


The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, OCTOBER 19, 1905

Rest in God

FRANCIS McLELLAN

O soul of mine,
Why dost thou worry so
O'er things unknown to thee,
O'er future days to be,
Which only God may know?

Poor, weary soul,
Why added burdens take,
Why scan with anxious eyes
The clouded, darkened skies
Through which no sunbeams break?

Sad, longing soul,
Look up to God on high,
Cease thy sad doubts and fears,
Banish thy cries and tears,
Behold thy help is nigh.

Weak, trembling soul,
Make God thy help and stay,
He will a refuge prove,
His an enduring love,
Strength for thy darkest day.

Brave, earnest soul,
'Tis sweet to trust and rest
Under His shelt'ring wing,
To learn in the dark to sing,
Knowing He doeth best.

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."

ANY publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

MANY most favorable openings for missionary effort will be presented to our people during the coming year, as the Sunday-school lessons of the International series are to be on the "Words and Works of Jesus," as recorded in Matthew, Mark, and Luke.

"DESIRE OF AGES" covers the entire ground of the Sunday-school lessons for 1906, and our canvassers should begin at once to introduce this book to Sunday-school officers and teachers. A leaflet is in preparation giving references from each Sunday-school lesson to the pages in the "Desire of Ages" which treat the topic under consideration.

IN some localities, a large number of copies of "Desire of Ages" has been sold in the past. Excellent missionary work might be done by our sisters in visiting those who have a copy of the book, showing its value as a "help" in the study of the Sunday-school lessons, and encouraging its use. Such visits might open the way for Bible study, or for the introduction of other reading-matter.

EVERY member of our Young People's Societies should have the *Youth's Instructor* to read. The series of lessons for the use of these Societies, to be published in this paper during the next few months, is worthy of special mention, and should be studied by every young Seventh-day Adventist. For full particulars as to cost in clubs for Sabbath-school or Young People's Society use, address Youth's Instructor, Washington, D. C.

WHAT are you planning to do to develop the interest created by the circulation of the special issues of *Life and Health*, *Signs*, and *Watchman*? Look over the list of books for "Home Workers" published on page 22 of the REVIEW of October 5, and select the one which you think best adapted to such work. Get a copy, and study it carefully as you have opportunity, and then re-canvass your territory with it, making a special point of seeing all who purchased a paper of you.

A BROTHER in Ohio writes of the October number of *Life and Health*: "I find *Life and Health* just what the people want; have sold the one hundred in just a few hours. My order is in for another hundred." Many others are having a similar experience with this most excellent health journal. You can readily sell it, and this kind of work often makes a favorable opening for Bible readings, or for the sale of other literature. *Life and Health* is furnished at 2½ cents a copy where twenty-five or more of any one issue are ordered at a time. The October and November issues are special ones for use in the missionary campaign. Order a supply now.

A FIRM in Chicago has recently ordered one hundred copies of the little booklet on "Colds: Their Causes, Prevention, and Cure." Now is a good time to sell the book, and our canvassers will find it an excellent "help." Subscription book discount to regular canvassers.

MOST valuable help in answering some of the perplexing questions which have arisen in your private study of the books of Daniel and Revelation, will be found in the two books "Story of Daniel" and "Seer of Patmos," by S. N. Haskell, a pioneer in the message. Price of each book, \$1 a copy.

You can furnish a leaflet on some phase of the message to nearly three hundred people at the small cost of fifty cents. A one-pound assortment of "Signs of the Times Leaflets," comprising about eighteen copies each of sixteen different leaflets, is furnished at the above price. See REVIEW of October 5, page 22, for list of topics treated in the series.

"MY GARDEN NEIGHBORS" contains such interesting stories of the habits, customs, and doings of certain birds and animals, which for the most part inhabited the author's garden, that one can hardly lay it down till he has read it through. Dr. L. A. Reed has furnished a most valuable addition to the literature for our young people, in this book. Teachers, students, and all lovers of nature study will appreciate it. Price, \$1 a copy.

TWENTY-FIVE cents invested in a "Year-Book" will give your interested friend, or inquirer, a better idea of the magnitude of our work, of its past history, and of the fundamental principles of the message, than a similar amount spent in any other way. The 1905 "Year-Book" has been revised as to its General Conference directory, and there is still a good supply on hand. Order now.

THE first one of the special Gospel Message Series of *The Signs of the Times* is ready. Following is a list of its most important articles: "Nearness of the End," Mrs. E. G. White; "Object of Prophecy," R. A. Underwood; "Prophecy May Be Understood," W. S. Sadler; "Importance of Prophecy," S. H. Lane; "Christ Will Come Again: How? When?" Geo. B. Thompson; "Three Visions of Earth's Dominion,—As God Sees Man's View, Abdiel; As Man Sees God's View, Abdiel; God's View of Nations," F. M. Wilcox; "What His Coming Means," B. Franklin Richards, M. D.; "Christ Our Life," Wm. Covert. There are three other numbers in the series, and they are furnished in sets of four only. For prices and full particulars, see REVIEW of October 5, page 2.

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.

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Editorial.

Vital Orthodoxy

IN this time of discussion about creeds and doctrines it should be remembered that power for holy living does not come from a mere intellectual assent to an orthodox form of doctrinal statement. Sound doctrine is essential to a sound Christian experience, but this sound doctrine must be believed with the heart as well as with the head. "With the heart man believeth unto righteousness." We must not only advocate the perpetuity of the law of God, but through our faith in the divine Mediator that law must be written in our hearts. In our teaching of the nature of man we should not only show that "the dead know not anything," but we should also remember that the living are wholly dependent upon God for knowledge, since "all flesh is grass," and that "the wisdom of this world is foolishness with God." The doctrine of the coming of the Lord is more than an argument to prove from the prophecies that the second advent is near; this is incomplete apart from the blessed truth that "the Word became flesh, and dwelt among us," and that in the person of the Holy Spirit he has come to be with his people according to the promise, "Lo, I am with you alway, even unto the end of the world." There is no power unto salvation in a theory, even though it be a theory of the truth. It is "the power of an endless life" which is essential for a genuine Christian experience. Sound doctrine wrought into the life and revealing itself in the fruits of righteousness—this is vital orthodoxy.

Exalting Heathenism

It is to be expected that the heathen will be strengthened in their heathenism by the success of the Japanese in the recent war with Russia, but why should Christians encourage the present tendency to place Christianity and heathenism on the same level by calling attention to the "practical Christianity" of this idolatrous nation? Is it an evidence of "practical Christianity" to be able to fight like devils? Is skill in military tactics an evidence of "practical Christianity"? Is utter disregard of human life an evidence of "practical Christianity"? Some excellent moral maxims can be found in the teachings of Buddha and Confucius, but shall we look to India and China for lessons in "practical Christianity"? This leads us to inquire whether there can be "practical Christianity" without Christ, and if so, why need we send the gospel of Christ to the heathen? There was a time when the defenders of the faith were very jealous for Christianity as an exclusive religion, but we seem to have come upon strange times. There are some conclusions which inevitably follow from the teaching that every man, regardless of the question of personal faith, is a temple of the Holy Ghost, but they lead directly to the exaltation of heathenism.

The Bible and the Creed

GROWTH is the law of being. We grow physically until we come to our full stature. That which interferes with growth during this period represses, and may even destroy, the life. So it is in spiritual things. We are to grow in grace until we attain "unto a full-grown man, unto the measure of the stature of the fulness of Christ." Whatever interferes with this experience will result in spiritual death.

But there is a great difference between growing into a deeper and broader experience in the revealed truths of the Bible, and growing out of these same truths. There are infinite depths to divine truth which we can never fathom, and there are heights in Christian experience which will ever rise before us, and to all eternity we may increase in the knowledge of God, but all this is comprehended in the revelation which has been made to us in the Word of God. When men, however, attempt to formulate these infinite truths into their own

language, and to define and limit the thoughts of God in a creed, they are putting bands upon men, and are substituting their finite conceptions of revelation for the revelation itself. It is quite possible therefore for men to outgrow a creed, and still remain in harmony with divine truth. This is the usual experience in a genuine reform movement.

