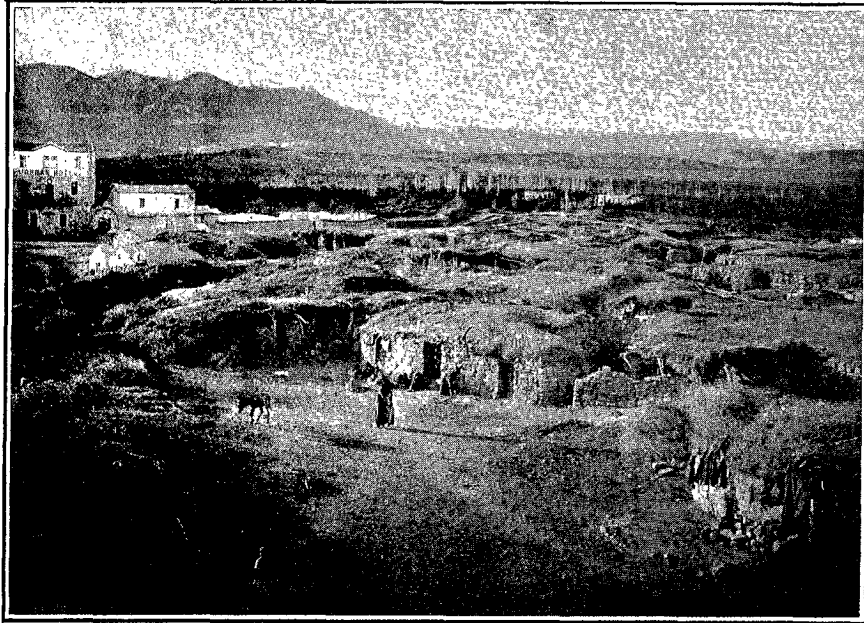


The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, AUGUST 24, 1905



JERICO

But little more than the site of this historic city remains to gratify the curiosity of the traveler, though for a long period of time Jericho was a leading city in Palestine, second only to Jerusalem. It was a city of Benjamin, situated about twenty miles northeast of Jerusalem, and about six miles from the Jordan. An extensive plain surrounded it, known as the plain of Jericho, the soil of which was very fertile.

Jericho was a prominent city at the time of the exodus of the Israelites from Egypt to Canaan. To this place came the spies sent out by Joshua, and were received by "the harlot Rahab." When, forty years later, the armies of Israel crossed the Jordan, Jericho was the first city taken by them, after that most remarkable of sieges terminating in the overthrowing of its walls "by faith." God had appointed the city to utter destruction, and when this judgment had overtaken it at the hands of Joshua, God pronounced a curse upon any one who should rebuild it. Joshua 6:26. The word spoken against it was both a curse and a prophecy, which was fulfilled in the days of King Ahab, when Jericho was rebuilt by "Hiel, the Bethelite," who "laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub." At Jericho occurred the meeting of Jesus and the rich publican, Zaccheus, who became Jesus' disciple.

Between Jericho and Jerusalem the road runs through a series of rocky defiles, which make it a gloomy and dangerous pathway. The traveler here can well appreciate the force of the Saviour's parable of the good Samaritan, who rescued the man who "went down from Jerusalem to Jericho," and fell among thieves. This road is considered to be the most dangerous in Palestine.

Modern Jericho is described as "a poor, nasty village of the Arabs," and as a collection of "about fifty houses in bad condition, wherein the laborers who cultivate the gardens shelter themselves." Modern enterprise, moved by the prospect of financial gain, has put some few touches upon the ruins for the benefit of travelers, as indicated by the building at the left of the picture, bearing the sign, "Jordan Hotel."



Publishers' Page

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

My Garden Neighbors

A NEW book is just being issued from the press of the Review and Herald Publishing Association, entitled "My Garden Neighbors." It is written by Dr. L. A. Reed, and is a book of special interest to all who love nature. It tells of certain birds, animals, and other creatures which at one time or another made their abode in the author's garden. You will want to read of the sparrows who learned to imitate the bluebirds, of the cat that went wild and got too smart to live, of the little chipping sparrow that was miserably imposed upon by a great lazy cowbird, of the bug that was once a god in Egypt,—in short, you will want to read the whole book. It contains 256 pages, and over fifty illustrations, of which more than twelve are full page, and four are colored plates, showing seven birds in their natural colors. The frontispiece is a picture of a bluebird, sitting on a spray of wild roses, all beautifully colored. The price of the book is one dollar.

Books for Our Little Folks

THE following is a very attractive series of illustrated books for our little folks: "Home, Haunts, and Habits of Wild Animals," 75 cents; "Happy Days on the Farm," 35 cents; "Wild Animals at Home," 35 cents; "Wood's Natural History," 50 cents; "Making Home Happy," 25 and 50 cents; "Best Stories from the Best Book," 25, 50, and 75 cents; "Easy Steps in the Bible Story," 25 and 50 cents; "The Gospel Primer," 25 and 50 cents; "Our Little Folks' Bible Nature," 25 and 40 cents; "Uncle Ben's Cobblestones," 75 cents; "The House We Live In," 75 cents; "How a Little Girl Went to Africa," \$1.

Our Little Folks' Bible Nature

"OUR LITTLE FOLKS' BIBLE NATURE" is a kindergarten book containing simple, graded lessons on Bible nature, beginning with light and continuing with the subject of creation in the order of the Scriptures. The author believes that the order in which Scriptural subjects are introduced to the young mind is of a divine origin; and the closer it is followed, the better it will be for the children. The book is of the sentence-method order, carefully graded. Each subject is thoroughly illustrated with new drawings made especially for the book, and with thirteen beautiful colored plates. It is especially adapted to church-school work. It is nevertheless an excellent book to sell to children outside of our schools. Being placed in the forty-per-cent list, it can be sold by all resident canvassers.

Prices: board, 25 cents; cloth, 40 cents, post-paid.

Any of the above books may be ordered from your tract society or from our nearest publishing house.

SOME BOOKS FOR HOME WORKERS



BY the term "Home Workers" is meant those who can, while living at their own home—in city or country—devote some time to introducing some one of our publications to their friends and neighbors. These may not be able to leave home duties to engage continuously in selling the regular subscription books, but can spend a few hours each week in this work.

For this class the books in our Home Workers' list is especially adapted.

These books are gotten up in attractive style, and are of sufficient variety to meet the requirements of all. It is not necessary to consult with a State canvassing agent in order to begin work on these books. The territory for them is at the disposal of our churches. Select your book, arrange with the church librarian where to begin, and go to work.

Notice this list of books that instruct in practical Christian life, and lead to the study of the Bible.

Biblical and Devotional

DESIRE OF AGES.—This is the plain edition of that wonderful book. It has no illustrations, but contains all the subject of the large book. Cloth, \$1.50. Library, \$2.50. Russia limp, \$2.

THOUGHTS ON DANIEL AND THOUGHTS ON REVELATION.—Each book bound separately in paper. What better work can be done than to place these books in the hands of the people, leading them to a study of these important prophecies? Pamphlet style only. Daniel, 25 cents. Revelation, 25 cents.

GREAT NATIONS OF TO-DAY.—A study of the history of nations and conclusive evidence that some of the nations of our own time, and especially the United States, are subjects of Bible prophecy. Paper, 25 cents.

HIS GLORIOUS APPEARING.—An exposition of the wonderful prophecy of the twenty-fourth chapter of Matthew. Thousands have read it, and thousands more will be glad of a privilege to do so. Board, 25 cents. Cloth, 40 cents.

STEPS TO CHRIST.—A book that has helped and encouraged many a downcast soul. Your neighbor ought to have its message of help and cheer. Paper, 25 cents. Cloth, 50 cents.

THOUGHTS FROM THE MOUNT OF BLESSING.—Another devotional book of rare merit and great helpfulness. A good companion volume to "Steps to Christ." Cloth, 60 cents.

EDUCATION.—A complete and thorough treatise on education, showing that a true, broad education can be secured only from the standpoint of the Christian. Cloth, \$1.25.

HELPS TO BIBLE STUDY.—A series of forty Bible readings covering the principal points of faith and adapted to personal study. Paper, 25 cents. Cloth, 50 cents.

The housewife needs some new recipes—different from any she has had. These will be found in the *Vegetarian Cook Book*. It will be a revelation to some women—and to their families as well—to find what appetizing, nourishing dishes can be prepared without meats and grease. Cloth, 75 cents.

The above books selected from the Home Workers' list are all subject to a discount of forty per cent to actual workers when ordered through the librarian of the church. No discount allowed to individuals for books for their own use.

Who Else Will Enlist?

HUNDREDS of our people who thought they could not do this kind of work have found to their pleasure and surprise that they can, and they have been wonderfully blessed in the doing. The same blessing awaits hundreds of others who are not engaged in this important kind of missionary work. *Who will enlist?*

Talk it over with your church elder and librarian, and begin at once. Supplies should be ordered through your conference tract society, or the publishing house nearest you.

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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. 34.

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Editorial

Paganizing Influences

In an official pronouncement recently issued Bishop P. A. Ludden, of Syracuse, N. Y., gave orders that Roman Catholics within his diocese who should die by accident on Sunday at any public amusement resort without having attended mass in the morning should be deprived of such honors as the church is accustomed to bestow upon communicants in connection with the burial service. This order was given, it is said, on account of the growing desecration of Sunday, and the tendency of Roman Catholics to absent themselves from the service of the church before going to places of amusement. And now former Ambassador Andrew D. White writes a letter to Bishop Ludden, thanking him "most sincerely and heartily" for the stand which he has taken "in regard to Sunday desecration," and stating that he has "watched with ever-increasing regret the tendencies in our large cities, and, indeed, to some extent, in the country districts, toward a complete paganizing of American life as regards the first day of the week." This statement leads us to call attention to some simple facts, and to make an inquiry. Sunday is a purely pagan institution, "the wild solar holiday of all pagan times;" it was introduced into the church under paganizing influences, and without divine authority; Cardinal Gibbons himself declares ("Faith of Our Fathers," page III) that "you may read the Bible from Genesis to Revelation, and you will not find a single line

authorizing the sanctification of Sunday." We are therefore led to inquire whether the effort to enforce a stricter observance of Sunday is not in truth the influence toward "a complete paganizing of American life as regards the first day of the week." Popery has been well defined as "an after-growth of paganism," and the Sunday institution is one of the proofs of this fact. To enforce Sunday observance upon Americans is to compel conformity to a pagan custom. Is not this a paganizing of American life? Would it not be better to influence our American life in favor of Christianity rather than in favor of paganism? Which will the professed Christian church do?

"Sabbath" and "Sunday"

It requires considerable intellectual keenness and some facility in juggling with language to admit that "there is no command to keep Sunday holy," and yet to try to prove that the first day of the week is the Sabbath, and that the fourth commandment applies with full force to the keeping of that day. To such extremities are those reduced who feel the need of the fourth commandment in order to enforce the observance of a sabbath, and yet are unwilling to observe the Sabbath of the commandment.

A fresh illustration of this attempt to retain the commandment in full force, but to dispense with the day mentioned in the commandment, is found in a recent issue of the *Christian Statesman*. Under the title "The Name of the Rest Day" we find a letter to the editor of the *Statesman*, which is followed by "Editorial Remarks" upon the views advanced by the correspondent. From this letter we take the following paragraphs:—

In a recent issue of the *Sunday School Times* the statement is made by an eminent scholar and professor in a theological seminary that "the seventh day of the week is always meant when 'Sabbath day' occurs in the Bible. The fact that many apply it [Sabbath day] to Sunday sometimes creates confusion."

The "confusion" arises not from calling "Sunday" the "Sabbath" day, but from calling the "Sabbath" "Sunday." The "confusion" is most unfortunate and harmful, especially when it leads people to the notion that the Sabbath passed away with Bible times, and that we now have a substitute for it so different that to use the names interchange-

ably creates "confusion." To keep up or emphasize such distinction tends to, and in point of fact does, dissipate the force of the fourth commandment. There is no command to keep Sunday holy. As a most regrettable consequence the average Christian does not really believe that we now have, or are required to have, the Sabbath day of the Bible.

After confounding the weekly Sabbath with the ceremonial sabbaths, the correspondent further says:—

It is clear that while the "Sabbath day" of old Testament times commonly fell on the seventh day of the week, it is probable that it was movable. It was not requisite that six secular days should always intervene between Sabbaths. It would appear that when a fixed feast-day sabbath fell upon any intervening day of the cycle of seven, a new starting-point for the weekly cycle was recognized. It is most clear from the above and other passages that either there were two kinds of sabbath days, the one the seventh-day Sabbaths, and the other special ones, or else the Sabbath was movable to accommodate the feast calendar. We believe that, in the total absence of any necessity for two kinds and in the absence of any Scriptural reference to two kinds, there was but one, and that the fourth commandment specified the manner of its observance.

After another effort to show that there was only one kind of sabbaths the writer continues:—

We have no specific Bible record of when, how, or why the seventh-day Sabbath was discarded for the first-day sabbath, but what more natural than for the early Christians to begin reckoning their week from what was at once a Jewish sabbath and also the day on which Christ arose from the dead, or the day of Pentecost, on which the full harvest of the Holy Spirit was poured out? The Christian world has simply perpetuated what the apostles did in recognizing the first day of the week as the Christian sabbath. The fourth commandment applied to it under the Old Testament dispensation and follows it into the New. There is, therefore, no difference between our "Sunday" and "sabbath," except that the former name originates from the sun-worship of the heathen, while the latter name was given to it of God. There is no necessity for "confusion" here if Christians felt as they should toward the blessed rest day, and were willing to show their respect for it by always giving to it that most beautiful and significant name its Author gave it—the Sabbath.

In the editorial remarks following this letter we find the following paragraph:—

The argument presented by our cor-

respondent concerning the manner in which time was counted among the Hebrews, and by which it is shown that the Sabbath could not fall regularly on the seventh day of the week, is new to many people. It merits careful study. The writer has examined the evidence with considerable care, and is convinced that our correspondent is substantially correct.

It seems remarkable that men who are capable of understanding language would make such assertions as these in the face of the plain statements of the fourth commandment and the unimpeachable facts of Biblical history, to say nothing of the records of secular history. The commandment says that "the seventh day is the Sabbath," and commands that no work shall be done on that day, giving as a reason for this statement and command concerning that day that "in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Thus the Sabbath is based upon what the Lord himself did. And what the Lord did in making the Sabbath he has never done with reference to any other day than the seventh. And it is impossible to apply the foundation of the seventh-day Sabbath to a movable sabbath. After six days of creative work he rested on the seventh day. He worked on definite days, and he rested on a definite day. He then blessed the definite day upon which he had rested. These acts established the weekly Sabbath, and the division of time into weeks. This division of time has been uniform and universal among the nations of the world. We will quote some good testimony upon this point:—

The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it has been very generally thrown back as far as the creation of man, who on this supposition was told from the very first to divide his time on the model of the Creator's order of working and resting. The week and the Sabbath are, if this be so, as old as man himself.—*Smith's Dictionary of the Bible, Article "Week."*

Thus from the very beginning of the history of this world the week has been recognized by all civilized nations as one of the fundamental divisions of time, and the week of the Israelites has always coincided with the week of other nations. This could not possibly be true if, as this writer claims, "when a fixed feast-day sabbath fell upon any intervening day of the cycle of seven, a new starting-point for the weekly cycle was recognized."

Furthermore, according to the universal use of the word, crystallized into a dictionary definition, the word "week" signifies "a period of seven days." Any

given length of time is thus indicated by a certain number of weeks. But this would be an uncertain and unreliable method of reckoning time, if a new starting-point was likely to be taken for the week "when a fixed feast-day sabbath fell upon any intervening day of the cycle of seven." This shifting week would make confusion worse confounded. But history declares that there has been no such confusion among the nations in their reckoning of time, and it is plain enough that there never could have been "a new starting-point for the weekly cycle."

Again: the clearest distinction is made in the Scriptures between the weekly Sabbath and other appointed sabbaths. In the twenty-third chapter of Leviticus mention is made of the different feasts and sabbaths commanded by the Lord. We quote a portion of this instruction:—

In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. . . . Also on the tenth day of this seventh month there shall be a day of atonement: . . . it shall be unto you a sabbath of rest, and ye shall afflict your souls. . . . These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord.

The obvious meaning of this language is that in addition to the usual gifts and free-will offerings there were certain other offerings prescribed, and that in addition to the usual weekly Sabbaths, designated as "the Sabbaths of the Lord," in harmony with the language of the fourth commandment, there were other special sabbaths prescribed. As to the necessity of these additional sabbaths we must leave their Author to be the best judge, but the correspondent of the *Statesman* denies both their necessity and their existence in these words: "We believe that, in the total absence of any necessity for two kinds and in the absence of any Scriptural reference to two kinds, there was but one." We leave our readers to decide whether such a conclusion is justifiable in the light of the instruction quoted above.

Failing to recognize the two kinds of sabbaths, this correspondent says that "while the 'Sabbath day' of Old Testament times commonly fell on the seventh day of the week, it is probable that it was movable." When we remember that "among the Jews the days of the week had no names, they were simply counted," and that therefore the expression "the seventh day" was just as def-

inite a designation of a particular day as is our present word "Saturday," we are prepared to appreciate the absurdity of the claim that the Sabbath was a movable day in the face of the statement in the commandment that "the seventh day is the Sabbath." Suppose the correspondent of the *Statesman* could find in the New Testament this statement: "Sunday is the Sabbath of the Lord thy God," does any one think that he would now be found arguing for a movable Sabbath? But when the commandment said, "The seventh day is the Sabbath," it established an immovable Sabbath just as positively as if it had used our present name for the day instead of the number of the day. A movable Sabbath! Men commanded to observe an indefinite day! Not even necessary that "six secular days should always intervene between Sabbaths"! What a hodge-podge this would make of a plain commandment! This is the foolishness of human wisdom well displayed in the effort to make void the commandment of God.

