

The Advent And Sabbath

REVIEW HERALD



WASHINGTON, D. C., THURSDAY, SEPTEMBER 14, 1905



TYRE

THE city of Tyre was the ancient metropolis of Phenicia, having an important commerce, and buildings noted for their architectural beauty. But it was also a city noted for the wickedness of its people, and its fate was to become an object-lesson of the reward of transgression and the surety of the word of God. Tyre was a flourishing city at the time of the destruction of Jerusalem, at which event it rejoiced, saying, "I shall be replenished, now she is laid waste." Eze. 26: 2. Therefore came the word of the Lord against Tyre: "Thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, . . . I will also scrape her dust from her, and make her like the top of a rock." Id., verses 3, 4.

In two noted sieges to which Tyre was subjected, this prophecy was literally fulfilled. Her first was by King Nebuchadnezzar, and lasted thirteen years. Finally the city was taken, and, according to the historian, "All the inhabitants were put to the sword, or led into captivity, the walls were razed to the ground, and it was made a 'terror' and a desolation." But a part of the city was built upon an islet at some distance from the mainland, and at the time of its second noted siege, by the army of Alexander the Great, this island city had become a place of wealth and political importance. Alexander used the ruins of the old city to construct a gigantic mole from the mainland to the island, and thus it happened that the site of the ancient city was literally scraped bare, as the prophecy had foretold.

After the capture of the city by Alexander, it never regained its former commercial importance, though it had become a place of some note in the time of the apostles. The Saviour made a visit to Tyre, and found there a woman of great faith; and the apostle Paul also found at Tyre a number of Christian believers. The siege and capture of the city by the Crusaders, and its subsequent recapture by the Saracens, put the finishing touch to the work of previous judgments, and Tyre has since remained little more than a miserable village, noted only for its memorable past.

THE PRECIOUS SEED AND THE SOWERS

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE retail value of books and tracts shipped from this office into the Atlantic Union Conference during the month of August, was \$4,333.67. This amount represents a sale of over thirty-nine hundred copies of subscription books and "helps," and of over ten thousand tracts.

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THE Sabbath-school lessons to be studied by the senior and junior divisions during the last quarter of this year, are on the book of Esther. This is an important portion of Scripture which all ought to understand, and contains the record of an experience of God's people similar to one through which they will yet be called to pass. The lesson pamphlet is now ready. Price, 5 cents. Order as usual.

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"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." —"Christ's Object Lessons," page 327.

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THE best report of book sales in any one State, as far as we have observed during the past month, is one just received from the State agent of Missouri. We will give the report in full as it stands for six months: February, 1905, 8 agents; value of sales, \$453. March, 4 agents; value of sales, \$404.35. April, 15 agents; value of sales, \$1,075.50. May, 24 agents; value of sales, \$1,047.50. June, 26 agents; value of sales, \$1,793.80. July, 23 agents; value of sales, \$757.75. Total sales for 6 months, \$5,531.90. Our hearts are greatly cheered by such reports as this. They are not so uncommon as they used to be. We now look for them from all parts of the field. We have abundant evidence that God is with us in our book work as of old. Our greatest need just now is a brave little army of men and women who, recognizing this truth, throw themselves heart and soul into the service.

E. R. PALMER.

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Life and Health for October will contain "A Visit to a Japanese Hospital," an illustrated article by Dr. S. A. Lockwood; "Extremes in Diet Reform," a most sensible and timely article by Mrs. E. G. White; "The Little Tot," the second in "The Daughter in the Home" series; "Home Life," "Tact with Children," and "Making Children 'Show Off'" are articles of special interest to mothers; "Chronic Rheumatism of the Joints," by Dr. G. A. Hare, giving the doctor's practical suggestions in regard to treatment and diet; "Edith's Conversion," a story by Mrs. M. E. Steward; "Orderly Home Making;" "Making Bed Comforts." The editor tells how to "Prepare for Winter Diseases," describes some "Food Frauds," and treats other topics of timely importance. "Questions and Answers" by Dr. G. A. Hare and "News Notes" will contain their usual quota of information. All this, and much more, will be in *Life and Health* for October. There will be no advance in price: 5 cents a copy, or 2½ cents each for 25 or more copies to one address. A liberal commission is allowed to agents on yearly subscriptions.

"PLANS FOR THE GREAT MISSIONARY CAMPAIGN" is the heading of a neat four-page circular prepared by the Eastern Campaign Committee for use in its territory, the Atlantic and Lake Union Conferences. It contains the General Conference recommendations concerning the campaign for this season, and gives plain instruction as to what to do and when to do it, and tells where to order the necessary supplies. It is expected that copies of this circular will be sent to all the churches in the two union conferences mentioned. Isolated members who will not be supplied otherwise can secure a copy by addressing the secretary of the committee, D. W. Reavis, 222 North Capitol St., Washington, D. C.

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"It's worth can not be told in money," says an enthusiastic subscriber of *Life and Health*.

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"HERALDS OF THE MORNING" undoubtedly has a special message for the people just now. The stirring evidences throughout the length and breadth of the land which constitute the most striking evidences of the Saviour's soon coming are set forth in this book in such a way as to invite the attention of intelligent people who see these things and read them from the daily paper. God is specially blessing agents who are now selling this book. Last week, the best two reports of work on the Pacific Coast were made on "Heralds of the Morning." One young lady worked 24 hours and sold 67 books; value, \$87.75. Three other agents sold a total of 119 books; value, \$180.50. We do not wish to see agents who are selling larger books give them up in order to sell "Heralds of the Morning," but we have abundant evidence that God is greatly blessing the sale of "Heralds," and we trust that a large number of workers will engage in its sale during the autumn months.

E. R. PALMER.

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"MY GARDEN NEIGHBORS" is a new book for our young people. It contains true stories of things witnessed, for the most part, in the author's garden. It is a good book to read to your children or to give them for their perusal. It will cultivate in them a love for truth, and at the same time will doubtless give them a love for nature and a desire to study the handiwork of God. The latter part of the book is an introduction to the birds, showing how to learn the names of a great many of the most common ones in America. It tells some of the most interesting things about them, and points out the things of nature which you should study and look for. The last chapter tells how to take up a careful and extended study of the birds. It ought to be in every home and in every church-school. We expect a large sale between now and the holidays, and it will be well to send your order early. "My Garden Neighbors" is by L. A. Reed; is nicely illustrated, and contains 256 pages. Price, \$1. Order of your tract society, or of Review and Herald Publishing Assn., Washington, D. C., or Battle Creek, Mich., or of any of our publishing houses.

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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Editorial

Believing on Jesus

THERE is no new way of salvation. The reply made to the anxious inquiry of the jailer at Philippi is just as applicable now as on that memorable night: "Believe on the Lord Jesus Christ, and thou shalt be saved." But faith in Christ for salvation is not a mere acceptance of a creed, not mere confidence that there is a historic Christ, but a saving belief in a living Saviour, and his present work for us. It is true that "Christ died for our sins," and that he "was raised for our justification," and it is equally true that "he ever liveth to make intercession for us." We must accept not only the sacrifice of Christ on the cross of Calvary, but also his present work in our behalf and what he purposes to do in the immediate future in order to make complete his work for us. This means faith in the present ministry of our great High Priest, and belief in a soon-coming Saviour. This is the genuine experience of justification by faith in this last generation, the experience to which all believers are now being called. This is what is involved now in believing on Jesus for salvation from sin.

Your Business

Do you ever stop to think what it is that you are making your real business in life—what it is that receives the major part of your thought and efforts, and toward which your strongest aspirations tend? Are you making a business of preparing for the future life?

or are you making some worldly gain your business, and playing at living the Christian life? You have no more important matter to settle than this. Christianity can not be made a side-show to something else. No one who makes it his business here to seek the kingdom of God, will fail of obtaining it; and no one who makes something else his business in life, will succeed in gaining that kingdom. We can gain the eternal riches if we make it our business to do so. What is your business?

The Perpetuity of the Law of God

In order to make clear their position concerning the commandments of God and the observance of the seventh-day Sabbath, it became necessary for those who first proclaimed the third angel's message to answer the claim of the opposers of the truth that the law of God had been abolished, and that Christians were under no obligation to conform to its precepts.

Accordingly we find in the early issues of the REVIEW AND HERALD articles upon this general subject. In Nos. 5 and 6 of Volume I of this paper, printed in Paris, Maine, in January and February, 1851, there appeared a continued article written by J. N. Andrews, which sets forth so clearly the Christian's relation to God's law, and answers so satisfactorily the objections brought forward at the present time, that we are sure it will be read with interest.

We quote the following paragraphs:—

But there is another strong objection existing in the minds of many, which we will now examine. It is this: "The world is under the law, but the Christian is under grace, and not under the schoolmaster." This view admits the fact that the law of God is not abolished, but attempts to show that the Christian is not under obligation to obey it. Nay, that if he should keep its precepts, he would be in danger of falling from grace! We say that this view is based on the fact that the law was not abolished at the crucifixion, for an abolished law can not hold men under it, neither can it convince men of sin as its transgressors, after it has ceased to exist. The fact that the law is our schoolmaster to bring us to Christ, shows conclusively that it has not been abolished; because an abolished law can never show men that they are condemned and must perish without a Saviour. This view, then, is distinct from the idea that the law was abolished at

Christ's death; for if it was abolished at that time, then the world is not under it. If the world is under the law, then it has not been abolished. Let us examine the testimony on this subject.

Gal. 3:23-26: "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ."

Rom. 6:14, 15: "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." What is it to be under the law then? Hear the testimony of the Bible. Rom. 3:19, 23: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned, and come short of the glory of God." Then, in the sight of God, the whole world is condemned and become guilty before him, as transgressors of his law. The sentence of condemnation is just and righteous, so that every mouth is stopped. Where is there hope of salvation then? Surely, man in this state is lost.

How is the law a schoolmaster to bring us to Christ? Answer.—The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school in Rom. 7:7-25. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Rom. 7:7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offenses, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge. What does he do to save us from the curse of the law? Does he abolish the law, that he may save its transgressor? He tells us that he did "not come to destroy" it; and we know that the law, being holy, just, and good, can not be taken back without destroying the government of Him who gave it. Does the Saviour modify its character, and lessen its requirements?—Far from it. He testifies that not one jot or tittle shall "pass from the law, till all be fulfilled." Matt. 5:18; Luke 16:17; James 2:10. And he shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. 5:22, 27, 28; 1 John 3:15. If the Saviour did not abolish or relax the law, how can guilty man hope for salvation? What, then, does the Saviour do?—He gives himself to die in our stead. He

offers his own "life a ransom for many." Matt. 20:28. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. We now lay hold on Jesus Christ as the great atonement for our transgressions, and receive a full and free pardon of all offense. A way has now been laid open by which man, though justly condemned by the law of God, can yet be saved without dishonoring, or making void, the law. God can be just, and yet "the justifier of him which believeth in Jesus." Rom. 3:25, 26.

Need we inquire further what it is to be under grace? We have already seen in what manner we are saved, notwithstanding the law condemns us, and yet the claims of the law are not made void. When we were lost and ruined by transgression, and had no way to escape the just sentence of the law, God gave his own Son to die for us. The law can then allow mercy to enter and offer pardon to all who will accept it by faith in Jesus Christ. In his person mercy and truth meet together. The law justly condemns us; Jesus bears our sins in his own body on the tree; faith in him justifies and saves us. The law brings us to faith; faith does not make void the law, but establishes it. Those who are under sin are under the law; those who have been pardoned are under grace. Two states, then, are brought to view in the New Testament: (1) under the law; (2) under grace. Those who are under the law are condemned; those who are under grace are pardoned. We ask, Does Christ come and die to redeem us from the just sentence of the law, that he may bring us to a state where we may at pleasure violate its precepts? Is the law of a character so sacred that it must needs have the death of the Son of God for its atonement, and when the sinner has obtained pardon, is it then "relaxed, or slacked up," so that it is at his option whether to obey it or not? Does this state of grace give us license to violate the law of God? In answer to these inquiries, we are told that "that part of the law which Christ quoted is certainly binding on us; but those precepts which he did not quote are not to be regarded, for they ceased at his death." We answer, There is an end to this part of the controversy then, for the law which brings us to Christ for salvation must most certainly be that law which condemns us; and no part of the law can condemn us, save that which is now in existence. And if it be admitted that we are not at liberty to violate any part of that law which brings us to Christ, we leave this part of the subject, and inquire whether a part of the law was left out by Jesus. For the question we are examining turns on this point: Did our Lord re-enact a part of the law, and leave the remainder to expire, or be abolished, at his death? Let us examine the facts in the case. At no one time did our Saviour quote all the commandments. And indeed we may say that he never quoted the first, the second, or the fourth commandment. And still further, he does not re-enact those precepts which he quotes, but refers to them as a part of the law of God. But one of two views can be taken of this subject: (1) Christ meant that those commandments which he quoted were the only ones which

should henceforth be binding, or (2) he appealed to the law of God as to the highest authority, and cited those commandments which were particularly adapted to the cases of those persons with whom he conversed. If the first view be correct, then Jesus meant to teach that henceforward they were not under obligation to obey the first, second, or fourth commandment! And this in the face of the fact that they were all to continue till the crucifixion, when, as some say, they were all abolished. Further, it is assumed, not proved, that he re-enacted those precepts which he quoted. For, to say the least, the idea is a very strange one that he should re-enact a law which was already in force. But if the other position be correct, namely, that by quoting a part of the law he sanctioned its high authority, and left it on its own basis, as the law of his Father, then are we correct in saying that the whole law as such brings us to Christ, and when we are justified by faith, we are by no means at liberty to violate one of its precepts. The fact that the law is our schoolmaster, to show us the just claims of God, and our own just condemnation, shows plainly that it has not been abolished; hence, though we have been pardoned through God's free grace, we can never violate its precepts without being "convinced" by it "as transgressors." That we are justified by grace through faith is evident (Eph. 2:8), and yet faith does not "make void the law." For the whole plan of salvation is based on the justice of God's law, and the sufficiency of Christ's atonement. The law stands out before us to show us our transgressions. "The gospel of the grace of God" shows us how we may be pardoned. We are justified by grace through faith. Faith works by love. "This is the love of God, that we keep his commandments." Thus love is the fulfilling of the law.

Heb. 8:6-13. The promises on which the two covenants were based are here noticed. The first required perfect obedience to the law of God (Jer. 11:4, 5; Ex. 19:5, 6), but did not contain those clear and gracious promises of pardon through Jesus Christ that were needed by fallen, guilty man. Hence it was not faultless, though the law of God on which it was based as its condition is pronounced by both testaments to be perfect, holy, just, and good. Psalms 19; Romans 7. The covenant "waxed old," because its conditions were broken; hence the new covenant, based on better promises, was introduced. This covenant shows us the great atonement from whence we may expect pardon, reveals to us the fountain of grace, from whence we may receive strength to yield obedience, and places the law of God in our hearts. Jer. 31:33; Heb. 8:10; 10:16. The transition from the old covenant to the new is marked by the death of the Testator. Heb. 9:15-17; 1 Cor. 11:25; Gal. 3:19. But if the law of God was abolished at that time, then no law was in existence to place in the hearts of the people of God! Nor can this point be met fairly by saying that Christ brought forward a part of the law by quoting it, for it would be absurd to believe that he re-enacted part of a law which was already in force, or rather that he re-enacted part of a law, and then abolished the whole! Those who

adopt this idea are bound to explain why Christ should omit the first, second, and fourth commandments. Or rather, they are bound to prove that he re-enacted those commandments which he quoted, for their argument is mere assertion till this is done. We repeat, There is but one Lawgiver, and this is not the Son, but the Father. James 4; Exodus 20.

James 2. The royal law is here enforced by James in an unmistakable manner. Had he believed that it was abolished, or that it was a "yoke of bondage," he would never have said, "If ye fulfil the royal law, . . . ye do well." Nay, he would never have asserted that if they had respect to persons, they would commit sin and be convicted of the law as transgressors; for an abolished law can never convince a man of sin. Rom. 4:15. The sixth and seventh commandments of this law are then quoted. And we are shown that the transgressor of one precept is guilty of breaking all (Macknight); which is not unlike the words of our Lord, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore one part be in force, it is all in force. If one commandment be broken, all are broken. Such is the testimony of James. How can those who violate the fourth commandment meet this in the judgment? See James 2:12. But the fourth commandment is evaded thus: The Sabbath has been changed, and good men in past ages have kept the first, instead of the seventh day. Are we not safe in following them? We offer to yield the first point when one text is brought which testified that the Sabbath has been changed, or that the first day was ever sanctified by God, or that we are required to keep it holy. Further, we reply that every man is accountable to God for the light which shines before him. The fact that God has given us light on this subject, shows that we have no excuse for further disobedience—no cloak for our sins. Certainly we can not plead the right to make void the "commandment of God" that we may keep "the tradition of the elders." Mark 7:9. The fourth commandment is definite, requiring us to keep that day holy which God himself rested upon and sanctified. . . .

1 John 3:3, 4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." Notice these striking thoughts. The definition of sin is "the transgression of the law." Every sinner is a transgressor of the law. In Christ was no sin, hence no transgression of the law. Jesus was manifested to take away our sins. How does he do this?—He dies for us that we may be delivered from the just sentence of the law; its execution is stayed, that mercy may be permitted to enter, and offer pardon through the blood of Christ. The refusal of pardon offered at such an immense cost greatly enhances the guilt of the transgressors; for they have not only violated the law of God, but by this act they tread under foot his Son, who died to redeem them.