But it has come to be quite the fashion in these days to place the Bible and the creed on the same level, and to think that we may outgrow the Bible as well as the creed. This is one of the results of that kind of criticism which classes the Bible with human productions, and which declares that God "is in the prophets of the twentieth century after Christ as truly as in the prophets of the sixth and seventh centuries before Christ." On this basis it is just as safe to follow the teachers of the "New Theology" of to-day as to accept the prophecies of Isaiah and Daniel. This seems to be the modern conception of growth in spiritual things, and from this standpoint there are many who have outgrown the fundamental truths of Christianity as revealed in the Scriptures.

A very plausible excuse for this sort of experience is found in the following paragraph taken from a recent discussion of this subject:—

Man is subject to the law of growth. He increases in wisdom as well as in stature; the church has just the same right to require a man to have the same intellectual conceptions and spiritual aspirations at eighteen and eighty that it would to require him to have the same weight and measure. . . . Which is greater, the creed or the man? And will you, to save the creed, lose the man?

The principle here stated is sound. There should be constant growth. He who has walked in the path of truth until he is fourscore years of age, ought certainly to have a deeper and a broader experience in the things of the kingdom than when he first set his feet in the heavenly way. There is, however, a fallacy in this reasoning which will plainly appear when we put the argument in this form: A creed is a statement of religious belief acceptable to the men of a certain time in the past; further study and the natural application of the law of growth have led the men of the present day to take views different from those expressed in the creed; therefore the men of the present day are only following the divine law of growth when they reject

the teaching of the Bible as not being adapted to this age of light and progress. It will be seen at once that the correct conclusion is that men ought to be at liberty to reject the creed framed by men in the past, but, putting the Bible on the level with the creed, under this plea for the right of growth in spiritual things, men assume to accept the conclusions of their own study and research as of more authority than divine revelation. Here is the heart of the difficulty. It is one of the ways in which man is putting himself above God.

There is another principle which should not be overlooked. It should be remembered that the latest and fullest development of truth will always agree with the earliest and simplest statement of truth. There is a constant development in the revelation of truth given to us in the Scriptures. Many things which are shadowy and dim in the Old Testament are fully set forth in the New Testament. In a few words Isaiah declared the purpose of God to create new heavens and a new earth, but John saw and described them. Yet in all such instances the prophets of the first century after Christ did not contradict the prophets of the olden time. The later prophets had a fuller knowledge of divine truth than some of the earlier prophets, but the two were in perfect accord. The later prophets had not outgrown the revelation made through the earlier prophets. But the case is different now. The alleged prophets of the "New Theology" discard as unreliable the teaching of the prophets of the Bible, and advocate an entirely new philosophy. Instead of growing in a knowledge of the truth, they have grown out of it. This is one of the greatest deceptions of these last days.

The creed is not the Bible. We may deny the truthfulness and the authority of any creed which is not in harmony with the Scriptures, but further growth in the truth will not disparage nor set aside the truth already revealed. "The sum of thy word is truth." "Sanctify them in the truth; thy word is truth."

Some Remarkable Questions and Answers

IN the October number of *The Defender*, a magazine published by the New England Sabbath Protective League, we find a series of fourteen "questions and answers about Sunday for the young." We quote the following:—

1. What reason have we for keeping Sunday?

Remember the Sabbath day, to keep it holy.

2. What further reason for keeping the day?

Our Lord's command to keep the law, and his example in keeping the day holy.

3. Why was Sunday changed from the seventh to the first day of the week?

In remembrance of Christ's resurrection from the dead on the first day of the week.

9. Can people do as much work by resting one day in seven?

It has been proved that they can do more and better work by resting on Sunday.

13. What have our greatest statesmen said about Sunday?

That the safety of our republic depends on our keeping it a holy day.

It is not often that so much false teaching is found in so few words. Such utter perversion of the truth is actually startling. In its effort to defend the observance of Sunday, *The Defender* seems to overlook the ordinary principles of fairness and honesty. And yet these men doubtless really think that they are doing God service.

But let us note some of the conclusions which inevitably follow from such teaching. They are of importance as showing the sort of campaign of education which is being conducted upon the Sunday question, and its meaning to the advocates of the Sabbath of the Lord. Although the word "Sunday" is never used in the Bible, and both the term itself and the custom of celebrating the day are of purely pagan origin, yet *The Defender* assumes as the foundation of its remarkable assertions that "Sunday" as now used is synonymous with "Sabbath" in the Scriptures. Having thus begged the whole question, it calmly applies the Scriptural authority for the observance of the "Sabbath" to the observance of "Sunday." It accordingly cites the first part of the fourth commandment (the remainder of it would not fit its assumption) and Christ's example in keeping the Sabbath as reasons for keeping Sunday. It then explains the change of Sunday "from the seventh to the first day of the week," although it must know that the seventh day of the week was never known as Sunday, and gives as a basis of this imaginary change a reason which is not found in the Bible. It thus uses that part of the fourth commandment which says, "Remember the Sabbath day, to keep it holy," as authority for the observance of a day different from that mentioned in the commandment, and substitutes the tradition of men for the plain statement of the commandment, as its excuse for doing this. We do not recall a more flagrant case of playing fast and loose with the Word of God.

Of course the purpose of all this is to accustom the people to the idea that "Sunday" has always been observed according to the commandment, and that to keep Sunday now is to obey the fourth commandment. Such jugglery in the use of language by professed religious teachers is well calculated to deceive

those who do not study this Sabbath question for themselves.

Furthermore we call attention to the linguistic sleight of hand by which *The Defender* changes "one day in seven" into "Sunday." It asks whether people can "do as much work by resting *one day in seven*," and in its reply deftly substitutes "Sunday" for "one day in seven" by declaring that experience has proved that they "can do more and better work by resting on *Sunday*" (Italics ours). Of course the argument for rest "one day in seven" would apply with equal force to any day of the week, but in order to make it serve as a Sunday argument *The Defender* assumes that "one day in seven" must be Sunday. This is another illustration of the kind of reasoning which argues that it does not make any difference which day of the week you observe as the Sabbath provided that day is Sunday.

But it must not escape our attention that *The Defender* is laying the foundation for the claim which will doubtless be made later on that the disregard of Sunday is equivalent to treason against the republic. Mark these words: "Our greatest statesmen" have said that "the safety of our republic depends on our keeping it [Sunday] a holy day." The legitimate conclusion from this teaching is plain enough. Those who speak against Sunday speak against the safety of the republic, and those who refuse to keep Sunday as a holy day are the enemies of the republic. Of course it follows that the republic must make the necessary provision for its own safety, and therefore Sunday laws should be enacted and enforced. It is astonishing that intelligent men do not see that this kind of logic fully justifies all the persecutions of the Christians in the days of the Roman republic when paganism was the religion of the state. Professed Christians of to-day are using the arguments of the pagans of Rome in behalf of the pagan Sunday!

Many years ago these words were written: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." It is clear that these experiences are near at hand, and we need a special preparation for them. Those who "proclaimed the Sab-

bath more fully" were "filled with the Holy Ghost." The demand of to-day is for a Spirit-filled company of believers in God's message for to-day.

In Unhealthful Climes

A PARAGRAPH from the report of a Bible society colporteur in Sumatra shows the kind of places that the pioneer worker often gets into:—

Belawan is considered one of the most unhealthful places in the East, so much so that it is almost impossible to stay a single night there without having a bad attack of fever next day. Vessels put to sea every evening and return early next morning, or else the European part of the crew go up country each night, to escape the dread malaria.

On the way to Medan, he passed over a railway, twenty miles of which, through a swamp, had cost as many lives of Europeans and natives, they say, as there are ties or sleepers along that portion of the line. At such a cost the Dutch have provided a channel for commerce and a means for spreading the gospel.

Through all these regions the Lord is sending his word, and the last gospel warning will be given "wherever man is found." We must move along the line of least resistance, and plant our permanent stations in the most favored parts of all these lands. But the whole populous tropical belt is a battle-field. During the last season in some parts our missionaries have had particularly trying times with fevers. Not one has had to forsake the field, and we get words of cheer from all. But let us assure them that the believers in the churches will pray definitely that the health and the lives of the workers may be protected and their labors blessed in gaining permanent footholds in all these difficult regions.