It is perfectly true, as this correspondent says, that "we have no specific Bible record of when, how, or why the seventh-day Sabbath was discarded for the first-day sabbath," and the reason for this omission is found in the fact that this change was not made by divine sanction. We do have, however, a plain intimation in the prophecies that an attempt would be made to change the law of God, and we find that just such an attempt has been made by the papacy, that power of which it was said that "he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law." Any unprejudiced reading of history, either sacred or secular, will establish clearly the fact that the apostles did not recognize "the first day of the week as the Christian sabbath." On the contrary, the record plainly shows that they observed the seventh-day Sabbath according to the commandment, and that they raised up churches who kept the Sabbath of the commandment in harmony with the example and teaching of the apostles. Those who assert to the contrary can not produce the evidence to substantiate their assertions. They assume their conclusion as true, and then bring forward a mere semblance of proof which has been discredited over and over again. The most charitable view of their unwarranted course in this matter is that zeal in what they think to be a good cause has prevented them from conducting an impartial investigation, and from giving the proper interpretation to the statements of the Scripture.

The conclusion reached by the correspondent of the *Statesman* at the close

of his series of unfounded assertions is worthy of note. He says:—

There is, therefore, no difference between our "Sunday" and "Sabbath," except that the former name originates from the sun worship of the heathen, while the latter name was given it of God.

How is it possible for any one who claims to deal in facts to assert that God ever gave the name "Sabbath" to the first day of the week? From Sinai he proclaimed, "The seventh day is the Sabbath," and he has never revoked or changed this proclamation. Sunday is "the wild solar holiday of all pagan times," and was adopted by an apostate church in those days when many pagan practices were introduced in order to make it easy to convert (?) the heathen to Christianity. It seems little less than blasphemy to declare that the fourth commandment applies to this day, and that God himself has given to it the name "Sabbath." Sunday is a counterfeit sabbath, and is the sign of apostasy from God. Men have called this day "the Lord's day" and "the Christian sabbath," but God has never authorized any such use of these names. There is only one "blessed rest day," and that is the day which God has blessed, the seventh day of the week.

It seems a hopeless and thankless task to follow the groundless claims and the baseless assertions of such a writer as this correspondent of the *Statesman*, and yet this is just the kind of instruction which the advocates of Sunday observance are seriously giving in their effort to counteract the effect of the message of Sabbath reform which is calling the people back to the true Sabbath of the Lord. Newly invented arguments are being put forward to break the force of the plain preaching of the truth, and now it is claimed that the fourth commandment applies with full force to Sunday, and that God has called that day the Sabbath. We can only hope that there are yet many who will not refuse a plain "Thus saith the Lord" in favor of human authority, and that the presumptuous claims of the Sunday advocates will turn honest souls to the observance of the true Sabbath.

A Rule of Charity

THERE is a rule of Christianity which says, "Abstain from all appearance of evil." The mere appearance of evil is not evil in itself, as between the individual and God; but it gives occasion for impressions to be received and reports started which may work serious injury to the cause of righteousness. The Christian will be careful to pursue a course which will jealously guard the interests of this cause.

There are some individuals, however,

who, while they carefully remember this injunction of the Scripture, seem entirely to forget that there is another rule equally important which says, "Charity . . . thinketh no evil." They are ready to seize upon any appearance of evil in others and make it a subject of comment and of gossip, severely criticizing them for permitting such appearances, pursuing a course equally or even more reprehensible themselves, and with a zeal which indicates a decided relish for the task. It seems never to occur to such that in judging others they are condemning themselves.

It is to place Christianity in a proper light before the world, that Christians are required to avoid even the appearance of evil. While such appearances are better avoided at all times, it ought not to be necessary for an individual to go to extreme lengths of inconvenience to avoid any possible occasion for evil surmising on the part of those who profess to be governed by the principle of Christian charity. It ought not to be expected that those who make such a profession will vie with the world in the indulgence of this characteristic propensity of the carnal mind.

The appearance of evil would not so often be productive of evil if those who are so ready to condemn it as unchristian would be equally ready to practise the precept of Christianity, "charity . . . thinketh no evil."

L. A. S.

A Burden for a Field

THE Lord sometimes gives a worker special impressions concerning a particular field. The call comes to the heart with definite convictions as to the place of labor. We have seen this again and again in placing workers in the mission fields.

Yet it is doubtless the fact that this burden very often rests upon particular information and knowledge regarding the needs of the field. And in the common experience of our missionaries, I believe it may be said that most of those who are successfully working in the mission fields are there because the call for help from that particular place reached their ears; and the response was made just because there was a need to be supplied, and without waiting for any special impressions or feelings. A brother who recently accepted an appointment to a distant field, long left without a ministerial laborer, wrote thus of his experience:—

At first I felt decidedly averse to the proposition; but as I have studied the matter over, and seen in a measure the need, I have reached a more favorable conclusion. While I have long expected to sometime go to a foreign field, I have felt that the need and the fitness to fill the need constituted a call, rather than special impressions of the mind.

This is surely a reasonable view. We should go about this work for the world-wide field just as we go about the daily duties that come to our hand here. We look over the day's task. We pray for wisdom to see what needs doing first. Then we go at it, doing with our might what our hands find to do.

Just so with our work for the world. The whole world must hear this message. Just now the Mission Board can not send the army of workers forth that ought to be going into waiting fields. But at least a few must be planting the leaven of truth amid the great mass, and getting ready to lead the strong advance that must come. Where the line is so feebly manned that one worker faces many millions, or where there are lands unentered, or where believers in pioneer fields are calling for some one to lead them, surely no one need consider personal feelings, or wait for special impressions. There is a need to be supplied. The first man to whom the call comes must decide whether he can reasonably answer or not.

God loves the world, the whole world, and with the love of God in our hearts we shall love to work anywhere in it. And we must labor to the plan that will most quickly carry this message through unentered fields.

W. A. S.

The Sabbath-School Lessons

THE importance of the Sabbath-school lessons can not be too highly estimated. With the exception of a few special lessons which some of our workers in foreign fields find it necessary to prepare, the lessons studied in the five divisions of the Sabbath-school are the same throughout the world, and are prepared under the supervision of the General Conference Sabbath-school Department. The field of study which is opened by these lessons is almost without limit, and their influence is far-reaching. No other line of Bible study which we have does more to mold the denomination than these lessons. Not only the older members come within the range of their influence, but the truths of the lessons reach the tender minds of the youth and the children. A moment's reflection will be sufficient to enable all to see the importance of the lessons and something of the responsibility which is involved in arranging and preparing them for our schools.

But few comparatively have any correct idea of the amount of labor necessary in getting the lessons ready for each division. Deciding what shall be studied is often a matter of much perplexity, and it is difficult to make any arrangement which will suit everybody. Local needs and individual judgments differ; but those upon whom this great responsibility rests give the matter the

most careful and prayerful consideration. It is a real satisfaction to know that as a rule there is but little complaint.

Obtaining competent writers of lessons for the various divisions is no small task. All Bible students are not lesson writers, and many who can do this work acceptably are loaded to the breaking point with other duties. The writing of our Sabbath-school lessons is a work of sufficient importance to be worthy of the best ability within the denomination. When the lessons are written, they are copied and sent to the various members of the department committee for suggestions and criticism; afterward they are prepared for publication. Altogether, much taxing mental work is necessary before the lessons are finally given to our people.

A few words concerning the general plan of the lessons, so far as arranged for in the future, will be of interest. The present plan provides a regular course of study for the children which will enable them to have quite a thorough knowledge of the Bible before beginning with the junior lessons. The course of lessons embraces a period of four years, and, as planned, is divided as follows:—

Old Testament History2 years
 Life of Christ and the Apostles1 year 6 months
 Topical Study on Points of Faith6 months

The lessons on Old Testament history and on the Life of Christ and the apostles will be arranged somewhat similarly to those we have had in the past. The topical studies will be prepared in story form for the primary and kindergarten grades, while the intermediate, doubtless, will have a few texts given for the lessons. By going over this course of lessons twice, the children will obtain quite a thorough knowledge of the general teaching of the Bible, and should then be ready for the junior lessons. It would seem that such a course, carefully followed out, would be attended with better results than to have the children drift around in a sort of "hit and miss" fashion, oftentimes studying subjects adapted to the work of more advanced classes. Doubtless all are aware that at the present time the lessons for these divisions are on the life of Christ. The study of the Acts of the Apostles and the topical subjects will follow.

In the senior and junior divisions, following the present lessons on "Tithes and Offerings," one quarter will be devoted to the book of Esther. This book has never been studied in our Sabbath-schools, so far as the writer knows, and we believe it will prove of great interest and much profit to all. Following this we shall have one quarter's lessons on the themes that seem to be specially

adapted to the needs of our people at this time. Following this, six months will be devoted to a study of the sanctuary and the priesthood, based on the book of Hebrews.

We most earnestly ask our people everywhere to take hold of the work in the Sabbath-schools, and help to make this important branch of the message fill the place which the Lord desires that it should.

G. B. THOMPSON,
 Chairman S. S. Dept.

Note and Comment

A REMARKABLE case of resuscitation of a person in whose body life was extinct is described in a recent press telegram from Des Moines, Iowa. An Italian named Veil had been attacked by a negro armed with a razor, and so severely cut that at Mercy Hospital, to which institution he was taken, all the physicians present pronounced him dead. The body was placed on a slab preparatory to a post-mortem examination. The report says:—

Every one pronounced the man dead. Without discussing the matter with any one, Dr. Conkling thrust his hand into an unsewed wound in the chest cavity until he found the heart and pinched it. He then withdrew his hand, and stood silently watching the form before him. In two minutes color began coming into the pale face, and the veins and arteries to dilate with blood. In three minutes more the man was breathing normally. Two women nurses used to hospital scenes fainted at the astounding spectacle, while the other physicians gave Dr. Conkling their hearty congratulations. This afternoon Veil's wounds were sewed, and there is every indication that the man will live.

From the standpoint of popular theology, an interesting and pertinent question would be, Was this man's "immortal soul," the conscious entity which is declared to survive the death of the body, recalled from the place to which it had gone when life became extinct, by this act of the physician which restored the beating of the heart? Will this Italian be able to tell of the experience of being conscious at the moment of death?

No one whose body has become re-animated after the functions upon which life depends had ceased, has ever spoken of being conscious in death. From the case of Lazarus and others raised from the dead by Christ and the apostles, down to the cases of this day where life has ceased under conditions which admit of a re-establishment of the life functions, as in a case of drowning, all are silent concerning any such experience. They only know that they passed into a state of total unconsciousness.

Why should people cling to the theory of an immortal soul dwelling in the hu-

man body, in the face of revelation, reason, and all the facts of human experience to the contrary?

SOME time ago an effort was made by the Indiana Legislature to suppress the terrible evil of cigarette smoking by children in that State. A law was enacted known as the "anti-cigarette law." The effort has, it seems, resulted in a complete failure. The Indianapolis correspondent of the *Washington Post* says: "The law is practically a dead letter, and the old law, which prohibited the sale of cigarettes to children, . . . has fallen into disrespect with it."

The anti-cigarette law made it an offense either to sell or give away cigarettes or "makings" (cigarette paper). The law was evaded and broken down by the tobacco trust. The trust obtained names and addresses of Indiana residents from directories and other sources, and began sending cigarette paper into the State free of cost, using the United States mails for the purpose. It was not liable under the law because it was a foreign corporation. The correspondent says:—

The post-office authorities at Washington have been appealed to, but have replied that they are powerless to act; that the American Tobacco Company can not be deprived of the use of the mails, for it is doing a legitimate business; and, in any event, a fraud order would not work a cure, for that only prevents a person from receiving mail, and not from sending it out. Under these circumstances the State is powerless to enforce the statute.

Some idea of the amount of paper that is being thus freely distributed can be gained from the fact that every envelope contains seven packages or books of cigarette paper, and each book contains twenty-five sheets, a total of one hundred and seventy-five. Five bushels of these envelopes were destroyed by the local post-office officials in one day, owing to faulty addresses.

Among those who are writing to the tobacco trust for cigarette paper, and receiving the same free of cost, says the *Post* correspondent, are "thousands of children."

Persons guilty of such a crime against God and humanity will one day realize the truthfulness of the Saviour's words: "Whoso shall offend [cause to offend] one of these little ones . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

One more instance is thus recorded of the failure of legislation as a means of staying the tide of iniquity that is lowering the moral level of the nation.

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.

"Eye Hath Not Seen nor Ear Heard" 1 Cor. 2: 9, 10

MARY MARTIN MORSE

O the spring-time in its newness sweeping, like an angel's wing,
Over hilltop, mount, and valley, like a high and holy thing!
O the summer's boundless beauty bursting on our raptured sight—
Morning, noontide, evening, symbols of a day that knows no night!

Autumn, with her liveried legions, thrills our heart's divinest strings;
Splendor felt, for aye unspoken, lifts the door for King of kings.
Winter, wrapped in ermine mantle, sparkling frost, and twinkling star,
Crowns the year with gleams of glory from the pearly gates ajar.

But the eye that can not measure sun-beam's length or eagle's flight,
Can not pierce the arching azure, boundary of our earth-born sight;
Can not pass celestial curtains that the keenest eye debar,
Can not see the home preparing, where the "many mansions" are.

And the ear that throbs ecstatic with the peal of plumed life,
Can not hear the song immortal out beyond Time's din and strife.
Though it master skill of masters in the royal realm of song,
Still unheard the rhyme and rhythm of that home we've loved so long.

But sometimes when souls are weary, heavy-laden, faint, and sore,
Like a far-off chime comes stealing all the angry billows o'er,
Sounds that soothe and sweeten sorrow, set to words, "Be brave and true,
For heaven's age of bliss is waiting just beyond the ether blue."

Faith that can not fear or falter, sees the future in the now;
No more waiting for the laurel—placed to-day upon your brow.
"All are yours," the blessed message, as o'er thorny heights you plod;
Then look up, and never murmur, 'tis the path the Sinless trod.

Lessons From the Life of Solomon—No. 2

Preparations for Building the Temple

MRS. E. G. WHITE

At the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of

his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem."

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father."

King David, in the years of his prosperity, had provided an abundance of the most costly material,—gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,—to be used in the construction of the temple. These valuable treasures were committed by him to Solomon.

"Be Strong, and Do It"

David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders.

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it."

Free-Will Offerings

Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,— "who then is willing to consecrate his service this day unto the Lord?"

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hun-

dreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy."

A Prayer of Thanksgiving

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord."

"Of Thine Own Have We Given Thee"

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to

the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury.

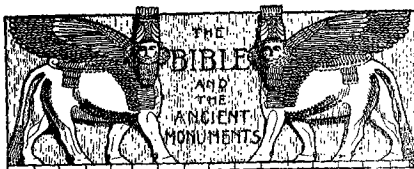
David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected.

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,—to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee."

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee."

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee."

"ADVERSITY is the trial of principle."



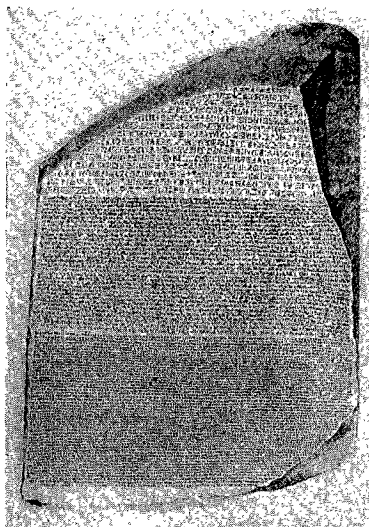
Egypt

M. E. KERN

THE story of the unearthing of these ancient civilizations is full of romance. Not only the sphinx, but the mighty pyramids and lofty obelisks of Egypt were a mystery. The obelisks, temples, and tombs were covered with strange characters. If they represented a language it was unknown.

The Rosetta Stone

In the year 1799,—the next year after the beginning of the time of the end, when many should run to and fro, and knowledge be increased,—one of Napoleon's generals in Egypt discovered at Rosetta, near Alexandria, a stone covered on one side with no less than three kinds of writing. This Rosetta stone proved to be the key to unlock the old Egyptian language. The writing at the top is the same as is everywhere seen on the temples and tombs, the middle is what is known as the Demotic text, and the bottom inscription is in Greek. The Greek, of course, could be read; from it



THE ROSETTA STONE

the character of the inscription was learned, and there was strong evidence that the other inscriptions told the same story. With this as a clue, scholars set to work to decipher the long-forgotten hieroglyphics. The task was accomplished by Champollion, a French scholar, in 1818. Scholars now read the Egyptian language as readily as Greek or Latin, and wonderful indeed has been the

revelation from the land of the Pharaohs.

Explorations

For the last fifty years Egypt has been the scene of busy activities of the excavators. Scholars from different nations have explored the long, narrow valley of the Nile, and studied its ruins. The pyramids have been entered. At the feet of the sphinx the sands of the desert have been cleared away, and a great temple unearthed. Not only have the buildings been found in Egypt, but the builders themselves. While in other countries, reliefs and statues of the kings have been found, in Egypt we have been permitted to look upon the



PYRAMID, SPHINX, AND RUINS OF TEMPLE NEAR THE SPHINX

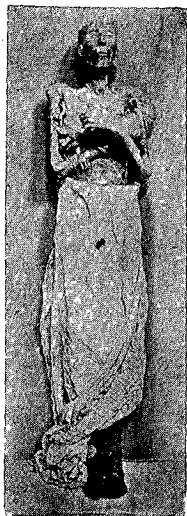
very features of the Pharaohs. Perfectly preserved mummies by the hundred have been removed from the sacred tombs on the west side of the Nile.

Rameses II

In the year 1881 there was found near Thebes in a rock cave, artificially constructed, a large number of royal mummies of the eighteenth to the twenty-first dynasties. Among them was Rameses, the Pharaoh of the Oppression, the king whose daughter adopted Moses. It seems wonderful indeed to be able to look upon the very face of him who talked with Moses. Being able to read the Egyptian, we are in many respects as familiar with his doings as with the conquest of Alexander the Great.

The eighteenth dynasty was the most glorious period of Egyptian history. The authority of Egypt extended to the Euphrates. Canaan was an Egyptian province. The kings married Asiatic wives, and the dynasty ended by an effort of Amenophis IV, the so-called "heretic" king, to supplant the Egyptian religion by an Asiatic form of faith. There was a national uprising, the Semites were driven out, and a new dynasty, or line of kings, set up, the nineteenth. Israel, who still lived on the outskirts of Egypt next to Asia, was a Semitic race, and as such was the object of greater hatred now perhaps than before. In this nineteenth dynasty we doubtless have the "king who knew not Joseph." Two short reigns were followed by that of Rameses II, the picture

of whose mummy is here reproduced. The young king was fired with ambition for conquest. He drove his enemies before him, but in Asia he met an enemy not easily subdued, the powerful Hittites, whose very existence used to be questioned by the critics of the Bible. In a battle with them he was brought into a very close place. The poet Pentaur composed a poem commemorating his deliverance from the Hittites. The poem was inscribed on several of the temples. Rameses concluded a treaty with the Hittites, the first treaty known to history. In it is a remarkable clause known as the "extradition clause," which provides for the return of any absconding robbers or slaves. It would almost seem that Rameses was far-sighted enough to see that Israel would some day escape. Perhaps he had learned of their hope in the promise that they should be delivered.