From these testimonies we conclude that the New Testament teaches the perpetuity of the law of God, and for that reason does not re-enact any part of it.

Ripening the World's Harvest

THE reapers are the angels, and "the harvest is the end of the world." The whole world will be reaped together.

The proclamation of the advent message is to ripen the harvest. It rose in New England, and went westward. Now in its strength it is coming eastward again. Throughout the Northern States it has a strong representation. But the work in the North can not be finished until the work in the South is also done.

All the field must be reaped together. Therefore, it behooves us in the North to join in hastening on the work in the South. We shall find that the sooner the message has been cried out to both races in the South, the sooner the fields in the North will ripen for the final harvest. We in the North gain by sharing men and means with the South.

And the work, North and South, in the home land of the message, will not be finished until Europe has also heard the warning. And Europe and America can never see the final steps taken in binding off their own work, until Africa has heard, and Asia, and South America, and the islands of the sea. There is a divine law of adjustment by which the work in the fields where most has been done is brought to fruition only by the effort to pass the word of life to others. When all the fields have the witnesses supplied and a representation of believers ready to show the light, we shall see the Lord suddenly ripening all the world for the angel reapers.

There is strength in working to one common plan. Let us keep the general mission funds steadily rolling in; for there is a steady movement forward in all the world-wide field dependent upon this. Then when a recognized appeal is made for special help in a given place, let us lift with a will quickly and altogether, and then be ready for the next call. The calls will come, just as Nehemiah's men, in building their wall, had now to resort to one point and now to another, as the trumpet sounded the cry of special need. And all the time the whole wall was being pushed steadily forward. There is tremendous gain in system and concert in working out a common plan of campaign.

For a time it was a call for special help for Washington. Now it is to roll up the Southern field fund. Next it is a lift at the October collection for the colored work. Then follows the annual missionary offering for all the fields. We can lift hard every time, and still be strong to lift again. The Lord has promised it. It is good in this cause to give till we feel it, and then to go on giving till we do not feel it. Nothing is worth while in these days but the hastening forward of this message in

every neglected field. And united action will do it—common consent as to the general calls to be made, and then one grand effort together each time to see the point achieved. It is not every field for itself, but all the fields for every other field, and the Lord leading the work forward in even lines. Thus the ripening of all the world's harvest will be hastened on. W. A. S.

The Sunday-Law Movement in Canada

WE note in the *Sabbath Recorder* the following regarding the present status of the Sunday-law movement in Canada, which has for a number of years been pushed by the Lord's Day Alliance of that country. The writer, Mr. Robert St. Clair, is a resident of Listowel, Ontario:—

It will be recalled that in the summer of 1903 the privy council of England declared the "Lord's Day Act" of Ontario *ultra vires* of the province to enact; that the "Lord's Day Alliance" people promptly set at work to secure Dominion (federal) legislation for the protection of the venerable day of the sun. Sir Wilfrid Laurier and his minister of justice received them cordially, and promised (as the Dominion election was approaching) them everything in sight. We called attention to the fact that the Roman Catholics of Quebec, while desiring Sunday legislation, did not wish it to consist of the Puritanical requirements advocated by the Alliance, and that therefore, if the law was eventually passed, the statute would not be one which would be as strict as the former Ontario ordinance. The "Lord's Day Alliance" prepared a draft bill, which the supreme court treated in a most contemptuous manner, and the matter then went, on appeal, to the privy council. A dispatch from London, England, dated July 26, reads:—

"In the privy council to-day, the petition of the Dominion of Canada for leave to appeal the Lord's day case was refused. Deputy Minister of Justice Newcombe said the matter was one of great public interest in the Dominion, and that the provinces should know their respective jurisdictions. The court declined to hear Mr. R. M. McPherson, for the Lord's Day Alliance of Canada, which supported the petition. There were three objections to the appeal; it was unauthorized by the supreme court of British North America; second, it was merely academic, there being no legislation yet passed which would be affected, and it did not follow that there would be any, if their lordships held it within the power of the provinces to pass it; third, all the questions had already been decided by their lordships' previous judgment." . . .

We shall now remain under the Upper Canada Act of 1845, and "farmers" are free to do as they like on Sunday until further notice.

The following from an editorial in the *Toronto News*, August 2, will both explain the 1845 Act and make more clear our distinction between Upper Canada (Ontario) and Lower Canada

(Quebec) regarding Sunday legislation:—

"It appears that Ontario is far from being without a Sunday observance law, is still under the bonds of 'Consolidated Statutes Upper Canada,' chapter 104, which is a consolidation of an act passed by the legislature of Canada in 1845. It applies to Upper Canada only, a restriction which is found in many of the old Canadian statutes, and which gave to the union something of a federal character. The religious basis of observance is plainly set forth in the preamble, declaring that 'it is expedient to enact a law against the profanation of the Lord's day, which day ought to be duly observed and kept holy.' It forbids buying and selling, and the doing of any worldly labor, business, or work, except the conveyance of travelers and mails, the sale of medicines and works of charity. . . .

"The fact that the application of the law was restricted to Upper Canada shows that the question was one on which Upper and Lower Canada agreed to differ, their ideas of the observance of Sunday being irreconcilable. In Upper Canada sixty years ago public opinion favored a much stricter observance than is found to-day. The railway era had hardly begun. To-day we have Sunday travel on the railways, a Sunday street-car service in Toronto and other places, and summer resorts in which the prohibition of Sunday bathing is not even attempted. In practise the strictness of Sunday observance has been very much relaxed, and the day is regarded very largely as one of relaxation and recreation, if not of amusement. The advocates of strict observance, having a law that is stronger instead of weaker than public sentiment, are probably not averse to leaving things as they are."

The Voice of Thy Brother's Blood

RIGHTEOUS Abel had fallen in sudden and cruel death by the hand of his brother Cain. His eternal life and happiness in the restored garden of paradise, from which his parents had been so recently driven, were assured; yet God calls to a solemn and terrible account Cain, the elder brother, who had arisen in madness and slain his younger brother. The life blood of Abel, trickling out upon the earth already groaning under the curse, appealed to God. Cain had taken from his brother his temporal life only.

How much more does the loss of the life eternal of any of our brethren by our neglect cry out to God against us who have the light and fail to give it to those in darkness! We see our brother going down to death in sin, and knowing nothing of the message which God has sent us to bear to him. We are all messengers. We are not doing the work God has given us to do, whatever our occupation may be, unless we are by voice, or pen, or by our means proclaiming the word of life of which God has made us the bearers. We are debtors to all men. Not simply because we com-

mit aggressive and open sin, but because we neglect to do our work and to give our message, do we come under the curse; and the lost soul, yea, the fallen life wasted eternally, lost forever because of our neglect, cries to God with an exceedingly bitter cry against us. O my brother, my sister, to whom God has given means, are you sending with your means the light of truth to those sitting in darkness and the shadow of death?

In the early days of the history of this country, cruel white men brought by force from their African homes their colored brethren, and sold them in this country to be beasts of burden, to be bought, and sold, and whipped as cattle. In this land where it was boasted that all men were free, there was traffic in the bodies and souls of men, there was the sale of wife from the husband, of loved children from their parents, the violation of all that was sacred and holy. The strong oppressed the weak, and many were the habitations of cruelty, and, as Israel cried unto God in their sore bondage and oppression, so in unutterable pathos the cry of the oppressed in the "land of liberty" went up to the God of heaven, to the ears of the Lord of Sabaoth.

The seed of oppression had been sown, and there came a terrible harvest. In a civil war almost unequalled in history, the harvest was reaped. The bondmen, set free, were turned out of their old homes—away from the kind and provident master who had provided for his bondmen and women even as for his own family, as well as from the hard and cruel master who had driven them under the lash. Without education or experience in providing for themselves, they were expected to make bricks without straw, to sink or swim, survive or perish. With a few true friends, but generally under the gaze of the cold and indifferent or those absolutely unfriendly, they have struggled upward, and there have been many noble evidences of the God-given talent of those who have suffered so cruelly.

Shall we as bearers of God's last great message to the world, to every nation, kindred, tongue, and people, neglect at our very doors those who need the message and can be blessed by it? Surely, the eternal loss of their souls will appeal unto God against us with an infinitely greater and more terrible cry than that with which the life-blood of righteous Abel called to the God of love and of justice against his brother Cain.

The moving to Washington of the headquarters of the third angel's message was a move to the South. From this, the capital city of the United States, the light is to shine gloriously through all the Southern States, to the warm-hearted, hospitable white man, and to

that people also, light-hearted and joyous even in poverty and distress, whose souls are vocal with wondrous music, who love religion, and who seek all that is beautiful, yea, to our colored brethren.

One third of the population of Washington is colored. It has been stated, and I believe on good authority, that it has the largest population of colored people of any city in this country. Many of them here are in government employ. Some of the very brightest and most highly educated people of the African race are in Washington. That this was one of the reasons for the establishment of our headquarters here there can be no doubt. Already a most excellent class has been reached by Elder Sheafe and other laborers. Some of these in government employ have brought the truth before leading officers of the government. A short time ago in a brief personal talk with the United States Secretary of the Treasury, reference was made to one of our colored brethren who had stood nobly on the principle of the Sabbath, had fought a good fight, and had won a glorious victory. Who shall doubt that from this center a great work is to be done for the Southern colored people?

A collection is to be taken up for the special work among the colored people on the first Sabbath in October. The tide of liberality, the flow of means, has been coming in a strong flood to Washington. It has now turned to the South. Shall there not be a generous donation for this purpose far beyond that of any previous time, that the work for the colored people may be placed on a strong basis? Our colored brethren everywhere show in the payment of tithes and the giving of offerings that they are willing, as far as their means will permit, to return into the treasury the means that has been given to bring the truth to them.

From a Testimony published in the REVIEW of Dec. 3, 1895, I quote the following:—

No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have heard the gracious words, "Thy sins be forgiven thee," hold himself aloof from those whose lives have been dark and shadowed. . . .

They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We can not be surprised that such neglect should result in hardness of heart and in the practise of vice, but God cares for this neglected class. The colored people

have souls to save, and we must enter into the work, and become colaborers with Jesus Christ. We can not leave them as we have left them in the past. We can not be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. . . .

Many of the colored people are among the lowly who will receive the Word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The Son of God, the Creator of the world, sacrificed his own life, in order that he might become the Redeemer of fallen humanity. He made an infinite sacrifice that he might become man's surety and substitute, and shall we remain indifferent to a down-trodden, abused race?

God cares for the colored people, and if we would co-operate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. . . .

We can not heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God's moral vineyard unworked. For years Satan has been sowing his tares among the colored people, and the field can not be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation he came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced his message of love by deeds of ministry and beneficence, leaving us an example that we should follow in his steps.

J. S. WASHBURN.

"THE peace agreement at Portsmouth," remarks the *New York Mail*, "closes a decade of almost continuous warfare. In the last ten years," says the *Mail*, "there have been five great conflicts. The empires of China, Great Britain, Japan, Russia, and Turkey, the kingdom of Spain, and the American republic have all tried the arbitrament of the sword. Out of a total population of about 1,400,000,000 war has been the portion of perhaps 1,130,000,000. Nearly 3,000,000 men have seen service in the field."

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.

Encouragement

WE have our days of darkest gloom,
Our hours of grief and sadness,
With nothing bright to cheer our life,
And give us joy and gladness.
But then we know the darkest time
Is just before the dawning;
There may be "weeping for a night,
But joy comes in the morning."
Thank God for this most blessed truth,
That cheers us in our sorrow;
For hearts that mourn and weep to-day
Shall thrill with joy to-morrow.

We pray and labor for the right,
And often get discouraged,
For wrong holds sway and rules the day,
And we're cast down and worried;
But we should never once lose heart,
Though burdened, sad, and weeping,
For if we "sow" the "precious seed,"
With "joy" we'll do the "reaping."
Lord, help us, then, to labor on,
And trouble never borrow;
The wrong, 'tis true, may rule to-day,
But right shall win to-morrow.

But long we've suffered, toiled, and
prayed,
And for the right have striven;
And we've received no recompense
For time and labors given.
O brothers, let us not forget
Our deeds are all recorded;
And soon God's faithful ones shall be
Abundantly rewarded.
O, then we'll trust and love him still,
And where he leads we'll follow;
The toil and strife we'll have to-day,
The crown of stars to-morrow.

—P. F. Gay, in *The New Voice*.

Lessons From the Life of Solomon—No. 3

MRS. E. G. WHITE

The Responsibilities of Burden-Bearers

AFTER King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to co-operate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his service this day unto the Lord?"

Willing Service

The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing service in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them.

David's exhortation to Solomon, and

his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause to-day. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to consecrate their service to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,—all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To him we owe all that we have and are.

Implicit Obedience

To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given his people much light and instruction in regard to how his work is to be carried forward,—in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own inefficiency, obey implicitly the Lord's commands, can be retained in his service.

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. To-day he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory.

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born.

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead

others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise.

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks.

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life-work. Man's wisdom, exercised without Christ's guidance, is a dangerous element.

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects.

Stemming the Tide of Evil

We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence.

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office.

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans,

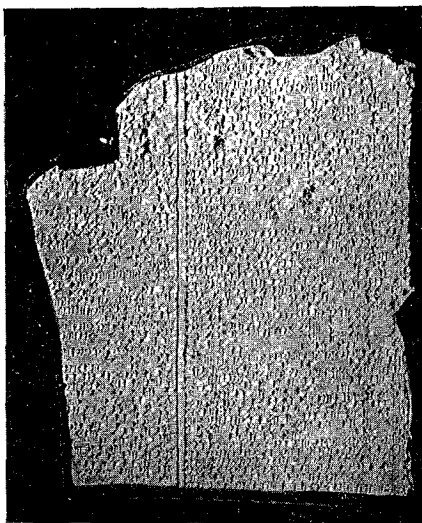
is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil.



Babylon and Assyria (Continued)

M. E. KERN

A LITTLE over thirty years ago George Smith found in the ruins of old Nineveh a great library of over thirty thousand clay books, the library of Assurbanipal king of Assyria, 668 to 626 B. C. There was evidence to show that they had been once arranged in order according to subjects. Among them he found an account of the flood in many respects like the Bible account. The deluge tablets tell how Bel commanded that a boat be built in which to preserve life. It tells of the storm, the landing of the ark on a mountain, the sending out of birds, and the offering of sacrifices on landing. But the Babylonian account shows plainly that the story has been handed down through minds that had chosen to forget God and corrupt themselves. The story is polytheistic. It says at the close that when the sacri-



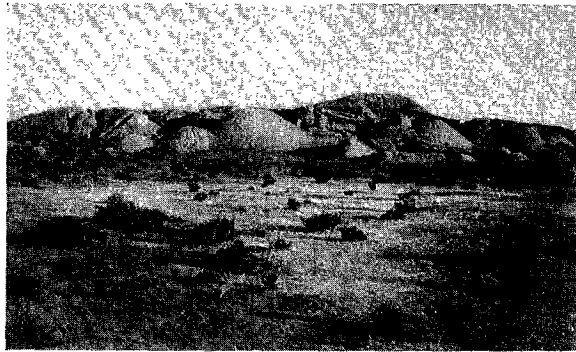
A DELUGE TABLET

fice was offered to the gods, they smelled the sweet savor, and swarmed around like flies.

Present Excavations in the East

There has been quite a revival of Oriental study in the last few years. With much difficulty the work is carried on, because of the conservatism of the Turkish government, lack of funds to properly conduct the explorations, and because of danger from an unfriendly climate, and often hostile tribes. Wild beasts are sometimes also a menace, for the prophecy of Babylon has been literally fulfilled that the wild beasts

should make their home there. Work is being carried on in Persia at Susa, or Shushan, by the French. The German Oriental Society is excavating in the ruins of old Babylon, on the tower-temple supposed to be the original "tower of Babel." The French are excavating at Tello, a city that flourished before the birth of Abraham; and a new society organized by the University of Chicago has lately received a firman, or permit, to excavate at Bismya, in central Babylonia. The University of Pennsylvania has been excavating at Nippur, about fifty miles from Babylon, and has brought to this country probably the most remarkable relics in existence. Nippur is supposed to be the Biblical Calneh, and is the oldest city



THE NIPPUR MOUND

yet investigated. The illustration shows the appearance of Nippur before the arrival of the expedition. The miniature mountains cover an area three fourths of a mile wide by one mile long. The highest mound is one hundred and ten feet, and the average height of the mounds is sixty feet. The ruins are about equally divided by the dry bed of an old navigable canal, of which I shall have more to say later. The earliest stratum found is thirty feet beneath the plain, the surrounding country having filled in by inundations and other causes to that amount.

Results of Excavations

The history of early Babylon is being largely reconstructed as a result of the excavations at Nippur. Dr. Clay, of Philadelphia, says:—

"The antiquities of the earliest known period, instead of being rude, primitive, or aboriginal, are found to be very highly developed. The earliest known inscriptions show that the characters, instead of being pictorial outlines as they once were, have gone through a long development."