W. A. S.

"Christian Citizenship" Again

A WRITER in *Collier's Weekly* (New York) says that the greatest issue before the country is that of Christian citizenship. Such a thing as Christian citizenship does not exist now, he affirms, but it could be quite easily created. It would simply mean, he says, that all Christians should vote their duty to God at the polls, and if they would do that, he is confident they could carry every election with ease. He reasons on the subject like this:—

It will be conceded that every man's first duty is to God; it will also be conceded, and with strong emphasis, that a Christian's first duty is to God. It then follows, as a matter of course, that it is his first duty to carry his Christian code of morals to the polls and vote them. Whenever he shall do that, he will not find himself voting for an unclean man, a dishonest man. Whenever a Christian votes, he votes against God or for him, and he knows this quite well.

God is an issue in every election; he is a candidate in the person of every clean nominee on the ticket; his purity and his approval are there, to be voted for or against, and no fealty to party can absolve his servant from his higher and more exacting fealty to him. He takes precedence of party; duty to him is above every claim.

It is the Christian congregations that are responsible for the filling of our public offices with criminals, for the reason that they could prevent it if they chose to do it. . . . They could accomplish it by each individual resolving to vote for God at the polls; that is to say, vote for the candidate whom God would approve.

This writer is sure that this would save the country, and that without it the country is surely going to moral destruction.

Advocates of this and similar plans for saving the nation do not usually give much attention to the practical details of their scheme, but deal in general statements which clothe it with an appearance of plausibility. When we come to consider its practical working, some difficult questions arise. How is the voter to know, for example, whether it is the clean Democratic nominee, or the clean Republican candidate, who represents God in an election? or whether God is represented in the person of some other candidate for the office—Populist, Prohibition, etc.? Or do all clean opposing candidates represent God, and so make God divided against himself in the election? And what could the clean officials accomplish without the support of clean public sentiment? It is well known that public sentiment is the force on which the efficiency of the laws depends. And where sinners are in the majority, how are they to be outvoted by the saints? There is, unfortunately, conclusive evidence that this world is mostly given over to the control of the former class, whose spiritual ruler is designated as "the prince of this world." The real problem therefore becomes that of the conversion of sinners into righteous men, and this takes the matter out of politics and into the realm of that upon which alone men depend for conversion—Christianity.

These various schemes of "Christian citizenship" and for effecting the moral salvation of the nation through politics have one vital fault; they operate upon the supposition that God is to become a partner in the political schemes of men. God himself has not so designed it. He will let men into partnership with him in his purposes, but he does not become a partner with men in man's purposes. The plans and the wisdom by which they are executed, must be all of God. But as these things are now managed, men organize a political party, draw up the platform, nominate the candidates for office, and then it is expected that

the Almighty will join himself to their organization. The Omnipotent does not work on that plan. He has an organization in the earth of his own devising; he has framed its platform; he has established agencies by which its work is to be accomplished, and its work is that of saving individuals from sin, and thus promoting righteousness in the earth. The organization, the principles and platform, the plans of work, and the agencies, the wisdom and the means, are all of God; and he invites all men to co-operate with him in the work. That organization is the Christian church.

This is why it is that history shows no instance where the moral regeneration of a nation was accomplished through politics, notwithstanding almost innumerable attempts of the kind, and why any hope of saving the country by such means to-day is absolutely futile.

L. A. S.

Then and Now

It is no new thing for men to evolve their own ideas of religion by substituting reason for revelation. This very thing was done in the days of the apostles. The following historical extract bears witness to this:—

Christian societies were scarcely formed, and in a manner organized, when at once there were men everywhere, who, little contented with the simplicity and purity of that religion which the apostles taught, attempted innovations, and of their own heads wanted to fashion a religion for themselves. This appears from various passages in the epistles left us by the apostles, and particularly from Paul's.—*Mosheim's Ecclesiastical History, Book I, Century I, Part II, chap. 5, par. 1.*

All the errors which have ever been taught in the name of Christianity had their beginning in this same way. Some men "of their own heads wanted to fashion a religion for themselves." This is simply one manifestation of that self-assertion which, when carried to its logical end, means the casting down of God from his throne, and the putting of some one else in his place. But this is all that Lucifer ever desired to accomplish (Isa. 14:12-14), and the present campaign against the Bible and against the way of salvation through the atoning work of Christ is simply one phase of the great controversy and of the attempt to overthrow the government of God. It is all inspired by the master mind of Satan, who is redoubling his efforts in these closing days of the controversy in order to deceive if possible the very elect. The exhortation given in the days of the apostles is applicable now: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith

which was once delivered unto the saints." The situation then and the situation now are alike in many respects.

The Medical Missionary Convention

As announced in last week's REVIEW, a medical missionary convention is to be held at College View, Neb., November 21-26. This convention is called by the officers of the Medical Missionary Council of the General Conference, in harmony with a decision of that council made at the close of the General Conference last May.

The object of this convention is to advance the interests of the Medical Missionary Department of our cause. This general department was organized during the last session of the General Conference. The members of the department committee had little time and opportunity to counsel and plan together before leaving the conference. A number of the members who were elected on the committee were not at the conference. This convention will give the members of the committee living in the United States an opportunity to become better acquainted with one another, and to lay broad, practical plans for the advancement of this branch of the work.

The topics selected for consideration at the convention are practical and comprehensive in their scope. If correct conclusions are reached, and right plans laid as a result of the discussion of these subjects, the convention will prove a great blessing to our physicians, nurses, ministers, and people.

This is the first convention to be held by this new department of the General Conference. It is not expected that it will be a very large gathering. I understand that it is the desire of the officers that all the members of the committee shall attend who can consistently do so. An invitation is extended to physicians, nurses, and ministers who are not members of the committee to attend and take part in the work of the convention. I hope that conference presidents and ministers will respond to this invitation, and do all they can to encourage and support the department committee in their work. This is a part of our message and our cause. Of the medical missionary work, the spirit of prophecy has said:—

"The different lines of our work are but parts of one great whole. They have one center." "Never should a sanitarium be established as an enterprise independent of the church."—*"Testimonies for the Church," Vol. VI, pages 235, 240.*

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the

work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ."—*Id., page 288.*

"The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms. . . . The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—*Id., page 289.*

These clear-cut statements make plain to both ministers and physicians the true course to follow in promoting the medical missionary work of this denomination.

A. G. DANIELLS.

My Visit to the European Field Belgium and England

ON my way from Friedensau to London, I went down to Antwerp to visit our brethren and sisters in the northern part of Belgium. Elder Klingbeil has charge of the work there, and has been located in Antwerp a year or more. I was glad to find Brother and Sister Klingbeil and their children nicely located, in excellent health, and very courageous in the work. I had the privilege of meeting these dear workers at Rotterdam, Holland, five years ago. At that time Brother Klingbeil had charge of the work in Holland. He is now pioneering in Belgium.

Belgium is a strong Catholic country. Romish superstition has a terrible hold on the people. This makes our work difficult, and our progress slow. It is almost impossible to secure the privilege of holding Protestant meetings in either a public hall or a private house. When Brother Klingbeil first went to Antwerp, he hired a hall for a definite period for public meetings. After he had held a few services, the man of whom he rented the building begged him to close the meetings, owing to the threats of the Catholics to destroy the building. Later he transferred the services to his house. Then one of the priests in that part of the city stirred up the people to mob the place. One Sunday night hundreds of angry people gathered in front of the house to break up the meeting, but they did not succeed. They seemed to be restrained by some unseen power. This demonstration caused many people to make inquiry regarding the things Brother Klingbeil was teaching, and in the end really proved a blessing to his work. He has continued his meetings until the present time without interruption. A few dear souls have accepted

the third angel's message, and others are investigating. I was glad to meet with these brethren and sisters who are rejoicing in the new light which has come to them.

I did not find the conditions in either Antwerp or Brussels that were most prominent in my views regarding the people of Belgium. I had heard and read so much in America about the ignorance, poverty, and socialism of Belgium that I could scarcely help expecting to find crowds of dirty, unemployed people, dingy, neglected, and unsanitary cities, and a general state of dissatisfaction and suffering. But this is the very opposite of the conditions in these cities. They are clean, well-kept cities. The stores and business places are as bright and inviting as any of our finest cities in America. The people are as well dressed and as cheerful and contented as any people I have found in Europe. There may be plenty of ignorance, poverty, and discontent in Belgium, but they are not by any means predominant in the parts of the country I visited. The superstitions of popery are undoubtedly the greatest difficulty we shall have to contend with in Belgium. We must be clothed with power to turn the people from the darkness which surrounds them to the glorious light that has come to us. Pray for the prosperity of the cause in Belgium.

