

The Advent And Sabbath

REVIEW HERALD



WASHINGTON, D. C., THURSDAY, AUGUST 17, 1905

THE MISSIONARY'S CALL

Words written about 1827 by Nathan Brown, an American Baptist Missionary to Burma, Assam, and Japan.

CHANT.

[Mendelssohn Collection, 1849.]

EDWARD HOWE, Jr.

1. { My soul is not at rest. There comes a strange and secret whisper to my . . .	spirit, . . .	like a dream of . . .	night,
2. { Why live I here! The vows of God are . . .	on me, . . .	{ and I may not stop to play with shadows, or pluck earthly . . .	flowers
3. And I will . . .	go! . . .	{ I may no more refuse to give up friends and idle . . .	hopes,
4. { Henceforth it matters not if storm or sunshine be my . . .	earthly lot, . . .	{ bitter or sweet my . . .	cup,
5. And when 'Thou call'st me Home at . . .	last, . . .	{ and my frail body lies beneath the cocoa's . . .	shade
6. { And when the soul for whom the Evil One hath struggled as he hath for . . .	me, . . .	{ at last finds refuge on that blessed . . .	shore.

1. that tells me I am on en . . .	chant - ed	ground.
2. till I my work have done, and . . .	rendered my ac -	count.
3. and every tie that binds my heart to . . .	Thee, my	country!
4. { I only pray, "God make me holy, and my spirit nerve } for the stern . . .	hour of	strife!"
5. it will be sweet that I have toiled for . . .	other words than	this.
6. O, how this heart will glow with . . .	gratitude and	love.

CHORUS for first five verses.

crea.

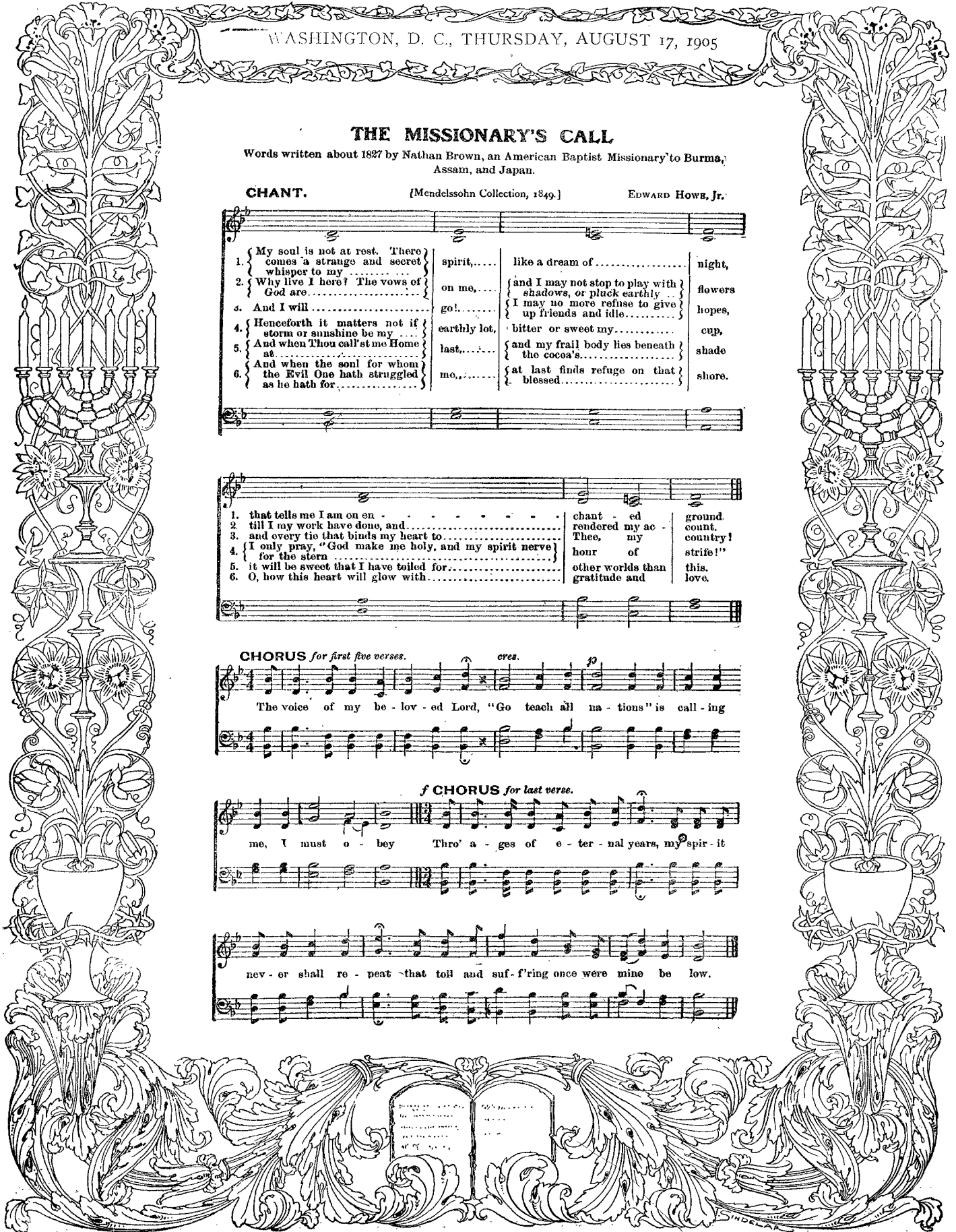
ff

The voice of my be - lov - ed Lord, "Go teach all na - tions" is call - ing

f CHORUS for last verse.

me, I must o - bey Thro' a - ges of e - ter - nal years, my spir - it

nev - er shall re - peat - that toil and suf - f'ring once were mine be low.



The Publishers' Forum

Conducted by the Department of Circulation of the
Review & Herald Publishing Association

ONE brother writes that he is going to act on the suggestion made in the "Forum" of August 3 in regard to preparing for work with "Desire of Ages." A six-months' study of the "Words and Works of Jesus," by the Sunday-schools, in 1906, offers an excellent opportunity to introduce this most helpful book to Sunday-school workers and students. Who else will enlist?

* * * *

As this number of the REVIEW begins the third year of its publication in Washington, D. C., the thousands of its devoted friends will be gratified, encouraged to continue their personal support, and to increase their energies in further extending its circulation, when they learn that during these two years the list reveals an increase of 5,000 subscriptions, and that the universal testimony of the oldest readers declares, "The REVIEW is growing better and better."

* * * *

A GENTLEMAN called at our office one day last summer and asked for a copy of the REVIEW AND HERALD. In the course of a short conversation, he said he was laid up with a broken limb for several weeks in a native hut some fifteen miles from Buluwayo, in South Africa, and the only reading-matter he had was a copy of the REVIEW he found there. He said he read it through and through, until he almost committed it to memory. Since that time he had made it a point to get a copy whenever he could, for he thought it such a good paper. Is there not some one of your acquaintances, Sabbath-keeper or not, who might be helped and encouraged by the weekly visits of this paper?

* * * *

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

* * * *

It's a "far cry" to California to secure supplies, and this is especially true of the small leaflets which are in such demand during the tent season and the missionary campaign. So we have purchased from the Pacific Press a set of plates of the series of *Signs of the Times Leaflets*, and are printing an edition to supply our territory—the Atlantic and Lake Union Conferences. The series covers the most important phases of present truth, and the cost is so low that all the people can use large quantities. Prices: 100 of each (1,600 in all), \$1.95; one pound, about 20 of each leaflet, 50 cents; 100 of any one kind, 15 cents; 1,000, \$1.30. All prices are post-paid. Leaflets are put up in packages of 100 each; and we can not fill orders for broken packages, except in pound packages as provided above.

When you want the address of your paper changed, be sure to give both old and new address.

* * * *

THIRTEEN camp-meetings are in progress this week, and we trust at every one of these definite work is being done, in harmony with the recommendation of the last General Conference, "to place the REVIEW AND HERALD in every Sabbath-keeping home." This is the special work to be carried on in every conference "through the camp-meeting season and early fall."

* * * *

OUR friends will be pleased to know that extracts from Vol. VIII of "Testimonies for the Church" have been compiled in pamphlet form, and printed in the German, Danish, and Swedish languages. The German translation contains 144 pages; the Danish, 128 pages; and the Swedish, 136 pages. The low price of only 25 cents each brings this very important publication within the reach of all.

* * * *

FOR the benefit of those who frequently desire a small book or a tract in the Japanese language we announce the literature we have in that language which can be secured from any of our publishing houses: "Glorious Appearing," 20 cents; "The Marshaling of the Nations," 10 cents; "New Testament Sabbath," 2 cents; "Second Coming of Christ," 3 cents; "The True God and His Sabbath," 1½ cents; "The Way of Salvation," 2 cents.

* * * *

ONE of the conference presidents has just sent to the Review and Herald notice that it is his purpose to literally sow his conference with the forthcoming revised tract entitled "The Celestial Railroad," by Nathanael Hawthorne, mention of which was made in a recent issue of the REVIEW.

This will be a tract that will interest and instruct the general public. It is being printed, and advance orders may be sent in now.

Thirty-two pages; price, 2 cents, post-paid.

* * * *

WE have made a selection of tracts covering the principal points of present truth, and have placed them in a large envelope with an appropriate letter to the receiver from the publishers. This letter contains no names of individuals, does not reveal the source of the literature other than that of the publishers. It solicits the careful reading of the contents of the envelope. These packages may be sent to any friend who may be prejudiced against receiving literature directly from an acquaintance. They are good also to send out to individuals in whom any one may be interested. The packages will be sent, post-paid, to any address for 10 cents. Orders for these tracts sent out in this way should be forwarded directly to the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

THE REVIEW AND HERALD

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

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No. 33.

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Editorial

Discarding Christianity

It ought to be perfectly clear by this time to those who have followed the trend of the teaching of present-day teachers of up-to-date theology that they have discarded Christianity in favor of their own evolutionary doctrines. Indeed they are openly doing this, so that it is no longer necessary to show that the logic of their teaching will inevitably lead to this. A recent utterance of one of their representative men will illustrate the correctness of this statement. In a volume lately issued from the University of Chicago, Prof. Gerald B. Smith contributes an article on "Practical Theology," in which, according to a published review of the book, he "proceeds to show that the majority of clergymen of the present day are, as a rule, out of harmony with modern progress, demands, and conditions, and that their greatest mistake, a mistake which they are slow and at all times reluctant to correct, lies in their endeavor to perpetuate a religion suited only to the simple peasants of a past age in the midst of conditions in which it no longer has a place." According to the view of such men as Professor Smith, that religion which is the embodiment of love to God and to one's neighbor, and which is expounded by its Author in the sermon on the mount, is not adapted to "modern progress, demands, and conditions," and it is a mistake to attempt to perpetuate it in this age of the world. It is perfectly evident that the principles of true Chris-

tianity do not harmonize with the spirit of this time when iniquity abounds, and the love of many has waxed cold, but shall they therefore be discarded? This plain avowal of the attitude of the new theology toward primitive Christianity shows that the preachers of this modern religion will not be able to turn men "from darkness to light, and from the power of Satan unto God," inasmuch as they set aside the one gospel which is "the power of God unto salvation" as not being adapted to this progressive age. Every such utterance as this by Professor Smith emphasizes the demand for the preaching of the original gospel truth as found in the third angel's message—the one setting of the principles of Christianity which adapts them to modern conditions. Let this message be speedily proclaimed to all the world.

The Sabbath From Adam to Noah

IN renewing his subscription to the REVIEW one of our readers says:—

I have a neighbor who wishes me to tell him whether the Sabbath was kept from Adam to Noah. Will you please give an explanation through the REVIEW AND HERALD?

As an answer to this inquiry we will reprint a portion of the first article in Number 1 of Volume I of the REVIEW, then called *Second Advent Review and Sabbath Herald*, and dated "Paris, Maine, November, 1850." The article is not signed, but the names of Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White appear at the head of the column as the publishing committee. The title is "When Was the Sabbath Instituted?" and the whole article occupies half of the first page. We quote as follows:—

Some have contended that the Sabbath was not instituted until the law was given to Moses at Mount Sinai. But there are serious difficulties in the way of this belief. In the second chapter of Genesis, after having given an account of the creation, the sacred historian says: "On the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Now, if any part of this narrative is to be construed literally, the whole of it must be; and if we may not venture to deny or explain away the account which Moses has given of the creation, then

we may not deny or explain away this unequivocal statement respecting the original institution of the Sabbath in paradise. The blessing and sanctifying of the seventh day is mentioned in connection with the first seventh day in the order of time, and it is so mentioned as most forcibly to impress the reader that the Sabbath was then instituted. God's resting on the day is given as the reason for its sanctification; and it can not be supposed that this reason existed two thousand five hundred years before the institution. We conclude, therefore, that the Sabbath was enjoined immediately after the close of the work of creation.

This opinion is corroborated by some facts recorded in the Scriptures. There are frequent and early notices of reckoning by sevens. Noah observed a period of seven days in sending the raven and dove from the ark; the term *week* is used in the contract between Jacob and Laban; Joseph mourned seven days for his father; and Job and his friends observed the term of seven days.

Nor is it in the sacred volume or among the Jews alone that such facts are found. Nearly all the nations of antiquity were acquainted with the weekly division of time: The Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week of seven days. And we find that these nations not only divided time thus, but that they regarded as holy the very day which had been sanctified as a Sabbath, although they had forsaken the true worship of God. Homer, Hesiod, and Callimachus, say, "The seventh day is holy." Theophilus of Antioch says, respecting the seventh day, "The day which all mankind celebrate." Josephus asserts that "no city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." And Philo says that "the Sabbath was a festival not peculiar to any one people or country, but so common to all mankind that it might be called a public and general feast of the nativity of the world." These authors, who lived in different ages and were of different nations, can not be supposed to have written thus in order to please the Jews, who were generally despised and persecuted; and this universal reverence for the seventh day can not be accounted for upon any other supposition than that the Sabbath was instituted at the close of creation, and handed down by tradition to all descendants of Adam.

It is plain that there is nothing new under the sun. The objection which is raised against the Sabbath in 1905 was brought forward and answered in 1850, and it seems fitting that those who defended the truth in those early days of the message should be permitted to bear their testimony to the objectors

of this day—more than half a century after they first presented their views to the world. They gave clear and convincing reasons for their position then, and the ground then taken has never been abandoned.

We hope this plain statement of the facts concerning the institution of the Sabbath will be helpful to the neighbor who asked concerning the matter, and that he will decide to join those who as a testimony to their loyalty to the Creator of heaven and earth are resting on the Sabbath day according to the commandment.

Demolishing the Old Picture

UNDER the plea that certain phases of "nature study" should be given a place in Sunday-school teaching, Mr. W. S. Jackman, of the School of Education of Chicago University, contends that Sunday-school pupils should be taught the conception, which "science has created," of "the origin, the development, and the destiny of nature, and of man's place in the great plan." This would involve the teaching of the Darwinian theory, which, he says, "certainly has more points in its favor regarding the history of life than any other," and which "completely demolishes the old picture which was very firmly established in our minds in our early years through the teaching of the Sunday-school." Such teaching will, he sees, "give the child an entirely different point of view from that received by those of us who learned its lessons a quarter of a century ago."

Mr. Jackman then shows us the connecting link between the Darwinian, or evolutionary, theory of man and the "new religion," the central idea of which is to substitute a human savior in the place of the divine Saviour by teaching men to look for divinity within themselves. "What, in the old conception, was the story of man *and* nature," he says, "we now regard as the story of man *in* nature." According to this conception, man finds himself in the grasp of certain natural laws from the influence and control of which there is no escape; so that "human actions and their consequences" have their origin in "natural laws that are as rigid and as immutable" as the law of gravitation. Salvation for mankind is to come through gaining and applying a knowledge of these laws. This leads up to Mr. Jackman's statement of his conception of redemption, of which he says:—

I believe in the great doctrine of redemption. When imbued with the new religion, every man will become a savior of the weak and the needy. Man will not only become his brother's keeper, he will become in truth his redeemer.

If men would read and believe the

plain statements of the Bible, they would find that there is nothing new in the idea of saving men from the results of ignorance and violation of the laws of nature, and of being helpful to one another by this means. All this is provided in the gospel plan of life, and not only that, but the most effective agency for its accomplishment—charity, loving one's neighbor as one's self—comes from the gospel only. The tree of science yields little of the fruit of charity. The world is rich in scientific knowledge, but it is poor in love; and for that reason it is full of selfishness and full of suffering. But the gospel provides more than this. Many men need a redeemer, but all men need, and need most of all, a Redeemer. And for this reason they can not afford to dispense with the old religion, nor to accept any new religion which does not provide a Redeemer who saves people from their sins.

L. A. S.

The Plan to Work To

THREE new countries are now to be entered. This cheering word comes, too, at a time when the Mission Board must hold back some workers on account of lack of funds for missions.

The new fields are to be entered without adding to the roll of workers. Older missions, themselves needy fields, are sharing help so that lands entirely neglected may have at least a witness for the message.

Algeria, in northern Africa, is to be opened by Brother and Sister Jespersen, transferred to that field by the Latin Union Mission in its recent conference in Switzerland.

Hayti, the French-speaking republic just off our own shores, is to be entered by Elder W. J. Tanner, transferred from Jamaica.

Bolivia, that great inland state of the South American republics, hitherto one of the most inaccessible of countries, is to be opened at once by colporteurs from Chile, who plan to make it a permanent occupation of the country.

There is a forward movement on in this work which even a shortage of mission funds can not stop. If in a time of shortage, when the Board must counsel delay and retrenchment in all the fields, three new lands are added to our missionary list, what might not be done if eighty thousand people bent every energy to the hastening on of the advent message? It might be said in a twelve-month that there was scarcely a land left without at least a witness. It is a most inspiring plan to work to, for when this message has been carried as a witness to all nations, the end will come. There is no other way of finishing this work, but this way will finish it: It is the Lord's own plan.

W. A. S.

"The Wild Solar Holiday"

"THE Use of Sunday," is a topic considered by Rev. Edward Everett Hale in a recent issue of the *Christian Register*. Mr. Hale considers Sunday as a holiday, and inquires whether "we" have "as yet hit on the best ways" in which the public "can use its summer Sunday holiday." He rightly discerns that the first-day institution rests upon a wholly different basis from that of the Sabbath of the fourth commandment.

