

The Advent And Sabbath REVIEW HERALD

WASHINGTON, D. C., THURSDAY, SEPTEMBER 28, 1905



THE DEAD SEA

THIS sea, variously known as the Salt Sea, sea of the plain, the asphaltic lake, and sea of Sodom, is one of the most remarkable bodies of water in the world. It is forty-six miles in length, and from five to nine miles in width. It is remarkable in its character, its history, and its situation. It is the most saline of any large body of water in the world, its waters containing also large quantities of chlorid of calcium and chlorid of magnesium. No life can exist in it, and the land bordering it will not support vegetation.

Its history takes us back to the destruction of Sodom and Gomorrah by "brimstone and fire from the Lord out of heaven," as described in Genesis 19. A large tract now covered by the lake was, previous to this destruction, the "vale of Siddim" (Gen. 14:3), which seems to have been a well-watered and fertile plain.

The Dead Sea is situated in the deepest large depression in the earth's surface, the extreme depth of this depression being 2,608 feet below the level of the sea. The surface of the lake is 1,300 feet below sea-level, and the lake is 1,308 feet in depth.

The water of the Dead Sea, though so impregnated with salt and other minerals, is perfectly clear, and a bath in it is not only harmless, but refreshing. During the summer the sun shines upon the lake from an unclouded sky, and the intense heat produces evaporation from its surface to such an extent that in spite of the large volume of water received from the Jordan and smaller streams, the level of the lake does not rise, except for a short period during the spring freshets. Driftwood is constantly brought down by the Jordan, consisting of canes, branches and trunks of trees, which, strewn along the shores, add to the desolation of the scene. Bordering the lake are marshes which in summer give off poisonous vapors that are fatal to strangers, and make the inhabitants of the surrounding territory weak and sickly. The saltiness of the sea is ascribed to the absence of any outlet, excessive evaporation, washings from the "salt range of Sodom," and the inflow from numerous brackish springs along the shore.

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."

BEGINNING with October 11, four Special Message Numbers of *The Signs of the Times* will be issued as follows: (1) The Sure Word of Prophecy and Christ's Coming; (2) The Sanctuary, the Gospel in Type and Antitype; (3) The Law, the Gospel, and the Sabbath—"The Whole Duty of Man;" (4) The Church Triumphant.

The titles of the leading articles to be printed in these special issues are given herewith:—

I—PROPHECY AND CHRIST'S COMING

1. Object of Prophecy.
2. Prophecy May Be Understood.
3. Importance of Prophecy.
4. Alphabet of Symbolic Prophecy, Daniel 2.
5. God's View of the Nations, Daniel 7.
6. Christ Will Come Again. How? When?
7. What His Coming Means.
8. Christ Our Life.
9. The Only Power That Can Save. Acts 4:12.

II—THE SANCTUARY—THE GOSPEL IN TYPE AND ANTITYPE

1. The Gospel in Type.
2. The Sanctuary and Its Lessons.
3. The Priesthood in Type and Antitype.
4. The Day of Atonement and the Judgment.
5. The Wonderful Book—The Seven Seals.
6. The Closing Work of Our High Priest.
7. The Great Apostate Powers. Revelation 12 and 13.
8. Signs in the Heavens.
9. A Message of Preparation.

III—THE LAW, THE GOSPEL, AND THE SABBATH—"THE WHOLE DUTY OF MAN"

1. The Eternal Law, the Everlasting Gospel.
2. The Bible Sabbath.
3. The First Day of the Week.
4. The Broken Hedge, Sabbath Changed in the Church.
5. Babylon—Its Character.
6. Principles of Babylon in Succeeding Ages.
7. The Reformation and America.
8. Encroachments on Freedom—Beast, Image, Mark.
9. Great Field of Prophecy.
10. Signs in the Earth.

IV—THE CHURCH TRIUMPHANT

1. A Spirit-Filled Church.
2. Requisite Conditions To.
3. Spiritual Gifts.
4. The Apostasy.
5. The Great Center of Sanctuary Service.
6. The Seal of God—Sabbath Restored.
7. God's Last Great Protest.
8. A Church Restored, and Triumphant.

It will be seen from this general outline that most important phases of gospel truth will be considered in these special issues, and it is certain that these papers ought to have a very large circulation. It was a part of the plan for the fall missionary campaign that special numbers of our missionary periodicals should be prepared, and that our people should circulate them by the hundreds of thousands. We hope that this work will be entered upon in a hearty way, and that these messengers of truth will bring light and blessing to many thousands of homes. Let the officers of our churches be wide-awake in this matter,

and let early arrangements be made to send in large orders at once. Let every one help to spread the message.

The prices for sets of these special *Signs* are as follows:—

1 to 4 sets to one or more addresses	\$.20 a set
5 or more sets to single addresses15 a set
25 to 500 sets to one address10 a set
500 and upward09 a set

They will be sold only in sets.

The *Signs* should be ordered of your conference tract society, or of *Signs of the Times*, Mountain View, Cal.

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THIS special effort during the fall campaign is to enlist thousands of new recruits in some definite line of missionary effort. Do not be confused by the variety of work outlined, nor by the large variety of publications suggested for circulation. Simply select what appeals to you as the work which you can do most heartily, seek divine guidance and blessing, and go to work. It is not the intent that those already at work shall do less, or of necessity change their work, but to find some work for all—"to every man his work."

✽

Books of travel interest a great many people, and when we can get hold of one written by a person who "sees things" as he goes, and who is able to tell of the sights in an entertaining, instructive way, we like to read his descriptions. Such a book is "By Land and Sea," by G. C. Tenney. The author visited five continents, and describes what he saw in New Zealand, Australia, Ceylon, India, Egypt, Palestine, Italy, and the islands of the sea. Numerous illustrations accompanying the text give a good idea of the various phases of life in the countries visited. The study of this book will enable us to "look on the fields" in an intelligent way, and will arouse our interest and quicken our efforts in the spread of the message which is to go to "every nation, kindred, tongue, and people." "Land and Sea" contains 392 large pages, and is neatly bound in cloth. The price has been reduced to \$1.25 a copy. Supplied through the usual denominational channels.

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THE October *Sabbath School Worker* is a special Convention Number, and contains four additional pages. Nothing like it has ever been attempted before. Sabbath-school conventions have been held in the past, and some of them have been most encouraging and helpful. Others have not been so encouraging, because they were not wisely planned. Lack of experience and lack of help have prevented many from even making the attempt. Such excuses for not holding conventions can not be made any more, for in this number is just the help needed to hold a successful convention. A full program is given, and suggestions for the whole undertaking are presented by workers of experience. Sabbath-school teachers or officers who do not have the *Worker* are missing much. Extra copies of the October number can be secured at the rate of two for 5 cents. The subscription price is 35 cents a year to single addresses, or 25 cents a copy in clubs of two or more to one address. Order from the Sabbath School Worker, Washington, D. C.

THE REVIEW AND HERALD

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

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oted to the Proclamation of "the
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unto the Saints"

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Editorial

Making a Right Choice

In the daily experience of life we are constantly called upon to choose the course which we shall pursue. In many instances the matters seem to be trifling, while in other cases we recognize that we are in a crisis, and we are conscious that much depends upon the decision which we make. Doubtless in almost every time of choosing we are making it either easier or harder to make a right choice next time, as much depends upon the habit of the mind. The basis of our whole Christian experience is found in keeping the choice and the will on the word of God and his promises. Mark these words: "You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to him, and ask that he will wash away your sins, and give you a new heart. Then believe that he does this because he has promised." Here is the lesson taught in the healing of the paralytic at Bethesda. "He believed Jesus's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. . . . In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve him. Just as surely as you believe this, God will fulfil his word to you." This is God's plan in the provision for salvation that we shall choose his

way as revealed in his Word, believe the promises which he makes to those who choose his way, and he has pledged himself to supply the fact in our experience. God has given us a free will and the gift of faith, and we are therefore able to do all that he requires of us—to choose and to believe. As we maintain our choice and continue to exercise faith in his promises, God's power is revealed to keep us in the way which we choose, and to fulfil in us all the good pleasure of his will. "Choose ye this day whom ye will serve," and make the choice every day.

A Refreshing Testimony

It is the fashion in these days of skeptical criticism to extol the infallibility of modern scholarship rather than the infallibility of the Bible. It is undoubtedly true that during the last quarter of a century the leading teachers of Christianity have changed their attitude toward the Bible, and there are few now who would be ready to declare their belief in the inspiration of the Scriptures in the same sense in which the preachers of the last generation believed it. It is therefore refreshing to read the testimony of such a scholar as Dr. Adolph Saphir, who wrote as one who had been blessed by exercising the old-fashioned faith in the inspiration of the Bible. We believe that the following paragraphs from his pen will be read with interest and profit:—

The apostles and the Lord himself teach us that not merely was Israel's history, if we may so say, inspired, under the special influence of God; but they teach us also that the record of this history is inspired, that the Scripture which narrates God's dealings with Israel is also under the special and infallible guidance of the Holy Ghost. It must be evident, from the preaching of the apostles to Jews and Gentiles, from the manner in which they decide difficult questions of doctrine and practise, from the epistles they addressed to the churches, that they believed Scripture inspired in the fullest sense, and regarded the men by whom the word was written as the instruments, but the Lord, and more especially the Holy Ghost, as the true author of the whole organism of the Jewish record.

It appears from this very chapter [Hebrews 7] (and from the whole epistle) that its author regarded the Scripture as inspired in the most absolute sense of the word; for his whole argument here is based upon the manner in which the Holy Ghost narrated the in-

cident of Melchisedec's appearing and blessing. Because there is no statement given of his descent, of his beginning and end, the apostle sees in this omission the indication of a very important and fundamental truth. Genesis is the book of genealogies. Most carefully and minutely the descent of men is traced; their age is stated, and the fact of their death chronicled. In a human work no further inference could be drawn from an omission of this kind. It is otherwise, however, in Scripture. As in music, not only the notes, but also the pauses are according to the plan and mind of the composer, and instinct with the life and spirit which breathe through the whole; so the very omissions of Scripture are not the result of chance, or of the accidental ignorance of the writer, but according to and in harmony with the wisdom of the eternal Spirit, who is the true author of the record. The apostle evidently thinks that the Holy Ghost teaches by not stating these points. In like manner he attaches importance to the names of Melchisedec and Salem.

When he writes to the Galatians, he bases a very important argument on the word "seed"—not many, but one—showing that Christ is the promised seed and heir. He represents Sarah and Hagar as typical of the two covenants—of Jerusalem and of Sinai—gospel and law, liberty and bondage; and, in a manner quite analogous to our chapter, he points out that the promise given to Abraham four hundred years before the giving of the law could not be disannulled by it. He affirms that the Scripture, foreseeing that God would justify the heathen by faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." And again, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." He personifies the Scripture as omniscient, foreseeing all things, and speaking in harmony with the whole counsel of God.

The apostolic "as it is written" is rooted in a very deep conviction of the divine perfection of the written Word. The whole Scripture is one organic structure; and in its minute and subsidiary portions, as well as in the more prominent and fundamental parts, the Scripture is inspired of God. The infinite and eternal Spirit reveals through the Scripture the truths and realities of God's salvation.

Hence the names of persons and places, the omissions of circumstances, the use of the singular or plural number, the application of a title,—all things are under the control of the all-wise and gracious Spirit of God.

I may also add a word on the manner of quotation. Scripture passages are quoted by the Lord in the Gospels and by the apostles not always with verbal accuracy, giving an exact repetition of

the expressions used by Moses or the prophets. This appears at first sight a difficulty, and not in harmony with the doctrine of inspiration. But on investigation it will be found to confirm this truth; for here also the Spirit is revealed as the Spirit of truth and liberty. The original meaning of the Spirit is developed with increasing clearness and fulness; the Lord and his apostles quote the Scripture according to the deepest and truest meaning of the inspired Word, and according to the new requirements of the dispensation and the condition of their hearers. The prophets themselves knew that their prophecy was above them; they therefore searched with diligent zeal what Messiah's Spirit which was in them did signify. In the fulness of the Spirit the Messiah himself quotes Scripture; in the fulness of the Spirit, received on the day of Pentecost, the apostles quote and apply the Scripture to confirm and illustrate the truth as it is in Jesus, to guide and to exhort the church in her present course. This refers also to interpretation. The allegorical interpretation, if applied by man, is dangerous; because he may either be without the mind of Christ, and then he will certainly introduce thought contrary to and apart from Scripture, and his interpretation will not be the *unfolding* of the divine truth; or he may possess the Spirit, yet by reason of imperfection and sin fail to see the true and real meaning of the Word. But when the Lord Jesus and the inspired apostles interpret Scripture, it is as if the author of a book himself explains his true, real, and full meaning to those who have read it. It is authentic exposition of the original Word; an exposition which, on account of the further development of God's counsel, is more profound and luminous than could have been given at the time of its first utterance.

It seems as if in the outward form of Scripture, in the quotations and comments, there is such apparent imperfection in order that faith may be tested. Outwardly, there seems no difference between Paul's allegorizing and that of the rabbis or of Philo. It was said of Jesus, "Is not this Jesus, the son of Joseph, the carpenter?" So it may be thought that Scripture is merely human. The Word (that is Christ, and also the Scripture) came, as Luther says, "*in unser armes Fleisch und Blut*"—in our poor flesh and blood.

Above all, remember that the Lord Jesus, our one and only Master, the Son of God, who is the Truth, honored, confirmed, and fulfilled the Scripture, and led his apostles into a deeper, because more loving, reverence for the inspired Word, and into the true and full understanding of its mysteries. Remember how Jesus referred to Scripture when he was teaching the people, or refuting gainsayers, or resisting and conquering Satan, or instructing and comforting his disciples. Remember how he appeals to Scripture as the ultimate judge, declaring as an axiom that the Scripture can not be broken, and that not one jot or tittle of the law can pass away. Remember his questions: How does David in the Spirit call him Lord? How readest thou? Have ye not read? Remember his references to the whole scope of prophetic teaching (it is written in the prophets, They shall be all taught of

God); to Moses, who wrote of him; to the prophets and psalms; to the whole Scripture (the things written concerning me); and to single words and expressions, incidents and institutions, contained in the Scripture. Remember Christ's references to Scripture on the cross, how the whole prophetic word passed before his mind; and in the conviction of his having fulfilled all that by the Holy Ghost was written concerning him, after he had said, "I thirst," he uttered that great and blessed word, "It is finished." And after his resurrection, appearing unto his chosen disciples and witnesses, he opened unto them the Scriptures, beginning with Moses, unfolding unto them his suffering, and giving and commanding them to preach, *because* they understood now the Word. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," and thus preach repentance and remission of sins in his name.

It is impossible to separate the Lord Jesus either from Israel or from the Scripture. Faith in Jesus, the true and real Jesus, who died and rose again according to Scripture, must lead to child-like and reverential faith in the Scripture as the word of God, inspired and perfect.

On the testimony of the Lord Jesus and the apostles I receive the Scripture as God's word. Like David, I pray that God may open mine eyes to see wonders hidden in God's law, in the history and ordinances recorded in the Scripture; like the psalmist, I view the history of Israel as a parable, a symbol of spiritual and eternal truth. Ps. 119:18; 78:2, etc. Not as a critic dare I approach this book as if it were an ordinary book, which I may hope to master and fathom. It is above me, and I can not exhaust its fulness; it knows me, even the hidden things of the heart, and judges me, bringing me into contact with the all-seeing God. I enter with reverence into the temple of Scripture, which, from the height of God's eternal counsel and out of the depth of God's infinite love, beholds and comprehends all ages, and is sufficient for the guidance and perfecting of souls in all generations—praying with trustful hope that out of Christ's fulness the Spirit will minister unto me also grace upon grace.

But while I thus stand in awe, beholding the grandeur and infinite depth of the Scripture as one organic Spirit-built temple, and the beauty, perfection, and exquisite skill which characterize the most minute portion of this structure, I feel at home and as in a peaceful and fragrant garden. For our admonition was the Scripture written: for us upon whom the ends of the world are come. Moses and the prophets minister unto us, to whom the fulness of salvation is revealed. Through comfort of the Scriptures we have hope. I am not paralyzed by the divine perfection and the infinite depth of the Word; for such is the love, such is the perfection, of God, that even from a child I may know the Scriptures, and be made wise by them unto salvation. And while it may be given to me in some favored moment to take a comprehensive view, and to behold somewhat of the length, and breadth, and height, and depth, I know that every word of God is pure, every name which he has revealed, every

promise which he has given, every word he has uttered, is perfect; and in it he is a shield unto them that put their trust in him. Thus I possess the whole in every little fragment; though weak, ignorant, and limited, I have perfect peace and the light of life. And often I find the truth of that saying, so characteristic of that great lover of the Word [Luther], "In Scripture every little daisy is a meadow."

The Indefinite Sabbath and the Definite Sunday

THE progress of the final gospel message in missionary lands is causing a stir among those who have planted in those lands the standard of popular Christianity. The seventh-day Sabbath is obtaining a foothold there, and this disturbs the work of those who have established the first day as the day of weekly rest. In a recent issue of the *New York Observer*, Seventh-day Adventists are mentioned by name, and charged with proselyting among the Christian converts in Spanish-speaking countries. "The Methodists and Presbyterians," says the *Observer*, "have already lost to the Seventh-day Adventists work that has cost them years of effort and thousands of dollars of missionary money." These "Saturday-Sunday proselyters," it says, "have no moral right, much less moral duty, to go upon mission ground, and there divide with their peculiar preachment the little flocks gathered by other workers."