Leaving Antwerp, I came to London to spend a few days with the brethren in charge of the varied interests of the cause at the headquarters of our work in Great Britain. I found our people in London full of courage, and just as busy as they could be. The publishing interests, under the careful, aggressive management of Brother W. C. Sisley, are steadily growing. A steady stream of papers, journals, tracts, and books is flowing out to all parts of the kingdom. The educational work has been developed by Prof. H. R. Salisbury from a very small beginning to a most encouraging and efficient position. Our London school has already come to be a potent factor in our work in the British field. I found the sanitarium at Caterham full to overflowing. Dr. A. B. Olsen has given this institution his untiring and enthusiastic services from the day it was purchased, and a good record has been made.

It was a great pleasure indeed to meet the brethren in charge of these institutions, and all their associates in the work. The evangelical work is being steadily advanced in this great city. People are continually embracing the truth, and new companies are being established in different suburbs. A fuller statement regarding the work in Great Britain will be given next week.

A. G. DANIELLS.

Note and Comment

BISHOP HENRY C. POTTER, of New York, is quoted as having said in an address at the annual diocesan convention of the Protestant Episcopal Church at New York City, that it is futile to hope for a restoration of the old-time New England Sunday by means of the "blue laws." The bishop discussed the question at considerable length before the clergy and laymen of his audience, and declared that it must be left to the individual to decide the extent to which Sunday shall be devoted to mental and physical recreation. Here is testimony that should not be overlooked by the New England Sabbath Protective League.

THE extent to which the pantheistic idea of God as a Universal Presence has spread in professedly Christian countries is indicated by a statement made by Canon Hensley, of England, in discussing the nature of creeds. He said:—

The modern English Christian . . . is not conscious of any disposition toward a multiplication of gods; it may well be his case that his difficulty is to believe in a personal God at all.

What Canon Hensley says of England is equally true of America. The pleasing and seemingly religious teaching of the immanent God is a piece of satanic sophistry designed to destroy belief in a personal God. Let those who love the truth be on their guard against it.

THE contrast between the instruction given in the day-school and that attempted in the Sunday-school is strongly drawn by a recent writer in these words:—

For twenty-five hours in every week our children are taught by trained instructors that the miracle has no place in nature, and then for twenty-five minutes in every week our children are taught by untrained instructors, when they see fit to come to our Sunday-schools, that the universe is based on miracle.

It would be difficult to state in fewer words so powerful an argument in favor of the general scheme of Christian education to which this denomination stands committed. The unmistakable tendency of the so-called scientific education of the present day is to undermine confidence in the reliability of the Biblical revelation.

SOME plain truth about the Sabbath, although mingled with some error, is told by the Birmingham (Ala.) *Ledger* of recent date in the following editorial note:—

Some people insist on calling Sunday the Sabbath. They do not have any Bible authority for calling it so. God said the seventh day "is the Sabbath of the Lord thy God." The commandment

said, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath," etc. The Bible nowhere calls the Christian Sunday the Sabbath, nor the first day of the week the Sabbath. The word is not applicable to both days. One was named and set apart by God himself as a holy day; the other was not so far as we know. It was observed by the early Christians as a day of worship, but it was not until the English Puritans became a religious sect that the day became at all to be observed as the Jews observed the Sabbath. This subject is worth a few hours' study next Sunday.

Inasmuch as God never made the first day of the week a holy day, and never called it a holy day or the Sabbath, why should we be expected to treat it as a holy day, or regard it as the Sabbath?

SPEAKING of the present financial outlook, Vice-President F. A. Vanderlip, of the National City Bank of New York City, said in an address at the bankers' convention in Washington:—

A strain is on our currency system. We know that we are threatened by great social disorders, that the edict of a labor leader might change a cloudless outlook into an uncertain one. We know there is a disregard of law in labor unions and in corporation offices alike, which is threatening our welfare. Should a stock market speculation start from the present high level of prices in the face of the extraordinary demand for capital and money, which crops and business alike are making, there might easily be temporary disaster.

THE great change which has come over the political attitude of this nation within a few years past, is noted not alone by those who understand what inspired prophecy has declared of the part to be played by this great power in the drama with which time and probation are to close, but by many others of educated, unprejudiced minds. Here is the testimony of one who is in a position to speak with authority on the subject, the dean of the Yale law school, Henry Wade Rogers. In a recent address in Faneuil Hall, Boston, Dean Rogers said:—

Ever since the Civil War there has been taking place in this country a steady centralization of government, and a transformation in the political thinking of our people. The treatment accorded our new possessions is one evidence of what has been taking place in the American mind. The people of the United States have shown themselves unwilling to govern their conduct according to the basic principles upon which our institutions, State and national, were founded. The principle which Lincoln declared would be "in all coming days" a rebuke and a stumbling-block to the very harbingers of reappearing tyranny and oppression has, within forty years of Lincoln's death, been disregarded by the party which he founded.

In place of the distrust with which the

fathers looked upon executive power, we find a disposition to resort to the President for relief in matters which are entirely outside his authority. An industrial dispute arises between labor and capital, and men appeal to the President, not yet as a Louis who can decree righteous judgments from a bed of justice, but as a powerful ruler.

Unconstitutional precedents are usually set up in a republic under a leader who is popular with the people, and who because of his popularity and of the trust the people repose in him, is allowed a liberty of action which would not be accorded to others. It was thus in the greatest republic of ancient times, and it is the same to-day. The history of the Roman republic is being repeated.

THE continuous effort of the Church of Rome to entrench herself in power in this nation, shows a new development. A step has been taken in the direction of usurping the functions of the judicial department of the government. This is shown in the following statement printed in the *Chicago Daily News* of October 3:—

The Catholic child-placing bureau has been organized to watch over Catholic children who come under the jurisdiction of the juvenile court and other courts of similar powers.

The bureau will cover the State. In the juvenile court in Chicago the Rev. C. J. Quille, assistant pastor of St. Bernard's Roman Catholic church, will represent the diocese.

The Rev. Mr. Quille and Judge Mack held a consultation to-day, and the former outlined his method of caring for the children, as suggested to him by Archbishop Quigley. During sessions of the juvenile court the Rev. Mr. Quille will occupy a seat on the bench beside Judge Mack. There he will listen to the stories told the court by children, and in the case of a Catholic boy or girl he will take the child in charge, should Judge Mack see fit to send him to an institution.

The juvenile court here mentioned is presided over by a circuit court judge, and is a court of record.

It is a new thing in American jurisprudence that a Catholic priest should be placed in a position where he is virtually an officer of a civil law court. The necessity for such an arrangement to secure the ends of justice is not apparent, but it is plainly evident that the effect of it will be to enhance the prestige of the Catholic Church. A Chicago attorney observes: "To my mind there has been no move by the local papists in the past twelve years that will have such far-reaching results as this, where a priest sits upon the bench really as a judge, though not elected."

This move is thoroughly characteristic of the policy of craft which has marked the course of the papacy throughout its history.

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.

Unto the Desired Haven

WHAT matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flood alike is best?
No summer calm, nor winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The night when fierce the billows rolled,
And changed my course, I knew not why.
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measured not the loss and fret
Which through those years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships gone down on summer day;
While I, with furled or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul, alike is best;
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know, not far away.

— A. D. F. Randolph.

Lessons From the Life of Solomon—No. 6

The Gift of Wisdom

MRS. E. G. WHITE

SOLOMON, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance.

An Offering at Gibeon

Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the con-

gregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace-offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel."

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it."

These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit.

A Noble Choice

"In that night" "in Gibeon the Lord appeared to Solomon in a dream; . . . and God said, Ask what I shall give thee."

Solomon answered the Lord with these words: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said to Solomon, Because this was in thine heart, and thou hast not

asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting Israel as the light of the surrounding nations,—as "a wise and understanding people."

"And Solomon awoke; and, behold, it was a dream."

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants." And Solomon "reigned over Israel."

An Understanding Heart

The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart.

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly."

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent building the world has ever seen,—a building that could not be excelled for richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere.

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the chil-

dren of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

"And he spake three thousand proverb: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration of the world.