MUMMY OF RAMESSES II, THE PHARAOH OF THE OPPRESSION

Rameses, too, was a great builder. His name is found everywhere from one end of Egypt to the other. He built the great hall of columns at Karnak, near Thebes, and the rock-hewn temple of Abu Simbel in Nubia, a magnificent temple hewn out of the solid cliff, guarded by four colossal figures of himself.

How do we know that Rameses was the Pharaoh of the Oppression? A few years ago there was organized the Egyptian Exploration Fund to excavate in Egypt for the purpose of throwing light on the Bible, especially the exodus of Israel. Their first find was the ruins of Pithom, one of the store cities that the Bible says Israel built for Pharaoh. Ex. 1:11. And according to the inscriptions Rameses II built this city. Even the treasure chambers were found, built very strongly of sun-dried bricks. Dr. Naville tells us that some of these bricks are with and some without straw. This, then, is the man who made Israel to serve with such rigor, from whose presence Moses fled into Midian. Sayce says of the mummy:—

"It is an old face, the face of one who has attained almost his one hundredth birthday, but who still feels himself to be a ruler of men. The high forehead with its lock of pale yellow hair, the hawk-like nose and compressed lips, tell us of the kingly will that once breathed through them."

College View, Neb.

THE man who is sure of God can afford to hold very lightly the things of this world. God himself is his inalienable heritage; and, in having God, he has all.—*F. B. Meyer.*

The Earth Made New

MRS. M. K. EMERSON

'Tis joy to my heart, the thought I shall dwell

On the beautiful earth made new;
Fondly I picture fair Eden restored,
And live in the hope of that view.

In vision I see the homes of the blest
In the beautiful earth made new,
And drink at the founts of holy delight,
And streams of sweet purity, too.

No traces of sin, no parting, no death,
In the beautiful earth made new;
Joys everlasting, beauties unfading,
Every flow'r that in Eden once grew.

Our powers, then touched by heavenly fire,

United in harmonic chord,
With ocean's vast deep and heaven's blue vault,

Will echo the praise of the Lord.

Jesus, our Saviour, the glory and light
Of the beautiful earth made new,
Assist us, by faith, because of our love,
Thy holy commandments to do.

The Final Adjustment of Human Awards—No. 2

The Nature of Such an Event

J. O. CORLISS

God is no respecter of persons, and therefore will deal impartially with every one in the last day. Favoritism will be avoided from the fact that "every one of us shall give account of himself" at the bar of the universe. Rom. 14:12. But notwithstanding this apparent favor shown all men, we are assured that the test of that day will be of the most searching nature. Speaking of that event, the Saviour said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

But even this is not to be the limit of that great ordeal. The very motives of the heart will be open to investigation; for "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. With such a vast occupation before it as the research of every human motive, the judgment work can not be done hurriedly. There must be "time there for every purpose and for every work." Eccl. 3:17. Agencies must be in operation then by which the minutiae of every person's life-work will appear in just that order set forth in the sacred volume.

This being true, the idea instantly vanishes which is held by so many, that the judgment work will be a promiscuous one, in which good and bad will stand together in one vast assembly awaiting an arbitrary sentence. The truth is that but one class is under examination at the same time. To this the apostle agrees, as set forth in these words: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them

that obey not the gospel of God?" 1 Peter 4:17. It is therefore clear that those who have made a profession of godliness will be the first called to meet the trying ordeal. These must receive sentence from Jehovah himself, who is "the Judge of all." Heb. 12:23.

But another phase of the judgment work is to decide the cases of wicked men and evil angels. This is performed by saints, who have themselves passed the solemn test, and so have been changed into the perfect image of Christ. To the church at Corinth the great apostle wrote: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

It is quite evident, however, that this work is not entrusted to men in the mortal state, who are subject to the frailties of human flesh. These would be too apt to be swayed by human prejudices. This proposition is entirely settled by the admonition of the apostle when he said: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. 4:5. Until the Lord comes, and the saints are made immortal, they can not judge righteously, because they can not read the hidden counsels of the heart. But when Christ comes, this difficulty will have been removed, and the saints will be capable of being Christ's representatives, not only in this world, but in the judgment as well.

This conclusion reaches back to develop a thought previously introduced. Since all who profess to be God's children may not stand the test of sainthood, it follows that none will be permitted to sit in judgment on others who have not themselves first been pronounced saints through the first test. That the judgment of the saints is thus separated from that of the wicked is revealed in what the prophet describes. He says: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." Rev. 20:4.

It hardly need be repeated that among these were men who had lived on this earth, and suffered martyrdom for Christ; but when seen by the revelator on thrones of judgment, they all had been *made to live again*. Then he goes on to say: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The further statement is added: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

The second death, which visits those who come up in the second resurrection, is employed alone upon such as "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars." Rev. 21:8. This shows that the

first resurrection, which takes place a thousand years prior to the second, brings up those who are declared exempt from the penalty of the wicked. Their judgment sentence will, therefore, have been rendered at least one thousand years before that of the wicked.

The question then arises as to the exact time when these saints passed the judgment test. Was it before or after their resurrection? This query must be settled by an examination of the nature of the "resurrection of the just." Writing upon this point, the apostle says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. 15:51, 52. From this it is plain that there would be no time to carry on the judgment between the sound of the last trump, and the change to immortality, which follows in "the twinkling of an eye." Then also the fact that these are incorruptible when brought up from their graves, is the strongest evidence that their cases were decided before the trumpet sounded which called them forth.

It is clearly stated in another place that when Christ comes, "the dead in Christ shall rise first." 1 Thess. 4:16. This reveals a discrimination between the righteous and the wicked which recognizes that the judgment has already decided who belong to each class. The apostle treats the subject in these words: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23. Thus the Scriptures make it plain that an investigation takes place before any resurrection, which determines who are worthy to come up in the first resurrection, and who are to be left behind to come up in the second resurrection. But more of this in the next paper.

Mountain View, Cal.

The Sabbath and the Earth

CYRUS SIMMONS

"O EARTH, earth, earth, hear the word of the Lord." Jer. 22:29. To the earth the word of the Lord has given a sabbatical rest. "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard." Lev. 25:4.

Neither the strength of the walls of Jerusalem, nor the grandeur of Solomon's temple, was able to resist the army of Nebuchadnezzar, nor persuade it from fulfilling prophecy. This exalted city could have enjoyed the distinction of remaining forever, if its citizens would have hallowed "the Sabbath day, to do no work therein." Jer. 17:24, 25.

To hearts that were hard, and to ears that were deaf, the warning words of the prophet appealed, but God's promises were disregarded, the Sabbath was desecrated, Jerusalem became a desolation,

and the foundations of the temple were plowed. Jer. 26:18. What a sad commentary on the spirit of greed and gain, of venality and vice, that possessed this people! Her faithless sons and fair daughters were taken in captivity to Babylon, where for seventy years they contemplated the terrible results of their disobedience to the law of God,—“until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath.” 2 Chron. 36:21.

In these "last days" the seventh-day Sabbath of the Lord is not only profaned, but many Christians are keeping Sunday, the first day of the week, and many Christian organizations are petitioning legislative bodies to pass laws enforcing its observance in opposition to the commandments of Jehovah. If, for the profanation of the Sabbath, the Lord permitted his chosen people to be taken as captives by their enemies; if he would allow Jerusalem, his beloved city, to become a desolation, and his sacred temple a ruin; if pestilence and famine, disease and distress, were part of the visitations of God's judgments then, how can the professedly godly people of these "perilous times" expect to receive the approval of heaven when they are committing the selfsame transgression, and seeking its enforcement?

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The earth as well as man is visited with the condemnation of his sins. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5.

Avarice, one of the blindest of passions, still claims the mastery. All thought and ambition are becoming wholly absorbed in "the cares of this life," in commercialism and aggrandizement. Life is a strenuous slavery. In the hurry and hurrah for an earthly crown the contestants are fast growing jaded, neurasthenic, dyspeptic. Tonics whip on the enervated, and doping drinks lull to deception the exhausted. Demands for doctors and drugs are everywhere. Sanitariums and health foods are becoming a necessity, which serve as indices pointing to the physical weakness and degeneracy of the race.

The people are overworked. The land is overworked. The earth is sick. "The earth mourneth and fadeth away, the world languisheth and fadeth away." Isa. 24:4. "The earth shall wax old like a garment." Isa. 51:6. The soil, too, must be stimulated with a tonic. Fertilizers are attempting to patch up the worn-out places in the garment—earth. In spite of the theoretical progress in farming, and the advancement agricultural students have made, speculations and misgivings attend the growth of crops, while frequent failures and famines evidence their distressing uncertainty.

Numerous insects, destructive to the field, the garden, the tree, and the vine, make their annual devastations, maneuvering their visible and invisible armies under new names, and with more precipitate encounters. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1:4. "He hath laid my vine waste, and barked my fig tree." Joel 1:7. "The field is wasted, the land mourneth." Joel 1:10. "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered." Joel 1:12.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:15. The signs of the times are foreshadowing the finality of things. The most reliable chronologists have associated the history of this earth with its people for nearly six thousand years. When Jesus shall come the second time in the clouds of heaven, accompanied by all the holy angels, he will resurrect and gather from the four quarters of the earth his saints, and take them with him to heaven, where they will be with him for one thousand years. Matt. 24:30, 31; 1 Thess. 4:16, 17; Rev. 20:4. Simultaneous with this millennial duration, the earth, upheaved and rent by mighty earthquakes, torn and shattered by violent winds, disfigured and misshaped to a void and a chaotic state (Jer. 4:23-28), will lie in desolation for one thousand years (Rev. 20:3-6), *being the seventh part of the time allotted to the land for her sabbaths*, "until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath." It is God that says, "My word . . . shall not return unto me void." Isa. 55:11.

Knoxville, Tenn.

Works of Grace

W. A. COLCORD

1. JUSTIFICATION gives pardon, imputed righteousness, acceptance, and peace with God. Rom. 3:19-26; Eph. 1:3-7; Rom. 5:1.

2. Regeneration gives a new life, with power to overcome sin, and to live "soberly, righteously, and godly, in this present world." 1 Peter 1:3-5; Titus 3:3-7; Eph. 2:1-10; John 3:1-7; Titus 2:11-14.

3. Sanctification gives a perfect life, and is the work of a lifetime. 2 Thess. 2:13; John 17:17; Ps. 19:7; Phil. 3:7-15; Matt. 5:43-48; 1 Thess. 4:3; 5:23; 1 Peter 1:13-16.

Takoma Park, D. C.

"PEACE with heaven is the best friendship."

"SATAN and his false teachers always present a little truth in order to get people to swallow a big lie."

THE WORLD-WIDE FIELD

Native Education in South Africa

W. S. HYATT

As we have engaged in this work, we have studied the methods adopted by Jesus, the Great Teacher, that we might learn, if possible, his plan of labor. His servants were to go to all nations with the "glad tidings," and he was to train men for this work. To-day we also have a message to go to all nations, and we are sure that to follow his methods will prove as successful now as then. As we studied the subject, we saw that the training of the twelve disciples constituted a great part of what Jesus did to make known the gospel to mankind; and if it were not for the preparation given these men, there would have been very little to be seen for the years of his ministry.

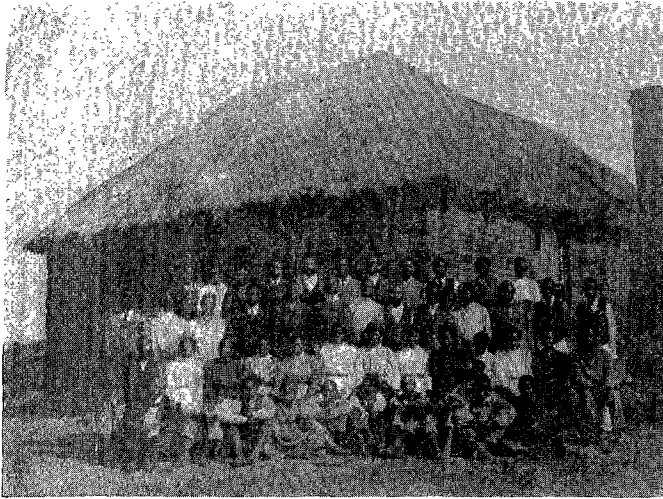
In the book "Education," is to be found a statement bearing directly upon the Saviour's methods as a teacher. The writer says: "The most complete illustration of Christ's methods as a teacher is found in his training of the twelve first disciples. Upon these men were

to rest weighty responsibilities. He had chosen them as men whom he could imbue with his Spirit, and who could be fitted to carry forward his work on earth where he should leave it. To them, above all others, he gave the advantage of his own companionship. Through personal association, he impressed himself upon these chosen as collaborators." "The Life was manifested," says John the beloved, "and we have seen it, and bear witness."

The great question before us is how to reach the many tribes and tongues with the message that is to prepare some of all nations for his coming. We feel sure that this work must be done largely by Christian natives, who know the people, their ways, and their languages. These men can go from village to village, eating and sleeping among them, and teaching them the Word of God. But they must receive a training before they can do their work or be entrusted with its responsibilities; hence the need of training-schools, where the same work can be done that Jesus did for the twelve.

I feel sure that God has guided our brethren in the starting of our native work. I have visited many missions, but have never seen any methods adopted by them that I consider better than those adopted by us for the education and training of our native laborers. At each of our missions we have gathered about us a company of young people, and these we are keeping with us, as far as possible, till they are prepared to go out into the work. While receiving their training, a portion of their time is devoted to teaching village schools and laboring for their people. In this way they are gaining a valuable experience while obtaining an education.

In our schools we first teach them to



NATIVE SCHOOL AT THE MISSION FARM, MATABELELAND

read and write their own language; and, after one or two years, we begin to teach them English, and continue the study of their own tongue. The Bible becomes the reading- and spelling-book of both languages, just as soon as they are far enough advanced, and we endeavor to press home to their hearts the truth of God. Some have questioned the advisability of teaching the native the English language, fearing that this knowledge might encourage him to go out from us and seek employment where he can get large wages. It is possible that this instruction opens a door of temptation; but it also opens an avenue whereby the native workers can become intelligent. When we give them the English language, we open to them all the treasures of wisdom and knowledge in that language, while their own language offers opportunities which are very limited. Some may go out from us, but this proves that they were not of us.

We have long felt the need of intelligent native teachers. We need young men who can assist us in translating

into their own language. If our native teachers can interpret for us, then any of our laborers who visit the country can instruct them, and at the same time be able to reach the natives through them. Those who understand the English can read our books, and be filled with the message, the same as other workers. We can not hope to be able to print all these books in each of the native languages, but being able to get these truths in the English, they can give them to the people in their own tongue.

But our teaching does not stop with giving them an education mentally and morally. We realize that if they are to be well-balanced, the physical part must not be neglected. Accordingly, we teach these young men that labor is honorable, and that they never reach a position where honest labor is a disgrace. Every boy and girl has a part to act in the work of the mission, and we try to train them to do all kinds of work we have to do, whether it be caring for crops and cattle, or the making of brick and the building of houses. We are only sorry that we are not prepared to do more for them, that they may be fitted for usefulness. Undoubtedly, here is where many missions have failed. They have developed the mental and moral faculties, but have neglected the physical, and the result is that these young men are unbalanced; hence the great amount of complaint against native education.

At the present time we have fully four hundred and fifty boys and girls in our four mission and ten village schools. We thank God that so many are under the influence of the truth of God. But this is only a drop in the bucket, as it were. Other centers should be sought out, and consecrated teachers should go there and begin their work of training natives, so that God can put his Spirit upon them, and send them forth to the work of giving the "loud cry" by and by.

The message must go to darkest Africa, till "the light of the knowledge dark corner of this vast continent. God of both languages, just as soon as they has sent devoted men and women into this field, and to-day the Bible, or some portion of it, is within the reach of nearly every tongue and people. But these teachers know not the message, and we have done, O! so little, to give it to them. Surely it is time that the light of present truth was planted in Central Africa. A few well-chosen centers would give us access to nearly all of this great country, and at these places young men could be trained and sent forth to bear the message to every nation, kindred, tongue, and people of Africa. Are there not many of our people upon whom the Lord is laying the burden of this work, and whose hearts are stirred to give themselves and the necessary funds to open these centers?

Cape Town, South Africa.

THE only way to save your life or your means is to lose them for Christ.

The Swedish Meeting

GUY DAIL

A FEW miles east of Kil, in the quiet rural district known as Grythyttehed, with its old and unique church, the delegates to the Swedish Conference assembled, June 21-25, for their mid-summer gathering, held partly in the commodious meeting-house just across the road from our own chapel, and partly on the pleasant hillside covered with trees and rocks and grass a little farther beyond. Here we had our first church; and here we held our first annual meeting in 1881, when the Swedish Conference was organized.

For a number of days before the regular conference, a workers' meeting was in progress, and the outside attendance was good. The attendance of our own people was the largest we have had in Sweden for years, and our delegates and workers pronounced it the

\$2,884; 1904, \$3,118; and the offerings for last year amounted to \$824; the book sales to \$16,198, or only fourteen dollars more than for 1903. The publishing work is on a good financial basis, but there was a loss of six hundred and thirty dollars on their missionary and church papers. This called forth some discussion, and it was voted that the brethren be invited to put more earnestness into the work of increasing the subscription list for the coming year.

On the Sabbath eleven were baptized in one of the four beautiful lakes in the neighborhood. It was a very precious season to all.

The officers chosen for the coming year are as follows: President, O. Johnson; Vice-President, K. A. Farnstrom; Secretary, E. J. Ahren; Treasurer, J. R. Lindqvist; Auditors, A. J. Settergren, J. Bergstrom; Sabbath-school and Missionary Secretary, A. F. Roos; Executive Committee, O. John-

It was also voted to organize a conference church, for the isolated members; the conference officers will be the church officials, and look after the individual members, who are scattered here and there over the field.

We certainly had a good meeting, and we believe that the future will show a still greater growth in Sweden. Remember the work here.

