

# The Advent And Sabbath REVIEW HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, OCTOBER 12, 1905

No. 41

## "The Manner of the Kingdom"

"AND Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord."

"And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

There is much that is told  
In that story of old,  
As to me it is given to know,  
With a pathos as deep  
As the Keeper of Sheep  
Ever sang in *The Song of the Bow*.

From the giver who loved  
Were the weapons that proved;  
And they won in the warfare, at length:  
'Twas a girdle of might  
With a sword for the fight,  
And a bow that abideth in strength.

It was love in accord  
With the will of the Lord,  
When the prince did bestow of his own;  
But they passed from his hand,  
At his spirit's command,  
With a scepter, a crown, and a throne.

When on Gilboa's height,  
In the thick of the fight  
With the archers that sorely oppressed,  
Though no evil he'd done,  
Like that other King's Son,  
He was numbered with those who transgressed.

Though the shafts that he flung,  
Ere his bow was unstrung,  
From the mighty not backward did turn,  
'Twas a song that was wailed  
For the weapons that failed  
That the children of Judah did learn.

Then I read it once, more;  
And I ponder it o'er  
For the lesson to me it shall show;  
Then I lift up my eyes  
On the fields, and the skies,  
And the Life of the world that I know.

From the seed that is trod  
'Neath the covering clod,  
Where it dieth the blade to sustain,  
To the bread that is mine,  
In the order divine;  
From the sheaves that have studded  
the plain;

From the nestling at rest  
'Neath the sheltering breast  
Of the mother that buffets the storm,  
To the she-wolf at bay,  
As she dies, and doth slay,  
For the whelps that she guardeth from  
harm;

From the mother who dies  
Ere she knows the first cries  
Or the touch that her firstborn may give,  
To the upturned eyes  
That behold not the skies,  
That the land that he loveth may live;

From the striving with sin,  
And the wrestling within,  
That the life of the spirit be true,  
To the life He did live  
Who said, "Father, forgive,  
For they know not the things that they  
do;"

From the counting as loss,  
And from sharing the cross,  
That the life of the Risen be shared,  
To the, "Come ye, mine own,  
And inherit the throne  
That for you from of old was prepared;"

And I hear Him again  
Who did walk among men,  
As He spake to His learners below:  
Unto them is the sign  
Of the kingdom divine,  
But to you it is given to know.

Then the truth doth unfold  
From that story of old:  
*All the way from the throne to the clod,  
Where a David doth reign  
Lies a Jonathan slain,  
For of such is the kingdom of God.*

And I read it afresh.  
Then, in weakness of flesh,  
Do I say, with a strength that is given:  
Even so may I live;  
Even so may I give;  
*For of such is the kingdom of heaven.*

— Lindley M. Stevens, in *The American Friend*.

# The Seed and the Sowers

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

WHAT are you doing in your "little corner" to help along in the missionary campaign? There is work which the Master is waiting for you to perform. No one else can do it so well. Will you disappoint him?

WHY not order some reading-racks, and secure permission to put them up in the depot, the post-office, barber shops, or other public places, and keep them supplied with tracts, "Signs of the Times Leaflets," or some other literature? This is one good way to sow the seed beside all waters. The price of the rack is 20 cents, post-paid.

SOME will be interested in such a tract as the "Celestial Railroad" who could not be easily influenced to read one treating the subject in the ordinary way. "Celestial Railroad" is allegorical, after the style of "Pilgrim's Progress," but it can hardly fail to impress its lessons upon all who read it. It contains 32 pages, with illustrated heading for first page. The price is 2 cents each, or \$1.60 a hundred, post-paid.

*Life and Health* for October is a special issue for use in the missionary campaign, and can be handled to advantage with either the *Signs* or the *Watchman*. It is attractive in appearance, has a full-page illustration for frontispiece, and is full of good, practical, helpful articles which all will appreciate. You can easily sell a hundred copies this month. Single copy, 5 cents, or 2½ cents each where 25 or more copies are sent to one address. Order through your conference tract society, or from Life and Health, Washington, D. C.

SOME who have never attempted to sell or give away tracts or papers will try this work and gain a new experience this fall. Others who have already been successful in this work will try to sell some of the books especially prepared for "Home Workers," and will doubtless be surprised to find how well they can do. Still others who have already sold a few books in their own neighborhood will find their hearts longing for more experiences of this kind, and will arrange to devote their entire time to canvassing with some of our larger and more important books. These are the results for which we look, and thus our various corps of workers should be recruited, and a continuous missionary campaign carried on.

"SEER OF PATMOS," Elder Haskell's latest book, is ready for delivery, and thousands of copies of it ought to be circulated during this fall and winter. This story of the wonderful book of Revelation, written by a devout Bible student of so many years' experience, together with the very voluminous Scripture references which accompany the text, is certainly a rich mine of Biblical treasure for every one who desires to understand this important last-day prophecy. It is written simply but forcibly, and the lessons drawn can hardly fail to impress and remain with the reader. All our young people should have this book, and our Bible workers, colporteurs, and canvassers should sell large numbers in the next few months. It is uniform in size of page and style of binding with its companion volume, "Story of Daniel," and the price is the same, \$1 a copy. Send your orders to your regular source of supply:

"SIGNS OF THE TIMES LEAFLETS," sixteen in number, covering the vital points of the message in a pointed way, are furnished by the pound for 50 cents, post-paid. A pound comprises about 300 tracts, assorted, and it is expected that during this fall campaign every Seventh-day Adventist will buy and circulate at least one pound. Order your supply early.

THE Nebraska Conference recently ordered two thousand sets of "Religious Liberty Leaflets" for use in Lincoln. Sunday law issues are being pressed to the front in many places, and work of this kind will be more and more frequent as the conflict deepens. The set of four "Religious Liberty Leaflets" covers the ground quite thoroughly yet briefly, and they should be used liberally wherever there is need for such literature. Any of our publishing houses can supply them.

SAID Dr. Torrey in giving instructions to a company of new converts, "Go to work. You have taken Christ. Bring some one else to Christ between now and to-morrow night." But the tempter says, "Wait until next week. Don't be rash. What will people think of you?" And so we wait until the first love and zeal has grown cold, and we wonder why we do not enjoy Christian experience as we did at first. Here is one means by which we may retain all the freshness of the first love: "Try to bring some one else to Christ every day."

WHEN some one who has but a little time to read asks you what are the fundamental principles of Seventh-day Adventists, loan him your copy of the 1905 "Year-book," and let him read pages 188-192. This brief statement of principles may create a desire to read more on some special point of faith, and then the way will be open for further missionary effort. If you have not a copy of the "Year-book," you ought to have one. It costs 25 cents.

Do you love the birds? Do you desire them to be on friendly terms with you, whether you live in the country or in a city tenement? If so, then study the chapter "Invitations to the Birds," in Dr. L. A. Reed's new book, entitled "My Garden Neighbors." Young and old will be interested in this delightful volume just fresh from the press. Have you a restless boy who wants to be doing something all the time, and who is inclined to be mischievous, and possibly even cruel, with dumb animals? Place this little book in his hands, and see how quickly he will be interested, and how differently he will feel and act toward his dumb friends. Buy it for your children, or send it to your friends. It can not but be helpful. It is not a large book, but a good one. Price, \$1. Order from your conference tract society, or our nearest publishing house.

ORDERS for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# 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.

VOL. 82.

WASHINGTON, D. C., THURSDAY, OCTOBER 12, 1905.

No. 41.

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

ISSUED EACH THURSDAY BY THE  
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months.....1.00	Three Months.....40
Six Months.....75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD, 222 North Capitol St.,  
Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

### A New Song

THERE is instruction for us in the experience of David: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." From the pit and the clay to the solid rock is a change which warrants a continual song of praise, and such a song coming from the heart will influence others to turn unto the Lord. Thus the interests of the kingdom of heaven are advanced. "God desires his obedient children to claim his blessing, and to come before him with praise and thanksgiving. God is the Fountain of life and power. He can make the wilderness a fruitful field for the people that keep his commandments; for this is for the glory of his name. He has done for his chosen people that which should inspire every heart with thanksgiving, and it grieves him that so little praise is offered. He desires to have a stronger expression from his people, showing that they know they have reason for joy and gladness." "Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly an-

them, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam." "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods."

### Abiding in the Lord

It is not sufficient that we should occasionally come into fellowship with God. We must abide in him. "As the branch can not bear fruit of itself," said Jesus, "except it abide in the vine; no more can ye, except ye abide in me." It is by abiding in him that we are kept from sin. "Whosoever abideth in him sinneth not." "He that saith he abideth in him ought himself also so to walk, even as he walked."

"I have learned the wondrous secret  
Of abiding in the Lord;  
I have found the strength and sweetness  
Of confiding in his word;  
I have tasted life's pure fountain,  
I am trusting in his blood,  
I have lost myself in Jesus,  
I am sinking into God.

"I'm abiding in the Lord,  
And confiding in his word,  
And I'm hiding, safely hiding,  
In the bosom of his love."

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

### A Note of Warning Our Educational Institutions

A LARGE proportion of our schools and colleges are just beginning another school year, and many family circles are broken by the departure of one or more of the younger members who have gone to seek a better preparation for usefulness. In many instances it is only by rigid economy and by real sacrifice that it is possible to provide an education for the children, and this is especially true when it becomes necessary to send them away from home to attend school. That which induces Seventh-day Adventist parents to deny themselves in order to give their children the benefit of our schools is their desire

that they should receive a Christian education—an education which will impart a knowledge of the God of the Bible and of the plan of salvation as set forth in the Scriptures, which will foster a love for the third angel's message, and give a suitable preparation for proclaiming it.

It was for the purpose of providing just such an education as this that denominational schools have been conducted as a part of this advent movement. This people did not attempt in their poverty to establish other educational institutions because they expected to build finer buildings, or provide better equipment, or present more extensive courses of study, but because they felt the necessity of shielding their children from those influences which tend to draw them away from God and his truth, and of imparting instruction of such a kind and in such a manner as would preserve them from the skepticism so prevalent in this last generation. The natural consequence would be that many so educated would devote their lives to the spread of the truth which they had learned to love.

It is now more than thirty years since the first educational institution was established among this people, and some interesting changes have taken place during this period. Colossal fortunes have been spent by the rich men of the world in building up great universities. Large gifts have been made to nearly all of the older colleges and universities, which have made it possible to erect fine buildings, extend their courses of study, and largely add to their faculties. But with all these additional facilities there has come a most marked departure from the fundamental and old-time standards of Christianity. The Bible has been deposed from its place of authority. A false science has been exalted in the place of Bible truth. A new philosophy has superseded the revelation of the gospel made in the Scriptures, and human speculation and human reasoning have been given the precedence over the Word of God. "The master mind in the confederacy of evil is ever working to keep out of sight the words of God, and to bring into full view the opinions of men. . . . Through educational processes he is doing all in his power to obscure heaven's light. Philosophical speculation and scientific research in which God is not acknowledged are ma-

king skeptics of thousands of the youth. In the schools of to-day the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible can not be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. . . . Far more than we do, we need to understand the issues at stake in the conflict in which we are engaged. We need to understand more fully the value of the truths that God has given for this time, and the danger of allowing our minds to be diverted from them by the great deceiver."

Some of the most dangerous teaching is in these days clothed with the appearance of truth. A false philosophy is taught in the very words of the Scriptures, and the familiar phrases of the gospel of Christ are made to do service in behalf of deceptive errors. By a large majority of the leaders of the professed Christian church it is declared that these new ideas are simply a better interpretation of the Scriptures, the result of advancement in all fields of knowledge, while in our own denomination it has been claimed that they were in perfect harmony both with the Bible and with the spirit of prophecy. This claim has called out the following plain words of counsel: "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid."

In view of the situation as it exists both within and without the denomination it is plain that there is a more positive demand than ever before for schools where our young people can be safely sent without the fear that they will be educated away from this message, and be led to despise the simple faith of their fathers. After the experience of more than a quarter of a century, and after receiving so many warnings and counsels against the insidious character of this modern sophistry, will any of our people be caught by popular announcements and flattering inducements? We have resisted these inducements when they came to us openly from the world; shall we yield to them when they come from any other source? It may be time

to repeat the instruction which was given about a year ago: "God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the Testimonies, and the work and character of the ministers of God."

The efforts which are now being made to counterwork the leadings of God's providence, and to make of no effect his counsels concerning the education of our young people, lead us to sound this note of warning. We urge both parents and youth to consider well the principles involved before responding to any call, however favorable it may seem to be, to an education under influences which lead away from the message and work committed to this people. Furthermore, we urge upon all our schools to meet conscientiously the demand upon them at this time to provide such an education as will hold our young people loyal to this advent movement, and as far as possible to plan such means of support for students as will enable those with limited means to secure the benefits of a genuine Christian education. These serious problems should be grappled with and solved. The present situation urgently demands this.

### **The Near Eastern Question**

For some years the political storm-center of the Old World has been in the far East, and the solution of the far Eastern question has been the problem which has occupied the attention of statesmen and inspired the utterances of political prophets. The agitation over that question has culminated in the Russo-Japanese War, and the result of that conflict, together with the new Anglo-Japanese treaty, having called a halt on the program for the dismemberment of China and apparently settled conditions in Asia for some time to come, the storm-center seems now to be shifting back to the near East, where the sultan of Turkey is the central figure, and the dismemberment of his territory, within which is the coveted prize of Constantinople, is the problem to be settled. Turkey has long been referred to as "the sick man of the East," and the breaking up of his kingdom has been long anticipated, and is still regarded as a settled event of the near future, delayed only by the mutual jealousies of the leading powers. It is possible, however, that the sultan, now that Russia has been weakened and Austria is facing an internal crisis, takes a different view of the situation, and believes that the near Eastern question can be settled in a manner more agreeable to the Mohammedan mind. There is indeed some reason for thinking that the sultan is ready to make a new and startling move upon the polit-

ical chess-board and defy the European powers. This is the view entertained by a press correspondent at Constantinople, who writes the following:—

Abdul Hamid is evidently preparing to defy the powers and to compel a settlement of the much discussed near Eastern problem at a time and in a manner which best suits the interests of Turkey.

There is no keener nor shrewder observer of world politics than the sultan; and the fact that he has recently defied Russia in the matter of building additional fortifications along the Bosphorus, and absolutely repudiated the program for Macedonian reforms submitted by the powers, is taken as an indication that he has come to the conclusion that the time is at hand for the definite settlement of the status of Turkey's possessions in Europe.

The rebellion in Arabia has practically been squelched, and the hold of the sultan on Mecca is as firm as ever it was. Russia has its hands full in dealing with internal conditions, and Austria is as badly off.

There is every reason to believe that the recent outbreak in the Caucasus and the Trans-Caucasian provinces has been fomented from Constantinople, and that the arms in the hands of the Mussulman rebels come from Turkish sources.

The Turkish army never has been in better trim than it is now. With Oriental wiliness reforms have been quietly introduced in the administration of the army, which will, it is confidently believed by those who are acquainted with the conditions, afford a surprise to Europeans, second only to that of Japan in the recent war with Russia. Thousands of fanatical Mussulmans from the sultan's Asiatic dominions have been recruited within the past two or three years, and Turkey could within a very short time put into the field a most formidable army. In fact, Turkey is ready.

Thus there is every prospect that the near Eastern question will again come to the front in world politics, the final settlement of which is a matter of such momentous interest to the world.

L. A. S.

### **The Work of the Two Witnesses**

GRANDLY the light of God's Word is streaming into the dark corners of the earth. The two witnesses—the Old and New Testaments—are bearing the message of the coming of the Lord to the uttermost parts. The rapid spread of the Scriptures is a constantly brightening sign of the times to cheer our hearts.

How wonderfully God has dealt with his Holy Book! In the long dark period of the papal supremacy he cared for it according to the prophecy: "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days [the 1,260 years of papal supremacy], clothed in sackcloth." And those days of papal rule and darkness as of sackcloth were shortened by the powerful witnessing of the Holy Scriptures that brought in the Reformation.

Then came another effort of the enemy of light to put down the Scriptures in those atheistical days of the French Revolution. Infidelity thought it had begun a movement that would silence the two witnesses. But again the prophecy was fulfilled: "The spirit of life from God entered into them, and they stood upon their feet," and their enemies beheld them exalted to the heavens; for just then began the great Bible society movement, which has now carried the Scriptures into more tongues than were known of in Europe a century ago.

God is hastening on the work of warning the world by many agencies. The annual report of the British Bible Society says of its work last year:—

To carry the Scriptures far and wide and to offer them from door to door, the society employed nine hundred and thirty colporteurs throughout last year, at a cost of about forty-five thousand pounds. If our eyes could trace these humble Bible sellers up and down the world amid the many-colored conditions of their service, we should see them busy among Indian rice-fields and along Chinese waterways, over Canadian prairies and through the Australian bush, and beside the great African lakes. We should watch them sheltering in native huts in the snowy defiles of the Andes, and threading their path under trails of purple orchids through the forests of Brazil. From South Malaysia one man writes: "I am now enjoying a seminomadic-aquatic existence, spending half my time in a bullock cart and half in a boat. I have not seen an Englishman for the last three months, and probably shall not see one for the next six." Another writes: "All the time I was selling Scriptures in the market-place, showers of fine cinders fell around me from a volcanic eruption."