Buddhism and Romanism

H. H. VOTAW

To even the most casual observer, the great similarity between Romanism and Buddhism, in outward form at least, must be apparent. So striking is the likeness that one man said to me recently, "I am sure Rome has borrowed her forms." Both Rome and Buddhism have their celibate priesthood, everywhere present, and always recognizable by their distinctive dress, the Buddhist priest wearing yellow, while the Roman is attired in black. In much that a Buddhist priest does he is attended by small boys, robed as he is. The same is true of a Catholic priest.

Devout Romanists leave the education of their sons and daughters to the clergy, and devout Buddhists do the same. In each case the teaching consists principally in indoctrination.

Each of these great systems has also its priestesses, distinguishable also from the common rabble by peculiarity of garb. Monasteries, where righteousness may be attained by separation from the world and its temptations, and the mind may spend all its power in uplifting meditation, are supported by each of these religions.

Again, the likeness is to be seen in the almost worshipful adoration with which the laity regard the clergy, as if they composed some entirely superior order of beings.

When we come to the temples, the parallel is fully as striking. Each has its idols. I hear some devotee denying the charge; as the educated from either sect would say that the idols are not worshiped, but simply form a concrete thought for the simple-minded folk who need something beside an abstract con-

ception of a deity. What difference is it that the one image has a decidedly Mongolian feature, while the other bears the impress of an Aryan workman and his conception of a god? The burning of candles is equally in evidence, whichever way you turn.

Perhaps this is enough to be convincing. But the most striking thing is to come yet. This brand, when fully placed upon Buddhism, will mark it, beyond doubt, as a product of the same nefarious mind that conceived the papacy. The following extracts from Rangoon papers of recent dates will scarcely need any comment. To the student of prophecy they will indicate that God is giving warning upon warning before the fury of the storm breaks; that he is anxious that we discern the signs of the times:—

"The members of the Upathika Society intend forming a Sunday Union Society in Rangoon, the object of which will be to observe in a special manner the Sabbath."—*Rangoon Gazette*, May 26.

"I read an article in the *Rangoon Gazette* of the twenty-sixth, relating to a society that has been formed, called the Sunday Union Society. Probably many of the Buddhists do not know the object and aim of this society.

"Seeing that many of the Buddhists are becoming indifferent to their religious duties, the society was formed, consisting of a large and influential body of laymen, who have banded together to rouse the energy and zeal of their brethren, and bring them to a sense of their duties to their religion.

"The society selected Sunday as a very convenient day to observe as a sabbath, owing to the day being a general holiday. Many are unable to attend to the rites of their religion during the week, owing to their daily avocations, as merchants, officials, and clerks in different offices, but they could very well observe the sabbath on a Sunday as it should be observed. . . .

"All persons who are Buddhists are eligible for membership.

"The society will be registered, and the income is to be applied solely toward the promotion of the object of the society."—*A Buddhist, in the Times*.

The Buddhists have been guided heretofore in the observance of "holy days" by the moon's phases. The agricultural classes can still be, but it is not "convenient" for the townspeople.

The beginning that has been made toward adopting Sunday is like the Sunday law of Constantine, and I fancy the adoption of a uniform plan by all the people will be soon urged. God alone knows what may occur. But it is not likely that Rome will fail to make some concession to Buddhism, in return for such recognition of the "mark of her power." We understand from the Word that the image of the beast is to be made and given life in the United States. But the same Word declares, "*And all the world wondered after the beast.*"

Rangoon, Burma.

Our Strongholds—No. 1

The Word of God

R. C. PORTER

How expressive, how all-embracing, is the Word of God! It is so comprehensive in its relation to affairs in this world that when Christ came to live as man on earth, and also to reveal God to humanity, the greatest thing that could be said of him by inspiration was that "in the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Every utterance of that Word is worthy of the God who gave it, yet it is so simple, plain, and practical that the thoughtful child, guided by that Spirit by which it is given, may be able so fully to comprehend it as to be led into all truth.

Its own utterances, both prophetic and practical, are so heavenly that to read them understandingly is the strongest evidence that one is born of the Spirit from which they came. If one lacks faith, the practical appeal of that Word to the heart of the hearer is so direct that "faith cometh by hearing" it. It has been so fully revealed that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Not a word of that revelation can be spared, so perfect is it in every part. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

None of it was given as a mere theory, but every word was so adapted to practical life that Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In giving the commission to his disciples, he promised that "all power . . . in heaven and in earth" should accompany those who would proclaim it according to the commission. What is the commission?—"Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

This commission embraces a willingness on the part of those commissioned to carry it, to go with it into all the world. It insists that *all things* commanded be taught. It assures us that when this is done, all power in heaven and earth shall accompany the teaching, and these signs shall follow the believers. When thus carried, God has pledged, "My word . . . shall not return unto me void."

This is our firm foundation. Do we want the promised power? Each of us possesses the key that unlocks God's

great storehouse of power. We must pray for it; but we must do more, we must receive every word of God.

Hamilton, Mo.

Our Greatest Need

G. B. THOMPSON

WHAT is our greatest need? Some may think, in view of the frequent calls made, that it is money with which to carry on the work in both home and foreign fields. To some it may seem that it is laborers to respond to the "Macedonian cry" which is coming from nearly every land under heaven for some one to come and teach them the way of life. But it is neither of these; nor is it schools, printing houses, or sanitariums. None of these are of any real value unless vitalized with the life-giving power of the Holy Spirit. We need, more than anything else, the Holy Spirit. Without this we have but a form of godliness without the power; the skeleton without the breath of life.

Coldness and indifference reign everywhere. Lukewarmness has taken possession of many. Formality is seen in many churches, and instead of growing they are withering. As laborers we toil hard, and yet see but little accomplished compared to what should be done when we consider the tremendous truths with which we are entrusted. The most stirring appeals for help in the "regions beyond" fall on cold, selfish hearts, and produce but little results. Worldliness is laying its icy hand upon the work and the people of God. Something is needed to thaw us out. In their personal experience, many do not bear testimony to the sanctifying power of the truths which we profess, and the strength needed to cope with the powers of darkness is sadly wanting. We do not wish to be pessimistic, or to be understood as doubting the final and complete triumph of this message and people in *this generation*. The Lord is at the door; the end is *almost* here. But this admonishes us that there must be a revival of spiritual power far greater than anything we have ever seen in this work. At the pace we are going, a millennium would be needed to finish the work. But, thank God, the pace will be quickened; for the work will be done in this generation. It is *power*, spiritual power, the power of God manifest through the Holy Spirit, that we need; this, I firmly believe, is our *greatest* need.

Power comes only through a bestowal of the Holy Spirit. Just before his ascension the Saviour cheered the hearts of his disciples with this promise: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. After his ascension, having sought God and put away their sins, they received the promise of the Father; and of their experience we read, "And they went forth, and preached everywhere, the Lord working with them, and confirming the

word by the signs that followed." Mark 16:20.

This is the identical experience that we need. And can anybody tell why we should not have just such an experience? Living as we are in the closing hours of probation, when the enemy is working with all deceivableness of unrighteousness among his children, will not God pour out upon his faithful children, those who earnestly seek for it, the same measure of strength as in former days? In a special Testimony we are told that "the power of evil can be held in check only by the power of God in the third person of the Godhead, the Holy Spirit."

There is but one thing that can hinder, or does hinder, the receiving of the Holy Spirit, and that one thing is sin. When we come to that place in our experience where we love victory and power enough to let go our hold on every worldly, selfish, wicked thing, however dear it may be to us, we shall receive from God the gift of the Holy Spirit, and the power for service which goes with it. But this is an individual work, a personal examination of heart, a personal seeking of God for help. And truly, as we contrast our spiritual power with the vastness of the work to be done in the short time yet allotted to this generation, it should lead us to great humbleness of heart. The blessing of the Holy Spirit brings all other blessings in its train, and for this we should individually seek, not for a day or a week, but "*until ye be clothed with power from on high.*"

We are nearing the end. The sand is almost run through time's great hour-glass. Probation is almost ended; the destiny of every soul is soon to be decided; the seven last plagues are soon to fall. The wreck of the world, with all the proud, lofty aspirations of men, is just before us. Such scenes of woe and distress as mortals have never seen await this generation. What greater incentives, tell me, could we have to seek in humility of soul for power to stand in that awful time? Surely it is time to seek Jehovah, till he come and rain righteousness upon us.

Washington, D. C.