This view is based upon the idea, which the *Observer* asserts in the same connection, that whether the seventh or the first day of the week is observed as the Sabbath is not a matter of any importance. It says:—

Of late the advocates of a seventh-day Sunday have been making trouble for the missionaries in Spanish-speaking countries by trying to reconvert the converts already made to the idea that it makes a difference whether Sunday or Saturday be observed as a rest day, thus exactly imitating the tactics of the Judaizers of Paul's time, who, secure in their own dogmatic interpretations of the precise meaning of Scripture, sought to bind men to the letter of the law instead of informing them with the spirit of the gospel. Broadly, it may be said at the outset that a controversy between Saturday and Sunday is altogether alien from the spirit of the gospel of Jesus. If a man conscientiously observes either day to the Lord, doubtless the Lord accepts the worship. We have no sympathy with strenuous attempts controversially to fasten either day, as a mere day, upon the church.

But the *Observer* believes in Sunday, so it immediately adds:—

But we believe it to be of vast importance that a weekly Sabbath should be observed by all Christians, and observed properly, and commend the work of the Sabbath Alliance and of the World's Sunday Rest Congress, which labor to that end. As a matter of convenience,

if for no other reason, it is better for the Christian world to unite upon the observance of some one day, and except for a few irreconcilable dissidents, it has decided upon Sunday, and now seeks to secure the enactment of laws which will properly safeguard that day.

This is a peculiar view, warranted only by logic that is pressed into service in an emergency. We are told that so far as what God has said about the Sabbath is concerned, it makes no difference whether an individual observes the seventh day of the week or the first; but further, that it is "of vast importance that a weekly Sabbath should be observed by all Christians;" that the work of the Sabbath Alliance and World's Sunday Rest Congress to that end is "commendable," and that "as a matter of convenience, if for no other reason, it is better for the Christian world to unite upon the observance of some one day," etc.

Did the Creator know, when he instituted the Sabbath, that for convenience, if for no other reason, it would be better to have a particular day designated as the Sabbath, and not leave each person to select his own day of rest? or has it been left for man to discover a point which the Creator overlooked? And if the Creator did know that it would be best to designate a particular day, did he have enough regard for the convenience of the human race to establish the Sabbath on that basis? We unhesitatingly take the ground that the Omniscient knew all about the matter at the start,—that he knew every need of man and just how to adapt the Sabbath to man's requirements, and did so adapt it when he instituted it at creation. "The Sabbath was made for man," and when it was so made by the Creator, so vital a point as the need of a definite Sabbath day was not overlooked.

God worked six days and rested the seventh day, then blessed the seventh day and sanctified it. This instituted the weekly division of time, and designated a particular day—the last one of the week—as the Sabbath.

But to evade the claims of the seventh-day Sabbath, men virtually charge God with having less wisdom than themselves. God, they say, is not particular about the day; but they themselves are very particular and very strenuous about the day. It must be Sunday and no other; and to secure this definite day they have enacted Sunday laws, and insist that these laws be enforced upon the people. When the propriety of these laws is called in question, they are ready with any amount of argument to show that a definite day, which they call the Christian sabbath, must be observed, and enforced by law if necessary; that the Christian religion depends upon it; and

that if this particular, definite day is not so observed, Christianity will be lost, and the nation will go down in ruin. And almost in the same breath they will argue that God instituted a hit-or-miss sort of Sabbath, and is not particular whether an individual observes one day or the other, so that he observes some one day in seven.

Such logic, we repeat, is called up to do service in an emergency, but there is no valid way of evading the claims of the creation Sabbath, the seventh day of the week. Sabbath observance, just as God has commanded and specified it, is a matter of vital importance to all persons; and this is the justification of Seventh-day Adventists in persuading people everywhere to remove their feet from the seventh-day Sabbath, and to honor the day instituted by the Creator.

L. A. S.

Days of Trouble

WHAT with plague and famine, earthquake, war, and flood, truly the world is getting a warning as to the times and seasons. The special correspondent of a Toronto paper gives the following account of the harrowing situation in Spain:—

The famine in Spain is believed to be the worst in the history of the kingdom.

Starving men and women are roaming over the country, sacking the farms, and carrying off sheep and cattle.

The wealthier families are flocking into Seville and Cordova for protection. At Ecija, Utrera, and Carmona the prisons are crowded. In spite of the efforts of the police new bands of hungry peasants have forced their way into Malaga.

In Bujalance, near Cordova, the principal square is filled all day with starving people, who lie in the sun, and look like living skeletons. The town council is at the end of its resources, and is in three months' debt to its employees. In many places both cows and goats are failing to give milk for want of food.

Throughout the former fertile valley of Andalusia, children are living on fir cones and the fruit of the wild cactus. The jails are crowded with persons who have committed no offenses, but who have given themselves up to the police on the pretense of having committed a crime, in order to get shelter and food. Hunger riots are of daily occurrence.

Joel's prophecy of the last days reads like a comment on the situation—"the corn is withered," "the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." We read also that India is threatened with another great famine. It is for such a time that the Lord, through the prophet Joel, utters the command: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

These great calamities are bound to cause people to give ear to the warning message of the end. They are stirring calls to us who know the advent truth to press into these unevangelized regions.

W. A. S.

The Chinese Week

REFERRING to an article in the REVIEW on the ancient Syrian calendar of the week, Dr. Miller writes from Honan, China:—

In Chinese we enumerate the days as the article stated; as,—Sabbath.

Sunday, "the first day after the Sabbath."

Monday, "the second day after the Sabbath," etc.

And the name for week is "nan-shisk-er," Sabbath.

Unfortunately for the people, and for those who engineered it as well, the churches generally have followed the calendar of the early Catholic missionaries, by which they call Monday the first day. This is now getting them into trouble, as the Sabbath truth turns the attention of the people to this self-evident deception.

W. A. S.

The Meaning of Exemption Clauses

WHEN objection is made to proposed Sunday laws, the answer is often returned that an exemption clause has been inserted for those who observe another day. This seems to be regarded by Sunday-law advocates as all that could be asked for by those who keep the Sabbath of the Bible. The true meaning of these exemption clauses has been well stated by the *Sabbath Recorder*, from which we take the following editorial note:—

The *Recorder* has frequently called attention to the fact that few things more clearly establish the religious character of Sunday legislation than the exemptions which are made in favor of persons who "religiously" observe another day of the week. Such exemptions show that the religious observance of one day of the week is the object and intent of the legislation. From a compilation of the laws of the States of the Union relating to the observance of the Sabbath recently issued by the Massachusetts Bureau of Statistics of Labor, the *American Hebrew* of New York learns that "the laws exempting those persons from the provisions of the Sunday labor law who conscientiously believe the seventh day of the week to be the Sabbath, and who uniformly observe such day by refraining from labor, are quite general." Such exemptions are made in Connecticut, Indiana, Kentucky, Maine, Massachusetts, Minnesota, Missouri, Nebraska, New Jersey, New York, Rhode Island, South Dakota, Texas, Virginia, West Virginia, and Wisconsin. The exemptions are also requirements demanding that those claiming the provisions must "conscientiously believe"

that the seventh day is the Sabbath, and must "actually refrain from secular business" on that day. Such provisions do not meet the demands of Christianity for liberty of conscience and freedom in obedience, and they do establish beyond controversy the fact that Sunday legislation is religious in origin and purpose. Reduced to lowest terms, the law requires a religious observance of either the Sabbath or Sunday, although the laws are inoperative and self-contradicting.

The Offering to Be Made Sabbath, October 7

ON returning from Europe, I am reminded that time has been passing, and that the varied interests of our fall and winter work are upon us. One of these interests is the general collection that has been arranged to be taken October 7, for the work in behalf of the colored people in the United States.

In looking over the files of American papers, I see that the needs of this part of our work have been clearly set before our people by brethren located in different parts of the country. While I can not hope to say anything new in behalf of this enterprise, I do desire to say to our brethren and sisters that I sincerely hope a good offering will be made this year. The needs as set forth by those who have written are actual and pressing. Conditions are such that what we do for these unfortunate people in the South, we must do quickly. What we fail to do now may have to be done under much greater difficulties. Possibly what is not done now may never be done for many.

As we now have the blessed privilege of giving them the greatest blessing that can be conferred upon them, namely, the light of the third angel's message, let us hasten to do a quick, thorough work. Why delay until the way is hedged up, and the opportunity is gone forever? A large offering at this time will provide the means greatly needed, and thus enable us to do a large work.

A. G. DANIELLS.

Note and Comment

THE Congregational Church of the United States, before which the issue of "tainted money" has been brought by Rev. Washington Gladden in connection with the offer of funds by John D. Rockefeller to promote its missionary work, has taken its stand on the question, and "tainted money" has been sustained. "By a vote of forty-six to ten," says a Seattle, Wash., dispatch, "the American board of commissioners for foreign missions of the Congregational Church to-day [September 15] went on record as opposed to a further dis-

cussion of 'tainted money' in any of its phases. This vote was taken after the leading Congregationalists of America had voiced their sentiments on the subject. Dr. Washington Gladden was the leader of the minority."

A WRITER in *Harper's Weekly* is impressed by the unmistakable signs of a great awakening in China, as evidence of which he cites the following:—

One of these signs is the repurchase from American citizens of the franchise for building a railway from Canton to Hankow. Another is the fact that of late scores of thousands of Chinese soldiers have been organized, trained, and officered by Chinese educated in Japan or by Japanese officers. Now an edict has gone forth from Peking that an army of forty thousand men, similarly disciplined and equipped, shall be raised in each of more than twenty provinces. Five years ago there was not a single Chinese studying in Japan. Now there are upward of a thousand Chinese young men of the higher or governing class attending military or naval schools or other educational institutions in the island empire. Almost all the British, French, and German military instructors were dismissed five years ago. There is also reason to expect that, backed by the moral influence, if not also by the material power, of Japan, the Peking government will speedily insist on the withdrawal of the foreign intruders from her soil.

The Orient is darkened by the shadows of mighty coming events.

OF late the church and the working men have been coming together, not by the working men joining the church, but by what is known as a *rapprochement* between the two. The *Literary Digest* observes that attention was recently called to this fact by the setting apart of Sunday, September 3, for sermons on the labor question from Presbyterian pulpits throughout the country. The Presbyterian Board of Home Missions has recently created a new department of its work called the Department of Church and Labor, for the purpose of making a systematic study of the labor problem in this country, and to supply the church with information regarding the aims of organized labor, and inform working men concerning the mission of the church.

Of the work of this new department which serves as a connecting link between the working men and the Presbyterian Church, it is stated:—

Most helpful and encouraging of all the plans devised by Mr. Stelzle [head of the department], and one which has been working long enough to prove its worth, is that which already has brought so many clergymen into trades-union meetings as delegates from ministers' associations or presbyteries, and has brought representatives of trades-unions into the ministers' associations in a like capacity. These delegates have all

privileges save that of voting. They co-operate in bringing about municipal reform and eradication of social evils, and they establish cordial relations between the institutions they represent. This plan is in operation now in about fifty cities.

Within a year past, we are further informed, special interest in the problems of labor has been manifested by the Protestant Episcopal and the Congregational Churches in this country, and in England by the Methodist Church.

This is a movement within which great possibilities may lie concealed. It will bear watching. The enforcement of the edict that no man may buy or sell save such as have upon them the mark of the "beast" power described in the book of Revelation, is to come through some form of *rapprochement* between the church and the forces of labor.

A WRITER in the *Hibbert Journal* of recent date comments on the fact that simultaneously with the growth of materialistic views which is characteristic of the times there is also a "remarkable revival of the occult." And this revival of occultism is more general than might at first thought be supposed. "It is idle, it is simply not true," says this writer, "to say that this dabbling in the black arts is confined to those few queer people whom we shall always have with us, and that it is without significance. One has only to walk up and down a street in the busier part of any of our cities to see what a trade must be going on in the unseen and the diabolical."

It is a remarkable fact that with all the increase of scientific knowledge for which the age is noted, and the general diffusion of this knowledge among the people, there is at the same time a marked revival of superstition and confidence in the pretended revelations from occult sources. This is evidence that scientific knowledge, as the world supplies it, is no safeguard to the mind against superstition. The doctrines of Rome, which are largely superstition or of superstitious basis, flourish in an age of great intellectual light the same as they did in medieval darkness.

But while scientific knowledge is on the increase, true faith—belief of God's Word, adherence to the solid, old-time doctrines of Christianity—is markedly on the decline; and between this fact and the revival of superstition there is a direct relation. Atheists attempt to show that faith and superstition are essentially the same. The religious phenomena of the present day refute this idea. So far from being the same or similar, they are opposites, and each is destructive of the other. The individual noted for a sane, sound mind, fortified against all forms of religious quackery, is pre-eminently the one who takes God's Word for his guide and source of knowledge in the things of the spiritual life.

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.

Resignation

"We sometimes wonder why our Lord
has placed us
Within a place so narrow, so obscure,
That nothing we call work can find
an entrance;
There is only room to suffer — to endure.

"Well, God loves patience! souls that
dwell in stillness,
Doing the little things, or resting
quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight."

The Collection for the Colored Work

(To be Read in all the Churches
on Sabbath, October 7)

DEAR BRETHREN AND SISTERS: I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years?

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention, I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place

where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf.

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago—that the colored people be labored for and helped.

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit.

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world.

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been

approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers.

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity?

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished.

There is before us a long-neglected duty,—the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works.

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes.

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people. ELLEN G. WHITE.

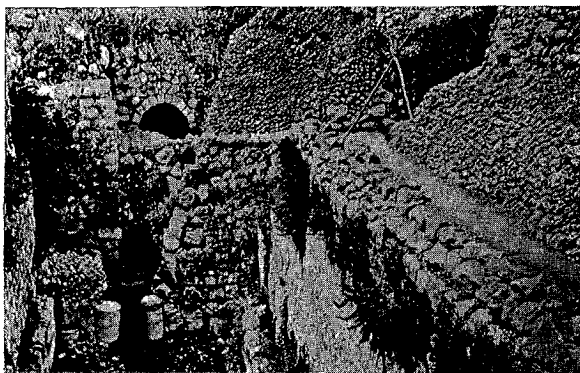
THE heart that loves, sets no time limit to its service, nor stays to measure its gifts; for love must serve, and love must give.—*Foreign Field.*



Palestine

M. E. KERN

THE land of Palestine has not yet revealed much archeological material. Doubtless it will reveal more as the Palestine exploration society and others proceed with their work. In 1880 two boys bathing in a conduit that empties into the Pool of Siloam found an inscription on the side of the conduit cut



THE POOL OF SILOAM, SHOWING OUTLET OF THE CONDUIT IN WHICH THE SILOAM INSCRIPTION WAS FOUND

in the rock. The picture shows the old pool and the outlet of the conduit. The inscription refers to the digging of the conduit and its completion; how the workmen, working from both ends, heard each others' voices when three cubits distant from each other, and how they suddenly met. The conduit was probably built in the time of Hezekiah, and the inscription shows considerable skill in engineering.

The Moabite Stone

In 1868 there was found at Dibon, in Moab, by a German missionary, a black stone two feet by four feet and fourteen



THE MOABITE STONE

inches thick, which contains the most ancient Hebrew writing known, and is a supplement to 2 Kings 3. After much negotiating, the missionary purchased the

stone, but through interference of the French it was not delivered, but was broken into pieces by the Arabs and distributed among them, they thinking there was some charm about so valuable a stone. The pieces were afterward nearly all collected and put together, and the stone can be seen in the Louvre at Paris. It is an inscription of Mesha king of Moab to commemorate his deliverance from the yoke of Israel, 850 B. C. It is indeed a remarkable inscription.

Conclusion

So we might go on. Enough has been said to show that Oriental archeology does indeed throw light upon the Old Testament. Day by day as the work proceeds, new light is thrown on the Sacred Word. The narrative of the Old Testament, whenever tested by contemporaneous documents, has been shown to agree in the minutest details. While inscriptions are found which supplement and illuminate the Bible, none are found which in any way seriously contradict it. On the other hand, apocryphal books like Tobit and Judith, or the histories of the East preserved in the

classical writers, will not bear the test of appeal to the native inscriptions. But the Bible stands. In the words of Professor Sayce, "The long-forgotten empires of the ancient East have arisen out of the grave of centuries to testify to the truth of the oracles of God."

I hope that what I have written may increase the interest of the reader in these things, and lead him to a closer study of this subject, a subject not without difficulties, as I have pointed out, but one yielding rich returns. Every point of truth must be defended, and we need every ray of light that can be thrown upon the Sacred Word in this faithless generation.

College View, Neb.