Last year these colporteurs sold over 2,250,000 copies of the Scriptures—a total far above all previous records.

It is truly a work that is fulfilling prophecy. These colporteurs with the Sacred Word are pioneers in the final work of bearing the gospel to every nation and tongue. The world's Bible societies are agents of Providence for this last time. Everything is shaping for a quick movement in the finishing of God's work in the earth. W. A. S.

### The Signs of His Coming

It seems strange that professed Adventists should question whether the darkening of the sun and moon and the falling of the stars have actually taken place, or whether they are still in the future, and stranger still that any who attempt to prove that the coming of the Lord is near should think it unnecessary to believe that these signs have any essential bearing upon a belief in the second advent as an imminent event.

Some things ought to be regarded as settled beyond controversy among Adventists, and especially among Seventh-

day Adventists. One of these is that the "signs in the sun, and in the moon, and in the stars" have already been fulfilled, and that they introduce us to the last generation which shall not pass away before the coming of the Master. Those who become unsettled concerning such fundamental positions as these can hardly hope to be certain of anything.

The testimony of history is very explicit concerning these signs. It is only necessary to read the authentic records of what actually took place on May 19, 1780, and on Nov. 13, 1833, and then to compare these statements with the prophecies, in order to see that they answer to each other. There could be no benefit whatever in studying the prophecies if it were not possible to recognize those events which constitute a fulfillment of definite predictions; and when such events do occur as meet all the specifications of any prophecy, we may rest assured that the prophecy has been fulfilled. On this basis we are sure that the darkening of the sun and of the moon, and the falling of the stars, foretold by Jesus, are in the past, and that they constitute definite signs of the near coming of our Lord.

### Taken by Surprise

BEWARE of a surprise. In all the records of the past is written this warning. Both history and Scripture are full of admonitions upon this point. The worst calamities that have fallen upon men are those which have taken their victims unawares. Very little chance has one in such a case either for escape or for successful resistance.

The antediluvian world perished by a calamity which took its inhabitants by surprise. They "knew not until the flood came and took them all away." The men of Sodom and Gomorrah came all unawares to the day when they were to suffer the vengeance of eternal fire. Belshazzar, reveling in his palace, suddenly beheld the handwriting upon the wall, announcing his doom and the overthrow of his kingdom. Jerusalem of old had its day of visitation, and knew it not. Pompeii and Herculaneum were full of careless people on the fatal day when Vesuvius suddenly awoke from its long slumber.

The man who prospered and amassed great wealth, so that he knew not where to bestow his goods, was in the midst of plans for a long life of ease and pleasure, when suddenly death laid his hand upon him. The five foolish virgins went to buy oil for their lamps, thinking to return and participate in the marriage feast, but upon their return they looked, and lo, "the door was shut"!

A great and fatal surprise is before the world. The day of the Lord is approaching as a thief in the night, and

as a snare that is to be sprung suddenly upon its victim. The god of this world has blinded the minds of its people and lulled them to sleep, so that in spite of heaven-sent warnings, they will come unawares to the day of doom. Many, even of those who profess to be looking for him, will share in this fatal surprise, for many will say in their hearts, "My lord delayeth his coming," and cease to watch and keep in readiness for his return. "In such an hour as ye think not the Son of man cometh." When it is least expected, suddenly the mystery of God will be finished in the earth, and the destiny of every individual will be unalterably fixed.

Beware of a surprise. "Now is the day of salvation." L. A. S.

### A Rally in Behalf of the Young

NOVEMBER 4 has been set apart by the officers of the Central Union Conference as "Young People's day" in all the churches in the Union. Judging from the program just received from Professor Kern, secretary of the Young People's work in that territory, it will be a most interesting and exceedingly profitable day, not only for the youth, but for the churches as well. Professor Kern contributes an interesting paper entitled, "The Message of Elijah;" Sister L. Flora Plummer one on "Our Young People's Call to Service." These readings, together with extracts from the "Testimonies," will be published in a special number of the *Educational Messenger* of Oct. 15, 1905. Other helpful articles, hints, etc., will appear in the *REVIEW* and the *Instructor*.

It is encouraging to see these earnest efforts put forth for the youth in this union conference. If each church will do what it can, it will be a success. As an elder, leader, or Sabbath-school superintendent, have you not longed for some one to help you in your labors in behalf of the young people in your church? Here is help within your reach, and this is a splendid opportunity to co-operate with those who are struggling to place this important work where it should be.

Why should not other union and local conferences take some similar steps in behalf of the young within their borders? It needs no argument to emphasize the need. We are losing more young Sabbath-keepers from our ranks in many conferences than will equal the number brought into the truth by the workers. Are these young people not worth saving? Why not put forth as earnest efforts in their behalf as for those who know nothing of this message? When we do this, we shall see large numbers of them turning unto the Lord. The spirit of prophecy has said, "Let the



overseers of the church *devise plans* whereby young men and women may be *trained* to put to use their entrusted talents. . . . Let the ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work."

A great work is to be done both *for* and *with* our young people. If all will heed the instruction already quoted from the spirit of prophecy, much will be accomplished in this direction. "Young People's day" in the Central Union is a step toward this, and we earnestly pray that it may be specially blessed of the Lord.

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

### My Visit to the European Field Friedensau

THE German word "Friedensau" signifies a place of peace. This is the name given to the place selected by our brethren in Germany for the headquarters of their educational and medical work. Friedensau is in the country. It lies east of Berlin and south of Hamburg, in the vicinity of Magdeburg.

I believe that the enterprises established at this place, and the work they are doing for our cause in Europe, should be understood by all our people. Those who are acquainted with the small beginning of the undertaking, the many difficulties that have been met, the signal victories that have been gained, and the blessings that have been received by many of our fellow men in that part of the world, are able to appreciate the blessings of God which have attended the work from its inception.

In the fall of 1899 the brethren purchased a farm of some ninety acres, at a cost of about twelve thousand dollars. Most of the ground was then under cultivation, and had been for perhaps centuries. There were a few small ancient buildings on the place. One of these was a small brick mill that had been used for grinding grain. A pretty little stream flows through the place, and this supplied power for the mill.

It was my privilege to attend a camp-meeting at Friedensau in the autumn of 1900. At that time the brethren had just begun to develop the place. A school had been opened, and a small food factory had been started in the old mill. The school was under the direction of Professor Lupke, who has remained with the enterprise until the present time, and is still the head of the institution. When the school opened, there were no real school buildings. The classes were held in a part of the mill, and the students lived in the mill loft, and in temporary sheds called "bar-racks," erected for the purpose.

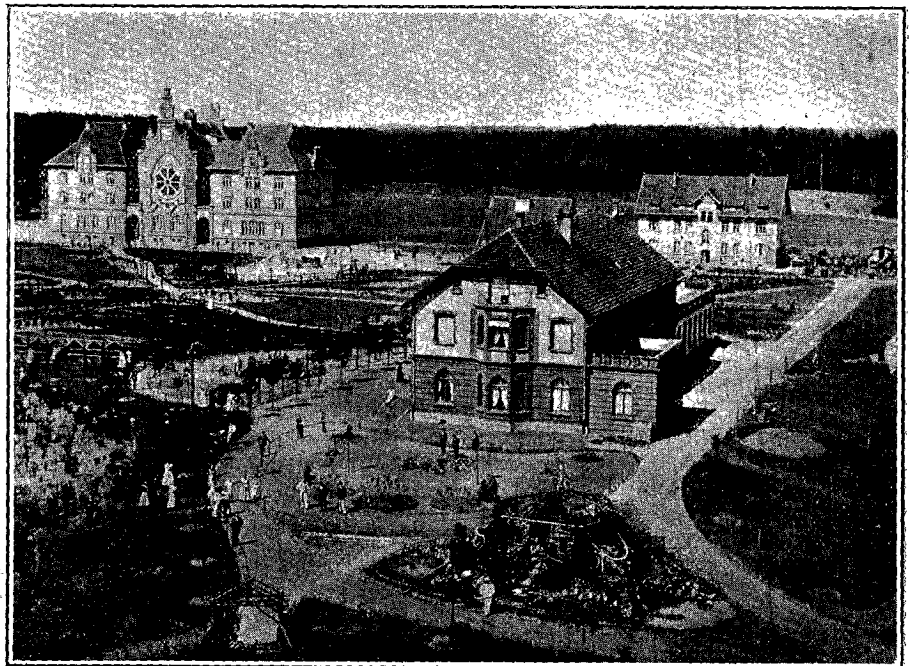
In the illustration accompanying this article there may be seen the school building now being used. This is a brick structure of three stories, with a good basement. The class rooms and chapel occupy the center of the building. The gentlemen's dormitory is on the right, and the ladies' is on the left. This building will accommodate nearly two hundred students on the plan of housing students in that country. The chapel will seat four hundred or more. It is a comfortable, practical, creditable building for school purposes.

The students who attend this school come from all parts of Germany, from German-Switzerland, Holland, Russia, Austria, Hungary, Bulgaria, Macedonia, Syria, and Egypt. Every one who comes must present letters of commendation from some minister or church officer. Before they are admitted, the board of

usefulness and honor in the cause of God. This is a grand, good work.

The sanitarium is only a few rods from the school. This institution will accommodate fifty or seventy-five boarding patients. Dr. Hoenes, who stands at the head of the medical work, is a member of the school faculty. The sanitarium is really a part of the educational enterprise. Those who are suited for the work are given instruction in nursing. As a result of this work, good nurses are being placed in Berlin and other large cities as medical missionary nurses. They are meeting with success as nurses, and are doing good missionary work as well.

The sanitarium has developed steadily and substantially from the first. At the time of my recent visit every room was occupied, and some were living in tents. No doubt other sanitariums will be es-



THE FRIEDENSAU SCHOOL AND SANITARIUM

directors pass upon all cases. It is the policy of the Board to secure the most promising young people in all the countries named above, and give them the education and training they need to fit them to labor for the extension of our cause in their native lands. One beautiful feature is the fact that poverty does not prevent any worthy and promising young person in those countries from attending this school and securing the very best that can be given. Provision is made by the establishment of varied industries for those without funds to pay their way, at least partially, by work. Then each year the Hamburg publishing house generously appropriates from three to five thousand dollars of its profits to the students' aid fund. Thus provision is made for the young people of Russia and other countries where the young know nothing but the severest poverty, to rise to a place of

established in different parts of Germany, but this institution will remain a valuable part of the educational work at Friedensau.

The food factory has done well from the start. At first our health foods were not known in Germany. The sales the first year were very small, but during 1904 they reached twenty-five thousand dollars. The manufacture and sale of foods representing this value provide employment for many of the students the entire year. The mill has been repaired, good machinery has been installed, and the factory now presents a busy, thrifty appearance.

In addition to these leading enterprises, there have been provided a steam laundry, a good dairy, an electric-lighting plant, water-works, and a fire station. The steam laundry has been fitted up with a full equipment of machinery. The dairy is a large concrete structure,

with modern sanitary arrangements. The electric plant provides light for all the buildings, and the water-works carries water of excellent quality secured from artesian wells, to the various buildings. The large vegetable garden will provide vegetables of every description for those at Friedensau.

All these enterprises represent an investment of about one hundred and twenty-five thousand dollars. This entire amount has been furnished by our people in that part of the field. No loans nor contributions have been made by our people in America, unless it may be a small amount from the sale of German "Christ's Object Lessons" in America. If I am not mistaken, the indebtedness on the entire enterprise is about fifty thousand dollars. This is being paid off quite rapidly, now that the building operations are finished, and the required facilities are provided.

The best part of Friedensau can not be expressed in writing, nor understood by reading. That is the personal experience of the founders, directors, students, workmen, and patients. This part of the movement can be known only by experience, and this is for those only who go there. But all are able to see that God has done great things for our people in Germany. We can see that he is still able to spread tables in the wilderness, and is doing it. We can rejoice with our brethren across the sea, and pray for the continued prosperity of Friedensau, that it may be a great blessing to our fellow men until our work is finished.

A. G. DANIELLS.

### Our Work at Washington, D. C.

ON returning to Washington after spending the summer with our brethren in Great Britain and on the Continent, I am pleased to find the various departments of the work at our headquarters making progress. The building being erected for the General Conference offices is enclosed, and is nearly ready for the plasterers. This is a plain, substantial, creditable building. It will provide light, well-ventilated rooms for the officers of all the departments of the General Conference who may be located here. As soon as the building is finished, a photograph will be taken for the REVIEW, so that our people may get some idea of the structure.

The Review and Herald building is being pushed to completion as rapidly as possible. The frame of the structure is up, and the work of enclosing is progressing nicely. The cut of this building which appeared in the REVIEW some weeks ago, has given our brethren some idea as to the general appearance of the new Review and Herald Publishing office.

The three school buildings erected last winter are now entirely finished. They look very neat and inviting. The second year has opened, and teachers and students are hard at work. The attendance is not large, but those who have come to the school are of mature age, and are here to fit themselves for work in God's cause.

Work has not yet been begun at the sanitarium building. The chairman and several other members of the Board have been absent from the city all summer. Now that the members are all here, plans are being worked out, and it is hoped that ere long the building operations will be commenced.

In the meantime medical work is being carried on in our rented buildings in the city. We find that the work being done at this sanitarium, and the circulation of our medical journal, *Life and Health*, are calling attention to this branch of our work, and a favorable impression is being made. Plans are being laid to do a larger work this winter.

Dr. G. A. Hare, who was called to Washington two years ago to aid in starting the medical work here, has requested to be relieved. Dr. G. T. Harding, Jr., has been chosen to fill his place, and Dr. Patience Bourdeau-Sisco has been added to the medical staff as lady physician. These new physicians come to us well recommended by those with whom they have been associated. Now that the heat of the summer is over, and Washington is filling up, our patronage is increasing. We have reason for planning for a good attendance as soon as Congress convenes.

The evangelistic work being carried on in the city during the summer has borne good fruit. We are earnestly praying that our entire work at headquarters shall be presided over by the Holy Spirit, whom Jesus has sent to take his place in his church.

A. G. DANIELLS.

## Note and Comment

A NEW alignment of the powers of Europe is in progress, following the political upheaval caused by the Russo-Japanese War. A Paris dispatch states:—

The various proposed re-alignments of European powers are divided into three main movements: first, British inclination toward an accord with Russia; second, a German movement for an alliance offsetting the Anglo-Japanese alliance; and third, Russo-German overtures to induce France to join the latter group.

A significant feature of the prospective *rapprochement* between Great Britain and Russia, as reported, is that the former is willing to withdraw much of

her opposition to Russia's progress along the Bosphorus and toward Constantinople. Heretofore England has been the chief obstacle in the way of Russia's advance toward this coveted goal.

At the thirteenth annual convention of the W. C. T. U. of the District of Columbia, which closed October 4, a resolution was passed protesting against making Sunday a holiday, after the manner of the "European sabbath," and also one calling upon Congress to provide an amendment to the Constitution prohibiting polygamy. As regards the Sabbath, the W. C. T. U. would do well to consider whether anything else but a holiday or a working day can be made out of Sunday, there being no act of God by which that day was made either a rest day or a holy day. If God has not sanctified the day, it can not be made holy by any act of man. As regards polygamy, there is reason for believing that the worst form of this evil is what has been termed "consecutive polygamy"—the product of the divorce courts and of the "pride, fulness of bread, and abundance of idleness" of the moneyed class. The Mormon menace lies not so much in the tendency to practise polygamy, as in the move to obtain political control in the northwestern States, and thus to send a strong Mormon delegation to the national Congress.

THE restlessness of the nations, stirred by the war spirit which springs from jealousy, ambition, and greed of conquest, is becoming a subject of frequent comment in the secular press. The following is from a London dispatch to the *Washington Times* of September 25:—

Europe just at present seems to be suffering from an attack of war fever, and an epidemic of international quarrels is sweeping over the Continent. No less than ten countries are engaged in making war grimaces at one another, and in some of the quarrels there is an element of seriousness that might lead to unpleasant results.

Germany and France have not been in accord over the Moroccan question, and while apparently a final settlement has been reached, diplomats consider that there is more or less seriousness in the situation. Russia and Finland are quarrelling over the methods which the bureaucracy has adopted dealing with the grand dukes, and Austria and Hungary have apparently reached a crisis in their dispute over the subject of whether the Hungarian language shall be used in giving commands to the Hungarian soldiers.

At the same time Serbia and Turkey have a dispute of their own arising from the raids made by Turkish troops into Servian territory.

Rumania and Greece are at odds over the attacks made by Rumanians upon Greek subjects.

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.

### "I Shall Be Satisfied"

Nor here! not here! not where the sparkling waters

Fade into mocking sands as we draw near,

Where in the wilderness each footstep falters:

I shall be satisfied — but O! not here.

Not here! where every dream of bliss deceives us,

Where the worn spirit never gains its goal,

Where, haunted ever by the thoughts that grieve us,

Across us floods of bitter memory roll.