"The skill of the gem cutter and sculptor," he says, "surpass later periods." "In many respects," he further says, "The culture is not surpassed even at the present day."

These are remarkable statements, and these discoveries are revolutionizing men's ideas of antiquity. Here, too, lies the danger. Still wedded to their evolutionary theories, scholars take the unearthing of these advanced civilizations to mean that the world is thousands of years older than it was formerly

believed to be. Thus the author just quoted says: "Several thousands of years at least must have passed before a people was advanced far enough to produce such masterpieces."

We do not know just how old the world is, and the Bible does not reveal it; but I believe that in history as well as in science there are wild speculations to be avoided. And one not to be led astray must study with the Bible in hand and the heart in touch with the Infinite One. We may sometimes have wrong ideas of what the Bible says, but the Bible is never wrong. And in all the efforts that have been made against it, not one demonstrated scientific truth nor one proven historical fact has ever contradicted the Bible. But in history as

well as in science, men take the very witnesses that God has left to show the truthfulness of his Word and try to make them prove their preconceived ideas of evolution. These evidences of very early remarkable civilizations, comparable even with our own, do not prove that there were millenniums before that in which these people developed from savagery to civilization, but they prove, on the other hand, that there was no

such long development, but that man made in the image of God possessed a powerful intellect and remarkable genius. And it stands us in hand to know these things, and to be able to combat infidelity hidden under the cloak of science and history.

The Wicked Watcheth the Righteous

T. E. BOWEN

THAT man, whoever he may be, who has a spirit of watching some one else to discover some mistake, some fault, some misstep, God calls a wicked man. Mark carefully what he says of him: "The wicked watcheth the righteous, and seeketh to slay him." Ps. 37: 32.

This watching here mentioned is a far different watching than that about which the Lord instructs us. He commands us to watch, but it is not the other man, our neighbor, our brother, our sister, but it is our own hearts, our own identical selves the Master tells us to look out for, to watch.

How comfortable it is to be in the presence of noble-hearted brethren and sisters who you know will not pick up every little error or omission and comment upon it to others. It is restful. Well, why not be this way? Why let in this wicked spirit of watching for something to report? God calls the thing wickedness. The wicked *watch*; the righteous *are* watched. In which company are we? What a world of iniquity might be avoided in the church if the unholy watchers would go out of business forever.

Rome, N. Y.

The Final Adjustment of Human Awards—No. 5

Prophetic References to the Event

J. O. CORLISS

HAVING learned how the work of the judgment is adjusted in the cases of those whose names are found in the book of life, we shall be content to leave the cases of those whose names are not recorded in that mysterious volume, until after we locate the time of that work already considered in previous studies.

When exhorting the Athenians to seek a purer worship than that which he found among them, the great apostle gave as an incentive to that end, that God had "appointed a day" in which he would judge the world in righteousness. Acts 17:31. An "appointed" day in God's economy is a *set time* which can not be permitted to pass unheeded, and so must usher in the event or events for which it was appointed. To have it otherwise would be to destroy the certainty of God's word, and so make his statements unreliable. We are therefore justified in believing it possible to locate the "appointed day" when the judgment session begins.

The revelator points out the definite time of this event. He says that when the seventh angel sounds, the kingdoms of this world become the kingdoms of our Lord and of his Christ. At that time, too, the nations become angry, and God's wrath is visited upon them. This is also the time, he says, when the dead are to be judged, and the reward given to the saints, and to them who fear the name of the Lord. Rev. 11:15-18.

To learn when the sounding of the seventh angel is due, we must necessarily locate the sounding of those which preceded it. This may be done by a study of chapters 8-11 of this wonderful prophecy. It is not necessary to enter into all the details of these chapters; it is enough to state that nearly all students of prophecy are agreed that these trumpet voices, seven in number, symbolize the great wars of the Christian era by which the great empires of the world have been disintegrated. Thus the first four of these refer to the dissolution of the old Roman empire by the incursions of northern barbarians, which was fully accomplished near the close of the fifth century.

The last three of these are called woe trumpets, because the wars they symbolize were religious, engendering persecution for conscience's sake. This is set forth in chapter nine by the introduction of the Mohammedan power, which arose in the latter part of the sixth and early part of the seventh centuries. Following the death of its founder,—Mohammed,—Abu-Bekr, his father-in-law, assumed charge in the year A. D. 635. But having comparatively little influence, the work he undertook soon came to a standstill; and although making almost continually murderous attacks upon Christianity for hundreds of years, the Mohammedan

tribes remained in a somewhat unorganized condition until near the close of the thirteenth century. In that period Othman organized a monarchy of the principal tribes, and thus fulfilled the prophecy which says that "they had a king over them." Rev. 9:11. Having thus assumed the place of king, or sultan, Othman became the high priest of the nation, and so was pre-eminently the angel, or messenger, of the "bottomless pit," whence the Mohammedan religion arose. His name, as given in both Hebrew and Greek, means the "destroyer." To this name he was loyal, as testified by Gibbon, who says: "The blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet."—*Gibbon's Rome, chap. 57.*

Regarding the exact time when Othman began his work, Gibbon further says: "It was on the twenty-seventh day of July, 1299 of the Christian era, that Othman first invaded the territory of Nicomedia."—*Chap. 64, par. 14.* The power of this organization was to "hurt men five months." The one hundred and fifty days included in this specification must be considered more than ordinary literal time, in order to have the importance given it by the prophecy.

From Eze. 4:1-6 we learn that God's method of reckoning symbolic time is to make a day stand for a year. Beginning, then, with the time given when the Ottoman empire began its work of destruction upon Rome's eastern empire, an added one hundred and fifty years would reach to July 27, 1449. During this time the Mohammedans were permitted only to "hurt" men. But when this woe ended in 1449, a remarkable change came about, for then the sixth angel sounded, which was the introduction of the sixth woe.

Under this woe, power was given to "slay" men for the period of an hour, a day, a month, and a year. Rev. 9:15. According to the uniform method of reckoning symbolic time, this would extend over a period of 391 years and 15 days. This will be clear when we consider the following: The Hebrews reckoned thirty days to the month, and twelve months to the year, in all, 360 days. But to prevent a disarrangement of the seasons, every third year a thirteenth month, called an intercalary month, was added, which was composed of the days of that year and the two preceding ones not reckoned in the regular rotation. But the regular year was made up of three hundred and sixty days. In the computation of this prophecy, therefore, we make the one symbolic year stand for three hundred and sixty years; the month, thirty years; the day, one year; and the hour (one twenty-fourth part of a year), fifteen days. Adding these together, we have 391 years and 15 days, which would extend from July 27, 1449, to Aug. 11, 1840. This gives the date of the close of the second woe.

This was, therefore, the time when the power of the Ottoman empire to "slay" at will was to cease; in other words, its independent reign was then to end. Elder Josiah Litch, of Boston, Mass., reached this conclusion as early as 1838, and so published his convictions to the world. The outcome of his calculations was watched with the deepest interest, and when the year 1840 arrived, the sultan of Turkey found himself wasted beyond the hope of recovery in a war with Mehemet Ali, pasha of Egypt, and on Aug. 11, 1840, he actually submitted to the dictation of the four great powers of Europe,—England, Russia, Austria, and Prussia,—since which time the Turkish empire has existed only by their sufferance.

Following this date the prophecy points out a great world-wide movement in which the proclamation of the end of the world would come at a definite time. Revelation 10. This was evidently fulfilled between the years 1840 and 1844, when the great advent demonstration stirred the entire world. That prophecy also pointed out beforehand the great disappointment which was to follow that movement, and closes with the assertion that the people must prophesy again "before many peoples, and nations, and tongues, and kings."

After giving some additional ideas in chapter eleven of what would take place under the sounding of the sixth angel, the prophet exclaims: "The second woe is past; and behold the third woe cometh quickly." Chap. 11:14. Then is announced that with the sounding of the seventh angel, the time has come for the dead to be judged. Following as this does the prophecy of chapter 10, we may be sure that the time of the judgment began in 1844. This position seems fully established from the fact that the next angel to make an announcement, declares that the hour of God's judgment has really come. In our next it will be necessary to our purpose to show what connection this hour of judgment has with the atonement work of Christ for mankind.

Mountain View, Cal.

Spiritual Irrigation

A MAN bought a strip of arid land in California, on which nothing could be made to grow. But it had this advantage, it lay near enough a mountain stream, so that by much labor he led it through his plot. Behold the miracle of irrigation! All growth is luxurious and abundant. The geraniums are like trees. The roses smother the fences with bloom. The orange tree, as Dr. Hillis puts it, "with its feet in the water, its head in fire, distills into orbs of gold." "Without me," says the mountain stream, "ye can do nothing."

Thus, though "barren and unfruitful" of ourselves, by faith that brings to us the indwelling spirit of Christ, we know with Paul, "I can do all things through Christ which strengtheneth me."
—*Selected.*

Effective Use of Literature at Tent and Hall Meetings*

THE study of how to use literature effectively in connection with our evangelical efforts becomes of paramount importance when we consider that the success which attends the efforts of ministers is not due alone to the preaching, but in a great degree to the influence of the reading-matter, which enlightens the minds of the people, removes prejudice, and renders many susceptible to the influence of the truth when it is presented to them.

There is no duty more binding upon the people believing the important message for this time than that of placing the literature proclaiming it before the public; for this is distinctively a reading age,—a time when people everywhere depend more upon what is written than upon all other sources of information combined; hence a constant study of the most effectual methods in the use of the publications proclaiming the third angel's message in all its phases, and the application of the best methods found in actual use, are a duty we owe to the world.

As true as it is that "out of the abundance of the heart the mouth speaketh," so true it is that in proportion to the conviction of the importance and efficacy of literature will be the effort exerted for its distribution. In this paper we are not limited by the wording of our subject in the expense involved, nor the forces to be employed in making the literature effective in the proclamation of the special message we are commissioned to give to the people; so we present some suggestions and methods irrespective of the expense involved, yet with a firm belief that the means needed can and will be provided by the people for whom work is being done; for in generous sowing lies the hope of liberal financial returns, as well as a bountiful harvest of souls.

Because Paul said, "It pleased God by the foolishness of preaching to save them that believe," some have been foolish enough, in practise at least, to limit the meaning of "preaching" to sermonizing, and to expect the people to forsake sin and long-cherished teachings of error, and to espouse a very unpopular faith in the face of the strongest opposition, through occasional extemporaneous and often disconnected discourses. "Preaching" has a much broader meaning than mere lecturing; and before our work is finished, and ere it is revived and restored to its former progress in evangelical conquests, our literature must be much better appreciated and scattered like the autumn leaves.

In every hall or tent effort our literature should be made prominent; not only by a large supply and variety conspicuously and conveniently displayed in the hall or tent, but in addition to this, by

the constant tactful efforts of the ministers to interest the people in it, and to induce them to purchase a generous supply. A sermon should never be considered complete unless there is interwoven with it a clear, interesting, comprehensive description of a book, pamphlet, or a tract covering the subject of the discourse; and with this explanation of the publication should be given persuasive advice to all to purchase and to read it. Then suitable persons should be stationed at the exits, with copies of the publication advertised. These individuals are not to pose as objects of admiration, but as solicitors and expounders of the merits of the publications recommended by the ministers. There will be those present at each meeting who will never return, and they ought to have, in addition to what they have heard in the sermon, other seeds of truth, without which they may never be convicted, but with which, though time may lapse before their attention is again called to the publications, they may be led to the full knowledge of the message. Instead of a small unattractive table in front of the speaker's stand, on which lies a few volumes, there should be a regular literature display stand, arranged in terrace form, nicely covered with material that will best exhibit the literature, and a large collection of publications neatly and tastefully arranged thereon. The mere presence of this display, with no effort on the part of any one to call attention to it, is further reaching than many appreciate. When we enter the home of any person assuming to be a leader in any department of human affairs, or even those in the humblest walks of life, we are impressed favorably or otherwise with the evidences of his proficiency in his respective calling as revealed through the presence and arrangement of the publications in that home. If this is true in private homes, it is proportionately more so in public places where a new denomination is representing advanced light and knowledge; and we maintain that an attractive display of literature in a tent or hall is more potent in every way than any other decorations, and is absolutely indispensable in the effective use of literature in connection with our tent and hall efforts.

Few public efforts should ever be held without having some appropriate literature for free distribution at the close of the services. This may consist of a leaflet, a folder, or even a tract of eight or sixteen pages, pertaining to, or possibly entirely covering, the subject of the discourse, and even containing more than was presented in the sermon. The people can not retain all the points made by the ministers, and constantly need to review and study them over and over again. They should be constantly impressed with the fact that the literature offered them contains more upon the subject presented by the minister than was possible to present in one discourse, and that its contents are in no particular inferior to the sermon preached.

Our literature should be made effective in answering the many questions propounded by the members of the congregation. Instead of long personal explanations, which are always good when time and opportunity permit, the workers should be so familiar with all our literature that they can with tact at once cite the publication, and even turn down a corner of the page where the particular question asked is answered. These publications always contain much more than the question sought; and the people, having purchased them to find the question desired, will read more of the book than that which pertains simply to the question first sought; and besides, the truths taught in the publication will be presented in a more compact, logical, effective manner than it is possible for the workers to give in verbal statements.

When a special subject is presented from the desk, the very best publication on that subject should be at hand, and time should be taken to say much more about it and the importance of all having it than the accustomed belated after-benediction announcement, "We have here on the stand a pamphlet treating upon the subject presented this evening. If any one would like a copy, the price is only fifteen cents."

The admonition of Paul not to be slothful in business, but fervent in spirit, serving the Lord, is especially applicable in the effective use of literature in connection with our hall and tent efforts. The wisdom of the serpent, combined with the gentleness of the dove, should be used in securing the names and addresses of all regular attendants at these meetings, and a person who knows his business should be sent to their homes as a representative of our literature; not merely for orders for books, but for the salvation of souls through the knowledge of the message contained in these publications.

As far as possible every community adjacent to a hall or tent meeting should be frequently supplied with a full descriptive list of our various publications, containing an announcement of the meetings, and an invitation to attend the services. People are interested in books, and will examine a catalogue of publications much quicker than they will read a mere announcement of a lecture; and as they read the titles of our books, which are new to them, and know they can hear the topics they suggest at the meeting advertised, they are more likely to make an effort to attend the meeting.

In conclusion, I beg leave to suggest that the *how* to use literature *effectively* in connection with hall and tent meetings, will be constantly revealed and developed under all the varying circumstances with the growth of the conception of its importance in evangelical work, and that a full realization of its power for good is the thing most needful now, for "few realize what can be done in reaching the people by interested efforts in a wise distribution of our publications."

* A paper by D. W. Reavis, read at the District Convention held in Washington, Aug. 1, 2, 1905.



Tired Mothers

A LITTLE elbow leans upon your knee—
Your tired knee that has so much to bear,—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours tight;
You do not prize this blessing over-much,—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day:
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that only brought me good.

And, if some night when you sit down to rest,
You miss this elbow from your tired knee,—
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heart-ache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumped by a shining head,
My singing birdling from its nest is flown,—
The little boy I used to kiss is dead.

— Selected.

The Whole Man to the Task

If you have to drive yourself to your task, if you have to drag yourself to your work every morning because of exhausted vitality, if you feel fagged or worn-out, if there is no elasticity in your step or movements, your work will partake of your weakness.

Make it a rule to go to your work every morning fresh and vigorous. You can not afford to take hold of the task upon which your life's success rests with the tips of your fingers. You can not afford to bring only a fraction of yourself to your work. You want to go to it a whole man, fresh, strong, and vigorous, so that it will be spontaneous, not forced; buoyant, not heavy. You want to go to your work with creative energy, and originality,—possessed of a strong, powerful individuality. If you go to it with jaded faculties and a sense of lassitude, after a night's dissipation or loss of sleep, it will inevitably suffer. Everything you do will bear the impress of weakness, and there is no success or satisfaction in weakness.

This is just where a great many people fail,—in not bringing all of themselves to their task. What would you think of trying to win the prizes in a number of athletic contests by entering half fed, tired out, exhausted from over-work, and without preparation? You would say, "There is no chance for me to win under such conditions." How can you expect to win in your great life-contest, when you are in competition with giants, if your nerve-cells are exhausted, poisoned with nicotin and soaked in alcohol, or impaired by any kind of dissipation?

A poorer horse with a better trainer will beat a better horse half-fed and half-cared for. One talent kept in prime condition will beat ten talents demoralized by vicious or careless living. If there is no iron in your blood, no reserve in your constitution, you will go down in the first battle.— *Success.*

Reserved Power

It is not wise to work constantly up to the highest rate of which we are capable. If the engineer of the railroad were to keep the speed of his train up to the highest rate he could attain with his engine, it would soon be used up. If a horse is driven at the top of his speed for any length of time, he is ruined. It is well enough to try the power occasionally of a horse or an engine, by putting on all the speed they will bear, but not continuously. All machinists construct their engines so that

there shall be a reserve force. If the power required is four-horse, then they make a six-horse power. In this case it works easily and lasts longer. A man who has strength enough to do twelve honest hours of labor in twenty-four, and no more, should do but nine or ten hours' work. The reserve power keeps the body in repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person who has no reserve force, is always incapable of taking on any more responsibility than he already has. A little exertion puts him out of breath. He can not increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy. We all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty, can be worked but a portion of the time. So a man with little good blood can do but little good work. The reserve power must be stored up in this fluid. It is an old saying among stock-raisers that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual runs low, it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when the water gets low in the pond. Such a course would save many a person from physical bankruptcy.— *Herald of Health.*

Make the Home Homelike

EFFECTS, pretty effects, if possible, producing an impression of luxury, are the pervading purpose of furniture and decoration. Nine times out of ten it is all done for the eyes of strangers, with little or nothing sacrificed for the restful comfort of the family and for that of its head and master.