"The consecration of Sunday is," says Mr. Hale, an "offering, or tribute, which this nation of ours makes one day in seven to religion." The observance of the seventh day is an offering made to God,—a recognition of the day as belonging to God, of his right to call it "My holy day." God does not call the first day his holy day, hence Sunday observance does not call the worshiper's mind to the Word of God, give opportunity for the exercise of faith in that Word, or for a manifestation of loyalty to God by rendering to him what is his.

Mr. Hale recognizes Sabbath observance as a vital part of the worship of God, by saying: "No act or word by which a subject can defer to a king, or a child to his father, or the thing made to the maker, can be conceived which should be a more distinctive tribute than is this offering, or gift, of one day from every seven." The true Sabbath, however, is not an offering, or gift, from man to the Creator, but from the Creator to man. "Moreover also I gave them my Sabbaths, to be a sign between me and them." Eze. 20: 12.

"By a sort of common consent," says Mr. Hale, "the community at large leaves the use of this holiday—for holiday it is—to the direction of the people who are called the clergy of the country." Not so of the seventh day, "the Sabbath of the Lord." The proper use of that day is plainly specified in the law of God, and it is not left to any human authority to devise ways for its observance.

Mr. Hale relates that on a beautiful summer Sunday in a New England town, he attended the service at the leading church in the place, and made note of the fact that "thirty-five people wanted to spend an hour of Sunday in that way," while "the rest of the population of the town, and a thousand or two 'boarders' who were in the town, had devised other methods;" which leads him to doubt "whether the class of the clergy to whom the American people has entrusted this affair is doing the best it can for the profitable use of the immense privilege which the American people has put into its hands." Evidently sabbath observance is not prospering under their administration of the trust which they assume to hold.

The testimony of this eminent clergyman, and of many others who might be cited, shows that the Christian church has wandered away from the standard of true Sabbath observance, and is adrift upon an uncharted sea of speculation. The only remedy is to return to the day God specifies as his, and to the Word of God as the infallible authority and guide in its observance.

L. A. S.

America's Loyalty to the Roman Catholic Church

IN the *Washington Post* of Aug. 1, 1905, there appeared an account of an audience which the pope had on July 31 with a company of American pilgrims. After giving his hand to each member to kiss, he made quite a long address, saying that he loved all Americans, even the non-Catholics, the latter for the liberty they allow the church. He concluded by saying:—

America has a good right to be called the eldest daughter of the church, for, although she entered last among the nations, she has given proof of her loyalty, devotion, and tolerance. The Catholics in America are not only protected, but respected.

When the pope spoke of the proof of America's loyalty and devotion, he doubtless had in mind such things as the governmental appropriations which have been made toward Roman Catholic sectarian schools among the American Indians; the Supreme Court decision that this is a Christian nation based on various Catholic documents; the choice of a Roman Catholic on the board of arbitration in the settlement of the great coal strike in 1902; the appointment of Secretary Taft in adjusting the difficulties in the Philippines; and the deference shown to the prelates of the Catholic Church on occasions of great governmental functions, such as the inauguration of presidents, etc.

Further along this line, the *Literary Digest*, in quoting from *Harper's Weekly*, says that "two members of the cabinet, a justice of the Supreme Court, and representative legislators and military and naval officials sat down at dinner with an Italian member of the College of Cardinals, at which he was the guest of honor, and a member of the cabinet the host; nor has any previous president ever welcomed a Roman Catholic Italian prelate as cordially as President Roosevelt recently welcomed Cardinal Satolli."

The *Boston Republican*, a Roman Catholic paper, when speaking of the help the Roman Catholics rendered President Roosevelt at his last election, says:—

There was good reason why the Catholic Church authorities should have been friendly to Mr. Roosevelt. When the

truth is told, he has easily been the one man in the president's chair who has insisted upon righteous dealings with the various governmental problems in which the Catholic Church has been vitally interested.

The pope also is not unmindful of America's loyalty and devotion to the Sunday institution, which she claims as the badge of her authority. America certainly is showing her devotion toward this institution, for, at the present time, forty-three of the forty-five States have Sunday laws, and at nearly every session of the United States Congress an effort is being made to get Congress to commit itself to Sunday legislation in order that a national Sunday law may be secured. Already one of the Supreme Court judges has plainly indicated that the Supreme Court would stand for Sunday legislation.

It is not surprising that the pope should express his love for Americans when receiving such considerate treatment from them. Pope Leo in an encyclical a few years ago expressed not only his love, but his "burning love" toward the Americans. It might be remarked in this connection that there were many people in the past ages who could testify, were they to arise from their silent graves, to Rome's "burning love." Many martyrs around whom the fagots were lighted, gave evidence of their loyalty and devotion to God until the flames of this "burning love" had taken away the last evidence of life.

It should never be forgotten that these faithful saints and martyrs of God in the past never showed their loyalty and devotion to Rome, nor will those who are loyal and faithful to God to-day do so. Instead of these expressions of love and other beautifully worded addresses of the pope causing Americans to think that, after all, the great Protestant movement inaugurated by Luther and others was a mistake, they should be aroused and alarmed at these endearing expressions coming as frequently as they do from the Vatican, and should seek, with greater earnestness, to warn the people, as God has commanded us, against the worship of the beast and his image.

K. C. RUSSELL.

Envelopes for Tithes and Offerings

THE late session of our General Conference should mark a new era in the progress of our denominational work.

This conference was distinctly a missionary conference. From nearly every mission field a leading representative was present to speak upon the growth of the cause in his territory, and the needs of the field for more aggressive work.

These men spoke with power; they knew the needs of the various fields.

They were well acquainted with the superstitions, the darkness, the ignorance, and the degradation of these benighted lands.

They knew full well what the gospel can do for these poor souls. They had seen the soul transformation that takes place when the darkness of heathenism has given place to the light of the third angel's message. No heart that listened to these soul-stirring reports was untouched with a desire to render the long-delayed help.

The delegates themselves responded to these appeals in every possible way. Day by day large delegations spent hours in earnest committee work, studying plans and methods for securing more means for the work in these benighted lands.

It seemed incredible to all, that conditions should continue as they have for the past few years, and so small an amount of funds be raised for the work in the regions beyond.

The General Conference while in session passed the following recommendations to secure more funds for the mission fields as well as to increase the tithes paid to the local conferences:—

That suitable envelopes of uniform size and quality, with texts and other reading similar to the attached copy, be provided by the General Conference, at small expense, for use in all the churches for the purpose of securing regularity and uniformity in taking up the weekly offerings and in the collection of the tithe weekly.

TITHES AND WEEKLY OFFERINGS

"YE SHALL CELEBRATE MY SABBATHS"

"O worship the Lord in the beauty of holiness."

"Bring an offering, and come into his courts."

For God hath said, "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God."

"Bring ye all the tithe into the storehouse . . . and prove me . . . I will pour you out a blessing, saith the Lord."

"Will a man rob God?"
Tithe \$
Foreign Missions \$
Literature in Home Fields \$
For Needy Poor \$
Church Expense \$

"God loveth a cheerful giver."
"Honor the Lord with thy substance."

"There is that scattereth, and yet increaseth."

"Well done. . . . Enter thou into the joy of thy Lord."

Name
Address

These envelopes are now ready. The General Conference Treasury Department has had one million envelopes prepared for general distribution.

Many States have already placed their orders. Others should send in their orders at once. These envelopes are to be distributed each Sabbath for the peo-

ple to take home, and during the week they are to place within the envelope their tithes, and offerings for all purposes, taking pains to write opposite each item the amount enclosed for each specific offering. If there is fifty cents of tithe, mark down opposite Tithe, fifty cents; if twenty-five cents for missions, write it down opposite Foreign Missions, and so on to the end. Be sure to sign your name, and bring your envelope to the Sabbath meeting.

We believe if each of us will adopt this plan, we shall find it will greatly increase the tithe and offerings for both home and foreign work.

Will not every church at once write to its State secretary for a good supply of these envelopes, and let us get this plan in operation at the earliest possible date?

Remember, each individual is to have an envelope every Sabbath, and bring it back with his tithe and offerings enclosed the following Sabbath. Thus each Sabbath there will be envelopes given out, and envelopes taken up. We would suggest that the envelopes be distributed and the collection gathered each Sabbath right after prayer, before the second song is sung. Of course all will take the offering when most appropriate, and need not follow this suggestion.

We trust this plan will greatly increase both the tithe and the offerings.

I. H. EVANS.

Note and Comment

MANILA dispatches dated August 10 tell of a banquet given to Secretary Taft, by the archbishop of Manila, on the secretary's arrival there, at which the archbishop made a speech, extending to Secretary Taft the welcome of the Catholic bishops and clergy, and said he felt that the visit would become significant. Other features of the occasion were a speech by Secretary Taft, in which he said that the government of the United States had come into closer relationship with the Catholic Church, and a speech by Bourke Cockran, paying "a glowing tribute to Catholicism."

Thus the governmental affairs of the United States and the religion and work of Rome continue to be commingled, and the line of separation between them to be obscured. This began at the beginning of the American occupancy of the islands, and the straws show that the direction of the current has not changed.

A RECENT issue of the New York *Staats Zeitung* contains an article on "Sects and Schisms in Russia," contributed by Dr. A. Serbin. Among

various religious sects described is one of which it is stated:—

The members of another sect, the Christs, have discovered that every member is God, and they call themselves the Sons of God. Divinity is concealed in every man, so reads their fundamental tenet, and the chief ceremony is mutual adoration.

"Divinity concealed in every man,"—this is the same discovery that has of late been made by many in lands favored with a higher degree of culture and civilization. But in these simple-minded Russians the doctrine has had free course to blossom and bear its natural fruit, and the result is that among them "the chief ceremony is mutual adoration." We must again record our opposition to this idea of looking within the human to find divinity.

THE REV. C. A. BRIGGS, once a well-known clergyman of the Presbyterian Church, but now near the end of a migration from that church to Rome, says that "the common doctrine of the present Protestant theologians would not be recognized by any of the Reformers." The defection of Dr. Briggs and of others like him from Protestantism, is itself an evidence that the Protestantism of the churches of this day is not the Protestantism of Luther and of Wesley. Names and forms are left, but the vital spirit is gone, or is fast going. The Protestantism of the Reformers was anchored to the authority of the Word of God. Latter-day Protestantism has been led by the "higher criticism" and other agencies of evil to question the infallible authority of that Word, and as a consequence Protestants are now seen turning for refuge to an "infallible" pope. Men like to feel solid ground beneath their feet, and when they lose faith in the infallibility of the Scripture, they naturally turn to the papal church as the only other authority that claims to be free from the possibility of error. But to those who receive God's Word "not as the word of men, but as it is in truth, the word of God," it remains "an anchor of the soul, both sure and steadfast."

In a defense of Sunday legislation the *United Presbyterian* says:—

The purpose of law . . . is not to make men good, but to protect society in its rights, and to punish those who have no regard for the convictions of the majority. The purpose of a Sabbath law is not to make men religious, but to protect an institution which God has established, and which inheres in the very nature of man.

This is a sample of the loose reasoning which so naturally goes with an attempt to justify that which is unjustifiable.

The purpose of law is truly "to pro-

tect society in its rights." but in the very next sentence the *Presbyterian* says that the intent of the Sabbath law is "to protect [not rights, but] an institution." There is a vast difference between the two. That is just the trouble with the Sunday law. It is designed to protect an institution, and to protect it, if need be, at the expense of human rights. There is no right of man more necessary and more sacred than the right to labor, for it is upon labor that life itself depends. The Sunday law invades this right; and it forbids labor for the sole reason that labor is contrary to the religious aspect of the day.

The Sabbath is truly "an institution which God has established;" but that this institution is protected by protecting Sunday is pure assumption. God, the author of the Sabbath, has nowhere said so.

This institution which God has established, moreover, can not be protected by the laws of men, but rests upon the law of God himself. He has established it by his own law, and only as that law is kept is the Sabbath truly observed. But the law of God can not be kept by any but those who have experienced conversion; for it is written, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. No human law can enforce the law of God.

Neither is it evident that the Sabbath institution "inheres in the very nature of man." If it did, it would naturally assert itself in the practises of men, just as pride, the necessity of eating and sleeping, and other things which inhere in human nature, assert themselves; and no law in its behalf would be necessary. The keeping of the Sabbath, and of all God's commandments, inheres in the divine nature, but there is not one of God's laws or institutions that inheres in the carnal nature. The Sabbath is of no use to any one whose heart is at enmity with God's Sabbath law. This is self-evident; and therefore a human Sabbath law can be considered of use only upon the assumption that people can be made Christians by law. There is only one law that can change the sinner into a Christian, and that is "the law of the spirit of life in Christ Jesus." Rom. 8:2.

The purpose of law, as before stated, is to protect people in the enjoyment of their rights; but Sunday laws assume to protect one right—the right of rest—by invading another—the right to labor. This can not be done. In no right are people more entitled to the protection of law than in the right to work,—to do that which is necessary to provide a living for themselves and those dependent on them. Sunday laws do, beyond question, invade this right. They assume, on the other hand, to protect rights, but this is only an assumption, the real truth being, as the *Presbyterian* stated, that their purpose is to "protect an institution." An institution which can be protected only at the expense of human rights is certainly not one which God has instituted, and by the same token it is an institution which has no right to exist at all. If either God-given, inalienable rights or an institution must be sacrificed, let it be the institution.

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.

Thoughts of God

I THINK of thee, my God, by night,
And talk of thee by day;
Thy love my treasure and delight,
Thy truth my strength and stay.

The day is dark, the night is long,
Unblest with thoughts of thee,
And dull to me the sweetest song
Unless its theme thou be.

So all day long, and all the night,
Lord, let thy presence be
Mine air, my breath, my shade, my light,
Myself absorbed in thee.

—J. B. S. Monsell.

Lessons From the Life of Solomon—No. I

MRS. E. G. WHITE

I HAVE been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall.

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God.

The Kingdom of Israel in Solomon's Time

In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude."

Extent of the Kingdom

"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion . . . over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him.

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon."

"Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David."

"Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly."

The promise given to Abraham and

repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you."

Solomon's Opportunity

The last great work of David, in his official position, was to call the attention of the people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."

Through obedience, the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people."

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan.

When he felt that death was approaching, the burden of David's heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her

king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies. . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and loving-kindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain."

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm:—

A Reign of Righteousness

"Give the king thy judgments, O God,
And thy righteousness unto the king's son.

He will judge thy people with righteousness,

And thy poor with justice.

The mountains shall bring peace to the people,

And the hills, in righteousness.

He will judge the poor of the people,
He will save the children of the needy,

And will break in pieces the oppressor.

They shall fear thee while the sun endureth,

And so long as the moon, throughout all generations.

He will come down like rain upon the mown grass,

As showers that water the earth.

In his days shall the righteous flourish,

And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea,

And from the River unto the ends of the earth.

They that dwell in the wilderness shall bow before him;

And his enemies shall lick the dust.

The kings of Tarshish and of the isles shall render tribute:

The kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him;

All nations shall serve him.

For he will deliver the needy when he crieth,
 And the poor, that hath no helper.
 He will have pity on the poor and needy,
 And the souls of the needy he will save.
 He will redeem their soul from oppression and violence;
 And precious will their blood be in his sight:
 And they shall live; and to him shall be given of the gold of Sheba:
 And men shall pray for him continually;
 They shall bless him all the day long.
 There shall be abundance of grain in the earth upon the top of the mountains;
 The fruit thereof shall shake like Lebanon:
 And they of the city shall flourish like grass of the earth.
 His name shall endure forever;
 His name shall be continued as long as the sun:
 And men shall be blessed in him;
 All nations shall call him happy.

“Blessed be Jehovah God, the God of Israel,
 Who only doeth wondrous things:
 And blessed be his glorious name forever;
 And let the whole earth be filled with his glory.
 Amen, and Amen.”

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people.

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated, became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,—that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God.

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege

to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power.



Introduction

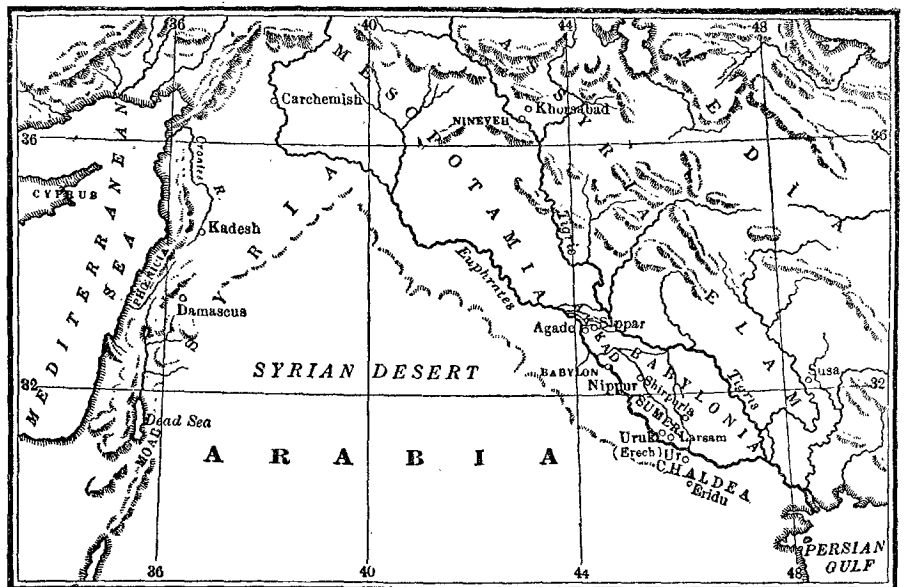
M. E. KERN

THE Bible is the Book of books. Written by no less than thirty-five authors, extending over a period of a millennium and a half, yet it is the same sweet message of salvation in every part. It is the message of God to humanity. But the Bible has not always been received as the word of God. It has been the object of most powerful attacks; yet it has stood the storms of centuries, and, like the mighty rocks on the ocean's

shore, is only polished by the waves that beat against it. In the last great conflict—the greatest spiritual battle of the ages—a conflict in which we all have a part—God's Word will be no less an object of attack. All the subtilty and power that the forces of darkness can command will be brought into operation to weaken the hold of God's Word upon the people. Through science, so called; through history and destructive criticism; through mystical philosophies; and in a multitude of ways, Satan will seek to overthrow the Word of God. Yet, while the forces of darkness have been gathering for the last conflict, God has prepared his witnesses. And it is

our duty, who know God, to be ready always to give a reason for the hope that is within us. It is our duty to study to present the truth in such a way as to meet men under all conditions. As an illustration of what I mean, I remember an instance where one of our ministers tried to talk with a man on present truth. The man stated at once that he did not believe the Bible; whereupon the minister said he had nothing more to say. In other words, the man must accept the Bible as the inspired word of God before the minister would proclaim to him the message. We shall pass a great many by in this world if we require that they first accept the Christian's Bible.