There is a land where pulses will be thrilling

With rapture earth's sojourners may not know;

Where heaven's repose all hearts will then be stilling,

And peacefully life's time-tossed currents flow.

Far out of sight while yet the flesh enfolds us,

Lies the fair country where our hearts abide,

And of its bliss is naught more wondrous told us

Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning  
For sweet companionship with kindred minds,

The silent love that here meets no returning,

The inspiration which no language finds,—

Shall they be satisfied? the soul's vague longing,

The aching void which nothing earthly fills?

O, what desires upon my soul are thronging

As I look upward to the heavenly hills!

Thither my weak and weary steps are tending.

Saviour and Lord! with thy frail child abide!

Guide me toward home, where, all my wanderings ended,

I shall see thee, and "shall be satisfied."

—Henry Mills.

### Lessons From the Life of Solomon—No. 5

#### Order and Organization

MRS. E. G. WHITE

OUR God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host.

#### The Jewish Economy

During the days of Moses, the gov-

ernment of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.

#### Reorganization at the Beginning of Solomon's Reign

In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures.

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year.

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor. . . . And after Ahithophel was Johoiada . . . and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety."

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,—these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow.

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year,

is one from which we may gather many helpful suggestions.

#### Order in the Christian Church

There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people, Satan and his evil angels are very busy to undo this unity and to destroy it.

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization.

All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval.

#### The Result of Organized Effort

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

"Ye see your calling, brethren, how that not many wise men after the flesh,



not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the

Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us.

Our work has steadily advanced. What is the secret of our prosperity?—We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity.

The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained

for our prosperity and success in advancing his cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.

### The Law and the Sabbath

C. E. RENTFRO

IN a work loaned me by a friend here in Lisbon, I found some interesting statements which I wish to pass along. The title of the book is "Elements of Christian Theology," by George Tomline, D. D., F. R. S., Lord Bishop of Lincoln,—Volume II, edition of 1815,—printed by Luke Housard and Sons, on the thirty-nine articles of the Church of England's creed.

The comment on Article VII is: "No man whatsoever is free from the commandments which are called moral."—Page 216. On the other hand, the moral precepts resting upon fixed and immutable principles, being founded in the essential difference between right and wrong, and being equally applicable to all persons at all times, will be binding upon every man to all eternity. And this, which appears from the whole tenor of the New Testament, is expressly asserted by Christ himself, in his sermon on the mount (Matt. 5:17, 18), in which declaration our Saviour evidently refers to the moral law; and all the moral precepts contained in the Old Testament are not only separately confirmed and enforced in the New, but many are extended to a greater degree of strictness and purity.

Another book loaned me, containing an exposition of the catechism, gives a few good statements. The title is, "A Practical Exposition of the Assembly's Shorter Catechism," by Henry Belfrage, D. D., minister in Falkirk, published by Wm. Oliphant, 1832, Edinburgh.

"Question 40: What did God at first reveal to man for the rule of his obedience?"

"Answer: The rule which God at first revealed to man for the rule of his obedience, was the moral law."

Comment: "When it is said, in the answer to this question, that this was the rule which God at first revealed to man as the rule of his obedience, we must not suppose that it was either set aside afterward or is superseded by any other. The righteousness of God's testimonies is everlasting. It was the vain boast of the laws of the Medes and Persians that they were unalterable, but they have passed away, as well as the thrones from which they issued, but no vicissitude can change Jehovah's will, or modify or set aside the standard of

excellence, which he has framed. In the regeneration of the soul, the law is again written on the heart, but this is no new law, but is to be understood of the moral law, as exhibited to the mind in its purity, and engaging the love and homage of the heart by its excellence and power."

Also, upon the question and answer concerning the fourth commandment, he gives the following: "The position of this commandment first claims our notice. It is placed at the close of the first table of the law, because in the observance of it, the best security will be found for the reverence of God's name, and the most effectual preservative from idolatry and superstition. And standing as it does before the precepts of the second table, it intimates that in the united homage of this day, every kind affection will be cherished, and the worshiper will retire from the sanctuary disposed and strengthened for every social duty. Placed in the center of the commandments, it is like the heart in the human frame, from which the blood circulates over the body, and returns to it again, thus maintaining a connection with its upper and lower extremities, and influencing them all for their proper functions, and for the general good.

"The institution which this commandment respects is the most ancient in the world; it is as old as the creation, and was ordained for man, even in the state of innocence. It was intended to be the day of man's brightest light, his most intense contemplation, and his unremitted praise. But while this day was thus originally set apart for the worship of innocence, it was destined to be the grand means of salvation to fallen men, a day above all others marked by the conversion of sinners, and by their advancement in knowledge, holiness, and peace. It is an institution which no policy nor power shall ever be able to set aside, and which, when earth and time shall pass away, shall issue in the rest, light, and sanctity of the heavenly state.

"The memento in the commandment of this commandment claims our notice also. The call to remember the Sabbath day intimates that this was no new institution, but the revival of one appointed long before, but which, during the bondage of Egypt, had been interfered with by the rigor of their taskmasters, or through their own degeneracy had fallen into neglect. It is the only commandment which hath this memento, and thus we are taught how prone men are to forget the Sabbath, and to appropriate that time to ourselves, which should be kept sacred to Jehovah."

After a few arguments on one seventh of time, and a change to the first day, he says: "There is indeed no precept in the New Testament enjoining this change. . . . The last reason is his blessing the Sabbath day. And did he set apart that day for himself, and shall we break down the sacred enclosure

which his hands have reared, and turn the hallowed spot into common ground? . . . And let us consider that for our treatment of this day we shall be called to account."

These are good, sound statements of truth given early, in fact soon enough to have placed before the Church of England the privilege of giving the third angel's message to the world. But another people has arisen to grasp the banner which began to trail in the dust, and to begin the march on the fortress, yes, the last stronghold of the enemy, carrying on the warfare to a grand, victorious end. May the banner never be lowered until Jesus takes his people home.

*Lisbon, Portugal.*

### The Eternal Word

A. E. CHRISTIAN

ALL things earthly are mutable. We pass away. Nations rise and decline. Art and literature have their periods of advance and retrogression. There is life and death on every hand.

Through the changes of time and environments "the word of the Lord endures forever." It is his unchangeable truth. It is destined for all ages and adapted for all classes and conditions. No power on earth can supersede it or destroy it.

We now hear much about science. Many intelligent minds have used it to defy God's Word, while some tremble for the Bible with every new advance in scientific research. This fear is unwarranted. Nature and revelation have the same God, and there can be no conflict between them when rightly understood. God will see that his truth is vindicated. Researches in nature have developed no well-established fact to invalidate the Scriptures. It verifies the Word. Astronomical and geological records and explorations of Bible lands, have wonderfully corroborated the Scriptural accounts of the past. We need not be frightened by what skeptical scientists boastingly affirm. We should not be hostile to any true development of science. The more we know about God's laws in nature, the better we shall understand his Word.

This world has been subject to political changes and commotions for nearly six thousand years. But this does not affect the durability of the Word. Nations have changed their boundaries and forms of government, still the Word changes not. God says, "I will not . . . alter the thing that has gone out of my lips." Many of these changes were plainly foretold in the prophetic word centuries before they came. These fulfillments are an undeniable evidence of the truthfulness of inspiration. Let us study it more.

Rapid and vast has been the advance of learning. Centuries ago the human race was steeped in ignorance. Knowledge was accessible only to a few. Now education is within the reach of all. Many and wonderful are the results of

learning. Still it was not God's purpose that it should supersede his Word. Education is one means through which the gospel is to be carried to the regions beyond. It can act as a handmaid to religion, but can never take its place. There is a want in the human soul which nothing but the consoling influence of God's Word can satisfy.

The Bible still survives. Many a good cause has expired with its propagator. Others have been smothered by confinement in gloomy dungeons, by its persecutors. God's Word is independent of all human agents. It is still the grand, living Word of the unchangeable God. It works in its own time and way, winning victories when and where least expected.

Its vitality and immutability is very evident by the power to withstand all attacks of its enemies, pagan, Jew, or infidel. It has now won its way through scorn, contempt, and persecution, to earth's remotest bounds, and is lighting gloomy, godless homes in all heathen lands. It goes forth conquering and to conquer.

The Word of the Lord never fails; it invites our confidence, and guarantees our present and eternal happiness. Then, brother, sister, let us accept it as our guide and instructor.

*Arvilla, N. D.*

### Faith

J. F. BAHLER

"BUT without faith it is impossible to please Him." Heb. 11:6. We can not please God without living faith in him. A faith that will keep the commandments is the faith that is needed. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. A faith that comes short of this is not a saving faith.

When justified by faith and through faith, we are made Christlike, because that justification embraces the keeping of Jehovah's precepts. Faith never makes void the power of God's word in our hearts, but it fixes, or establishes, the ten commandments in the heart of each child of God.

The Holy Ghost is a witness to the fact that God will put his law into our hearts, and sin shall have no more dominion over us, for the divine word shall control us, and thus our sins are remembered no more against us. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10:15-17.

We should desire this holy condition, and should live and pray for it; for inspiration declares: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

*Keene, Tex.*



### A Seed

"A WONDERFUL thing is a seed,  
The one thing deathless forever;  
Forever old and forever new,  
Forever faithful and utterly true,  
Fickle and faithless never.

"Plant lilies, and lilies will bloom;  
Plant roses, and roses will grow;  
Plant hate, and hate to life will spring;  
Plant love, and love to you will bring  
The fruit of the seed you sow."

### A Master Opinion

SIR FREDERICK TREVES, the illustrious surgeon, speaking at a London temperance meeting in May, made a sensation by his outspoken condemnation of the use of alcohol. The *Quiver* says:—

The high rank of the speaker, his distinguished position in the world of science, and his extraordinary popularity in society, combine to give a distinction to his deliverance upon alcohol which must compel the attention of those whose habit it is to give a wide berth to the consideration of the temperance question. Sir Frederick's testimony stands out among medical opinions for the simplicity and clearness of its statement. He says:—

"The point with regard to alcohol is simple enough. It is a poison, and it is a poison which, like other poisons, has certain uses; but the limitations in the use of alcohol should be as strict as the limitations in the use of any other kind of poison."

Sir Frederick Treves's indictment of alcohol may be summarized in the following sentences, which are given as nearly as possible in his own words:—

1. *It is Not an Appetizer.* "No appetite needs to be artificially stimulated. There is no need, supposing this property of alcohol to be true, to use anything that will excite an appetite. So on that ground I think there is not much to be made out for its use."

2. *It is Not a Work Producer.* "Alcohol has undoubtedly a stimulating effect, and that is the unfortunate part of it. The effect, however, lasts only for a moment, and after it has passed away, the capacity for work falls. It does this: it brings up the reserve forces of the body and throws them into action, with the result that when these are used up, there is nothing to fall back upon."

3. *It Leads to Physical Bankruptcy.* "I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat. In that column of some thirty thousand men the first who dropped out were not the tall men, nor the short men, nor

the big men, nor the little men—but the drinkers; and they dropped out as clearly as if they had been labeled with a big letter on their backs."

4. *Its Action on the Heart.* "Alcohol produces an increased heart beat, a fuller pulse, and a redder skin. It calls upon the reserve power of the organ, but the moment the effect has passed off, the action of the heart is actually weakened."

5. *Its Action on the Nerves.* "It first stimulates the nervous system, and then depresses it, and, as with other poisons which act upon this part of the body, the higher centers are affected first."

6. *The Testimony of Professional Men.* "I am much struck with the fact that many professional men have discontinued the use of stimulants in the middle of the day. Why? For no other reason, probably, in ninety-nine cases out of a hundred, than that they find they can do better work without it."

7. *Alcohol and Young Men.* "A young man can not be fit if he takes alcohol. By no possibility can he want it. No one who is young and healthy can want alcohol any more than he can want strychnin."

8. *Alcohol and Surgery.* "Having spent the greater part of my life in operating, I can assure you that the person of all others that I dread to see enter the operating theater is the drinker. I share with the late Sir James Paget his absolute dread of the secret drinker."

### Two Preachers

Two preachers went to the post-office to get their mail; one of them had been writing a sermon, and continued to think on the subject as he walked down the street. He decided to change the language on the last page, and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes he intended, and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies, and forever insulted a young mother who was out with her three-months-old baby. He had passed them all without seeing them, for he was lost in himself, and was utterly oblivious to all others.

The other preacher was writing a sermon also; but when he left his study, he left his thoughts with his pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man, and said: "Why, how do you do, brother? I'm real glad to see you. How is your wife? Fine day!" and then passed on. Next he met one of the ladies and stopped to shake hands

with her, and as the other one came up, he said, "Well, I am in luck to-day in meeting so many friends, and here comes Mrs. So-and-so with her baby." As the young mother came up with her heart's treasure, he said to the baby, "O, you little darling!" and to the mother, "You have a beautiful baby." He went to the post-office, got his mail, and went home, without any idea that he had done anything unusual. But he had made four people feel glad. He had drawn to himself the good feeling and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated, for God has made that a part of our common nature.

Both these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable, and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends must show himself friendly." Prov. 18:24. This is just as true now as in Solomon's day. — *Selected.*

### Wireless Telegraphy in Africa

"MANY explorers have commented on the speed with which news travels among savage tribes," says *Amateur Work*. "A curious observation as to a possible solution of the problem of their methods has been made by the Rev. A. Rideout, who, as a missionary among the Basutos, has noticed their method of sending messages from village to village by means of a signal drum or gourd. This gourd, covered with the dried and stretched skin of a kid, gives out a sound which travels and can be heard at distances of from five to eight miles. The transmission and reception of messages on these drums is entrusted to special corps of signalers, some one of whom is always on duty, and who beat on the message in what is practically a Morse alphabet. 'On hearing the message,' says Mr. Rideout, 'the signaler can always tell whether it is for his chief or for some distant village, and delivers it verbally or sends it on accordingly, and it is thus carried on with surprising rapidity from one village to another till it reaches its destination. King Lerothodi granted me the privilege of sending messages to our missionary workers by his great telegraph system, and never have I known a message sent by it to fail to reach the person for whom it was intended in its proper form. All that took place in the Boer War, victories and reverses in the Transvaal and Orange Free State, was known to us by gourd-line message hours before the news ever reached us by field telegraph. The natives guarded the secret of their code carefully. To my knowledge, messages have been sent a thousand miles by means of it.' This is probably one of the earliest forms of wireless telegraphy." — *Literary Digest.*

# THE WORLD-WIDE FIELD

## Greetings From the Field

A MEMORIAL presented to the churches in America from the foreign delegates at the General Conference.

*To Believers in America,*

*Greeting:—*

The delegates who have come to the General Conference from lands abroad, representing all the great mission fields of the world, desire to send this united greeting and memorial to our beloved brethren in America.

We come from populous lands, where vast millions lie unwarned in the darkness of error. But we can tell our brethren that the power of God is in the fields to-day, and we know that we are well able to go in and possess the lands. In behalf of these peoples—our brethren and sisters, whatever the tribe or race—we thank our beloved brethren in America for the help in men and means that has been sent into the fields. The knowledge that your prayers are with them, and that a loyal body of believers is ready to sacrifice for the needy fields, is daily strength and cheer as your missionaries endeavor by God's grace to press the battle to the gates in all the countries of the earth.

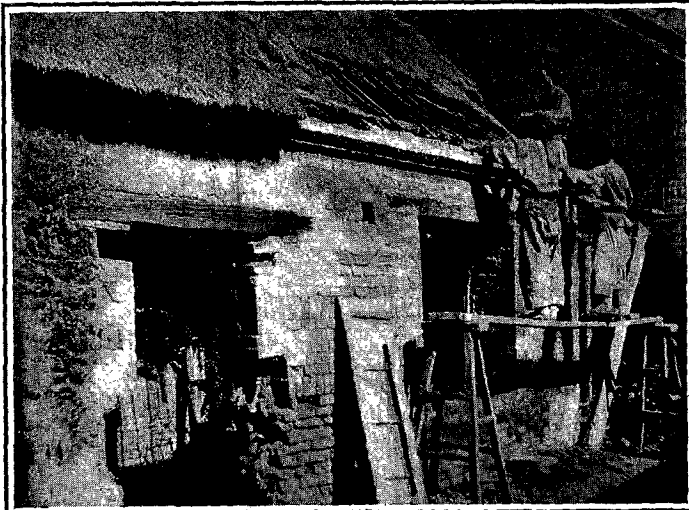
But, brethren, still the cry of our fields goes up to God, and it rings continually in our ears,—the cry of earth's perishing millions who know not the way to life, but are wandering untaught in the darkness.

With this cry ever in our hearts, we ask you to pray and plan, and work without ceasing for the strengthening of the cause of this message in the great mission fields. We are not envious of our brethren and conferences in the home land of this movement for the development and multiplication of facilities with which to work. We rejoice at all that strengthens the stakes in order that the cords may be lengthened to reach to the uttermost parts of the earth. But we beseech you to look upon our need in fields abroad, where the work is growing upon our hands. We ask no provision for the multiplication of institutions as pioneer agencies. But with our resources taken up in field work, which brings abundant fruit in converts to the truth, we sorely need here a mis-

sion station, there a small training center, and facilities for producing a literature for the many-tongued millions. In the roll-call of continents and great field divisions we respond as follows:—

L. R. Conradi, for Europe: To Europe, from ancient times, was the promise given: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. 9:27.