There is but one parlor or drawing-room in the average house of a citizen with an income of less than ten thousand dollars. What is provided for his evening comfort? Where shall he be at perfect ease? Certainly the money was his that bought those slender chairs, those slight, stiff sofas and fanciful seats, frail enough to be easily broken, and designed with utter disregard of weary shoulders and heads.

Tables filled with delicate and too expensive ornaments, from which a strong arm withdraws itself quickly, fearing disaster, and a fireplace cold until the gas logs blaze. These things are surely meant for the admiration and approval of the chance visitor who arrives, careless whether the hostess is at home or absent. Not one thing in the shining, brand-new room imparts pleasure or comfort to either father or children; if the wife and purchaser has the aid of pride of possession to soothe her regret

that no familiar, inviting place of assembly is provided for her careless boys and their tired father, she alone receives any satisfaction from the chamber of honor in her home.

The old-time family evening gathering, with perfect relaxation as its curing influence for overtaxed brains and bodies, has passed into the history of "what we used to do when we were young." We blame the altered conditions of society, the brilliant inducements of the outside world, for the separated lives of children and parents and for the influence of club life upon young men. I sincerely believe that modern ideas of furnishing have a great deal to do with the disintegration of our family life.

When the foundation idea is to make the home an absolutely comfortable, unrestrained place of rest to the men of the family, it is not unlikely that delightfully easy chairs, large, steadfast tables, excellent lights for reading, a cheery hearth, an open piano, and cordial, simple hospitality toward any entering friend could successfully rival those outside charms which draw father and son each to his own haunt.—*Home Thoughts,* in the *Evening Post* (N. Y.).

The Art of Quick Dressing

To be able to dress rapidly and in a small space is an accomplishment, a habit which, although it takes long to acquire, will hold to one through life when once learned. Some time or other, many times, indeed, it will be necessary to dress very quickly. A child may be taken with the croup in the middle of the night, and to be able to put on one's clothes as rapidly as a boy takes them off when he goes swimming may be the means of saving a life.

Boys may be taught to do this; the younger the better. The movements used in dressing, such as pulling on or lacing of shoes, buttoning the waist, drawing on of trousers or blouse, are a healthy exercise in themselves. If there are two boys in the family, they may race, to see which can get dressed first. No time should be allowed to hunt for things. It is a game of order, as well as speed. All the apparel needed for the day should be placed in a convenient place, that it can be found easily and quickly.

Girls, too, need to acquire the habit of dressing quickly. From the point of view of the husband and father, one of the sterling qualities of the woman or girl is to dress quickly. She can be just as prettily attired, the prettier the better; there is such a thing as dressing quickly. Let her get the habit as the boy has it, and it can not be said of her when she grows up to be a wife and mother, that her husband will need a fresh shave while waiting for her to accompany him for the evening.

Mothers make a mistake in dressing or helping to dress children after a certain age. If for no other reason than dis-

cipline, training in self-reliance and drilling the child to take care of itself are of enough importance to deserve the attention of any mother. Watching the fireman get from his bed to his place on the hose-cart or ladder-truck, will show what can be done in the way of quick and thorough dressing.—*Youth's Companion*.

A Home Picture

O! THE happy little home when the sun shone out,
And the busy little mother got the children all about;
And Johnny fetched the water, and Tommy brought the wood,
And Billy-boy tied both his shoes, as every laddie should,
And Dannie rocked the cradle with a clatter and a song,
To make the little sister grow so pretty and so strong.

O! the sweet peas and the morning-glories climbing 'round the door,
And the tender vine of shadow with its length across the floor.
O! the "pinies" and the roses, and the quiver of the grass,
And the cheery call of friendship from the neighbors as they pass!
O! the scuffle and the shouting, and the little mother's laugh,
As a rabbit starts up somewhere, and her "great helps" scamper off.

O! the happy little home when the twilight fell,
And all along the meadow rang the old cow-bell
With a tinkle that is music through the rushing of the years—
And I see the little mother, in the tremble of the tears,
And I hear the happy laughter as she cries, "The boys have come!"
And we know she's getting supper in the happy little home.

O! the happy little home when the moon gleamed forth,
And Billy-boy would have it that it "rised in the north."
O! the raptures and the whispers near the little mother's chair,
As the white-robed little figures are fitting here and there.
And we're just as near to heaven as we mortals ever roam,
When we kneel and say our prayers in the happy little home.

—*Louise R. Baker.*

A Well-Aired Bed

THE well-made bed may present a very attractive appearance during the day, but the average chambermaid has little knowledge of hygiene, and often cares less for the health of those whose beds she makes "the first thing in the morning." How seldom are beds even aired for a few moments! We know of many beds made soon after the occupant has left them, not even opened any more than was necessary in getting out. Imagine this bed-clothing filled with the accumulations of bodily debris, and saturated with the odors and gases escaping from the sleeping body for the past eight or ten hours. How often are

even the bedroom windows opened? We can readily understand the ill health to be derived from such unhealthful surroundings. The prevalent custom in many houses for the maids to open the beds only a little, if any, before bedtime is merely a reminder of what ought to be done. A well-aired bed should be completely stripped every morning, and all the bed clothing and the mattress exposed to the sunlight and warm air. It would be well if this could last all day, and the bed be made at bedtime only. In many homes this would not be convenient; where it is not, the beds should not be made for at least two hours after the occupant has arisen for the day. Before bedtime the bed should be stripped again, and the sheets well aired; and if this is not practicable, then let the beds be well opened, the coverings, at least, thrown as far back as possible, a half-hour before bedtime.

There are many rooms so foul from grandpa's or papa's cigar smoke that restless nights and horrible dreams disturb the children's slumber. Tobacco smoke is a poison for our children at night. And we must also have a good care of the gas fixtures; for illuminating gas, which can kill our plants and blacken our silver, although unnoticed by us in our daily lives, exerts a powerful influence for harm on the bodies of our precious little children. Let them have pure air always, by night as well as by day. Be sure to take off all the underclothing worn by the child during the day upon putting him to bed. The night flannel should be of lighter material than that in daily use. Underclothing should be spread out upon chairs or hung up for a good airing every night, and if possible in some other than the bed-chamber.—*Babyhood*.

DON'T be afraid of a little fun at home. Don't shut your house lest the sun should fade your carpets, and your hearts lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones, it will be sought at other less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright little domestic sanctum.—*The Brown Book*.

"It is not from nature, but from education and habit, that our wants are chiefly derived."

THE WORLD-WIDE FIELD

An Experience

WILLIAM J. YOUNG

[From a letter to Elder W. A. Spicer.—Ed.]

WHILE reading the REVIEW of May 25, 1905, I saw a statement concerning Brother La Rue, of Hongkong, China. I can honestly testify that Brother La Rue was one of the dearest brethren I have ever met. Many pleasant hours we have spent together, and conversed over the sacred page.

It might be of interest to know the history of H. M. S. "Terrible," and how the dear Lord blessed in the efforts to give the truth to those on board. I first

best members, so they sent the major to see me and try to remedy the trouble. They arranged that I should tell them just what I had been telling the lads. The major, the ensign and his wife, and one or two others sat for more than two hours, during which time the dear Lord used me to present a brief outline of our glorious truth to some of the heads of the Salvation Army. Because I would not accept their teachings, my name was erased from the register, and I was prohibited from their home.

After spending twelve months at Chatham and Sheerness, I received orders to leave for Devonport, there to join H. M.

month. Leaving one night by the British transport "Princess," I went to the "Terrible," lying at Durban, Natal. Some time after this I left in the "Tartar," to scout about the vicinity of Delegoa Bay, to capture any ships that were carrying contraband goods.

Up to this time I did not know any of the professed Christians aboard the "Terrible." One day I saw a notice that the minister was going to hold a Bible class. I went just to learn if there were any who loved the Lord. After I got acquainted, the dear Lord gave me wonderful success in presenting the truth to these men. I spoke to Brother Vick, of Portsmouth, who saw the Sabbath, and he brought others, so I had a Bible class in a very short time, who attended regularly, and rejoiced in the glorious truths of Jesus. Our meeting-place was at the electric switchboard, right over the boilers. It was very hot, yet those men stopped in this place to listen to the Bible; and from among them God has raised up some wonderful witnesses. I was able to study with them for some time nearly every night, and the Lord saved us from being molested in any way.

Arriving at Hongkong, I looked up Brother La Rue, and when I found him, I turned over to him the church the Lord had used me to form in the big ship, as I was leaving for a small boat.

After this I took part in the bombardment of Taku forts, and was also in at the Peh Tang bombardment. Then going south again, I was transferred to another ship. Again going north, I joined the "Bonaventure" at Hongkong, and sailed for England, where I returned to the torpedo school and the Lord helped me to bring in another brother. Also, I was privileged to present the third angel's message to officers as well as men of different ships I was on, after which I took my first period, and left the navy a free man.

Of the men of the "Terrible," one is a *Present Truth* worker at Paisley, Scotland, one is at college in London, another is canvassing, one purchased his discharge from the navy, and is in England, and the others are still in the navy.

Since I accepted the truth, the Lord has kept me, and has wonderfully blessed me in presenting the truth to others. I trust I may be used yet in bringing many into the truth that leads to the golden city. God bless you all; and may the cause of truth advance more rapidly, and our Lord's coming be brought nearer, is the prayer of one of the least, for our Redeemer's sake.

An African Samuel

IN the Swiss Romande mission at Lorenzo Marques, Portuguese East Africa, a teacher explained to her black but bright pupils the parable of the king



ARRIVAL OF THE "TERRIBLE" IN HONGKONG HARBOR

learned the truth from Brother Borrowdale, of Plymouth, England. I was then under instructions at school for a torpedo instructor in the British navy. I passed examinations successfully, and held that position.

After learning the truth I was sent to H. M. S. "Pembroke," at Chatham. At that place I associated freely with the Salvation Army, and the Lord used me to bring many into the truth. I then wrote to the International Tract Society for help, and they referred me to Brother Dyer, their agent at this place. I found him, and he kindly threw his house open for meetings. We then asked for a Bible worker, and Brother Fairchild was sent. At this place were spent some of the happiest days of my experience.

During my stay at Chatham the Salvation Army began to lose some of their

S. "Terrible," to take passage to H. M. S. "Hart," a torpedo-boat destroyer in China waters. We proceeded by way of the Cape of Good Hope route. After stopping at several places, we arrived at Simonstown, South Africa, where we found that war had been declared. I prayed the dear Lord that he would save me from participating in the shedding of blood.

That same evening I received orders to hold myself in readiness to go on board H. M. S. "Penelope," a prison ship, to assist in looking after about two hundred Boer prisoners that had been captured at the first battle. Among these men were schoolmasters, detectives, and those of many other callings. There were only four or five real Boers; the rest belonged to different nationalities. I was engaged in this work about one

who invited people to his feast. When she finished speaking, one of the boys who had long seemed near to the kingdom, came to tell her that he wanted to follow Jesus. Then a smaller boy said the same thing. "Have you felt for some time that God has been calling you?" asked the teacher. "No," said the little boy, "it is only to-day; but I listened right off when he called."

Notes From Europe

L. R. CONRADI

AFTER enjoying our excellent General Conference in Takoma Park, and remaining a few days for counsel, I spent June 3 and 4 at Reading and Allentown, Pa., meeting old friends. I was glad, indeed, to find a number as firm in the truth as ever, and still more rejoiced that I could talk with them of the truthfulness of our interpretation of the Scriptures with even stronger evidences in its favor than we had twenty-two years ago.

Leaving New York on the "Kaiser Wilhelm," June 7, I reached home the morning of June 14. June 16-20 I spent with our brethren in Frederikshavn, Denmark. I had hoped to meet Elder P. A. Hansen, president of the Scandinavian Union, at that time, but he had been detained in America by the illness of his wife. I enjoyed the presence of Elder O. A. Olsen at this meeting, as well as at our annual conference in Sweden, and the brethren in both places appreciated his services. We never had a larger meeting in Denmark, and I can truly say that we never had a better one. Throughout the meeting there was the most perfect union in all our deliberations. The conference shows signs of prosperity throughout, and is now leading the Scandinavian field in tithe, which increased about sixty cents a member last year.

The Danish Conference has recently acquired the Frederikshavn property, and our brethren are taking a deep interest in getting this institution on a good financial basis. A few years ago this seemed almost a hopeless task, but things have now so turned that everybody has confidence in its ultimate prosperity. The house was full of patients, — a good class of people, too, — and some attended our meetings, and the most of them were much interested in a lecture I gave in the parlor, concerning our mission work in German East Africa. Dr. Nelson feels encouraged about the outlook at Frederikshavn, and I was also glad to hear from Dr. Ottosen that the Skodsborg Sanitarium is doing well this season.

Our next meeting was at Grythytted, Sweden, where we were also glad to find a good spirit prevailing throughout the assembly. It was the desire of all to move onward. It was decided that Elder Oeberg, one of their ministers, and Oscar Anderson, a promising young man of their field, should go to Finland, as this field has been needing extra help for some time. This will also so arrange

the work in Sweden that the expenses of the conference can be carried from nine tenths of the tithe, leaving the one tenth free to go to the Scandinavian Union. The outlook of the conference, including their book work, school, etc., is very encouraging, for last year they added about twenty-three hundred dollars to their capital, which now amounts to about sixteen thousand dollars. I can truly say that the prospects for Sweden never appeared brighter.

Elder Anderson, who was present from Finland, also had cheering news from there.

Brother Dail and I were three days en route from Grythytted to Stavanger, on the west coast of Norway, where we found the meeting well under way. Elder Raft, and Brother Jens Olsen, the union treasurer, both from Denmark, were also at the Norway meeting, as Elder Olsen could not be with us. There was a fair attendance, and the conference shows quite a good growth in membership. The Lord helped to remove some difficulties existing. While there were political troubles brewing between Norway and Sweden, yet we are thankful we can say that these were not mentioned in our deliberations, nor was there in any way the slightest feeling manifest between our brethren of these two nationalities, for we are citizens of that "better country."

The outlook in the Scandinavian field was never brighter for our work than it is at the present time, whether we speak of the financial or of the spiritual side. A true missionary spirit is taking hold of the people, and I think it will not be very long before Scandinavia will take an active part in sending some of its workers into the "regions beyond," and supported them there. The education of their youth is claiming considerable of their attention.

Four days after the close of the Norwegian meeting brings us down to the German-Swiss meeting, not far from Zurich, where we have a fair attendance. Our sanitarium on Lake Geneva, although the work has naturally been hindered by our moving from Basel, is doing nicely, and there are more applications for rooms than we can supply. Sixteen are already there, and eight more have been promised quarters, and we believe that if we had the accommodations for forty patients, every room would be full at the opening of the institution.

Good news has also been received from the German Union, as to the number of baptisms during the past quarter, and there have also been additions in the Latin Union. Even in Russia, amid all the difficulties there, twenty-three have recently been added to the church in St. Petersburg. Dr. George has sent us the good news that our brethren have been set free in Asia Minor, although we have as yet received no particulars.

Elder Olsen reached England the latter part of June, and expects to leave

July 12 for his long trip to Australia, via America. While we regret to see this faithful worker leave us, yet we know that the great Australasian field needs men of experience, and we feel sure that the Lord will continue to bless his work in Great Britain, as he has done of late.

We have every reason to be grateful for the good outlook in the General European Conference, and for the help the Lord has given us in our meetings thus far.

Wadensweil, Switzerland.

The Work at Plumstead

GEO. W. THOMASON, M. D.

THROUGH the Lord's manifest blessing resting upon our institution at Plumstead, we can come with an encouraging report. Especially as we look back upon the work of the past six weeks we can but feel grateful to God for his special guiding presence and blessing. He has wonderfully verified his promise to do "exceeding abundantly above all that we ask or think."

It seemed quite reasonable to expect that with the beginning of the rainy season the patronage would materially lessen, but thus far every room has been occupied practically all the time. At the present writing every room is occupied by patients. This coming week we shall begin occupying a nice cottage adjoining the sanitarium property; a patient who is to spend several months with us, having secured this cottage, has placed several rooms at our disposal. The next few days will bring to us several new patients from different parts of the colony, two of whom are surgical cases.

From various inquiries at hand it is evident that a knowledge of the work is spreading, and others are contemplating a visit to the institution, where they may place themselves in contact with these life-saving principles.

Recently we have been able to make a number of improvements which add greatly to the appearance of the sanitarium, of which we mention papering the halls throughout and all the rooms, with the exception of two or three. This feature alone has greatly aided in making the building more homelike, and has contributed much to the satisfaction of the patients. We have also installed some new electrical apparatus in the bath-room by which we can give a variety of electric baths. This will supply a long-felt need in our list of treatments. We have been able to make these and other improvements because of the contributions made to the "Equipment Fund," and the friends who have accepted the privilege of giving to this fund can feel that they have an active part in this good work. There is other electrical apparatus which we greatly need for special office treatments, and which we shall now be able to secure through the assistance of Brother Honey and Brother John Wessels.