A Warning

R. J. BRYANT

JUST now is the time to put our good books into the homes of the people, for soon the decree will go forth that no man may buy or sell save he that has the mark of the beast. One of the first things that the decree will affect will be the sale of our publications. Already word comes to us that the sale of some of our publications has been stopped in Germany, and it will not be long before the same thing will happen in this country.

Very often we hear our brethren say, "I don't see the use of putting our books out, for the people do not read them." But I read in "An Appeal for Canvassers," by Mrs. E. G. White: "Some will lay them on the parlor table, and seldom look into them until some

sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in his love because he has forgiven their sins and is precious to their souls. This has been the testimony of many."

And in Volume VI, on page 313, we read: "It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought for and read." The time that these books will be sought after more than at any other time will be when great calamities come, and the decree goes forth that we can neither buy nor sell. But if we sell them at that time, we shall do so under great difficulties. Now, just now, while it is yet day, and the opportunity still lingers, is the time for us to work.

"But," you say, "it is hard to sell books now." Of course, it is harder to sell books now than it was some time ago, and it will get harder still, but this does not relieve us of our duty. The children of Israel finally took the land, but how much easier it would have been for them had they taken it when God first wanted them to take it. Just so, now it is in God's plan that this gospel message be given to the world through the printed page, and it will be done even though it be done under hardships. It is not God's fault that it is hard to sell the books. He gave us time, and good times too, in which to do this work, but our negligence has carried the work over into the harder times which are a sign of the coming of our blessed Saviour.

But even now the angels are holding the winds for us. God is blessing us this year with such good crops that it seems we can have no excuse for not going to work at once. My brethren and sisters, we ought during the next few months to fairly flood the country with the printed page of truth. Every man, woman, and child in our ranks ought to be doing all that is possible to help scatter the printed page.

We should have at least one hundred canvassers in the field at once. A number are now planning on entering the work, but are there not others who will answer the call while the work is as easy as it is? My brother, my sister, don't wait until the way is hedged up so you can neither buy nor sell without danger of imprisonment. Volume VI says: "We have the Word of God to show that the end is near. The world is to be warned, and as never before we are to be laborers with Christ. The work of warning has been entrusted to us. . . . Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible."

Des Moines, Iowa.



Mother and Child

My child is lying on my knees;
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak;

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls, doth
lie
The infinite of God.

Lo, Lord, I sit in the wide space,
My child upon my knee,
She looketh up into my face,
And I look up to thee.

—George McDonald.

Preparing for Cold Weather

THESE cool, crisp October days bring it sensibly home to us that the year is drawing to a close; that cold weather will soon settle down upon us. One of the most important duties of the home-keeper is to make sure that the cellar is sweet and clean, and in the best possible sanitary condition before the supply of vegetables, fruits, etc., are stored in it. Much of the health of the family is dependent upon this. Quicklime, borax, charcoal, dry copperas, and plaster are all or variously used for this purpose, and one of the most effective is the old-fashioned whitewash of our mother's time. Every corner, underfoot, and over head should be well swept, and all dust, dirt, and debris be taken outside. No old, moldy boxes, barrels, kegs, jugs, or other vessels should be allowed to remain. In every enclosed space, an earthen dish should be set, in which lumps of unslacked lime should be placed, and over these, dry copperas should be sprinkled, after which the lime should be sprinkled with water—not enough to wet it, but just enough to thoroughly slack it. The steam from the slacking lime will carry off all bad air and odors, which will pass out through the open doors and windows. After a few hours, scatter in all corners and along the walls, dry powdered borax, and in corners and overhead hang bags of cheesecloth in which pieces of charcoal have been placed. If the walls and overhead are treated to a good coating of old-fashioned whitewash, made from good lime, the air will be greatly sweetened. In pans or old crocks, lumps of unslacked lime should be left about, as this will absorb any dampness, and at the same time sweeten and purify the air. Every few weeks, the charcoal bags

should be taken down and the charcoal heated very hot, and returned to the bags to be re-hung. Do not allow any vegetables or fruits to rot in the cellar; as soon as noticed, such should be removed. The cellar should not be "hermetically sealed," during the cold months, but should have frequent airings whenever the weather will permit.—*The Commoner*.

Tobacco and Crime

IN some of the Western States of America the remarkable crusade against cigarettes which has recently been started has led to the passing of laws which make cigarette smoking a criminal offense, punishable with severe penalties. Clergymen and temperance advocates denounce the use of cigarettes, and proclaim their pernicious effects.

Medical men assert that the excessive smoking of cigarettes is wrecking the *minds of the young men and boys, and leading to the wholesale committal of crimes*.

Anti-Cigarette Leagues have been organized in many places, and as the movement is steadily growing, the doom of the "paper pipe" has, it is thought, already been sounded.

The tobacco trust is preparing to spend enormous sums to procure the annulment of the anti-cigarette laws, which, it declares, are unconstitutional. The dispute will shortly be taken to the highest courts.

The law recently passed in Indiana imposes a penalty on any one who sells, gives away, or has in his possession any cigarettes or cigarette paper, and the penalties are doubled with each infraction of the measure.

In some places the authorities have seized large quantities of cigarettes and burned them. Men have been arrested and fined for cigarette smoking while some few offenders have been sent to prison.

In Wisconsin a new law imposes fines of from five dollars to five hundred dollars, with an extreme penalty of six months' imprisonment, for cigarette smoking. Informers receive half the amount of the fines.

This may seem rather hard on the tobacco devotee, and may be regarded by him as a restriction of liberty. But when the true nature of this drug, nicotine, is understood, and the injury the human system, and consequently the nation, sustains by its use is realized, it will no longer be regarded in this light. That the tobacco habit or nicotine kills our boys or makes them mentally and morally worthless (which is equally bad or

worse), is now acknowledged by the leading educators and civilized countries of the world.

Laws have been passed in Canada prohibiting the sale, manufacture, and importation of cigarettes. New Zealand, New South Wales, Japan, and other countries acknowledge the evil by passing laws prohibiting the sale of tobacco to youth. But why forbid the sale and manufacture of cigarettes? Is the cigarette more injurious than the cigar or pipe?—No; the reason why the cigarette is denounced is because it offers such an innocent inducement to the young or to beginners. A second reason is, being milder than the cigar or pipe, the smoke is frequently inhaled, bringing the smoke containing the nicotine in contact with one thousand or more square feet of absorbing surface, instead of one or two square feet, as is the case if only passed in and out of the mouth.

It has been found by careful analysis that about forty-nine per cent of the nicotine is found in the smoke exhaled. If inhalation of tobacco smoke is acknowledged to be so injurious, why are men permitted to walk our streets and poison the atmosphere with tobacco smoke? If our water-supply should be poisoned in this way, we would not endure it. Why should we allow men to poison the pure air we are entitled to, without protesting?

Tobacco is a more subtle poison than alcohol, and it is more difficult to overcome the smoking habit. It is probably doing as much to ruin men physically, mentally, and morally as alcohol, for the consumer of alcohol directly injures himself only, while the consumer of tobacco compels others to inhale the poison with him. . . . Both are evils that should be controlled by law.—*Australasian Good Health*.

Acting Better Than One Feels

It is not necessary for the one who prides himself on being genuine and seeming just what he is, to act as badly as he feels. The world would be a pretty doleful place if we didn't frequently act far better than we feel. Here is what President King says about it:—

"One may be feeling, at a given time, without courage and far from cheerful. This, at least, he can do: he can take a good long breath, and stiffen his backbone, and put on the appearance of cheer and courage, and so doing he is far more apt to become cheerful and courageous. There are two sorts of selves in you, a lower and a higher. You can be true to your higher self, or you can be true to your lower self: But you are bound to be true to your higher self. And one of the sensible, helpful ways to get the feelings you think you ought to have, is to act in the line of them. It is to no one's credit to act as badly as he feels. He is rather bound often to act much better than he feels. And so acting, he will be helped to better feeling."—*Selected*.

THE WORLD-WIDE FIELD

The Santals of Bengal, India*

W. A. BARLOW

THE Santals have their home among the hills which abut on the valley of the Ganges in lower Bengal. They dwell in villages of their own, apart from the people of the plains, and number about a million. Although still clinging to many customs of a hunting, forest tribe, they have learned to use the plow, and have settled down into skilful husbandmen. Each hamlet is governed by its own headman, who is supposed to be a descendant of the original founder of the village, and who is assisted by a deputy headman and a watchman. The boys of the hamlet have their separate officers, and are strictly controlled by their own headman and a deputy, till they enter the married state at about sixteen to twenty years of age.