While the thousands of faithful believers from all portions of Europe, and speaking more than a score of different tongues, send greeting to this World's Conference, they with their greeting mingle joyful praises unto God for his wonderful fulfillment of the prophecy quoted above, as applied to the spread of this message. They are living wit-



REPAIRING A CHINESE HOUSE

nesses to the power of this last message, in not only raising up a people among the different nations of Europe, but its workers are already pressing their way into Asia, the land of Shem, into Canaan of old, and into northern Africa, the land of Ham. To-day again we hear the call from Macedonia, Greece, Siberia, Servia, yea, from Asia Minor, Persia, and northern Africa, "Come over and help us to finish the work among the five hundred millions of people living in this field."

W. S. Hyatt, for Africa: The Lord has sent us the message: "Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia . . . shall come over unto thee, and they shall be thine: they shall come after thee; . . . they shall make supplication unto thee, saying, Surely God is in thee." Isa. 45:14. And now by the spirit of prophecy it is declared that "Ethiopia is stretching out her hands unto God." We testify to you that this is the truth to-day.

Therefore we earnestly request you to hear the cry of the millions of Africa,

as it ascends to heaven, pleading for the light of the everlasting gospel, and to place men in training for this work; also that missions be opened as soon as possible in a few great centers, such as Algeria, Sudan, Uganda, and the Kongo country, in order that the light of present truth may shine into the heart of darkest Africa, and thus assist in the fulfillment of the prophecy, and in giving the bread of life to Ethiopia, as she waits, pleading with outstretched hands.

"They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living Bread—  
Waiting! Waiting!"

J. L. Shaw, for India: We have made a beginning. There are a few flickering lights among the darkened sons of India, but their need—the need of the uplifted cross of Christ—is more than words can tell. They are moving, mighty multitudes are surging, hurrying on to Christless graves, without hope and without God. We feel helpless to tell their need. There are the eighty-seven million Hindi people, without a representative of present truth among them. The great city of Bombay remains still unentered. Madras, and southern India, with her wealth of responsible and intelligent men and women, have scarcely heard a note of the message. There is the cry of Burma and Ceylon. Some one must learn and lead the way among the Hindi, Marathi, Telegu, Gugerati, Tamil, Punjabi, and scores of other tongues of India. Where are the workers, trained, tried, and true, to pioneer the way among these people? Now is the hour of opportunity in India, and we have the message for the hour.

"Come, for time is quickly fleeting,  
Come along without delay;  
India needs more faithful workers,  
Come for Christ's dear sake we pray."

J. N. Anderson, for China: According to God's geography (Isa. 49:12), China is one of the four parts of the entire world; not in square miles, but in blood-bought souls. Four hundred millions are living, nay, existing, there. In a million villages and a few large cities they are gathered. Amid this surging mass of humanity stalk the giants of superstition, idolatry, degradation, and despair. Despite her national pride, China has absolutely no light, no hope. Her need is the one all-sufficient remedy, "This gospel of the kingdom." We have been made the responsible trustees of this sacred treasure. Present truth means present duty. Already three different provinces have been opened; a mere nucleus of our literature has been created. The advance guard of the last message has entered the land of Siam. The situation calls for a steady stream of consecrated reinforcements. The next four years should see no less than twenty-five additional workers



among China's millions. Shall we have them? Who will go?

"O church of the living God!  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
Is it naught that one out of every  
three  
Of all the human race  
Should in China die, having never  
heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful  
sound,—  
The voice of thy brothers' blood?  
A million a month in China  
Are dying without God!"

J. W. Field, for Japan and Korea: Japan, the Kingdom of the Rising Sun, and Korea, the Land of Morning Calm, with over fifty millions of people, are open and waiting to receive the closing message of the gospel. The work has but fairly begun in these fields, yet good beginnings have been made. With but two families assigned to evangelical

bound down in Romish error, call loudly for help, and the working force in those already entered needs to be increased. The once closed lands of Ecuador and Peru now call imperatively for an ordained minister for each to join the two lone colporteurs who have entered these two republics. It is surely a modest, too modest request, to ask for one colporteur to be sent to take up the work in waiting Bolivia, where as yet the banner of this truth has never been unfurled. One additional minister to the four already in Brazil is certainly not too much to reach the twenty-two millions of that land. Good office help is needed in Brazil. Argentina calls for a French laborer. Definite steps must soon be taken to reach the hundreds of thousands of Indians in our great field. "The King's business" and his speedy coming demand haste.

G. M. Brown, for Mexico: Nearest to your own borders lie these needy mission fields. Persons have recently begun to keep the Sabbath in three dis-

the isles greet you in the common faith, praying that a few more workers be added, that we may reach out to unentered parts. Cuba calls for its first minister, and Hayti's voice, long heard, now cries from the wayside anew that it be not passed by.

E. H. Gates, for Oceanica: "The isles shall wait for his law." So wrote the prophet of God twenty-six hundred years ago. For ages Oceanica waited in the South Seas to hear the precepts of the law of love which is to be written in the heart by the Spirit of God. Between Eastern Asia and the Americas are thousands of islands, with a population of between fifty and sixty millions. Of this vast multitude, millions are pagans, other millions are Mohammedans, while great numbers are cannibals.

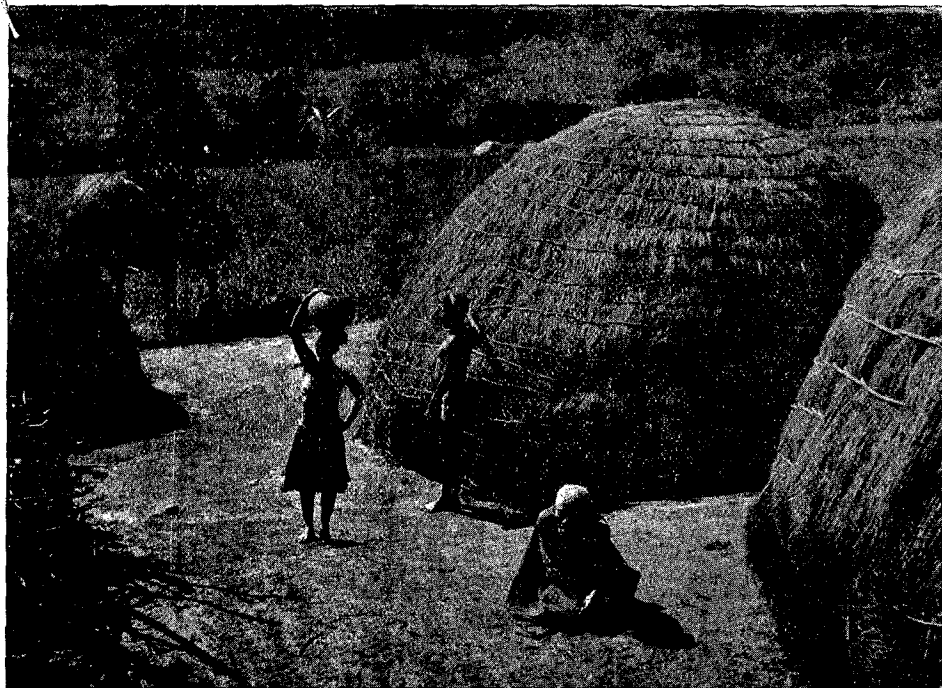
To evangelize these millions before the close of the generation which saw the signs of Christ's coming, we have at present, including ministers, licentiates, nurses, doctors, teachers, and canvassers, less than twenty-five workers. The spirit of prophecy says to us, "Send an alarm through the length and breadth of the earth. A great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. There should be one hundred workers where now there is only one."

The Philippines, with seven to ten millions of people, just arousing from their four hundred years' slavery to Romish superstition, cry aloud for release from Satan's shackles. Twenty-five millions in Java, many of them fierce, fanatical votaries of Islam, demand a share of our missionary efforts. The quarter of a million in Singapore, representing almost every language on earth, presents a most interesting field. Melanesia's savagery and ignorance call loudly for the gospel of peace and light. Australasia is standing manfully by this work for the populous fields round about.

This, our beloved brethren, is our briefest answer to the roll-call of the nations. Truly has it been said to us by the spirit of prophecy: "From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God."—"Christ's Object Lessons," page 179. And devoutly do we thank God for the added words: "That cry will not long be unanswered." We can see the gleams of the golden morning piercing the darkness of our fields. The coming of Christ, the Desire of all nations, is heaven's answer to the world's cry. For this let us work and watch and pray together until the victory is won.

In the bonds of the common faith, we greet you, and thank you once again in behalf of our brethren, of many nations and kindreds and tongues and peoples, who are to-day thanking God that you have sent to them this glorious message of the commandments of God and the faith of Jesus.

THE DELEGATES FROM OTHER LANDS.



A CORNER OF AN AFRICAN VILLAGE

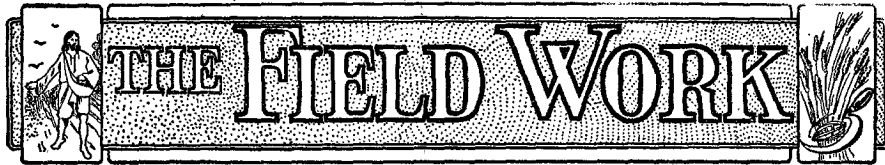
work in Japan, the need of increasing this force is urgent. Not for over three years has an evangelistic worker from abroad been added to our field. But more urgent still, if possible, is the need of pioneer workers for Korea, to take charge of this new and promising field, where the truth is spreading like a blaze. The truth must be published in these two languages, and funds are needed for the work. Not even a beginning has yet been made in publishing the truth in Korean. Yet scores of Korean Sabbath-keepers appeal to us to lead them on. We see the fiery pillar of God's providence leading the way amid the night of error. Brethren, we must follow on. The new East is awakening to hear the message of the coming King.

J. W. Westphal, for South America: South America is still "the Neglected Continent." Its unentered fields, long

tracts of Mexico, and we need workers of some experience to follow up and extend these interests. Two active men are needed who can instruct the people, and work from house to house. And besides, we should have in Mexico three more field colporteurs to sell our literature. In that priest-ridden land we shall have to support such workers, and the answer to this call would mean eighteen hundred dollars added to our Mexican appropriations. Further, we need funds for the production of literature.

A. J. Haysmer, for the West Indies: The work is spreading from island to island, and everywhere honest souls are found waiting for the message that we bear. Broken up into island fragments, our field requires more laborers to watch over and develop it than would be needed if it were one land. But our hearts are one, and the believers among





# THE FIELD WORK

## Alberta

EDMONTON.—Soon after our good camp-meeting at Wetaskiwin, we pitched our tents in Edmonton, and Tuesday evening, July 25, we began meetings with a small attendance. We had a pleasant location in one of the best parts of the city, with new tents, comfortably seated with folding seats. We advertised the meetings by means of bills and invitation cards, and announcements through the two daily papers; and day after day our company would go out with Signs, tracts, and invitation cards, and leave them in the homes of the people. Our congregation was small, but they soon became interested and came regularly. About twelve promised to keep all the commandments of God and the faith of Jesus.

During the meeting we sold upward of twenty dollars' worth of literature, and received in donations \$9.55, besides some special offerings for foreign work. We also had the blessed privilege of baptizing five adults, and several others promised to go forward in that ordinance soon. We closed our meeting September 10, as the nights were getting so cool that we could not make the people comfortable. Brother and Sister Curtis remain to follow up the work with the interested ones for a time. We praise God for the work that was accomplished, and long to see more and more of his power manifest in saving souls.

J. W. BOYNTON,  
PAUL CURTIS.

## Mississippi

GREENBRIER.—During the latter part of July and the first of August, in company with Elder Shaeffer, we held a tent-meeting at Tupelo, Miss. Three persons were reclaimed, and one man promised to keep the Sabbath as soon as he could get his business in shape. August 11 we came to Hatley, and attended the last two days of a general meeting then in session at that place.

After taking a few days' rest we pitched our old forty-foot tent in Greenbrier. We held our first meeting Sunday forenoon, with a good attendance. Sunday night the tent was full, and we had a good meeting. After leaving that night, some one cut nineteen of the short ropes and two of the center-pole ropes, and let the tent fall to the ground, tearing it badly. But some of the neighbors helped me put it up the next day, and we continued our meeting for two weeks, without further disturbance, and with good attendance and deep interest. The Lord blessed in a most remarkable way. While all who hear will not accept, many were convicted of the truth for this time, and acknowledged it. One sister who had been keeping the commandments for some time, was baptized. Four other persons manifest a deep interest, and two of them have begun keeping the Sabbath; we are anxiously waiting to see them all take a firm stand

on the side of God's commandments. One of these is a prominent man, a leader in the Methodist church and Sunday-school.

We are of good courage, and never before have we so fully realized the necessity of pushing the battle to the front.

The yellow fever has hindered us somewhat in our work. But this is just an omen of what is coming. We expect to go from here to Fulton, Miss., to hold a few meetings. The calls are more than we can fill. We want to do all we can to hasten the glad day when Jesus shall come to gather his children home.

JAS. BELLINGER,  
CARRIE BELLINGER.

## A Word From Mexico

I RECENTLY spent a few weeks in Torreon and its vicinity, where I found an interest had been awakened through the distribution of papers and tracts. Brother Blachly and his family, with whom I stayed while in that place, now live in Lerdo, a suburb of Torreon, with which it is connected by electric car-line.

Brother Colunga and his wife, the former having begun the observance of the Sabbath recently and desiring to engage in the work as colporteur, also were with me. Daily studies in the special points of present truth were given to this brother and his wife, to establish them in the message and prepare them to enter the work. While studying, Brother Colunga canvassed Lerdo, and took over forty subscriptions for our Spanish paper. It might be interesting to know that Sister Colunga is a doctor, and has lived four years in the United States, part of which time she spent at Battle Creek. She is very favorably inclined toward our work. Brother Colunga is an intelligent and capable man about forty years of age.

In Gómez Palacio, also a suburb of Torreon, I found two keeping the Sabbath as a result of reading-matter left with them some time ago. One, a brother, is a storekeeper, and is doing missionary work among his acquaintances with the paper. The other is a sister, and is in very poor health.

In Torreon I found two families, four persons, who had begun the observance of the Sabbath about four weeks before I arrived. I spent considerable time studying the Bible with them and confirming them in the truth.

There is also an independent Baptist church in Torreon that separated from the regular Baptist church because they were introducing diversions and entertainments into the church which these brethren did not think were in harmony with the sacredness of the house of God. The pastor of this independent church is friendly to us. He asked me to preach in his church, which I did almost every Sunday that I was in that part of the country. I also gave him Bible studies on the message. I hope he will yet obey all the commandments of the Lord, and bring the greater part of his flock

with him. He had no objection to my working among his members; and in fact, the four Sabbath-keepers in Torreon are of his company.

I expect to return a little later with some canvassers if possible, and hold a series of meetings, and fill these places with our literature. It seems that with these brethren and sisters and Brother Blachly's family as a nucleus, we ought to gather in a few more and organize a little church in that part of Mexico. Pray for the work in this difficult field.

G. W. CAVINESS.

## Indiana Camp-Meeting

THIS meeting was held according to appointment, at Connersville, September 7-18. Connersville is a town of about ten thousand inhabitants, situated in the southeastern part of the State, about equally distant from Indianapolis and Cincinnati.

It will be seen that the location of the meeting was somewhat to one side of the State. There was, however, a fair attendance of our brethren from the different churches, there being about five hundred and fifty present.

The circumstances which led the brethren to locate the meeting in this town were somewhat peculiar. Several years ago Dr. McDougall started treatment rooms here. Gradually the work enlarged, and at the same time gained the confidence of the leading citizens of the place, till they donated between three and four thousand dollars to furnish a sanitarium. Dr. W. W. Worster and his wife finally took charge of the work, and under their supervision it has continued to grow in influence and favor. At the present time it seems to be held in high esteem by every one in the place. The physicians furnish patronage by sending patients to the sanitarium.

During the development of the medical work a few Sabbath-keepers came to the city to live. Others accepted the message, till a little company is now established. They felt the need of a church building, and so went to work to build it. The citizens, seeing the situation, and knowing the poverty of our people, donated about seventeen hundred dollars to assist this enterprise. This enabled the brethren to erect and finish a neat, respectable house of worship, which is nearly paid for.

With such an exhibition of good-will and kindness on the part of the people, our brethren naturally concluded this would be a good place for a camp-meeting. When the meeting opened, the people showed their hospitality by taking many of our brethren and sisters into their homes without charge.

There has been a reasonably good interest in the camp-meeting since it began. At this writing it has closed, but the meetings are still being continued with the expectation of good results.