Stavanger, Norway.

Mission Notes

THE colleges of Japan now have some 5,000 Chinese students who are receiving an up-to-date education. They will return to China as missionaries of Japanese civilization. Since Japanese civilization is not yet quite the same as Christian civilization, the present is a most critical moment for China, and calls for greatest efforts to make Christ lead both in Japan and in China.

A MISSIONARY to a South African tribe has translated Bunyan's "Pilgrim's Progress" into the language of the people. The illustrations have a modern and unusual aspect, but serve to make the story plainer to the understanding of dwellers in that region. The "slough of despond" is the mudhole of the "veld." Christian starts from a "kraal." A war-dance feast serves to represent Vanity Fair. Apollyon is a formidable creature, having the head of a wolf, the scales and tail of a crocodile, and the eyes of an owl.

THE American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes — the **Muhsos**. Rev. Mr. Young has baptized **seven hundred** and twelve converts in that tribe, and word is going into all the north country, and on into Southwest China, that the men of the west are teaching the true religion at Kengtung, and every village must send its head men to learn.

THE First Lutheran church of Altoona, Pa., supports a missionary in Liberia; individuals and various organizations in the church support several native workers in Africa and India, while others have taken a number of shares in the "Seventy Missionary" scheme. The Sunday-school, on Foreign Missions' day, made one of the largest offerings in the General Synod. Altogether the church has given between twelve hundred and fifteen hundred dollars to foreign missions during the year. Moreover, it does this foreign work without crippling its local abilities or stinting its support of other benevolent operations at home. This church is an object-lesson in giving and yet increasing.



X Meeting-house where meeting was held.

O Our own meeting-house, too small for meeting. The woods back of O were used part of the time.

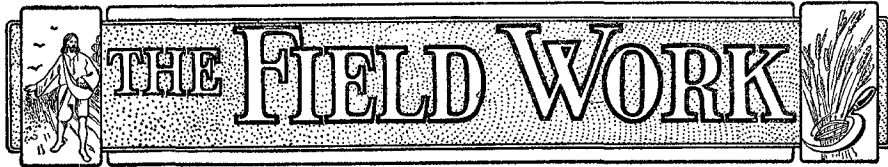
most united and successful. The labors of Elder O. A. Olsen, so soon to leave for Australia, and of Elder Conradi, and Elder Fred Anderson (of Finland), were helpful in increasing the spirit of consecration to God, and devotion to his cause. The disposition to listen to counsel, and to respond to the suggestions made, was more manifest than we have before seen; indeed, there was a real desire for the help offered by the visiting brethren. Some hard problems needed solution, and the workers and people grappled earnestly with the educational, medical missionary, and publishing questions that were considered. However, here, as in Denmark, the chief topic in this respect was the evangelical work, and the best manner of attaining a yet greater success in bringing souls to Christ. The Swedish membership at the close of 1904 was eight hundred and one; during the year they had received sixty-eight, and their net increase was forty-two.

One very important resolution was passed, urging the Swedish brethren to greater faithfulness in bringing all the tithes into the storehouse of the Lord. The tithe for the past three years has been as follows: in 1902, \$3,804; 1903,

son, K. A. Farnstrom, C. Kahlstrom, E. Lind, J. R. Lindqvist. The legal association, which holds our property in Sweden, is called the "Sallskapet Sanningens Harold," and the officers elected are as follows: President, E. Lind; Vice-president, O. Johnson; Secretary, J. M. Erikson; Treasurer, J. R. Lindqvist; other members, K. A. Farnstrom, C. Kahlstrom, J. Lindberg; auditors, K. Mattson, J. Bergstrom. During the year this society added \$2,300 to its capital, and its finances are in a prosperous condition.

Ministerial credentials were granted to O. Johnson, J. M. Erikson, E. Ahren, K. Farnstrom, F. R. Oberg, A. J. Settergren, and ministerial license to Birger Andersson. The Bible workers are A. Lundgren, Mathilda Olsson, O. Nelson, P. Hedstrom, Oskar Karlsson, J. Anderson, Kristine Engstrom, Anna Hallberg, Mathilda Lundgren. Only a few of the Bible workers will be employed all the time on conference pay; the others will be self-supporting part of the year.

We have recently begun a small health institution at Nyhyttan, where our school is located. The present outlook for this enterprise is favorable.



THE FIELD WORK

Bermuda

HAMILTON.—We had a very good meeting at Crawl last Sabbath. Most of the brethren and sisters from here went down with us to witness the baptism of five. These meetings are a source of encouragement to all.

Sunday evening we held our first service in a hall in Somerset. The room is small, holding forty or fifty persons. It is rented and used by the Good Templars. We rent from them for three nights each week. Our attendance was small the first night. Yesterday we went from house to house, inviting the people out, and selling papers. We had a profitable time, and sold twenty papers. One white lady seemed interested. I hope to report more about this effort.

JAMES A. MORROW.

Jamaica

KINGSTON.—Hayti is, perhaps, the last place to which I expected to be called, yet I believe the hand of the Lord is leading me to that field. The Lord, in his goodness, is giving me evidence that the change is in his order, and thus I am encouraged to move on, knowing that the apparent difficulties, when we come up to them, will be surmounted by his generalship, rather than by human wisdom.

Since I have been laboring in Kingston, I have been enabled to form the acquaintance of several Haytians, mostly exiles. I have had a number of them present at our meetings; and although I do not know of any who have accepted the truth, from this association with them I have been led to alter my opinion of them, and to conclude that no doubt the Haytians have been misrepresented by travelers and writers.

W. J. TANNER.

Peru

The following is an extract from a letter received by Brother F. H. Westphal, of Chile, from Brother Espinoza, colporteur in Peru:—

"The few of us who form the little company of Seventh-day Adventists here, by the grace of God continue firm, giving our humble testimony of the third angel's message.

"Two married ladies in Lima manifest great interest in the Sabbath. We have confidence that the Lord will awaken them to work as another sister is doing, for their country people.

"One sister who was bound by the chain of the world has gained the victory, and now gives a free and encouraging testimony in favor of the truth, and has gone farther north on this coast, to work. This is the result of the earnest prayers that have ascended to the Lord from our Adventists here."

Brother Westphal says: "This brother is selling our books in Peru. We have sent to him money to buy a mule, so

that he can carry his books into the country and far into the interior, where he has labored before as a Bible colporteur. He is well acquainted in the interior."

Bonacca, Bay Islands

NORTHEAST BIGHT.—The Northeast Bight church was established as a company, with a little church building, by Elder Hutchins. A year ago last March I organized it as a branch of the Bonacca church, with nine members. Last night the rain broke up our meeting, the roof being in a bad condition. There are quite a number of young people who need a school. Two of them have professed conversion since I came. One backslider has been reclaimed. We are all much encouraged. We have formed a plan to raise the money needed to repair the church; all have promised to pay tithe, and a brother has been appointed to visit each one once a month, to receive the tithe.

We have made arrangements for Brother Smalley to come here to teach school. I called the people together, and made arrangements for a school of twenty or twenty-five pupils.

I expect to leave here to-day for another settlement three or four miles farther around on the north side of the island, where there was a little interest a year ago, and some began to observe the Sabbath. I hear that two have proved faithful, and I hope for others.

H. C. GOODRICH.

Rio de Janeiro

THE ninth of June the writer and Brother Meyer reached Rio de Janeiro, where my family had arrived five weeks before. A house has been found, the family settled, and we are now ready for work. Owing to improvements which the city is making, thousands of houses are being torn down in the heart of the city, and the result of this is that houses are scarce, and the already high rents are constantly becoming higher.

As we enter upon our work in Brazil's capital city, we are impressed with a deep sense of the importance of the truth committed to us, and we also know that the evil one will do all in his power to hinder our work, yet we are encouraged by the help promised us from Him who sent us, and who says, "I am with you alway," it is even to him that the "all power" has been given in heaven and in earth, and we gladly place our confidence in him, knowing that his work will succeed, and his truth gain the victory. May the Lord send his angels before us to open hearts and homes for his truth to enter.

We had our first meeting last Tuesday evening, to which the brethren had invited some strangers, but few of whom came. Our plan is to go from house to house with our Portuguese paper *Aranto da Verdade* (Herald of Truth), soliciting subscriptions, and in this way seek

to open doors and hearts for the truth.

This great city is full of wickedness and misery, and Satan is even now working in a marvelous manner to deceive souls. May the Lord give strength and wisdom to make effective our work. Remember the work here in your prayers.

F. W. SPIES.

Oklahoma

THE work of the Lord is still onward in Oklahoma. At present we have several interests at hand. Our tent companies are doing a good work; four of them are reporting excellent interest. Quite a number are taking their stand on the Lord's side. At one place a discussion is going on at present between our workers and the Campelites. One of our young ministers started a meeting there and created quite an interest, and finally about three families took their stand, and quite a number were convinced, but would not take their stand until they heard the other side or had a debate, so our brother received one challenge after another until he got into a debate. We do not know how it will turn out, but we hope that the truth will triumph, and that a number will take their stand on the Lord's side.

At Elk City, where we had our local camp-meeting, the interest is still good. Elders Sorenson and Dake are reporting a good interest from Broken Arrow, where souls are accepting the truth; and the same kind of report is received from Brethren Braley and Jobe at Non, I. T. So we praise the Lord that the good work is still moving onward, and we hope it will soon be finished.

G. F. HAFNER.

Russia

TIFLIS.—The reign of terror is still continuing in different parts of the Caucasus, as well as in Russia. It seems to be the sole aim of the authorities to arouse the nationalities to arms against the Armenians, especially the Mohammedan element—Turks and Persians—distributing arms (of course, secretly) and disguising the Russian Cossacks in Persian dress, to carry on the slaughtering, burning, and pillaging among the Armenian communities. I can not tell how soon the evil will be let loose on Tiflis, but should not be surprised if it comes ere long. We have been told by reliable persons that some preparation is already being carried on.

The Armenians have also been arming themselves for self-protection. We believe the Lord will give us a sign to flee from the city. There are German colonies near by, where we can find safety.

Tiflis seems to have become like Sodom and Gomorrah; and if once the protecting hand of the Lord be removed, it will be a very bad place in which to be.

When we read the sorrowful news of the death of my classmate, Dr. Maude Miller, in China, we were watching over our own baby, dying of fever. God has comforted us with his precious promises.

Our health work is making a favorable impression on some. We hope that it will be an entering wedge for the whole truth. We are thinking of opening up first, on a small scale, a health food bakery. We have made some demonstrations in that line, and people have showed satisfaction above our expectations.

Everybody here buys bread, and there is no good bakery. I believe we can take up this most practical line of work.

We hope the Lord will give us a little period of time in which to cause this land to hear the witness for the third angel's message. Hasten the day, O Lord; hasten it, is our prayer.

V. PAMPAIAN.

South Africa

KENILWORTH, CAPE.—We have not been having our week of prayer at the same time as do our brethren in the States. Ours was the last week in last quarter, and our churches enjoyed the occasion very much. Elder Hankins was with the Claremont church, and I assisted in the work in the Cape Town church. Elder Hyatt was with us the first two meetings in Cape Town, then he left for America. In Cape Town the church received more help, and a greater blessing, than at any other like occasion. When the week was over, they did not want the meetings to stop, so we continued the revival each evening of the following week. The members are very much interested in missionary work. The offerings in Cape Town amounted to eighty-five dollars, and at Claremont to about sixty-three.

Our mission enterprises are prospering nicely. Only Basutoland holds back. Elder Armitage is at the sanitarium, and is slowly recovering. Brother Shone is taking Brother Moko (our native missionary) to Chief Kama, of the eastern province, to see about getting a place for him to start a school and begin work. Kama wants to give us a good location for a mission, but he wants Brother Moko to come immediately and start work, as he, being a native, has the right to live there and work.

O. O. FORTNER.

Tent-Meeting in Nashville, Tenn.

POSSIBLY the readers of the REVIEW would like to hear from a series of tent-meetings which has been in progress for about four weeks in Nashville. For two years or more the Testimonies have urged very strongly that the large cities in the South be entered, and efforts be made to reach the people.

The writer has been exceedingly anxious to see this instruction carried out. As long ago as the Oakland General Conference this purpose was constantly before us. We had no large and suitable tent, but in an appeal made to the California Conference, then in session in Oakland, after the close of the General Conference, our brethren, with great liberality, raised \$604, and with it purchased a sixty-foot tent, with two twenty-foot strips that could be put in the middle, making a tent of sixty by one hundred feet, and shipped it to us at their own expense. This was a very generous and noble act on the part of our California brethren.

The summer was nearly gone before the tent reached us, and we were so busy with our own camp-meetings that we could not well pitch it that season. Last year we made a great effort to find a suitable place in Nashville to begin the meetings we had desired so much to hold in the city. Nearly two months were employed in hunting for a place. We found many lots, but we could not

get them. Some said they were perfectly willing we should pitch the tent on their lots, and would ask us nothing, but when some of the neighbors complained that they did not want the tent there, such was the regard for their feelings that the owners of the lots would not then let us have them. Brother Haskell and his wife were here with workers, and it was a very great disappointment, one of the worst we have had since I came into this field.

This year we began early, secured an eligible lot, got a written contract from the agent, and the permission of the proprietor, who was in Washington, that we should use it. After we returned from the General Conference, we began to put up our tent on it, and were informed that a person had a lease that had been running for several years, and that we could not have it.

Then we spent another week, and finally the owner of a lot, a skeptic, gave us the one where our tent is now pitched. We can not express the great sadness we have felt in not being able to get to work in the city before. The tent was pitched in a suitable place, about a block from the meeting-house we have bought. Much good taste has been exercised by our sisters in putting it into nice shape, so as to be an inviting place for meetings. We have been holding seven meetings each week ever since. We do not have any on Saturday night, but two on Sunday. We have not had what we might call a large or rousing interest. We have had about two hundred two or three times. A very few times we have had as low as forty or fifty, but generally from seventy-five to one hundred and twenty-five. Quite a number of these are our own members, who attend quite well.

We have good music. Elder Haskell and the writer have done the preaching. The truth has been plainly and forcibly presented, and the meetings have been characterized by the best of order. We have been treated respectfully and courteously by the people, but have been quite disappointed because the attendance was no larger.

So far as we have been able to learn, the meetings have had an uplifting and beneficial influence in the city. We have heard of no unkind or invidious remarks concerning them. There have been in connection with the meetings some very regular attendants, some of them people of influence and wealth. They are there almost every night, and pay excellent attention.

Our effort is not by any means finished. The camp-meeting of the Tennessee River Conference begins here the seventeenth, on one of the leading car lines. Next week we shall take down our tent and move it over to the campground. After the camp-meeting we shall probably bring it back, and hold meetings three or four weeks longer. So we can not by any means foretell the results; but we have been encouraged.

A week or two ago we learned of four who had begun to keep the Sabbath, and recently we have heard of several others. Our Bible workers find them at their homes keeping the Sabbath. I think all of these are women.

It seems very evident to the writer that there is a restraining influence upon the people, to keep them from generally attending the meetings. In these great

cities, of course, there is constant pleasure seeking; this makes it difficult to reach the people, but we hope for good results. We have been happily surprised, with the amount of labor and the present progress of the meetings, to find that seven or eight have already begun to keep the Sabbath. We think it is a good omen. We shall continue to hope for a goodly number more. We are not discouraged, by any means, but see many tokens of benefit to be derived from this tent effort.

Our meetings on the Sabbath have been held in the meeting-house that has been purchased, which is to be paid for the first of October, one thousand dollars having been paid at the time the bargain was made. The members are very happy for the privilege of using this house. I think the congregations of mostly our own people, are nearly double what they used to be in the little chapel.

Last Sabbath (August 12) was a precious day. Our dear Brother A. J. Haysmer, who has been laboring in the West Indies for twelve years past, with much success, stopped here to see his sister, Mrs. Wilson, on his way to his field of labor in Alabama. He gave us an excellent discourse, just what was needed, on the importance of our being earnest workers in spreading abroad the precious light of truth. All enjoyed it very much.

There were quite a number of our Baptist friends present. Some of them are being drawn very near us. Their eyes were moistened under the spiritual influences present, and they seemed greatly blessed.

As we were about to dismiss the meeting, a man arose, well advanced in years, and asked the privilege of making a few remarks. Years ago he had been pastor of this church for several years; he is a man highly respected, but is not now stationed as a pastor probably on account of his age. He spoke of his gratification at being present at this meeting. He said he was happily surprised. He had not expected to see so many of our people in attendance. It seemed to him like a nation born in a day. He expressed his warm sympathy and interest in us and our work. He hoped that we would make many converts. He gave us a warm welcome to the church wherein he had formerly presided, said that the baptistry in the house had several times been used by our people in years past. He spoke of the neighborhood as giving us a hearty welcome, as being pleased with our earnest efforts to carry our work forward in their midst, and wished us the best of success. He invited us to come when he should preach the next day. Some did attend.

In all my experiences of the past I have never seen a minister of any other denomination manifest such cordiality and kindness and appreciation for our work.

The meetings are increasing our influence in the city, and are doing good; it would be impossible to tell how much as yet, but we trust that they will be the means of leading many souls to accept the truth. The Southern people move slowly, but they are generally quite firm when they take their stand. We thank God and take courage, hoping we shall yet see a large work done in this needy field.

GEO. I. BUTLER.

People's Seventh-day Adventist Church of Washington, D. C.

A FEW words concerning what the Lord has wrought through the labors of Elder Sheafe in Washington, D. C., will doubtless interest the many readers of the REVIEW.

Three years ago last May we located our tent at Sixteenth and R Streets, N. W., and there began a movement that

Others were gathered in, and those who had taken their stand were strengthened and established.

The tent season of 1903 found us with a new tent, sixty by one hundred and ten feet, which cost five hundred dollars, the purchase price having been raised on the field. We then had accommodations for our increasing congregations.

A new church, the People's Seventh-day Adventist, was organized Dec. 5,

February, 1904, we deposited one thousand dollars in the bank toward a building fund, and we continued adding to this amount from time to time, until in April, 1905, we found that we had to our credit fifteen hundred dollars for this fund. After most earnestly seeking the Lord, and experiencing much trial, perplexity, and difficulty in looking for a location for our church house, in a providential and unexpected way opportunity came for us to purchase the church property of the New Jerusalem Society, corner of Tenth and V Streets, N. W. It is a very desirable location in a thickly populated section of the city, near the car lines. The building is a three-story brick, occupying part of a beautiful corner lot fifty by ninety-five feet, and so located that another building can be added at any time if needed. The auditorium will comfortably seat two hundred and fifty persons; on the floor below there are two large rooms with folding doors between them. On this floor there is also a toilet- and bath-room. On the lower floor there is a large room that we use for a printing-office, and a large kitchen, which we expect to use for a cooking school, also bath- and toilet-rooms.