These people know not the cruel distinctions of Hindu caste, but trace their tribes, usually fixed at seven, to the seven sons of the first parents, Adam and Eve. Some give the number of tribes as twelve. One tribe being lost,



PILGRIMS HAVING HAIR DRESSED BEFORE PRESENTING THEMSELVES FOR WORSHIP AT THE TEMPLES AT DEOGHUR, BENGAL, INDIA

vide a feast, with much rice-beer, for his clansmen.

Santal Ceremonies

The Santals do not allow child weddings. They marry at from fifteen to seventeen years of age, when the young people choose for themselves. At the end of the ceremony the girl's relatives pound burning charcoal with the household pestle, and extinguish it with water, in token of the breaking-up of her former family ties. The Santals respect their women, and do not take a second wife, except when the first remains childless. They solemnly burn their dead, and float three fragments of the skull down the Damodar River, the sacred stream of the race.

Their Religion

They have no knowledge of bright and friendly gods, such as the Vedic singers worshiped. Still less can they imagine one omnipotent and beneficent deity, who watches over mankind. Hunted and driven back before the Hindus and Mohammedans, the Santal does not understand how a being can be more powerful than himself, without wishing to harm him. "What," said a Santal to an eloquent missionary who had been discoursing on the Christian's God, "what if that strong One should eat me?" They think that the earth swarms with demons, whose ill-will they try to avert by the sacrifice of goats,

cocks, and chickens. There are the ghosts of their forefathers, river-spirits, forest-spirits, well-demons, mountain-demons, and a mighty host of unseen beings, whom they must keep in good humor. These dwell chiefly in the ancient sal-trees, which shade the village or are situated near it, and they are called the Jaher, or sacred grove. In some hamlets the people dance round every tree, so that they may not by evil chance miss the one in which the village-spirits happen to be dwelling.

History

Until near the end of the last century, the Santals lived by plundering the adjacent plains. But under British rule they settled down into peaceful cultivators. To prevent disputes between them and the villages of the lowlands, the officers set up in 1832 a boundary of stone pillars. But the money lender soon came among them, and the simple hillmen plunged into debt. Their strong love of kindred prevented them from running away, and they sank into serfs to the Hindu usurers. The poor Santal gave over his whole crop each year to the money lender, and was allowed just enough food to keep his family at work. When he died, the lifelong burden descended to his children; for the high sense of honor among them compels a son to take upon himself his father's debt.

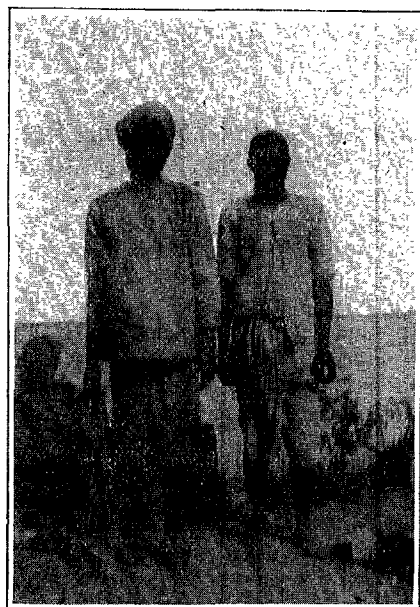
In 1848 three entire villages threw up their clearing, and fled in despair to the jungles. In 1855 the Santals started in a body of thirty thousand men, with their bows and arrows, to walk to Calcutta, and lay their condition before the governor-general. At first they were orderly. But the way was long, and they had to live, and the hungry ones began to rob. Quarrels broke out between them and the police, and within a week they were in armed rebellion. The rising was put down, not without much bloodshed. Their complaints were carefully inquired into, and a very simple system of government, directly under the eye of a British officer, was granted to them. They are now a prosperous people. But their shyness and superstition make them dread any new thing. A few of them took up arms (bows and arrows) to resist the census of 1881.

Among these people the Seventh-day Adventist mission has been spreading the third angel's message during the past few years, and a training-school was started about two years ago. We will report this work later.

A Call From Ethiopia

W. S. HYATT

"ETHIOPIA shall soon stretch out her hands unto God." Ps. 68:31. Long years ago the Lord saw the darkness of the African race, and he inspired his servant to prophesy of a time when this poor, despised people would reach out after the Lord. In the book "Education" the Lord sends us this message:



HOUSEHOLD SERVANTS. COOK AND SWEEPER

these are the names of those remaining: Hembrom, Kisku, Murmu, Hasda, Baske, Marndi, Besra, Soren, Bedy,

* Compiled from Hunter's "History of Indian People."

"Ethiopia is stretching out her hands unto God." The time has come for God's truth to go to a hungry people. With outstretched hands Ethiopia stands begging for the Bread of Life. Shall we give it? or shall we treat this appeal the same as many do the ordinary beggar when asking for bread?

Listen, brethren. Listen to the sound of the going in the tops of the mulberry trees. Nearly one hundred years ago the missionaries began work in this country. The native listened, heard, and received some of the things taught. For a long time he was contented, satisfied, with what he had. But after a time he began to read the Bible for himself. The Spirit began to enlighten the dark mind, and then he became dissatisfied. Independent churches were organized. The light shone clearer, and some saw the truth on baptism. More light from the open sanctuary revealed the truth of feet washing. A Zulu in Natal received a few Bible readings, and then started up the country through Zululand, returning by a different route. Everywhere he went, he preached the Sabbath truth. In Cape Colony our brethren found an old native who had kept the Sabbath for many years. He had learned of it from his Bible. The light of truth is shining, and this people whom we have passed by so long are beginning to feel its power, and to respond. Ethiopia is stretching out her hands unto God. Is it not time for us to bestir ourselves as never before? God is no respecter of persons. We all know the story of Philip, and his going down to preach the good tidings to the city of Samaria. Many heard and accepted the things he preached. Although hundreds of people continued to listen, the Lord knew of one hungry soul from Ethiopia, and Philip was called to go and meet him and preach unto him Jesus. I wonder if God is not calling many more the same as he did Philip, desiring to use them to do a similar work? Our experience the last few months shows to us clearly that the Lord can send his truth among the native tribes like the spread of wild-fire. Who will consecrate his all to this grand cause, and join in the work of soul-saving?

The last generation is almost finished. Its work will close suddenly. The sealing work will soon be over. Brethren, is your work well done? Are you ready for these things to come? Ah, but there are many who are expecting to join the working band before that great day shall come. To-day they are just waiting—waiting for a more favorable time to invest in the salvation of souls.

The third angel's message is onward, and nothing can stop it. Victoriously it is marching through the earth. Of every nation it will gather a few as trophies of His redeeming grace.

Cape Town, South Africa.

ON June 30 a tidal wave swept the Marshall Islands of Micronesia, involving the loss of the lives of many natives.

In Cannibal Land

THE *Mission World* gives the following extract from a letter from Dr. J. G. Paton, of the New Hebrides, as to the present condition of affairs among these islands:—

"God has given us over sixteen thousand worshippers, and over three hundred and thirty of them are native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from forty to sixty thousand cannibals, yet on the group, to fear and serve our dear Lord Jesus Christ. On Malekula and its surrounding islands the natives are almost entirely without clothing. They frequently strangle the very aged and those long sick, or bury them alive. When their female children come to be from six to twelve years of age, they knock out their two front teeth, and then sell them to the highest bidder, for from six to ten or twelve hogs for each. The purchaser may have three or more wives already; he may be young, but is generally old. The poor girl may weep, and plead not to be sold, but she has no choice in it. Her father disposes of her at will, and under a guard armed with loaded rifles, her purchaser takes her to his home. If she runs away, as is often the case, she is forced to return; if she runs away a second time, she is fetched back, and a row of three or more holes is burned in her breast or side by fiery sticks; if she runs away a third time, a hot stone is placed behind her knee, or knees, so burning her that she can not run away again. So some are lamed for life. The buyer can sell her again, or kill her at will, and none dare find fault. She is his own. He bought her, and can do with her as he pleases. So women are slaves, and used as beasts of burden to men.