There are a few features connected with this meeting which we wish to mention. The leading brethren have made a careful study of the Testimony in Volume VI concerning camp-meetings and how they should be conducted. They believe that the nearer we can follow the light given, the greater the results will be; hence for the past two years they have refused to locate their camp-meetings a mile or two out of town, away

from the people; but have searched for and found vacant blocks of land in the cities, and have there pitched camp in the midst of the people, as the Testimony directs.

The Testimony also says: "If a press can be secured to be worked during the meeting, printing leaflets, notices, and papers for distribution, it will have a telling influence."—*Vol. VI, page 36.* The brethren in Indiana, for the past two years, have issued a *Camp-Meeting Daily Bulletin*, a four-page daily paper, and in it they publish all they can of the most vital parts of the sermons preached, and any other matter calculated to interest and profit the people. In this way they can publish the truth in a way that the daily papers will not permit.

When the camp-meeting opens, a large number of the brethren and sisters volunteer to go out each day and distribute the *Bulletin*. Each afternoon, from four to six, is set apart for this work. The town is thus canvassed every day, and the people are given a personal invitation to attend the meetings. By this means rays of light are placed in every home. Many people are persuaded to attend the camp-meeting who otherwise would not come. Our own people are greatly blessed in doing the work, and the two hours thus spent are the most profitable of any in the day. The expense of issuing the paper is met by advertisements obtained from business men in the city. These are published in a supplement, and distributed with the paper. Our brethren in Indiana are much pleased with the results attending their efforts in this direction thus far.

Another feature of the meeting is this: the Testimonies say that after the camp-meeting a strong company of workers should be left to continue work, and that it is a great mistake for all, or nearly all, to go away and leave the interest to die out. Nearly fifty persons are keeping the Sabbath at Martinsville, where the camp-meeting was held last year, as a result of heeding this counsel. The brethren have planned to follow up the work the same way this year. We might write of other interesting features of the meeting suggested by a study of the Testimonies, but space forbids.

One of the most impressive and profitable meetings we had during the camp-meeting, was the second Sabbath missionary meeting. The reader will remember that the second Sabbath has been set apart each month as a missionary Sabbath. It was deemed best to carry out the program sent to the churches at the camp-meeting. Preaching was dispensed with, and the reading furnished by the General Conference was substituted. The blessing of God came in, and one of the most precious meetings we have had this summer was the result. Our churches will find that they can do nothing better for their own interests than to follow the suggestion of the General Conference in this respect. The contemplation of mission work, and a liberal offering following, will prove to be a cure for many personal ills.

The Indiana Conference of 1905 will be remembered by those who attended it as a good one. The utmost harmony prevailed. The officers elected for the ensuing year remain about the same as last year. Elder W. J. Stone was

unanimously elected president. A spirit of liberality was manifested, the brethren giving about three thousand dollars in cash and pledges for various phases of the work. The brethren and sisters present promised to take two thousand copies of the "Ministry of Healing," and sell them. A goodly number banded themselves together to arise and finish the work on "Christ's Object Lessons." We hope and believe they will not faint till that work is done.

Five new churches were admitted to the conference, and over two hundred converts to the faith were made during the year. The indebtedness on different enterprises in the conference has been reduced over twelve thousand dollars during the past two years. All these things brought courage and inspiration to the hearts of our brethren, and they felt strengthened to renew the work of reducing their indebtedness still more, and to carry the light of truth to every household in the State.

We were all glad to meet Elder G. A. Irwin, who was with us a part of the time. His testimony was a great source of strength to the people. Elders William Covert of Wisconsin, J. M. Rees of Illinois, and N. W. Kauble of Berrien Springs, Mich., were present, and rendered valuable assistance in many ways. Elder Allen Moon, president of the Lake Union Conference, was also present. We were sorry to learn that his health was not better, and that his recovery has been so slow.

The writer greatly enjoyed this meeting and the blessing that came to all the people of God. We believe the brethren in Indiana have reason to be of good courage.

E. W. FARNSWORTH.

### Colorado Conference Proceedings

THE twenty-third annual session of the Colorado Conference convened in Denver, Colo., Aug. 18, 1905. More than one hundred delegates were present from the various churches. Four new churches were received into the conference, and plans were laid which it is hoped, with the blessing of God, will bring prosperity and success to our work the coming year.

Earnest and careful consideration was given to the various lines of conference work, including educational, tract society, Sabbath-school, and religious liberty work. Much interest was manifested in the foreign mission work, and especially in the enterprise undertaken early in the year by the young people of this conference, to support a missionary in Japan and one in China. Means are now at hand to support these native workers the coming year, in addition to the two now being sustained in Africa. Steps were also taken by the youth to support one or more native workers in India. Though we discontinued the support of our worker in Holland some months ago, we are steadily increasing our representatives in other foreign fields.

The following officers were elected for the coming year: President, G. F. Watson; Vice-President, W. Ziegler; other members of the Conference Committee, F. M. Wilcox, H. M. J. Richards, and Wm. Kennedy; Conference Secretary, Meade MacGuire; Treasurer, Mrs. Bertie L. Herrell; Tract Society Secretary,

Mrs. Minnie MacGuire; Treasurer, Mrs. Bertie L. Herrell; Field Secretary of Sabbath-school and Young People's Work, Meade MacGuire; Canvassing Agent, A. G. Bodwell; Religious Liberty Secretary, Dr. W. W. Hills; Educational Secretaries, F. M. Wilcox and B. A. Wolcott.

A number of important resolutions were passed, which, if carried out in the fear of the Lord, will add much to the power and efficiency of our efforts the coming year.

G. F. WATSON, *President,*

MEADE MACGUIRE, *Secretary.*

### The East Michigan Camp-Meeting

THIS meeting was held in Holly, Mich., September 12-19, on a very pleasant ground near the village. The ground, water, and electric lights were gratuitously furnished by the town.

There was a good attendance of our people from the first of the meeting, and the evening meetings were, in the main, well attended by the citizens of the place.

In addition to the regular conference workers, there were present Brethren A. T. Jones, G. B. Thompson, A. G. Haughey, J. B. Blosser, and F. C. Gilbert, and the writer.

The camp-meeting proper was held only over one Sabbath, but for several days preceding the regular camp-meeting period, a workers' meeting was held which was attended by a marked manifestation of the Spirit's presence. This meeting served as an excellent forerunner to the camp-meeting which followed, in preparing the way for the spiritual feast. Hence when the Sabbath came, all were expecting a great outpouring of the Holy Spirit. For a time during this Sabbath forenoon service it looked as if the enemy would triumph, but God, by his Spirit, turned what appeared likely to be a defeat into a signal victory in reaching many souls who had been burdened by sin. In a marked manner it was demonstrated that the Holy Spirit must do the work. A large number of precious souls yielded themselves to the Lord. This good meeting was followed by another in the afternoon conducted by Elder G. B. Thompson, who delivered an impressive discourse on the subject of consecration, which was based on the words recorded in Ex. 32:29: "For Moses said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Marginal rendering.)

Following the sermon nearly the whole congregation responded to the call to consecrate and reconsecrate themselves to God.

The business of the conference was attended with much of the Lord's blessing, which was evidenced by the harmony that characterized nearly every action that was introduced into the conference. Elder E. K. Slade was unanimously re-elected as the president of this conference.

The conference has been struggling under a burden of debt during the past year, but, to their great joy and satisfaction, the Lord has greatly blessed them, and their entire indebtedness has been liquidated.

One problem of special importance with which the conference is wrestling is the establishment of a conference school at Holly, Mich., which is known as the Adelpian Academy. Prof. J. G. Lamson is the principal of the school, and is also carrying the chief burden in the construction of the new building. The school at present is being conducted in a large dwelling house located upon a seventy-seven-acre farm, which is the property of the school.

Brother E. I. Beebe was set apart to the gospel ministry by ordination during the closing hours of Sabbath, September 16. The ordination prayer was offered by Elder G. B. Thompson, and the charge was given by Elder A. T. Jones.

About forty candidates followed their Lord in baptism.

We believe that the laborers will return to their fields with greater courage than ever in carrying the message of truth to the people of the East Michigan Conference. K. C. RUSSELL.

### Japan and Korea

THIS is my first report since returning from General Conference. The work in this field has been progressing during the past summer. Souls have accepted the truth, and the believers are being built up. A native pastor has embraced the message while staying in Tokyo, and has remained to study the truth more fully. He has been engaged in evangelical work for some years, and will be able very soon to take part in our work. We are thankful for this new recruit, for several of our laborers are out of the work at present on account of illness or military service.

Also two Koreans have accepted the truth during the summer, while attending school here in Tokyo. They are men of good education and some experience, and give promise of becoming useful laborers. They are gaining a fair knowledge of the Japanese language, and so are able to study with our Japanese brethren. Quite a number of Korean students are attending various schools in and about Tokyo, and these new converts are very earnest in laboring among their countrymen; and already a number are much interested, and are studying with our brethren.

Through correspondence we learn that Brother Song Fun Cho has been laboring of late in Fusan, Korea, and quite a number are becoming interested in the truth. It will be remembered that this brother was one of the two Koreans baptized in Kobe, Japan, over a year ago. Fusan is the most southern port of Korea, just across the strait from Japan. Some of the new believers there have been corresponding with Brother Kuniya, and report that about thirty-five have begun to observe the Sabbath. Surely we are entering this field none too soon; and we hope and pray that there may be nothing to hinder our sending help to this needy field this fall.

[Elder W. R. Smith is doubtless in Korea by this time.—Ed.]

The work in Kobe is progressing very encouragingly. The sanitarium is well patronized, and the prospects are good for a prosperous season this fall and winter as the people return from the summer vacation. The work at the native branch sanitarium is also prosperous. All the available room is oc-

cupied by patients, and a good many outside patients come in for treatments. The donation of two hundred dollars for medical missionary work in Japan, made by the Pacific Union Conference, will be used to increase the facilities of these native laborers in Kobe. This assistance is certainly timely, and will be much appreciated. And in behalf of these workers I extend thanks for the same to our American brethren.

Our property and lives have been in danger here in Tokyo during the rioting of the past week. Disappointment over the terms of the treaty with Russia roused the feelings of the people against the government, then against the police for endeavoring to preserve the peace. A certain evangelist exhorted his hearers not to join in the rioting. This directed the wrath of a certain class against Christians in general, and the following night a number of churches were burned. We have not been molested in any way; but the vigilant authorities have caused our house, in common with other churches and meeting places, to be guarded by soldiers for several nights of late. Quiet is now restored, but the police are still very watchful against further disturbance. Truly we are living in uncertain times; and these troubles make us long for the everlasting reign of peace, and lead us to pray, "Thy kingdom come."

F. W. FIELD.

### Cook Islands

RAROTONGA.—We are glad to be back here again, after our furlough of eleven months in New Zealand and Australia. We feel that there is no other place in the world of so much interest and inspiration as right on the "firing line." What aggressiveness, what courage, what endurance, what self-denial, the Japanese have shown to the world for their emperor and country! and surely we, the people of the Most High, ought to show the same characteristics in our spiritual warfare for the King of kings.

It was our intention to open up the work in the other islands of the group, soon after our return, by canvassing for our literature; but early in January a hurricane leveled everything to the ground in these islands, and it is said that the natives are obliged to subsist on roots and fish, although I hardly think it is as bad as that. At any rate, we thought it not wise to make a canvassing trip to other parts at present.

We are now devoting our attention to getting more literature into the hands of the people of Rarotonga. Hitherto it has been a hard matter to sell our literature; but a great change has taken place. I have been working in the chief village, and have covered about two thirds of it, and without exception have placed a book in every home. Never before have I seen the natives so eager to buy our literature. Some stopped me in the middle of the canvass, to ask the price, and then went to get the money. Some had no money at the time, and asked me to trust them, promising to pay later. This is considered a very risky thing to do in these islands; but I feel impressed to comply with their request, and have not lost one penny in so doing. As they read the pages, may the Lord open their eyes to the truth, and may they obey it. During the past months two have begun

to observe the Sabbath. One is a fine old native man of the "old school," a deacon in one of the churches.

A. H. PIPER.

### Turkey

THESSALONICA.—Thessalonica has a population of one hundred and sixty thousand, more than half of whom are Jews. The remainder are Greek, Bulgarian, Armenian, Rumanian, and small European colonies. This city is the pride of Macedonia. It is a little more free than any other city in the Turkish empire. Many ships are coming and going, as it is a large commercial center.

Macedonia annually produces more than one hundred and twenty kilos of opium, and many millions of kilos of tobacco. The door of their exportation is Thessalonica.

The greater part of the city is among walls, which were built anciently to protect the city from the enemy. The *Tour Blanche*—White Tower—is a good sample. A part of these walls is in ruins now.

We had a talk with one of the editors of *Journal de Salonique*, published in this city. He asked me many questions concerning our faith, and published a brief sketch of our conversation, in the paper. This paper is published by the Jews. Two days ago I had another talk with one of the editors of a Jewish paper published in this city. He also will write an article.

A long time ago I asked for tracts and papers to distribute, but am sorry to say that I have not received any. We need them very much. We received with much love and gratitude the greetings of the General Conference office. We express our sincere love to you all. May God help and strengthen you.

G. YERAM.

### China

KULANGSU.—Our hearts have been stirred as we have read of what God has wrought in the numerous mission fields; and our faith has become stronger in the speedy triumph of his cause in the earth, as we have read of the plans for a more aggressive work. We thank God that he is impressing the hearts of consecrated men and women to give themselves for the work in China.

As much as we would have liked to meet with the General Conference in its recent session, we are very thankful that we came to Amoy instead of waiting. Our arrival was very opportune. Many were beginning to believe that the work here was not going to be given foreign support, and Brother Keh was becoming very anxious for help. Our coming brought joy to his heart, and caused the people here to have more confidence in our work.

As yet we are only able to work among the English-speaking Chinese, but we are progressing with the language, and hope before long to be able to make ourselves understood. Now we are reaching many people through Brother Keh, as we spend every Sunday morning giving him Bible readings, through an interpreter, on the fundamental principles of the message, and as fast as he gets hold of the truth, he passes it on. He is kept quite busy giving the message to those who come to inquire.

Some men of education who hold important positions here believe the Sabbath, and are investigating other points of the truth, but are still in the valley of decision. One very prominent man Brother Keh likens to Nicodemus, because he is inquiring secretly, for fear of what his superiors will say.

Just at present there is great excitement over the way people from this province have been treated by the American authorities at Manila. A paper has been circulated establishing an immense boycott on everything American. They will not buy American goods, travel on American steamers, or work for American firms; and if any one belongs to an American mission or goes to an American school, he is commanded to leave and join some other; and any one working for American firms must leave, or he will be included in the boycott. This huge boycott extends throughout China, I am told. We are waiting to see what the outcome will be. Our teacher tells us that there is not much excitement in Kullangsu, but that it is quite intense in Amoy.

We feel confident of the guiding hand of the Lord being upon all these events, and are not afraid but that it will all work out for the good of his cause. We are thankful to be here in China, and are hoping to see a goodly band of laborers enter this destitute field to make a quick work of giving the message to its four hundred millions. Now is the time for them to come and get a working knowledge of the language; and then, when the providences of God call for a grand forward movement, we shall be ready to respond. The language is not nearly so formidable as we supposed it would be. We hope no one will be held back for fear he can not master it.

We have made only a small beginning in this vast field. Surely it is time that we went to work in earnest to give the third angel's message to China and the other unworked fields of the Orient. May God send forth workers to these needy fields, is our constant prayer.

W. C. HANKINS.

### Jamaica

"THE liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25.

It is heaven-like to give. The way to receive is to give. The blessings of heaven come through the avenue of giving. It is more blessed to give than to receive. This truth has been demonstrated among some of our conferences in the home land as they have shared their means and men with those in foreign lands. And this is the principle the Lord would have his people adopt.

Let us as conferences, churches, and individuals divide that which we have with our less favored brethren who are drifting down to death without the light and privileges of the third angel's message. "Lift up your eyes, and look on the fields; for they are white already to harvest."

The Jamaica Conference has shared its laborers with our Haytian brethren, Elder W. J. Tanner and his family having taken up work among them. And now we are planning for the sailing of Brother Frank Hall and his family to the Cayman Islands.

The cloud is lifted, and as a confer-

ence we want to keep moving forward with the host of Israel as they march toward the promised land. Indeed, the missionary spirit is taking hold of the people, demonstrating the fact that we are a missionary people. And what is this but an omen of the approaching end? Our conference is prospering. This is shown by the increase of the tithe.

HUBERT FLETCHER.

*Cheapside, Jamaica.*

### Canadian Union Meetings

THE Canadian Union Conference held two camp-meetings during the summer season. The reports from their field and institutional work showed that the organization of the union has brought new strength into the work in eastern Canada, and bound the different portions of that field more closely together in common service.

#### Quebec

The Quebec Conference meeting was held at South Stukely, not far from the Vermont border. The brethren had planned pitching the camp in a larger place, but were disappointed in securing a location, and at the last moment decided upon South Stukely, a country village where quite a number of Seventh-day Adventist families reside. In the closing days of the meeting, however, the believers came in from a radius of twenty-five miles, and there was a fair representation of the conference membership. These days were days of blessing in the camp, and the Quebec brethren face the new year's work with fresh courage and inspiration. Ten persons were baptized. Elder H. E. Rickard was re-elected president of the conference.