We recently completed our first year

of work in this country. Reference to our records shows that we have been consulted by more than two hundred patients personally, to say nothing of the many who have made medical inquiry by mail.

The Lord has greatly blessed us in our medical work outside the sanitarium. Two cases have recently recovered from most severe attacks of typhoid fever, which, to all human appearances, must have succumbed to the disease had it not been for the triumph of rational principles of treatment.

During the past nine months we have performed more than thirty surgical operations of major and minor character. We feel specially to thank the Lord for his guidance in these experiences, and we have realized anew the sweet assurance which comes with the promise: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

We are anxious that as soon as possible the benefit of these principles shall be extended to other classes in this country. The sphere of vision must be enlarged to see the need of suffering humanity of whatever color or station. Our plans in this respect have not been crystallized into definite shape, but in trying to peep into the future we have seemed to see a little building located on one corner of our grounds, devoted to the care and treatment of the colored people. Such a work could be undertaken with comparatively little outlay, and, as an entering wedge to this class of people, would mean results reaching into eternity. Such work would also be a valuable addition to our facilities as a training-school for workers. It might become apparent in time that a few carefully selected natives from the mission stations could be received, and given a careful training, after which they could return to their country as medical missionaries to their own people. Recently in talking with a patient in my office of the hope of soon starting such a work, from his interest in missionary and philanthropic work he voluntarily offered substantial assistance toward a building for such a purpose as soon as we are ready to begin operations.

The work in our nurses' training-school is progressing favorably. At present the class numbers six. At the very outset of their training they are gaining a practical medical and surgical experience that is rarely afforded beginning nurses.

We are endeavoring to always make prominent the spiritual side of our work, and many of our patients, we believe, have had their faith in God strengthened and their religious experience deepened by their stay at the sanitarium. Our workers have embraced many opportunities for Bible reading and prayer with the patients to their mutual strength and upbuilding. We are conscious in our work that many prayers are daily offered for our success, and we earnestly urge a continuation of the same. *Plumstead, Cape Colony, South Africa.*

The Worship of Ancestors—How Shall We Deal With It?

A. C. SELMON

THE above is the title of an article which appeared in a recent issue of the *Chinese Recorder and Missionary Journal*. It is of interest because it shows a trend that can be noticed in the missionary work in China at the present time.

The writer cites the fact that it has now been a century since the first Protestant missionaries entered China, and as yet less than one per cent of the people have been gathered in, and not one of the rulers. He gives as one reason for the lack of success, the suspicion on the part of the rulers as to the purposes of the churches, and the blunders of the missionaries in the methods used. As illustrating the blunders on the part of missionaries, the author mentions how firmly ancestral worship is woven into the life of China. And then he puts the pertinent question, "How shall we deal with the worship of ancestors in receiving and instructing converts?" The hope is expressed that no convert will be expected to give up his ancestral tablet before being baptized. And, citing as a parallel case, he asks what we would think if, on applying for admission to some church, we were required to give up the pictures of our parents?

He could also excuse these converts if in their ancestral worship they chose to make offerings to the tablet, stating that this would be no more reprehensible than the setting of a plate for a deceased friend, of which we sometimes hear; better let the young convert take part with the rest of his clan in the temple feasts and the ceremonies connected with these feasts, than to forbid ancestral worship, and so lessen his chances of winning other converts from the clan. The writer would excuse the worship of the emperor's tablet as being simply a civil ceremony; the worship of Confucius, although it might be accompanied with an offering of meat, ought not in any way to affect the Christian conscience.

In order to get into the state schools, and eventually to secure government positions, these forms of worship must be indulged in; and they are excusable on the ground that when the students of the Christian schools secure government positions, they can exert a wide influence in favor of the church.

In closing he asks, "Is it essential to the purity of Christian faith that every trace of the old ritual be abolished?" He answers this question in the negative, and states that even if it were deemed best to do away with these old forms held by the people, still the readiest way to do it would be by a temporary conformity to them.

This article shows the growing tendency to compromise the truth. If Christianity is to adopt all the vices of Chinese idolatry, why spend further effort in trying to evangelize this nation? The second commandment of the decalogue very clearly shows that an-

cestral worship and the worship of Confucius is idolatry. If the truth is thus knowingly to be mixed with error, it ceases to be truth.

To those who hold the orthodox view of the natural immortality of the soul, this is not so great a compromise as might at first appear. There is a striking similarity in many points of the Chinese belief as to the state of the dead and the belief of those who hold that the soul is naturally immortal.

Mission Notes

AT the Wesleyan Missionary Society Girls' School at Galle, Ceylon, ninety per cent of the pupils are Buddhists when they enter. But conversions are taking place among them. Very few of them stay three years or more at the school without becoming true Christians. Little by little such heaven is sure to work in the whole community.

A STUDENT in the Presbyterian mission in the French Kongo, Africa, tells how he does it. "I have a little bag," he says, "and into this I put the Lord's money as soon as I receive it. When the Sabbath comes, my bag never fails me." The two essential points of this African's practise are: (1) A part of all money gained must be given to God; (2) the Lord's money must be *put by itself as soon as received*.

IN the American Board's Foochow mission is a native worker of ability who could instantly double his salary if he would leave the mission and accept a place in the custom-house. His classmates went into government service, and get almost twice as much as he does. One day lately, this Chinese worker helped an English evangelist by translating his address, and did it so well that a gentleman in the audience gave the translator ten dollars as a token of his pleasure. The Chinaman took the money, but gave it to the evangelist. "He needs it," he told a friend, "more than I do." This incident contradicts the statement sometimes made that converts in China are all "rice Christians."

WHY the work is so ineffective in Arabia, is the question among missionary societies at work there. The experience of a missionary physician laboring there partly solves the problem. He required help in his work, and being unable to secure a Christian from the home land, he tried a Mohammedan. Later he found that the Mohammedan watched and secretly threatened any inquirers who seemed to be really moved by the gospel, so that almost all his efforts were lost. Another difficulty is the danger of travel. None can travel except in a caravan, escorted by troops. A missionary recently making a tour through the country attached himself to a caravan which had a guard of two hundred soldiers, yet the first night twelve camels with their loads were carried off from camp by brigands.

THE FIELD WORK

Canal Zone, Panama

WHEN I last reported, we had just moved from Bocas del Toro to Colon, where we expected to make our home while in this field, and where we enjoyed very good health. Since coming here we have been experiencing some of the unpleasantness of the tropical fever. Part of the time the whole family are down at once, and have to depend upon the neighbors for care. Fortunately, some of the good sisters do not make bad nurses, needing only a little experience added to their willingness. We are just now in the midst of the malarial season; and when it is past, we hope to be able to do more work in this needy field.

There is so much to be done, and so

Panama is an old-fashioned Spanish Catholic town. As one walks through the streets, on the various corners he comes in sight of altars, with their little crosses and banners and lighted taper, each altar in honor of some departed saint. As I witness these relics of superstition and error, my heart yearns to see the banner of the third angel erected in this stronghold of the enemy.

Formerly Panama was a very unhealthy place. But since the Americans have taken control of the sanitation of the isthmus, the city has been much improved and cleaned, so that now it is in a fair condition. Much is being done to make the canal zone a healthful place; but as long as it continues to rain, and swamps remain, the fever will also re-



NATIVE MOVING VANS, PANAMA

These horses do all the hauling off the railroads, and carry very heavy burdens. This is a very familiar scene.

few laborers, that we scarcely know where to begin. The population here is largely a moving one, except the native Spaniards and a few Jamaicans, who have lived in the country since the French canal time, and have become permanently located. The majority are people who have been drawn here through the opening of work again on the canal. Some are natural rovers.

Among the English-speaking people we find a good sale for our books and papers. Last week I visited one of our workers, a young native, who is laboring at Empire, close to the Pacific side. Here I found a good work being done. One young man is rejoicing in the truth, through the efforts of this native laborer, and others are interested, and seeking after the truth. From there I went to Panama City, the Pacific terminal of the Panama Railway. Here is a crowded city of several thousand people, mostly Spaniards. In this place we need a worker who can speak Spanish as well as English; also Spanish literature.

main. Just now it is raging everywhere, and nearly every house has one or two sick persons. In the midst of the sickness we are doing what we can to advance the truth among this people, and are making some progress. Just before my second run of fever, I baptized three, among these a lady eighty-two years of age, and unable to walk. Others are awaiting the rite. While there are difficulties, we are privileged to see encouragement, for which we are thankful.

C. E. PECKOVER.

Wyoming

SUNDANCE.—Brother R. T. Baer and I have been holding meetings at this place for five weeks. Two have begun to obey the truth, and there are others in the valley of decision. As this week is a week of festivals, we shall discontinue our public effort for a few days, and work what we can from house to house. Pray for us and the work here, as it is a very critical time now. I will

try to have every family that comes into the truth subscribe for the REVIEW.

I am truly glad to see the general work on the advance, but I can also see that Satan is not behind with his work, as he is heralding the Sunday closing principle everywhere. E. L. COOK.

Mississippi

AMORY.—We arrived here from Vicksburg August 18. Amory was quarantined on the nineteenth. Vicksburg was quarantined a week after we arrived here. Three cases of fever were reported. After laboring from house to house, and speaking three times in the churches, we found a ripe field in which to labor. Our tent arrived, but we were not allowed to pitch it on account of the quarantine. Four have promised to keep the Sabbath.

The believers at Logtown, Magnolia, and McComb are of good courage.

We ask the brethren and sisters to pray for us in this field.

THOMAS MURPHY,
W. H. SEBASTIAN.

East Michigan

SANILAC CENTER AND ELMER CITY.—June 15 we pitched our tent at Sanilac Center, where we remained six weeks; as a result, twelve took their stand for the truth, in spite of much opposition from a minister of the place.

We then went to Elmer City, five miles distant, remaining there a little more than three weeks. The attendance was large, and four began the observance of the Sabbath. One of these was the steward of the Methodist church. The same minister who opposed us at the former place, began his opposition here. Lacking argument in favor of Sunday, he made a regular tirade against us as a people. This made for us many friends, and after we reviewed him, the interest was greater than at any time before. On account of the near approach of our camp-meeting, we were obliged to take down our tent and leave the interest undeveloped; but we are sure that if some one could go there, others would yet take their stand for the truth.

We now have a Sabbath-school at Sanilac Center of thirty-five members. To the Lord be all the praise.

B. F. STUREMAN,
E. R. LAUDA.

Sweden

LAST winter I labored in Karlshamn for about four months. The interest was good. Brother O. Nelson joined me the last two months. As a result of this effort five are now keeping the Sabbath, and many are deeply interested in present truth. I intend to move there with my family this fall, and carry on the work during the winter.

During the summer Brother O. Nelson and I have had a tent in Solvesborg, with very good interest. Eight are now keeping the Sabbath, and many others are fully convinced of the truth. A man who has been an officer in the Salvation Army for more than fifteen years, has joined us in keeping all of God's commandments. It has created quite a stir among his former associates.

We can see that the cloud is rising,

and that better days are coming for the Lord's work in this country. We trust that the Lord in his goodness and mercy may give us power and wisdom to walk humbly before him. A good spirit exists among the laborers, and we are all of good courage in the Lord.

We have one other tent in the field this summer, and it is reported that the attendance is good. The canvassing work is in a healthy condition, and our books and literature are finding their way into the homes of the people. We occasionally meet persons who have come to the knowledge of the truth by reading. So we thank the Lord for all the means he has given us whereby we can give the blessed truths for our time to the people.

J. M. ERIKSON.

Orange River Colony

DURING the quarter just ended I have traveled considerably. I held meetings near Frankfort, including a baptismal service. Sister Rensbury was baptized, and her mother-in-law, who had been a Baptist, took her stand for the truth, and asked for membership in the Heisterbach church. This step the good sister took in the face of much painful opposition from her household.

From Frankfort I returned to Heisterbach, and, accompanied by Brother T. Louwrens, visited some interested persons in the Harrismith District. We also spent a few days with the company at Mooihoek. I was glad to find the members there of good courage.

After returning to Heisterbach Farm, I at once started for Wilge Hoek, Lindly District, and spent Sabbath with Brother Venter and his family. They are a united family of Sabbath-keepers. The five adult members—the father, mother, and three very pleasant and intelligent sons, ranging from eighteen to twenty-four years of age—have all joined our church. The other children are younger, but very promising. I organized a Sabbath-school in their home. After spending a blessed time with this dear family, I proceeded to the districts of Senekal and Winburg. For the first time I visited Brother Bornman. I was glad to meet this brother, whom I had longed to see since his return from Bermuda. I found him steadfast in the truth, though he has much to contend with, as he lives alone, far away from any of like faith. There is a possibility that this brother will become a colporteur. From there I passed on to Bloemfontein, and received a kind welcome from our dear Sister Wocke, whose health was anything but good. While there I visited and labored with some who became interested through her efforts, and with others for whom I had worked.

I was obliged to return to the Heisterbach church for quarterly meeting. I arrived June 30, and found a goodly company gathered from various places, among them a Brother Kriek, from Kroonstad District. This brother withdrew from the Dutch Reformed Church several years ago when he was converted, and has been associated with the Baptists. He was an office-bearer. Though a farmer, he has been more or less actively working for the Lord. He is a man of faith, and relates many instances of answers to his prayers for the sick. Some six or eight weeks ago, he fully decided to keep the Sabbath. His

wife is with him, and others, he reports, are much interested, and will follow his example. I knew this brother eighteen years ago. It was a joy to meet again, especially through the influence of the light which had in the meanwhile come to both of us. The truth separates often, but truly it is a uniting power as well.

I also found the Venter family present, and through their light and work others have decided to obey the Lord.

We had a blessed time from Friday evening until we closed with the church business meeting Sunday evening. The various meetings were full of life, and much freedom prevailed. Besides myself, Brethren de Lange, Kriek, Venter, Louwrens, and Moolman took part in the services. Sister Victoria Sutherland had a very interesting Bible study for young people. I estimated the gain to our membership the last quarter to be thirteen.

I had the misfortune to lose by death my valuable horse a few months ago, which was a very serious loss to me. I have bought another, with which I am now traveling. After a few days of rest for my animal I intend leaving for Kronstad.

J. M. FREEMAN.

Heisterbach, Bethlehem.

Burma

INSEIN.—Since coming to Burma, we have met some hard conditions; but, on the whole, the work has been most encouraging. Insein is a quiet suburb, away from noise and dirt. We could sleep but half as soundly as we needed to sleep in Rangoon, because of the distracting sounds caused by natives singing in their mournful, minor key, all night long. Their songs are always pitched about two octaves higher than the natural voice will reach, necessitating a change to a falsetto; and the full opening of the "tremulo," added to this, gives a hideous combination of sounds. It can not be imagined; it must be heard to be understood; yet nothing has given me more desire to help these poor souls. With no more real hope than they possess, how could their music be different? I long to tell the love of Jesus with such power that they will be able to join speedily in the glad songs of Zion.

Brother Myers had always held meeting in the house in which he lived, and when we left that house, we were without a place to hold services. Rents are so high in Rangoon as to be almost prohibitive. After about a month, we secured a hall formerly occupied by the English Baptists. The providential manner by which we came into possession of this place removed all doubt in regard to what we should do.

Brother Hansen and I called upon the landlord, a very prominent barrister, left our card, but received no encouragement. He said that the Baptists had not given notice of vacating yet. Immediately after we left, government officials came to secure the place for a branch post-office. The manager of the Y. M. C. A. and four others also applied. But, notwithstanding the fact that the gentleman had lost our card, and knew no way of locating us, he reserved the room for us. He has very kindly deducted five rupees a month from the rent.

Since coming into the new hall, we have had a marked increase in Burmese

attendance, as well as an encouraging gain in English. Brother Maung Maung occupies half the place as a residence, and I believe this makes the natives feel more at home with us.

Recently Brother Maung Maung was suffering most severely with an ulcerated tooth. He was in bed, and had hot applications to the jaw, but was suffering intensely. During the day some Burmese inquirers came, and the chance to talk present truth appealed so strongly to him, that, regardless of pain, he dressed, and began to teach them. God answered his love by healing the tooth as soon as he began to talk. He has not been afflicted since. He has translated a number of tracts, and printed them. A large portion of the money used for printing has been raised among native friends. Brother Maung Maung is anxious to make the work self-supporting. He seeks to avoid taking anything from the mission funds for printing.

We find a liberal spirit among the people here. Although the rent upon our church is about twenty dollars a month, we have been enabled to raise a large part of it by subscription, and we believe that it will all be met in a short time.

Mrs. Votaw is teaching one of our servants English. He has gone through the primer, and is just ready for the second book. He attends her native Sabbath-school, and has quit painting his forehead, since she told him God was not thus honored. This man is decidedly a superior native. He is clean and neat in appearance. He has learned to pray, and says that as soon as he can read the Bible, he wishes to go and tell his people about the true God. He shows most encouraging evidences of a real work going on in his heart.