We judge men in two ways,—by what others say of them, and by what we ourselves find them to be. So with the Bible there are two lines of proof of its authenticity,—the outward proofs, such as miracles, prophecy, and history; and the internal proofs, or the demonstration of the soul. The first line of proof is good, but the second is better, and is all-sufficient. And it is this line of proof that is accessible to all, regardless of scholarship or learning. If this outward proof were absolutely necessary, the Bible would not be supreme, because dependent on authority outside of itself. It demands acceptance on its own merits, and contains within itself the assurance of its authenticity. External proofs,



A MAP OF BIBLE LANDS

however, may serve as lights to direct to the Bible the feet of those who refuse at first to recognize the light of the Bible itself, but that is all. It is to one of these side-lights that I wish to direct your attention. A recent writer says that “perhaps the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, modern science.” The past century has been distinctively one of scientific investigation. Since the days of the Reformation man's mind has been freeing itself, and refusing to accept dogmas either in science or religion

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on authority merely. Everything has been tested by the fires of criticism, the Bible not excepted. Its claim to be such an old book challenged investigation, and, depending only on human resources of course, the Bible one hundred or even fifty years ago, was ruled out as a book of genuine history by these critics be-

to them in the Bible. Cities and countries spoken of in the Bible have been found. The records of the nations that had dealings with Israel, such as Assyria, Babylon, Medo-Persia, and Egypt, have been brought to light, and naturally all these discoveries have thrown much light on the Bible. They have given a historical background for the Old Testament, and brought out in clearer distinctness its story. The mouths of the critics of our sacred book have been stopped. No one now dares to make the charge of fable or fiction against the Bible history. On the foundation-stone of the Haskell Oriental Museum at the Chicago University are the words in Latin, *Lux ex Oriente* (Light out of the Orient). Truly light does shine out of the Orient. From every Eastern land God has caused light to shine forth upon his Word to illuminate the darkness of this skeptical age.

College View, Neb.

render to every man according to his deeds." Rom. 2:6. Another text there is, which seems stronger than these: "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47, 48.

Some men's deeds are more potent for good or evil than are others'. For instance, take a case like that of the noted Thomas Paine. The evil of his deeds was not finished with the close of his life. Though dead, through his books of infidel sentiment he still disseminates unbelief in the atonement of Christ, thereby turning men against God. Such a man could not possibly reap according to his sowing until the last man has lived who could become affected by the infidel sentiments he proclaimed. Let us also look at the reverse side of this proposition. No man like Wesley could be rewarded "according to his deeds," until the effect of his godly life upon the human race can be fully estimated. Were men of these types to be judged at death, and enter immediately upon the award such judgment could give, how inadequate would its decisions prove.

These considerations go to show that the final judgment is a *definite time* set apart in the closing up of human affairs, wherein the cases of all who have ever lived shall be permanently adjusted for eternity. This thought was in the apostle's mind when, at Athens, he viewed the senseless idolatry of its inhabitants. After tracing before them the effects of their heathenish veneration, he said: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:30, 31.

This brings us to the consideration of the second reason for a deferred judgment. The honor of Jehovah himself is involved in this tremendous issue. To see just how this is, it will be necessary briefly to review the nature and history of sin. When man, made in the image of God, was placed in Eden, he was forbidden to meddle with one certain tree in the midst of the garden, the taste or touch of which would entail death. Coming to the woman in the garden, God's enemy saluted her with the invidious question, "Hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1.

Not knowing anything of evil, and so being unsuspecting of intended mischief, the woman remained to render the innocent answer: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Quick as thought, the reply came: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened,



RUINS AT THEBES. THE NO-AMON OF NAH. 3:8

cause there was no contemporaneous evidence, that is, there were no writings that were so old or told the same story. The Bible stood alone, and told of nations and peoples and civilizations far anterior to anything known to historians. With great display of scientific knowledge, the skeptic declared that genuine history could not reach back so far. Books were written to prove that the Bible was not in accord with history. Many illustrations of the arguments of these books might be given. Two will suffice.

Our critics said there was no evidence of the existence of a nation called the Hittites, of such power and greatness as brought to view in the Bible. We were told that there never was such a person as Belshazzar king of Babylon, that his name was found in no other history, but that this was simply a mythical character introduced into the Hebrew legend of the overthrow of Babylon. Such criticism could but be viewed with deep concern by those who knew from personal experience that the only hope of a lost world is in the reception of God's message to man, the Bible.

But now all is changed. As quoted above, the Bible has met a remarkable confirmation at the hand of modern science. A new department of science, Oriental archeology, has come to the rescue, and we to-day stand face to face with the contemporaries of the Bible writers and men who lived before them. One writer forcefully remarks that not only have we been making history in these days, but we have been discovering history. Buried cities have been recovered, palaces and temples have been unearthed, bringing to light civilizations long forgotten except for the references

The Final Adjustment of Human Awards—No. 1

The Necessity of a Definite Judgment

J. O. CORLISS

WHILE the Bible is the highest standard of appeals in morals, and the forecaster of man's inevitable destiny, there is one thing it does not attempt, and that is to pronounce the final sentence, by which individual recompense is bestowed. The Bible points out that which is sure to follow certain conditions, but the results are applied only through the decisions of Him whose warning words, and leading power, are contained in the written Word.

No pre-judgment of men's cases would accord with the complete integrity of God's being. It is therefore absolutely necessary, even though the Bible reveals and discriminates between that which is condemnable and that which is not, for him to have an appointed time, when all cases may be impartially heard, and settled according to their actual merits. Several cogent reasons might be offered in behalf of such an arrangement, two of which will suffice in this connection.

To be worthy the name, the judgment must be carried on with discrimination; that is, the difference in men's culpability must be discerned, and sentence rendered according thereto. This is in harmony with God's instruction on the point. Through the apostle he says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. Again we have the record that God "will

and ye shall be as God, knowing good and evil."

Fateful tarrying indeed! By it there were sown in the woman's mind the seeds of suspicion that God was withholding from her something that she should have to make her equal with himself. She had not long to wait for the evidence to corroborate her suspicion. It was soon proved to her that God had actually deceived her, and so shown himself false to her best interests. Being therefore constrained to eat of the forbidden tree, she and her husband immediately saw the folly of the move they had made, but it was too late; the die was cast, and the sentence of death must follow their posterity to the latest generation.

The inquiry is now in order, Why did not God destroy them, then and there, and create another pair who would learn the lesson of righteousness from their predecessors, and so escape their fate? That could not possibly be done, for the reason that sin, having entered the world, would taint whoever might come in contact with it, and so any race placed on the earth would be fatally affected through it. But there is another reason why this was not done, and it has its foundation in the motive which prompted God to let Satan live after his rebellion in heaven.

The incitement of that first rebellion was the cherished thought by Lucifer that God was withholding from him a promotion due on account of his exceeding beauty of person and superior endowment of wisdom. Eze. 28: 12-19. Wrought up to the highest pitch of indignation through nursing his ill-begotten idea, he said, "I will exalt my throne above the stars of God: . . . I will be like the Most High." Isa. 14: 12-15.

Had God destroyed Lucifer then, before he had fully developed his propensity for vicious revenge, all the other intelligences of the universe might have found occasion to question the integrity of God in so doing. As it is, an appointed day of judgment in the end of this world and its reign of sin, will give ample data by which to condemn Satan and his followers, and will justify God for the part he may act in the transaction.

God is not the only one to be satisfied with the results of the judgment. He alone might have been satisfied had he ruthlessly crushed the first sin out of existence at its inception; but that might not have met the minds of other intelligences. Besides, to crush out the first appearance of sin without the whole universe having opportunity to see every reason for such a course, there would have been no assurance that sin would not again lift its hydra head for another crushing, until Jehovah would have been accounted tyrannical in his rule, while posing as a God of love.

It is therefore evident that God himself is on trial before the universe, and so is willing to wait until sin and its results shall appear so heinous, even to

wicked men, that every knee will at last bow, and every tongue confess that "Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 10, 11. In that time all, both good and bad, of every age and clime, will unite in declaring God to have been right, and Satan wrong, in the great warfare of sin from the beginning.

So, then, in having a final tribunal for both good and bad, God, as the embodiment of all that is good, will be no exception to the general rule. But to be "justified" in his sayings, and to "overcome" when he is judged, as the apostle says he will be (Rom. 3: 4), his case must be decided after, or at the time of, his disposition of the world's wickedness. It seems as if every candid mind ought to be able to see that the unity of minds in the eternal world depends on a final adjustment of every being's doings. A following article will deal with the nature of such judgment.

Mountain View, Cal.

A Letter to the Lonely and Tried

DEAR CHRISTIAN FRIENDS: There are many precious words of encouragement and counsel, which, in these testing, trying times, we do well frequently to call to mind. The enemy has come down in great wrath, knowing that he has only a short time, but we must not fret and chafe under the peculiar trials which are sure to come to us, but rather we are to count it all joy when we fall into divers temptations, knowing that the trial of our faith is "more precious than of gold that perisheth, though it be tried with fire."

We know that we shall never carry a trace of the world or of poor fallen human nature through those pearly gates into the city of God, and we do not want to either. So we must submit to the purifying process, and the furnace heat can no more harm us than it could the three Hebrews if the "form of the Fourth" is with us. The fire will only sever the cords that bind us, and will set us free to walk with God even in the furnace. Then welcome the fire! and welcome the burning! How we should rejoice that we are counted worthy of such divine ministrations, when he who applies the fire stays with us in its burning. "In all their affliction he was afflicted, and the angel of his presence saved them."

How can we murmur when we are assured that these light afflictions which are but for a moment are working for us a "far more exceeding and eternal weight of glory"? The narrow way has ever been strewn thick with tears, with sharp thorns and bitter trials, and there has no temptation taken us but such as is common to man. Why should we murmur when so many others have suffered just the same or worse, and even our sinless Redeemer came and walked the same thorny path, with bleeding feet and pierced hands, in his dying agony praying for his murderers, "Father, forgive them; for they know not what they

do"? He, the sinless One, bore our sins that we might take his righteousness, and did we more "consider him that endured such contradiction of sinners against himself," we would forever still our murmurings. "Beloved, . . . it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." And yet we sometimes shrink from the purifying process. We want the prize without the trouble of winning it. "Ye have not yet resisted unto blood, striving against sin," that is, some of us have not, but we can see those who have done so, rejoicing in hope of a resurrection among the just. Stephen died praying, "Lord, lay not this sin to their charge." If we would keep our eyes continually fixed upon the prize we would in a measure forget the discomforts of the way.

God lets us pass through these trials for a purpose, and when they have done their work, we shall "come forth as gold." He is only preparing us to wear the wedding garment at the marriage supper of the Lamb, when he shall gird himself and serve us. Patience, that crowning grace of the Christian, is to be perfectly developed in the remnant church. So if we have unusual trials, we can remember it is to prepare us for unusual honor, even to be one of the reception committee to greet the King of kings when he comes with all his glory and the glory of his Father and the holy angels. Then "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

MRS. E. M. PEBBLES.

College View, Neb.

Wait for the Mud to Dry

FATHER GRAHAM was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.—*Exchange*.

You thought that bitter loss of yesterday,
That hope resigned, proved all your
toil in vain;
You did not know it was a step toward
heaven,
Though taken slowly, with a sense of
pain.

—Anna J. Granniss.



Mother

God made a home, where hearts might
turn to rest
When all the other homes of earth had
failed.
God made a star whose light burned
steadily
When all the other lights grew dim and
paled.

God made a voice that all the breadth of
seas,
The change of seasons, or the flight of
years
Could never silence, never rob of power
To reach, to bless, to guide, to silence
fears.

God made a love that wrapped our in-
fancy,
And blessed us, even when we knew
it not—
A love that knew no barrier, no self—
A love that never faltered or forgot.

This was God's gift, immortal, change-
less, vast,
Whose name he wrote, because he
knew no other
Name sweeter, on our waking conscious-
ness,
In golden characters, That name was
"Mother."

—Phila Butler Bowman.

Fake Foods

L. A. S.

SOME interesting figures on the sub-
ject of fake foods are published in recent
bulletins issued by the New Hampshire
State Board of Health. An analysis by
the State chemist of samples of foods
submitted to him for examination,
yielded the following results:—

Among thirty-two samples of canned
fruits, jellies, and jams examined,
twenty-nine were found to be adul-
terated. Of twenty-four samples of
lemon extract examined, twenty-one were
adulterated; and of seven samples of
lime juice, not one was found to be pure.
Of thirteen samples of cream of tartar
and baking-powder, four were adulter-
ated. Of twenty-three samples of maple
sirup and sugar, ten were adulterated.
Of thirty-one samples of milk, fourteen
were adulterated. Of forty-one samples
of pressed meats and other meat prod-
ucts, twenty-three were adulterated. Of
twenty-four samples of vanilla extract,
twenty were adulterated. Of six sam-
ples of tomato catchup, five were adulter-
ated. Of 363 samples of various prod-
ucts submitted, 164 were adulterated, the
percentage of adulteration for the whole
being 45.2.

The question of the nature of the
adulterants used, is of course an im-

portant one. Adulteration with harmless
materials is decidedly objectionable to
the purchaser, but the matter becomes
much worse if in addition to spending
his money for that which he does not
want, he is also made to administer
poison to himself and his family. Adul-
terants which are designed as preserva-
tives are among the most common of
foreign ingredients in prepared foods,
and it is well settled that most if not
all of such ingredients are poisonous.
Among the preservatives most frequently
encountered by the State chemist of New
Hampshire, were the salts of benzoic
and salicylic acids. Certain coloring in-
gredients were found also which were
not designed for admission into the
human stomach. A number of samples
of "raspberry preserves," "currant"
jelly, and "pineapple" jelly were found
to consist wholly of apple, colored with
coal-tar dyes and appropriately flavored.

It is possible of course, if not probable,
that adulteration of food products is
practised much more extensively in some
States than it is in New Hampshire.

It is obvious from such facts that it is
wise to dispense with prepared foods to
the fullest extent, except such as are
prepared under the housewife's own
supervision. Adherence to a simple,
hygienic diet is not only best for the
digestive organs, but will also exclude
most of the "foods" extracted from tin
cans, and substitute in their place foods
upon which the work of preparation has
been done by sun, air, and earth rather
than by man.

The Four Steps Down

THE late William Blaikie, lawyer and
athlete, was a strong advocate of temper-
ance as a preserver of health, as this pas-
sage from his fine temperance tract will
show. The whole should be circulated
wherever there are men and boys to be
helped. Again let the doctor tell—a
specialist in this field. He thus describes
the victim of drink:—

"When a small quantity of alcohol is
taken, the person feels exhilarated and
freshened. He says he is brightened or
cheered, that he feels in a kind of glow,
that his thoughts seem to flow more
quickly, and that he is warmed from
head to foot. If you look at the man,
you see that his face is red and flushed,
that his eyes look bright, that he is a
little excited, and that he talks more
quickly or freely. In this stage the man
is often said to be 'jolly,' and what is
commonly called the jollity of drink is
felt by him.

"If the quantity of alcohol taken be
comparatively moderate, if it be but

sufficient to excite, without actually
causing intoxication or drunkenness,
there comes on a second condition, or
stage (assuming even that no more
alcohol has been taken), during which
the flush of the face and skin dies away,
and there is felt a slight chilliness of the
body. Should he go out into cold air,
especially while he is badly supplied with
food, he is depressed and chilled. He
easily takes cold, and in frosty weather
readily contracts congestion of the lungs.
Nothing is more common in winter time
than the production of disease from this
cause.

"If, however, he should imbibe suf-
ficient to affect him to intoxication, a
third stage of action is reached, and is
very serious. In this stage the great
vital organs of the body—the brain,
the lungs, the liver, the kidneys—are
all too full of blood, and in the most unfit
condition for the performance of their
work. The nervous system, through
which all the acts of the body are
directed,—the movements of the body,
the thinking, and, in fact, all the work-
ing powers,—is especially deranged. The
brain is obscured, and the mere animal
or passionate nature of the man is al-
lowed full play, uncontrolled by the
reason and judgment.

"Men, therefore, in this stage are
seen in their most ridiculous tempers.
Some men are horribly passionate,
violent, and cruel; others are silly and
talkative, telling sometimes things about
themselves they ought to be ashamed to
hear, and of which it would be prudent
for them not to speak; or laughing in-
sensibly at sayings which are not clever;
or boasting or uttering untruths; or cry-
ing and bewailing, as trials too hard to
be borne, commonplace griefs, which
sober men would think it a waste of
time to name. During this third stage
of alcoholic influence the man is un-
steady in his movements; he can not
direct his muscles as he would; he can
not put his hand steadily on the thing
he wishes to reach; and when he tries to
walk, his gait is unfirm or reeling.

"At this moment he is, indeed, a more
wreck of a man, in mind and body—an
object of pity, and often ridicule. The
motion of the heart begins to get feeble,
and the heat of the body soon becomes
greatly reduced.

"When a man has arrived at the
fourth stage, it is said of him in rude
but expressive words, that he is 'dead
drunk.'

"The near approach to actual death,
in which the victim of drink now lies, is
completely expressed by this phrase. He
is not dead, but he is dead drunk. He is
next door to dead. He is dead to the
world, for he can neither hear nor see
nor feel. His limbs, like the limbs of a
dead man, drop down helpless when you
raise them. He is not quite so cold as
a corpse, but he is so cold the touching
of him reminds you, with a shudder, of
a something that is corpse-like. He is,
indeed, at the gate of death, and but for
the gasping, rattling, heavy breathing,
with now and then a deep snore, the un-

skilled looker-on would think he was dead. There is no more awful spectacle for any one to see than that of an unfortunate man or woman brought in this manner to the edge of the grave by his or her own act and deed."

But is every man who drinks in any such danger?

A young lady, intelligent, accomplished, witty, fascinating, radiant with beauty, of lovely character, surrounded by comfort and luxury, is receiving most engaging attentions from a youth, handsome as Hermes, of excellent prospects, of charming personality. To be sure he does drink. At such and such a function or occasion he did go over the line. But he will never go any further.

How do you know?

Is he any stronger than the many the doctor describes? How do you know that he is? And if he isn't—and you marry him—then what?