During the year past the conference has made its way out of debt, and now if all the believers are faithful in tithes and offerings, there is no reason why the plans of the conference committee for a more aggressive work in Quebec should not be carried out. The Knowlton Sanitarium has had an encouraging year, showing a working profit of over eight hundred dollars. For so young an institution this means that the Lord has especially blessed, and that Dr. White and his helpers have put in earnest work. Nearly every day members of the sanitarium family drove over to the camp at South Stukely.

The nurses' training-school has graduated some of its first workers, two of whom will doubtless start treatment-room work in some of the towns of eastern Canada. The Quebec Conference has a good number of young people engaged in business or attending school at South Stukely, Fitch Bay, and other places, who must be depended upon to grow into service in this needy field.

A large proportion of the province of Quebec is French-speaking and Catholic. We know what that means as a missionary undertaking. A special fund was started at the camp-meeting for securing a church building or meeting hall in the city of Montreal. Brother George Skinner earnestly pleaded the cause of that great metropolis of Canada, two-thirds French and one-third English, and the conference is united in desiring to see a strong, aggressive work carried forward in that city. They need the prayers and assistance of brethren in more favored parts as they enter upon

the campaign in these populous centers which have been neglected so long.

Meetings of the Canadian Union Committee were held during the camp-meeting. Elder William Guthrie was present from the Maritime Conference and Elders Thurston and Leland from Ontario, all rendering help in the meetings. All who attended the camp-meeting confidently expect to see aggressive moves made in the province of Quebec during the coming year.

#### Ontario

The Ontario camp-meeting was held this year also in a country district rather than in a large town, inasmuch as the brethren decided to have it in the vicinity of their new school at Lorne Park, so that the brethren and sisters in attendance might get acquainted with the educational work now well started in Ontario. It was a small meeting, but a good meeting, with a double portion of blessing on each Sabbath. Seven were baptized during the meeting.

The work is moving on in Ontario. Here again one can see that no longer does the plant of this truth find its root over the border in the United States as once it did. It has root in Canadian soil, and with the Lorne Park school entering upon its second year of service and preparing to train Ontario's young people on their own soil, one can readily see that the truth is making long strides in Canada. These institutional training centers in the field mean fresh hope and courage to the believers, and new strength for the development of the work in Canada. Hitherto the Canadian young people have come over into the States for training, too often to grow up into the work on this side, rather than in their own more needy Canadian field. Now with the educational advantages in evangelistic and medical lines which may be found in Canada, we shall see greater strength brought into the work.

Elder Eugene Leland and his wife are in charge of the training-school at Lorne Park, which has a substantial building, with a fifty-acre farm surrounding it. The brethren are finding that with proper attention to enriching the soil their land brings forth abundantly, and during the year, I believe, about fifteen hundred dollars has been paid on the school obligations by means of "Christ's Object Lessons" and otherwise. In fact, during the year about two thousand five hundred dollars of conference obligations has been met.

Elder A. O. Burrill was re-elected president of the conference, and it is planned that he with two assistants shall devote at least a portion of the autumn and winter to a vigorous personal campaign among the companies with "Christ's Object Lessons," with a view to raising funds for the educational work.

One or two small treatment rooms have been opened in Ontario, one at Lindsay, with Sisters Baker and Johnson in charge, having been especially blessed in securing influence among the people and bringing souls into the truth. A company of believers has grown up around this little plant, and it gives our people in Canada an idea of what can be done by consecrated evangelistic nurses in all the country.

Elder Thurston, president of the Canadian Union, was present at the



Ontario meeting, and Elder C. McVagh, of western Pennsylvania, also attended. Ontario gave Brother McVagh a warm invitation to return to labor permanently in his native Canada whenever the way opens.

With the Knowlton Sanitarium growing into strength in Quebec, and with the Lorne Park school prepared to give a thorough training for field service, the Canadian Union brethren have good reason to thank God and take courage.

W. A. SPICER.

### Iowa

AGENCY.—Our camp-meeting at this place closed September 17, but the interest being good, it was thought best to continue meetings for a time. The attendance has increased, and the whole village is stirred over the truth, which is presented with power. The minister of the Congregational church has discontinued his meetings, to give his people an opportunity to attend our services, and he himself is present at most of them. The testing truths of the message have not yet been presented, but two have already taken their stand with us, and promise to keep the Sabbath. The Spirit of God is working with the people.

J. H. KRAFT.

### Western Pennsylvania

SIX MILE RUN.—The tent effort that was started in this place on June 22 was continued longer than was at first intended. A good interest was manifested, and many took their stand for the truth, but no suitable place for holding religious services was available, so we were obliged to continue our meetings in the tent until September 20. A hall was then procured which, when cleaned and furnished, made quite a neat and comfortable place of worship.

On the twenty-third of September this new company of Sabbath-keepers met in the hall, and were organized as a church. Brother J. E. Veach, an active member of the conference committee, and W. F. Schwartz were present. Thirty-one persons were received into church fellowship. On the following day (Sunday) one more was added, and on Monday morning seven were baptized, and in the evening nine were taken into the church. The company now numbers forty-one, and there are twelve persons keeping the Sabbath who have not yet united with the church.

On Sabbath, September 23, after the organization was formed, this company celebrated the ordinances of the Lord's house for the first time. On September 24 they held a business meeting, at which they appointed a building committee, also decided upon a lot that should be purchased for the erection of a church, and before the meeting closed, the amount needed to pay for the lot was raised, with three dollars over.

The Lord has wrought a mighty work in this place, and we are happy to see so many precious souls walking in the light of the third angel's message. May this new company have your prayers, and may God richly bless those who shall lead them on in the way of eternal life.

September 27 Mr. Schwartz and I left this field, and came to our home at Hollidaysburg, leaving the work in

the hands of Brethren Myers and Veach. We praise God for all his blessings, and for his keeping power.

MRS. W. F. SCHWARTZ.

### Eastern Pennsylvania

BROTHER CHARLES LOUGHHEAD and his wife, of Alba, Pa., were recently arrested twice for keeping their store open on Sunday. As I was present at the trial, I will endeavor to give some of the details of the case. They were first complained of by Mrs. M. L. Packard, who is the leader of the W. C. T. U. of that place; but by reason of a defect in the indictment, the first case was quashed. The second arrest was caused by Mrs. Packard's husband. The trial was held on Wednesday, September 27, in the town of Canton, Pa. At the very opening of the case it was plainly to be seen that the justice before whom the case was tried, was strongly in favor of the prosecuting party; after the trial he confessed to me that the case was settled in his mind two weeks before the trial.

The lawyer for the defense called only three witnesses, and then submitted the case to the court. In his plea he dwelt largely upon the spirit that had led to the arrest, showing that it was wholly one of spite. At the close of his remarks he stated to the court that the minister of the denomination to which the defendants belonged was present, and requested the court to grant me the privilege of stating before the court some of the principles of our faith, that the court might better understand the motive that led the defendants to work upon the first day of the week. This, to my great surprise, the court granted, giving me liberty to present as fully as I saw fit the foundation principles of our faith. Never in my life had I realized so fully the presence of my Saviour as at that hour. I can testify now, from an individual experience, that when we are brought before rulers and councils for our faith, it shall be given us in that hour what we shall say.

I dwell quite fully upon the spirit of the Sunday movement, showing that it was the spirit of the Dark Ages. I then spoke upon the origin of Sunday-keeping, calling attention to the fact that the only ground its advocates have to stand upon is the teachings, practise, and mandates of the Catholic Church. The iniquitous Sunday laws now upon our statute-books, if enforced, would compel every Christian to turn his back upon his God, and honor the mandates of the Catholic Church. After quoting the Sabbath commandment as recorded in Ex. 20:8-11, I turned to the judge, and urged him to consider well the great responsibilities under which he was placed; that he had the power to pronounce sentence upon Brother and Sister Loughhead that would put them behind the prison bars for obeying their God, but that there was a higher tribunal before which *he* must appear, and that the standard of that judgment would not be the Sunday law of the land, but the sacred Word of God, which says the seventh day, not the first, is the Sabbath of the Lord thy God.

The prosecuting lawyer then wanted to know if I would be free to answer some questions that he would like to ask for further light upon the principles pre-

sented. I replied affirmatively. Then he proceeded to ask several questions, which gave me an excellent opportunity to lay before those present the true relation of religion and the state.

Then, after making a few remarks to the court, the lawyer submitted the case. With a trembling voice the judge said that he would be only too glad to release both of the persons in question, but that he was sworn to enforce the law. He found no grounds for the charge against Sister Loughhead, but pronounced a fine of four dollars or six days' imprisonment upon Brother Loughhead.

Immediately at the close of the trial, the judge came to me and said that I ought to make that plea before Congress; he believed much good would result from it. The prosecuting lawyer accompanied me several squares from the place of trial, and urged me to call on him whenever I came to Canton.

Brother Loughhead plainly stated to the court that he would not pay his fine, but no hand was laid upon him; and after remaining in the town several hours, he went to his home unmolested, to await future developments.

We all felt to praise the Lord for the victory that had been won for his truth.

W. H. SMITH.

### General Conference Committee Actions

SINCE the return from the camp-meetings, members of the General Conference Committee in Washington have held some meetings for counsel. The following is a brief summary of actions which will be of general interest:—

Elder C. H. Keslake, of New Jersey, was appointed to the work in Newfoundland.

The offer of the Vermont Conference to pay the salary of a worker in China was thankfully accepted.

It was decided that the readings for the week of prayer should be printed in the REVIEW.

Elder E. W. Snyder was appointed director of the Cuban mission field. Brethren I. E. Moore and O. L. Dart were associated with Brother Snyder as a mission committee.

The offer of the Wisconsin Conference to send Brother B. L. Anderson to China, continuing his support, was thankfully accepted.

Elder L. H. Christian, of Illinois, was appointed to take charge of the Danish-Norwegian work in the United States and Canada, in the place of Elder N. P. Nelson, deceased.

It was voted that in harmony with the recommendation of the Foreign Department council at College View, the field of the German work in North America be divided into two territories by a line running north and south between Illinois and Indiana, dividing by States, each of these territories to be in charge of a director.

It was voted that Elder G. F. Haffner be assigned to the western division of the German work, and that Elder O. E. Reinke act as superintendent of the German work in the eastern division.

It was voted to approve the proposal of the General Conference Medical Council to hold its medical missionary convention at College View in November.

The return of Brother and Sister L. J.



Burgess to India was approved, and the India mission committee was requested to co-operate with them in establishing their new mission for the Hindi-speaking people.

Other actions were taken involving the movement and transfer of laborers, announcement of which will be made later, as the recommendations are accepted and carried out.

A. G. DANIELLS AND G. A. IRWIN,  
Chairmen,  
W. A. SPICER, Secretary.

### Southern New England Camp-Meeting

THE Southern New England Conference held its camp-meeting and annual business session the first ten days of September. Willimantic, Conn., a city of about twelve thousand, was the place of encampment. An elevated plot of ground had been secured, which proved to be admirably adapted to our use, as we had several days of constant rain. However, no one to my knowledge became ill as a result of the inclemency of the weather while encamped upon the ground.

The place of meeting was easy of access for the city people, and the attendance was good. The truths of the message were presented with clearness, and were well received by the people who heard. A revival service was held each Sabbath, and was witnessed to in a remarkable way by the quiet working of the Lord's Spirit. Backsliders were reclaimed, and a goodly number of young people accepted the Saviour for the first time, which brought much joy into their hearts as well as into the camp. There were twenty-two baptized; these united with the various churches nearest them.

The brethren and sisters expressed themselves as greatly pleased with the camp-meeting and its results, and returned to their homes filled with greater courage in God and with a renewed determination to press the work forward each in his own locality.

Five hundred dollars was raised to assist in developing certain kinds of local work, and sixty-five dollars was secured for the Southern work. Plans were laid for the advancement of the various interests of conference work. One thousand copies of the *Bible Training School* were taken to sell in the interest of returning Brother and Sister Burgess to India as missionaries.

The regular ministers present, together with the laborers from abroad, were W. A. Colcord, F. Griggs, Smith Sharp, W. A. Westworth, J. C. Stevens, F. E. Painter, and the writer. There was not a discordant note sounded throughout the business, and thus these meetings were as spiritual as an ordinary praise service, all to the praise of God. Elder W. A. Westworth was elected president of the conference, and Miss Irene J. Cady secretary and treasurer.

The outlook for successful, aggressive work in the conference is most encouraging. May the Lord add to their numbers daily such as shall be saved.

H. W. COTTRELL.

### The Opening at Walla Walla College

ACCORDING to announcement the Walla Walla College was opened September 6, and the school has now been in operation for a little more than two weeks. The time of opening was about one month earlier than last year. When we consider that the month of September is the harvest month, and that students can make better wages during this month than any other of the vacation, we feel that the opening has been better than we could expect. At the present time the entire enrolment of the college is one hundred and twenty; a few more than one hundred meet in the chapel each morning, while the remainder meet in what has been considered the church-school department of the college.

Quite a large number of the students who were here last year have returned, and during the month of October many others will come. We expect quite an increase in the attendance about the first of October, as that will be near the time of the opening of the school last year.

In looking over the matriculation blanks, we find that sixty out of one hundred students have chosen definite lines of work, as follows: ministry, 10; Bible work, 6; church-school teaching, 12; music teaching, 8; business lines, 6; nursing, 10; medical profession, 8. We are glad to find that the more advanced classes are filling well; we have seven in chemistry, twelve in physics, fifteen in algebra, and ten in geometry. These classes will increase considerably in size as other students arrive. I am glad to report an older and more mature class of students coming into the school this year.

In addition to the regular collegiate work, the industrial department is also receiving its proper share of attention. The students are taking hold of this work with a good spirit. We find that some who were feeling a little reluctant about taking up industrial work are now in full sympathy with it, and have made request to take up even more than one line of industry. Teachers and students are associated together in this work, and it brings in a spirit of fellowship and good-will. There are fifteen young ladies in the dress-making department; and the other departments, printing, baking, carpentry, engineering, cooking, farming, broom making, and simple treatments, have all the way from two to six in each department.

We feel very grateful for the blessing of the Lord thus far in our work, and for the prospects before us for the year; but as we visit throughout the field and come in touch with the youth, we find many who are very anxious to enjoy the privileges of the Walla Walla College, and many have determined to lay their plans now to enter the school the coming year; and so while we have quite a good prospect for the present year, we feel that we are now sowing the seed which will make the year to come even more prosperous than the present one.

Students can enter the college at any time of the year, although it is far more preferable to come at the beginning. Those who are six or eight weeks late will be placed at some inconvenience, but it will be better to come that much late

than not at all. The second semester, or term, of the school begins January 10. At this time new classes will be formed, and it will be a good time for students to come to the school who can not come the first semester.

Those desiring information are requested to send for calendar by addressing Walla Walla College, College Place, Wash. Further information than that contained in the calendar can be obtained by writing to the undersigned.

M. E. CADY, President.

### Second Annual Meeting of the International Publishing Association

AT the meeting of the International Publishing Association and the Foreign Department of the General Conference, held at College View September 5-7, the following were among those present: G. A. Irwin, E. T. Russell, I. H. Evans, R. A. Underwood, H. Shultz, Lewis Johnson, B. G. Wilkinson, C. M. Everest, H. S. Shaw, G. F. Haffner, C. A. Burman, L. F. Starr, S. F. Svensson, James Cochran, J. J. Graf, P. E. Berthelsen, A. T. Robinson, A. Swedberg, C. A. Thorp, J. F. Anderson, S. Mortensen, A. A. Meyer, T. Valentiner, Jacob Riffel, J. G. Hanhardt, R. M. Rockey, J. Staby, G. A. Grauer, R. C. Porter, Carl Svenson, J. H. Morrison, August Anderson, Valentine Leer, C. C. Lewis, D. R. Callahan, T. Berthleson, C. A. Beeson, and Brethren Reiswig and Ewert.

Following the reading of the minutes of the last annual meeting, Elder Irwin, chairman of the Foreign Department of the General Conference, briefly addressed the meeting. He emphasized the importance of the present meeting at College View, and urged an earnest seeking of the Lord for guidance in all our deliberations.

Elder Russell, chairman of the board of trustees, presented a memorial, in which he rehearsed the steps which had led to the formation of the International Publishing Association, and spoke briefly concerning the work of the institution during the past year.

Most of the time of two meetings was occupied by Elder Irwin in reading Testimonies from Sister White, relating to the work of the International Publishing Association. These Testimonies had recently been written, and reached College View just in time to be received by Elder Irwin the day of the meeting. The reading of these Testimonies brought light into the counsels of the brethren assembled. Much of the instruction came directly across the ideas and plans of some who had been connected with the work of the institution during the past year. By special request two of these Testimonies were read the second time, and the way they were received by many was expressed in one testimony as follows: "By the reading of these Testimonies last night my *mind* was affected, but on hearing them read this morning my *heart* is affected. I fully accept this counsel as coming from heaven, and although it cuts across cherished plans and ideas, I purpose in the future to follow the light given." After remarks by Elder R. A. Underwood, he presented the following resolution:—

"I move that we express our gratitude

"Of all bad habits, despondency is among the least respectable."

to God for the light and the counsel that has come to us by the spirit of prophecy, and that we accept this counsel, and seek to act unitedly in building up the work of the International Publishing Association, and extending its mission."