H. H. VOTAW.

West Coast Mission Field

AUTOFAGASTA.—We have reached Autofagasta, and have spent several days here. Brother Cespedes and his wife have been living in this place a year and nine months. They were baptized last fall, and have been faithful in witnessing for the truth. A few souls have accepted the truth through their work, and yesterday we organized a church of five members. Others are interested, and we believe some will take their stand with the little church, and be a strength and help to the work here.

One thing that pleased us in our visit here was the missionary spirit that came into the meetings. One brother began selling books the day before he was baptized. God blessed his efforts, and he sold five books. Since he has been baptized, he has offered himself as a worker, dedicating his time and strength to the work. We accepted his proposition, and have sent him into the field. He has sold a number of books since his baptism.

Brother Cespedes and his wife have offered themselves to go to Bolivia. They will enter the work in a few weeks. They will spend a few months working in cities between here and Bolivia, but in October they expect to enter Bolivia. This will be the first effort in this country.

Bolivia is a field that no one likes very well, on account of the heavy rains. But the Lord is preparing laborers for

every field. Let us be of good cheer; for the work will soon be done, and Jesus will gather his children home to a better land.

Brother Thomann and I shall go to Iquique next Sunday. Our steamer left us here at Autofagasta, but it will return next Friday or Sabbath. While here we are holding meetings, and selling papers and books.

F. H. WESTPHAL.

The Colorado Camp-Meeting

THIS meeting was held August 17-27 in a beautiful park connected with Rocky Mountain Lake in North Denver. A line of street-cars running every few minutes connected the grounds with all parts of the city, making it very convenient for the city people who wished to attend the meeting. Elder E. T. Russell, president of the Central Union Conference, and Professors Kunze and Kellogg, of Union College, were present from the beginning. Prof. J. L. Shaw and his wife, Elder K. C. Russell, and the writer came after the meeting had been in progress four days. The next day after our arrival, Elder E. T. Russell left for Hutchinson, Kan., to be present at the opening of the Kansas camp-meeting. Before he left, however, much of the conference business was over, so most of the time thereafter was devoted to preaching, Bible study, and the consideration of the different phases of the general work. There were one hundred and eighteen family tents pitched on the grounds, containing over five hundred people. The number living in the city, who remained at home, going back and forth to the meetings, would in all probability swell this number to six hundred. While there was no excitement at any time, there was a steady and marked sinking out of self and into the Lord as the principles from the Bible and the Testimonies were presented. Some plain and timely instruction was received from Sister White relative to the relation the ministers and the brethren in general throughout the conference should sustain to the Boulder Sanitarium. Until the indebtedness is paid on that institution, and the sanitariums at Washington and Nashville are built and equipped to do their work in an acceptable and creditable manner, the brethren were counseled not to build other sanitariums in Colorado, or engage in other local enterprises, aside from regular evangelical work, that would draw means from our people. While this instruction cut directly across the cherished plans of some of our brethren, they expressed a cheering willingness to forego their plans and throw their influence and support toward the enterprise indicated by the servant of the Lord. The conference officers as well as other interested brethren took a noble stand on this question, and it brought peace into their souls, and a unity and harmony with one another and the various branches of the Lord's work that bespeak better days and greater success in the work of the conference.

The report of the work of the Boulder Sanitarium, as rendered by Elder Wilcox and Dr. Kerr, was quite encouraging. Thus far this year four thousand dollars from the earnings of the institution has been applied on the indebtedness. All current bills are paid up to date, leaving

over five hundred dollars in the bank, and bills due from the patients amount to nine hundred dollars. The patronage is larger now than at any previous time in the history of the institution, and the spiritual interest among both helpers and patients is reported good. The plan of the relief bureau for the sale of the book "Ministry of Healing" for the benefit of the institution met with hearty support. Eight hundred books were subscribed for as a starter, two hundred of which were taken by the sanitarium workers.

Seven hundred dollars was raised during the meeting to augment the fund already on hand for building and equipping an intermediate school for the eastern slope. Twenty-six dollars was raised for local work in religious liberty lines, and one hundred and twenty-five dollars to replenish our foreign mission treasury. This amount was increased to one hundred and eighty dollars by the addition of two Sabbath offerings.

Four new churches were added by vote to the conference at this meeting. The treasurer's report showed a small surplus in the treasury after the payment of all accounts, among which was the allowance of two missionaries in Africa and one in Holland. In the revival meetings held each Sabbath a large number were reclaimed from their backslidden condition, and several gave themselves to the Lord for the first time. About twenty persons were baptized at the close of the meeting.

The newly elected officers stand as follows: President, Elder G. F. Watson; Vice-President, Elder Watson Ziegler; Secretary, Meade MacGuire; Secretary and Treasurer of the Tract Society and Treasurer of the conference, Mrs. Bertie L. Herrell; Secretary of the Sabbath-school Department, Mrs. Minnie MacGuire; Superintendent of the Educational Department, E. E. Farnsworth; State Canvassing Agent, A. G. Bodwell.

In an address by the president at the close of the conference, he called upon the ministry to unite with him in a new and entire consecration to the Lord, that they might receive a fresh baptism of the Holy Spirit for service. Plans were perfected for an aggressive campaign this fall, both by the ministry and by the laity, and we shall expect to hear good reports from the work in Colorado as the autumn advances.

G. A. IRWIN.

The Keene (Tex.) Sanitarium

THIS institution, which has been open a number of years under different managements, was, about one year ago, taken in charge by the Texas Conference. Soon after the close of the General Conference, Dr. D. C. Ross and his wife accepted an invitation to take the management, and during the last two months there has been a general renovation of the building, which is a substantial three-story structure, with broad verandas along the whole front of the first and second floors. The grounds are broad and pleasant, separating the sanitarium from close contact with other buildings.

There is one remarkable feature about this part of Texas: it is the cool, refreshing wind that blows softly during the heat of the day. It reminds me of the coast winds of southern California.

This is certainly a blessing to patients who come to this place, and adds much to the natural advantages for rapid recovery.

We believe that we have a competent, God-fearing physician. His wife also has had many years' experience as a nurse, having conducted treatment rooms with her brother, at Santa Barbara, Cal. The nurses have an experience in the truth, which brings the blessing of God upon their labors. We can recommend this as a place to regain health. A good work is being done.

If all our people would recommend these institutions to those in need of medical aid, they would soon be filling the place God designed them to occupy. Some would also be delivered from unprincipled men, who, by the use of opiates in some form to deaden pain and deceive the patient as to his real condition, create an appetite that has enslaved many, and at the same time weakened the mental power to resist.

CLARENCE SANTEE.

Changes in Union College Workers

SEVERAL changes have taken place in the ranks of Union College workers since the annual calendar was issued. Elder L. A. Hoopes has gone to Australia, in harmony with the recommendation of the last General Conference. Miss Carrie Segebartt is on her way to South America to act as matron of the school at Diamante, Argentina. Prof. M. W. Newton has been called to Battle Creek, to take charge of the sale of Dr. Kellogg's books. We are sorry to lose these faithful and tried laborers, but are glad Union College is privileged to send forth to the mission fields able men and women, not only from its students, but from the ranks of the teachers as well.

No doubt many are interested to learn what provision has been made for supplying the places thus made vacant. Hence it is with undisguised pleasure that we make the following announcements:—

Elder M. D. Mattson has been engaged to conduct the classes in Bible doctrines, ministers' training, and other subjects carried by Elder Hoopes. It was for a time expected that Elder E. W. Farnsworth would occupy this position, but authoritative word came that he must not be tied to any institution, but be left free to respond to important calls for labor in the gospel ministry. Elder Mattson has been Bible teacher in South Lancaster Academy for eight or ten years. He comes highly recommended by Elder G. A. Irwin, Elders E. T. and K. C. Russell, Professor Griggs, and others. Elder S. N. Haskell and his wife have promised to be with us during the winter term. An announcement of a special course for Christian workers will be made in due time. Prof. H. A. Morrison will take the place made vacant by the resignation of Professor Newton. To fill the offices of business manager and matron, Brother N. B. Emerson and his wife, of Topeka, Kan., have been engaged. Brother Emerson has been for some time the financial agent of the Kansas Conference. Sister Emerson has for years been connected with the Sabbath-school and young people's work. They are both well

qualified to discharge the duties of these offices.

Thus, while laborers from Union College have gone forth to other needy fields, their places have been filled with able workmen, and all will be ready for the opening of school, September 12.

C. C. LEWIS.

The Crisis at the Southern Training-School

ELDER BUTLER and others have written none too strongly in regard to the pressing demands of the Southern Training-school at Graysville, Tenn. Its condition is most needy indeed, and must be changed, if possible, before the opening of the school year.

Perhaps no one now living is better acquainted with the history of this school, its conception and birth, its struggles and conflicts during its growth, than the writer, having been with it from its incipency.

It was the first, and therefore is the oldest, institution planted in the South by Seventh-day Adventists. Elder G. W. Colcord started it as a private enterprise, with the indorsement of the General Conference, which then directed the work in these nine Southern States as only a mission field. There were but few believers, and none were wealthy.

It was by a great sacrifice and a united effort that the present school building was erected, at a cost of about three thousand dollars. Our first dormitory was burned to the ground, and without financial aid from others, we again built another, costing between three and four thousand dollars. We incurred no debt, but our people could do no more.

Both of these buildings are still in use without additional rooms, except as made by partitioning. But they are both sadly in need of repairs. The first must have a new roof, for the present one is too worn to shelter its inmates or the building. The second must be supplied with another heating plant, as the present one has insufficient power, is badly worn, and is unsafe. We have no suitable laundry, and one should be provided at once. Our destitute financial condition has compelled us to accept the most meager facilities, and the health of those doing the work has been endangered. Other improvements are greatly needed, and better furnishings must be provided.

The general educational secretary, Prof. F. Griggs, on a recent visit to the school, after taking a careful survey of the buildings and surroundings, stated that ten thousand dollars was actually needed to place the institution in a proper condition.

It will be noticed that we are not asking for assistance to pay debts, but to place the institution upon a proper, reasonable footing, so that it can do the work that the spirit of prophecy has definitely pointed out it should do. In speaking about the institutions in the South, the servant of the Lord says: "I saw where there are institutions for the advancement of the Lord's work. One of these places was Graysville, and another, Huntsville, where we have industrial schools. These schools are to receive encouragement and help; for the Lord led in their establishment."—*Testimonies for the Church, Vol. VII, page 231.*

In view of this full indorsement of the Southern Training-school by the spirit of prophecy, we feel that it is our duty to present our plea for that "encouragement and help" we so much need just now. Will it not please those who can help to send us the relief called for? Thousands of dollars have been contributed to the upbuilding and support of our other institutions, while there has been no general call made for this one, and but little received from outside of Graysville. Our policy has been to shun debt. In the management of the school we have succeeded in keeping the running expenses within our income, and have incurred no debts, but have made no great gain. We have waited till other institutions might receive assistance. Our people at Graysville have again and again donated to help in that direction, so that the school has received no material assistance for years.

But it is now reaching a crisis, and must have help, or a sad loss will surely be realized. Will not our good people in the North and in the South come to its rescue? No appeal in its behalf has been published till the present, pressing conditions were reached. We have endured the poor facilities and furnishings; suffered with the cold on account of incomplete heating apparatus, and waited till we knew that our turn had come. Our young people in the South are entitled to better and more appropriate accommodations than we have hitherto been able to give them. I must believe that our people will not consent to this any longer, and that they will now contribute willingly and liberally to place the Southern Training-school upon the plane the Lord has so plainly declared it should occupy.

R. M. KILGORE,

Chairman of the Board.

North Carolina Conference

THE fifth annual session of the North Carolina Conference was held in connection with the camp-meeting at Newton, N. C., July 7-16, 1905. Eight meetings were held, the first July 10 at 9 A. M., with the president, Elder T. H. Jeys, in the chair. In his address the president gave a brief retrospective view of the work of the past year. While there have been perplexities, the Lord has blessed the efforts of the faithful, self-sacrificing workers, a number of whom have been largely self-supporting. One church has been organized during the year, and about thirty baptisms were reported. A motion to place the appointment of the usual committees in the hands of the conference committee prevailed.

During the session the following resolutions were passed:—

"1. *Resolved*, That we express our gratitude to God for the manifest tokens of his tender care for his work and workers, and that we consecrate our lives anew to the one great work of carrying the message to all the world in this generation.

"*Whereas*, The General Conference has recommended that religious liberty departments be organized and secretaries be appointed in each union and State conference in North America, to work in counsel with the general Religious Liberty Department; therefore,—

"2. *We recommend*, That such a department be created in this conference.

"*Whereas*, The Southern Publishing Association has offered to establish a depository in the North Carolina Conference; therefore,—

"3. *Resolved*, That we favor the establishment of such a depository on the following basis: (1) That the salaries of the secretary and assistant be shared equally by the conference and publishing house; (2) that the conference be allowed tract society rates on all books sold to those who are accredited laborers; (3) that all regular canvassers receive their books and supplies from the depository.

"4. *Resolved*, That we lend all support and encouragement possible and consistent to school and sanitarium enterprises started in our conference by private individuals who desire to operate in harmony with the conference; and that we authorize the conference committee to act as an advisory board for such as necessity may demand.

"*Whereas*, The Piedmont Sanitarium is owing some small accounts, and as these are debts of denominational honor; therefore,—

"5. *Resolved*, That we address ourselves anew to the payment of these obligations.

"6. *Resolved*, That we indorse the action of the sanitarium board and conference committee in the selling of the sanitarium real estate to apply toward the liquidation of the sanitarium debts."

By way of immediate action in carrying into effect Resolution 5, one hundred and eighty-one dollars was raised in cash and pledges to apply on the indebtedness. The work among the colored race received considerable attention, and it is expected that a school will be started for the purpose of training workers among these people. The report of the educational and Sabbath-school secretary showed that we have twenty-one Sabbath-schools, with a membership of two hundred and fifty, and eight church and mission schools, in which there have been enrolled during the past year two hundred and sixteen pupils.

Credentials were granted to the following-named persons: J. O. Johnston, T. H. Jeys, D. T. Shireman, Albert Carey, W. H. Armstrong; ministerial licenses to George Crawford, J. W. Beach, W. L. Killen; missionary credentials to H. G. Miller, Mrs. Mollie R. Miller, M. H. Johnston, Earl D. Hahn, Minnie Hahn, R. L. Underwood, E. R. Allen, Burton Church, L. D. Randall, Jessie V. Bosworth. The name of H. R. Shelton (colored) was accepted for ordination and credentials. Of these only seven are on the conference pay-roll, for a portion or all of the time.

The following officers were elected: President, T. H. Jeys; Vice-President, D. T. Shireman; Conference Committee, T. H. Jeys, D. T. Shireman, W. H. Armstrong, M. H. Johnston, B. A. Rogers, J. W. Beach, M. G. Creasey; Secretary and Treasurer, Jessie V. Bosworth; State Agent, H. G. Miller; Secretary Religious Liberty Department, T. H. Jeys; Secretary Sabbath-school and Educational Department, Mrs. Emma B. Rogers; Secretary Medical Missionary Department, M. H. Johnston.

JESSIE V. BOSWORTH,

Secretary.

Camp-Meeting Sabbath-School Review on Tithe Paying

At some of our camp-meeting Sabbath-schools this year the experiment was tried of having the general review consist of the voluntary recounting of personal experiences both in the paying and in the non-paying of tithe. This radical departure from the beaten path followed in conducting reviews was not intended as a criticism of the regular method, but was rather taking advantage of the opportunity to impress vividly the lesson subject.

The results were most satisfactory. It so happened that without prearrangement the most thrilling accounts were corroborated by persons present in the school who were eye-witnesses of the facts. One case reported was that of a minister, who, upon coming to a knowledge of this truth, decided to tithe his present property, but his purpose was severely tested by a series of events which greatly reduced the value and hindered the sale of a piece of property, so that it required months of persevering effort and sacrifice to get his tithe paid. Since then he had noticed nothing remarkable in his business affairs, but said that he could report the merciful care and protection of God, and that all his children—though small at the time referred to, and at home with their mother, who at that time was not a Sabbath-keeper—have been led to connect with God's remnant people. One of them is a devoted minister, and the others are in positions of responsibility.

An experience in pioneer life was related by a successful canvasser. While burning the heavy growth of grass about the farm buildings, a change in the wind carried the flames rapidly toward the barn and haystacks. When the mad flames were within eight feet of the barn, the father gave up in despair, but the son, a believer and tithe payer, raised his eyes toward heaven, and cried to God to rebuke the devourer. Instantly the wind changed to an opposite direction, carrying the flames toward a place where the grass was already consumed, and the remaining blaze was stamped out by a brother who was present.

Other members of the school were in Nebraska at the time of the great grasshopper scourge which is vividly remembered by many who experienced its blasting ravages. One told how the grasshoppers came in flocks like clouds, which upon lighting left nothing but desolation where beautiful fields had but a few hours before waved before the wind. They were everywhere, relentlessly progressing like a consuming plague. When they reached the wheat-field of a tithe payer, he prayed earnestly to the God who made the grain and the insects, the God who at the word of Moses sent locusts over the land of Egypt. The grasshoppers came up to the fence of his wheat-field, and piled up like a windrow, but they did not touch that wheat, which stood alone in that neighborhood as a monument to the keeping power of God.