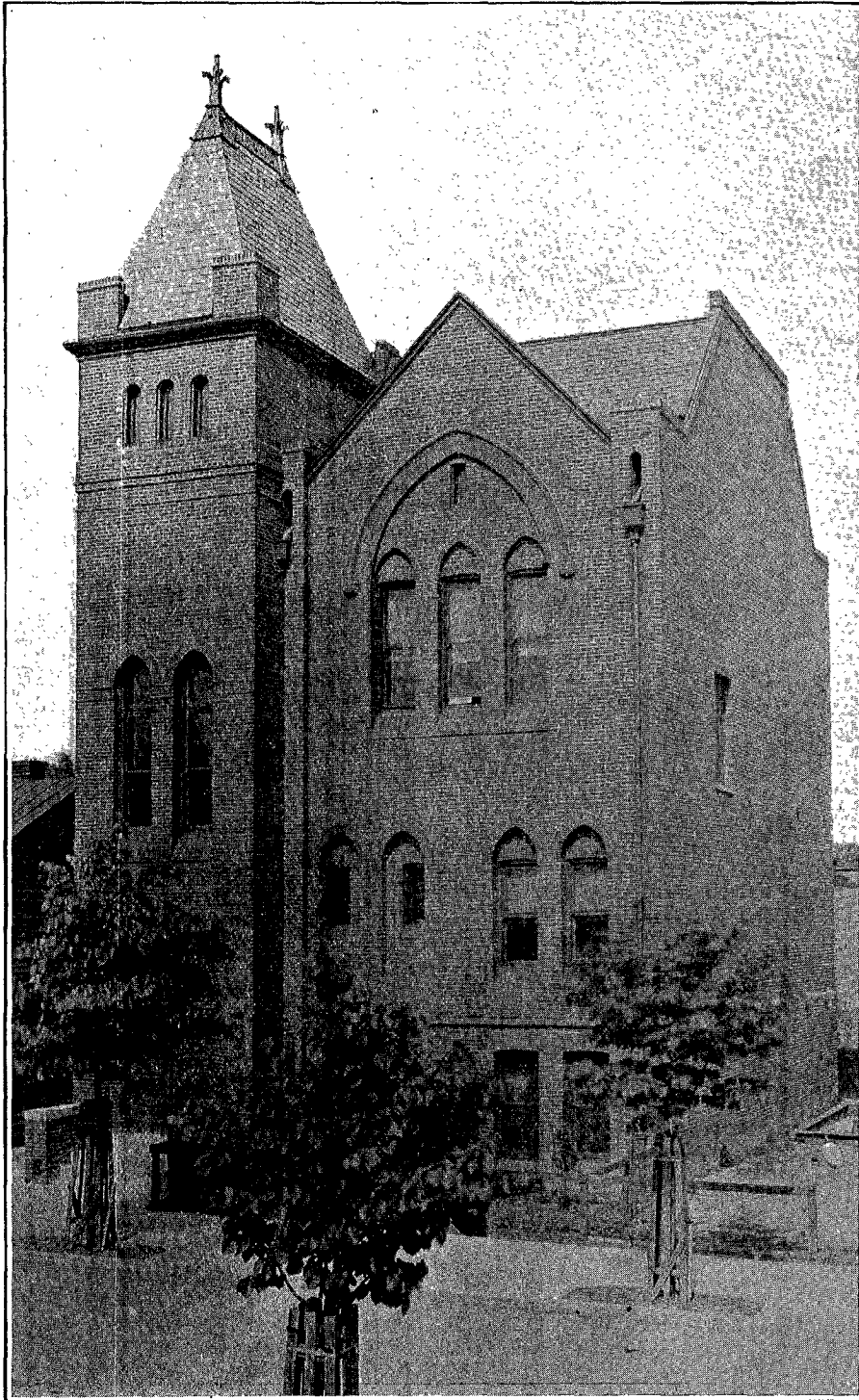
The building was erected in 1896 at a cost of about ten thousand dollars; the lot cost seven thousand dollars. Everything about the property is in good condition. Learning that it could be bought, we made an offer of nine thousand dollars, which was rejected. The owners stated that if we would offer ten thousand dollars, and would pay two hundred dollars down, they would consider the offer. We promptly met these conditions. We paid them fifteen hundred dollars cash, gave them five notes of five hundred dollars each, bearing interest at five per cent, then put a trust on the property of six thousand dollars at six per cent, with interest payable monthly. In July we took up one of these notes, making, in all that we have paid on the property up to date, two thousand dollars. This money was raised right here on the field, with the exception of a very few dollars that were given from outside the city.

There was no furniture in the church, so we had to furnish all the rooms. Our seating is of chairs, of which we have about three hundred and fifty; we also purchased tables and an organ. All of these we have paid for.

The Lord's hand was surely in the movement to secure the property. It is admirably adapted for the general work of a training-school for young men and women. Why would it not be a good idea to send some help to those who are trying to help themselves, and thereby hasten the good work? With some substantial financial help at this time, a noble work may be done in this city that will be far-reaching in its effects. We ask all who are interested, to pray and give, that this well-begun work may move forward to the glory of our Heavenly Father. The people have a mind to work, and the interest grows as they work.

Two brethren have entered the work from this church during the past season, B. F. Washington and W. H. Green. We hear that they are doing well in their respective fields. We hope to send out others. Who will help?

Our tent-meetings this season have



S. D. A. CHURCH, COR. IOTH AND V STS., N. W.

has continued to the present, with a spirit and power that only the Lord can give. During the season of 1902 over sixty accepted the message. This greatly increased the membership of the first church of this city. There was an infusion of new life from the Lord. The fall and winter following, we continued our meetings in halls, holding special services Sunday nights, with large audiences and constantly deepening interest.

1903, with forty-five members. Services were held in the True Reformers Hall, Twelfth and U Streets, N. W. The fruits declare that the Spirit of the Lord attended this organization. The church has maintained a good spiritual condition, and souls have been added from week to week, until now the membership is one hundred and thirty.

A church building became a necessity. We prayed, watched, and worked. In

stirred the people as never before. Eager souls come night after night and listen attentively to the glorious message. Our tent was injured by a storm early in July, and we were without a tent for a week, but we arranged the chairs on the lot, and went on with our meetings, to which the people came as before. We have baptized eight, and there are twelve now waiting for baptism. We need a baptistery, and a baptismal outfit for the pastor.

The work speaks for itself. We hope that definite steps may be taken to give this branch of the work some financial help.

LEWIS C. SHEAFE.

Sedalia (Mo.) Camp-Meeting

THIS meeting, which was held August 3-13, had been in progress several days when I arrived, and a most excellent spirit was pervading the camp. The conference business was practically finished when I reached the camp, so the greater part of the meeting could be devoted to the spiritual interests. There was a good representation of our people, and a good outside attendance every evening. The greatest harmony characterized the transaction of the conference business. Elder R. C. Porter was unanimously re-elected president for another term.

Sedalia has a population of about twenty-five thousand. The camp was located in a most beautiful grove at the edge of the city. There was a large building on the ground, in which there was a hall with a seating capacity of several hundred, and also a dining hall, kitchen, and other rooms. The daily papers of the city gave us about two columns in every issue in the publication of the sermons and addresses, which were reported by Elders D. E. Scoles and E. A. Merrell. The importance of utilizing the public press on such occasions where it is possible to do so can not be overestimated; for even though the outside attendance may be small, yet we are enabled to preach the truth in this way to thousands of people each day regardless of the weather.

Profs. C. C. Lewis and M. E. Kern, and B. E. Huffman, educational secretary of the Central Union Conference, were present, and did most excellent work for a large number of young people who were in attendance at this meeting, also in arousing a lively interest in educational work.

The work of the Religious Liberty Department was given a liberal share of the conference, and also the missionary work at home and in other lands. Liberal offerings were made for all these branches of the work.

During the first part of the meeting Elder E. T. Russell, president of the Central Union Conference, was in attendance, and assisted in the business part of the meeting. Elder G. A. Irwin and his wife reached the camp-ground Friday morning, the 11th inst., from California. Their presence brought a new inspiration into the meeting; the last Sabbath and Sunday Elder Irwin gave his interesting experiences in the islands of the Pacific.

We were pleased to meet at this gathering Elder E. A. Merrell and his wife, whom we knew as laborers in the Pennsylvania Conference. There were two

special revival services held, in which nearly all in attendance dedicated themselves to the Lord. We believe that this camp-meeting will mark a new era in the conference, and that greater prosperity and success will attend the work and workers in their ministrations as a result of this meeting.

K. C. RUSSELL.

The Collection for the Colored Work in the South

October 7, 1905

THE General Conference last May changed the time of taking the collection for the colored work in the South, from the first Sabbath in November to the first Sabbath in October. This date is rapidly approaching. About six weeks will remain from the time this article will come before the readers of the REVIEW AND HERALD till the collection will be taken.

The attention of all Seventh-day Adventists in the United States and Canada—yes, and others in different countries—who feel interested in this unfortunate race, should be called to this collection at once.

The General Conference of the whole Seventh-day Adventist denomination throughout the world, assembled in conference session at Washington, D. C., last May, recommended that this collection should be taken up upon this date. This, therefore, is not some minor affair originated by a few individuals, or even by a State or union conference alone. It has been considered by the representatives of the whole cause as a matter of wide interest, really pertaining to the well-being of a whole race of people.

To be sure, the money will be expended in the South, and more largely in the Southern Union Conference than in any other, because the great majority of the colored race in the United States are located in that conference of nine large Southern States, the very heart of the old Southern Confederacy, over six millions of the eight or nine millions of the colored people of the United States being within the bounds of the Southern Union Conference.

So it is easily discerned that the prosperity of the colored work in the United States will largely depend upon whether it is prosperous in the Southern Union Conference, as by far the largest proportion of the colored people are in that conference.

In the nature of things, it is impossible for the comparatively small number of white people of this Southern Union Conference, in their poverty and great lack of means, to do what ought to be done for six millions of negroes within the conference boundaries. They can hardly make a beginning. Indeed, the white people in this field are utterly unable to do for the white work anywhere near what really needs to be done.

The conclusion, then, is unavoidable that if our brethren in the great Northern field do not take hold of the colored work in earnest, it can not be made a success. Multitudes of souls will be lost, and the work will drag along as it has been doing, or even more slowly.

Paul the apostle says, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14.

In what sense was he a debtor (that is, one in debt to them)? God had given him great ability and much heavenly wisdom, and had revealed himself to him in a wonderful manner. Why did he do this? Just for Paul's own comfort and pleasure?—O, no; but rather that through him he might impart great light to others. Wherever there were poor, lost, suffering souls going down to ruin, with whom Paul came in contact, it was his privilege to enlighten, bless, and save them. Yea, it was his positive and stern duty.

Suppose we see a house already on fire, and know that there are souls in jeopardy, fast asleep. Should we not be guilty before God and man unless we did our utmost to awaken and rescue them? We could never look our fellow men in the face had we neglected to alarm them by the most earnest possible efforts.

There will soon be a fire which will involve millions of souls, and their loss will be eternal. We have the privilege of "saving some." Shall we not be in earnest, seeking to break the spell of spiritual stupor enthralling those around us?

The condition of the colored race, in view of all their past misfortunes and desperate needs, should appeal to every human soul. Through the Testimonies of his Spirit, God has called upon us as a people, over and over, to discharge our duty to this afflicted race. We have come far short of doing it.

To the writer's personal knowledge we have hardly begun to do that which demands to be done. In the Southern Union Conference there are approximately two thirds as many colored as white people. The efforts and expense put forth for the salvation of the colored race within the bounds of this conference are not *one third*, hardly *one sixth*, as great as for the salvation of the white people. And yet, in view of our poverty and the peculiar difficulties of this field, but a fraction is being done for the white race of what is in crying need of being done.

These, my brethren and my sisters throughout our great Northern field, are the literal facts of our Southern condition. We speak of what we do know. Having labored for some eighteen years of my life in what was once slave territory, the writer knows of what he affirms.

The needs of this field are what we may well call appalling. Some of our brethren, even in leading positions, inquire, Why should not the South carry the main burdens of its own work, and not call upon the North for money? And it has even been said that our Southern people have been taught helplessness, and to look to the North to bear their heavier burdens.

We feel certain that these suggestions are not in the line of the actual facts. Although our Southern Seventh-day Adventists are, on the average, much poorer than our Northern believers, yet in the published statistics of the Southern Union Conference in the General Conference published reports, the pro-rata average of each member's tithes was above several of the other American union conferences, and not so very far below the very highest. So was the amount of canvassing, and several other items.

Do these facts look as if these poor

distressed fields were being taught helplessness? We know no Northern State conference whose laborers have worked on for months without any salary whatever, as some have in this field, and the salaries of those who are paid wages average far below those in the North. Over and over have some of our ministers economized in every way in order to keep in the field and work for the Master.

The facts are, our visitors from the North know very little about the actual conditions here in the South. They take a flying trip; stop off perhaps at Graysville or Nashville, and possibly at a point or two besides, and because they meet several Northern brethren who have moved to the South and are living in comparative comfort, they think they are prepared to speak with authority. But let them travel around to many of our little churches, and they would be far wiser, and better prepared to understand the true conditions.

We believe it to be a fact that nearly three fourths of all our membership are sisters. Many of their husbands are not in the truth, and some have husbands opposed to it. Many of them have a hard time to cope with the struggle of life. But many of these are most earnest and devoted Christians. Many are too poor to be able to attend camp-meetings. Far less than a majority of the families are prepared to entertain and accommodate visitors in a way that in the North would be creditable.

Of course, there are exceptions. And we know of no country where there is a more hospitable spirit. They try to pay an honest tithe. Their hearts are in the work. They love God, and love his truth, and sacrifice what to them is far more than many Northern well-to-do believers ever think of doing. But when they are expected to pay money for schools, sanitariums, and various other costly enterprises, it is simply impossible for them to do it.

In the South by far the greater proportion of the wealthy people are in the cities. There are, of course, many well-to-do people in the South. Most of the Northern people who have moved here are in very moderate circumstances. The richer portion of our Northern people have many things that are too nice to leave, so they remain in the North.

Of course, there are Southern people in the South who have become well off, and, like a large number in the North, they know how to keep their money also.

This Southern field contains nearly one third of all the arable land in the United States. We have a little more than two thousand believers in this great conference of nine large States. They are scattered all over this immense space in very small churches, far apart, and most of them very poor. They can have but little labor. They are struggling against hard conditions. Very few of them have church houses. There are many noble, precious souls among them, many of whom have all they can do to get a living.

Let us make a few comparisons: Any one of such States as Indiana, Missouri, Colorado, Minnesota, Kansas, Ohio, or Nebraska has a larger membership, and far more means at its command, than this whole Southern Union Conference, while either Wisconsin or Iowa has nearly twice as many members, and far

more than twice as much wealth. But when the State of Michigan or California is considered, either of them has several times as many members as this whole Southern Union Conference, and vastly more wealth.

These comparisons are made to enable our brethren throughout this vast Northern field to see how weak in membership and means this great Southern country is. While this Southern Union Conference has a little over two thousand Sabbath-keepers, the Northern conferences have fifty-three thousand; yet the whole South has nearly one third of the whole population of the country, and the number of Sabbath-keepers has thus far been very small, compared with the North. And the difference in wealth is vastly greater than the difference in membership. These are facts that should be carefully considered. The servant of the Lord has said this field "is the most difficult in the world."

While this vast difference exists in the amount accomplished in the South and in the North, can any sane Sabbath-keeper contend that these two thousand believers, struggling against fearful odds and against overwhelming difficulties here in the South, ought to be expected to be able to carry on the work as it should be carried on?

Even the Australian Union Conference is far stronger in membership and means than the whole Southern Union Conference. Think of the great sum of money raised for one city compared with the amount for these nine great States. The South and North speak the same language, and are of our own flesh and blood. After living here for many years, we can see no good reason why the number of Sabbath-keepers in the South may not approximate the same proportions as in the North.

But to return to the colored problem. We have already considered in this article the great needs of the whole Southern field. But let us realize at once that the colored work is by far the neediest in proportion to that of any part of the field. It is in a deplorable condition. It is even in a pitiable condition for the want of funds.

For example, take the Huntsville colored training-school, the only school of its kind among our people. It has a valuable tract of land of over three hundred acres, which was purchased years ago. It was an old Southern plantation, some four miles from the flourishing city of Huntsville. The old mansion has, of course, been used, but it has been in great need of repair. New foundations must be placed under a portion of it, or it will go into decay, and various improvements are absolutely necessary.

Over a year ago Mrs. E. G. White, and her son, W. C. White, were there, and members of the executive committee of the union conference. This was her first visit to the place. She spoke many words of encouragement in regard to what this place might become, if the light given should be carefully followed. She said one hundred students should have been there to have the benefits of the school the last year, and that arrangements should be made for from two hundred to two hundred and fifty as soon as possible. She felt very sad to see the lack of facilities for carrying on the school in a proper manner. She said a small sanitarium must be built, so that

the health of the students might be cared for, and they be taught the health principles in which our people have been instructed during the past years. She said that buildings must be erected, and facilities must be supplied, so that the institution should be a credit to the denomination. An orphanage for fatherless and motherless children whose parents have died in the faith must be erected, etc. An orphanage was planned; the cellar was dug, but for lack of funds the work stopped.

The management began last fall hopefully. About seventy pupils came to the school, and it was impossible to accommodate any more. For lack of funds little has been done for months. The conditions are truly distressing. Had not the union conference treasury advanced money to pay the teachers, the school would have had to close long ago. Several thousand dollars has thus been taken from the union conference treasury, which it greatly needed for the support of workers in the union conference. So the conference fund has had to run in debt. This money must be paid back. Few can know the straits to which we have been put for means to keep things running. But how could we close the school which the cause needs so badly, and of which the young colored people are in such great need?

The Southern Missionary Society has accomplished much good for this unfortunate race. Useful schools have been established for the young, and wherever they have been established, churches have sprung up. The result in Mississippi has been that fully one half the State conference membership has been of this race. A large percentage of the tithe has also come from this source.