This motion was carried by a nearly unanimous rising vote.

Among important recommendations presented by the committee on plans and finances were the following:—

"1. *Resolved*, That we request all the Seventh-day Adventist publishing houses to recognize the International Publishing Association as a sister institution, and that it be granted publishers' rates on all denominational literature.

"2. That we request the Foreign Department of the General Conference and the International Publishing Association to jointly appoint a committee of five each, of the German, Swedish, and Danish-Norwegian languages, to supervise the bringing out of literature in these respective languages.

"3. That we recommend and earnestly solicit that every State conference cooperate with the management of the International Publishing Association to greatly extend the circulation of the periodicals in their respective territories,—

"(a) By soliciting yearly subscriptions in all parts of their territory where these respective languages are spoken.

"(b) By our American brethren, as well as the respective nationalities, taking clubs of these periodicals for missionary distribution.

"(c) By organized effort to sell these publications from house to house.

"(d) That whenever we have special issues of our foreign periodicals, all ministers, workers, and churches do all they can to give these issues a wide circulation.

"4. (a) That our conferences containing large populations of these various nationalities endeavor to place canvassers in the field who shall devote their time to the sale of literature in the German and Scandinavian languages.

"(b) That the respective conferences supply these canvassers with tracts on present truth for free distribution.

"(c) That we encourage all our ministers and workers to do all they can in distributing this literature by selling the same wherever possible and encouraging others to do likewise.

"5. That we earnestly request the conferences having a large element of these various nationalities in their midst to plan at the earliest possible date for workers to enter their fields and take up work for these various nationalities.

"Whereas, The General Conference Committee has seen fit to create what is known as the Foreign Department of the General Conference, and,—

"Whereas, Said committee has appointed certain men to lead out in the work among the German and Scandinavian people in the United States and Canada, therefore,—

"6. *Resolved*, That we request the men who have been selected to work upon this foreign committee, with the American brethren, to give their most earnest efforts to building up the third angel's message among the people whom they represent.

"Whereas, There are large numbers of various nationalities in the United States and Canada, outside the Germans

and Scandinavians, among whom we have no worker proclaiming the third angel's message, therefore,—

"7. *Resolved*, That we recommend that earnest efforts be made to secure consecrated workers who have ability to acquire languages to take up the study of some of these languages with the view of qualifying themselves for work among these people.

"8. *Resolved*, That we recommend our young people who belong to these various nationalities to qualify themselves to work for those of their respective native tongues, rather than enter the work for the English-speaking people.

"9. *Resolved*, That we request Union College to strengthen its foreign departments, and in every possible way to give the respective nationalities every advantage to educate and qualify their children for work among their people.

"Whereas, We have no place of safety in which to keep our many plates, books, and tracts, therefore,—

"10. *Resolved*, That our board of trustees be instructed to provide a suitable vault in which to store these plates and other valuables.

"Whereas, The General Conference a little more than a year ago endeavored to raise a donation for the assistance of the International Publishing Association, and,—

"Whereas, There was realized from this donation only about half the amount which the General Conference had anticipated would be raised, therefore,—

"11. *Resolved*, That we petition the General Conference Committee to assist the International Publishing Association in raising five thousand dollars to cover obligations already contracted in equipping the International Publishing Association.

"12. That said International Publishing Association pledges itself, to cooperate with the General Conference in every possible way to secure said fund."

The following-named persons were elected as Board of Trustees: E. T. Russell, A. T. Robinson, N. P. Nelson, J. J. Graf, August Anderson, G. A. Grauer, and R. M. Rockey.

E. T. RUSSELL, *President*,  
A. T. ROBINSON, *Secretary*.

### The Washington Training College

THIS institution opened on Wednesday, September 20, according to appointment, with a fair number of students in attendance. As this school has been established with reference to training young men and women, the constant effort has been to draw an older and more mature class of students, the result being a company of young men and women above the average both in age and in literary training. Some are preparing themselves for the ministry, others for teaching, others for medical missionary work, and a few are undecided as to just what their life-work may be, but are seeking an education with the thought of preparation for some kind of Christian work.

It was very encouraging to the managers to meet so superior a class of young people, and to feel that the purpose in establishing the school was so near its realization in the persons of these young men and women. We were

favorable with the presence of quite a number of visitors, among whom were Elders Daniells, Spicer, Thompson, and Russell, all of whom spoke very earnestly, offering words of counsel and wisdom which were appreciated by all who were present. Elder Daniells related something of his experiences in connection with our European schools which he has recently visited, and his words were listened to with the keenest interest by every one present. The thought primarily emphasized was the necessity of putting the whole heart and soul into the work, depending on the power of God to develop mind and character, rather than leaning on worldly wisdom and knowledge gained in technical study. While this latter is valuable and of great assistance to the future worker, yet the main dependence is on spirituality and communion with God, which can be obtained only by giving the whole heart, soul, and mind to the proclamation of the gospel.

The other brethren emphasized points of practical value to the students, so that the opening hour was one long to be remembered by every one who was present.

It is with much gratitude and thanksgiving to God that we take up the work of another year, and our hearts are greatly rejoiced in the fact that another institution is in existence and actively at work in carrying forward the message of love and mercy to which the denomination stands pledged. As the servant of the Lord has spoken definitely concerning this institution, and has mapped out particular lines of work which must be done by it, we believe it will accomplish much in advancing the interests of the closing message.

With the blessing of God which has thus far prospered this work, and to which we look for success in coming days, we can see no reason why this institution should not accomplish all that the Lord intended in its establishment; and that this privilege may be the experience of the school, we most earnestly ask the united prayers of our brethren throughout the field, being confident that the Lord is able to finish as well as begin his work, and feeling certain that those who have so liberally contributed of their means for the upbuilding of the college will be interested in its prosperity and advancement now that its work is beginning. J. W. LAWHEAD.

### Religious Liberty Notes

THE Wisconsin *Reporter* states that Elder H. W. Reed attended the meeting of the Anti-Saloon League at Stevens Point, and will also attend the convention of the Sunday Rest Day Association, at Sparta.

The president of the Wisconsin Conference of Seventh-day Adventists, Elder C. McReynolds, reports that a campaign has been begun in Wisconsin in the interest of Sunday legislation, by two National Reformers, who are going from town to town on a lecture tour. It has been planned to supply these places with religious liberty leaflets.

The *Literary Digest* of September 30, in speaking of the great conference for religious co-operation, which is to begin in New York City November 15, says that it will have representatives of more

than seventeen million church-members, and twenty-six different communions. One of the chief topics to be discussed will be sabbath (Sunday) desecration.

The September number of the *Christian Statesman* says, "This nation is moving steadily and surely toward the understanding and the acknowledgment of the Christian principle of civil government." This statement from the National Reform organ, which stands for a union of church and state, is an admission that this country is departing from the principle of a total separation of church and state upon which it was founded.

Elder A. T. Robinson, president of the Nebraska Conference, writes that a Sunday observance campaign started by the ministers was to begin the 3d inst. in Lincoln, Neb. The evening before the campaign opens, Professor Kern, with a company of volunteer students, was to place an envelope containing the set of four religious liberty leaflets in every home in the city. The following pertinent words are printed in red on each envelope: "The movement is on in Lincoln. Are you in favor of better Sabbath observance, enforced by a civil authority? Please study the principles presented in the enclosed leaflet." We are grateful to our people for acting so promptly in an issue like this.

K. C. RUSSELL.

### Field Notes

FIVE persons received baptism at Omaha, Neb., September 25.

Two adults have been added recently to the church at Elk City, O. T.

FOUR new members have been recently gained by the Clarksburg, W. Va., church, and six others at that place are keeping the Sabbath, and are expected to unite soon.

THE tent company at Lucas, Iowa, has moved to Liberty Center. A report from Lucas states that a number have accepted the truth at that place, and there are hopes for others who are interested.

FOUR persons who have recently accepted the message at Falls City, Neb., were baptized at the conclusion of the tent effort there, following which a church of eleven members was organized.

BRETHREN W. W. RUBLE and A. C. Gilbert, who have been holding meetings at Herman, Minn., report: "Five precious souls have recently accepted the truth, and several wish to be baptized soon. Others are almost ready to yield."

BRETHREN N. T. SUTTON and Dan E. Huffman report from Leon, Kan., where prejudice has been very strong, that some have taken a more favorable attitude as the result of a discussion with the local pastor on the subjects of the Sabbath and the nature of man. They state that "six have taken their stand for the truth, and several others are on the point of decision," also that "there are five families which we have reason to hope will take their stand for the truth soon."

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### Our Summer Schools and Conventions

In accordance with the action of the General Conference Committee, I spent a number of weeks this past summer in visiting our schools and teachers in their conventions. It may be of interest to our educational workers and those connected with our schools for me to speak concerning my visit to these schools.

I first went to the Southern Union Conference, visiting the summer school at Graysville, Tenn. Prof. P. T. Magan and Miss M. Bessie DeGraw, together with other teachers of the regular staff of the Southern Training-school, were instructors in this summer school.

I was much pleased with the work which I saw done here, as I was with all the schools and conventions which I visited. The work in the church-schools throughout the Southern Union Conference will certainly be advanced by the good instruction and the helpful spirit which was manifested throughout the summer school.

I had never visited the Southern Training-school, and was much interested in looking over its property. It has need of help in various lines. This has been spoken of in recent articles in the *REVIEW* and *Watchman* by Professor Tenney and Elder Butler. Our people who have not read these articles should look them up and read them.

From Graysville I visited the Oakwood Manual Training-school at Huntsville, Ala. The regular work of this school was being carried on. I visited this school about two years ago. I was much pleased to note the advancement made since then in so many ways in the school. The buildings, fences, and general appearance of the grounds are much improved. The crops on the farm were looking good. The ladies' dormitory was being repaired and put in good condition for occupancy.

Here, as with the Graysville school, there is need of much assistance in order to make the school what it ought to be for the great work which it has to do. The time when these schools in this Southern field can carry forward their work is limited, and every effort should be made to put them on the very best vantage-ground for the important work which they are to do in the closing work of the message.

From Huntsville I went to the Southern publishing house, at Nashville. Here I had a very pleasant visit with Elder Butler and others, managers and workers in the institution.

From there I went to Madison, which is near Nashville, to see the new school established by Brethren Sutherland and Magan. The description of their school property given by Mrs. N. H. Druillard in the *REVIEW* of April 6 is, I think, quite a fair representation of the property which they have for their school. It seems to me that in the plans which these brethren have for advancing the educational work among the poor whites, they will be quite well equipped for this important work.

Leaving Madison, I next went to Lees Summit, Mo. Here I met a company of very earnest teachers. The work was in charge of Brother B. E. Huffman, the educational secretary of the Central Union Conference. There were associated with him as instructors, Miss Fannie M. Dickerson, editor of *The Youth's Instructor*, and others who are connected with the educational work in the Missouri and Kansas Conferences.

This convention was held in connection with a tent effort conducted under the charge of Elder R. C. Porter. The teachers assisted in every way possible in the carrying forward of the tent effort. This was a good experience, an education in itself; for our teachers should, first of all, be missionaries, and to work in connection with an effort of this kind would naturally be of much help.

On my way to the conferences being held on the Pacific Coast, I went to Keene, Tex., and visited our academy there. The principal, Prof. C. B. Hughes, was at home, and I had every opportunity given me to become acquainted with the location and work of the school.

A meeting of the school board was held, and several important matters pertaining to the interests of the school were considered. One very encouraging feature regarding the work of this institution is the removal of its indebtedness. It is certainly gratifying to become acquainted with the workings of one of our schools that is not in debt. The same effort which has been put forth to pay debts, may now be put forth to increase the efficiency and working power of the school. We long for the time when this may be true of all our schools of all grades, for then it would seem that the truth which is taught in these schools might have, if possible, greater effect upon the lives of those who are taught.

F. G.

### Opening of South Lancaster Academy

THE twenty-fourth year of South Lancaster Academy began Wednesday morning, September 20. There were present about fifteen more students than last year. There were more than this number in the Home above that of last year, consequently, as far as numbers are concerned, the outlook is good.

We have, however, been somewhat hindered in the beginning of our work, owing to the fact that the one whom we had hoped to have for our preceptor and teacher of science, was unable to be with us. Accordingly, Prof. Harmon Lindsay has been secured for this work. Professor Lindsay has had considerable experience in connection with the school work in South Africa. We have also secured the services of Prof. W. A. Wilbur as teacher of stenography. Professor Wilbur has had many years' experience as a teacher of this subject, and brings to the school an experience and ability which, we believe, will be highly valued by our patrons.

We had very pleasant chapel exercises at the opening. A goodly number of teachers and students spoke in thankfulness for the privilege of again beginning a year's work, and the importance of the school and its work in the closing of this world's history.

There seems to be a very helpful spirit on the part of all connected with the school. The classes have been organized, and the work has begun in earnest, so we now look for a very prosperous year.  
FREDERICK GRIGGS.

### The Texas Institute

FRIDAY, September 15, the Texas teachers' institute closed. Twelve took part in the closing exercises.

Miss Lottie Farrell and Miss Ida Nelson assisted during two weeks of the institute. Professors Hughes and Curtis were with us the last two weeks. Professor French, Miss Ada Phillips, and myself were here all the time.

An earnest spirit of work was manifested by all present, and we trust that the enthusiasm shown at the institute will be a blessing to the conference this year through good schools taught by the teachers.

The attendance was not what it should have been, considering the expense and the effort that was made by the conference to forward the church-school work. Those who were here testified that they had been blessed. They wished to thank the conference for what had been done for them.

If there are any churches still desiring church-schools, I should be glad to hear from them. There are several teachers yet unemployed. Let us not be discouraged in the good way, but follow out the plan laid down by the Lord in the education of our children.—Mrs. Ella E. Hughes, Supt. Texas Church-schools, in *Southwestern Union Recorder*.

## Current Mention

—Four hundred people were left homeless at Rhinelander, Wis., by a fire which visited that place October 4.

—It is rumored at Peking that China is preparing for a forcible expulsion of the Germans from Shantung Province.

—A St. Petersburg dispatch states that bubonic plague threatens the trans-Baikal district of Russia. The disease has appeared also in Portuguese East Africa.

—It is stated that during Secretary Taft's recent visit to Japan the Japanese government made an explicit disavowal of any designs on the Philippine Islands.

—The St. Petersburg correspondent of the *London Telegraph* says the police privately state they have received alarming information from Finland warranting the fear of grave events.

—The four beef packers who recently entered a plea of guilty to the indictment presented by the federal grand jury at Chicago, have been sentenced to pay fines of \$5,000 each, excepting one who is fined \$10,000.

—A Chicago telegram states that John Alexander Dowie, head of the "Zion" church in Illinois, has suffered a stroke of paralysis while on a journey to Mexico, and has chosen his successor, whose name, however, is not to be revealed until after Dowie's death.

—There appears to be almost an epidemic of terrible murders in this country, and in the worst cases the police have been unable to apprehend the criminals.

—An epidemic of typhoid fever prevails in Nanticoke, Pa., 400 cases, with twenty-eight deaths, having been reported in the past six weeks. Protestant church ministers of the place recently united in a prayer service for relief.

—A Constantinople dispatch states that the Porte declines to yield to the note of the European powers regarding control of Macedonian finances. It remains to be seen what pressure will be brought to bear on Turkey by the powers.

—The loss of life and property from the recent typhoon in the Philippines is found to be much greater than at first reported. In the hemp-growing district the property loss is over \$5,000,000. The beach at Tycao Island was found to be strewn with dead bodies.

—President Mitchell, of the coal miners' union, says that as the result of his organizing tour through the mining regions, 50,000 men have been added to the union in the last three months. He is quoted as saying that he does not anticipate a coal strike next April.

—There are indications that President Castro of Venezuela is getting ready for war. According to a Caracas dispatch, the Venezuelan government has ordered from the Creusot Works, France, thirty batteries of field artillery and twelve batteries of mountain guns of seventy millimeters caliber.

—The scandals which have come to light in the investigation of the life insurance companies of New York City by the legislative insurance committee are to be brought by District Attorney Jerome before a special grand jury, and it seems probable that some prosecutions will be the result.

—President Roosevelt is going on a trip to the South, and will visit New Orleans, where he will be shown through the yellow fever hospital, which, though it is filled with patients, is pronounced by the physicians to be the only place in New Orleans where it is absolutely impossible to take the disease.

—A dark picture of life in Hankow, China, is drawn by the American consul at that place, Mr. G. L. Dobson. He says: "This is the filthiest city on earth. Hundreds of Chinese dropped dead on the streets this summer from sunstroke. Hundreds more died of cholera. One night at midnight the thermometer stood at ninety-five." Mr. Dobson has resigned his position.