If you think the picture overdrawn, go into Jefferson Market Police Court or Yorkville Police Court, or into the nearest one to where you live, to-morrow morning at eight o'clock, and see the human wrecks—of your own sex as well as of his. Scan them closely. Often and often you will see their features, once as fine as yours or his, scarred and seamed, to be sure, from a long chapter of down grade, but the gentle birth and former station too deeply ingrained to wholly depart, even with such a terrible experience behind.

That the drink habit sends all men to such lengths, it would be idle to aver; that many remain moderate drinkers only, through a long life, is true; that many fall by the wayside is also true.

What proof has he who has begun as to the class in which he will end? All were but moderate drinkers at the start.—*The Christian Advocate.*

A Plea for a Vegetarian Diet

GEORGE C. TANNER, ex-United States consul, who is a prominent advocate of the non-uric acid diet, thus presents the arguments in favor of the no-meat regimen:—

"The meat strike and consequent high price of meat have a very profound purpose if we can but find it out, and to those who will but make a simple experiment it will prove itself so.

"There is absolutely and unequivocally no subject of greater importance to the human family than that of diet. There is not a human being upon this earth but would be better by not consuming flesh. Flesh of all sorts and kinds is an absolute detriment to the human anatomy. The object of food is to run the human machine for the time being, and to furnish, as far as possible, a renewal of waste tissues, nerves, bone, flesh, etc. These things make their momentary demands upon us, and it should be our business to know as nearly as possible what these demands are. The individual who solves this will be the one who enjoys the greater amount of human comforts.

"Flesh, tea, coffee, tobacco, eggs, and many other articles that form our daily diet are not only injurious to the human system, but are poisons as insidious as any known to chemistry. This is especially true of tobacco.

"Without peradventure tobacco is the worst foe the human race has to-day, and most of the degenerates that we see figure in crime and in the lunatic asylums can be traced to parents who used the weed to excess. Tobacco, tea, coffee, and meat, fill the human anatomy full of uric acid. Uric acid promotes headaches, nervousness, rheumatism, and figures in all diseases.

"By abstaining from meat alone the desire for these other poisons will diminish, the skin will become fair and white, instead of the dull yellow hue, wrinkles will leave the face, the eyes will become clear, sleep will refresh, and when you wake up, you will not feel sluggish. You will become less annoyed by either heat or cold, and can dispense with an overcoat. You can, after a year or two, defy many things which would have given you a bad cold. You can get soaking wet and lie down on the damp ground and go to sleep, with no evil results. You can defy drafts, and if you should cut or tear your flesh, it will heal up in a marvelously short time. It gives you a smooth, even temper that makes you bear all the ills of life without fretting.

"Do you suppose it is for the man of ease alone? On the contrary, it has been demonstrated that the athlete, the prize-fighter, and the man who labors the hardest are the greatest beneficiaries of the no-meat diet.

"Cereals, rice, plasmon, milk and milk products, nuts, fruits, etc., contain all the nourishment modern man needs to a full running of the human machine in its best order, and to do all sorts of labor with. Let any one try this and be free. Food makes the man, meat makes the cannibal. Cease to 'live to eat,' but eat to live. Poisons are fast making the Anglo-Saxon yellow in complexion, and are making us degenerates."—*Washington Post.*

Thoughtfulness Toward Animals

THAT a baby, once sound asleep, must on no account be awakened, is one of the cast-iron laws of physicians and nurses; but few people ever stop to consider that the same rule holds good with the young of every animal. Hardly any one, even the professed lover of domestic pets, feels the slightest compunction about snatching up a puppy settled for a comfortable nap, and a sleeping kitten is even more a butt for this species of rude imposition. Sleep is regarded as a luxury for a little plaything of this kind, whose mission in life is to amuse and divert. So nobody hesitates to awake it, either roughly or by a series of furtive caresses, and the sleepy little mite often tries in vain for the rest that is so essential for its comfort and health.

Particularly is this the case where

there are small children in the family. It is all very well to want to have a puppy to bring up with the baby, but the puppy usually gets the worst of the bargain. Animals mature so much more rapidly than the young of the human race that by the time the baby is a lad of ten, the puppy that grew up with him is an elderly dog. A dog of twelve is venerable, while a boy of twelve is in the heyday of boisterous animal spirits and a love of teasing. Aged animals, like very young animals, should be allowed their little naps and forty winks without risk of interruption.

Children who are taught that their pets have much the same needs as themselves, and suffer if not provided with fresh water, regular meals, given oftener when the animal is quite young, a comfortable bed to sleep in, gentle handling, will learn to be more considerate, kind, and tender to their brothers and sisters and parents. It is quite natural that a child should not think about these things unless reminded: thus we see much thoughtless cruelty that a mother could easily prevent.—*Selected.*

Favorable to Longevity

Most writers, ancient and modern, agree on the following circumstances as favorable to longevity:—

1. To be born of healthy, long-lived parents.

(Or if born of sickly, short-lived parents, to determine to conquer the disadvantage by systematic hygiene.)

2. To live in the temperate zones.

3. To live in the country, and much in the open air.

4. To be accustomed to daily labor.

5. To be temperate in eating and drinking.

To which may be added these ten commandments of hygiene from a French medical review:—

1. Rise early, retire early, fill your day with work.

2. Water and bread maintain life; pure air and sunshine are necessary to life.

3. Cleanliness prevents rust; the best-cared-for machine lasts the longest.

4. Practise frugality and sobriety.

5. Enough sleep repairs waste and strengthens; too much softens and enfeebles.

6. To be sensibly dressed, with freedom of movements and sufficient warmth.

7. A clean and cheerful house makes a happy home.

8. The mind is refreshed and invigorated by distractions and amusements, but abuse of them leads to dissipation, and dissipation to vice.

9. Cheerfulness makes love of life, and love of life is half of health. Sadness and discouragement hasten old age.

10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pick-ax? Do not forget to cultivate your mind.—*Equitable Record.*

THE WORLD-WIDE FIELD

A Catholic Professor of Theology Baptized at Rome

CHARLES T. EVERSON

THE truth, through the blessing of God, is winning victories in this center of Catholicism.

Last April I had the privilege of baptizing and receiving into our little church at Rome a professor of Latin and Greek in the best college of Rome, a school patronized by the aristocracy of the city. He is one of the finest Latin scholars here, which means much when we remember that we are at the headquarters of the Latin Church.

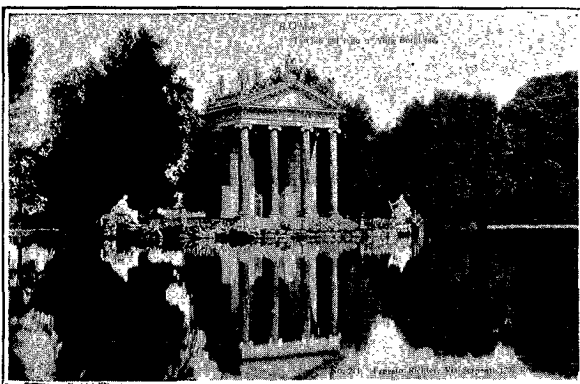
Late one night, after I had retired, I was informed that a gentleman wished to speak with me. I arose and dressed myself and entered the parlor to find there a gentleman of tall stature and strong personality. He stated his case in a few words. He said that he had

no hope of eternal life, and from what he knew of this world he believed that the next one would be very beautiful. "Now, pastor," he said, "if you can give me the assurance of being saved in God's everlasting kingdom, I shall be eternally grateful to you, and that is all I ask, and the only reason for which I am here." Then he added, "I wish to put myself at your disposition as a child of five years that you may teach me what I must do." When he spoke these

words, there was a deep earnestness in them, and his face looked as if he were carrying the world on his shoulders. A man so humble, I thought to myself, surely can get help from the Lord. I appointed a time for him to come to study the truth. He wanted to come every day, but I was not able at the time to teach him so often. I might say that the reason he had confidence in me was because a friend of his, a young officer, who, having studied with me, had been greatly impressed with the truth, told him, when he found him seeking in vain for light, that he would bring him to a person whom he might embrace with open arms, for he was a man who knew the Bible. He also told him that I taught the prophecies. "Well," said the professor, "I do not know about the prophecies, they are obscure, but at any rate I want to see him if there is any help for me."

I first assured him that I could eliminate the church of Rome from the list of the possible true churches in two studies. This declaration pleased him very much as he saw we had something

definite to offer him. I succeeded, with chapters 2 and 7 of Daniel, in showing him that the Catholic Church is not the true church. But I saw that he did not need simply argument, but the deep movings of the Spirit of God to help him; for at the first study I had with him he prayed so pathetically for the Lord to give him the hope, the joy, and the peace that other Christians spoke of having, and which he did not possess. I gave him "Steps to Christ" at the close of the study, and told him to read it without losing a single word. When he returned next time, he told me that he thought the author of that book must have been inspired, for otherwise she could not have adapted the words so well to the needs of the human heart. He now began to get a glimpse of a sweeter life. I gave him eight chapters of the "Desire of Ages" that Sister Chiellini translated, and he read them eagerly.



ONE OF THE HISTORIC VILLAS OF ROME

He continued to grow in the precious truths day by day, and his countenance beamed when he told me, "Now I can peacefully go if God calls me from this life, whereas before I was afraid." One day he asked me what he must do to unite with our people, and I told him that he must be baptized; he said that he was ready. Then I told him that we did not use tobacco nor liquor in our church, and in a few simple words I explained to him the reason, and he smiled and said, "How true that is, and to think I have lived so long before finding it out. I have a cigar in my pocket, but I will throw it away when I get down stairs." At the next study he failed to appear, but at the following study he told me that he had been sick from the effects of stopping the tobacco and wine, for he had been a great smoker. But he persevered, and later said, "To-day I worked four and one-half hours without interruption, whereas when I was smoking, I could work only three hours at a time."

His work is very exacting, for he is given the task outside of school of cor-

recting Latin manuscript for the press, and it takes great care and ability to correct the Latin of a man capable of writing a book in Latin. In this he has also shown that stimulants are not essential for good mental effort. Then he had the question of the Sabbath to meet, as the college holds sessions on Sabbath. He presented the matter to the president, who said that he would not refuse him, but as it was a question of every Sabbath, he would have to present the matter to the faculty for their decision, and in the meantime would teach his classes for him on the Sabbath.

After his baptism he gave his testimony, which was very touching, and at the same time very beautiful. He was born of parents very strongly Catholic, and was educated for the priesthood. He rose, step by step, until he became professor of theology in one of the large Catholic seminaries where priests are educated. While there, doubt began to rise about a number of the Catholic doctrines, and especially that of transubstantiation. He studied out for himself that Christ was the word, and by eating the word we eat Christ, and not by eating the host. He communicated his views to the head of the seminary, who became very angry, and said that the Catholic Church never changes, for it is founded on God, and as God never changes, so the church never changes. There began then a disagreement between them, and the professor left his position. They tried to get him to return. They wished to call him before the Board of Inquisition and make him recant. He refused; for, as he told me, if he had complied, he would have been imprisoned in some old monastery. Knowing no other religion than the Catholic, when he left it he became an infidel, and believed no longer in God nor anything else. He told me that one can not imagine the despair in which he found himself during that time when he had no hope and no God.

While in Florence he began to meditate, and as he read a little tract that he found, the thought came to him that there must certainly be a God; so he came to Rome for the express purpose of studying what the other denominations teach. He secured a position as professor, and in the meantime studied about the different churches. He studied the Methodist doctrine a month, and also the Waldensian, but he found no help. Then he studied the Baptist religion for three months, but still he was hopeless and full of doubt. They offered to baptize him, but he said he was not convinced, and therefore would not be baptized. He told me that one of the strong reasons that decided him against that church was because he did not see Christ in the members.

Then he came to us, and we all have seen the great change that has come over him. His countenance bespeaks of the joy and peace of heaven. Even the Baptist pastor whom he visited afterward, said that he had never before

seen such a change in a man, and remarked that he was better than they are. However, he did not know that the professor had been among us and had learned the truth. They had hoped to make a professor of him in their seminary, so I was told by one of the students.

During the time that he was studying with me, he was called upon by what purported to be a committee of citizens, but which proved to be a committee of dignitaries of the Church of Rome who wished to speak with him. They offered him a position as editor of one of the large Catholic reviews. He told them that in the past he had worked along those lines, but now he did not believe in that faith. They replied that he should not let that stand in his way, as this was a great position with a large salary. He said he would never sell himself, and that ended the matter. The Catholic leaders tried before to regain him by offering him a good position while in Florence, for they knew his ability. I pray that God may make him a power for the truth in this dark land.

Rome, Italy.

The Danish Conference

GUY DAIL

THE European summer meetings began with the twenty-sixth annual session of the Danish Conference, which was held at Frederikshavn on the Baltic, June 14-20. To Seventh-day Adventists throughout the world, this place is well known, for it is near here that the Frydenstrand Sanitarium is located—the institution recently taken over by the Danish Conference from the Scandinavian Philanthropic Society.

Almost the first words spoken to us as we entered the city, were: "We are having a splendid meeting, the best we have had for years. There has not been the least friction in any of our conference proceedings, and a wonderful spirit of harmony and co-operation has been present with us. The people seem pleased with the policy adopted by the conference committee, and are only anxious that the Lord shall continue to bless our efforts. The sanitarium is full, and some of the very nicest people of Denmark are our guests. The most popular physician in his line, in all Denmark, with his family, is stopping with us. We are all of good courage."

And now that the meeting has closed, we can state that the report as just given proved true, right up to the end. Indeed, each day revealed more evidences of the existence of a cordial spirit. Although all regretted very much the absence of the president, Elder P. A. Hansen, who is temporarily detained in Iowa by the serious condition of his wife's health, yet Elder J. C. Raft, the vice-president, took right hold, with the committee, and the measures considered elicited hearty and unanimous support.

Of the nineteen Danish churches, all but one were represented. Sixty-three delegates were in attendance, and over

three hundred of our brethren came to the meeting, making this the largest gathering we have yet had in this field, and, so far as I can learn, this has been one of the very best conference sessions we have ever had in all Scandinavia.

Of the resolutions taken, we would refer to the following: an expression of gratitude to God for his care over the work the past year; a hearty invitation to return, and an expression of the deepest sympathy in his affliction, was voted the absent president; an approval of the conference committee's action in bringing about the transfer of the Frydenstrand Sanitarium; an acknowledgment of the value of Christian education, and the necessity of selling "Christ's Object Lessons" for the relief of the school work, and the assistance of a school to be conducted the coming winter, when a special missionary course for the benefit of those wishing to engage in the work will be offered; and a vote to establish a permanent educational fund, from which means may be loaned deserving students, at the discretion of the conference committee.

Special attention was given to the First-day offering system. Sunday, Elder Conradi spoke of our mission work in Africa, but took up no collection; Monday, although the first day had passed, it was found agreeable to the delegates to cast their vote in favor of renewed faithfulness in the plan, by contributing to the First-day offering fund; about twenty-two kroner was collected as a beginning (3.70 kroner make \$1). Last year (1904) the seven hundred and eighteen members of Denmark raised only about one hundred kroner First-day offerings, so they thought it was really time that this matter receive serious consideration, and that, too, in a practical manner.

A new legal constitution was adopted, which provides, among other things, for the operation of a depository and publishing house. Heretofore, the book business of Denmark has been conducted under a private name. This will now be changed, so that the conference shall own and conduct this business. The figures for the canvassing work were very encouraging. There was a time not long ago, when some felt that the day for selling our books in Denmark was past; there were too many difficulties to overcome, and our books were already quite largely circulated. Well, that year, 1902, the sales amounted to 12,200 kroner; the next year to 18,000 kroner; and in 1904 to 26,700 kroner.

Growth in membership is a factor dealt with. Although there had been sixty-six baptisms in the year, yet the net gain had been only twenty-one, making their membership seven hundred and eighteen. Some thought was given to the methods of our brethren working in the ministry. It was felt that more earnestness ought to be put into this branch, and that the proposed plan of assigning a worker a certain field, for which he must be held accountable, would work much better than to allow

too much liberty to travel here and there, without remaining long enough in any one place to bring an effort to a fruitful close. Such a system will be adopted the coming year.

The health and sanitarium work is prospering. The Skodsborg institution is full to overflowing, and is doing well. The efforts of Drs. Nelson and Ottosen, and their coworkers, have certainly been blessed of God. Both men have had to labor against great odds, but both rendered most cheering reports of the success the Lord has given the medical missionary department. The health paper has doubled its circulation in Denmark the past year, its list of subscribers in this field alone being fifteen thousand. The united manner in which the brethren have taken hold of the Frederikshavn Sanitarium, to place it on the right basis, is very encouraging.

The conference tithe for the year was 22,128.87 kroner, about two thousand kroner more than for 1903. The tithe report was read to a very interested and animated audience. Some churches which had a poorer showing than the previous year, may have been neglectful in sending their tithe into the treasury early enough; at any rate, the concern which the delegates manifested at unfavorable comparisons in the payment of tithe, was a very good sign to us that another year they would try to do still better.

The same officers were chosen as last year, with the exception that the conference treasurer was chosen as one member of the committee, and that there were two additional members added to the committee—Brethren Muderspach and Henriksen. The Danish Conference Committee now contains seven members.

One very interesting experience was that of the visit the delegates made to the Frydenstrand Sanitarium. They were delighted with the clean, well-furnished condition of the place, its airy rooms, and agreeable surroundings, overlooking, as it does, the sea on the one side, and stretches of meadow and forest on the other.

Sabbath, which was a day of great spiritual refreshing, eleven were baptized a little distance north of Frydenstrand. This was a season of rejoicing to all.

The meetings were held in one of the best halls in the town. More than eighteen kroner more than was required was donated for its rental. The labors of Brother O. A. Olsen, as well as of Brother Conradi and the local ministers, were blessed of God to the good of the congregation. Brother Conradi could not be present before Sabbath morning, but remained until Wednesday; Brother Olsen came Friday morning, and left Monday for the meeting in Sweden.

The day has seemed to dawn for the Danish Conference. Its financial troubles are now a matter of the past. The conference stands well. The institutions are in a place where they will pull out all right. We believe that the very near future will show a greater work in this

field than it has ever known. May God be with the work and with the workers, and may he bless every effort they make in the right direction. Brethren, do not forget the country of the Danes, with its two and one-half million people,—an educated, intelligent people,—a people under whose flag and protection modern missions were planted in far-off India,—a people who will yet, if thoroughly aroused, send forth many workers into the regions beyond.

Frederikshaavn, Denmark.