But quite a large amount is required for the payment of teachers, as most of the pupils are very poor. Unless means are supplied, the work will be sure to suffer.

These schools have proved to be one of the most encouraging means of bringing the truth for this time to that people. A vast field needs to be entered upon in this manner. All lovers of humanity should be interested in this branch of the work. This problem ought to interest our people everywhere. For two or more years past the Lord has been appealing to our people mightily, to help in this work by their means. Shall we respond, and heartily carry on this branch of the work?

The Southern Union Conference, with the officers of State conferences, has studied carefully the question of supplying every State conference in the Southern Union with colored laborers. It has been a matter of great difficulty. Our Northern brethren and sisters can not fully realize the conditions which make this difficulty so great.

If that portion of this article which relates to the condition of this whole Southern field, its poverty, and the vast work to be done, and the meager means at our command with which to do this work, is carefully studied by our Northern brethren and sisters, they may be able to discern how perplexing it is to find the means necessary to send out colored laborers in all our State conferences. It is very perplexing to us to know how to maintain our white laborers, and instances are plentiful

where they have been poorly supported.

Where, then, will the means come from to furnish the colored workers? And if our training-school for the colored is not properly equipped and made efficient, how are the colored workers to be supplied?

These are questions, dear friends of the cause of God in the South, with which the writer and many devoted brethren in the work here have been wrestling for several years past. We want your help and sympathy, and above all, *means* with which the work may be strengthened.

This article is already too long. The far-reaching problems involved can hardly be properly presented in an article of moderate length. In the opinion of the writer the prosperity of our colored work in all parts of the world is more or less affected by the questions centering in this Southern Union Conference.

The great problem of African slavery has been considered in the past by some of the greatest minds of modern times. Various opinions have been entertained. In the writer's opinion, God's all-wise providence permitted this awful experience through which large numbers of that unfortunate race passed in being sold into slavery, transferred by the wicked cupidity of man to this continent to come in contact with a race more highly civilized than themselves, to be taught the English language, made acquainted with the religion of Christ, learn lessons of industry and many useful things, that they might be a blessing in various ways to the great Dark Continent, and to many others taken from it. Much of the interest in that continent and in its missionary enterprises has arisen from a sympathy begotten by the sad experiences connected with slavery. The attention of philanthropists in all lands has been called to this subject. England was aroused by the horrors of the slave trade, and great efforts have been made to put it down in Africa itself.

And now the colored people have become free. Noble Christian people have been laboring unselfishly to elevate this unfortunate race. We honor these blessed souls, and wish to engage in the same noble work. The central field of interest is the territory embraced in our Southern Union Conference, in the great States of Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Tennessee, and Kentucky.

If we can, through the help of our people in the North, firmly establish our blessed work of educating, elevating, thoroughly instructing in the practical truths of the Bible and useful pursuits large numbers of the poor, the unfortunate, the very needy of this race, our work will be a blessing to humanity, and be the means of saving many souls for Christ in the blessed kingdom of his love.

Brethren and sisters, the collection the first Sabbath in October is to help in this noble work. We ought to have at least ten thousand dollars from the results of that collection. The amount raised last year was a great help, though much less than that. Can not we greatly increase it this year? We hope that many articles in favor of this collection

will be written by leading writers to stir up an interest in this important work.

GEO. I. BUTLER,
President Southern Union Conf.

Washington

SEATTLE.—At the time of my last report I was laboring among the Indians of Port Simpson, British Columbia. Soon after this Elder T. H. Watson was sent to take charge of the work among the Indians, and I was assigned the work in Vancouver.

At this place I found the church in great need of help, and their house of worship, which was erected three years ago, was still unfinished. The brethren and sisters responded heartily to the call to reconsecration, and to arise and finish the Lord's house. The means flowed in freely, and willing hands gladly took up the work, and soon the building had received the needed alterations and improvements. We built a neat vestibule and belfry, and purchased a sufficient quantity of paint to paint the entire building outside; this part of the work was unfinished when I was called to another field.

I began Sunday evening services in Vancouver in the church where it was said by some that "the people had been preached to death;" but right in the same block with the church we found people who had never heard the message, and some came to the meetings who had never been inside the church before. At first the attendance was very small, but it steadily increased until we had a fair number at every service, notwithstanding it was during the rainy season. I took up the house-to-house work, and soon had on my list the names of about thirty families who were receiving literature and weekly Bible studies. Many became deeply interested in the truth, and one lady, who had held a position in the Methodist mission and had a wide influence in the city, began to observe the Sabbath; later she was baptized by Elder Johnson, and united with the church. But here, as at Port Simpson, I was not permitted to bind off the work, or to see the results of my effort, for in the midst of the work came the call to unite with the Western Washington Conference, and Elder Johnson was sent to take the work in Vancouver.

I arrived in Wilkeson, Wash., February 26, and united in labor with Brother D. Dodge, who had already awakened an interest among the people. We began meetings in the little church, which had practically been abandoned for more than a year, and of which only eight members could be found in the community. Brother Dodge was soon recalled to take charge of the mission boat on the Sound, and I continued the work alone. It is evident that the kind providence of God was still hovering over the scattered flock, and as the members of the fold were once more called to the house of the Lord, their spirits revived and their hope was strengthened. As a result of the effort here, April 2 Elder E. L. Stewart was called to conduct baptismal services, at which time nine persons were buried with their Saviour in the watery grave. At this time it was evident that others were halting in the valley of decision, and being advised by Elder Stewart to remain longer, I con-

tinued to labor, and June 10 Elder Stewart was recalled to baptize five others. Later, July 8, Elder Ward was called to rebaptize one sister. A young man of Tacoma who was visiting relatives at this place during these meetings became interested in the truth. Although he had been labored with before by others, and had strongly resisted all efforts put forth for his salvation, at this time he surrendered to the Lord, yielding himself to the voice of the Saviour, and was later baptized by Elder Martin, of Tacoma, and united with the church at that place.

Thus at Wilkeson, the services of the house of the Lord have been re-established, and from Sabbath to Sabbath voices of prayer and praise arise once more to our Heavenly Father for his matchless love and tender mercies to the children of men. From here I went to Lake Tapps, where I found two families who had accepted the truth several years ago, but had never been taken into the church. Calling these brethren and another family that had recently moved into the neighborhood, we organized a Sabbath-school and a class meeting. I held a short series of meetings here, and at its close six persons were baptized by Elder Stewart, including two who took their stand for the truth for the first time, and one who had wandered from the fold and had returned.

We now have at Lake Tapps a company of ten adult members and a few children. There is evidence that a few others may unite with this company soon. Six of this company and one sister from Buckley united with the Wilkeson church, making a total membership of thirty. My heart flows out in praise to our Heavenly Father for his condescension to use human instrumentalities in proclaiming the gospel of salvation. I am now holding services at Columbia City, a suburb of Seattle, in company with W. J. Boynton, with fair prospects of some fruits of our labors. Unto God be all the praise, honor, and glory.

O. E. DAVIS.

Forest Home Industrial Academy

THE Lord greatly blessed this little school the past year, and the outlook for its second year is very bright. Already there are nearly twice as many applying to enter the school and the home as we had last year. It seems that the Lord has brought the school into favor not only with our own people, but with many not of our faith. We believe this is due to the fact that our brethren throughout the conference have been praying earnestly for the success of the school, and that the Lord would bless those connected with it.

Thus far the school Home has consisted of one building, which would accommodate about twenty-four students, but now it seems necessary to erect another building, not only on account of the increased attendance, but because the Lord through his servant has said that the boys and girls should have separate buildings.

Work has begun on the new building, and will be pushed forward to completion if the Lord sends us the means. If not, it will have to stop, for we do not intend to place the burden of debt upon the school. We have faith to believe

that the brethren in this conference will not allow the work to stop. There certainly can be no more important work than establishing schools where our young people can be prepared for the work of carrying forward this third angel's message.

We ask that the brethren all offer up prayer in our behalf that the work here may prosper, that God's name be glorified, and his cause advanced.

L. I. STILES.

Mount Vernon, Wash.

Religious Liberty Notes

It is not the every-day violations of the law, but the Sunday violations which seem most to concern some of the ministers of to-day who have much to say about "law enforcement."

Advocates of Sunday laws are making a great plea now for the necessity of such laws in the interests of the laboring men. But the Sunday laws which they desire enacted for the laboring man are compulsory rest laws. It is not intended that individual liberty to work or not to work shall be respected. They will be destructive of liberty, and bring about enforced idleness.

"To crown Christ king is our purpose," says Mr. W. F. Crafts, "and the way to do it is to make the law of God the law of the land." The same gentleman further says: "It has been a long fight to get a Sunday law for the capital of our country." When a national Sunday law has been secured we presume the National Reformers will then declare that Christ has been crowned king.

The eighth annual convention of the Federation of Churches and Christian Workers of Wisconsin, is to be held at Sparta, October 16 and 17, and is to be followed by a two-days' session of the Wisconsin Sunday Rest Day Association. The Federation embraces ten state denominational bodies and six "moral reform" associations, among which is the Sunday Rest Day Association.

"It is a matter of dispute among theologians whether there is any such thing as a Christian sabbath, and whether, if there is one, it falls on Saturday or Sunday," says the *Chicago Chronicle*. This fact ought to cause those zealous religionists to pause who are constantly demanding laws to enforce the observance of Sunday as the "Christian sabbath."

Gov. Joseph W. Folk, of Missouri, has entered upon quite an aggressive Sunday closing campaign throughout his State, especially in St. Louis, on the ground that every law on the statute-books should be enforced. "No official," he declares, "has a right to ignore any law. It is not for him to say whether the law is good or bad, but it is for him to enforce it as he finds it on the books." Mr. W. T. Jerome, prosecuting attorney of New York City, opposes Mr. Folk's position, and declares that "Sunday closing laws are sediments of Puritanism."

A brother writing from Nebraska says: "This Sunday question is coming to the front faster than our people imagine, and the storm will soon break with fury upon an unprepared people.

Little do we realize the spirit that is pent up in the movement. It will require every effort at our command to beat back the waves of falsehood and anger that are gathering in the sea of discord and discontent. The very atmosphere of the popular churches is tainted with the breath of unholy zeal, and animated with a blind fury of determination that is painful to experience. I detect it almost everywhere."

An organization known as the Madison County Law Enforcement Alliance was recently formed at Alton, Ill., for the purpose of demanding the enforcement, by the proper officers, of the Sunday law against saloons. The organization is composed of representatives of the English Protestant churches of the country, three representatives from each church. Several ministers of these churches have refused to enter the league, however, on the ground that the best results can not be obtained by such methods.

In response to "complaints of ministers" the police authorities of Lincoln, Neb., began a strict enforcement of the Sunday closing ordinances of that city on July 30. Under the heading, "Lincoln Stores Must Be Closed on Sunday," the *Lincoln Star* of July 29 says: "Merchants who keep their stores open tomorrow may be arrested. So declare the police. The complaints of ministers have caused the officers to watch for offenders."

On July 25 the city marshal of McPherson, Kan., served notice on merchants who were found selling goods on the preceding Sunday, that Sunday sales must cease, and that if their stores were found open for business on the following Sunday, arrests would be made. He stated that he had been instructed to put a stop to all illegal selling on Sunday, and would carry his order out to the letter. A local newspaper says that "other towns in the State, and especially large towns, observe the Sunday closing laws very closely, and the day is soon coming when they will be enforced in every town in the State." This is only a sample of the general crusade which is being carried on all over the country.

Twenty-four religious denominations, representing eighteen million communicants, have each appointed from five to fifty delegates to meet in New York City November 15, to take part in an inter-church conference on federation. The conference is to be held in Carnegie Hall for a week, the object being the federation of the Protestant forces in America for work largely along National Reform lines. Among the sixty speakers on the program are two justices of the Supreme Court of the United States, two judges of State courts, a United States Senator, a congressman, a governor, a mayor, and a number of college presidents, professors, and editors, besides many church bishops and ministers.

W. A. COLCORD.

Personal

It has been an encouragement to us in Honan to know that the work is so near the hearts of our brethren in the States; and I desire to express my sincere thanks to the many friends in America who have spoken and written

words of sympathy in my affliction. We believe God will bind hearts closer to the heathen lands than ever before.

HARRY W. MILLER.

Honan, China.

A Book for the Times

I HAVE read the advance sheets of "Ministry of Healing." This soul-inspiring book will comfort and instruct believers, convict the unconverted, bring courage and hope to the cast down. Every page sparkles with gems of light. The book will remove prejudice, and open the way for further gospel light to shine into many hearts. The sound sense and the unrefutable facts presented must commend the truth to the people who read it.

Here is another opportunity for us to act as God's helping hand to pass the light on to the people who are perishing for the lack of knowledge. This book has been dedicated by its author (Mrs. E. G. White) to the medical missionary work. The profits on it are to be used in the advancement of the medical work of the gospel. A threefold blessing will attend the sale of this book: first, the individual will be blessed in the effort he makes; second, those who obtain the book will be blessed; third, the sale of every book will furnish seventy-five cents to assist in building up sanitariums or other means of relieving suffering. I praise God for this book, and the blessings it has in store for his people.

R. A. UNDERWOOD.

Literature for the Blind

PAUSE with me for a moment to consider the quarter of a million blind in this country. Were you permitted to visit them, you would find them in a pitiable condition. Thousands of them are isolated, with no religious privileges, and without a single thing to read. They are left to pine away the long hours with nothing to encourage or comfort them. Let us go to them with the gospel of Jesus Christ, and we shall be able through the gospel to break the fetters of sin now holding in bondage thousands of blind men and women. Let us speedily carry this message to those perishing within our reach. Nothing save the gospel of Jesus Christ will lift them out of the pit into which they have been forced. Dear reader, are you anxious about the blind? The following is a quotation from a letter just received from one of our blind readers:—

"Still the *Record* has been coming to my home all the time, and I have been enjoying the contents of it very much indeed, and have received much benefit as well as pleasure from reading its pages. I have enjoyed it much more than any other point magazine which I have received; and I do not doubt that you are pleased to hear that the readers of the *Record* derive both pleasure and Christian benefits from carefully reading its pages. It is a magazine full of beautiful thoughts; and the Christian truths it teaches are beyond human value. I know and believe that the editor himself is a Christian man, and this makes the magazine of much more value. The good done for the blind is the prevailing feature throughout, and so we who read it should be willing to con-

tribute toward its support. In short, it has done me a world of good, and has enlightened my mind on many a Christian truth which would have been otherwise a blank to my mind. Through its pages, I have learned many things about different blind people, which probably otherwise I should not have known."

This quotation is one of many received at our office; and it should stir us to a full sense of duty. And in behalf of those appealing to us for the gospel truths, we beseech you in the name of God, to consider the needs of these unfortunate, perishing souls.

Dear reader, do you appreciate your sight, and all that you enjoy in the way of literature and scores of other blessings? If so, make a thank offering for the benefit of the publishing work for the blind. By so doing, you will aid us, through the *Christian Record*, to point thousands to the Lamb of God which taketh away the sins of the world. This work should have its proper place in the message. We should not overlook the blind in our haste to spread the gospel. Brethren, while you are giving to the different enterprises, do not forget to share your means with your less favored brethren and sisters. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The *Christian Record* is printed in two systems,—the American braille and the New York point. Those sending in subscriptions or names of blind people should determine, if possible, which system they read. The price of the magazine is two dollars a year. Send all subscriptions and donations to the secretary, Miss Katie Coleman, College View, Neb., and all funds will be turned over to the treasurer of the Central Union Conference.

L. N. MUCK.

Our Sanitariums

I HAVE been intimately acquainted with the sanitarium work from the very beginning of it, when the old Health Institute was established in Battle Creek. More than twenty years ago I was carried to the sanitarium, hardly able to move hand or foot, and in a few weeks was cured of the rheumatism, and returned to my labor.

If I had been careful to follow the instruction I then received, I doubt not that I would have been saved much of the suffering of the past two years. When I arrived at the Glendale, Cal., Sanitarium about the middle of last May, I was almost a nervous wreck. The constant attendance of my wife had been necessary for months. I was so nervous that even the thought of being left alone in a room at night was unendurable. When Dr. Simpson saw how sad and ill at ease I looked, she sat down and talked so encouragingly that I soon forgot my fears, and rested quite well the first night.

When I first came to the sanitarium, I was subject to spells of bitter weeping, apparently without any cause; I could not prevent my mind from dwelling on some of the unpleasant experiences of the past, nor could I understand why I

should be taken from my ministerial work and allowed to endure such suffering.

One day the following text came as vividly to my mind as if spoken: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23:10. In a few weeks I was sufficiently improved to attend church; and in one month, when Sister White spoke on the importance of the sanitarium work in the Los Angeles church, I attended, and took down the main thoughts in shorthand.

I have always believed the statement made by the servant of the Lord in 1867 that the health reform was a part of the third angel's message. In my ministry I have transgressed the laws of health, and this has resulted in inability to do public work. Some of my good brethren and sisters have suggested following the instruction of James, but I have felt that all I could do is to ask God's blessing upon his appointed means for my recovery.

In Volume I of "Testimonies for the Church," page 561, the servant of the Lord tells this people: "I saw that the reason why God did not hear the prayers of his servants for the sick among us more fully was that he could not be glorified in so doing while they were violating the laws of health. And I also saw that he designed the health reform and the Health Institute to prepare the way for the prayer of faith to be fully answered. . . . Let no one obtain the idea that the institute is the place for them to come to be raised up by the prayer of faith. That is the place to find relief from disease by treatment and right habits of living, and to learn how to avoid sickness."

Doubtless mistakes have been made in the management of our sanitariums, but for all that, they are a part of the third angel's message. If many of our ministers could spend a few weeks in one of our sanitariums and see the devotion of the workers, hear the sympathizing prayers offered by men and women day after day for the recovery of the sick, and witness the Lord's blessing upon the helpers, it would be a blessing to them as well as to the sanitarium work.

While it is but natural that those of us engaged in the ministry, should be in earnest in our own special work, yet we must remember that God told us years ago that the sanitarium work is a part of the message, and we as ministers, of all others, should hold up the hands of those who are carrying on this important branch of the message. Since my two months' treatment at the Glendale Sanitarium I have felt a deeper interest in the sanitarium work than ever before.