Unload Your Cares

A VERY beautiful thought is brought out by the French translation of a verse in the first epistle of Peter. The words are: "Casting all your care upon Him; for he careth for you." Where our version reads "casting" the French translation is "unloading" (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unloaded? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of

the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'he takes care of you.'—*Selected.*

The Final Adjustment of Human Awards—No. 7

The Cleansing of the Heavenly Sanctuary

J. O. CORLISS

AFTER briefly referring to the two apartments of the earthly sanctuary and the work done in each, the apostle, in Heb. 9:8-11, says that the Holy Spirit signified that while that tabernacle existed, the way into the "holiest of all" was not yet revealed, but that the typical work then done was, for the time, a "figure" of a "greater and more perfect tabernacle, not made with hands." Speaking of the intent of that figure, the apostle went on to say that it was necessary for those "patterns" of things in the heavens to be purified with the blood of animals, but that the heavenly things themselves must be cleansed with a better sacrifice. As the reason for this conclusion, he says that Christ is not entered into the earthly holy places, but into heaven itself, to appear in the presence of God for us. Verses 23, 24.

One point in the foregoing should be emphasized here. It will be noticed that Christ's work as high priest is said to be the *cleansing* of "heavenly things." This means more than the cleansing of sinful hearts in earthly forms. So in the apostle's comparison of the two systems, he has the year-end cleansing of the earthly sanctuary, after the individual forgiveness of sins through confession, stand as a figure of a final cleansing of heavenly things, after men have received personal forgiveness for sins which they have laid on the heavenly High Priest through confession. It therefore follows that a time must come in the work of Christ as high priest when he shall carry in before God all the confessed sins of those whose names are in the book of life, and there confess them before God, in the presence of the angels. Rev. 3:5. This is the occasion when men's eternal at-one-ment with God is decided.

It further follows that in confessing only for the names of "overcomers," preparatory to laying their sins on the head of the originator of evil, to be borne by him, all whose names are not so confessed must bear their own sins, and so have part in the lake of fire with Satan and his angels. Matt. 25:41; Rev. 20:15. With such a doom awaiting them, it is evidence that these have not received the at-one-ment with God, but were judged to be separated from the holy people, and receive punishment for the sins which they still retained after the atonement work for the world is completed. This work, it will be quickly recognized, is the exact antitype of the

work carried on in the earthly sanctuary on the annual day of atonement.

As in the earthly typical work a specific day was set apart for the work of deciding who were to be counted in at-one-ment with God, so for the heavenly and final service God has "appointed a day, in the which he will judge the world" by Jesus Christ. Not only was this emphatically proclaimed by Paul at Athens, but an angel of God was sent to an ancient prophet to reveal the same truth. While contemplating the future through prophetic eyes, Daniel was spoken to by one clothed in white, who said concerning the work God was yet to do for his people, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

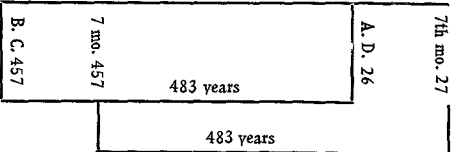
When we consider that the earthly sanctuary of Daniel's days was cleansed regularly each recurring year, we feel sure that this text has reference to another sanctuary, and another cleansing; for whereas the interim between the cleansing ceremonies of the earthly tabernacle was, at most, but three hundred and sixty-five days, the sanctuary here spoken of must wait for its cleansing 2,300 days,—a period of more than six times as long, even though the days be pronounced literal time. But that the days under consideration are not literal days, the words of the angel confirm, when in response to the command to reveal the intent of the matter, he explained to the trembling and prostrate Daniel that the vision referred to "the time of the end." Verses 16, 17.

These, then, are symbolic days, and according to God's established rule of their interpretation (Eze. 4:1-6) the 2,300 days signify a corresponding number of years. At the time the vision was given, Daniel became so dazed at the revelation that he fell ill, and so the full explanation of the thing to him was deferred. But when able to look into the matter, the angel was again at hand to guide his understanding. So while at prayer over the meaning, the angel said: "O Daniel, I am now come forth to give thee skill and understanding." Chap. 9:22. Then, after commending the prophet for his zeal in trying to settle so perplexing a question, he added: "Therefore understand the matter, and consider the vision."

The angel next proceeded to make the subject clear to the prophet's mind by saying: "Seventy weeks are determined upon thy people and upon thy holy city." The Hebrew word here rendered "determined," is defined by Gesenius to mean, "literally, to cut off; tropically, to divide, and so to determine, or decree." From this it is plain that the seventy weeks, or 490 days, were "cut off" from the 2,300 days of the vision under consideration. But as only this part of the whole number of days was determined, or decreed, upon Daniel's people, it follows that with the end of the 490 symbolical days, the exclusive privileges of the Jewish people were to cease.

As to the beginning of these days, the angel proceeds to say that sixty-nine of those seventy symbolical weeks, or 483 years, would reach from the command to restore and rebuild Jerusalem to the appearance of the Messiah. This term as applied to Christ means "anointed." See the margin of John 1:41. By comparing Acts 10:37, 38, with Mark 1:10 we learn that Christ was anointed at the time of his baptism.

This, then, is the point of time at which the 483 years must properly terminate. So in looking for the beginning of this prophetic period, we are directed to the seventh chapter of Ezra, where we learn that the command to restore and rebuild Jerusalem went into effect in the year 457 B. C. See margin of verse 8. Reckoning forward from this date 483 years, we, of course, must ascertain the precise time when the anointing of Christ should take place. But as the 457 years before Christ do not cover the entire period of 483 years, we subtract these 457 years B. C. from the 483 years, and have twenty-six years remaining. These, as one readily sees, belong this side of the Christian era. But to insure accuracy, one other consideration is here necessary. It requires the full amount of these twenty-six years of the Christian era and the full number of 457 years before Christ to complete the 483 years, the end of which must mark the anointing of Christ, so that if the 483 years were to begin with the *first day* of 457 B. C., they would not terminate until the *very last day* of 26 A. D. As the work of rebuilding Jerusalem did not begin until the autumn of 457 B. C., it is manifest that the months lost from the count in the beginning of that year must be added to the close of 26 A. D., thus locating the time of Christ's anointing in the autumn of 27 A. D. This is made plain by the following simple diagram:—



The chronological date in the margin of most English Bibles opposite Mark 1:10, wherein is recorded the baptism of Christ, is 27 A. D. Thus with unerring accuracy the words of the angel to Daniel are verified. In harmony also with the prophecy, our Saviour immediately after his baptism began preaching the gospel, saying: "The time is fulfilled." He could have reference to nothing else than the prophecy relating to his own work and mission, and that is covered by the words of the angel to Daniel, just under consideration.

Having found sixty-nine of the seventy weeks to reach to the autumn of 27 A. D., the seventieth week must extend the time specifically allotted to the Jews or to the autumn of 34 A. D. It was at this time that the Jewish Sanhedrin cut their nation off from participation in gospel

privileges by the public execution of Stephen for adherence to Christianity. See Acts 8. Referring to this fact afterward, the apostle Paul said to the Jews of Antioch: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. See also Rom. 1:16.

Having found the ending of the 490 years to be in 34 A. D., the remaining 1,810 of the 2,300 years have but to be added to the year 34 A. D. to reach the year 1844, when, according to the infallible words of the angel to Daniel, the great sanctuary cleansing must begin. And as in the type the annual cleansing of the earthly sanctuary was a time of deciding men's cases either for or against them, so in the antitype; the cleansing of the heavenly sanctuary, which began in 1844, is a work of deciding the cases of men, once for all, for weal or woe.

It is indeed a solemn time to the people of the present generation, who must see the end of this heavenly work. That done, the Lord comes to receive his own,—those whose characters before the grand assize were pronounced in at-onement with the Lord of glory. To such he will surely say, "Well done, thou good and faithful servant," and they will be forever happy in the presence of their Saviour. But if it should appear that any who are called to the marriage feast shall not be "chosen," what agony will rend their hearts at the revelation of Jesus Christ. How much better to put away all sin, and be ready to say when he appears: "Lo, this is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." Isa. 25:9.

Mountain View, Cal.

The Law of Cause and Effect in Christianity

M. E. ELLIS

THE Christian religion is nothing if it is not practical. There is nothing more logical and more closely following out the law of cause and effect than right-doing. It is by an exercise of faith that we believe in Christ, that he lives and is cognizant of our lives and actions; but all our senses unite to give us proof of the real practicability of his teaching, when once we have accepted him and his precepts, and have endeavored, by his grace, to live them out.

There is still enough of the divine image left in every man who has not completely sinned away his day of grace, so that more satisfaction and peace of mind are afforded him when doing right than when committing wrong. He recognizes this in his sober moments, if at no other time; and the more he does that which is right and in accordance with the commandments of God, the less will he feel of melancholy, remorse, or bitterness of spirit. But this in itself is nothing miraculous; it is simply the

working of the law of cause and effect.

The earth was made to fit harmoniously into its place in God's creation; the people on it were to fill their places harmoniously also; and though both planet and people have miserably failed of fulfilling the object of their creation, it is still true that the nearer they come to it, the more will they feel the natural effect of this course of action—peace in the heart, but not necessarily cessation of trouble. That is why Christ says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation."

A failure to make a proper distinction between being spiritually in Christ and physically in the world, is the rock on which many new converts and more old ones are broken, and it is necessary to remember that at the same time we may have "peace that passeth understanding"—from the consciousness of duties faithfully performed—and no end of tribulation in our daily life, from both the covert and the open attacks of the enemy of souls, a state of being which shows in both its phases only a still further working out of the law of cause and effect; for the nearer we live to the Creator, whose plan is universal harmony, the more peace shall we feel in our hearts; but at the same time the more tribulation we shall have, as the logical result of living in opposition to the ruler of this world, the foundation of whose kingdom is laid in discord, unrest, and sin.

So, then, there are set before us always two ways, two masters, two great causes, and two final effects. We must choose one course, but can never be wholly free from the influence of the other, because both are still contending for the supremacy of the world.

The ways are the way of righteousness, calling for the denial of the inherent tendencies of man, bounded by trouble, but whose end is peace; and the broad road, pleasant and easy at first, but which leads swiftly and surely to ruin, and ends in death.

The two masters are Christ, the Lamb of God, who gave his life for the millions that had no claim on him, and whose every thought is one of love and sympathy and tenderness for all; and Satan, the prince of this world, who delights in sin and the temptation and fall of the good, the instigator of every wrong action that has ever been committed in the universe of God, the hater of all good and the destroyer of the souls of men.

The two great causes for these conditions are the spirit of hate and rebellion that caused Satan to use every means in his power to destroy the great plan of God, and love, "for God so loved the world, that he gave his only begotten Son."

The two final effects are life eternal in the kingdom of God, with nothing but happiness and praise for the Redeemer; and a terrible second death in the lake of fire, with no future, no life, and no God.

Take a logical view of the situation.

Is there not even in *this* life sufficient reason for choosing the way that leads to God? Then let us take it, and expect and enjoy the natural results of a life lived in harmony with God's laws, and receive in addition a little later the matchless gift of eternal life.

"I'm Too Busy"

A MERCHANT sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I can not tell; I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy to do anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen, his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bedchamber.

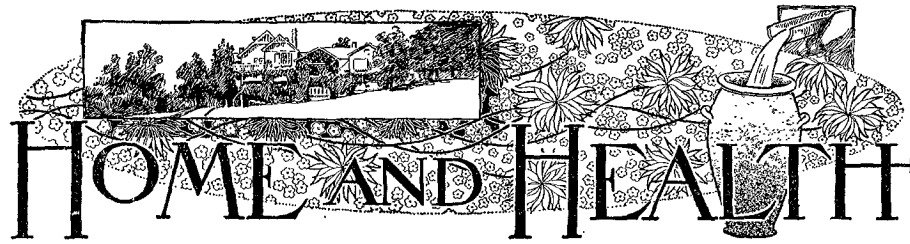
His unwelcome visitor followed him, and now took his place by his bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; specters of ships, notes, houses, and lands flittered before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death.

Humanity, mercy, and religion had alike begged his influence, means, and attention in vain; but when death came, he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we can not be too busy to die. "Prepare to meet your God."—*Selected.*

A MAN's business is just to do his duty; God takes upon himself the feeding and the clothing.—*Geo. McDonald.*



The Debtor

THE dearest of my friends to-day
Spoke wistfully: "I have a friend
Who, in more ways than I may tell,
Hath served me well;
But he doth owe a debt he can not pay,
And there is none to lend."

Eager, I cried: "Thy friends are mine!
Speak but his name, ere time is lost.
What is his score? Whom doth he owe?
My gold shall flow
To ease his care, whose care, O Lord, is
thine;
Nor will I grudge the cost."

"And is thy love so great?" He sighed,
And turned from me, and, stooping,
wrote—
As once of old—with kingly hand
Upon the sand,
The while I waited, wond'ring, full of
pride,
Impatient to devote.

At last he rose, and looked at me;
His eyes were flames that burned
through tears.
"Who cancels this, serves me," he said.
I knelt and read—
For the last time—thy name, mine
enemy,
And that old wrong of years.
—Annie R. Stillman, in the Outlook.

The Modern Bedroom

THE following paragraphs are selected from an article of some length on this subject in *The Housekeeper*, by Mary Taylor-Ross:—

"In no other room in the house has there taken place the marked changes that have been made in our sleeping rooms during the last decade. Who of us can not remember the sort of old curiosity shop in which we were wont to sleep, fancy work of every description placed here and there, much of it in the condition that suggested 'better days,' which days were probably those spent in the glory of the damp and seldom-used guest-chamber? Women are growing wise, and now one sees bedrooms without a bit of useless fancy work, drapery, or furniture to hold dust and disease germs, and furnished in such a manner that they are easily kept clean. The bedroom should surround its occupant with such conditions as will induce sound and healthy sleep, perfect rest, and a fresh awakening, and to this end many reforms have taken place.

The Sensible Shape in Beds

"Before long we shall have beds with low headboards and footboards,—indeed, only high enough to support the pillows,—and when housewives consider the convenience as well as the greater

possibilities for fresh air, this bed will be in great demand.

Mattress and Pillows

"Having purchased a good mattress and a set of well-made pillows, one has only to give them intelligent care. See that they are aired every morning, and at least once in three months see that they spend an entire day in the open air, for this livens a feather pillow or feather bed as nothing else will, provided it is not too old to be enlivened at all. Make a covering for the mattress and one for each pillow, tying the cases into place with tapes so as to exclude all dust. . . .

"As to the laundering of bedclothes and bed linen, by sleeping only under blankets, with possibly one quilt or comfortable, it is a simple matter to have the bedclothes washed once a year anyway, and then aired thoroughly by being placed out of doors on a line, in the sun's direct rays, at least once a month.

Sun-dried Bed Linen

"The bed linen may be changed completely once a week in winter and twice a week in summer by following the directions of authorities upon hygiene, who tell us that bed linen should be sun-dried, and put onto the bed without ironing; that the sun-dried linen is far more healthful, not to mention the saving of labor. Sun-dried clothes contain not only purer air than those dried and ironed in the laundry, but more of it. We get more protection from a certain weight of sun-dried bed covers than from the same weight of ironed covers. Sun-dried clothes also absorb the moisture more rapidly, which is an important point in summer.

"Next to the mattress and bed furnishings is the importance of having a light bedstead. It is much more easy to care for than one which is massive; it can be drawn out into the room, into the sunlight, with ease, and is more easily kept clean. Of course metal beds are selected by all sensible persons.

"Any sort of counterpane that will not admit of frequent washing is a piece of foolishness of which no wise woman will be guilty. Everything on a bed should be washable, and for this reason: while lace spreads lined with silk are pretty and dainty, they are not as desirable as a plain white spread, which may be made of muslin and trimmed with lace—as dainty as one pleases, only easily washable.

The Floor Covering

"Now comes the matter of floor treatment. Of course the day of heavy carpets, rugs, or draperies in the bed-

rooms has gone by, and only a light-weight rug upon the oiled, stained, or painted floor is to be seen. In the home of a well-known artist every bedroom is fitted with an old-fashioned woven rug, with the colors judiciously selected and blended; they are all of different colors, to suit the color scheme used in each room, but are alike in that they are of the old-time 'hit or miss' pattern. They are spread upon the polished hardwood floors, and are taken to the country home in the summer.

"For removing the dust that so quickly accumulates in the bedroom nothing is so good as the carpet-sweeper. House dust always holds microbes. The ordinary broom or duster simply scatters and diffuses the dust and germs through the room. They lodge upon the walls and cling to carpets, curtains, bedding, and clothing. A good carpet-sweeper that will collect the dust into a receptacle, from which it can be removed from the room, does away with this risk, and is a preventive of disease. To use a labor-saving implement of this sort is real economy.

"It is possible to purchase jute rugs, that have a really artistic air, for little money, and so desirable is it that all carpets should be removed from bedrooms, all floor coverings of any sort that are fastened to the floor, that even a rug of denim should be used until one can afford to replace it with a more expensive one. At any rate, get rid of the old carpet, and see how easily the bedroom can be kept clean. By removing the rugs out-of-doors, where they may be beaten and swept till clean, and then by wiping up the floor with a clean mop wrung out of tepid water, to which has been added half a cup of furniture polish, and then relaying the rug, one has a perfectly clean floor without raising a particle of dust in the upper part of the house.

The Simple Home

"More and more, in the homes of those who feel that life holds something better, higher, more worth striving for than mere display, or bowing down to what one's wealthy neighbor has declared 'the thing,' have been banished the heavy draperies, the ornaments and bric-a-brac, and the accumulation of trash that really kept the house from being a home.