Mission Notes

THE British government of the Sudan has prohibited the sale of liquor to the natives.

THE Sunday-schools of the Protestant Episcopal Church, in twenty-seven yearly Lenten offerings, have given to missions the sum of \$1,469,077.60.

THE agent of the British and Foreign Bible Society in Japan calls for expansion of Bible work in that empire. He holds that the needs of Japan at this moment are greater than those of any European country.

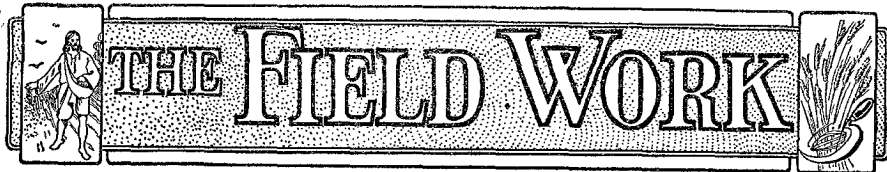
THE Baptist Missionary Society (England) has built a new steamer for its work on the Kongo River. She is named the "Endeavorer," and was launched on the Thames in February, amid the plaudits of quite a number of Endeavorers.

AT the end of 1904, the C. M. S. had on its roll 981 missionaries. Of these, 572 are supplied with salaries wholly or in part without drawing on the general funds of the society, 101 of them having gone out wholly or in part at their own expense.

IN China last year the total number of copies of Scripture circulated was 1,086,670. Of these, 34,873 were free grants made for special purposes, which leaves the actual sales well over a million copies. This far outstrips all previous records.

DURING 1904 more than nine thousand persons, over six thousand of whom were adults, were baptized in connection with the C. M. S. mission in Uganda. There are now 18,484 pupils and 50,574 baptized Christians in the whole Uganda protectorate.

DR. DE FOREST has written again and again of his astonishment at the number of fine Christian officers he meets among the Japanese troops in Manchuria. At Yenkow a Japanese lieutenant-colonel spoke with him to the soldiers, and men tired out with hard work came to hear, saying that they preferred to hear preaching rather than to seek amusement elsewhere.



Minnesota

SENJEN.—The work at Senjen is still onward. Since my last report I have had the privilege of burying seven dear souls in the watery grave, making, in all, twenty-four who have been baptized; four others have joined the church who had formerly been members of other churches, making a total of twenty-eight members in all. Surely the Lord has wrought wonderfully for the people of this place. We still hope for others. We now have a comfortable church eighteen by twenty-eight feet, nearly finished. I desire to be remembered by God's people.

Geo. L. BUDD.

West Virginia

I AM now back in my field of labor again. I was at home after the conference till July 24, taking physical exercise for my health. Sabbath, July 8, I was with the church at Stanley, Va., in quarterly meeting. It was good to be there. I went to Keyser, W. Va., July 25, and visited our Sabbath-keepers there. Most of them are of good courage in the Lord. There are two nearly ready for baptism, and I expect to attend to it at my next visit.

I also held meetings with the Elk Garden church for ten days. This church has been passing through much discouragement, some having given up the truth, and differences existing between others. But by faithful labor, practical preaching, and seeking the Lord most earnestly, hearts were touched, the power that bound them was removed, and those who had not spoken to each other for a long while, embraced each other and wept aloud. We then united in that humble ordinance, and they washed each other's feet. O how good to see all united in love! This was the first quarterly meeting this church has held for a long time. Two desire baptism. If this church will seek God earnestly, there will be others added to their number soon.

I now go to Clarksburg to get ready for camp-meeting. My courage in the Lord is good, and I press on for the prize that awaits all the faithful.

T. H. PAINTER.

Southern Jamaica

AT the dawning of the bright and beautiful morning of July 9 a small company of believers could be seen wending their way down the rugged, winding mountain path that led to the sea about one thousand feet below. There seven precious souls were buried with their Lord in baptism. Three of these were from the Top Hill company, where we have just closed a series of tent-meetings, and four from the Southfield church.

We have removed the tent from Top Hill to the district of Morning Side. We planned to start our meetings on the twenty-third. The tent was able to accommodate only about one fourth of the

congregation. We find the people quite willing to listen to the message, also very friendly.

We have an organized Sabbath-school at Top Hill, with a membership of eleven. There is still a work to be done in that place. The people are willing to attend the meetings, and express their regret at the removal of the tent. They are slow in accepting new views, but several express their intention to obey the Lord. For these reasons we purpose to build a meeting-house on the land we bought, that the Sabbath-school and the Sunday night meetings may be continued.

We have already most of the materials, and expect to raise the building soon. This is one of the most difficult places in the island to build, as the people are poor, and lumber is scarce; but the Lord is opening the way for us in a marked manner. To him be all the praise.

HUBERT FLETCHER.

Louisiana

WE are glad to report some progress in this State. Since our return from the General Conference we have been planning a tent effort in behalf of New Orleans, a long-neglected city, when we consider its importance as a center. Because of the desire to make an effort consistent with the importance of this large city, we delayed, hoping to secure better talent and a larger force; but our committee finally decided that we should go to work with the facilities at hand. Accordingly, we pitched tent in a residence part of the city, and began meetings on June 23. The meetings were fairly well attended, notice of the services and synopses of sermons appeared in the local press, and God has given some fruit for the labor thus far. Five united with the church recently, and about eight others will, we believe, accept the message. A week ago we pitched a tent in another part of the city, and we are encouraged to look for additions to the church. Among those attending our services are some Catholics, one having been baptized recently.

The work for the colored people is also assuming good proportions. A number have been attending our meetings, and some are keeping the Sabbath. Sister Edmonia White is located here as a Bible worker in their behalf, and is doing excellent work. We hope to organize a church for them soon.

I suppose that some will ask, who may be reading the reports true and untrue about the yellow fever, if things are not in a demoralized condition in New Orleans, preventing anything like public meetings. I will say that the scare and panic outside of New Orleans is largely unwarranted. There have been about five hundred cases of yellow fever since its discovery, confined mostly to the Italian quarter, some of whom had been working on a fruit vessel coming from a South American port, which passed up

the river unadvisedly, bringing a patient and some stegomyia fasciata mosquitoes, so it is maintained. About ninety deaths have occurred thus far, and the outlook, while it is to be viewed with seriousness, does not warrant the wholesale panic which has been engendered by unsupported and evil reports. The citizens are putting forth efforts to prevent its spread and to stamp it out, which at this writing give promise of success. We expect to continue our tent-meetings, all summer, believing that the Lord will overrule to his own glory and the salvation of souls.

It is well that we had not planned definitely for a camp-meeting at this time, for the quarantine restrictions would have brought hardship and perplexity to our people in attendance. We will therefore have our annual meeting in the fall or winter.

S. B. HORTON.

West Africa

FREETOWN, SIERRA LEONE.—After a four-days' sea ride we reached this place. However, our objective point was the islands, but as we broke our trip

questions. His home is shown in the illustration. He and his friend had in some way obtained a paper. Several others have shown much interest.

This place and Lagos are closely connected. The people travel back and forth. It is my personal conviction that these two places should have our attention at this time. We are not able to start a farm now, but why not raise up a company in one or both of these towns? I am sure that it can be done. People read here; and they are deep readers, too. Often in passing out papers, I see large libraries in the homes. The natives own the property, largely. Some seem to be very well off.

This place has the only water-works on the coast that I know of, also an ice factory. The sanitation is the best in West Africa, so far as I have been able to learn. Too, this is not far from the islands, to which there are special rates. Taking all things into consideration, I think that this would be a promising place in which to work.

The railroad runs far into the interior in two directions. There are many nice towns to be reached. The people are very religious. Many West Indians

the citizens and merchants on the streets without my knowledge. The very best class of citizens, business men, farmers, etc., have been our constant hearers, and most of those who have taken their stand are good, substantial people, able to help the cause.

Our Sabbath meetings have been most spiritual, the broken spirit and flowing tear indicating the thoroughness of the work the Lord was doing for these precious souls as they surrendered themselves to him, and testified of their love to God and their thankfulness for the new-found truth. Brother E. S. Seat, as tent master, and his wife, who have assisted in the music and visiting, have been of much help to me, as well as Brethren Haggard, Graves, and Seat, living four miles distant, who attended with their families quite regularly. They will share in the reward for the results obtained here. Pray for the work at this place. W. A. McCUTCHEN.

The Tent-Meetings in Nashville

THESE meetings are still in progress, seven discourses being given each week. There has been no great, striking change in our attendance, but we can truly say that the interest has been increasing. There are quite a number of interested persons who are always present, and who seem to be very glad to be present. We could have wished for a far larger attendance, but we know not what more we could have done to bring this about. The truth is plainly preached, and some are finding light and instruction that is beneficial.

We could not at this stage of the meeting pretend to express even an opinion of what will be the results, only this, we know that the work is of God. We know that we have God's eternal truth for these last days, and that we have some opportunity of presenting it in this great city. We know that there are influences being brought to bear upon people to keep them from coming out. We still hope to see the interest increasing and enlarging as the meeting progresses.

The camp-meeting will begin in about two weeks. We shall advertise that largely, and hope this will increase the interest, and we expect to continue after the camp-meeting, if possible, until about the first of October.

We can not tell the intense interest we feel to see these meetings a success. We are praying most earnestly for God's help, and we want our brethren and sisters everywhere to pray most earnestly that God will give us the victory in this great city. It is very important that it should be done. This is the beginning of our efforts in the large cities of the South, but we hope not the end. —Geo. I. Butler, in *The Watchman*.

Canada

THE work in the Canadian Union Conference is moving on steadily, and all are hopeful, and are working hard for the advancement of the truth. We have five tents in the field this season, and would have run two more had the ministerial help which we expected been secured following the General Conference. All the tent companies report some interest, and we are hoping for good results from these efforts.



A STREET IN FREETOWN, SIERRA LEONE

at this place, we have lost the opportunity now, and I am not sure that we shall be able to go on, but we hope to.

There is as much difference between this place and the Gold Coast as there is between night and day. Here about ninety-five per cent of the real natives have a fair education, against about forty per cent in the Gold Coast towns.

In Freetown and round about, the people have no native language: all speak the English. Above all things, the people are industrious. As a result, one can find good food on the markets, without sending back to America. The printed page would be a powerful factor here, as has been evidenced by the papers that I have distributed the few days I have been here. Several persons are interested. One man has spoken of giving up tobacco. He is much interested in the Sabbath. He owns and operates the largest job-printing plant here.

One native druggist, a well-educated man, called me into his shop, to ask

and some Americans are to be found here. Liberia is one day distant by boat. An American doctor living there came here to see me recently. We are over one thousand miles from Cape Coast.

J. M. HYATT.

Texas

BURLESON.—Since my last report from this place we have had a continually growing interest, and the entire country around has been deeply stirred. Fifteen adults have taken their stand on the Sabbath and kindred truths, and I have strong hopes of a few others, and shall continue the effort to that end. We have had Sabbath-school and social meetings for three Sabbaths, and last Sabbath there were sixty-three in the Sabbath-school. Sunday night, thirty-four acknowledged publicly that they were convinced we have the truth. Donations amounting to \$23.75 have been received without taking up a single collection. Part of this was made up by

In some localities we have had a great deal of rain, and this has hindered the people from attending the meetings. We have not sufficient help to carry on our tent work properly, only one company having two ordained ministers, and one company has not even a tent master, but we are doing the best we can. We expect two ministers to join us this fall from Pennsylvania, and yet there is room.

One night last week during a hard storm the chain supporting the top of my tent gave way, letting it down upon the people in the midst of a temperance lecture; the meeting was abruptly dismissed. The people were somewhat frightened, but no one was hurt, and the tent was put up again in the morning, no damage having been done.

Aside from our tent work, regular gospel work is being carried on in some of our cities by other workers. Brother George Skinner is doing Bible work and holding meetings in Montreal, and the church there is taking steps to buy or build a place of worship. They are soliciting funds with the intention of raising the money before building, that no debt shall be incurred. Should some who read these lines be sufficiently interested in the work in that great city, the metropolis of Canada, to contribute to this fund, they may send the money to Geo. W. Skinner, 9 Evans St., Montreal, Canada. Elder Hanna is still laboring in the city of Halifax, with prospects of others joining the little flock.

The school work is receiving its share of attention, and preparations are being made for the coming school year. Elder Leland, principal of Lornedale Academy, is making a tour among the churches, accompanied by his wife, in the interest of the educational work, and with the view of helping the churches in general, in the Ontario Conference.

Elder Guthrie is giving considerable attention to the Farmington Academy,—with hammer, saw, and plane, as well as in other ways—endeavoring to get the new building ready for occupancy the first of October.

The crops on the school farms are looking very well this year, and the prospect for these schools the coming year is somewhat encouraging.

Some church-schools will be operated in the conference, but at this writing we are not able to say how many.

Our medical work is coming up gradually, and the patronage at the Knowlton Sanitarium has been good this summer. A few improvements are being made from time to time as the finances will permit, but greater improvements are demanded.

We are now laying plans to sell the new book, "Ministry of Healing" for the benefit of the medical work, thus endeavoring to help ourselves while others are helping us; and in this united co-operation on the part of all we hope to improve the conditions very much. We still hope that some of our well-to-do conferences in the States will, in their giving, remember the call for the Knowlton Sanitarium before winter comes on, that, with what we are able to do here, we may be able to make the necessary improvements.

The treatment rooms at Lindsay, Ontario, are gaining influence and

patronage gradually, and the work is progressing.

The canvassing work is not reviving as rapidly as we had hoped, but some earnest, faithful work is being done in this department, and good results are sure to follow. We are planning to give more attention to this branch of work at our annual gatherings this year, and to encourage those who are in the field as well as others to enter.

We live in hopes that there are some earnest, successful workers, both ministers and canvassers, in our sister conferences who will get a burden for the work in Canada, and then arrange with their conferences to send them over, under approved arrangements, to labor in this needy field.

Encouraging reports are received from Elder Tracy, of St. John's, Newfoundland, of the work there, and he is now planning to go to the northern part of the island, for the winter at least, and labor at Twillingate, where Elder Farman made a tent effort two years ago. There are prospects that another minister will go to Newfoundland to labor, and if so, he will locate at St. John's and devote his time to city work.

We are of good courage, and are trying to press the battle to the front as vigorously as possible with our limited corps of workers.

W. H. THURSTON.

Western Pennsylvania

SIX MILE RUN.—The gospel tent which was pitched here June 22, has had a large attendance, and is still doing good work. The prophecies were given in full before the Sabbath question was presented. For four weeks the minister of the Church of God advertised that he would speak on the Sabbath question, and in the meanwhile he scattered tracts and published articles against us and our books. Also the Methodist Episcopal Church held a ten-day reopening meeting, in which they advertised eight different ministers; but notwithstanding all this, the interest did not abate, but the tent was filled each night. Seven sermons were then given on the different phases of the Sabbath question, so as to let all know and see the truth as it is; and we are glad to report good progress, wonderful progress, in the Lord's work.

On Sunday, August 6, we had the privilege of seeing eleven precious souls buried with their Lord in baptism, only one of whom had previously been baptized. There are also between twenty and twenty-five others who have recently begun to keep the Sabbath, some of whom are satisfied with their baptism, while others desire to be baptized in the near future. There are two residing here who hold their membership in the Altoona church, and two who hold membership in the Huntingdon church, and five others; so the prospects are good for a church organization. Surely the hand of God has led in the pitching of the tent in this place, and the field has revealed that it is ripe for the harvest. An interest has also been awakened in the many surrounding villages, and they are now calling for a tent and workers.

This work has rested heavily upon Brother F. C. Myers and my wife and myself. Surely the harvest is great, but the laborers are few. We thank our

brethren and sisters for their prayers, and hope they may rejoice with us in the souls that have been won.

W. F. SCHWARTZ.

The South Carolina Camp-Meeting

THE first camp-meeting ever held in the South Carolina mission field opened July 27 and closed August 6. In many respects it proved to be a most remarkable meeting. The site was at Glendale, a suburb of Spartanburg, six miles from the city. The brethren first tried to find a lot in the village for a tent effort, but as this was a "corporation site" owned by the proprietors of the cotton mill there, they were refused a location because the meetings would keep the mill-hands up late, and they would not get to work on time mornings.

Across the river the Spartanburg Trolley-car Company has a dancing pavilion and pleasure-grounds. Permission was given to erect a forty-foot tent on the grounds near the station of the street-car line, and here meetings were begun. Finally the superintendent gave Elder Webster the free use of all the grounds, and the pavilion lighted with electricity, free of all charge for the ten days of the camp-meeting, withdrawing all other attractions, and, in addition, put in electric lights in the forty-foot tent. The laborers from abroad were unanimous in the opinion that it was the best and most convenient camp-ground they had ever seen in the South.

The total membership of the mission field does not exceed, possibly, seventy-six adults, yet there were forty-eight grown persons and twenty-eight children camped on the grounds. From the beginning, there was a steady growth in spirituality, and every meeting was marked by evidences of a deep and more intelligent consecration, and of the development of the missionary spirit and of the spirit of work, culminating in a praise meeting in which nearly all present made a vow to the Lord to step out on his promises, and to labor for souls faithfully in their appointed places.

Every meeting was well attended, and the people responded cheerfully as calls to service were made, and the various phases of the work were presented. The ministering brethren, Prof. J. E. Tenney, A. F. Harrison, and the writer, felt refreshed as they labored, and the first two freely expressed their opinion that the meeting was one of the best, if not the very best, that they had ever attended.

Delightful weather prevailed all through the meeting, and there was not a sick person on the grounds. With but three exceptions, all on the grounds gave unmistakable evidences of conversion. Wherever one might go, he could find persons thanking God for the privilege of being present, and the visiting spirit was scarcely noticeable.

Surely the Lord visited his people, and the effect of the influence of the Spirit of God was visible upon all. Visitors were impressed, and there were some remarkable conversions. Owing, however, to a feud between the mill people, the citizens of Spartanburg, and the car company, the outside attendance was not large, though satisfactory on Sundays.

The meeting was truly a season of te-

freshing for all who attended, and it is hoped that it will mark the beginning of an era of prosperity for this neglected field. Elder E. W. Webster, the director, has looked forward for years to the time when South Carolina would be able to announce its first camp-meeting, and the gathering proved to be a season of inexpressible joy and comfort to him. He and his fellow laborers have deserved the success that has attended their faithful labors.