—A petition to permit anarchy is the latest development of the spirit of lawlessness that has become so marked in this country. A Houston, Tex., dispatch says: "A petition from a number of citizens, headed by G. W. Knight, of San Marcos, has been presented to Governor Lanham, asking that the State permit mobs to punish negroes guilty of criminal assault."

—A great step in the interest of temperance has been taken by an order from the commissioner of internal revenue at Washington imposing a license tax upon all manufacturers of patent medicines containing alcohol. It is

stated that hundreds of samples of such medicines are being analyzed by the government, and that the information thus gathered will be given to the public in a circular.

—W. J. Ghent, in *Watson's Magazine*, makes the following statements: There were killed and wounded at Gettysburg, 32,400 persons; at Chickamauga, 27,100; at Chancellorsville, 22,765; in the three battles 12,857 were killed and 69,408 wounded. By the interstate railroads last year in this country 12,299 were killed, and 137,916 were wounded. To this must be added the numberless butcheries of trolley-cars that are mowing down the people constantly.

—The so-called Cuban republic is in a state of very unstable equilibrium at the present time according to recent reports, and the indications are that the fiction of its political independence may soon be terminated by action of the United States, which, although its troops were withdrawn from the island, has exercised a virtual protectorate over it. Gen. Jose Miguel Gomez, candidate of the Liberal party for the presidency, says it is time for the United States to intervene in Cuba to secure honest elections.

—The United States has expended \$200,000,000 in the Philippine Islands since the battle of Manila Bay, and still the demand continues for a vast expenditure of money in the new colonial possessions. The *Army and Navy Journal* declares: "Things must be done in the Philippines to convince capitalists that the American occupation of the islands is a permanency, that we mean business, and that money invested there will be fully protected. No modern nation ever acquired a territory approaching the Philippines in value, and so persistently neglected to provide it with needful defenses as we have neglected these islands."

## NOTICES AND APPOINTMENTS

### Notice!

THE annual session of the South Lancaster Academy corporation of 1903, is in recess, but will re-convene according to vote, Nov. 7, 1905, at 10 A. M., at the Seventh-day Adventist church at South Lancaster, Mass.

H. W. COTTRELL, *President*.

### Notice!

THE regular annual session of the South Lancaster Academy corporation is hereby called to convene at South Lancaster, Mass., Nov. 8, 1905, at 9 A. M., to elect a board of trustees, and to transact such other business as may legally come before the constituency.

By order of the Board of Trustees,  
H. W. COTTRELL, *President*.

### Notice!

THE Madison Sanitarium Nurses' Training-school is thoroughly organized, and has already graduated one class of nurses who are doing practical work in the field, and another class of ten graduates this fall. The course extends over three years, and every facility for all kinds of nursing is given, together with thorough theoretical instruction. Young men and women of firm character and Christian experience are wanted to take up this work. Those desiring to enter the Madison Sanitarium Training-school may send in their applications to Dr. C. P. Farnsworth, Madison, Wis., at once.

**Notice!**

THE second biennial session of the Atlantic Union Conference is herein called to be held Nov. 1-9, 1905, at South Lancaster, Mass. All members of the Atlantic Union Conference Executive Committee are delegates *ex officio*, and local conferences are entitled to one delegate for conference organization, and an additional one for each two hundred and fifty of conference membership.

The president of the General Conference will be present, besides other General Conference help. The first meeting will be held at 10 A. M.

In behalf of the committee,  
H. W. COTTRELL, *President*.

**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.—Homes for two little boys, aged eight and ten years, in a good Seventh-day Adventist family. Address Laura E. Charlton, Greenwich, Kan.

APPLES, chestnuts, walnuts, butternuts, maple sugar and sirup, honey, etc.; B. gluten flour, cooking oil, sweet malt sirup, etc.—write at once if you wish any of the above from us. New York Food Company, Oxford, N. Y.

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

A NEW dewberry, originated at Keene, Tex., has been fruiting for five years, and is highly recommended by many horticulturists in Texas and other States. For folder giving a full description and price of plants, address J. T. Chesnut, Keene, Tex.

WANTED.—A teacher for family school to begin about November 1. It may be that others will join, making a school of ten or twelve. Children not far advanced. Write at once to R. D. Hottel, New Market, Va. State age, and wages wanted.

WANTED.—To correspond with lady medical missionary *consecrated* nurses. Opportunity for consecrated trained nurse to labor in the South. Live Christian experience and devotion to God's special work in the earth, requisite. Address Sanitarium Treatment Parlors, 510 Walnut St., Knoxville, Tenn.

**Nursery Stock**

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

**Publications Wanted**

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

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

D. D. Ames, Avoca, Ark., *REVIEW, Signs, and tracts.*

Susan S. Ward, Claremore, I. T., *periodicals and tracts.*

Miss Ruth Wightman, Hemlock, N. Y., *denominational literature, especially Signs.*

Mrs. J. J. Strode, Enid, O. T., *Signs, Life Boat, Watchman, Instructor, Good Health, and tracts.*

T. C. Chambers, Bennings, D. C., *Signs and other publications, for distribution at Washington Navy Yard.*

Belle Waterman-Findlay, Box 481, Ashland, Ore., *Good Health, Life and Health, Life Boat, Instructor, and literature on temperance and purity.*

**Obituaries**

RUITER.—Died at Scio, Ore., Sept. 15, 1905, of typhoid pneumonia, Flossie, infant daughter of V. L. Ruiter, aged 3 months and 1 day. Words of comfort were spoken to a well-filled house, from Jer. 31:15-17, by the writer.

C. J. COLE.

PETERSON.—Died at Battle Creek, Mich., Sept. 27, 1905, Ewald Peterson, aged 27 years. Brother Peterson was born in Germany, but came to America five years ago. He embraced the Adventist faith in this city about three years ago. He died in the triumphs of the Christian's hope. Words of comfort were spoken by the writer from Job 14:14.

L. MCCOY.

SMITH.—Died at Wichita, Kan., Sept. 23, 1905, James T. Smith. The deceased was born in Holmes County, Miss., Dec. 31, 1869. He came to Winfield, Kan., in 1893, where two years later he accepted present truth under the labors of Elder M. H. Gregory and others. Since that time he has been a faithful member of the church in that place. He leaves a wife and four children to mourn their loss. Funeral and interment took place at Winfield. The funeral sermon was preached by the writer; text, 1 Cor. 15:19-23.

ISAAC A. CRANE.

MOODY AND HAYNES.—Sherbourn Lee Moody, of Aberdeen, Wash., son of Brother John F. Moody, was drowned recently in Tanana River, Alaska; and Donald E. Haynes, son of Mr. and Mrs. J. B. Haynes, is missing, and his many relatives and friends fear that he has also perished. These young men started for Alaska in June last, with bright hopes. Just how this sad accident took place is not as yet fully known. The boys were loved by all who knew them, each having a kind and pleasing disposition; and we trust that during their closing moments the anchor of faith in Christ as their Saviour held firm.

T. H. WATSON.

WHITE.—Died at the home of her daughter, Mrs. J. H. Botsford, of Fonda, N. Y., Sept. 18, 1905, Sarah A. White, aged 56 years, widow of the late Lester W. White, of Fultonville, N. Y. She lived only six weeks after the death of her husband, her last sickness, as well as his, beginning with bowel trouble, which was followed in each case with complications. At the time of her death she was a member of the Seventh-day Adventist church of Jamaica, Vt., at which place she and her husband accepted the truth under the labors of Elder Orcutt in 1877. She leaves three daughters besides other relatives.

Mrs. J. H. BOTSFORD.

HODGE.—Fell asleep in the blessed hope, Miss Clara Hodge, aged 20 years and 3 months. She was born in Utah, was baptized in 1903 at Cambridge, Idaho, where she united with the Seventh-day Adventist church. Soon after uniting with the church, she went to the Spokane Sanitarium to take the nurses' course. After the burning of that institution she went to Boulder, Colo., to finish her course. She contracted tuberculosis, and returned home March 15, 1905. She now rests

in the Cambridge Cemetery, waiting the call of the Life-giver. Her friends and loved ones are comforted with the hope of seeing her when Jesus comes. Words of comfort were spoken by the writer from 2 Cor. 4:17.

ARTHUR MOON.

TRUAX.—Died at Ogden, Utah, Sept. 17, 1905, of cancer of the stomach, Sister L. W. Truax, aged 63 years, 10 months, and 29 days. Although she knew the truth for many years, it was not until during her last painful and lingering illness that she seemed fully to cast her soul upon a Saviour's mercy. She leaves a husband, four sons, and one daughter to mourn their loss. Words of comfort were spoken by the writer from Ps. 17:15.

W. A. ALWAY.

BRAXTON.—Died at Marion, Ind., Sept. 15, 1905, of consumption, Fae Elizabeth Braxton, *nee* Carson, aged 27 years, 4 months, and 13 days. A few days before her death she gave her heart to the Lord, and obtained much comfort from the twenty-third Psalm. This chapter was chosen by her as the theme of remarks at her funeral. While her beloved companion, father, mother, one brother, and three sisters are left to mourn, they are comforted with the hope that in the near future she will answer the call of Jesus when he comes to awaken those who sleep in the dust. Words of comfort were spoken by the writer.

J. C. HARRIS.

HARRIS.—Died at her home near Omer, Mich., of diabetes, Elizabeth Elner Harris, aged 53 years. Sister Harris was converted and accepted the truths of the third angel's message about eight years ago, uniting with the Omer church at the time of its organization five years later. Her Christian life was one of sweet confidence and trust in God, being marked by meekness, patience, and strong fidelity to God and his truth. Truly it can be said of her, "Blessed are the dead which die in the Lord from henceforth." She leaves a husband, one son, and an adopted daughter to mourn their loss, but not without hope. Words of comfort and hope were spoken at the funeral to a very large company of friends and neighbors, from John 11:25, by the writer.

O. MONTGOMERY.

MCCORD.—Died at Creswell, Ore., Sept. 24, 1905, of hemorrhage of the lungs, Johannes McCord, aged 70 years, 8 months, and 25 days. Brother McCord embraced present truth in Ohio under the labors of Elder H. A. St. John, and was faithful until death. He was in usual health on the morning of September 24, but when only a few rods from his home, while on his way to a store near by to obtain an article which would complete his canvassing outfit, he was taken with hemorrhage of the lungs, and in ten minutes life was extinct. He was buried in Creswell Cemetery beside his wife, there to await the call of the Life-giver. He leaves two sons and seven grandchildren besides many friends to mourn their loss. Funeral service was conducted by the writer; text, Ps. 17:15.

H. W. BABCOCK.

BURLEIGH.—Died in Chicago, Ill., Sept. 13, 1905, of consumption, Edwin S. Burleigh. Brother Burleigh accepted the Saviour fifteen or twenty years ago in Nebraska, and spent several years in missionary work. About three years ago he went to Colorado for his health, having been compelled for the same reason to leave the American Medical Missionary College in Chicago a short time before graduation. The family of a gentleman whom Brother Burleigh nursed several years ago during his last illness, esteemed it a pleasure to care for Brother Burleigh during his last illness. One of these Christian friends says of him, "He was very sweet and patient during his sickness, and his presence has been a benediction in the home." Dr. David Paulson conducted the funeral service, preaching from Rev. 14:13, after which he was laid to rest in Oak Hill Cemetery.

U. P. LONG.





WASHINGTON, D. C., OCTOBER 12, 1905

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

We hope that the plans have already been made in all our churches for a profitable missionary convention next Sabbath. We should be glad to receive brief reports of any special experiences in connection with the meetings held on that day.

We are gratified to note that the Australasian *Good Health*, of which Dr. D. H. Kress is the editor, has had a steadily increasing circulation until the edition for September was 12,500 copies. This magazine has doubled its circulation during the last three years.

On account of the increase in the number of students attending the Avondale School for Christian Workers at Cooranbong, N. S. W., Australia, it has been found necessary to build an addition to the dining-hall and ladies' dormitory. It is expected that the new buildings will be ready for use at the opening of the next school year in February, 1906. This institution has been greatly prospered in its work.

For the benefit of its employees the Pacific Press Publishing Company of Mountain View, Cal., has established a training-school with evening sessions. The usual common school studies and the Bible are taught during the week, while Saturday evening is reserved "for entertaining instruction in the form of literary programs, reading circles, lectures on mechanical arts, travel, current topics, science, discussions, spelling-matches, vocal and instrumental music, etc." This is a worthy effort, and we hope it will result in much good.

In an editorial comment upon a case of arrest for keeping open store on Sunday, reported in another part of this paper, the *Star* of Shunk, Pa., says:—

Heathen gods and religions require the civil power to hold them up, but the Christian religion relies not on the puny arm of civil power, but on the mighty arm of the Creator of the universe, for the accomplishment of its glorious purposes. Whoever is not willing to accord the same privileges to his opponent in religious belief and conduct as he asks for himself has yet to learn the A B C of religious liberty.

These are sound principles which are too often overlooked.

We are sure that the following note from Brother H. H. Hall, of the Pacific Press, will be read with interest:—

One of the most encouraging features of the missionary campaign upon which we have entered is the systematic work many are planning to do. For example, here is an order just received: "Please mail one hundred sets of the Third Angel's Message Series of *The Signs of the Times* to John Adams, Logan, Kan., for which you will find ten dollars enclosed; also one hundred each of 'The Signs of the Times Leaflets,' for which I send you \$1.95." Scores of orders are being received asking for a quantity of some of the special periodicals, together with one, two, three, or five pounds of leaflets. Such orders indicate a determination not only to circulate the papers, but to follow up and develop the interest they may awaken.

The following paragraph from *The Signs of the Times* expresses our own views so clearly that we commend it to the attention of our readers:—

There are good men, most earnest men, who use a form of address to the Deity which to many refined ears and true, reverential, sensitive hearts, is shocking. The invariable Bible form of address to the Deity is "Thou," "Thee," "Thy," "Thine,"—second person singular. That form has become inwrought into the heart and speech of every lover of good classic English. To such it sounds shocking to hear "you" used instead of "thou," "your" instead of "thy," "yours" instead of "thine." It smacks of irreverence and thoughtless familiarity. It is a term one would expect to hear from a person who had just begun to pray, and was ignorant of Bible language. One does not expect it from a minister, and it strikes hard on the ear of the heart to hear it. We have heard a devoted minister in one sentence use in his prayer a beautiful Biblical expression in which "thou" was used, and finish the sentence in his own words, addressing Deity by "you." Read the prayers of prophets, apostles, and of Jesus Christ. Use the sacred, solemn form, brethren. The other hurts your influence with the best of people, and helps no one.

### Medical Missionary Convention

THIS convention, appointed by the General Conference Medical Council in session at Washington last May, and mentioned in the *REVIEW* of July 27, will be held at College View, Neb., November 21-26.

Other departments of our work, that is the educational and Sabbath-school, know by experience the benefits derived by holding annual conventions wholly in the interest of their special work. This is the first convention arranged for by the medical council, but we are pleased with the hearty approval of the plan by the General Conference Committee, together with their assurance to do all they can to make it a profitable occasion. The program will be published later.

Efforts are being made to secure a representative attendance of physicians, nurses, and persons interested in any

phase of the health work. The general attendance of nurses from the near-by sanitariums will afford them opportunities seldom enjoyed outside of our largest institutions.

The convention is to be truly *medical* and *missionary*, but neither one to the exclusion of the other. The Lord's plan is beginning to be realized. Educational institutions located at various places throughout the field are being better fitted to train workers and advance the medical missionary work. This is giving a broader mold, and developing individual experience with the Lord, who has given explicit instruction regarding our medical missionary work from its inception.

There is every reason to expect God's blessing to attend our efforts to advance the medical work of this cause, not by detracting from or antagonizing other lines of work, but by studying its relation to other lines. The scope of this work is broad, and we need our vision broadened. As a means to this end, let all interested in medical missionary work contribute their influence, their presence, or their views submitted in writing.

J. E. FROOM, M. D.,

Secretary Gen. Conf. Med. Council.

### The Appeal for the South

THERE are many indications that the collection on Sabbath, October 7, for the work among the colored people in the South has been a very liberal one, although it is too early yet to state anything in regard to the amount received. We are hoping soon to be able to set forth definitely the exact needs, that the present situation may be clearly understood.

The Nashville Sanitarium needs immediate help. As far as we are able to understand, this institution should be the first to receive our contributions. And yet this is but one of the many openings where a great work can be accomplished, and where there is suffering need of immediate help. Among others is the school for colored people at Huntsville, Ala. Speaking of this very institution, in a letter written by Sister White to one who was interested in the Southern work, I find these words:—

"You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of some one laboring in this line to labor for the creation of a fund to supply this need? Let appeals be made to our people. Let each give a little, even among the poor. Without delay, encourage the brethren to erect a humble building large enough to accommodate the students. Ask the people to heed the words of Christ, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.' The example of Christ is for our imitation."

Since the preceding was written, more definite instruction in regard to the need of this particular institution has been given. This will be published later. But will not those who have abundance prepare to lift unitedly, and do the great work for which the Spirit of the Lord has so long sent to us most earnest appeals?

J. S. WASHBURN.