"The doctrine of elimination is a beautiful one, and it is especially beautiful when applied to the bedchamber. Eliminate all that is useless, and have the necessities chosen with an eye to what is easily kept immaculately clean, and what is the best of its kind for the purpose. So shall one's bedchambers be havens of rest, renewing one's youth every night of one's life, and making the stranger within our gates long remember our guest-chamber as one of the earth's delightful places."

"SPECIAL callings of Christ ask for special sacrifice, for which he promises special rewards."

The Use of Flowers

God might have made the earth bring forth

Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

Then wherefore, wherefore were they made,

All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night;
Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not;
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
Whene'er his faith is dim,
For whoso careth for the flowers
Will care much more for Him.

—Mary Howitt.

Some Uses of the Cocoanut

In civilized countries the cocoanut is not appreciated, nor made use of as freely as it should be. From it may be obtained some of the best substitutes for dairy butter, cream, and milk. These products, if properly prepared, are sweeter, more palatable, and agree better with dyspeptics than dairy products.

Process for Making Cocoanut Milk

Select good nuts, those which have plenty of water inside. Scrape off all loose fiber, and have the shell smooth and free from particles. Crack the nut in two, around, as neatly and evenly as possible. Pour the water into a bowl, and use for diluting milk or adding to a soup or other dish. A stout piece of iron one and a half to two inches wide, one eighth of an inch thick, slightly turned up at one end, rounded off and filed into fine teeth with upward groove, makes a most durable grater. The other end of the grater may be fastened or screwed to a piece of board or the seat of an old stool.

Grate out finely all the flesh, avoiding the hard skin inside. The finer the grating, the easier the next process, of wringing, and the richer the milk.

Wringing

Have hot water ready, and add one pint for each nut grated; mix together well, and allow to stand until cool. Make ready beforehand one or more cloths, ten to twelve inches square, cut from good, firm material; prepare a wide bowl or dish, into which spread open the cloth. Put into it some of the gratings, take up the ends, and wring gently, then vigorously, until nothing more can be squeezed out. The last wringings contain the milk elements, being rich in proteids. The milk is now ready for the table, needing neither straining nor

sterilizing. A little salt added gives a better flavor for use with vegetables or grains. Milk thus made can be used for baking breads or biscuits, for either boiled or baked puddings, and is far superior to cow's milk as stock for vegetable soups. In tropical climates it keeps a whole day without scalding, only a little salt being added.

For Cream

For a good cream suitable for fruit dishes or any other way in which ordinary cream is used, the process is the same, the quantity of water being one cupful to each cocoanut. Let stand in a cool place, and skim off the cream when risen.

For Butter

The process is the same, the quantity of water being limited to one cupful for three cocoanuts, the wringing being done more thoroughly. Pour the milk into a flat enameled dish, place on stove, and heat, not too rapidly, to simmering. In a few minutes the albumin will coagulate. When it has all thickened, remove the dish and let cool rapidly. It will then set into the consistency of jelly, and is ready for use. No oil is separated if the milk is heated quickly and not allowed to simmer too long. With or without salt added, it is very palatable, and is an excellent, pure substitute for dairy butter. With salt added, it will keep for three days in a warm climate, and longer in a cold. If kept on ice, it could probably be kept for five days. One can partake of it freely on bread, with vegetables or fruit, without fear of taxing the liver or in any way deterring digestion. Children take to it readily. To some the taste is a little rich at first; but after a few trials a liking is acquired for it. A few drops of lemon juice mingled with it impart quite a new flavor, much relished by some.

The value of butter thus prepared is that it contains fat in a perfectly emulsified state and ready for digestion, which is not the case with dairy butter. The latter, when used with hot foods, melts, and saturates the particles, so preventing the gastric juice from penetrating and dissolving the albumin present.

The Residue

The cocoanut gratings left need not be thrown away as useless. Save some, and the rest give to the fowls. Fowls relish nut foods, improve in flesh, and lay more eggs of a better quality, when fed thereon.

A rich brown gravy can be made from the gratings by adding thereto a little water. Let boil, strain off the liquid, thicken with brown flour, and salt to taste. This adds a pleasant nutty taste and rich flavor to the gravy.

Keep the shells for ironing day, and use for fuel, and the irons will give little cause for distress. The shells may be made into little pots for hanging ferns, suspended by thin wire passed into holes bored through the shell, and fastened above.—*A. Currow, in Australasian Good Health.*

The Progress of Civilization

SOME one has written a dialogue between the years as follows:—

1594—What have those men in their mouths?

1894—Tobacco. We have special rooms for its use in public places.

1594—A kind of medicine? Many using it look pale and nervous.

1894—O, no. Instead, it's a delightful poison. It kills many, injures more, but it doesn't seem to hurt.

1594—Probably it takes the place of the liquors we used?

1894—No; it gives an appetite for them.

1594—Do children use it?

1894—Fathers are seldom willing to let children under three years of age use it for themselves, although they often breathe the poisonous smoke from the day of their birth.

1594—Is the smell ever offensive?

1894—Any one with good manners (?) says, "I do not mind the smell," even if it sickens him.

1594—Is it not rather dirty?

1894—By being very careful, the user can keep himself pretty clean, except his breath and clothes and hair.

1594—Is it cheap?

1894—O, dear, no!

1594—Do only rich people use it?

1894—O, no. It is one of the luxuries of the rich and the necessities of the poor. Tobacco first, bread next.

1594—Of course Christians don't use it?

1894—Well ———.

—*Ram's Horn.*

To Be Popular

If you want people to like you—and what girl, indifferent as she may appear, does not ardently desire that?—do not weep or whine. This is a selfish world, and it is not going to stop and ask what is the matter. It only cares for results of the happy kind. If you will smile, it will gladly smile with you; and if it sees that you smile when you would rather cry, it will respect you all the more. There is nothing more debasing to a human being than incessant brooding over his wrongs; and grumbling and fretting, whether silent or spoken, use up just so much force. So be joyous if you can, girls, but good-natured at all hazards. A welcoming, gracious manner and light-heartedness will do more for you than beauty or learning or the riches of India.

"I seek no thorns," said Goethe's wise mother to a sentimental maiden, "and I catch the small joys. If the door is low, I stoop down. If I can remove the stone out of my way, I do so. If it is too heavy, I go around it. And thus every day I find something which gladdens me."—*Lucy Elliott Keeler.*

THERE is no beautifier of complexion, or form, or behavior like the wish to scatter joy and not pain around us.—*Emerson.*

THE WORLD-WIDE FIELD

A Trip to a General Meeting in Brazil

JOHN LIPKE

AFTER returning from a general meeting at Blumenau, in the northern part of the State of Santa Catharina, we made preparations for a trip over land to the southern part of the same State, to hold another general meeting. As traveling here is far different than in the States, I will describe this trip in detail.

Owing to bad roads, it is impossible to make the trip by wagon, so we had to ride on mules or horses. Our company consisted of eleven persons. My wife, our daughter, ten years of age, and some of my former students accompanied me.

May 15 we left Brusque for Linha Torres, via Laguna, with twelve animals. It began to rain as we started, and continued almost all day. In the afternoon we had to climb a steep hill, by a road steeper than any I ever saw in the States. On account of the rain, the road was in a miserable condition. It was dark when we arrived at a small store kept by a Brazilian, where we stayed over night. Our beds were made on the floor. Some of us had to sleep on our saddle blankets, in a storeroom, in company with a number of rats.

Next morning before daylight we made preparations to go on. The second day was better, as we did not have much rain, and no steep hills. That night we stayed again with a Brazilian, some of us sleeping as we had the previous night, on our saddle blankets. Bread we could not buy here, and very few bananas.

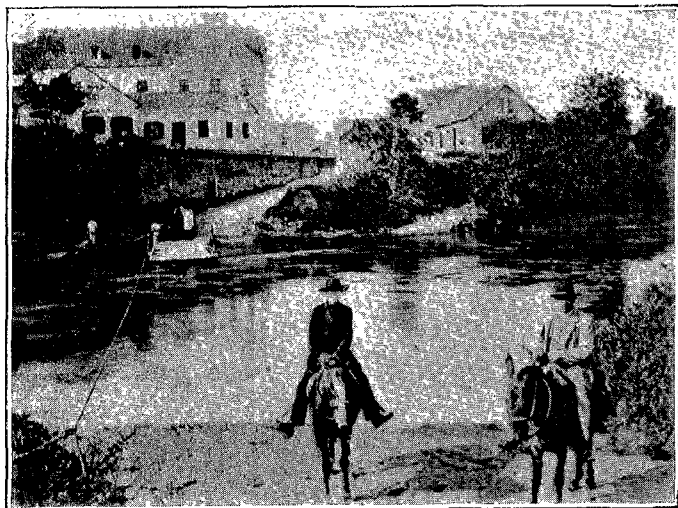
The third morning we were compelled to ride a distance through a swamp. A stone path kept us from sinking. One step off this stone path could result in animal and rider losing their lives. The Lord kept us as we went through. It rained almost all day.

That evening we came to the home of a German family. There we got a good bed again, and a good warm meal, which we had not had since leaving home.

At every place we stopped, we held morning and evening worship. We

sang, read the Bible, made remarks, and prayed. Our singing at this place brought many people together, and we hope we have prepared the way for a good work in the future.

Knowing that the worst part of our journey was to come, where little food could be bought, we purchased enough bread here to last for some time. About noon we had to climb a steep hill, and had to cross a river, after which we must ride through dangerous places. I remained at a dangerous place until the others had passed over. As my mule went on, he began to sink, and fell over on one side, throwing me into the water. One of my saddle pockets filled with water, and I got very wet. I managed to get the animal out again, and with the help of others we came ashore. I



FERRY AT BRUSQUE

praised the Lord for his keeping, and that such an accident did not happen to one who could not swim. My wife or daughter, in the same position, might have lost their lives.

About twenty minutes later we came to a bakery, where I dried my books, clothing, etc., and bought some bread, after which we continued our journey.

On Friday before sunset we reached a small fisher village, where we concluded we would rest over Sabbath. We rented an old house, with three small rooms. There again we could have some warm food. We made our beds on the floor, on our saddle blankets. At this place we found souls hungry for the truth.

The Sabbath having begun, we sang, played the cornet, and read the Scriptures. Among the men who listened we found one who desired to come into close touch with us, so we held a Bible study with him and a few others. Though a Catholic, he expressed his faith in the Bible he had bought of a colporteur. One of our people who had

passed through the village had given him a copy of the *Arauto*, our Portuguese paper, which he had read with interest. Early Sabbath morning he came to us again with his Bible, hungry for the truth. Three times during the Sabbath we had Bible study with him and some others. It did our hearts good to see him drink in the truth. When we left on Sunday morning, he bought several tracts, subscribed for our *Arauto*, and invited us to visit him again. He said that he was our brother, and declared his willingness to do God's will. We do not know when one of our laborers will be able to visit him again. Few are the laborers, and great is the work, in Brazil. May God arouse some of our dear brethren in the States, who live in comparative ease and plenty, to consecrate their lives to God, and come over and help us to find in Brazil, under hardships and difficulties, hungry souls, and feed them with the bread of life.

On Sunday morning we must again cross a river. We took our saddles, etc., in a canoe, while our animals had to swim over. When, about noon of that day, passing through another village, we desired to buy bread, we were not able to do so. We made our dinner of oranges which we found, and some bread that we still had left. That night we stayed with a Brazilian fisher, a poor sick man who had not enough for his own family to eat. Eating the little we had remaining from our noon meal, we made our beds on the ground, in a shed, with dissatisfied stomachs, but with happy hearts, and after singing, reading, and prayer, retired. After a good night's rest, we went on the next morning, after our worship, with empty stomachs, expecting to be able to buy bread at the next village. But we hoped in vain. We had to take something else in its place. In the afternoon we arrived at Laguna, a city of about six thousand inhabitants, where we could get bread. It is sometimes difficult in this country to adhere to vegetarian principles.

On a small ferry, we had to cross a broad entrance of a lagoon, while the rain poured down. It was a dangerous passage. Happy we were at night to get a shelter in the house of a fisherman. We had bread and bananas for supper.

The next day it rained again. That night we could stay in a shed, making our beds on the bare ground, and having for supper some farina, made from a root called manioc, with some sugar and warm water.

The last was the worst day of our journey. It rained steadily. The roads were bad, and our stomachs were indeed dissatisfied, as we had to wait for food until about three o'clock in the afternoon. Cold, wet through and through, and hungry, we arrived at Linha Torres, where our people live, and a better time began.

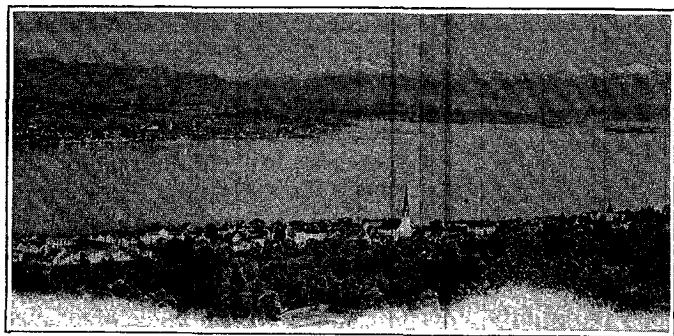
Our journey lasted about eight and one-half days. I have given some details of this trip, that our brethren may

have an idea of the traveler's experience in Brazil, and how long it takes to go from one place to another. As we saw our brethren come from different places to attend the general meeting, we were glad, and forgot our difficult journey.

The German-Swiss Meeting

GUY DAIL

IN Wadenswil, thirty minutes' ride up Lake Zurich from the delightful city of Zurich, the German-Swiss brethren held their fourth annual meeting, July 4-9. Along either bank of the green inland lake, stretching back up the hill-sides, were the clean, well-kept villages, among the pleasant fields and orchards and fruit-trees and vines, while off in the distance were the snow-peaked Alps, painted red by the evening sun, the whole forming a picture more entrancing than the most delicate hand can portray, ever reminding us of the power, goodness, and love of our Creator, whose wonderful handiwork should cause us to admire, worship, and



WADENSWIL

praise him. Wadenswil itself contains about four thousand inhabitants, and many of them attended the services, so we had a fair attendance. Of our own people, there were about one hundred and sixty present. Twenty-three tents were on the ground, and this little white village could be seen by thousands of the dwellers just across the lake.

Elders Conradi, Erzberger (known to most of our readers as Erzenberger), Schubert, and Frauchiger were able to unite their labors with the efforts of the workers in the field, feeding an interested audience on the bread of life.

Properly elected delegates represented every church and group in the conference. Two new companies applied for and received admission—the one at Sissach, where we held our meeting last season, and the other at Thalwil. During 1904 seventy were added to our membership, bringing it up from three hundred and sixteen to three hundred and eighty-six.

In the experiences related by the laborers, it was evident that the enemy had not been idle, and that we have not yet reached the time when one should think persecution an impossibility. In one godless and irreligious neighborhood, where there was a hatred for everything built upon the Word of God,

and for the Bible itself, our worker was cast into a pool of dirty cold water, and the mob left him to get out the best way he could. Notwithstanding he was compelled to remain in his wet clothes for an hour, we are glad to say he suffered no ill effects. Another brother was laboring in a very devout neighborhood, where the people were divided into two opposing religious parties. Night after night he was laid in wait for by about twenty fanatics, who desired his hurt, but he passed through their midst unharmed, as they did not recognize him, and in one instance they watched for him until three o'clock in the morning, not knowing that he was safe at home in bed, having been protected from harm as he went by. Such instances remind one of the earlier days in the gospel work, and they will be more and more common as we near the end. In God alone can we rest safely; if our peace is made with him, we need have no fear of what man can do.

Six resolutions, some of them of general interest, were discussed and unanimously passed. They expressed thank-

fulness for God's care the past year, and humbly pledged to greater faithfulness in time to come, especially in encouraging proper young persons to enter our colporteur and evangelical work, and in the payment of tithes and First-day of-

ferings (the First-day collection on Sunday amounted to one hundred and forty francs). It was also voted to establish a material fund for the aid of the "Ministry of Healing" in German, and to purchase a new tent before the next camp-meeting, as the two large tents now in use are made of unimpregnated canvas, and do not turn the rain, nor stand the dampness of the climate.

Seven persons were baptized on Sabbath, and one who was prevented from being present at the Sabbath baptism was baptized Sunday. This soul is our first-fruits in the unbelieving neighborhood to which we have already referred.

There was no party spirit, there was no lack of unity, in the business transactions of the conference. A good spirit was present, and the unconverted who began to serve God at the meeting are an evidence of his presence and power.

The finances of the German-Swiss field never were more prosperous. Their book sales amounted to \$3,625 in 1903, and \$2,926 the next year; their tithe to \$2,418, and in 1904 it reached \$3,102; gifts, 1903, \$581, 1904, \$569.

Brother O. Stoye, whose labors God has blessed, was ordained to the ministry of the gospel Sabbath afternoon; a very precious season was this for us all.