There was a deep earnestness, both among the workers and among the people, and a seeking of God in the groves, in the tents, and in the pavilion, which brought the Spirit of God into the camp in power. The early morning meetings were solemn convocations, and the days were filled with practical instructions, so that the people went to their homes with a more intelligent comprehension of what the Lord required of them than they ever before possessed, and with the determination, born of a new hope and a broader view of the work to be accomplished, to labor for souls earnestly and faithfully as opportunities presented. Holding on to the arm of the Lord was made a practical reality, and the service of God a profession to be learned, and all felt drawn out to work as they never had before.

Several asked that canvassers be invited to come to their homes, and also Bible workers from the North, to whom board was offered free of all charge. In some instances a horse was promised the workers for their use. All they ask is that the home conferences endorse these laborers as being reliable. To such, comfortable homes and generous treatment are assured.

No conference business occupied the time, and nothing occurred to mar the peace and prosperity of the meeting. In every way South Carolina's effort proved to be not only a grand success, spiritually and financially, but a priceless blessing to all attending. W. S. CHAPMAN.

Field Notes

At Spokane, Wash., six persons received baptism on a recent Sabbath, and eight were received into the church.

SEVEN persons received baptism at Senjen, Minn., on a recent Sabbath. The Sabbath-school at that place now has fifty-two members.

Good results are attending the efforts of Brother F. H. Henderson at Zanesville, Ohio, and it is thought a church may soon be organized there.

BROTHER SYDNEY SCOTT writes from Leavenworth, Kan., under date of August 4: "We began tent-meetings in the interests of the colored people in this place June 11, and the meetings have continued till the present. Four have taken a stand for the truth. The interest continues good."

THE *Pacific Union Recorder* reports: "It is being planned to hold several educational institutes in the Upper Columbia Conference this season. These will be held at points where two or more churches can unite and have the benefit of the studies. The three departments of the educational work will be taken

up—Sabbath-school, church-school, and young people's work—at these conventions."

A LETTER received recently from Brother J. M. Estes, of Nome, Alaska, gives quite an encouraging report of work being done among the Eskimos of that region. He states that several have begun the observance of the Sabbath, and others seem very anxious to hear the truth.—*Pacific Union Recorder*.

ELDER H. H. BURKHOLDER says in a report from Six Points, Ohio: "At the close of several weeks of earnest labor at this place by Brethren Francis M. Fairchild and Robert B. Thurber the meetings closed Sabbath, July 22. As a result of this effort we now have a church of nine members, with encouraging prospects of additions soon."

LABORERS in the Minnesota Conference are at present located as follows: Brethren Mead and Babcock in Detroit City, in a tent-meeting; Sister Nichols will join them soon; Brethren Budd and Olsén, Senjen and Local, holding meetings in buildings; Brethren Johnson, Reppe, and Nerlund, holding a tent-meeting in Two Harbors; Brethren Ruble and Gilbert, near Herman holding meetings in houses and doing house-to-house work; Brethren Stone and Steen, Northeast Minneapolis, tent-meeting; Brethren Catlin, Kuehl, and Rew, North Minneapolis, holding a tent-meeting; Brethren Detamore and Stebbins, Stillwater, tent-meeting. Brother Detamore will go to St. Paul in a few weeks to make that his field of labor. Brethren Anderson, Hanson, and Chapman will spend some time at the Maplewood Academy, erecting the dormitory. Brother Pogue is laboring among the churches in behalf of the school enterprise and soliciting funds for the erection of the dormitory. Brother Bernstein is laid up with hay-fever. Brother Christenson is laboring in the Manitoba field, and is supported by the Minnesota Conference. All the other laborers have their regular work to which they have been elected or appointed.

Religious Liberty Notes

A GOVERNMENT bill has been introduced into the Belgium Chamber prohibiting Sunday labor. Belgium is a Roman Catholic country.

A recent decision of the Supreme Court of Pennsylvania declares that selling tobacco on Sunday does not constitute a breach of the peace. Honest labor and the sale of the necessities of life on Sunday the court would doubtless consider "breaches of the peace."

The abuse of the franking privilege by the International Reform Bureau has been exposed by the *New York Herald*, *New York Times*, *Pittsburg Times*, *Washington Post*, *Philadelphia Record*, *Springfield (Mass.) Union*, *New Bedford Evening Standard*, and other papers throughout the country.

Commenting on the imprisonment of one of our brethren for disregarding a Sunday ordinance, the *Christian Advocate*, of Greensboro, N. C., makes the following inquiry: "If it is so easy to strap up a Seventh-day Adventist and

put the law to him for violating the sabbath, why can not our authorities put the same law to these gentile sons of Belial, who keep neither Saturday nor Sunday? Why?"

The offer of the mayor of Winston, N. C., to release from fine and imprisonment a Sabbath-keeper whom he had recently fined eighty dollars and sentenced to sixty days' imprisonment for Sunday trading, upon condition of a promise not to further violate the Sunday ordinance, reminds us of the instruction which we have received that in the closing conflict the dignitaries of church and state would unite "to bribe, persuade, and compel all classes to honor the Sunday." In this case, we are sorry to say, the offer was accepted.

In a single short paragraph of a published address on "The Constitutional Basis of the American Sabbath," delivered July 9 by Rev. R. C. Wylie, before the International Christian Endeavor Convention, at Baltimore, occur the following statements: "The sabbath is a civil institution, and for this reason is entitled to protection. The term sabbath means 'cessation.' There must be this cessation to the end that there may be religious activity." This shows how much "civility" there is in the "civil sabbath" plea. Laws "protecting" Sunday are demanded "to the end that there may be religious activity."

Brother W. C. Presley, of Boston, Ga., writes as follows in regard to his prosecution recently for Sunday work: "I was arraigned before the court in Thomasville the fourteenth of June, for Sunday work, where I was tried and convicted. I had the blessed opportunity of presenting the truth to a class that probably would never have heard it in any other way. The court promised to relieve me of the fine if I would pay the cost of the court. I told the judge that I could not pay either. I could not pay the fine, neither could I pay the cost, which, in principle, amounted to the same. He said that I would have to go to jail for thirty days. I told him all right, I could not sacrifice a principle that was of eternal interest to me. But my friends would not listen to my going to jail; so, against my earnest and persistent protest, they made up the money and paid the cost, and so set me free."

How much real religious liberty some people believe in who boast of possessing it in unlimited quantities, is well illustrated in the following from the Statesville (N. C.) *Landmark* of Aug. 2, 1905: "The *Landmark* stands for the widest freedom in religious beliefs; but we have no patience with people who come along and try to overturn existing conditions like sabbath observance, which has been recognized for centuries. The Jews hold that the seventh day is the Sabbath; but the Jews have too much sense to defy the laws providing for the observance of the first day of the week. If one is allowed to practise any thing which he may hold as sanctioned by the Bible, the Mormons should not be disturbed in the practise of polygamy; they have as much right to disregard the law against plural marriages as the Seventh-day Adventist has to disregard the law which provides for the observance of the first day of the week as the sabbath."

W. A. COLCORD.

Our Publishing Work in Washington

THE first copy of the REVIEW bearing the imprint of Washington, D. C., was dated Aug. 20, 1903, and the entire mechanical work on this and the five succeeding issues was done in an outside office. These six numbers contained only sixteen pages each, as it was impossible to purchase paper stock of the right size or to find a folding-machine large enough for a twenty-four-page paper, in Washington.

The office of the newly formed Review and Herald Publishing Association had

down stairs, till finally necessity, "the mother of invention," demanded an easier means of communication between these departments, and so a string was hung out of a proof-room window, and this has since served the purpose of a pneumatic tube in carrying proof and copy back and forth.

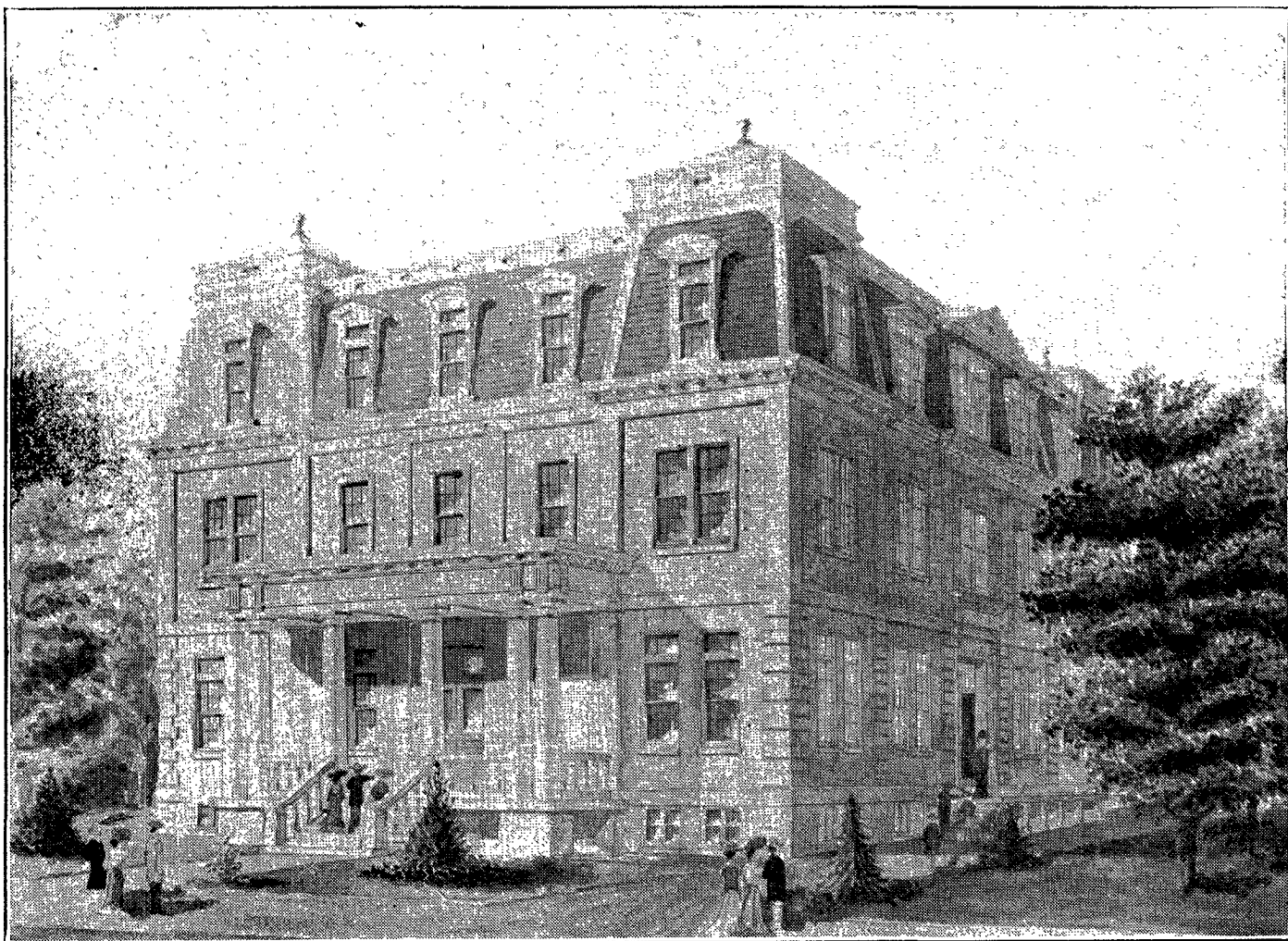
It was impossible to find room for our Book Department in this same building, so we rented a store on Thirteenth Street, more than a mile from our Main Office on North Capitol Street.

In this way, with crowded and inconvenient workrooms, and with the Book Department isolated from the other de-

Life and Health, the name given to the *Pacific Health Journal* when it was taken over by this association, has grown in favor from the first. Less than 2,000 copies were necessary to supply the actual subscriptions for the issue of July, 1904. The subscription list now stands at 6,964 copies, and the additional orders from agents were such that 12,500 copies of the August number were printed and sold, and 15,000 copies are now being printed for September.

The good hand of our God has been over us all the time, and to him be the praise for what has been accomplished.

We are much pleased to be able to



THE NEW HOME OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION

been located in a large residence at 222 North Capitol Street. The General Conference also had its offices in the same building. Here, early in September, we installed our linotype, and the REVIEW of Sept. 17, 1903, was a twenty-four-page number upon which all the work, except the presswork, was done in our own office. Since that time we have done all the work, except the presswork, on all our periodicals. The number of employees necessary to do all this mechanical work rarely exceeds ten.

Our composing-room is in the dining-room of the residence, our folding and mailing room in the kitchen—the cook-stove being still left in position. Both of these rooms are in the basement, and are about fifteen by twenty feet. The editorial and proof rooms are on the fourth floor—four long flights of stairs from the mechanical department. This made necessary a great deal of going up and

partments, we have carried on our work thus far.

We do not complain because of these conditions, nor speak of them to secure sympathy, but simply that our people may understand our situation, and may appreciate with what anticipation we have looked forward to more favorable conditions in the proposed new building.

The first two years in Washington have been eventful ones in many ways. Our periodicals show a most encouraging gain in circulation. Of the REVIEW of Aug. 20, 1903, we printed 13,500 copies, while of this week's issue we are printing 18,700 copies, a gain of almost forty per cent.

The first printing order on the *Youth's Instructor*, in Washington, was 11,600 copies, and the last printing order was 13,700 copies.

The publication of the *Sabbath School Worker* was begun January, 1904, and the August issue consists of 7,500 copies.

print in this issue a reproduction of the architect's water-color perspective drawing of the main building of the Review and Herald Publishing Association to be erected at Takoma Park.

The readers of this paper are more or less familiar with the developments which have made necessary the establishing of our publishing work in the city of Washington. They know that definite instruction through the spirit of prophecy was given for the removal of the publishing work to this place, and for the erection of a suitable building.

Several plans were drawn for such a building, but finally, after counseling with the representatives of other publishing houses in attendance at the last General Conference, the building shown herewith was decided upon. It is sixty feet wide by ninety feet long, with three stories and basement. It faces the northeast, and is located just inside the

District of Columbia, at Takoma Park, two blocks from the railway station, and about a mile and a quarter from the Washington Training College.

The first and second stories are to be of cement and iron construction, finished in such a way as to give the building a solid, substantial appearance. The third story is mansard with slate sides and tin roof. There is practically no ornamentation, the desire being to eliminate every unnecessary item of cost.

The first and second stories have iron pillars and girders, and the construction is such that the roof is upheld by the iron framework, and does not depend at all on the partitions.

The solidity and strength is not in appearance only, for the floors are constructed to carry a live and dead weight of two hundred and fifty pounds to the square foot.

The basement will have a cement floor, and will be used for storing paper.

On the first floor will be the business offices, the Circulation Department, book storage, and pressroom. The door shown at the right, in the picture, on the side of the building, opens into the Shipping Department.

The bindery and its storage rooms will occupy the second story.

The editorial, proof, and composing rooms, the chapel, and the foundry will be on the third floor.

There are to be toilet-rooms on every floor, and an elevator will run from the basement to the top floor.

The exterior of the building is termed fire-proof, and this effects a considerable saving in the cost of insurance.

A small power-house, and a fire-proof vault for the storage of electrotype plates, are to be erected in the rear of the main building.

Electricity will be used for power and for lighting.

It will be observed that this building is not so large as the old Review and Herald building, nor is it so large as our other denominational publishing houses in America, but we are now located in the country, and are not planning to solicit commercial printing. We hope to use the whole building to its full capacity, as soon as it is completed, for the printing and binding of our denominational publications, and shall move the printing outfit now in Battle Creek, to this place when it can be done advantageously.

If our work should increase so that more room is needed in the mechanical departments, this can be secured by building on an extension at the rear.

The cost of the building will be between twenty and twenty-five thousand dollars.

Thus far only the excavating for the basement is done, but the lumber and material are now coming to the grounds, and by the time this paper reaches its readers, actual construction will undoubtedly have been begun.

S. N. CURTISS,
Manager.

Under Conviction

WE believe that the following letter, which has just been received, is an isolated expression of a general experience:—

"Pacific Press Pub. Co.,
"GENTLEMEN: I am a Bible student.

It took only one reading of a few of your tracts on the Sabbath question to convince me that you have the truth. . . . God bless your work. I wish I could get courage to keep the Sabbath with you.

"There is not a better publication on the market than *The Signs of the Times*.
"Yours very truly."

Dear brethren and sisters, shall we not recognize this confession as another proof of the fact that the Lord of the harvest is watering the seed which has been and is being sown? Let us therefore sow the more widely and pray the more earnestly that some grains may fall on good ground.
H. H. HALL.