Another farmer said that in his field the insects had progressed about one rod, and he had brought his team, intending to plow a furrow in front of them, but instead of that he knelt down and pleaded the promise of the Lord to "rebuke the devourer" for our sakes. In a very short time a flock of blackbirds had cleared

the wheat-field of every grasshopper in it.

The result of neglecting to pay tithe and to fulfil vows might have been witnessed by some who remained silent, while others drew detailed comparisons between working in partnership with God and the very unsatisfactory plan of undertaking to live by one's own exertions.

A brother in business gave a ringing report of the Lord's blessing upon him and his tithe paying. Recently he had lost everything he possessed by fire, but friends volunteered assistance, and he immediately engaged in business, which has prospered until now his tithe amounts to his former wages.

The choice seems very clear between a life of faith and obedience, proving the Lord and receiving his blessing from the open windows of heaven, and the life of personal exertion without faith, which is obliged to learn lessons of faith by having blessings removed. The Lord says through his prophet Haggai, that by such efforts we sow much and bring in little; we earn wages to put it into a bag with holes. "Ye looked for much, and, lo, it came to little."

"Blessed are they that do his commandments, that they may have right to the tree of life." J. E. FROOM.

Nashville Sanitarium

We are glad to report another list of donations. These have been received since our last report. We feel grateful for every penny, as it is that much toward the answering of our prayers and toward providing a home for our growing work.

We are very busy, but there are many interesting experiences which show clearly that He who has promised that divine power should be coupled with human effort, has not forgotten his promise. We see, daily, things accomplished which nothing but the power of God could accomplish, and we give him the glory.

Some of our friends have visited us of late, and nearly every one has made some such remark as the following: "If you can carry such a sanitarium work as this under these conditions and with these facilities, what could you not do if you had a good building, well equipped?" We replied that this work here only shows how the Lord can do something with nothing.

A prominent gentleman from the city, when here for his treatment the other night, said, "Well, this place must be on a boom." And another, a prominent merchant, said last night, "You are growing right along; I am glad of it. I hear nothing but good words for you. My son will be around in a day or so." A well-known lady said yesterday, "You folks are going to take the whole place here." We replied, "No; we are only going to take as much of it as we can benefit."

It is pretty hard to see *how* the work grows, but *it grows*. We attribute it to the Lord's blessing. But, dear friends, what do you think of one of the Lord's sanitariums, and one which he is blessing daily, without a home? Do not you think it would be a good plan to send in the donations a little faster, and put this work under suitable shelter before cold weather comes? The Testimony says of the workers in the Nashville

Sanitarium, "Now they must have help."

Send donations or pledges to the treasurer of the Southern Union Conference, 1025 Jefferson St., or to the Nashville Sanitarium, 140 N. Seventh Ave., Nashville, Tenn.

The following list includes all donations received to date:—

Previously reported	\$1,958 05
Mrs. H. E. Warner	1 00
Mary E. Ayres	5 00
Jas. H. Brisbin	1 00
Mrs. Marcia Corston	1 00
Adolph Schenk	5 20
A friend	25
Louise Burkhardt	15 00
Robt. Raddle	100 00
Jacob Shively	10 00
W. D. Dortch	10 00
P. S. Thweatt	10 00
Mrs. P. W. Baker	10 00
Mrs. Annie Lewis	10 00
Annie L. Nelson	11 00
L. A. Callicott	10 00

Total\$2,157 50

O. M. HAYWARD.

Ministry of Healing

SINCE we sent out the sample copies of this new book, which has been donated by Sister White and set apart by the General Conference for the relief of our sanitariums, we have received almost daily letters, not only speaking of the book in words of praise, but with real enthusiasm. Presidents of union conferences and officers of the General Conference have heartily approved of the book, and express themselves as greatly pleased that such a book is to be used for this splendid undertaking. Some have even gone so far as to express the opinion that this promises to be the most popular book ever issued from our publishing houses.

The theme is a living one. All people are more or less interested in it. As we enter upon this campaign, involving the greatest financial effort ever undertaken by the denomination, it is a great blessing that we can have a book so precious in its contents as to enable us to confer a blessing upon the world sufficiently great to reward us many times over for our effort, without even taking into consideration any of the financial assistance which may accrue to our sanitariums.

Publication day is set for September 12. Many orders have already been taken. All of these will be filled as soon as possible after that date, and we hope to be able from that time on to provide as many copies as will be required throughout the whole field.

Soon after receiving a copy of "Ministry of Healing," Elder Loughborough wrote us his impressions as follows:—

"I have just completed a reading of the book entitled 'Ministry of Healing,' by Mrs. E. G. White.

"First I noted the one hundred and nine engravings, and as many more scrolls, shields, cards, and etchings with their appropriate mottoes. These pictures alone are an impressive volume, so lifelike in design and beautiful in execution.

"Next I traced through the different divisions of the book, and found that consideration was given to all the walks of

life and all the various conditions and vocations in which, in the providence of God, mankind may be placed.

"Then I settled down to a careful reading of the book. What a vast amount of instruction, entreaty, and encouragement to faithfulness in every walk of life this book contains! What a portrayal of the tender mercies of our God and the compassion of our Lord and Saviour Jesus Christ! Just the help needed in all families is here clearly traced.

"'Ministry of Healing' is the title of the book, and wherever its teachings are received and acted upon with the Lord's blessing, there will indeed be a healing of many maladies, moral as well as physical.

"May the good Lord prosper the effort that shall be made to place this book in the homes of all the people.

"J. N. LOUGHBOROUGH."

The sale of this book will depend very largely upon a personal knowledge of it by all our people. Therefore, first of all, we invite our own people to secure the book and read it. It will be supplied through the regular channels for distributing our literature.

E. R. PALMER,

Sec. Gen. Conf. Relief Bureau.

Field Notes

Six persons received baptism at Providence, R. I., August 19. Nine persons have recently been added to the church there.

DURING the past year eight churches have been added to the Oklahoma Conference, and the increase in membership in the conference is about 250.

SINCE our last report we have baptized twelve persons in Sebastopol, Cal., and six in Berkeley, and have organized a church of twenty-one members at Vallejo. The work is onward, and we are all of good courage.

JESSE D. RICE.

IN a report from Lord, Md., Brother J. A. Traugh speaks of having encountered great opposition from a Methodist clergyman, but adds: "With it all we have nineteen Sabbath-keepers, and still they come and take their stand for the commandments of the Lord."

ELDER J. W. WATT closed a series of meetings in Erie, Pa., August 20. Of the results of his work there he says: "Three young people were baptized, and four persons united with the church, also one lady decided to keep the Sabbath, but has not united with the church."

THE Portis (Kan.) church is supporting a laborer in Egypt. The requisite sum is paid by the members of the church each month, and sent to the Mission Board for the support of their missionary. How many of our churches might be able to support a laborer in some needy field if the matter were only agitated a little! If all our churches that are able would take hold in this manner, it would not take long to fill the earth with the living messengers to herald the news of the soon-coming King.—*Kansas Worker*.

The Southern Fund

AMOUNT previously reported...	\$185 65
Iowa Conference	71 10
Northern Union Conference....	16 55
Mrs. P. Brooks	6 00
G. N. Rich	5 00
Mr. and Mrs. Galloway	5 00
Ida Cummings	5 00
Mary J. Andre, \$4; Mrs. M. A. Gatenby, \$2.50; Central Union Conference, \$2.23; West Coast South American Mission, \$1.65; Mrs. M. D. Sperra, \$1.60; Clarissa M. Crane, \$1.50; S. Wittum, \$50; Mr. S. Fable, \$50; S. Blair, \$35; Lily May McCallen, \$10; Ernest Brown, \$05.	

TWO DOLLARS EACH

Mrs. A. D. Smith, Mrs. Ella Grover, B. Berglund, Nellie Clough, G. A. Cushing.

ONE DOLLAR EACH

Mrs. J. Fishback, Mr. and Mrs. George L. Teeple, J. E. Hoole, W. J. Heckman, L. D. Estes, J. W. Mitchelltree, E. A. Mitchelltree, John Mitchelltree.

TWENTY-FIVE CENTS EACH

S. Sherman, Mary Smith, Henry Dart, C. E. McCallen, H. D. Cole, Lee Zedaker, Libbie Stanton Gregg \$ 5 00
Mrs. E. D. Chapman 5 00
W. J. and E. H. Swain 5 00

Total reported\$343 78

The One Hundred Thousand Dollar Fund

THE donation of five dollars in the REVIEW of March 23 credited to Daniel P. and M. E. Hayes should have been credited to David P. and M. E. Hayes.

The donation of \$5.75 credited to A. D. Ladeau in the REVIEW of May 4 should have been: A. D. Ladeau and family, \$2.75; Sister Martha Chipman, \$1; and Sister Lillian Porter, \$2.

The duplication of the name of H. P. Daniells in the REVIEW of August 17 was an error. This donation and four others were by mistake added twice in the list, though the other names were noticed and not published the second time. We therefore subtract their sum, \$38.32, from the total reported of last week.

Amount previously reported.	\$108,865 40
East Michigan Tract Society	66 01
Central Union Conference ..	41 50
West Cooper (O. T.) church	27 85
Jeannette C. Phillips.....	25 00
E. H. Tefft	10 00
Mrs. L. J. Ruitter	10 00
Mr. and Mrs. Peter Blow..	10 00
Mary Owen (New Zealand)	7 31
Mrs. R. E. Jones (New Zealand)	5 11

FIVE DOLLARS EACH

Elsie A. Brown, V. M. Kelley, Dora E. Barker, Oscar Gabriel Haylock (Honduras), A. Ensmingle, Decatur (Ill.) church, W. A. Perry.

Mrs. O. M. Pascoe (New Zealand), \$4.87; Jennie Landahl, \$4; Harrold Kellogg, \$3; Hans Frandsen (Denmark), \$2.70; Miss F. Harker (New Zealand), \$2.44; a friend, \$2; R. A. Caldwell (Singapore), \$1.83; North Queensland Tract Society, \$1.83; West Coast (South American) Mission, \$1.65; Mrs. N. Joss (New Zealand), \$1.22; Mrs. Ella Cornell (Alaska), \$.45; Gracie Knight,

\$30; Amalia Frandsen (Denmark), \$.27; Julius Beck-Jensen (Denmark), \$.27.

\$1.35 EACH

A. Madsen (Denmark), Christine Jensen (Denmark), Fru Marie Wegner (Denmark), N. Clausen (Denmark), P. Hansen (Denmark).

ONE DOLLAR EACH

W. H. Hall, Birdie Ruitter, Mrs. R. T. Nash, Mrs. Joseph Ulmer, A. E. McElmurry, L. J. Dawes, Martha J. Sevrens, Bertha H. Barker, Carrie Moranville.

FIFTY-FOUR CENTS EACH

Martine Clausen (Denmark), Ole Hansen (Denmark), Christine Johannesen (Denmark), Lydie Liljegren (Denmark), Kathrine Liljegren (Denmark), Hansine Jensen (Denmark).

FIFTY CENTS EACH

A. E. Cheney, Mrs. Rosa Macrae, Joseph Ulmer.

TWENTY-FIVE CENTS EACH

Victor Ulmer, James Davis, Battle Creek Tract Society.

A brother	\$ 10 00
G. W. Barker	10 00
Twining family	25 00

Total reported\$109,196 25

I. H. EVANS, Treas.

Current Mention

—An epidemic of typhoid fever is raging at Nanticoke, Pa., two hundred or more people out of a total of 12,000 residents having the disease.

—The cholera epidemic continues to spread in Germany, but assurances are given that the disease will not be allowed to cross the Atlantic. One hundred and five cases, with thirty-two deaths, had been reported in Berlin up to September 7, also a number of cases at Hamburg.

—The work of the federal courts at Chicago in bringing the beef trust to justice is proceeding slowly. The Cudahy Packing Company has demanded a separate trial, and it is stated that all the packers may demand separate trials, which demand, if granted, would necessitate twenty-one trials before the case is concluded. The trust is evidently seeking to escape by delay.

—The new Anglo-Japanese treaty which has been recently concluded is broader in scope than the former one, information supposed to be authentic stating that it is now so drawn that Japan protects England from a Russian invasion of India, and England protects Japan against the operations of France in Indo-China. In addition, either power is to come to the assistance of the other in case of an attack by any one, instead of two, other powers.

—An earthquake occurred in southern Italy September 8, which is described as one of the worst ever experienced in that region. The shock came between two and three o'clock in the morning, waking the people from sleep and driving them panic-stricken into the streets. Descriptions of the occurrence tell of "scenes of indescribable terror," marked by frantic invocations to the

madonna and the "saints" for protection. A full estimate of the destruction and loss of life due to the catastrophe has not been obtained, but it is known that many villages have been destroyed, and that the number of killed and injured reaches several thousand.

—The blowing up of the Rand powder mills at Fairchance, near Uniontown, Pa., September 8, caused destruction for miles around, and totally obliterated the structures belonging to the Rand company. Nineteen of the thirty-two employees on duty at the time were blown to pieces. A spark from a workman's tool is thought to have caused the initial explosion, six other explosions following in rapid succession, the third being the most destructive.

—On the expiration of the agreement between coal mine owners and operators, April 1, 1906, the following demands will be presented by the miners' union, the alternative to which will be another prolonged strike: "First, a recognition of the miners' union by the coal operators, the recognition to take the form of a signed agreement. Second, the substitution of an eight-hour work-day for the nine-hour work-day awarded by the strike commission, which is now in force throughout the hard coal fields. Third, an increase in pay over the minimum wages now paid to men and boys who are not contract miners, but are generally classed as unskilled labor. Fourth, a uniform scale of wages for workers, not actually miners, at all collieries."

—The peace treaty between Russia and Japan was formally signed by the envoys at Portsmouth September 5. When the knowledge of the terms of peace arrived at Tokyo, there was a popular uprising which for a time assumed a serious aspect. Ten Christian churches and one mission building were burned, Baron Kamura's home was threatened, and there was a display of anti-American sentiment at the American legation. It became necessary to declare martial law and establish quiet by military force. Much more unfortunate has been the immediate sequence of the peace compact in the Caucasus, where a terrible uprising has occurred, ascribed to the Russian revolutionary party, resulting in prolonged fighting between Tartars and Armenians and the military forces, with unrestrained rioting and destruction of life and property. The aim of the revolutionary party, it is stated, was to destroy the oil industry at Baku, and thus cripple the government railway service there, oil being the only fuel used by the engines. A report states that one thousand persons have been killed in the Baku district, and the worst conditions are reported also from Shusha by the Armenian bishop, where fighting between Tartars and Armenians continued for five days. Thousands of people are homeless and starving. Another unfortunate result of peace, according to the latest reports, is the restoration to power of the Russian bureaucracy, and the consequent setback of the revolutionary movement. Some are of the opinion that a long and bloody struggle for freedom must now come in the place of the victory that seemed imminent while the autocratic regime was being subjected to the blows of the Japanese.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
Greater New York (conference), New York City	Oct. 4-8
SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 5 ¹ 15
LAKE UNION CONFERENCE	
East Michigan, Holly	Sept. 12-19
CENTRAL UNION CONFERENCE	
Kansas (local), Independence	Sept. 27 to Oct. 2
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, Shattuck	Sept. 15-25
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
California, San Diego	
Montana, Whitehall	Sept. 15-25

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 office of the Chesapeake Conference and Chesapeake Tract Society has been moved from 903 Woodley St. to 1909 Lansdowne St., Baltimore, Md. All mail for the secretary or treasurer should be sent to me at this place.
E. R. NUTTER,
Secretary.

Notice!

THE International Publishing Association, of College View, Neb., is planning to issue special numbers of the German, Swedish, and Danish papers about the tenth of October. The papers will contain some excellent matter, fully illustrated, with an attractive cover, and it is hoped they will have a wide circulation. More definite announcement will be given later.

Young People, Attention!

WE are authorized to announce the publication, about October 15, of a volume of "Addresses for Young People," by President Charles C. Lewis, of Union College. It will consist of ten addresses, given on various occasions during the past fifteen years, principally before audiences of young people. Just the book to save young people from skepticism, and inspire them to seek an education and to lead pure and noble lives. The book will contain about three hundred pages, and will be durably and handsomely bound. It will form an appropriate and valuable present for any young person, and may turn the current of his life into broader, deeper, and purer channels. Price, \$1 a copy, post-paid. Orders received at once, and filled with first copies from press. Send for descriptive pamphlet, giving sample pages, and telling how to secure a copy free. Address correspondence and make orders payable to Union College Press, College View, Neb.

Opening of Union College

UNION COLLEGE opens Wednesday morning, September 13, at nine o'clock. College View students will meet for classification Tuesday, at nine o'clock. Students living outside of College View should be present on Tuesday, in order to secure rooms and be ready for the opening the following day. The work of classifying and organizing the school and adjusting the program will be completed Thursday, and regular recitations will begin Friday. Those who wait till the following week, thinking there will be "nothing doing" the first three days, will be disappointed. They will be behind two or three lessons. They will

have missed the general instruction, the music recital, and the president's annual address. They will have to choose studies in harmony with the program, without having had a voice in its adjustment. Come early if you can, but do not fail to come late if you must. "Better late than never." All indications point to a large attendance. Most of the old students are coming back. When you read these words, decide to come with the rest.