The officers chosen are as follows: President, J. T. Boettcher; Treasurer,

A. Sebal; Secretary, O. Stoye; Secretary of Sabbath-school Department, Mrs. L. Sebal; Secretary of Missionary Department, T. Kestenholz; Committee, J. T. Boettcher, J. Erzberger, W. Kury, A. Sebal, J. Murbach.

Two ministers, one licentiate, and five Bible workers take up the work in this field, with its 2,319,000 inhabitants, for the coming year. We are glad for the progress being made, and hope God will continue to add his blessings, that the work may grow yet more rapidly.

Wadenswil, Switzerland.

Mission Notes

AN Eurasian named Macdonald, who is an elder in the Presbyterian church at Darjeeling, North India, went with the Younghusband expedition to Lhasa as interpreter. He was able there to preach Christ to several small groups of Tibetans, and to explain Christianity to the present prime minister and regent of Tibet, who was very anxious to learn about "the white man's religion." He gave three Gospels in Tibetan to this august inquirer, and distributed quite a number of Gospels among both lamas and laymen in Lhasa. Mr. Macdonald spoke the first words of Jesus Christ ever heard in the Lhasa-region from an evangelical Christian.

THE Moravian Mission Board was oppressed by a large deficit at the end of the year 1903. It now rejoices that the whole amount (\$50,000 or more) has been paid by special contributions. The Baptist Missionary Society (England) gives thanks for the extinction of a similar deficit of nearly \$50,000, by special subscriptions, two gentlemen of Cambridge—brothers—having agreed to pay whatever was still due after the subscriptions of the churches had all come in. The British and Foreign Bible Society has received 230,000 pounds toward the special Centenary Fund of 250,000 pounds (\$1,217,000) which was called for as a reserve. Such facts show that the public interest in missions is not dying out.

A COLPORTEUR of the British and Foreign Bible Society working in Morocco reports the sale of seventy-nine Bibles and Testaments in a tour through twenty-seven Mohammedan villages. For these Scriptures he received \$1.50 in cash, seventy-five cents' worth of barley (horse feed), fifty-eight eggs, two chickens, two loaves of bread, ten cents' worth of butter, and three cents' worth of straw. Although generally well treated, the colporteur had to walk softly, because men in that land do not mince matters about their religious belief. One man undertook to kill the colporteur on general principles, saying that no one can object to the killing of a Christian. At another place the people proposed to burn him and his Bibles together, because the Bible does not contain the name of Mohammed.

THE FIELD WORK

Hayti

CAPE HAYTIEN.—I thank you very much for the news which your communications impart, particularly in regard to the appointment and preparation of Elder Tanner for Hayti. Anything less than great joy for such a blessing would not be natural, considering the years of expectation for such a favor. Elder Tanner's arrival here is anxiously looked for, both by friends and by foes of the cause of present truth. The Protestant churches here are stirred to exercise themselves more than they have ever done before, and at the same time—as everywhere else—are making us appear to be engaged in an evil work. Brother Isaac is showing up their false and rebellious position in the papers, and they are uneasy.

H. WILLIAMS.

Mexico

TACUBAYA.—We are passing through trying experiences in our family. We buried our little Martha, three years and eight months old, Friday, September 8. Mrs. Brown is almost prostrated with the strain of long watching and anxiety, and the baby boy is not well. We surely appreciate the Christian's hope as never before, and feel that the coming of Christ is more precious to us. We hope to have an interest in your prayers.

Brother Caviness still sends encouraging reports from the north. Our new colporteur sent us a list of forty subscribers the other day. Another man who is interested in our paper, but who is not employed by us, and whom we have never seen, has ordered three clubs of ten each, within a month.

We regret that the financial outlook is so unsatisfactory. We expect the Lord will provide in some way, but have not yet learned to eliminate the anxious thought, when we see the many opportunities for work and the few and meager facilities that we have to carry it on.

GEO. M. BROWN.

Canton and Amoy, China

WITH longing hearts we have looked forward to the time when reinforcements should come to south China, and you may be sure we were glad to welcome Brother W. C. Hankins and his wife, who arrived in Hongkong, May 3, 1905. They came to Canton, and remained with us two weeks. This gave them an opportunity to rest from their long journey, and to get acquainted with the work and workers here. Our Chinese pastor in Amoy—Brother Keh Nga Pit—came to Canton to meet them. His visit was a source of encouragement to himself, as well as to all of us. He has been studying the Cantonese dialect some since last fall, and it is astonishing how much he can understand. We were glad to speak to him directly, instead of through an interpreter as formerly. I accompanied Brother and Sister

Hankins to Amoy, where we arrived on the morning of May 21. Brother Keh and his wife kindly took us into their own home, and did everything possible to make us comfortable. A number of Chinese Christians called to see us, among whom were several pastors and teachers. As they inquired about our work, it gave an opportunity to present the truth to them.

May 24 Brother Keh and I went thirty miles, by steam-launch and sampan, to the village of Do Kong, our first inland mission in Fukien Province. Brother Tin Khi Tsoan, who connected with our work in February, had preceded us one day, so the people knew of our coming, and were waiting to receive us. We went at once to our *Lai Pai Tong* ("worship house"), a small two-story building fitted up for a chapel. We were given a drink of boiled water, and some fresh arbutus, a fruit resembling strawberries. We then walked



EATING WITH CHOP-STICKS

out through the rice-fields, and visited some near-by villages, one of which is the home of several men who are interested in the gospel. At the home of one of these men we had supper, eating with chop-sticks. There are about fifty thousand people living in villages in this locality, and our mission is the first to begin gospel work there. Through one of those strange providences by which God puts inquiring souls in touch with his servants, one of these natives had heard of Brother Keh, and came to Amoy with the plea, "Come and teach us the gospel." Four men, chief of four clans of about ten thousand souls, are favorable to our work. Two of them came to see me, and attended our meeting in the evening. The house was full of attentive listeners,—men and boys,—and I spoke to them for one hour about the true God and his ten commandments, and about Jesus our Saviour. I spoke in Cantonese, and Brother Keh acted as interpreter, addressing them in the Amoy dialect. After meeting we took a small boat, and while we slept were borne down the

river with the tide, to the place where we took the steam-launch at six o'clock in the morning. We arrived in Amoy in time for breakfast at nine o'clock.

On Sabbath forenoon we had a service in our chapel in Kulongsu, the foreign settlement of Amoy. About eighteen persons were present, including children. In the forenoon we had another service in Amoy with a young printer, who has been keeping the Sabbath for several months. I asked his mother, who has been a Christian for several years, "Do you keep the Sabbath?" She replied, "I keep two days." "Why do you do that?" "I am afraid if I do not keep Sunday, there will not be many people to accompany me to the grave when I die." We told her that we would rather obey God and have eternal life, even if there were no one to accompany our remains to the grave, than to be the emperor of China, and have a multitude at our funerals. A good death is one of the five blessings earnestly sought for by the Chinese, and we can hardly realize how deeply this idea is implanted in their minds.

On the whole, the work in Amoy is most encouraging. Many have learned the Sabbath truth through Brother Timothy, and through Brother Keh and

his tract. Now our brother has written a Chinese poem about the Sabbath, which will make this truth very plain to the women and children. One man, a native preacher,—Brother Tin Khi Tsoan,—is keeping the Sabbath with his family. He has not used tobacco for ten years. He is a humble man, and seems to be doing a good work in holding up the light of truth, as far as he knows

it. Others seem convinced of the truth, and will undoubtedly step out, now that they see our work is permanent. Some, no doubt, are, as were the parents of the man who was born blind (John 9:22)—fearful lest they should be put out of the synagogue, as a resolution was passed at a recent conference in Kulongsu that if any should be found not observing the "Lord's day," but keeping Saturday, they should be promptly dismissed from church fellowship.

On Sabbath, June 3, I again had the privilege of meeting with our people in Canton. The work is moving forward here. We are finding new friends, who manifest an interest in our work, and we know that God has promised that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. Pray for us, brethren and sisters, and do not forget your offerings for China. This is a vast field; but if we all do our part faithfully, the Lord will soon finish the work. He has agencies ready for our hand.

E. H. WILBUR.

Ceylon

COLOMBO.—The work seems to move slowly among so many difficulties. Oftentimes after we have worked hard and long to bring people up to the point of decision, we see them turn away with an indifference that brings sadness to us. But we meet with some encouragement, and we know that God has a people in the East whom he desires to gather unto himself.

We have our little Sabbath-school each week, and we enjoy the lessons prepared for this new quarter. We also have a Tamil Bible class each Sabbath, at which the Tamil Sabbath-keepers are present. I do wish you could see this class. I think there can not be another like it in the world.

We have just completed our furniture and fittings for the tent, and now we have two hundred good, strong, portable chairs, which are our very own. I know the Lord has greatly blessed us in preparing these things at such a small cost. This month we have had an organ given us, for which we are indeed thankful.

Before this reaches you, we shall in all probability have opened our tent effort. How I do wish we could have begun with a little more help! We are all alone, with the exception of Elder Owen, who has been with us for over two months. However, we are going forward; for the Lord can bless with many or with few. We pray that many may respond to the invitation to attend.

This work and this truth grow more precious to us every day. We hope to be spared to labor among these people until the work shall be finished. I am learning the language, and am just beginning, after five months' study, to know how to read a little. Tamil is much more difficult than Hindustani, and is not such a beautiful language, but it is a language representing a large and influential people. It is of the utmost importance that some one learn the vernacular, for the purpose of interpreting and translating.

We sincerely trust that the revival of the true missionary spirit which was so much in evidence during the meetings of the General Conference, may become fruitful in answering the need of these foreign fields in which we labor. We have confidence that you will arrange for the sending out of additional laborers as soon as you possibly can do so. Until then we are determined to go forward with just as much as we can do, ever praying that help, experienced help, may soon arrive to strengthen our hands in bringing the light of present truth to those who are sitting in darkness.

HARRY ARMSTRONG.

Ecuador

I HAVE recently made three trips up the Rio Grande River, taking orders and delivering books. It takes about eight or nine hours to make this trip by small steamers from Guayaquil. These trips were interesting ones. Baboyo, where I went, was once the third town of importance in Ecuador, but since the railroad has advanced into the interior, nearly all freight and passengers go by rail, which is much quicker.

After arriving at Baboyo the first time, I went to work taking orders. The Lord

helped me in securing several orders for "Patriarchs and Prophets." The next trip, to deliver, was more interesting than the first. All to whom I went, took the books. The first man took two. Besides not having enough books to fill the orders, I took more orders than on the first trip, something that I never did before. My third trip was the most interesting of all. On board the steamer there was an American who belongs to a syndicate that has many natives killing alligators for their hides. As the steamer stopped at his place, we saw the skins of hundreds of these animals ready to ship to the States.

On board there was a Catholic priest, also a man with him who seemed to be the sexton. Both of these read their "missal" much of the time during the voyage. After offering my books to the passengers, I gave all a tract to read. The sexton took the tract that the priest was reading, and threw it overboard. I told the priest he had him well trained. One of the passengers asked for another tract, and on hearing that, this young man yelled out, "Deliver us from the works of the devil!" Not thinking that he would bother me any more, I took very little notice of him, but on turning my back a Bible was gone—*overboard* of course. After this I kept my eye on my books and on him. He watched me very closely. I tried to talk to him in private, but to no avail. Sometimes these young men can be convinced. One in the same business who treated me in a similar manner in Chile was convinced in a few minutes.

The principal of the boys' school in Baboyo treated me very kindly, he and one of his teachers each buying a copy of "Patriarchs and Prophets." After school they listened attentively to a reading on the coming of Christ in this generation. The words from the Bible seemed to make quite an impression on the four teachers present. A young druggist of that town offered me a hall in which to hold meetings; he also offered to bring his friends to the services. This is the first offer of the kind that I have had since coming to Ecuador, and I am thinking and praying about going back and starting a series of meetings there.

My heart is rejoiced to hear that Brother Casebeer is coming to Ecuador. I wish to thank all the brethren who have sent me papers to distribute among the English-speaking people.

T. H. DAVIS.

Guayaquil.

Kansas Camp-Meeting

THE ninth session of the Kansas Conference was held at Hutchinson in connection with their State camp-meeting, August 24 to September 4. The camp was located on the county fair-grounds at the north limit of the city. Quite a large delegate representation was present, and about eight hundred of our people were encamped on the ground. The night meetings were devoted to the presentation of the principles of the message that has made us a separate and peculiar people.

The laborers present from outside the conference were Elders G. A. Irwin, K. C. Russell, H. Shultz, and Profs. C. C. Lewis and G. A. Grauer.

Elder Irwin called the attention of the people to Sister White's new book, the "Ministry of Healing," which has been donated by the author for the relief of sanitariums and the establishment of the medical work in new localities. The Kansas Conference will enter upon a vigorous campaign for the sale of the book, that the truth which it contains may be placed before the people, and also for the benefit of the Kansas Sanitarium. One day was devoted to the interest of sanitarium work, and health principles were ably presented by Dr. B. E. Fulmer, medical superintendent of the Kansas Sanitarium. A call was made for means with which to assist the sanitarium, and about five hundred dollars in cash and pledges was received.

Elder Shultz and Professor Grauer labored in the interest of the German work, and most excellent meetings were reported, and several conversions. A call was made by these brethren for means for foreign mission work, and about three hundred and fifty dollars was raised. They also sold a large amount of German literature.

James Cochran, manager of the Pacific Press Branch, Kansas City, Mo., had charge of the book tent, and several hundred dollars' worth of literature was sold on the ground.

The work for the young people was conducted by Elder L. F. Trubey, and the children's meetings by Sisters Hiatt and Humphrey.

The following officers were elected for the ensuing year: President, I. A. Crane; Vice-President, H. F. Ketrang; Secretary and Treasurer, Miss Florence P. Rice; Educational Secretary, I. C. Sultz; Sabbath-school Secretary, Mrs. Dora Meyer; Traveling State Agent, F. L. Limmerick; Conference Committee, I. A. Crane, H. F. Ketrang, J. G. Hanhardt, A. R. Ogden, I. F. Thorn, L. F. Trubey, and B. W. Brown.

L. N. Muck, editor of the *Christian Record*, our paper for the blind, was present one day, and presented the needs of the work for the blind, and about fifty dollars was subscribed for the same.

On the first Sabbath revival services were held, and about one hundred and twenty-five came forward in response to the call for consecration. On the following Friday and Sabbath, revival services were conducted by Elder K. C. Russell, and a goodly number responded to the invitation to give their hearts to the Lord.

Prof. C. C. Lewis, president of Union College, was present, and gave interesting talks on the subject of Christian education. Near the close of the meeting about sixty followed their Lord in baptism. As the result of the camp-meeting many souls obtained a new experience in the things of God, and a firmer hold on the message which we as a people hold so dear. May the benediction of God rest upon the work of that great conference in the future.

E. T. RUSSELL.

"If Christ is at the helm, why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, results to God. Then let us work and wait and trust, cast our burdens on the Lord, leave them there, and go right on with our work."

Western Washington Conference
Proceedings

IN the meetings of the fourth annual session of the Western Washington Conference held in connection with the camp-meeting at Green Lake, Seattle, Wash., Aug. 24 to Sept. 3, 1905, the following business was transacted:—

Upon written request, it was voted that the two churches of Startup and Sedro Woolley be accepted and recognized by the conference as regular church organizations. The organization at Hoquiam was disbanded, inasmuch as the members of that church had all, or nearly all, withdrawn their membership, and placed it in the organization at Aberdeen.

Ministerial credentials for the ensuing year were granted to E. L. Stewart, W. W. Sharp, W. F. Martin, W. C. F. Ward, A. J. Stover, H. C. J. Wollekar, T. Godfrey, and T. H. Watson; ministerial licenses to W. J. Boynton, O. E. Davis, Joel C. Rogers, and J. E. Van De Mark; and missionary licenses to David Dodge, W. H. Coffin, R. R. Reinhold, E. L. MacLafferty, Jack Johnson, J. A. Bartow, Mrs. W. W. Sharp, Mrs. M. E. Watson, and M. Belle Shryock.

Among the recommendations adopted are the following:—

“Whereas, A good degree of prosperity has attended the work during the past year; therefore,—

“Resolved, That we thank God and take courage, endeavoring by increased faithfulness and greater diligence to testify the gratitude of heart that we feel for all the Lord’s benefits toward us.

“Whereas, An immediate demand exists for an intermediate school in the southern part of this conference; therefore,—

“Resolved, That we recommend the completion of such a school at Manor; and that we further recommend that the additional sum of two thousand dollars be raised as soon as possible for providing necessary facilities for the schools at Mount Vernon and Manor.

“Resolved, That our intermediate schools be placed under the management of local boards of five persons each to be selected by the conference or by the conference committee, and be responsible to said committee.

“Resolved, That we place the workers of the Western Washington Conference at the disposal of the General Conference to be used in foreign and other needy fields; and that such workers as are accepted by the General Conference be supported by our tithes until such time as by mutual understanding such support shall cease.

“Whereas, We are told that the duty of maintaining the work for the colored people of the South devolves upon the people of the North equally with those of the South; therefore,—

“Resolved, That we recommend the use of the self-denial boxes furnished by the Southern Missionary Society, and the sale of the ‘Story of Joseph’ on a missionary basis, as a suitable means of aiding the mission school work among the colored people.

“Resolved, That we adopt the general plan for the missionary campaign for the coming fall and winter, formulated by a committee appointed for that purpose by the General Conference Committee.