The One Hundred Thousand Dollar Fund

Woodland (Cal.) church ..\$	535	51
San Francisco (Cal.) church	344	10
South Dakota Conference...	218	32
Lyman D. Randall	208	00
C. E. Knight, Treas.	199	20
Cash given at "surprise party" meetings, without names	179	12
Iowa Conference	146	97
International Publishing Association	140	35
Brooklyn (N. Y.) German church	135	00
Southern California	114	72
Oakland (Cal.) church	108	25
Boulder (Colo.) church....	99	58
Oakwood Industrial School	87	55
Central Union Conference..	80	00
North Michigan Conference	50	92
G. F. and M. V. Jones (Singapore)	50	00
R. T. Robinson	50	00
Mr. and Mrs. T. H. Purdon	50	00
Western Oregon Conference	50	00
Lars Hansen	50	00
Mary R. Stem	50	00
Brother and Sister Derickson	48	00
Eugene Leland	40	00
Elder C. E. Knight	35	00
A friend	30	00
Mrs. M. Gould-Crouch	30	00
Maine Conference	28	23
Upper Columbia	25	25
Nettie Brink	25	00
Palma (Maine) Scandinavian church	25	00
William Ward Simpson....	25	00
George M. Dean	25	00
Mrs. A. L. Prescott	25	00
M. Blysted	25	00
J. H. Haughey	25	00
John F. Franks	25	00
Mr. and Mrs. J. M. Ground.	25	00
Mr. and Mrs. J. I. Taylor...	25	00
Claremore (O. T.) church..	22	50
Valencia (Cal.) church	22	20
Central New England Tract Society	21	00
F. B. and Nettie Shearer..	20	00
Elder and Mrs. W. A. Colcord	20	00
Mr. and Mrs. M. D. Learned	20	00
C. L. Haskins	20	00
Mrs. A. P. Maryott	20	00
Dr. Laura C. Thinius	20	00
Mr. and Mrs. M. M. Smith.	20	00
W. J. McIntosh	17	35
Green Lake (Wash.) church	17	25
Cedar Lake (Mich.) church	15	54
E. L. Rich	15	00
Cleveland (Ohio) church..	14	54
Lake City (Minn.) church..	14	00
W. J. Wilson	13	83

Thomas Thornton	13	55
Mr. and Mrs. T. D. Waller	13	00
Oakland (Wis.) church	12	28
Harvey (N. D.) church ...	12	25
Eureka (Cal.) church	12	10
Ida Hilliard	12	00
Ida Ringstrom	11	00
German brethren at Tyrone (O. T.)	10	50
Walter Harper	10	00
Ira Workman	10	00
Mr. and Mrs. J. P. Adams..	10	00
A. P. and B. E. Ruiter	10	00
A. D. Gilbert	10	00
Mrs. Margaret Burke	10	00
A New Zealand friend	10	00
B. R. Rowell	10	00
Mary C. Miller	10	00
Mr. and Mrs. L. D. Pfender	10	00
Eva M. Davis	10	00
Mr. and Mrs. G. H. Crandall	10	00
Mrs. E. Tornlund	10	00
G. A. Banks	10	00
Mrs. M. Krepps	10	00
Mr. and Mrs. L. Pesha	10	00
A friend	10	00
Mrs. Nancy W. Gath	10	00
James A. Dye	10	00
Mrs. L. Carpendale	10	00
W. C. W.	10	00
Louise Jensen	10	00
Carl Hirschhorn	10	00
A. E. Devereaux	10	00
George C. Perrine	10	00
Mrs. Fannie Hare	10	00
J. C. Christenson	10	00
Brainerd (Minn.) church...	8	00
William Arnold	7	80
Fortworth (Tex.) church .	7	55
J. F. Anderson	7	62
Dodge Center (Minn.) church	7	53
Moon (Wis.) church	7	50
North Queensland Tract Society	7	31
Fritz Guy	7	00
A sister	7	00
Longmont (Colo.) church..	6	60
Mrs. M. Harrie and children	6	25
Dowling (Ohio) church ..	6	25
Byron (Cal.) Sabbath-school	6	00
Orwell (Pa.) church	5	75
Victoria (B. C.) church...	5	50
Oakland (Ala.) church	5	50

FIVE DOLLARS EACH

H. Brooks, Ernest Martindale, Mr. and Mrs. F. D. Lawson, D. H., M. M. Taggart, Hershel V. Taggart, J. C. Bartt, A. J. Stover, William Furber, Mrs. A. L. Bradley, Levi Beebe, Mrs. Emma Davis, Mr. and Mrs. Clarence E. Lewis, John T. and Betty Wayne, Mrs. R. E. Borlen, Mrs. S. A. Fitzgerald, T. S. Nightengale, E. T. Russell, a friend, William Carpenter, Ida V. Owen, N. L. Hill, Anna Thompson, Mrs. N. L. Crawford, Mrs. A. L. Wittemore, a friend, a friend, G. Keller, Mr. and Mrs. F. W. Munn, Samuel Booth, I. E. LaPointe, Grace Jennings, B. E. Tefft, Lillian McPherron, Mrs. E. C. Gleason, Mrs. Marietta Drake, Mr. and Mrs. J. L. Sander, Mount Vernon (Ohio) friend, a friend, Elder Edgar, Mrs. H. A. Vanderburg, Mrs. Sarah Cain, Mr. and Mrs. J. Alex. Chiles, Bell Craig, Andrew Reuchler, B. A. Hanson, Mrs. S. Purdon, W. S. Wilbur, Florence Welty, John DeYoung.		
Miss Evelyn Gooding (Raratonga), \$4.87; William Arnold, \$4.50; Alice Murray, \$4.25; H. P. Daniels, \$4.17; Chesapeake Conference, \$4.12; Oklahoma City Young People's Society, \$4.10; Mrs. S. B. Kirby, \$4; a friend,		

\$4; W. A. Dittes, \$3.60; Mr. Stephenson (England), \$3.51; Norfolk Island, \$2.80; friends, \$2.65; Fords Store (Md.) church, \$2.60; Duluth Scandinavian Society, \$1.75; Mrs. Thomas Burt, \$1.45; Mary A. Packard, \$1.25; Omaha (Neb.) Society, \$1.25; Dorothy Aleatha Loose, \$.91; James Butka, \$.80; Mrs. N. Budd, \$.75; Ellen Kinnear, \$.60; Annie Robinson, \$.20; Mrs. Lettie Smith, \$.15.

FOUR DOLLARS EACH

Mrs. P. C. Bramhall, Henry Satterlee, Mary and O. C. W. Richardson.

William Arnold, \$4.40; Henrietta Oden, \$4.25; H. P. Daniells, \$4.17; South Stukely (Quebec) church, \$3.20; Paulsbo (Wash.) church, \$2.65; Huntingdon (Pa.) church, \$2.65; Albert Berger (South America), \$2.40; Mr. and Mrs. William Pash, \$2.35; Brighton Sabbath-school, \$2.35; Belfast (Ireland) church, \$2.31; S. D. A. Woman's Missionary Society, \$2.16.

THREE DOLLARS EACH

Delia Clark, George Wagner, L. I. Stiles, C. A. Baker, Mrs. Minnie Harn- den, Philip Austeth, T. M. French, Niantic (R. I.) church, George A. Benton, William Seewald, Mrs. Rachel Rice, Josephine Patterson, Fannie Emmel, a friend, Mrs. Loella D. Gray, Elvie Mullen, Eva A. Wood, Mrs. W. H. Bostick, N. D. Staughton, Sarah McGrew, Edward and Lillian Chappell, A. Lynch.

\$2.50 EACH

W. M. Sturman, Mrs. S. E. Kiger, C. F. Kiger, Lindsay (Ontario) church, Ida Salton, N. W. Kauble, Will Christianon, Ada Somerset, Mrs. S. C. Hill, George and Martha Wallace, Mrs. Caroline Handberg, Mrs. Annie E. Beans, George E. Bunch, Jennie C. Kennedy, Mrs. M. A. Tucker, Mr. and Mrs. Jacob Metcalf, Etta Schureman, Mrs. Esther Schureman, a student.

Mrs. Kinnear, \$2.44; Lexington (Ky.) church No. 2, \$2.33; East Galway friends, \$2.25; G. R. Drew (England), \$1.82; C. D. Miller, \$1.78; Mrs. Catherine Campbell, \$1.60; Parma (Idaho) Sabbath-school, \$1.60; Mrs. Myrtle Burleson, \$1.55; Mrs. D. M. Rush, \$1.25; Samuel Coombs, \$1.25; Mrs. McDonald (New Zealand), \$1.22; Guilford Burleson, \$1.20.

TWO DOLLARS EACH

Millie Lanpher, Mr. and Mrs. C. J. Dart, H. Ricketts, Edith Turner, L. A. Carrick, Mrs. M. Cummings, Sarah R. Hitchins, L. A. Sawyer, Mrs. H. N. Bliss, Mrs. Laura Davis, Minnie Errickson, Cambridge (Wis.), Mrs. Jones, Lydia Field, a friend, E. P. Field, Mary Teters, Mr. and Mrs. J. E. Dent, Maria L. Crawford, Mrs. Etta Clark, Angus Furgeson, Tom C. Hege, John Guess, a friend, Mary Marsh, Mr. and Mrs. Evan A. Greer, Mr. and Mrs. H. A. Hoxie, Mr. and Mrs. J. F. Brown, Thief River Falls (Minn.) church, A. L. John McKelvy, P. M. Partridge, Mr. and Mrs. Aubrey James Wright, George A. Roberts, Sam Adams, Mrs. Susan Bugh, J. Omwake, John Merkel, Mr. and Mrs. A. G. Bostrom, A. N. Durrant and friends, Mrs. Fannie Gue, M. E. Gray, Sarah N. Scott, Hokan Pearson, Mrs. E. E. Lindsay and son, E. E. Parlin, William Young, Mrs. Matilda Petre, Mr. and Mrs. J. F. McAlexander, Mrs. George Harvey, Mrs. R. A.

Standefer, Mr. and Mrs. Adam Vanwey. Mr. and Mrs. Elias Vanwey, H. Leah Haskin, Emona Stiles, Mary E. Bartt, Mr. and Mrs. I. I. Verhoneren, M. A. Hodge, Jorgen Pedersen, Mrs. L. C. Jarnagin, Mrs. L. S. Cornell, Jennie Cornell, M. F. S., Marcia Martin, O. M. Hindbaugh, Mr. and Mrs. W. E. Beebe, Mrs. C. H. Bailey, Mr. and Mrs. Wallace Childs, N. Steele, Dr. A. R. Satterlee, Mrs. W. E. Bender, Mrs. M. D. Weick, Mrs. Laird, Mrs. Dr. Satterlee, Mrs. M. B. Holt, O. B. Thompson, Mrs. H. C. Shiltz, Fred Green, Helen Cowles, Helen Yudelson, Nellie Brown, M. W. Kerns, a sister, Mrs. J. S. Leacock, Mr. and Mrs. C. B. Lynde, S. R. Lewis, Elliott Lynde, Mrs. L. Lola Hyatt, Clara Pettit, Stevens Point (Wis.) church, O. S. Dobbitt, A. E. McElmurry, Elbert Lee, Mrs. O. Jolin, T. A. Graves, Treas., E. F. Green, Mrs. C. L. Simmons, Mr. and Mrs. George Gibson, Mrs. John Biron, John Anholm, Leonora Blake, Charles Coleman and family, Charlie Fillman, Iva Greenwood, Larmie and Josie Wheeler.

F. Brooking, \$1.75; Emily Kirkwood, \$1.70; James Riley and family, \$1.55; collection, \$1.45; Arapaho (O. T.) Sabbath-school, \$1.40; Young People's Society (Devall Bluff, Ark.), \$1.10; Mrs. A. Estright, \$.90; H. C. Chapman, \$.90; Joseph A. Reid, \$.70; George A. Kirschner, \$.55; W. S. Ware, \$.40; L. Crooker, \$.40; Anna Smith, \$.20; Mrs. Rhoda E. Brock, \$.20; Berneice Merrifield, \$.15; Kate Peterson, \$.15; Hannah Chamles, \$.06; Marian Koker, \$.06; Mrs. Sabittie Franklin, \$.05.

[NOTE.—We are acknowledging as fast as possible the donations which we received during the "surprise party" campaign. All will be printed in due time. The amount of the list furnished to us is now \$107,952.07.—Ed.]

A further list will follow.

Send all donations to I. H. Evans, Takoma Park Station, Washington, D. C.

Current Mention

—A cure for leprosy by the use of X-rays is alleged to have been discovered by American surgeons at Manila, P. I.

—A recent dispatch from Peking states that a thousand Lama priests have killed and wounded many French missionaries and other Catholics in the province of Honan. M. Dubail, the French minister had made a strong complaint to the Chinese government.

—The collapse of the John G. Meyers Department store at Albany, N. Y., August 8, while alterations in the building were in progress, resulted in the death of thirteen employees of the store, and injuries to many others, which in several cases are believed to be fatal.

—President Roosevelt, in an address before the Chatauqua assembly at Chatauqua, N. Y., August 11, made what is considered a veiled threat of employing force against Venezuela in connection with the asphalt controversy in that country, and also declared that leniency in the case of the beef packers' trust had been nearly exhausted.

—The yellow fever epidemic in New

Orleans and vicinity continues to progress with varying degrees of rapidity, nearly a thousand cases having been reported up to August 13, with about one hundred and fifty deaths. The federal government now has charge of the situation at New Orleans.

—The feelings of Frenchmen have been stirred by the discovery that a German loan of \$2,500,000 has been made to the sultan of Morocco, contrary to an understanding that, pending the coming conference to settle Moroccan relations with the European powers, the existing conditions in that country should be left undisturbed. The effect of this loan would naturally be to increase German prestige in Morocco.

—Great disturbances are reported at Warsaw, Poland, and vicinity, alleged to be caused by Jewish Socialists. A dispatch dated August 10 states: "Gangs of revolutionists, armed with revolvers and bombs, attacked the government treasuries in the three district towns of Opatow, Lubartow, and Wengrow, resulting in stiff fighting with the police, several of whom were killed or wounded. Peasants destroyed the palace of Count Krasinski at Tykocin, near Byelostok."

—A recent Berlin dispatch quotes Emperor William as having said in an address at Gnesen, Prussia, alluding to the subject of Polish discontent: "In my last visit to the Vatican, the great Leo XIII, as I took my leave, held me with both hands, and, notwithstanding that I am a Protestant, gave me his blessing, with this promise: 'I pledge and promise your majesty, in the name of all Catholics who are your subjects, of whatever race or position, that they will be faithful subjects of the German Emperor and the king of Prussia.'"

—It is reported that the Japanese terms of peace submitted at the conference of the peace envoys at Portsmouth, N. H., include the payment by Russia of the cost of the war to Japan, which up to this date is about \$660,000,000; the cession of Sakhalin Island; fishing rights for Japan on the Siberian coast; and the limitation of Russia's naval power in the far East. These terms have been submitted to the czar for his decision. Late reports from the conference indicate that little hope of peace between the belligerent powers is to be entertained at present, Russia having refused to consider the demand for an indemnity and the cession of Sakhalin Island.

—A St. Petersburg dispatch dated August 8 says: "The Russian national assembly, the first gathering of the representatives of the Muscovite people since Emperor Alexei Michaelovitch, the second of the Romanoffs, summoned the last zemsky sobor in the seventeenth century, will be proclaimed on Saturday next. The final session of the special commission which has been considering the project as drafted by Minister of the Interior Bouligin and elaborated by the council of ministers, was held at Peterhof to-day. Its verdict upon the project as a whole was favorable, and at the conclusion of the session, before the assembled grand dukes, ministers, senators, and other members of the commission, Emperor Nicholas set the seal of his approval thereto."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE

New York (local), Hadley..... Aug. 10-20
 New York (conference), Phelps... Sept. 7-17
 Southern New England, Willimantic,
 Conn. Aug. 31 to Sept. 11
 Vermont, Windsor Aug. 17-27
 Maine, Lewiston Aug. 24 to Sept. 4
 Western Pennsylvania, Bradford
 Aug. 30 to Sept. 3
 Western Pennsylvania, Greensburg, Sept. 8-17
 West Virginia, Clarksburg Aug. 17-27

SOUTHERN UNION CONFERENCE

Tennessee River, Nashville Aug. 17-27
 Alabama, Mobile Aug. 11-20
 Florida, Plant City Oct. 5-15
 Cumberland, Spring City, Tenn.
 Aug. 31 to Sept. 10

CANADIAN UNION CONFERENCE

Quebec Aug. 31 to Sept. 10
 Ontario, Lorne Park Sept. 7-17

LAKE UNION CONFERENCE

Ohio, Mansfield Aug. 10-21
 Iowa (local), Elliot Aug. 22-27
 Iowa (northeastern) Aug. 29 to Sept. 3
 Iowa (northwestern) Sept. 5-10
 North Michigan, East Jordan
 Aug. 31 to Sept. 10

West Michigan, Allegan Aug. 17-28
 Wisconsin, Janesville Aug. 30 to Sept. 10
 Indiana, Connersville Sept. 7-18
 East Michigan, Holly Sept. 12-19

CENTRAL UNION CONFERENCE

Nebraska, Omaha Aug. 10-20
 Colorado, Denver Aug. 17-27
 Kansas (conference), Hutchinson
 Aug. 24 to Sept. 4

SOUTHWESTERN UNION CONFERENCE

Arkansas, Bentonville Aug. 17-27
 Oklahoma, Oklahoma City, Aug. 24 to Sept. 3

PACIFIC UNION CONFERENCE

California, Hanford District Oct. 19-29
 California, Cloverdale Aug. 17-27
 Southern California, Los Angeles
 Aug. 11-21

Utah, Ogden Aug. 15-24
 Western Washington, Seattle
 Aug. 24 to Sept. 3

Montana, Whitehall Sept. 15-25
 Southern Idaho Sept. 12-17
 British Columbia, Victoria Sept. 7-17

GENERAL EUROPEAN CONFERENCE

Scotland and Ireland Aug. 14-30

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

Notice!

THE seventh annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Lewiston, Maine, Aug. 29, 1905, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.
 E. C. TAYLOR, Clerk.

Wisconsin Annual Camp-Meeting

We have definitely arranged for our annual camp-meeting and conference to be held in the city of Janesville, August 30 to September 10. We have secured excellent grounds, well located for the people in the city, and we confidently believe that we shall have an excellent meeting.

We call the attention of our people in Wisconsin to this camp-meeting, and ask them to begin at once to make preparations to attend it. Let no small consideration keep any one away.

We will give information with reference

to help and other essential features of the meeting, as fast as we can learn about these things.
 WM. COVERT.

Notice!

REMEMBER that the reduced rates over the B. & O. R. R. to the camp-meeting at Clarksburg, W. Va., August 17-27, can only be obtained by first getting card orders from P. W. Province, Box 524, Parkersburg, W. Va., in due time; that all should bring hymn-books,—“Hymns and Tunes” and “Christ in Song,” as both will be used in the meetings; that the meeting begins on Thursday, August 17, at 9 A. M., and all should be at the first meeting if possible.

B. F. PURDHAM.

The New York Conference Association of Seventh-day Adventists

NOTICE is hereby given, pursuant to the call of the president, that the first meeting of the New York Conference Association of Seventh-day Adventists will be held on the camp-ground at Phelps, September 7-17 (the definite time being publicly announced at that camp-meeting), for the purpose of ratifying the articles of incorporation, with by-laws; the election of officers for the ensuing year, and the transaction of such other business as shall properly come before the meeting. All duly elected delegates to the forty-fourth annual session of the New York Conference of Seventh-day Adventists will constitute the members of this association, and are legally authorized to participate in its deliberations.

T. E. BOWEN,
 Secretary.

Annual Meeting of the International Publishing Association

IN accordance with the by-laws of the International Publishing Association, due notice is hereby given that the second annual meeting of said association will be held at College View, Neb. The sessions will begin on Tuesday, September 5, at 9 A. M., and will continue until all business matters that may be presented shall be disposed of.

The membership of the association consists of the following persons: 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.

A full attendance is desired. All our representative German, Danish, and Swedish brethren are especially invited to attend these meetings.

E. T. RUSSELL, Chairman.
 J. F. STABY, Secretary.

Publications Wanted

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

The following persons desire late, clean copies of our publications, post-paid:—

C. R. Polen, Mullen, Neb., periodicals and tracts.

Mrs. B. Gwynne, Marshall, Tex., REVIEW, Signs, etc.