C. C. LEWIS,
President.

Reno Camp-Meeting

A CAMP-MEETING will be held at Reno, Nev., Sept. 27 to Oct. 4, 1905. Every provision will be made that the meeting may be a success. Good speakers will be present, and good singing may be expected.

Tents may be secured at reasonable rates by applying at once to Elder A. J. Osborne, Reno, Nev. We expect the usual reduction in railroad fares, provided fifty persons come by rail to the meeting.
T. A. KILGORE,
Sec. California Conference.

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.—Position as machinist or engineer. Can furnish best of reference. Address T. D. Davis, 706 South Ninth St., Beatrice, Neb.

WANTED.—Young man, S. D. A., graduated in bookkeeping, wishes employment in this line; also able to read, write, and talk the German language. Address J. Carol Horning, Boulder, Colo.

WANTED AT ONCE.—Two first-class carpenters and one first-class house painter and inside finisher; Seventh-day Adventists. Wages right to right men. Address Vaughn Mill and Construction Co., 210 Fourth St., Sioux City, Iowa.

FOR SALE.—Farm, 127 acres, improved, in beautiful, healthful, fertile San Pasqual Valley, Southern California. Abundance of pure water. Adapted to fruit, berries, and vegetables, also stock. S. D. A. church and school privileges. For particulars, address C. B. Runnels, R. F. D. 1, Escondido, Cal.

Nursery Stock

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

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:—

I. M. Caldwell, Hinton, O. T., *Signs, Watchman, Life Boat*, and tracts.

Harry Hunt, 522 North Sixth St., Philadelphia, Pa., periodicals and tracts.

E. N. Vaughan, Hildebran, N. C., REVIEW, Signs, Watchman, Life and Health.

Mrs. Jacob Boyd, Eldorado, Kan., Good Health, Life and Health, Life Boat.

N. B. Jenkins, Blythewood, S. C., REVIEW, Signs, Instructor, Little Friend, Life Boat.

Mary E. Grundy, Pansy, Mo., REVIEW, Signs, Instructor, Little Friend, and health literature.

Mrs. E. J. S. Keen, Missoula, Mont., Signs, Life and Health, Instructor, Little Friend, and tracts, especially those on prophecy, nature of man, gospel invitation, and law of God.

Tillie Stiller, 3028 Bell Ave., St. Louis, Mo., for weekly distribution in public institutions, Signs, Instructor, Little Friend, Good Health, Life Boat, Life and Health, and tracts.

Obituaries

NICHOLS.—Died at Flint, Mich., July 25, 1905, of general debility, Phoebe E. Nichols, aged 77 years. She had observed the Sabbath for several years. Her hope and faith were strong in God to the last. Words of comfort were spoken by the writer from Rev. 14:13, the text of her choice.

B. F. STUREMAN.

ROBERTS.—Died at Terre Haute, Ind., Aug. 28, 1905, of a complication of diseases, Fannie Fern Roberts, aged about fifteen months. Dear little Fern leaves a father, mother, sister and brother, and other relatives to mourn their loss, but they sorrow not without hope. Words of hope were spoken by Brother Montgomery at the home in Terre Haute. The remains were laid to rest near Neoga, Ill., the former home of the parents.

F. M. GOURLEY.

FULLER.—Died in Tennessee, where she had gone for her health, Aug. 6, 1905, Miss Susie Fuller, aged 27 years, 1 month, and 12 days. She had been a great sufferer for seven years, but bore with patience the trials through which she passed, and died in bright hope of the resurrection. Her sister was with her during her last moments, and brought the remains back to the old home in Lyons, S. D., where the funeral service was conducted by the writer.

R. E. HARTER.

HOYAL.—Died at Lincoln, Ill., Aug. 23, 1905, Sister Sarah A. Hoyal, while undergoing an operation for appendicitis. The deceased was born in England in 1862, and came to this country with her father in 1886. Sister Hoyal was a firm believer in the third angel's message, and died fully expecting a part in the first resurrection at the coming of the Life-giver. The writer spoke words of comfort at the funeral, which was held at her father's residence.

CHAS. THOMPSON.

GBHARDT.—Died at Walla Walla, Wash., of catarrhal pneumonia, Aug. 7, 1905, Phillip Gebhardt. He was converted thirteen years ago, and joined the Seventh-day Adventist Church. He was anxious for the truth to prosper in his neighborhood, and took a great interest in a series of meetings to be held at Walla Walla among his countrymen, but was laid to rest before the meetings began. Remarks were made at the funeral by the writer, based on Rom. 6:2, 3.

H. J. SCHNEPPER.

JENSEN.—Died at Pontiac, Kan., July 28, 1905, Sister Hannah Jensen, aged 34 years, 3 months, and 28 days. Sister Jensen was born at Falster, Denmark, and came to the United States with her parents in 1882. She taught twelve years in the public schools of Kansas. The last three years of her life were devoted to the church-school work. Thus another faithful laborer now rests from her labor, and her works will follow her.

The funeral service was conducted by the writer in the M. E. church, assisted by the pastor.

N. T. SUTTON.

BENNETT.—Died at Allegan, Mich., Aug. 28, 1905, of cholera infantum, Nettie Bennett, infant daughter of Brother and Sister Chas. Bennett, of Sand Lake, Mich., while the latter were in attendance at the West Michigan camp-meeting. The remains were taken to the parents' home, where funeral services were conducted by the writer in the Seventh-day Adventist church. The bereavement is deeply felt by the parents and six remaining children; but they look forward with confidence to a glad reunion in that country where "there shall be no more death."

W. M. CROTHERS.

MORRISON.—Died at Woodland, Cal., July 7, 1905, of Bright's disease, Addie J. Morrison, wife of Elder Isaac Morrison, aged 36 years, 8 months, and 27 days. For a number of years Sister Morrison had been actively engaged as a public laborer among us. She, with her husband, spent several years laboring in the Southern States. An earnest, able, and efficient laborer has fallen. She sweetly rests in Jesus from her labors, and her works will follow her. Five little children, the youngest a babe, are left with the bereaved husband. Words of comfort were spoken by the writer from Rev. 14:13.

JESSE D. RICE.

NEWTON.—Died July 27, 1905, Martha Newton, aged 72 years, 5 months, and 18 days. She was born in England, and soon after her marriage came to the United States. She resided in Ticonic, Iowa, for about thirty years, with the exception of two years recently spent in Oregon. She united with the Seventh-day Adventist Church about twenty-three years ago, and from that time was one of the most faithful members of the Smithland church. She rests in hope. A husband and six children remain to mourn their loss. Words of comfort were spoken by the writer from 2 Cor. 1:3, 4.

J. C. CLEMENS.

SCHAUPP.—Died at St. Charles, Mich., Aug. 30, 1905, of cancer, Martha A. Schaupt, aged 51 years and 9 days. Sister Schaupt was a consistent Seventh-day Adventist all her life. She fell asleep in Jesus with the full assurance that she would hear the trump at the first resurrection, and come forth clad in immortality. Two sons, Charles and Ray, were drowned last spring, which came as a terrible blow to their parents. The husband and three remaining children mourn not as those who have no hope. The text found in Rev. 14:12, 13, was the one from which comfort was drawn at the funeral.

A. R. SANDBORN.

HODGE.—Died at Whitney, Tex., at the home of her granddaughter, Mrs. Sam Moore, Aug. 20, 1905, of dropsy of the heart, our beloved sister, Mrs. L. M. Hodge, aged about 68 years. She first heard present truth preached by Elder R. M. Kilgore at Cleburne, Tex., in 1877, and about two years afterward was baptized. She remained strong in the faith till the last. She leaves three sons, eleven grandchildren, and many friends to mourn their loss. We laid her to rest in Cleburne Cemetery by the side of her husband, who also await our soon-coming Lord. Prayer was offered by the Presbyterian minister.

M. L. CRINER.

ANDROSS.—Died at Pullman, Wash., at the home of his daughter, Sister Willis Ford, July 20, 1905, Wm. H. Andross, aged 80 years, 1 month, and 27 days. Brother Andross accepted present truth under the labors of Elder H. W. Decker, at Milton, Ore. He trained his family in the principles of the truth, and all but one are living out those principles. At the time of the General Conference, he sent a special message to his son, Elder E. E. Andross, who is laboring in England, saying that he would be glad to see him again, but if he were not granted this privilege, he hoped to meet him in the earth made new. The funeral was held at Milton, Ore., but he was

laid to rest at Weston, where others of the family await the Life-giver's coming. The writer conducted the funeral.

A. J. BREED.

TUCKER.—Died at the Asbury Hospital, Minneapolis, Minn., Aug. 1, 1905, Sister Tucker, aged 31 years and 11 months. She was baptized at the age of thirteen, uniting with the Seventh-day Adventist Church, of which she remained a faithful member until her death. She was suddenly taken ill with appendicitis, and suffered for some months, blood-poisoning being the immediate cause of her death. She was a sister of Elder C. M. Babcock, of Minnesota, and leaves a husband, two children, parents, and three brothers to mourn. The funeral service was held in the Seventh-day Adventist church at Hutchinson, Minn.

S. E. JACKSON.

STRODE.—Fell asleep in Jesus at her home at Oswego, Kan., Aug. 18, 1905, Mrs. A. M. Strode, aged 59 years, 8 months, and 7 days. Raised under the influence of the Christian religion, at an early age she gave her heart to God. Later, with her husband she joined the Presbyterian church at Chetopa, Kan., and continued a faithful member until about twenty years ago, when, by a careful study of the Scriptures, she became convinced that the doctrines taught by Seventh-day Adventists are in harmony with the gospel, and united with them. In her death the church sustains a heavy loss. At the funeral Elder J. W. Lair spoke words of comfort from Rev. 14:13; the interment was in Oakwood Cemetery, Chetopa.

JULIA A. HARDMAN.

MERVINE.—Died at her home in Tuscarosa Township, Cheboygan Co., Mich., July 15, 1905, of heart failure, Lydia Mervine, aged 83 years and 8 months. Mother was married to Birdsey Perkins in the year 1837, and raised a family of nine children. In the fall of 1865 father's and mother's attention was called to the views held by Seventh-day Adventists by Elders I. D. Van Horn and D. M. Canright. To this faith they were both true until father's death. About nineteen years ago mother was united in marriage to Wm. C. Mervine, who, with two children, survives her. Our loss is great, but we look forward to the joyful reunion on the morning of the first resurrection. Funeral discourse was preached by Elder Matthews.

H. H. PERKINS.

WILLIAMS.—Died at Winchester, Ky., Aug. 5, 1905, of typhoid fever, Sister Millie Williams, after an illness of three weeks. Two years ago the writer and Brother John Stein held a tent-meeting in Winchester, Ky., during which Sister Williams became interested in the third angel's message; last summer Dr. Godsmark and the writer held another tent-meeting at Winchester, and last winter she took her stand for the truth. A husband and two children are left to mourn their loss. A large company gathered at the funeral, and listened attentively to a presentation of the hope which was so dear to our sister. The services were held in the Christian church, the pastor assisting in the same; texts, Ps. 116:15; John 14:1-3.

E. L. SANFORD.

GOODELL.—Died at his home in Bellingham, Wash., of Bright's disease, Henry Martin Goodell, aged 61 years. Brother Goodell was born in Vermilion, Ohio. He came to the Pacific Coast in 1851, crossing the plains in an emigrant wagon, his father having been sent here as a home missionary by the Presbyterian Board. His father's family consisted of five sons and two daughters. Four sons were ministers of the gospel, Dr. William Goodell being a missionary in Turkey for forty years. About twenty years ago Brother Goodell accepted present truth. His last days were full of hope and comfort, and his peace was as a river. He loved the REVIEW, and it was a great source of comfort and courage during his four long years of suffering.

MRS. L. EDWARDS.



WASHINGTON, D. C., SEPTEMBER 14, 1905

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

SEE announcement of the date of the Independence, Kan., camp-meeting, on page 22.

ORDER the Lesson Quarterly for the fourth quarter now, and read "An Open Letter," which it contains. Price of pamphlet is five cents; it may be obtained at this office.

PERSONS sending copy for the REVIEW should be careful to write plainly the names of individuals mentioned, as there is no clue to the correct spelling of such words beyond that furnished by the author of the manuscript. Carelessness on this point leads to mistakes which are annoying to the persons concerned, and to frequent delays in the publication of obituary notices and other manuscripts.

WE have received a copy of the annual announcement of the Forest Home Industrial Academy, located at Mt. Vernon, Wash., for the coming school year, giving the history and purposes of the institution, description of the grounds and buildings, and other suitable information. Among the industries mentioned are, clearing and cultivating land, bee culture, and carpentry. "As fast as ways and means are provided, it is expected to establish such industries as fruit canning, broom making, blacksmithing, shoemaking, etc." This is the first of our denominational industrial schools to be established in Washington. It is located in the midst of abundant natural advantages which should contribute much to the success of such an institution.

"It is known," says the Washington Times, referring to the recent great earthquake in southern Italy, "that there has been in the last few years a striking increase in these activities throughout all the earthquake and volcanic regions of the world. From Hawaii to Italy, from the West Indies to the East Indies, in southern as well as northern hemisphere, the ancient historic volcanoes have been remarkably active, while others which have been supposed to be extinct have broken into eruption."

It is not so well known, but no less true, that the increase of these seismic disturbances constitutes one of the signs of the last days, as foretold by the Saviour. There are premonitory tremors

in nature as the earth draws nearer to the day of final dissolution.

"AND the nations were angry," says the prophecy of Rev. 11: 18, with reference to the time of the judgment of the dead, in which we are now living. Note how the following from the London Spectator answers to the fulfilment of this prophecy:—

Peace may endure, but there are somber shadows in the picture which no unprejudiced observer can be content altogether to ignore. The rulers of the world, in spite of peace, are sullen or anxious or disappointed. The court at St. Petersburg did not expect peace, but desired another battle, in which it hoped for victory, and is sullen at what it considers the unnecessary loss of its prestige in Asia. The czar's message to General Linevitch reveals a sense of irritation and disappointment, and the irritation of an autocrat often produces disastrous consequences. He can not violate the treaty of Portsmouth, but it is as much open to Nicholas to make some of its consequences an excuse for a new and speedy war as it was for Napoleon to resume hostilities after the peace at Amiens. There will be a hundred occasions for declaring the action of the Japanese in Manchuria menacing to the future of Russia.

Then, without attributing to the German emperor any design of plotting, it is evident to all men that he can not be pleased to find the old double pressure upon Germany once more riveting itself. Even France, though she welcomes a peace which relieves her from a serious economic danger, is restless and irritable, and is inclined to doubt whether in the recent transactions she played a very dignified part, and is half disposed to some rash adventure which may soothe her wounded self-esteem. Even the British government is probably not quite happy in its mind.

The Fund for the Work in the South

UP to date there has been received on this fund a total of \$343.78. The list is not large, but we are glad that a beginning is being made. Nothing could be clearer than that the time has come for a definite work for the Southern field to be done. Brother W. A. Wilcox, of South Lancaster, Mass., is going to the South to help in the work financially. He is a man of large business experience, and we believe he will prove a great help to the Southern work.

We call attention to the following extract from a recent Testimony in regard to the Southern work:—

The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this needy field.

Over and over again the light has been given that a special work is to be done in Huntsville. Those who are

rooted and grounded in the truth in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but the work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training-school shall be conducted, which will develop many workers for the colored people.

A small sanitarium should also be established in connection with the Huntsville school. The sanitarium building should not be of a shoddy character. Neither should it be narrow and contracted. It should be built substantially, and there should be in it room for the physician and nurses to carry on the work of healing the sick, and giving patients and students an education in regard to the right principles of living.
J. S. WASHBURN.

Four Significant Don'ts

IN his recent farewell sermon a Baptist minister of Detroit, Mich., gave some advice to his congregation to guide them in the selection of his successor. Among other things he said:—

"Don't get a man who talks politics.

"Don't get a minister who talks twaddle.

"Don't get a man who doesn't believe in the Deity.

"Don't get a man who wants to preach sensational sermons."

When asked if he really thought there were ministers who did not believe in the Deity, he replied, "I certainly do. There are ministers in this city who haven't any Christianity to speak of."

The very fact that such suggestions as these should be made in a farewell sermon is a commentary upon the present tendency to preach something else besides the pure gospel of Christ. And what would the people have thought half a century ago if they had been advised not to employ a minister who did not believe in the Deity? We are instructed that "he that cometh to God must believe that he is." Whither will a man lead the people if he does not believe in the Deity?—Surely not to God. Sturdy men are now needed who will not betray their trust, and who will faithfully proclaim God's message for this generation.

THE September issue of *The Missionary Review of the World* contains an article by Dr. George Washburn, giving a concise, accurate, and informing account of the "Government, Church, and People of Russia." It shows in brief where the trouble lies, and the remedy. Three strong character sketches of the late Rev. J. Hudson Taylor give the main facts in the life of the founder of the great China Inland Mission, and disclose the secrets of his success. Another timely and interesting article tells what "Home Missionaries Have Done for the Northwest." There are other articles on Africa, Ceylon, China, and missionary news from the whole field. Published monthly by Funk & Wagnalls Company, 44-60 East Twenty-third St., New York; \$2.50 a year.