“Resolved, That as far as possible, our church-school teachers be employed by the conference during the vacation months as Bible workers and helpers in the tent-meeting work.

“Whereas, The sale of our bound books is a very important part of the work of disseminating present truth,—

“Resolved, That an earnest effort be put forth for a revival of the canvassing work in the Western Washington Conference.

“Whereas, Our Sabbath-school work has met with good success during the year that is past; and, whereas, we desire to continue this good work in every way possible; therefore,—

“Resolved, That we hold at least one Sabbath-school convention in each conference district during the coming year.

“Whereas, Our young people’s work is growing in importance, and should have our hearty support and co-operation; therefore,—

“Resolved, That a young people’s convention be held in connection with each Sabbath-school convention.”

By vote the constitution of the conference was amended as recommended in the following report of a special committee appointed to make the necessary recommendations:—

“Your committee appointed to present necessary amendments to the constitution presents the following recommendations:—

“That Article IV, Section 1, be so amended that it shall read as follows: ‘The officers of this conference shall be a President, a Secretary, a Treasurer, a Missionary Secretary, an Educational Secretary, and an Executive Committee of five, of which the President shall be a member, all of whom shall be elected at each annual meeting.’

“That the following shall be Article V, Educational: ‘At each annual session of the conference there shall be elected a board of five directors for each of the intermediate schools; namely, the Forest Home Industrial Academy and the Manor Industrial School.’

“That what is now article V be article VI, and the number of each of the following articles be increased by one.”

In harmony with a report of the nominating committee, the following officers were elected for the ensuing year: President, E. L. Stewart; Secretary and Treasurer, W. C. Raley; Missionary and Field Educational Secretary, E. L. MacLafferty; Executive Committee, E. L. Stewart, W. F. Martin, J. R. Clark, H. C. J. Wollekar, D. MacLafferty; Board of Directors of the Forest Home Industrial Academy, L. I. Stiles, O. C. Hollenbeck, E. D. Slosson, Eva M. Davis, W. W. Sharp; Board of Directors of the Manor Industrial School, J. R. Clark, A. J. Stover, F. N. Boardman, A. C. Hardy, Charles Lengel; Board of Trustees of the Western Washington Conference Association of Seventh-day Adventists, E. L. Stewart, W. F. Martin, J. R. Clark, H. J. C. Wollekar, D. MacLafferty.

The financial reports of the conference rendered by the treasurer, showed that during the year ending April 30, 1905, there had been received into the treasury \$11,961.83 tithe, and offerings for the work outside of the conference as follows:—

Weekly offerings\$ 780 29
Annual offerings 716 83

Sabbath-school offerings 822 31
Haskell Home offerings..... 149 23
Miscellaneous offerings 436 88

Total\$2,905 54

Besides these offerings, more than thirteen hundred dollars had been received as miscellaneous cash donations for the educational and other work in the conference.

Full business statements and balance sheets of the conference, and the missionary society, a department of the conference, were given. These, with the auditor’s report, certifying their correctness, were accepted in due form.

Western Washington Conference Balance
Sheet for the Year Ending April 30, 1905

GAINS
Tithe from churches and Individuals\$11,961 83
Donations to laborers 190 14
Sabbath-school tithe 149 73
Special Signs Fund 1 50

Total\$12,303 20

LOSSES
Camp-meeting expense \$ 205 91
Institute, Tacoma, 1904 46 36
Canvassers’ school 50 36
Labor 6,857 60
Expense 1,450 68
Furniture 12 26
First and second tithes to union conference 2,272 75
Personal accounts donated .. 23 08

Total\$10,919 00

Net gain for the year\$ 1,384 20

PRESENT WORTH
May 1, 1904, net worth\$ 712 91
April 30, 1905, net gain added 1,384 20

Present worth\$ 2,097 11

Departmental reports given orally by the heads of the departments, showed that the work in all its branches is advancing, and that we have no reason to be discouraged or to slacken the pace. On the other hand, they give every reason for encouragement, and show that during the coming year, we, as a conference and individually, must use every energy for the advancement of the message to every nation.

W. C. RALEY, Secretary.

An English View

A WRITER in the *Pictorial and Dart*, a weekly paper published in Birmingham, England, gives his impressions concerning the annual meeting of the British Union Conference which was held in the suburbs of that city. He says that “four large tents are set up in leafy glades, and here for ten days, from early morn to dewy eve, three hundred delegates of an American religious sect known as ‘Seventh-day Adventers,’ hold a ‘religious picnic’ in homely fashion.”

After giving a brief account of the arrangements for the meeting, including a reference to the vegetarian bill of fare at the dining tent, the writer says:—

“The sect I was told was founded about sixty years ago in the United States, and has branches all over the world.

“Delegates are at King’s Heath from the north, south, east, and west of England, from Germany, Cape Town, and America.

"A visit to the camp at Springfield Road should be an interesting experience to every thinking man and woman, for a study of the religious thoughts and beliefs of others is dull only to those with no soul or imagination.

"The idea of a ten days' religious picnic is one that has great possibilities.

"And the thought was irresistible that if the churchmen and the dissenters wish to reach the masses, they must begin by open-air services, where there is the least possible ceremony, but the great fervor of conviction.

"But for their insistence about the seventh day as the proper Sabbath, and the great point they make about the early second advent, they might be earnest Wesleyans or Church Missioners.

"The speaker on Sunday morning was Elder Daniells, of Washington, U. S. A. He is an orator of a quiet but engrossing style, a born word-painter. He held his audience for forty minutes by a graphic account of the history of the prophet Daniel and his dealings with the Babylonian king, following out the history of that empire and those which followed it down to the present day.

"His allusions to palmistry, a fraud as he called it, but the success of which showed the great human anxiety to know the future, was only surpassed by his graphic description of his visit to the great painting by Michael Angelo, at St. Peter's in Rome. The grand panorama of the birth and life and future of the human race had proved confusing to him when he first beheld it; but when he grasped the sublime subject, the figures and their story stood out like a real and living vision.

"The Seventh-day Adventers are a body bound in closest social ties by a creed which brings out intense human sympathies, and their persecution is only another element which stimulates, as it always does, religious fervor.

"After all, the Seventh-day observance is only the same drawback which is surmounted by all devout Hebrews, but it is a sufficient distinction to cause them some inconvenience, and to mark them off sharply from other sects, with which in other things they agree.

"The hymns are those of Moody and Sankey, and accompaniments are rendered by a cornet and two pianos.

"In the sunny mornings, with the sides of the tent up and a background of green pasture, a leafy fringe of oaks and elms and the blue sky above, the service is conducted in enchanting surroundings, and would move the dullest soul by its poetic beauty."

The Wisconsin Camp-Meeting

THE annual camp-meeting and conference for Wisconsin, held at Janesville, August 30 to September 11, is one precious occasion of the past, but it will not soon be forgotten. Its sweet experiences brought a joy into the hearts of many that will abide. The weather was good, and all the environments were favorable for such a meeting.

The speakers presented the message in the clearness and beauty of the truth, and it met a hearty response from the people. There were three baptismal services, in which thirty-nine persons were buried with their divine Lord. These, with one hundred and fifty-eight

others recently baptized in the State, make one hundred and ninety-seven who have received the sacred rite since the winter passed away. Many were convinced of the truth by hearing the preaching, and some decided to obey it. A very kindly feeling was manifested by the citizens of Janesville toward the work we were doing.

On this occasion, Elder C. McReynolds, late from the Kansas Conference, was, in harmony with the recommendation made at the last General Conference biennial session, elected president of the Wisconsin Conference. He was well received by the workers and the people, and entered upon the year of service with courage and gladness of heart.

The various interests in the State received proper attention. There was a general consideration of the work abroad; also special study and time were devoted to the work and cause of the third angel's message in India, China, and the Society Islands.

Mrs. Burgess, from India, who is at present visiting among our people in this country for the purpose of interesting them in the needs of the field she represents, spoke at the meeting, and solicited help for the mission which she and her husband expect soon to establish in Hindustan. She said she wished at that meeting to sell fifteen hundred copies of the special number of the *Bible Training School*, and also to raise a small sum of money in addition to the price of the papers, to help found the Hindustan school and mission. The people did more than she asked for, and would have done twice as much had our sister requested it.

Miss Jennie Nelson, a teacher who went to the Society Islands from Wisconsin four years ago, but who is now on a short visit to her native State, attended the camp-meeting, and spoke of the school work she is doing for the islanders. She asked our people to purchase shells and other articles which she had brought from the far-away island school. In this way she secured probably forty dollars to help equip the little industrial school which she represented. Of course she could have obtained much more funds for the work she is doing had she asked for it; but as the splendid work she is doing is almost self-supporting, the considerate sister thought best to be modest in her request.

The delegates in open conference voted to send B. L. Anderson and his wife to China to labor in that field, and still retain them on the conference payroll. This was in harmony with a suggestion recently made by Elder J. N. Anderson, superintendent of the Chinese mission field, that the services of his brother, B. L. Anderson and his wife, of the Wisconsin Conference, would be gladly accepted for the Chinese field if they could be sent to China by the Wisconsin Conference. This action places two more workers in China from the Wisconsin Conference.

It was also cheerfully voted to continue the support of Miss Ida Thompson in China, together with the school work she is doing in Canton. Additional facilities are to be provided for the school. The desire is to secure a home so that the students may be brought up under Christian influences, instead of being

perpetually subjected to the influence of demon and ancestral worship.

The brethren and sisters were encouraged by a report of the good work the Lord is doing in the South England Conference, through the labors of Brother and Sister Ritchie. It was voted to continue the pay of these laborers another year in the field where they are now working.

A little more than five hundred dollars was raised in cash and pledges to help pay for some improvements recently made at the Bethel school. Six hundred dollars was also secured in pledges and cash toward lightening the conference obligations on the General Conference Association indebtedness. The enterprise assisted by this last-named item is known in Wisconsin as the Six Thousand Dollar Fund. The load on this line has now been drawn over the half-way mark. It is to be hoped that it will soon reach the terminal point.

Others will give a more detailed account of the meeting; I simply wished to make special mention of the things I have considered in this meeting.

WM. COVERT.

En Route for Australia

MY last report for the REVIEW was written last March after our British Union Conference held in February. Soon after that meeting I made a short visit to Birmingham, Manchester, and Liverpool, in the North England Conference, and Belfast, Ireland. I was glad to find the work prosperous, and our people and workers of good courage.

After this tour I returned and visited some of our brethren in the South England Conference. At Southsea, where Brother and Sister Farnsworth and Brother A. E. Bacon had been laboring during the winter, I found a growing interest. Here we had the privilege of baptizing ten dear souls. We are grateful for the blessing of the Lord so manifest at Southsea. We also visited East Cowes, Southampton, and Bath, and had profitable meetings at all these places. At Bath one was baptized and two added to the church. At Newport I met Brother Farnsworth, who, together with Brother Meredith, had visited several places in the Welsh mission field. At Newport all the workers in the mission were gathered, and all joined in a four days' institute, which was very profitable. The Lord greatly blessed Brother Farnsworth in presenting some of the early experiences and underlying principles of the message, to the encouragement and edification of all.

In company with Brother Farnsworth, we visited Plymouth, where we had a four days' meeting. At this time three were baptized and united with the church. From here I returned to London to get ready for attendance at the late General Conference.

On April 26 quite a delegation from Great Britain started for the General Conference. Of this meeting I need not here speak, as it has been fully reported, further than to say that to me personally it was a great blessing and source of much encouragement. The strong missionary spirit that prevailed through the entire meeting enthused every heart. May we not expect to see the truth go forth with that grace and power that

will hasten its final close and usher in the final consummation?

At this meeting it was recommended that I make Australasia my field of labor, and in compliance with this request I began at once to arrange for the move; but it was necessary first to return to England. It was also the request of the conference that I should attend the general meetings in Scandinavia; so I was present at the Denmark Conference held at Fredrikshavn, June 16-19. This was the most largely attended and I may say the best conference yet held in Denmark. All seemed full of courage, and we may expect to see a rapid advancement of the message in that country.

From Denmark I went to Sweden, where I was present from June 20 to 24. This meeting was held at Grvthyttehed, and proved to be the most largely attended conference our people have held in Sweden; this was also a most excellent meeting.

Our time was too limited to attend the Norway Conference, and on returning to London we made all haste to get in readiness for our departure for Australia. During our short stay in England we had the privilege of meeting with several churches and companies, also of baptizing four dear souls at North London, and fifteen at Catford. At this latter place Brother Ritchie has been laboring for some months. By this time, no doubt, others have been baptized and a church organized.

On July 12 we took our departure from our friends in London and the work in the British Union, with which we have been connected for the past four years. My experience in the British field has been a profitable one to me personally, and while our hearts have been made sad by seeing some depart from the truth, on the other hand we have been made to rejoice by seeing the truth advance, and a goodly number of souls added to the company of believers.

We have also been made glad by the starting of our training college, and the special blessing of the Lord that has attended it, also in the establishment of the health work. Indeed, the blessing of the Lord is very marked in every department of the work, and the outlook for the future is most encouraging.

In taking our leave of the work and the friends in the British Union we realize that we are bound to the work and friends there by many tender ties, and our prayer shall be that God's blessing may rest on the work there in a very special manner, and that a rich harvest of souls may be gathered for the kingdom.

The call to go to Australia was a very unexpected one, but as it seemed to be the unanimous mind of the brethren, we accepted it as the call of the Lord. Still it was a very serious matter to us on account of the condition of Mrs. Olsen's health. She has been a sufferer for a long time, and during the winter and spring has been confined to her bed much of the time. But we reasoned that if God called us to this distant field, and we believed he did, he would also give Mrs. Olsen the needed strength for the long journey. And in this we have not been disappointed. Every step has been taken by faith, and I wish to say to the praise of the Lord that he has

honored our faith in a most marvelous manner.

As the journey via America seemed to be the most favorable, we decided to go that way. We made very brief stops at Washington, Battle Creek, Chicago, and San Francisco. At every place we met the utmost kindness, and were assisted on our way after a royal fashion. This was much appreciated, as Mrs. Olsen so much needed this attention.

At San Francisco we embarked on the steamship "Sonoma" direct for Sydney, August 10. We are now twelve days out, and we are grateful for the favorable weather and accommodations with which we have been favored thus far.

At Honolulu we made a stop of twelve hours, and had a pleasant visit with the workers located there. We shall send this back from Pago Pago, which we expect to reach to-morrow. August 28 we are due at Auckland, New Zealand, and at Sydney on September 1.

Elder L. A. Hoopes and his family are also on this boat, bound for Australia. What we earnestly desire and pray for is that we may be fitted by the blessing of God for the work he has for us in our new field of labor, and to this end we crave the prayers of God's people.

Aug. 22, 1905.

O. A. OLSEN.

The Work Among the Colored People

(To be Read in all the Churches on Sabbath, October 7)

THE annual offering for the colored work in the South will be taken on Sabbath, October 7. The General Conference has set apart this day as the time when collections shall be taken up in all our churches in this country to aid in carrying forward the work among the colored people of the South. These donations, when received, will be divided so as to aid the different departments of this field. Last year a portion of the collection was apportioned to the Southern Missionary Society for its work in establishing and maintaining mission schools in various portions of the Southern Union Conference. Another portion was given to the support of the training-school at Huntsville, Ala. A third portion was given to the medical work among the colored people.

The division of these funds is in the hands of the Southern Union Conference, which will apportion the money according to the needs of different branches of the colored work. All branches of the work for the colored people are in distressing need of all the aid that can be given.

The Training-School at Huntsville

Last year a special effort was made to place this school upon vantage-ground. Great improvement was made upon the place, and the efficiency of this school is now much greater than it ever has been before. The present condition of the grounds and of the buildings is such as to teach object-lessons to the pupils which will be of great value to them in all their future life-work.

But the work for this institution has just begun. A water system must be supplied to the place. Bath rooms must be constructed, and a good laundry must

be put in operation. This school must not be allowed to fall behind, in equipment and efficiency, other schools for colored people operated by other denominations.

Medical Missionary Work

Every teacher and worker before going to the field should have a training in simple treatments, practical hygienic cookery, and housekeeping. To no other workers are these requirements so essential as those who go out as instructors among the colored people in the South. Some thorough preparation must be made, and funds are required to fit up for this work.

The Southern Missionary Society

This organization has in charge the mission-school work for the colored people. We must be pardoned if we express our opinion that perhaps this is the most important of all lines of work among the colored people in the South. Early in the history of the work we were instructed that not much could be done in the way of ordinary preaching, but it is through mission schools and house-to-house work that the most success can be attained. Through ten years of experience the correctness of this instruction has been demonstrated over and over again.

Beginning in some place with a tent effort, or with preaching in some church, stirs up the ministers to opposition, and the people make decisions against the truth before they have an opportunity to investigate. On the other hand, school work pleases everybody. It does not awaken prejudice, and the teachers make friends in the homes of the pupils. Gradually the truth accompanies the work of teaching, and in quite a short time a church is raised up as the result of school work. In fact, every school established so far has resulted in the organization of a church. After a work is thus established in a place, it can be followed by tent work or other ministerial labor to good advantage. From the foregoing it will be seen that among the colored people of the South the mission-school work occupies a place similar to the tent-meeting or course of lectures given in schoolhouse or church in the North.