F. M. Gourley, Neago, Ill., Signs, Life Boat, Instructor, Watchman.

E. J. Popplewell, Albany, Mo., Life and Health, Watchman, Signs, Life Boat, and tracts.

W. L. Robinson, Van Buren, Ark., REVIEW, Signs, Life Boat.

Herbert Crippen, Alamogordo, N. M., periodicals and tracts.

Mrs. M. E. Bryson, Montalvo, Cal., periodicals and tracts.

Miss Flora E. Hall, Archdale, Randolph Co., N. C., Signs, Instructor, Little Friend, and tracts.

L. A. Dow, 43 Brewster St., Rockland, Maine, Signs, Worker, Life Boat, Instructor, Little Friend, tracts on the Sabbath and religious liberty.

Mrs. E. M. Peebles, Falls City, Neb., wishes to thank those who kindly responded to her call for literature, and says she has all she can use at present.

Addresses

THE address of Elder E. E. Gardner is E. Williamsdale, Nova Scotia.

Until further notice the post-office address of Elder and Mrs. O. A. Olsen will be 32 Royal Chambers, Castlereagh St., Sydney, N. S. W., Australia.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Employment as a baker, by one of nine years' experience in bakery business. Adventist. Age, 26. Address Gustave A. Stephenson, R. F. D. 8, Knoxville, Tenn.

WANTED.—Employment in some of our sanitariums or institutions, by a nurse and masseur of long experience. Graduated in Battle Creek Sanitarium in 1896. Address at once G. W. Mann, 1905 North Capitol Ave., Indianapolis, Ind.

DENTIST WANTED.—Very desirable location for Seventh-day Adventist dentist has just been vacated. Office, operating room, and laboratory, in center of town. Former occupant left the place to enter the ministry. Address Z. Nicola, College View, Neb.

FOR SALE.—Good seven-room house, with cellar, cistern, small barn, hennery, asparagus bed, variety of nice fruit. Three lots, with forest trees on three sides. One block west of post-office, three from college. Address Saml. Coleman, College View, Neb.

WANTED.—Good all-round carpenter. Will pay top wages for good man. Healthy climate; church and Sabbath-school. Seventh-day Adventist preferred; must have a man who will work on Sunday. Address or call on C. G. Coglizer, McCook, Neb.

FOR SALE.—Vegetarian restaurant; established three years; good paying business in heart of city. A bargain if sold within 30 days. Reason for selling, desire country life for children. For further particulars address 36 West Eighteenth St., New York City.

WANTED.—By Seventh-day Adventist lady and three children,—all girls, aged 8, 10, and 12 years,—housekeeping for Adventist gen-

tleman living near Adventist school. Preference, Lower California. Reference, Reno Adventist church. Address Mrs. Alice Montgomery, Reno, Nev.

Nursery Stock

FIRST-CLASS fruit and ornamental stock at reasonable prices. Best early bearing varieties a specialty. Surplus of apple-trees, grape-vines, and ornamentals. Catalogue for 1905 sent on application. Agents wanted. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

Obituaries

FARNSWORTH.—Hubert Wayne, the only child of Dr. Harry B. and Mrs. Ethel Reeder-Farnsworth, was born at Missoula, Mont., July 24, 1904, and died at the same place, March 25, 1905. Insistent disease of the middle ear was the cause of death. The parents find comfort in the hope of soon meeting their little son in the new earth. Funeral service was conducted by the writer.
J. A. HOLBROOK.

CROSS.—Died at Piedmont, Ala., July 16, 1905, Alice Clark Cross, in the fifty-second year of her age. On learning of the truths of the third angel's message about eight years ago, she gladly accepted the light, and continued in it till her death. A mother, a brother, a sister, and six children sorrow deeply, yet not without hope. Words of comfort were spoken by the writer, from Psalm 23 and Hosea 13:14.
LOUIS PASSENOIS.

MADDOCK.—Died at her home in Brainerd, Minn., July 31, 1905, Mabel Maddock, wife of Brother A. C. Maddock, aged 27 years. Sister Maddock gave her heart to Christ at the age of sixteen, and lived a devoted Christian life. She leaves a companion and many friends to mourn their loss. Words of comfort were spoken from 2 Sam. 14:14 by the writer at her funeral in the church at Brainerd.
R. A. UNDERWOOD.

HUGHES.—Died at Portland Sanitarium, Portland, Ore., July 17, 1905, of cancer, Mrs. Marget M. Hughes, wife of J. T. Hughes. She was born in Richview, Ill., May 14, 1857. She became a member of the Presbyterian Church when quite young, and in 1884 she heard and accepted the third angel's message. She now sleeps in Jesus. A husband and an only son are left to mourn their loss. The funeral sermon was preached by the writer.
DANIEL NETTLETON.

BEAVAN.—Died at Syracuse, N. Y., July 4, 1905, of cancer, Mrs. Eleanor Beavan, in her fifty-sixth year. Under the labors of Elder H. E. Robinson and Sister Rosa Mead she was induced to investigate present truth, and later became a member of the Middle Grove church, now known as the East Galway church. Her death is mourned by her husband, one sister, and many friends. Funeral services were held at Syracuse, and also at Galway, where interment took place.
S. B. WHITNEY.

LEECH.—Died at Sheridan, Wyo., July 8, 1905, Benjamin Leech, aged 82 years, 4 months, and 23 days. He accepted present truth in 1861, spending forty-four years of his life as an ardent believer in its cause. He had read the REVIEW AND HERALD without missing a number for forty-four years. He was the father of five children, three of whom are left to mourn their loss. His companion was laid to rest three years ago. Words of comfort were spoken by the writer from 2 Tim. 4:7, 8.
E. L. COOK.

MURCH.—Died at the home of her mother, at Concord, Minn., of a complication of diseases, Mrs. B. G. Murch, aged 50 years and 22 days. Mrs. Murch was a kind and loving wife, mother, and daughter. She accepted present truth twenty years ago, and lived a

consistent Christian life until her death. She leaves a husband and four children besides a large circle of relatives and friends, to mourn their great loss. Words of comfort were spoken by Elder Earnst, a Seventh-day Baptist minister.
B. G. MURCH.

JONES.—Died at the home of her son Freeman Jones, of Wagoner, I. T., July 16, 1905, Sister Louisa Jones, aged 63 years. Sister Jones took her stand for the truth fifteen years ago. Although unable to read, and most of the time away from all Seventh-day Adventists, yet she was a firm believer in the truths of the third angel's message, and lived a consistent Christian life. Five sons, one daughter, and many friends are left to sorrow in hope.
* * *

THOMAS.—Died at Lima, Ohio, July 19, 1905, after an illness of three months' duration, Mrs. Joanna Thomas, aged 68 years, 11 months, and 24 days. Sister Thomas was born in Hanover, Germany, and came with her parents to New York City at the age of twelve years. She, with her daughter, the writer's wife, accepted present truth about seventeen years ago, and earnestly and consistently devoted the remainder of her life to the message. Her husband and five children survive her, and were present at her death bed.
W. J. FITZGERALD.

RULE.—Died in the hospital, at Richmond, Va., July 13, 1905, of cancer, Mary Catherine (Rowand) Rule, aged 53 years, 6 months, and 8 days. She was baptized in the Baptist Church in 1868, and joined the Seventh-day Adventist Church in 1886, where she remained a consistent member until the time of her death. She rests in hope. A husband, Elder C. B. Rule, five brothers, one sister, besides other relatives and many friends, are left to mourn their loss. Words of comfort were spoken by the writer, from Luke 10:42.
H. W. HERRELL.

VALENTINE.—Died at Cottage Grove, Ore., July 1, 1905, of a complication of diseases, Miss Ruth L. Valentine, aged 24 years, 9 months, and 27 days. She enjoyed the confidence of all who knew her, and we hope she will hear the voice of the Master when he comes to awaken the sleeping saints. She left a father, mother, and seven sisters to mourn her death. The funeral service was held in the M. E. church, words of instruction based upon Isa. 40:6-8; 42:23, were spoken by the writer, assisted by the pastor.
R. D. BENHAM.

GEAR.—Died at Chitwood, Ore., July 22, 1905, of cancer of the kidneys, Brother C. C. Gear, aged 54 years, 6 months, and 14 days. He was converted in March, 1894, and in September of the same year united with the Seventh-day Adventist Church, of which he has since been a faithful member. During the last two years he suffered much, but bore his suffering without complaint. A wife, six daughters, and one son survive him. While they greatly feel their loss, they are comforted with the assurance that they will soon meet again. Funeral service was conducted by the writer; texts, Ps. 116:15; 2 Tim. 4:6-8.
D. J. CHITWOOD.

REA.—Died at Osceola, Iowa, May 31, 1905, Arthur Elder Rea, aged 83 years, 7 months, and 20 days. Brother Rea was converted in early life, and united with the Baptist Church, of which he was a faithful member until 1881, when his attention was called to the views held by Seventh-day Adventists, and he united with them, living an exemplary Christian life. He leaves a wife, and twelve children, one of whom is Mrs. W. H. Wakeham, of Cairo, Egypt. We believe Brother Rea will be among those who will hear the voice of the Archangel when the dead in Christ shall arise. Services were conducted by J. F. Piper and C. W. Neal; text, 1 Cor. 15:21.
* * *

HARLESS.—Died in Molalla, Ore., July 12, 1905, of heart failure, without a struggle or a moments' warning, Sister Kathrine Harless, aged 63 years, 5 months, and 24 days. At the age of thirteen she united with the

Methodist Church, of which she remained a consistent member until present truth found her six years ago. From that time till the end, her heart seemed illuminated and full of joy with what she termed "this precious light." Hers is the quiet rest of one who sleeps in Jesus, waiting the call of the Master whom she longed so much to see. She leaves a husband and one son, and a large circle of other friends, to mourn their great loss. The funeral service was conducted by the writer.
R. D. BENHAM.

AYARS.—Died at the home of her son, near Russel, N. D., June 17, 1905, of tuberculosis, S. E. Ayars, aged 65 years and 7 months. She was born Dec. 1, 1840. About twenty-four years ago she, and her husband, who was laid to rest in 1897, accepted present truth, and both were sincere, faithful Christians. Mother's greatest desire was to meet her loved ones in the earth made new. Besides many relatives and friends, she leaves a son and three daughters, who mourn for her deeply. The funeral service was held by Rev. Huey. There being no cemetery near, the body was laid to rest on her son's farm.
LAVERNA JONES.

SLOAN.—Died at Humbird, Wis., June 5, 1905, after an illness of only three days, Mrs. Mary J. Sloan, aged 37 years, 9 months, and 14 days. Sister Sloan was greatly beloved by all who knew her. She was kind and gentle, lived a true Christian life, and passed away with a bright hope of coming forth in the glad resurrection morning. She leaves a mother, one sister, three brothers, a son nearly three years old, and many friends to mourn their loss. In her death the church has lost a loyal and faithful member, and the community a kind and loving friend and helpful neighbor. The funeral service was held in the M. E. church, conducted by the writer, assisted by Elder J. B. Scott.
N. P. NEILSEN.

ORCUTT.—Died at his home in Kent City, Mich., June 19, 1905, of heart failure, Samuel Orcutt, aged 84 years, 11 months, and 23 days. In 1861 he enlisted in the United States service, in which he remained until the close of the war, nearly four years. He and his wife were among the first to accept the message of the soon coming of the Saviour, and kindred truths, presented in Kent City in the summer of 1888, and were charter members of the Seventh-day Adventist church organized one year later. He was a kind and devoted husband, a faithful Christian, and very patient during his long illness of nearly two years. By his death a tender tie is broken, but his wife, one brother, and many friends are comforted by the Master's promises to faithful believers, and look forward to a joyful reunion in the morning of the first resurrection. Funeral services were conducted by the writer.
W. D. PARKHURST.

WRIGHT.—Died at Battle Creek, Mich., July 16, 1905, Gardner A. Wright, aged 57 years and 8 days. When alone in the second story of a building, repairing an organ that had been donated to the mission at Hildebran, N. C., he fell to the floor below, receiving injuries that resulted in his death a few hours later. When he was about ten years old, his mother, then a widow, embraced the advent message through the labors of Elders D. T. Bourdeau and Lewis Bean, and others, and thereafter faithfully brought up her children in accordance therewith. At the age of twenty years Gardner came to Battle Creek, Mich., where he has since resided. Thirty-two years ago he was baptized and united with the Seventh-day Adventist church of this place, and continued an active, faithful member till the day of his death. His wife, one son, and two brothers survive to mourn the great loss that has so suddenly and unexpectedly come to them. The funeral discourse, given by the writer, was based on 1 Peter 1:3-7, the principal theme being the power of the resurrection of Jesus Christ.
G. W. MORSE.



WASHINGTON, D. C., AUGUST 17, 1905

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

ELDER JOHN ISSAC and his wife sailed on the "Bremen," August 10, for Hamburg, Germany. He will engage in evangelistic work with the German Union Conference.

By the "Cedric," sailing the 18th inst., Sister Clausen, wife of Elder N. Clausen, of Denmark, returns to Europe after spending some months with relatives in this country.

ELDER GEORGE F. ENOCH, of the East Caribbean Conference, spent a day in Washington last week. He is on a few weeks' furlough to his home in Oregon, after eight or nine years' absence in the tropics.

WE are indebted to the *Missionary Review of the World* for the missionary hymn which appears on the first page of this week's paper. We have thought that it might be used to profit in some of our missionary meetings.

A TENT has been pitched in Anacostia, a suburb of Washington, and meetings were begun in it last Thursday evening by Brother A. J. Bristol. There are now three tent-meetings being conducted in this city, and good results are expected.

ELDER I. H. EVANS is attending camp-meetings in the Lake Union Conference; Elder W. A. Spicer will attend the West Virginia and the Canadian meetings; Elder K. C. Russell has joined Elder G. A. Irwin in attending the Central Union meetings; and Elder W. A. Colcord and the editor of the REVIEW are planning to attend the meetings in New England.

WE begin this week the publication of two series of articles which we think will be read with unusual interest. Under the general title "The Final Adjustment of Human Awards," Elder J. O. Corliss will consider the subject of the judgment and its attendant events. This subject is an important one in the advent teaching, and the ground ought to be frequently reviewed. Somewhat out of the usual line of our contributed articles is the series by Prof. M. E. Kern, of Union College, on "The Bible and the Ancient Monuments." The information contained in these articles, ren-

dered more vivid by the illustrations which will appear in each one, ought to stimulate an intelligent appreciation of the Bible as the book of God, a safe authority on all matters upon which it speaks. We commend both of these series of articles to the favorable attention of our readers.

THIS is the second anniversary of the commencement of printing the REVIEW in Washington, the first number being dated Aug. 20, 1903. Some important denominational history has been made during these two years, and we hope the REVIEW has done some acceptable work in its effort to maintain the original advent faith. Time has only served to emphasize the wisdom of the move to Washington, and to strengthen the confidence of our people throughout the world that the Lord directed in making this change. It seems to be an appropriate time to give a brief review of our experiences, and to present the latest information concerning our plans for the future. This is done in an article on page 19, where will be found a picture of the building which will be erected at once for the use of the Review and Herald Publishing Association.

IN this issue of the REVIEW there appears the first of a series of articles by Mrs. E. G. White, which will be published under the title "Lessons From the Life of Solomon." There will be about thirty of these articles, and they will not be confined to the historical facts merely, but will also emphasize the present-day lessons to be learned from the reign and life of the third king of Israel. Nearly all the matter, we are informed, "is from original sources — manuscripts hitherto unpublished; hence the entire series may be regarded as essentially new matter." We state these facts that our people may understand the nature of these articles, and we believe that they will be read with much interest and profit. We are gratified that such a large proportion of our denominational membership as is now included in the REVIEW family will have the benefit of this instruction.

IN the *Sabbath School Worker* for September appears an excellent article entitled "Relation of the Home to the Sabbath-school." This is the first of a series on this subject. "Little Missionaries," a missionary exercise for a teacher and six pupils, and two letters from one of the native boys in the mission school near Buluwayo, South Africa, are also interesting features of this most excellent number. In the Notes on the Sabbath-school Lessons for the senior and junior divisions, a new feature,

and a very helpful one it is too, has been added. It is an "outline" of each lesson. By the use of this the teacher can at a glance get a grasp of the whole lesson in a connected form—a feature which will be much appreciated. No teacher or officer should be deprived of the help to be secured from this valuable journal. Single subscription, 35 cents a year. Two or more copies to one address in the United States, 25 cents each. Address Sabbath School Worker, 222 North Capitol St., Washington, D. C.

Concerning Vital Statistics

THE facts provided for in these blanks are to be gained from two sources. The first group will be obtained from the friends or relatives of the deceased, according to the information at hand. These facts are certified by the officiating pastor who reports the obituary notice. The second group of facts are to be certified by the attending physician, and even though correctly reported by the pastor, they would be useless as data for vital statistics.

We must therefore ask our ministers to see the physician of the deceased, and have him fill out the lower portion of the blank. In cases where this can not be accomplished by the pastor, he should fill out his part of the blank, place it in a stamped envelope addressed to the Review and Herald, and leave it with friends of the deceased to personally take it to the physician, and upon securing his facts written in their proper place over his signature, mail the report to the editor of the Review and Herald.

J. E. FROMM,
Sec. Medical Missionary Council.

A Fund for the South

THE readers of the REVIEW have already learned that the amount needed for the Nashville church has been met by sending for this purpose five thousand dollars of the overflow of the One Hundred Thousand Dollar Fund.

The question naturally arises, "What about the donations already sent in for the Nashville church building?" The amount required being now in the hands of the brethren at Nashville, all can see that the special donations already sent are not needed for this purpose.

It has been proposed that we take these offerings for the Nashville church building, and start a fund known as the "Southern Fund," allowing this fund to run through the columns of the REVIEW AND HERALD, until a good sum has been raised for the work in the South.

Any one can recall his donation made to the Nashville Church Fund if he sees fit. If not, it will be transferred to the Southern Fund, to be used by the Southern Union Conference as they deem best. Amount previously reported...\$100.50

Jas. L. Pauley	50
Frank D. Starr	25 00
Mrs. A. H. Robinson, Treas....	1 00
West Michigan Conference....	3 90
Mrs. M. M. Ames	25
Annie L. Good	5 00
Mrs. L. Hyatt	1 00
O. M. Carmony	1 00

Total\$143 15
I. H. EVANS.