I have always been a firm believer in the gift of prophecy among us, but since listening to Sister White's talk here in June I have felt as never before to thank the Lord for this gift among us. Her talks were on the importance of small sanitariums in many places. In looking over the eight volumes of "Testimonies for the Church," I find that the Lord has told us step by step how to carry on this branch of the work. May the Lord bless the devoted workers in all our sanitariums, and may we all support every branch of the message.

GEO. O. STATES.

The One Hundred Thousand Dollar Fund

\$2.50 EACH

Mrs. R. McWha, Mrs. Jane Taylor, M. E. Sutton.

TWO DOLLARS EACH

W. R. Murdes, H. L. Ainsworth, Jarrett Wood (Honduras), Mr. and Mrs. A. C. Selmon, W. H. Lewis, Mrs. Mary Strail, Mrs. N. H. Whitney, a friend, E. M. Eason, Alice Eason, O. P. Grant, Grace Parker, Herman Rust, Job Babbitt, I. E. Hool.

\$1.75 EACH

R. B. Thomas, Clear Lake (O. T.) Sabbath-school, Vivian Eaton.

\$1.50 EACH

A sister, George, Lizzie, and Marian Marsh, Crystal Gilfillan, Alice Owen, R. Baxter Owen, Mrs. Clara Anderson, Andrew Mattson, J. Aiperspach, Carl and Robert Campbell, Star (O. T.) church, Johannes Wecker, Mrs. T. W. Singletary and children, Ruth Lengel, Walla Walla (Wash.) church, L. S. Lauritsen, Mrs. Dr. J. Steurgard, Margaret Meays, C. R. Dasheand family, Peter Lindahl.

Mrs. R. M. Hall (Jamaica), \$1.40; Herbert L. Waters, \$1.25; Mr. Wakeham (England), \$1.08; Sister Dover Engleton (Jamaica), \$1.01; F. Hall (Jamaica), \$.97; Mrs. K. Hargreaves, \$.97; Mrs. Leona Eaton, \$.95; friends, \$.75; Melissa Thomas, \$.75; Mrs. M. Burr (Jamaica), \$.73; E. Clifford (England), \$.72; L. Clifford (England), \$.72; Mrs. S. D. Chapman, \$.60; Otis Brown Blieler, \$.51; Sister Boughton, \$.48; F. E. Conrad, \$.45; Rose City (Mich.) church, \$.40; Mrs. Brown (Honduras), \$.40; Sister L. Edwards (Jamaica), \$.36; children of Mrs. I. L., \$.30; a friend, \$.20; Sister Turner, \$.12; Sister Soares (Jamaica), \$.12; Mrs. Morley (England), \$.12; E. A. Nurse, \$.06.

\$1.25 EACH

Carrie Langhoff, Grace Maynard, Manton (Mich.) Sabbath-school.

\$1.22 EACH

Mrs. McDonald (New Zealand), H. Baldwin (England), E. Baldwin (England), Brother Burt (England), Sister Burt (England).

ONE DOLLAR EACH

M. H. Wilson, Mrs. Eliza Dow, Mrs. Nina Crane, L. G. Peterson, P. Giddings (Dominica), Mrs. P. Giddings (Dominica), Mrs. H. Lane (England), Mrs. Pinchbeck (England), Mrs. Williams (England), Ruth Wilbur, Emma J. Jones, Samantha O. Davis, M. A. and E. M. Livingston, a brother, Mrs. Frank Vye, Mrs. O. M. Hallock, Mrs. S. A. Jones, Allen Wayne Duncan, Mrs. David Parker, Clarence R. Waters, Mrs. H. S. Ackerly, Mrs. Lizzie Redding, Mrs. G. E. Leslie, a friend, Mrs. Clara McDonald, W. E. Wood, N. L. Weed, Robert McClelland, A. E. Hopkins, Jeanette Lowell, a friend, J. L. Locke, Joseph E. Layton, Eugene A. Brown, Mrs. Mary J. Lanpher, Henry Bloom, R. B. Brower, Rosanna White, Maud Hamilton, J. N. W. King, William H. G., Mrs. L. M. Fisher Hill, Joe Hill, Ledá Pease, Mrs. Inez L. Barnes, Alice Kelley, D. Andrews, Mrs. Edith Ward, Frank Nelson, John F. Powell, Mary A. Arehart, A. G. Crisp, George Chilton, Mrs. Mollie Young, Mrs. F. A. Hall, Mrs. E. N. Wiley, Carrie Robie, Mrs. J. E. Wendell, H. W. Flayde, Mrs. J. A. MacKenzie, Mrs. M. E. Brush, Mrs.

S. I. Davis, J. Bartlett, J. P. Walker, L. A. Gibson, Rhoda Gibson, Mrs. E. G. Thompson, Mrs. J. F. Johnson, Ross Booth, Mrs. N. F. Samson, M. Wittum, Mrs. J. D. Wilson, Fern Wilson, Ira S. Jones, D. H. Denison, Mrs. Sacora, Mrs. Birdie Smith, Mr. and Mrs. Bert E. Clough, Mrs. Mary Holt, J. A. Kirshman, Mrs. L. A. Lowe, Mrs. E. C. Widgery, J. W. Benedict, Lizzie Lewis, Julia E. Leach, Jennie Plaistead, Sarah A. Pence, Mrs. Maggie Paddock, R. D. Blanchard, Sylvia R. Blanchard, Allen B. Wentworth, Phillips (Maine) Sabbath-school, a friend, Fred E. Moses, Jennie Holton, J. A. Holton, M. L. Taylor, William Chilson, E. M. McEwen, Mrs. Minnie Philpot, Mrs. Anna Hulett, Mrs. Elizabeth McKeown, Mrs. Graham, Osso Easley, Anna Easley, Mary Surprise, Beatrice A. Heisler, T. C. Hanson, Miss Saxon, J. D. Da Silva, O. E. Davis, John Hornel, Sister L. Baird, Sister R. J. Kirk, W. J. Kirk, C. O. Gerhart, Mr. and Mrs. Bert Prettyman, Mrs. S. A. Jones, Mr. and Mrs. B. F. Burges, Mr. and Mrs. F. C. Downs, Gertrude Campbell, Mrs. Ella Marsh, Norman Marsh, A. J. Douglas, Mrs. J. E. Greer, W. R. Douglas, Mrs. C. J. Ditto, Mr. and Mrs. E. A. Kingman, R. B. Browe, Willie Gronemiar, Anna Reefman, Julia Husted, Hilbert Siems, W. Reefman, Hellen Hornet, Joe Hornet, A. C. Jones, R. M. Hall, S. J. Rhyne, Mrs. John Reed, B. A. Maker, Lavicy White, J. C. Pettit, Arthur Rice, Mrs. Mary Lloyd, G. H. McCoon, Mrs. A. W. Everts, Ruby B. Lecklider, James D. Lecklider, Mrs. Katie Madden, Rhoda Ford, J. S. Hedénch, Brother Anderson, a friend, Mrs. E. J. LaPlant, Mrs. J. E. Ross, Mrs. M. Clemenson, Mary E. Whitesell, Laura O'Reilly, Charles N. Pratt, Alice Williams, E. W. Benson, A. A. Larsen, Mrs. B. Hendrickson, Mr. and Mrs. J. R. Atchley, James W. Hamilton (Central America), W. P. Barrow (Central America), Mrs. Arabella Harding (Central America), Arthur Harding (Central America), T. J. Bailey, Mrs. A. B. Cushing, old friend, Nina Mae Dudley, Mrs. Berth Brunstetter, Mrs. Flora Ward, S. E. Cushman, Martha Rose, a friend, Oklahoma City church, Joe Baxter, Creston (O. T.) church, W. J. Ruh, Ida M. Tower, Mrs. C. E. Burgeson, Mr. and Mrs. W. H. Wright, Mrs. Longwell, P. V. Houston, E. E. L. and D. M. L., Hart Hall, Mrs. Elvira Taylor, C. W. Palmer, P. Hanson, A. G. Ehn, W. T. Litten, Jesse Salisbury, Mrs. J. B. Holland, Mrs. I. H. Archer, Maud Husted, Alice Lawson, T. J. Blake, W. A. Fry, James Bell, Mrs. Clara Wolf, Mrs. Sarah Bowers, L. A. Robison, Mrs. P. Hanson, G. M. Dinick, Mrs. E. B. Ralston, Nettie Taggart, osteopathic student, Minnie Prince, Sister Brooks, R. B. Coberly, Arthur Hollenbeck, O. C. Hollenbeck, Edna Hollenbeck, Mary A. Hollenbeck, J. E. Van De Mark, Mary J. Van De Mark, Freda Stiles, Christina Anderson, Earle Stiles, E. D. Slosson, V. A. Sandell, Ivy M. Hester, Laura Hester, Ann Morris, Laverna Jones, M. M. Finley, Jennie R. Hewett, James Harvey, C. F. Glasscock, B. H. Tally, Maria Cartwright, Mr. and Mrs. S. T. Tate, a friend, Mrs. M. L. Mitchell, Sister L. J. Fay, Mrs. Nancie P. Johnson, Mrs. E. Frankenburg, Mrs. Fannia A. Bickle, Fred Damke, Mrs. Fred Damke, Mrs. N. D. Nelson, Lydia

Netzley, A. H. Osman, Orlando Emmons, Emma Emmons, Newton Blough, Oscar Morris, B. Esterline, A. C. Eidson, Margaret Kysor, Gertrude Lyng, Anna Wernly, Mrs. James Kolb, Josephine Hoilteen, S. C. Wolf, Mrs. M. Teats, John C. Artley, Sister Buccamon, Mrs. S. Hurdon, children of Galesburg (Ill.) church-school, Mrs. George Cook, Mrs. H. Coney, F. C. Smith, Mrs. Anna Lovelace, L. B. Maryanne, A. H. Ronning, Katherine Nuding, Mrs. R. Forbes, B. S. Webber, Margaret Owen, C. J. Nuding, Elizabeth Nuding, a student, Mrs. A. J. Beardsley, W. E. Straw, Mrs. A. W. Spaulding, H. H. Murphy, Rose B. Murphy, Andrey Murphy, Mrs. L. E. Saylor, Mrs. M. C. Otis, F. T. Wales, a friend, Mrs. Esther Rabarge, Mrs. John Ferguson, Etta Cornish, Mrs. M. E. Peebles, Sarah Gibson, L. D. Jones, Mrs. E. E. Dibble, Mrs. Yeager, O. H. Maxon, J. Gilbert, Mrs. J. Gilbert, Mrs. C. Lamb, Nettie Baker, Mary F. Hall, J. Allee Hall, Annie J. Allee, James C. Hall, Flossie Horning, Mrs. P. L. Horning, E. Orr, D. M. Smith, Mrs. M. J. Delhorbe, Mary Brant, Lyndan Windfield, Mrs. Polly Cary, L. E. Markin.

SEVENTY-FIVE CENTS EACH

Frances Tarte, Margaret Nelson, Berrien Springs (Mich.) church collection.

FIFTY CENTS EACH

Mary J. Rider, Myra E. Gadick, Anthony Petticore, Mary Steinborn, Mrs. Katy Taylor, Dr. W. J. Penen, L. Erlandson, Katherine Erlandson, Emily Erlandson, Hannah Erlandson, Mrs. E. C. McClelland, Blanch Grubb, Minna Crager, Mrs. Skinner, Mrs. Merrifield, Mrs. Leighman, Naomi Johnson, Mrs. William Sanders, A. M. Ronning, Mrs. Carter, Mary Jewell, Rose Gunderson, Cona Blosser, Lonnie Taylor, George Walker, a student, Gay Rogers, Tina Jorgenson, Mrs. Luther Smith, Mrs. M. M. Bell, N. S. Raine, E. E. Fleming, Frank McGlothlin, Frances Baxter, Maggie Hurt, a sister, Brother Coote, Brother Douglas, John Hibbert, E. A. Delhorbe, Janesville (Wis.) church, Mrs. H. D. Johnston, Mrs. O. S. Parker, Ernest Budd, Lloyd Budd, Tena Hanson, Will Hanson, J. N. Tuyford, San. Pershall, Tisdale brothers, R. Jamieron, G. V. Hostler, Mrs. A. W. Graham, Verna Fry, Mrs. Sabrina Burleson, Margaret Turner, Leon M. Pike, Melissa Thayer, Betress Redlefeld, Linnie Babcock, Ida Comstock, H. C. Wilson, C. H. Allen, Mrs. Morris Benjamin, O. P. Farber, Mrs. Ella Camp, W. E. and M. J. Haskell, J. A. Morrow (Bermuda), Nettie Davis, C. W. Lane, Mrs. C. W. Lane, Altie E. Lane, a friend, Eunice Marsh, Alice Marsh, Mrs. M. J. Griffith, James Wood, E. Mendel, Charles R. Jones, Mrs. Melissa Sollars (collector), W. H. Batterson, Thomas Larson, Mrs. Lulu Johnson, Dr. Beakman, Mr. Stokey, Miss Johnson, W. O. Brown, Henry Wehmeyer, Mrs. Oliva Petterson, Mrs. C. D. Cooper, Mr. and Mrs. T. A. Logan, L. C. P., D. K. Royer, W. F. Grimshaw (Trinidad), C. F. Grimshaw (Trinidad), D. Grimshaw (Trinidad), Mrs. Minnie Whetsel, James L. Pauley, Mrs. Nellie A. Barnes, Mrs. W. H. Cronk, W. W. Hogle, a friend.

[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.]

Field Notes

FOUR persons have received baptism recently at Otter Lake, Mich.

TEN persons have covenanted to keep the commandments of God, at Gum Corners, Ind., as a result of meetings held by F. M. Roberts and Robert Leach.

A CHURCH of sixteen members was recently organized at Eaton, Ind., to be known as the Beathe church. At the last report several persons were awaiting baptism at that place.

IN a recent report from Vermont, Elder T. H. Purdon mentions several new converts at Northfield, two new Sabbath-keepers at Montpelier, two persons baptized at Rutland, and two Sabbath-keepers at Pittsford who have not yet joined any church; also one person baptized at Manchester.

BROTHER E. F. COLLIER reports from Berlamont, Mich.: "Last Friday evening when we asked those to rise to their feet who were determined to be on the Lord's side of the Sabbath question and keep his commandments, six new ones stood up. The community is stirred, and the battle is on. We hope to present a number of souls for baptism into the blessed faith."

A REPORT from the tent company at Benton Harbor, Mich., states the following: "We have seldom seen Satan's strong effort to destroy precious souls as we have seen it here in the past few days, but we can say with the apostle, 'Thanks be unto God who giveth us the victory.' Those who were under the bondage of sin a few days ago are now rejoicing in the power of God to save. Five willing souls have given their hearts to God, and are now walking in the light, having fellowship with the Lord and his dear children."

BROTHER E. A. RAGAN says in a report of meetings at Wellington, Kan., conducted by Elder H. F. Ketring, beginning July 6 and closing July 23, at which time Elder Ketring was obliged to leave that place: "After the sermon given the last evening (on the Marriage Supper of the Lamb), by request a large number arose to their feet, showing their willingness to keep the commandments of God and have a part in the marriage supper in the new earth. We are sorry Elder Ketring had to leave us at this time, but he had been asked to assist in the tent-meeting at Sterling, and he felt under obligation to go there."

BROTHER C. H. PARKER recently made a visit to the island of Lakebe in the Fiji group. One of the roko lives on this island. Brother Parker writes: "The people received us with open arms, and wanted to hear the message. We held three services, sold fifteen books, and gave out over three hundred of our native papers. Could we have stayed longer, we could have sold a larger number of books. The roko asked me to give him a reading on the 'New Earth' and the 'Destruction of the Wicked.' He was very much interested, and wants me to study further with him. Later we hope to return, and hold a series of meetings."

Current Mention

—An active volcano is reported to have been discovered in Humboldt County, Nevada.

—An overwhelming sentiment in favor of separation from Sweden was shown by the result of the referendum vote taken August 13, only 184 votes being cast against dissolution of the union, while 368,200 votes were recorded in its favor.

—Work on the construction of the Panama Canal has been stopped by order of the authorities in charge of the work, the conclusion having been arrived at that the care of the 20,000 laborers employed in the work, in the way of providing proper sanitary conditions under which the work may be done, is the problem of first importance. It is not stated when work on the canal will be resumed.

—The yellow fever situation in the South has assumed a more serious aspect on account of the discovery that unknown centers of the plague have existed for a month or more at Mississippi City, and Laplace, La., and other towns bordering New Orleans, the disease having been mistaken in these places for malarial fever, it is alleged. The number of fresh cases reported daily in New Orleans continues large. The mortality is about fifteen per cent.

—It is reported that the hope of a successful outcome of the peace negotiations at Portsmouth now rests on the influence of President Roosevelt, who is making every effort, since it became known that the conference was likely to prove abortive, to bring the contending parties to an agreement. In this effort the president is said to have the active support of Great Britain, France, and Germany. The principal Russian objection to the terms proposed by Japan is understood to be to the cession of the island of Sakhalin. Hostilities in Manchuria are practically suspended, waiting the outcome of the peace negotiations; but it is reported that field-marshal Oyama is ready to strike as soon as it is apparent that the war is to be continued.

—A great forward step in the struggle for representative government in Russia was taken August 19, on which date the czar issued his ukase relating to the calling of a representative assembly of the people to participate in the government of the empire, as outlined in his rescript of March 3 last. The date chosen for the convening of the assembly is the great Russian religious feast day of the transfiguration, in mid-January. As to the nature and powers of this national assembly, or "douma," as it is called, a St. Petersburg dispatch says: "The national assembly will be a consultative organization in connection with the council of the empire, and not a legislative body. The powers of the emperor remain theoretically absolute. As the emperor is the supreme lawgiver and autocrat, the decisions of the douma have only a recommendatory, and not a binding force, though the rejection of any legislative measure by a two-thirds majority of both houses is sufficient to prevent that measure from

becoming law. The representatives of the people will have not only the right to be heard on any legislation proposed by the government, but also can voice their desires on new laws, and will have the right to exert a certain supervision over budgetary expenditures. The suffrage, though wide, is not universal. It is based on property qualification, the peasantry having a vote through membership in communal organizations. A considerable portion of the residents of the cities, possessing no lands, together with women, soldiers, civil functionaries, etc., are without suffrage. The term of the douma is to be five years, but it can be dissolved by the czar. There is to be a general session, but the douma will also meet by sections, the length of the sessions being designated by the czar."