In counting the cost it is demonstrated that the expense of this work, according to results accomplished, is much less than it is in the North as now being conducted. And a long time ago the word came to us that "this is the most fruitful field."

The success of the work demonstrates that nowhere in the North is there as much fruit gathered according to the labor and money expended as can be shown in this field.

The Southern Missionary Society is the pioneer in this work. It goes ahead and builds small schoolhouses, which are also used as churches. Companies of Bible-reading Christians are raised up, and taught to read the Word of God for themselves, and the most promising ones are then chosen to be sent to the training-school at Huntsville to be fitted for workers among their own people.

A United Effort

A united effort in all our churches ought to result in raising quite a goodly fund at his October offering. In a recent conversation with Elder I. H. Evans,

he said that he hoped that not less than ten thousand dollars would be raised as the result of this offering. This can be easily done if all our churches will lift together; and what a blessing it would prove to this important work in this needy field! It can be done if all the church elders will properly present this matter before their churches. A united effort is always successful among our people. There are demands at the present time for more than twelve new mission schools, and other demands are also important. Shall we all lift with our might at this time so that the work can go forward with a greater impetus than ever before?

J. E. WHITE.

What Do They Miss?

Is there a family of Sabbath-keepers in your neighborhood who does not receive the REVIEW? Is there a member of your church who does not have an opportunity to read it? What are they missing that would help them in their Christian experience?

What do you find in the REVIEW that helps you in Christian living? I find in it spiritual encouragement and instruction, and a clear setting forth of the plan of the warfare in which we are engaged. When disheartened or perplexed, I find in the REVIEW the record of the Lord's work for the enlightenment and deliverance of his people from opposition and temptation; and my courage is renewed.

I shall never forget the joyous countenance of Brother James Erzenberger, thirty-five years ago, as he would hold up the dear old REVIEW, and exclaim, "I have received a large letter." So I find it,—a large letter from my dearest friends, and telling the very things about which I am most anxious to hear.

The progress of the message is the most interesting news that the believer in the message can hear. And the REVIEW is full of cheering news, not only from all parts of America, but from all parts of the world.

Have you an honored friend engaged in missionary work in Syria, Africa, South America, or China? He may not have time to write to you individually, but you can read his letter in the REVIEW. Are you contributing to the support of a pioneer work in Alaska, Mexico, Japan, or the West Indies? In the columns of the REVIEW you will find a record of the work done there.

Those who seldom see the REVIEW do not realize what they miss by not having it. How can we help them to know the value of its weekly visits?

This we can do. Carefully keep each paper, mark the articles most likely to interest and benefit the reader, and then, when your own family has finished reading it, send it to those who do not have it. When they become interested, ask them to subscribe. W. C. WHITE.

"THE Christian may gather worldly wealth in his pilgrimage. But let it not hinder him in his journey. Let him carry it heavenward, or it will carry him earthward. Let him consecrate it for the development of religion, or it will desecrate that religion. Let him sacrifice it on the altar of the Lord, or it will sacrifice his spiritual prosperity on its altar."

Field Notes

A FUND is being raised to purchase a church building at Lowry, W. Va.

ALL the tent efforts in eastern Pennsylvania have been successful this season so far as reported.

A FUND of several hundred dollars has been raised toward the erection of a church building at Woonsocket, S. D.

A REPORT from Artesian, S. D., says: "Honest hearts are being touched and turned to obey the gospel. Quite a number have taken their stand. We feel sure that more will."

ELDER J. B. GOODRICH reports the recent organization of a Sabbath-school at Cambridge, Maine; also a meeting there at which three young men took a decided stand to be Christians.

THE Los Angeles, Cal., church is erecting a new school building in the suburb known as Edendale. This is the second church-school building now owned by our people in this city.

THE West Michigan Herald of September 13 reports: "Four young men who were baptized at the Allegan camp-meeting united with the Otsego church last Sabbath. It was a day of rejoicing to all who were present."

A REPORT of recent work by Elder J. H. Schilling at Lancaster, Pa., says: "Seven have been baptized. Several others have expressed their determination to walk in the light, and will follow in the ordinance of baptism later."

A REPORT from the work at Williamsport, Pa., states that progress is being made, in spite of much underhand opposition, which has caused the honest ones to be slow in coming to a decision; but nine have accepted the truth. One pleasing feature is that some who had given up the truth have been reclaimed. One brother there has been arrested at the instigation of the local W. C. T. U. for keeping his store open on Sunday.

THE South Dakota Worker of September 19 says: "At the last Sabbath meeting of the Elk Point church, several of the members pledged themselves to pay a certain amount each month for the support of a native Chinese laborer in China, for a year. This action was taken in response to the missionary readings for Sabbath, September 9, particularly that part of one of the readings which was an appeal for means to support a Chinese worker. Several of the brethren had been thinking for some time that it would be a good thing for the church to make a gift of this kind, and this pledge will mean a hundred dollars or more for the Chinese field. This occasion was one of rejoicing to the church."

A good work is being accomplished by tent-meetings in Philadelphia. The Atlantic Union Gleaner reports: "The owner of the lot whereon Elder Charles Baierle had his tent, at Twenty-eighth and Montgomery Streets, Philadelphia, was not in harmony with the 'doctrine,' and gave notice that the tent must be

taken off from his premises promptly on the day of the expiration of the lease. This of course seemed unfortunate, yet thirteen are keeping the Sabbath as a result of the work done there. Elder Baierle then moved his tent to Thirtieth Street and Lehigh Avenue, and is now in the midst of a second and very promising effort."

DURING the recent camp-meeting at Cloverdale, Cal., August 17-27, the missionary society of the conference was gratified to find fifty-five heads of families on the grounds who were already subscribers to the good old REVIEW. Eight new subscriptions were secured, making a total of sixty-three REVIEW subscribers—a splendid showing for so small a camp-meeting. The total number of periodical subscriptions taken by the two agents on the grounds was seventy-six, among which were thirty-four for *Life and Health*, and twenty-eight for the *Recorder*. As Brother Bourdeau remarks: "The very fact that so many on the grounds were subscribers for the REVIEW, explains to quite an extent why the Cloverdale camp-meeting was such a good one."—*Pacific Union Recorder*.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Education and Redemption

THAT education is inseparably linked with redemption—that they two are one—is a truth the proof of which stands forth in bold relief in the annals of history. Within the courts of heaven it was mind that first met mind in conflict, and within our little world, the great arena of the universe, the inhabitants of heaven and of unfallen worlds have become a witness to the continued struggle. Under the spreading branches of the tree of life, man was given direct communication with the infinite words of living truth. While within the shadow of the tree of knowledge of good and evil, he was given another word, the opposite of the word of God. It was wrapped in the deceptive glitter of promised knowledge. But with that word came a self-worship, and his mind became "enmity against God." Doubt took the place of faith, error took the place of truth, and man by choice became a participant in that fearful conflict waged between the two great powers striving for the supremacy of the world,—powers of truth and error, life and death.

Passing beyond the gates of paradise, we can trace without difficulty the development of the two classes of minds,—the one developed in the school of doubt, the other based upon divine wisdom. Faith in the word of God has from the beginning guided its adherents. At a time when false education had mantled the world in the midnight gloom of "physical degeneracy, mental stupor, and spiritual death," when Egyptian wisdom and Grecian culture, pedestaled upon Roman supremacy, bore universal sway over the minds of men, at a time when even in Israel the voice of God was no

longer heard, when humanity was fast reaching the lowest point of sin and degradation,—at that time heaven bestowed its greatest gift, the Son of God. He went forth to meet the world's greatest need, and to proclaim freedom to the fettered mind, and the knowledge of the Eternal. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"Leaving his position upon the throne of the universe," "the Son of God came to earth to live a man among men." And as he lay a helpless babe within the arms of a lovely Nazarene mother, he, like every other child of the human family, was confronted by a choice between two educational systems,—the one the unfolding of that wisdom born of God, whose gift is eternal life; the other but the cultivation of that wisdom originating in satanic philosophy, whose reward is death,—the one a system of education built upon the everlasting rock of truth believed; the other founded upon the crumbling stones of mingled truth and error, a system of human reasoning with "doubt the pedagogue which leads to knowledge."

Born amid surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying himself with the world's unknown toilers, Jesus followed the divine plan of education. Away from the influences of the schools of his time, where "the traditions of men" were taught for "truth," the Christ-child, guided by a mother who had yielded herself as "the handmaid of the Lord," obtained his education from divinely appointed sources. The prophetic scrolls and nature, teeming with divine wisdom, his useful toil, and the experiences of his life,—these were his lesson books. When he became a man, it was still in the Word of God alone that he found an assurance of his divine mission, a declaration of his connection with heaven. While those about him had been dealing with sciences of human origin, supplanting the worship of God by the worship of self, the world's Redeemer, alone and unnoticed, "emptied himself of himself," and stretching forth the hand of faith, gathered the hidden treasures of the knowledge of the Eternal. Living not by bread alone, but by every word which proceedeth out of the mouth of God, he stood before the world, "the truth, the way, and the life," "the Word of God made manifest."

In the highest and truest sense the work of education and redemption are one; and he who would become a Christian "must receive a Christian education." He must respond to the command, "Be not conformed to this world; but be ye transformed by the *renewing of your mind*." "Let this mind be in you which was also in Christ Jesus." "In the Teacher sent from God all true educational work finds its center. Of this work to-day, as verily as the work he established eighteen hundred years ago, the Saviour speaks in the words, 'I am the first and the last, and the living one.' 'I am the Alpha and the Omega, . . . the beginning and the end.'" In the presence of such a Teacher, of such opportunity for divine education, worse than folly is it to seek an education apart

from him,—to seek to be wise from wisdom; to be true while rejecting the truth; to seek illumination apart from the light, an existence apart from the life; to turn from the fountain of living water, and hew out broken cisterns that can hold no water.

GOLDA L. ABBOTT.

A Plea for Fresh Air in the Schoolroom

THERE is plenty of fresh air in the world; it costs absolutely nothing, and is very easy to obtain; yet what is so rare as a room, especially a schoolroom, that contains a sufficient supply of this cheap, abundant, and desirable substance? The foul air of hot, close rooms is responsible for a large part of the inattention and incapacity found in our schools.

The writer not long ago opened door after door in a graded school, and closed each again quickly because it was impossible to enter the rooms on account of the stifling air inside. Outside it was December, the air fresh and bracing, but warmed by Virginia sunshine. Yet there was not a single window open in the whole building. Each of the sixteen-foot-square rooms had a hot fire in the stove, and contained from twenty to forty children or grown boys and girls. A second attempt was made to visit this school, and by leaving the door wide open in the first room and standing in the doorway, it was possible to remain for a few moments to observe the class. The pupils sat listlessly at their desks with heads bent over their books. Some were nodding—almost asleep. A few who had been at the board, walked languidly to their seats. The teacher slowly advanced to meet the visitor, and politely offered a chair, attempting at the same time to close the door. But the chair was courteously declined, and the position in the doorway maintained while some inquiries were made, and then the visitor passed on, wondering what sort of future citizens that teacher would make of her pupils.

Similar conditions, varying only in degree, have been found in many schools both in country and in city. Doors have been opened on arithmetic classes, physiology lessons, writing exercises, and reading classes, but never in the course of many years' experience has this visitor chanced to interrupt a gymnastic exercise or a game in the schoolroom. Never have the windows been found wide open, and the children running or jumping or marching to stir their blood and quicken their energies. Often has the question been asked, "Would you like to hear the children sing?" but never, "Would you like to see the children play while we air the room?"

Frequently, even at recess time, the teacher remains in the room, and perhaps keeps in with him for punishment some unruly child, both continuing to inhale air long since made foul by the breath of scores of persons. The windows remain closed; the naughty child becomes naughtier, and the teacher crosser; the others return from walking about outside, glad to get back to the warmth of the close little room; and soon all are listless and stupid, and the weary round continues day after day and month after month until one won-

ders that any good material survives the ordeal.

This state of things is not, however, universal. There are notable exceptions. The writer has in mind a three-story school building with four large rooms on each floor, all filled with colored children, all well ventilated, and all having their doors kept wide open into large, airy, well-lighted halls. Country schools, too, have been found containing plenty of fresh air and bright, wide-awake children and teachers, but these are exceptions. The ill-ventilated room is the rule; fresh air is tabooed; the spirit of play is frowned upon; a child is learning nothing unless he has a book in his hand.

It is easy to change all this. Let the teacher take the matter in hand. It involves no expense—nothing but a little thought and energy. First let him resolve that the air in his schoolroom must be good. Let him see that the windows are opened before school in the morning, at recess, and at noon. Let him see that the fire is kept low. He should, if possible, have a thermometer, and keep the temperature at about sixty-five degrees. Then let him set his ingenuity to work and plan how to let in as much fresh air as possible during the day. One way is to throw open the windows after every two or three recitations, and give the children simple gymnastic exercises or let them play games for two, three, or five minutes to keep themselves warm. The time will not be wasted; more work will be accomplished in the end. And the teacher need not fear being discovered by superintendent or parents in the midst of a game; for a superintendent who does not approve of keeping the air good in a schoolroom and the pupils wide-awake is not worthy to hold office, and parents who will not uphold a teacher in his efforts to produce these results may well be spared from among his patrons.—*Southern Workman*.

Suggestive Program

For Sabbath, October 7, 1905

SINGING: "Hymns and Tunes," No. 97
—"O Worship the King All-glorious Above."

PRAYER.

SCRIPTURE READING: 2 Cor. 8: 1-15.

SONG: "Hymns and Tunes," No. 1241
—"While the Days Are Going By."

READING: "The Work Among the Colored People" (page 19 of this paper),
Elder J. E. White.

SONG: "Hymns and Tunes," No. 1056
—"Work, for the Night Is Coming."

READING: "The Collection for the Colored Work" (page 7 of this paper),
Mrs. E. G. White.

COLLECTION (for work among the colored people in the South).

SONG: "Praise God, from Whom All Blessings Flow."

A Laudable Movement

In its issue of September 13 our esteemed helper in the truth, *The Signs of the Times*, speaks appreciatively of the REVIEW. We quote as follows:—

"Our good church paper, the REVIEW AND HERALD, has been holding up the

light of truth in the city of Washington, D. C., for two years. Its editors and managers, together with the General Conference officers, have fought a good fight there against the powers of darkness—the advocates of church and state union, or church dictation in the affairs of the government.

"The REVIEW is now well established in the capital city of the world's greatest republic, and in a position to wield a far greater influence for religious liberty, and the proclamation of the gospel of the coming kingdom, than ever it has wielded before, or could wield in any other place.

"But the REVIEW is primarily the organ of the Seventh-day Adventist Church, and its greatest power for good must be in the very nature of things, wielded through and by its church constituency. It is also the organ of the Mission Board, and through its columns are given reports of the work throughout the world.

"The laudable movement for placing the REVIEW in every Sabbath-keeping family in the country, where the English language is read, has met encouraging success. So much so that, in the near future, the brother or sister without the church paper will not be abreast with the progress of the work, or abreast with the church in the onward march to victory. It is a time now when none can afford to be behind.

"If you do not now enjoy the weekly visits of the church and mission organ, with its volume of indispensable information, you should subscribe at once. If you are a subscriber, be sure not to let your subscription lapse. No Seventh-day Adventist family can afford to be without the REVIEW AND HERALD."

Current Mention

—A revolution is reported to be in progress in Colombia.

—A recent fire at Nome, Alaska, destroyed sixty buildings.

—It is announced from Germany that the cholera epidemic in that country has been checked.

—Attempts to grow cotton in Sierra Leone and Nigeria, Africa, are pronounced a failure.

—The uprising in the Russian Caucasus appears to have reached the dimensions of a revolution.

—Americans who have recently returned from Cuba, express grave concern over future conditions growing out of the political turmoil.

—Twelve lives were lost, with millions of dollars' worth of property, by recent floods in sections of Missouri, which are unprecedented for this season of the year.

—Sweden has demanded that Norway withdraw its troops from the frontier as a preliminary to further sessions of the conference having charge of the dissolution of the union. Norway has promised to comply with this demand.

—Reports from the famine districts in Spain show that the workmen threaten

to burn and sack if they are not furnished with food. Appeals have been sent to the government to distribute rations.

—Dr. Thomas John Barnardo, the well-known founder and director of philanthropic institutions by which over 60,000 orphan waifs have been rescued, trained, and placed out in life, died in London, England, September 19.

—There is a prospect of war between France and Venezuela, growing out of the refusal of President Castro to yield to the claims of the French Cable Company. The United States, it is said, will give France a free hand in dealing with Venezuela.

—The czar of Russia has issued a call for another peace conference at The Hague, and President Roosevelt, who had previously issued a similar call, has deferred in the matter to the czar. It is expected that about six months will elapse before the conference convenes.

—A report of Japan's losses in men in the recent war, which comes from Tokyo, gives the following figures: "Killed, 46,180; died of wounds, 10,970; died of sickness, 15,300. The percentage of deaths from sickness was less than one fourth of the total, which is not paralleled in the annals of war."

