its surroundings. We regard this change as an important and significant one, and we shall doubtless realize its full meaning in the near future.

AFTER a stay of five days in Washington, Elder E. W. Farnsworth and wife sailed for London last Friday, October 28. Brother Farnsworth has spent the summer in attending quite a number of the large camp-meetings in the central West, and now goes on to the British field in harmony with the original invitation extended to him when he left Australia. While in Washington, he spoke once at Takoma Park and once in the M Street church in the city. We know that Brother and Sister Farnsworth will receive a cordial welcome on the other side of the Atlantic, and we hope that their labors may be abundantly blessed there.

THE first of the four special issues of *The Signs of the Times* designed for use in the campaign for the circulation of our periodicals has come to hand. The general theme is "Christ, Our Coming King," and the different phases of the subject of the coming of our Lord are presented by various writers. The body of the paper is fully illustrated, and the cover design is a striking one. We hope this number will have a large circulation.

OUR aged and beloved brother, Washington Morse, enters heartily into the work of the missionary campaign. In forwarding some new subscriptions to the REVIEW, he writes:—

I am very happy to believe that this blessed truth is returning to its former days. This is our only hope for success. . . . I am surprised at the freedom I have in rehearsing these truths, especially the prophetic periods. It is by those periods that we know that we are in the judgment. O, I feel these glorious truths burning in my very being! They have become a part of my being. The Lord is coming in glory very soon, much sooner, I fear, than many Seventh-day Adventists expect.

The faith and courage of the early believers in this message are inspiring. We hope many who have come to a knowledge of this truth in later years may emulate their example.

The Sabbath-School Department

WE are glad to announce that Sister Flora L. Bland has accepted the secretaryship of the General Sabbath-school and Young People's Department, the office having been made vacant by the resignation of Sister L. Flora Plummer. While deeply regretting that the former secretary could not continue with us, we are pleased to have secured for the office one who has been a life-long worker in the Sabbath-school and among our youth.

W. A. SPICER,
Secretary Gen. Conf.

THE gradual return of a large element in the Protestant churches to a form of worship almost identical with the Roman system from which the Protestant reformers came out, gives occasion to papal spokesmen to charge Protestants of this day with being ashamed to acknowledge in words what by their actions they virtually admit; that is, that they have been in the wrong. On this point the *Catholic Mirror* remarks:—

The circumlocution resorted to by our separated brethren during a long period of years, by which they attempt to satisfy their consciences for a piece-meal restoration of the Catholic practises they once abandoned, is truly pitiable.

The *Mirror* further says:—

Communion, the confessional, Mass, priest's vestments, candles, sanctuary lamps, have all, one by one, through the

mellowing influence of years and the effects of education, lost some of their popish and idolatrous significance, and have taken their places in Protestant church services, until we fancy it would take a quick-witted Catholic to tell that he was not in one of his own churches.

Of many Protestant churches this is true, but it is not because those churches are growing more spiritual, but on the contrary because piety is on the wane, and there is a lapse from the godliness which characterized Protestantism in the days of the Reformers. A lapse from the true worship of God always leads either to atheism or to Rome.

Washington, D. C.

THERE has been received up to the present time on the Washington building fund \$44,367.15. Quite a large number of our people are giving a certain amount regularly, and promise to continue this systematic help until the work is completed. It is encouraging also to note that quite a number of friends who are not Seventh-day Adventists are helping in this work.

Read the following interesting letter. Not one of the eleven who are spoken of as contributing in this letter were Seventh-day Adventists:—

BRADENBAUGH, MD., Sept. 26, 1904.

DEAR BROTHER: I showed and explained my subscription paper to sixteen persons. Eleven of them, whose names appear on the paper, contributed. From the eleven I received \$—. This is far beyond my expectations, but there were two little instances connected with it that were very gratifying to me, and I think you will be interested in them. . . . When I called on Mrs. —, she said she had no change, but would put her name down for twenty-five cents. . . . In a few days her husband called at our house and gave me fifty cents, saying that he told his wife twenty-five cents was not enough. A friend put his name down for fifty cents, saying that he would give it to me in a few days. He has been having considerable financial embarrassment, and I thought, under the circumstances, this was really good for him. In a day or two I heard very glowing reports of how his crop of wheat had turned out beyond his expectations. The next morning he came over and slipped a dollar into my hand, saying, "My wheat turned out so well I thought I could afford to give a dollar." Just as soon as I heard about the wheat, I thought that the Lord was beginning already to bless him for giving me the fifty cents. I know that he had some such thoughts too. I want you to remember him specially at the throne of grace. . . . Mrs. —, one of the subscribers, talks of going to Washington this fall, and says that if she goes to stay over Sabbath, she may go to our church. I am really glad you sent me the paper. . . . Is not God good! Pray for all my list.

This is the opportunity for many to do real missionary work. Who will make an effort at once on this line?

J. S. WASHBURN.