—Dispatches from Spain tell of alarming conditions in some provinces due to famine. A Madrid dispatch dated August 14 says: "The newspapers declare that 100,000 laborers in Andalusia are without the necessities of life; that several districts are at the mercy of rioters, and that many landlords are seeking safety in flight." Another dispatch of the same date, from Seville, says: "The authorities have dispatched re-enforcements to the Ossuna district to cope with the anarchistic conditions there arising from depredations committed by the famine-stricken peasants. Bands of laborers are pillaging the farms and slaughtering and carrying off cattle and sheep, and the proprietors of the farms are terrorized. The marauders are so numerous that the gendarmerie are quite powerless to prevent the sacking of villages and homesteads."

NOTICES AND APPOINTMENTS

East Michigan Conference

THE first meeting of the third annual session of the East Michigan Conference will convene at the camp-ground at Holly, Sept. 13, 1905, at 9:30 A. M.

E. K. SLADE, *Pres.*,
FRANK HINER, *Sec.*

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.*

"Save the Boys"

THIS journal, with the October issue, will contain sixteen pages. It will also be illustrated with scenes from nature, beginning with some beautiful views of the noted Minnehaha. The price will be 36 cents a year. In clubs of five or more to one address, 30 cents. In quantities, ordered month by month, 2½ cents a copy. Single copy, 5 cents. Everybody will want it. It will sell. The situation is desperate; the demands are imperative: We must save the perishing. We ask that this journal be given a place in the great missionary campaign. It must be circulated wherever there are boys and girls to save. Order now. Address Save the Boys, Washburn Park, Minneapolis, Minn.

H. F. PHELPS.

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
New York (conference), Phelps...	Sept. 7-17
Southern New England, Willimantic, Conn.	Aug. 31 to Sept. 11
Maine, Lewiston	Aug. 24 to Sept. 4
Western Pennsylvania, Bradford	Aug. 30 to Sept. 3
Western Pennsylvania, Greensburg, Sept. 8-17	
SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 5-15
Cumberland, Spring City, Tenn.	Aug. 31 to Sept. 10
CANADIAN UNION CONFERENCE	
Quebec, South Stukley ..	Aug. 31 to Sept. 10
Ontario, Lorne Park	Sept. 7-17
LAKE UNION CONFERENCE	
Iowa (northeastern)	Aug. 29 to Sept. 3
Iowa (northwestern)	Sept. 5-10
North Michigan, East Jordan	Aug. 31 to Sept. 10
Wisconsin, Janesville	Aug. 30 to Sept. 10
Indiana, Connersville	Sept. 7-18
East Michigan, Holly	Sept. 12-19
CENTRAL UNION CONFERENCE	
Kansas (conference), Hutchinson	Aug. 24 to Sept. 4
Minnesota, Detroit City	Sept. 12-17
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, Oklahoma City, Aug. 24 to Sept. 3	
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
Western Washington, Seattle	Aug. 24 to Sept. 3
Montana, Whitehall	Sept. 15-25
Southern Idaho	Sept. 12-17
British Columbia, Victoria	Sept. 7-17

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 East Michigan Conference Association of Seventh-day Adventists will hold its annual meeting for the election of officers and for the transaction of such other business as may be necessary, on the camp-ground at Holly, Sept. 13, 1905, at 10:30 A. M.

E. K. SLADE, *Pres.*,
E. I. BEEBE, *Sec.*

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.

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:—

Charles F. Volz, Marble Hill, Ind., periodicals and tracts.

Mrs. James F. Woods, Warsaw, Ind., Review, Signs, Life Boat, etc.

W. B. McKay, 1501 Virginia Ave., Connersville, Ind., periodicals and tracts.

Julia W. Jenssen, 99 E Seventeenth St., Paterson, N. J., periodicals.

R. T. Harrod, M. D., Checotah, I. T., tracts and papers for missionary purposes.

M. W. Delhorbe, Pullman, Mich., REVIEW, *Signs, Watchman, Little Friend, Bible Training School, Life Boat, Good Health, Life and Health, Instructor*, and tracts.

G. H. A. Beermann, Green Lake, Wash., REVIEW, *Signs, Watchman, Instructor, Bible Training School, Sabbath School Worker, Little Friend, Life Boat*, tracts, and health publications.

T. J. Chambers, Benning, D. C., REVIEW, *Signs, Watchman, Instructor, Good Health, Life and Health, Life Boat*, and tracts and other publications upon present truth to distribute among the large number of employees, soldiers, and sailors at the Washington navy yard.

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.—Situation by Adventist young man who is a good stenographer and book-keeper. Address Geo. H. Hayes, R. F. D. 9, Battle Creek, Mich.

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.

FOR SALE.—A farm of 134 acres, with good dwelling, barn, good water, fine orchard, in a delightful climate. Will sell all or part. For further information, address, with stamp, J. F. Gadd, Brayton, Tenn.

FOR a short time we will fill your orders for strictly first-class peanut butter at 10 cents a pound in 50-pound cans or 12 cents in neat one-pound packages. Cash with order. Vegetarian Meat Co., Bond Bldg., Washington, D. C.

WANTED AT ONCE.—To put our rapid steam cooker into the kitchen of every Seventh-day Adventist at agent's cost; if you will send a two-cent stamp, we will tell you how we will do it. Address Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—To rent farm of 160 acres to S. D. A. man and wife without children; terms, one third delivered in town. House of 12 rooms, renter to occupy five. Large outbuildings. References given and required. Address James Shull, Ragan, Neb.

FOR SALE OR RENT.—House with six rooms, large porch, well, cistern, cellar, barn and outbuildings, all new. Half acre of ground, young fruit-trees, strawberries, and raspberries, ½ mile from Sheridan Industrial Academy. Address Catherine Dryden, Sheridan, Ill.

TO LET.—The furnishings, apparatus, and good-will of a well-established treatment-room business in one of the best towns in California, on a rental or percentage basis. Liberal terms to the right person. If interested, write at once to St. Helena Sanitarium, Sanitarium, Cal.

Obituaries

MAXNELL.—Fell asleep June 26, 1905, at Winston Salem, N. C., Sister Hannah Maxnell, aged 70 years, 3 months, and 26 days. She had been a member of the First Seventh-day Adventist church at Washington, D. C., since 1895. Although a confirmed invalid during that time, she was patient and cheerful. Her hope and faith were strong in God.

N. P. HAIRSTON.

KARR.—Died at the home of her parents, in Greenville, Mich., July 19, 1905, Mrs. Chloa Banks Karr. Sister Karr became identified with the Seventh-day Adventist people by baptism at Decatur, Ill., a little less than a year ago. She leaves a husband, one child, two sisters, three brothers, and parents, with other relatives and friends, to mourn their loss.

O. F. BUTCHER.

ABBOTT.—Died at Almond, Wis., July 7, 1905, of bowel trouble, little Eugene, son of Brother and Sister Homer Abbott, aged only 9 months and 21 days. He leaves a father and mother and many relatives and friends to mourn their loss, but they are comforted with the blessed hope of meeting him again when death shall be no more. Words of comfort were spoken by the writer to a large congregation from Jer. 31: 16, 17.

N. P. NEILSEN.

MARTINSON.—Died at College View, Neb., June 25, 1905, of consumption, Hannah Martinson, aged 22 years, 8 months, and 21 days. She observed the Sabbath with her parents all her life, and about eight years ago was baptized by Elder J. S. Hart at Algona, Iowa, and united with the church there, remaining a member till the time of her death. She leaves a father, mother, two sisters, and a brother to mourn their loss. The funeral service was conducted by Elder J. S. Hart.

C. A. THORP.

WHITE.—Fell asleep in Jesus at her home in Eureka, Wis., May 4, 1905, Sister Mariah White, aged about 73 years. She accepted the third angel's message about twenty years ago, and united with the Eureka church at the time of its organization, June 8, 1886, of which she remained a member until her death. About four years ago she had a paralytic stroke, from which she never fully recovered. She leaves two sons and many friends to mourn their loss. We believe she sleeps in Jesus. Words of comfort were spoken by the writer from Job 19: 25-27.

N. P. NEILSEN.

WALTERS.—Died at the home of her son, W. B. Walters, in Columbus, Ohio, June 25, 1905, Sister Mary M. Walters, aged 84 years, 6 months, and 19 days. In early life she gave her heart to Jesus and united with the Methodist Church, since which time she has lived a Christian life, embracing the third angel's message as far as she saw the light in the feebleness of ill health and old age. She witnessed the falling of the stars in 1833. During the last two years of her life she often spoke of this occurrence as the sign of the Master's coming. We all miss her kindly greetings, but we sorrow not as those who have no hope, believing that she sleeps in Jesus. Words of comfort were spoken by the writer from Hosea 13: 14, to a crowded house of relatives, friends, and neighbors.

R. R. KENNEDY.

TRACY.—Died at his home, in Augusta, Maine, Aug. 3, 1905, of heart-disease, Brother Stephen Tracy, aged 70 years and 4 months. Forty years ago this coming October, Elder M. E. Cornell came to Rome, Maine, after his and Elder J. N. Andrew's tent effort at Norridgewock, and gave a short course of lectures in the town hall. As the result of those few lectures, eleven decided to keep all the commandments of God. Brother Tracy and his wife were among that number. But three of the eleven are now living, the other eight having died in the truth. Brother Tracy

fell asleep in hope of the soon coming of Christ and a resurrection among the blessed. He leaves a wife, four children, two sisters, and a large circle of friends to mourn their loss. Funeral discourse was given by the writer, from John 3: 16.

S. J. HERSUM.

Atlantic Union Gleaner, please copy.

BRADLEY.—Died at Enid, O. T., Aug. 5, 1905, Andrew Jackson Bradley, aged 60 years, 3 months, and 10 days. He was a soldier in the Civil War, enlisting in the Missouri State militia, in which he served three years. He was converted and accepted the truth about six years ago, when he heard the third angel's message presented by Elder J. P. Lorenz. Since that time he has lived a Christian life, dying in full faith of his Lord's soon return. He leaves a wife and eight children to mourn their loss. Funeral services were conducted by the writer, to which a large number of friends assembled.

MINNIE SYP.

BAKER.—Our dear mother, Mrs. Martha Baker, died at her home three miles west of Pleasanton, Kan., of lung and heart trouble, July 24, 1905, aged 68 years, 2 months, and 15 days. For thirty years she had been a faithful member of the Seventh-day Adventist Church. During her sickness she was cheerful and most patient, often speaking of her fervent love for the truth, and her hope in the soon-coming Saviour. She leaves one son and five daughters to mourn the loss of a devoted and loving mother. Funeral service was conducted at her home by Mr. Coleman (Holiness minister), who spoke from 2 Tim. 4: 7, 8.

CHAS. S. BAKER AND SISTERS.

TILLMAN.—Died at her home, near Doxey, O. T., Aug. 5, 1905, Mrs. Jennetta Andrews Tillman, aged 65 years, 3 months, and 8 days. She was converted at the age of sixteen under the labors of Elder Moses Hull, and united with the First-day Adventists. About eighteen months ago she began the observance of the Sabbath of the Lord, though she never united with the Seventh-day Adventist people. Her Christian life was a shining example in the community; and in her death, her husband, who is an invalid, and eight children are bereaved of a kind and affectionate companion, a tender, loving mother. We believe she sleeps in Jesus. To the large company of friends who attended her funeral, words of comfort were spoken by the writer, using as a text her favorite scripture, 1 Cor. 15: 52, 56.

E. L. MAXWELL.

DANA.—Died at Middlesex, Vt., July 28, 1905, Mrs. Sarah Ann (Benton) Dana. She was born at Weathersfield, Vt., June 3, 1837. In 1853 she was united in marriage to Brother Edwin H. Dana. About forty-seven years ago they met an observer of the seventh day, and thinking to show their neighbor his folly in clinging to the Sabbath of the commandment, they began studying their Bibles for the facts and explanations to present to him for that purpose. Their study led them to consider the weakness of their position, and they accepted the Sabbath, having never heard a sermon or read any literature upon this question, and from that time they were loyal to God in observing his rest day. Sister Dana was a member of the Barre church. Through nearly all their experience under the third angel's message they did not have the privileges of meeting with those of like precious faith, yet they enjoyed communion with their Saviour and Father. Their ministry of love will not be forgotten by their many friends, neither by their God. Besides the husband, there are three daughters, one son, ten grandchildren, ten great-grandchildren, one sister, who mourn her departure from their family circle. Although suffering from paralysis the last few weeks of her life, she bore all bravely and with a full assurance of hope. The funeral service was conducted by the writer, assisted by Miss Hattie Knapp (deaconess of the Methodist church), Psalm 17 being read, and words of comfort spoken from the last verse.

F. M. DANA.



WASHINGTON, D. C., AUGUST 24, 1905

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

WE trust the article by Elder G. I. Butler on the collection for the colored work in the South, printed in this issue (page 16), will be given a careful reading, as the importance of this subject demands.

AN interesting report of the work which has been carried forward in Washington by Elder L. C. Sheafe will be found on page 15. Brother Sheafe has stated the facts in connection with the purchase of the church property, and it seems to us that they constitute an appeal for assistance. We invite those who are able to help a good work to consider the needs of this effort in behalf of the truth.

THE following extract is taken from the last annual calendar of Emmanuel Missionary College, Berrien Springs, Mich.: "Biblical principles underlie the work of all the departments, and all the courses are presented with the thought uppermost in mind of the best and most rapid preparation of the young for positions of trust and responsibility in connection with the great work of God in the earth." The calendar contains a statement of principles as well as the necessary information, and can be obtained on application.

A SPECIAL feature of the Bethel Industrial Academy, Bethel, Wis., is that the school year begins in the spring. The reason for this change is given by the management: "This enables us to have our three terms of consecutive work coincide with the agricultural season, and it adds greatly to the interest and pleasure of nearly all our branches of study and labor. In this season the great book of nature is opening to us some of its most interesting and inspiring pages." The second term at the academy covers the period from June 28 to September 26.

OUR brethren in charge of the Religious Liberty Bureau, with headquarters at Takoma Park Station, Washington, D. C.,—Elders K. C. Russell and W. A. Colcord,—are glad to get newspapers and newspaper clippings containing articles and items bearing upon all phases of the question of religious liberty, especially those relating to Sunday enforcement and religion in the public schools. Where whole news-

papers are sent, they request those sending them to kindly mark the article or item to be noticed; and in case of clippings, that those sending them please be sure to indicate, either on the clippings themselves or in the letters accompanying them, both the *name* and *date* of the paper from which they are taken. These are important items which are frequently overlooked by many.

WE learn by letter from Brother W. W. Miller, of the India Mission, that the publication of "Appeal to Clergy" in the *Oriental Watchman*, reference to which was made in the REVIEW of June 29, has created something of a stir in several places in India, and that the Sabbath question is being vigorously agitated as a consequence. Brother Miller says: "Opposition awakens an interest, so let it come in India as well as anywhere else." It is evident that the Sabbath question is coming to the front all over the world, and that the truth concerning this matter must be made known. This is a most favorable time to work before the doors now open are closed.

The Fund for the South

AS stated in last week's REVIEW, a fund has been opened for the work in the South. This list is not large, but it is encouraging to know that there are so many who have shown that their hearts are with the brethren who are struggling with great difficulties to push forward the glorious message of truth in the Southern field. Those who have not been in the South can hardly appreciate the situation. It is perfectly clear to my mind, and has been from the beginning, that the move to Washington was preliminary to a great work to be done in the South. Washington, while belonging to the whole country, is pre-eminently a Southern city. Just across the river is the old home of General Robert E. Lee. Richmond, the capital of the Southern Confederacy, is but a few miles from Washington. Southern problems and difficulties are much better understood by those living in Washington than by those living in Northern cities.

Now the Lord has, through his servant, indicated that the time has come for financial help to be sent to the South. The Nashville church has already been purchased, and cash paid in full for the same, but the general work and many special interests call for immediate assistance. We have received some of the most regular and constant contributions for the Washington fund, costing the givers great sacrifice, from brethren and sisters in the South. It is high time now that they shall reap what they have sown. They obeyed the voice of God and sent means which was needed in the South to build up the work in Washington. Truly now every one of our brethren and sisters will rejoice to return with interest these gifts which have represented real sacrifice and self-denial. Surely there are those who will at once send in large donations for the Southern work. The work of the message can not close until a great work is done in the South. What will your answer be?

J. S. WASHBURN.

Washington Training College Who Should Attend?

MANY letters of inquiry are being received, and the questions asked are such as to indicate the need of a statement relative to the plans of the managers and the scope of work to be undertaken by the college.

The purpose of the founders is to train men and women for gospel work in the proclamation of the message which has called this denomination into being; and, therefore, all its work has been or will be adapted to the needs and capabilities of young men and women of eighteen years and upward, no younger students being received unless by special arrangement with the faculty. By this means it is hoped to have a goodly company in training, many of whom may speedily answer the urgent and sometimes pitiful calls for help from those who are now sitting in darkness, but earnestly pleading for light.

That this training may be thorough and of a practical nature, just suited to the need of a young worker, the College has asked for help from some of the denominational leaders, and has received the assurance that Elders Daniels, Prescott, and Spicer, and others of our leading brethren, will conduct studies during the coming year, giving advantages never surpassed, if ever equaled, by any school of the denomination. The plans for the year's work are sufficiently broad and comprehensive to provide for the needs of every department of denominational activity, so as to benefit equally the young minister, Bible worker, canvasser, medical missionary, or teacher. Actual practise work will be offered in whatever department one may be preparing for, and this practical side of the student's education will be under the most careful supervision from start to finish; for, while learning by doing is unquestionably the best way of learning, yet this method places an additional responsibility upon the management. It follows from the foregoing facts that the young worker who feels a need for further preparation, is the one who ought to come, and whose coming would be a means of great benefit to himself and to the labor he will render in coming years; and while careful and painstaking study will be bestowed upon the training of those who expect to go into the field at an early date, just as earnest and faithful service will be given every other student, that all may be benefited and the cause of truth advanced.

Some slight inconvenience may be experienced in handling the classes because the main college building is not yet erected; but the Homes are finished, are thoroughly equipped, and in shape to make every student comfortable. In fact, the plan in building this school has been to provide a home first of all, that the comfort, health, and well-being of every individual member might be carefully safeguarded; and the dormitories and dining-hall are all comfortably furnished, steam heated, lighted by gas, and supplied with an abundance of hot and cold water.

The coming term will open on Wednesday, September 20, at which time all who are planning to attend should aim to be present.

J. W. LAWHEAD.