—Emperor Francis Joseph of Austria-Hungary faces a crisis on account of opposition from the Hungarian leaders. The chief point in dispute is that of the language to be used in giving commands to the army, the Hungarians demanding that the Magyar language be used, and the emperor firmly refusing such a concession.

—Yellow fever still continues in New Orleans with a record of about forty new cases daily. During the ten weeks of the epidemic, ending September 23, there have been over 2,800 cases, with 365 deaths. The plague is spreading through the surrounding country, and at Hamburg, Miss., is beyond the control of the local authorities.

—A German Socialist congress at Jena, September 23, unanimously adopted a resolution by Dr. Bebel, declaring that inasmuch as all the political parties in Germany were seeking to hinder the growth of the Socialist movement by restricting or abolishing manhood suffrage and the secret ballot, the Socialists were justified in using their utmost efforts to combat this attack on the nation's political rights, and recommending the organizing of all workers for a general strike, if necessary, to protect these rights.

—From present indications another great coal strike appears inevitable, and both mine owners and miners are preparing for the struggle. The award of the commission appointed by President Roosevelt, by which, after every other means had been exhausted, the former strike was settled, has lost its potency, though the agreement by which its provisions remain operative does not expire until April 1, 1906. Press reports state that "both sides seem to be preparing for a struggle the like of which has never been seen in this country. Not only are railroads and coal operators exhausting

their storage facilities, but the miners are strengthening their finances, enlarging their order, and making every preparation for a desperate conflict."

—A recent London dispatch gives the following information regarding the present status and prospects of the reform movement in Russia: "The reform movement in Russia has not yet recovered from the confusion and demoralization into which it was thrown by the unexpected peace treaty. The leaders are still struggling with the new situation, and will not be prepared for some time yet to announce a new program. Violence is still confined to the fringes of the empire, and for the time being the people's leaders themselves are trying to check it, except in the Caucasus. The Baltic provinces are seething with revolt, but the leaders are avoiding a concerted outbreak. The wisest men in Poland are warning the Poles that the time is inopportune for an insurrection which might bring upon them not only the Russian, but the German army. In the Caucasus alone has the uprising developed the real proportions of a revolution, and the indications are that the insurgents will gain complete temporary control of the country."

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. 5-15
CENTRAL UNION CONFERENCE	
Kansas (local), Independence	
.....	Oct. 3-9
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
California, San Diego	

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!

If those who are not coming South, and yet would like to help carry on the work in this field, will write me, I will give them a plan by which they can greatly aid in the spread of the message in this Southern field. My post-office address is Gaffney, S. C.

C. F. DART, State Agent.

Notice!

ARE you coming South to canvass? Do you wish to work in a milder climate? Would you like to help in a needy field? Would you like to canvass in a field where none of our literature has been sold? If so, please correspond with the State agent, C. F. Dart, Gaffney, S. C.

Publications Wanted

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

Mrs. J. J. Claflin, 549 Magnolia Ave., Riverside, Cal., Signs, Watchman, Life Boat, health journals, and tracts.

Mrs. A. T. Squires, Hildebran, N. C., REVIEW, Signs, Watchman, Life Boat, Bible Training School, and tracts on the Sabbath. T. J. Chambers, Bennings, D. C., all of our publications for use among the several thousand employees at the Washington Navy Yard.

"Still Waters"**Sacred Song for Medium Voice**

BY MINNIE ROSILLA STEVENS

THIS music has been published at the composer's own expense, and so far has been circulated only among a select circle of music-loving friends. Now, however, the author offers two hundred and fifty copies—the remainder of the first edition—to the Lord's work, the proceeds to go without restriction to the Southern mission field. Orders are solicited from all music lovers, and all who would like to contribute to a needy cause.

Seventh-day Adventist orchestras, desiring orchestrations of "Still Waters," beautifully arranged and exquisite in its dreamy sweetness resulting from the combination of instruments, will be supplied without charge so long as extra copies last.

Beautiful copies, published in first-class style, regular author's edition of "Still Waters"—fifty-cent music—for only thirty-five cents a copy. Address the author, Minnie Rosilla Stevens, 402 West Jefferson St., Kirksville, Mo.

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.—A good, competent hygienic cook for the North Yakima Sanitarium, Wash. Give references and state experience. Apply to F. M. Rossiter, M. D., North Yakima, Wash.

WANTED.—For the Haskell Home, several women who are adapted to work with children, also domestic help for the Haskell and James White Homes. For further information, address Haskell Home, Battle Creek, Mich.

THE Iowa Sanitarium Bakery is prepared to fill all orders for the different health foods, also a number of new nut products. Liberal discount allowed. Write for price-list. Address Iowa Sanitarium Bakery, Des Moines, Iowa.

ALL those wishing to join the November class of the Michigan Sanitarium of Kalamazoo (Mich.) Training-school for Nurses, will find it best to correspond with us at once. Students can pay their way if they wish. Address T. H. Midgley, Superintendent.

WANTED.—Four thoroughly trained, competent lady nurses are wanted for the North Yakima Sanitarium, Wash. None but graduated nurses and those trained in surgical technique need apply. Good wages offered. Give references. Apply to F. M. Rossiter, M. D., North Yakima, Wash.

WANTED AT ONCE.—For private S. D. A. coal-mine, a competent, neat, orderly woman cook. Wages, \$5 a week. Girl to help, \$3. Man to milk cows, do chores, and drive team, \$25 a month and board year round. Several able men to mine coal. Experience not necessary. Average wages, \$2.50 a day; board, \$4 a week. None but clean, orderly, S. D. A.

people need apply. Give age, nationality, brief description, and references. Address J. W. Ingison, Box 498, Kenmore, N. D.

WANTED.—A woman, white or colored, to assist in housework in small family. An opportunity will be given to learn simple treatments and nursing if desired. For information concerning wages, etc., address at once Dr. Elsie B. Merritt, Princeville, Ill.

WANTED.—To correspond with a motherly Christian woman (not under 35 years of age), in harmony with every phase of the third angel's message, and with more interest in souls than money, concerning the position of house matron in the Michigan Home for Girls. Address Mrs. W. H. McKee, R. F. D. 64, Byron Center, Mich.

Obituaries

ELLIS.—Died at Richmond, Va., Sept. 16, 1905, Charles Linwood Ellis, infant son of George W. and Emma J. Ellis, aged 1 month and 3 days. Words of comfort were spoken by the writer from 1 Cor. 15:26.

R. D. HOTTEL.

BUGH.—Died Sept. 6, 1905, Susan Lockard Bugh, aged 81 years, 7 months, and 10 days. She accepted the truth several years ago, and was a firm believer up to the time of her death. She was the mother of thirteen children, eight of whom are living. The remains were interred in Oak Hill Cemetery, Cherokee, Iowa.

ROBT. BUGH.

ELLIS.—Died at Burlington, N. J., at the Home for Aged Women, Aug. 16, 1905, Sister Anna Margaret Ellis, in her eighty-fourth year. Sister Ellis united with the Seventh-day Adventist church at Burlington, N. J., in 1898. She was laid to rest in the Monumental Cemetery at Beverly, N. J. Elder J. E. Jayne spoke words of comfort from Ps. 90:12.

SARAH E. LONG.

GOODHEART.—Died in Keene, Tex., Aug. 19, 1905, of malaria, Brother E. A. D. Goodheart. His home was in Australia. It was there he accepted the truth. He came to America to complete a medical education, intending to return to his native land to work for the Master. We laid him to rest until the Lord shall call him in the morning of the resurrection. Funeral service was conducted by the writer.

D. U. HALE.

RICE.—Died at Grimes, near Port Allegheny, Pa., of typhoid fever, Sept. 13, 1905, Jesse, the nine-year-old son of Mrs. Joel Rice, after an illness of three months. He was a very bright little boy, and a member of the Grimes Sabbath-school. The sympathy of the people are with the bereaved parents in their loss. The funeral service was held at the Grimes church, and was conducted by the writer, from John 14:2, 3.

M. B. COLCORD.

KETTLE.—Died at his home, in Graysville, Tenn., Sept. 8, 1905, Martin Luther Kettle, in the seventieth year of his age. The deceased had been a believer in the doctrines held by Seventh-day Adventists for more than thirty years, and died in confidence of having a part in the first resurrection. Two grown daughters survive him. Funeral services were conducted by the writer; text, Isa. 55:8, 9.

J. E. TENNEY.

PLUMB.—Died at Grand Junction, Colo., Sept. 10, 1905, Mrs. Mary J. Plumb, nee Canright, aged 54 years, 3 months, and 6 days. Her last illness revealed the power of the Master to save. On her sick-bed she talked of the second coming of our Lord, and proclaimed the third angel's message with power. Just a year and a day from the time that her mother, Grandma Canright, fell asleep rejoicing in the truth, she also

closed her eyes, expecting them to be opened soon by the power of His resurrection. There are six children of the Canright family still living. Funeral service was conducted by the writer, from 1 Thess. 4:13-18.

C. A. FREDERICK.

SROCK.—Died at her home, in Independence, Kan., Aug. 16, 1905, of consumption, Mrs. Amy Srock. She had been a great sufferer for years. She accepted the message for this time a few years ago, and died with the hope of soon meeting the Saviour. She leaves a husband and four children to mourn. Words of comfort were spoken by the writer.

B. W. BROWN.

BRAUCHT.—Died at Mhoon Valley, Miss., Sept. 14, 1905, Marjorie, the only daughter of Dr. F. E. and Mina Braucht, aged 9 years and 10 months. Marjorie was born in Apia, Samoa, where she spent the greater part of her life. She was a child of amiable, loving disposition, dear to the hearts of all who knew her. The fatal sickness was of short duration. At first the symptoms did not seem at all alarming, but later in the day she was taken with violent convulsions; a physician was called in haste, but before his arrival it was too late. The bereaved father, from whom his family has been separated for months by quarantine regulations, is away in Honduras. The blow falls with unusual weight upon the mother's heart, whose burden of sorrow and anxiety seemed already hard to bear. Her trust is in Him who has said, "My grace is sufficient." Words of comfort were spoken by the writer from Jer. 31:16.

R. S. OWEN.

NELSON.—Died Aug. 31, 1905, at Keene, Tex., Mrs. Anna D. Nelson, wife of Elder N. P. Nelson, aged 67 years, 9 months, and 4 days. Sister Nelson was born in Denmark, Nov. 27, 1843, and came to this country in the spring of 1867, where she was married to N. P. Nelson the fall of the same year. In 1871 they moved to Dakota Territory, and settled in Turner County, of what was afterward South Dakota. In 1874 reading-matter on the third angel's message fell into their hands, and they accepted the truth. This truth Sister Nelson loved dearly until her death. There were born unto her nine children, seven sons and two daughters; five sons and two daughters survive her. From 1875, when the first Seventh-day Adventist church was formed in South Dakota, until her death, Sister Nelson was wholly devoted to the work of the message. She constantly stood by the side of her husband, to cheer him on and aid him in his work. She always stood ready to respond to any call which the General Conference might send to her husband. Sister Nelson was a faithful Sabbath-school teacher for years, a woman of prayer, and constant in her family worship. The Lord blessed her in bringing up her family. All her children are in the truth, and all but one are filling positions of responsibility in the work. Her death falls at this moment as a heavy blow upon her husband, who has been lying at death's door for weeks. Her funeral service was held in the College View Tabernacle, Sabbath morning, September 9. A large assembly was present to pay their last respects to the beloved sister who had been called from them. The great truths of Heb. 2:11 were used, by the writer, to present the priceless light of God which rolls back the darkness of the present. All the children of Sister Nelson were present at the occasion, except Dr. P. Nelson, who is directing the Frydenstrands Sanatorium, in Frederikshavn, Denmark. The body had been brought from Keene, Tex., and was afterward sent to Hurley, S. D., for burial, where the family burying-ground is located. Her death was sudden, and unexpected to the family, as she was sick only eleven days. But those she leaves behind accept this providence of God, and look forward to the reunion in the morning of the resurrection.

B. G. WILKINSON.



WASHINGTON, D. C., SEPTEMBER 28, 1905

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

ON returning to the office after an absence of more than a month, the editor of the REVIEW finds many letters demanding attention. He wishes to say to his correspondents that he will reply to their communications as promptly as other pressing duties will permit.

PROF. W. T. BLAND, who has been assistant treasurer of the General Conference for over two years, has accepted the position of principal of the Sheridan (Ill.) Industrial Academy, and has entered upon his duties. Professor Bland brings to his new appointment an experience in educational work which warrants the expectation of a successful administration.

THE next issue of the REVIEW will contain the suggestive programs and the readings for the church conventions to be held October 14. A special effort will be made to mail this number of the paper early that all may have it in time to prepare for rendering the programs on the fourteenth. We trust all will watch for this issue of the paper, and will give early attention to the readings and the suggestive programs.

A TELEGRAM from Elder E. T. Russell, of College View, Neb., received Sabbath morning, announced the death of Elder N. P. Nelson, which occurred on Friday afternoon. While this news was not wholly unexpected, as Brother Nelson was known to be in a serious condition, yet it brought sadness to our hearts. We have known and loved Brother Nelson as a faithful and loyal brother in the truth, and we shall miss him in our councils and in the field work. A suitable obituary notice will appear later.

THIS is the time for the opening of a large number of our denominational schools, and we find quite a number of the annual announcements on the editorial table. Those recently received are: Healdsburg College, Healdsburg, Cal., W. E. Howell, President; Keene Industrial Academy, Keene, Tex., C. B. Hughes, Principal; Beechwood Manual Training Academy, Fairland, Ind., B. F. Machlan, Principal; Oakwood Manual Training-school, Huntsville, Ala., G. H. Baber, Principal; The Du Quoin School, Du Quoin, Ill., Arthur C. Haughey, Principal; and Maplewood Academy,

Maple Plain, Minn., O. O. Bernstein, Principal. The announcements contain the information needed by prospective students, and can be obtained from the addresses given above.

MENTION was made several weeks ago of the plan to secure funds with which to pay for the return of Brother and Sister L. G. Burgess to the work in India, and to provide some support for them. This plan for the sale of a large edition of the special number of the *Bible Training School* has been so successful that Brother and Sister Burgess are expecting to leave for India next month. They spent last Sabbath in Washington, speaking of their work, and receiving substantial aid for the prosecution of their purpose.

SPEAKING of the artificial conditions produced in this country by political policies, which indicate an unstable equilibrium of national affairs and contribute greatly to popular discontent, the *Washington Post* says:—

The cost of living is advancing, notwithstanding the present harvest is the most bountiful in a double decade. The salaried man and the wage-earner, week by week, and day by day, find the struggle harder to make their incomes meet the cost of living. Even the Labor Bureau, now that no political exigency is at hand to juggle with its statistics, admits that the cost of living is constantly increasing.

THE faithful workers are bearing witness to the truth in all parts of the world. We are reminded of this fact by receiving a copy of a paper printed in New South Wales, Australia, in which we find a long letter written by Brother J. L. McElhaney, answering with force and clearness the assertions of a former correspondent who had taken the usual ground concerning "the Jewish sabbath." This is another instance of using the secular press as the channel through which the truth may be brought before the people. We hope that many readers of the letter were impressed in favor of the Sabbath truth.

THE October number of *Life and Health* presents an excellent variety of articles in an attractive form. The frontispiece attracts attention at once, being an interior view of a Japanese hospital where Russian officers are under treatment. The contributions by various writers, the editorial articles, the answers to questions, and the health notes—all are practical and interesting. This magazine is gaining a well-deserved reputation as being "safe and sane" on matters pertaining to health, and its circulation is steadily increasing, the edition for October being twenty

thousand copies. If all those who are interested in this phase of the truth could make some effort in behalf of *Life and Health*, it would be an easy matter to double even its present circulation. Is it not worth the while?

THOSE of our readers who have followed the history of the institution originally established as the Claremont Sanitarium, which was located at Claremont, Cape Colony, one of the suburbs of Cape Town, South Africa, may be interested to learn that the large building was totally destroyed by fire the latter part of July. It has been some years since the institution was conducted in harmony with those principles which are recognized in this country as fundamental in sanitarium work, and in the meantime it has passed through the bankruptcy court. For the last two years the building has been unoccupied with the exception of a man and his wife who have lived on the premises to care for the property. The cause of the fire is not known, and the insurance is reported to be about \$175,000.

Order of Services, Sabbath, October 7

ON another page will be found a simple program which it may be well to follow in the exercises on Sabbath, October 7, the day appointed to take a general offering for the work among the colored people. Two readings are to be read,—one from Brother J. E. White, to be read first, and the other from Sister E. G. White. In cases where good readers can be obtained, we suggest that different persons be selected to read these articles.

We urge that the church officers, and all who take part in the service, make an effort to have the services interesting and enthusiastic, so that the day may be a pleasure and blessing to our people. We also plead that a good offering be made to the cause for which this day is set apart.

A. G. DANIELLS.

Help for the South

AS we were nearing the last General Conference, a united effort was made to send in donations for the Washington work. Now, as we near the collection for the work for the colored people, we trust there may be the same united effort to lift the work for the colored people out of the deep need into which it has fallen, that it may rise into the light of encouragement and the assurance of success and victory. The regular Southern fund is increasing, though we could wish with much more rapidity.

"The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked." The day is near at hand when those who help the needy will receive their reward.

J. S. WASHBURN.