"The teaching of our dear Lord Jesus is the only effectual cure for all these evils. At the three mission stations on the island of Malekula, occupied only a few years, there are: at Uripiv, fifty-four church-members and three hundred and nine attending the services; at Pangkamu, eighty-six church-members and four hundred and fifty attending the services; and at Aulua, one hundred church-members and five hundred attending the services. These are doing all they can to help the missionary in bringing others to worship and serve Jesus Christ.

"How it would have rejoiced our helpers in the home lands to have seen nearly three hundred assembled on a recent Sabbath, when I baptized eleven adults, and dispensed the Lord's supper to six whites and one hundred and fifty-three of our natives, sitting on the green grass, where only a few years ago I baptized the first six converts and celebrated the first communion! Our converts from Christian villages generally live near one another, and begin and close every day with praise and prayer. They try to work for Jesus in teaching and preaching the gospel to

others. By grog, ammunition, and fire-arms given to the savages, chiefly by French and other traders, many have lately been ruined and killed, and great suffering has been caused."

Mission Notes

"THE door to the heart of the remote East is Japan, and to-day it is wide open to all that is best in the West."

A MESSAGE to a church missionary society of London states that a man was crucified at Akpu, in Nigeria, by the king of Ugboko, as a sacrifice, at an annual festival. It is believed that human sacrifices are made frequently among these tribes, notwithstanding their proximity to a region governed by white people.

"OF late the roar of cannon in Manchuria has been heard in Peking, and slumbers ages old are disturbed. Japan has sounded the call for China's rejuvenation, and China is listening. Witness her military and commercial activities, the new demand for education, and the calls from some thoughtful men for reform in worship and religion. A new China is knocking at the door of the American churches."

It is not the missionary, but the Book given him to expound, which changes dissolute, brutal, and blood-thirsty savages into godly, peaceable, and useful citizens. Wild head-hunters and slave-raiders are changed into men by the power of the life and words of Jesus Christ. When we at home realize that the mission fields are full of illustrations of this power of the Bible, we shall go humbly to them for the wherewithal to silence doubters and build up the faith of our own people.

FROM Sumatra the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, twenty-seven of them being ordained clergymen.

THE government of Holland has laid before its parliament a report on the condition of the native races in Borneo, Sumatra, Nias, and other Malaysian islands. It declares that while the government has found itself powerless to extirpate various cruel or immoral customs of the savage tribes of these islands,—cannibalism, slavery, head-hunting, debauchery, etc.,—Christianity has abolished them over a wide territory, and that the tribes which have accepted Christianity are steadily improving in propriety of social habits, in character, and in material prosperity.



THE FIELD WORK

Fiji

LAU DISTRICT.—The work is making progress in the Lau District, the eastern section of this group. You will be glad to hear that we now have a memorial in Mualevu, the town near which we live. A neat little building, thirty by sixteen feet, has been erected, and enclosed by a fence. The roof is of corrugated iron, the walls are of reeds, and the floor is of boards. The cost was fifty-five pounds. The brethren have paid nearly thirteen pounds; the rest devolves upon us.

The occasion of entering the new church building was a glad one. We had a union quarterly meeting. On Sabbath morning after Sabbath-school, the whole company walked a mile to a quiet spot beside a little stream. Our songs of praise ascended to the Lord, and new love and courage were awakened in each heart as one more followed the Lord in baptism. All nature seemed rejoicing. A few of the townfolk were there.

The brethren at Cikobia, an island near by, have started their house of worship. It was decided to have it ready to dedicate by the next quarterly meeting. The truth is slowly but surely taking root. MRS. C. H. PARKER.

Porto Rico

OUR work has been moving slowly, and there has really seemed little to report. As this vacillating people have been under the influence of Catholicism for centuries, the condition found here is indeed hard for us to master, and it is difficult to know when we have made real advancement for the gospel. Sometimes it is only by faith that we can press forward, with nothing in sight to encourage us; but we know Porto Rico must have the message, whether its inhabitants will hear, or whether they will forbear. God is pouring out his Spirit on all flesh, and Porto Rico must be included.

For several months we have been confining our efforts almost exclusively to Mayaguez. Mrs. Fischer has been nursing and holding Bible studies, and Mrs. Connerly and myself have worked in the office, and held meetings.

Our native boys began holding meetings in April, and they have improved beyond our expectations. Now they can preach the message in quite an acceptable manner. We have held meetings in eight different parts of the city, in all of which there has been considerable interest and a fair attendance.

For a month Mrs. Connerly has been ill, and unable to work, and we have now moved out into the country about fifteen miles from Mayaguez.

The boys are keeping up the interest as best they can, and I go to the city every week and stay over Sabbath with them, holding two or three meetings. While the work sometimes seems fruitless, our only wish or desire is that we

may be wise in working, and be led of the Spirit; and we know that we share this desire in common with all our brethren. So let us labor on, praying for and strengthening one another, until this precious message has accomplished its work in the earth.

B. E. CONNERLY.

Oklahoma

SHATTUCK.—The local camp-meeting at this place is now in the past, but the blessing received during that time is not all in the past. Some impressions were made which will never be forgotten. The last two days of the meeting, Sabbath and Sunday, were specially blessed by the presence of God. On Sabbath afternoon at the young people's meeting the Lord came in, and filled the tabernacle with his converting power. Sinners came forward and cried to God for forgiveness of sin. Others went out and invited those in who knew not God, and hard hearts melted under the influence of the Holy Spirit. About thirty gave themselves to the Lord. On Sunday forty were baptized. The good work was continued, and a few others have taken their stand on the Lord's side. Last Sabbath two were baptized, and five were added to the church.

I can truly say that this was the best camp-meeting I have attended this summer, and I know that all were blessed by the presence of God. May the Lord continue to add to the church daily such as shall be saved. My courage in the Lord is good. The truth shines brighter every day as we near the great day of the Lord. G. F. HAFNER.

Portugal

CARCAVELLOS.—July 23 I arrived home from a three-weeks' trip to Switzerland, where I attended our Latin Union camp-meeting. I crossed Spain and one corner of France. As I traveled, I thought of the Suevi, the Goths, and the other barbarian tribes that once inhabited these countries, of whom we still find traces. Also, the Pyrenees and the Alps reminded me of the Waldenses, who found that "the earth opened her mouth, and swallowed up the flood" of persecution. In Geneva I was told of a chapel where Calvin preached probably about thirty years. Our camp was located on the same property as our school, sanitarium, and health food factory. It is one of the most beautiful places on either side of Lake Geneva, comprising ninety acres, a great deal of which is covered with large white oaks, Eucalyptus trees, and pine trees. A large frontage on the lake gives plenty of space for bathing purposes. In the distance, Mt. Blanc, with its snow-capped summit, can be seen quite plainly, and is very pretty.

Our committee planned to help me by authorizing me to publish some special tracts in Portuguese, one entitled "The Secret of Health," and the others on the second coming of Christ. On my re-

turn home I found a donation from a sister in California for this very purpose. We praise God for this, as well as for a club of twenty *Signs*, which is furnished us by two lovers of present truth. For these we have a number of regular and interested readers. We expect soon to learn of a brother and his wife opening up the work in Tangier, Morocco, north Africa. They were sent from our camp-meeting. I was glad to make their acquaintance, and to meet other workers.

While at Barcelona, Spain, I had the privilege of attending a Spanish Sabbath-school. One little girl repeated the books of the Bible without a mistake, and another the ten commandments. They were bright little girls, probably eight years of age. As I traveled through Spain, and saw the many villages, towns, and cities, with their hundreds and thousands of people, I thought, "How long before they can be warned?" Then, as I saw the beautiful fields of grapes and fruits of all kinds, where irrigation insures crops, I wondered, "Why can not some one come and buy a place, and live here, and teach the truth to this people?"

Truly, I thank God for the light of his Word. And how thankful I am to be here to help teach it to this people! I expect to put in another good month in language study; then I shall begin selling papers and distributing literature. Remember us still in your prayers. Soon the battle will be over, and we shall greet one another on the eternal shore.

C. E. RENTFRO.

Panama

BOCAS DEL TORO.—At the time of my last report in the REVIEW, we had not closed our tent-meetings in Port Limon. When we did so, there were twelve accessions to the faith. The need of a place of worship being felt, an effort was put forth to secure a church building. In this was plainly seen the hand of God; for in two weeks after taking down the tent, we had completed a neat little chapel, which we dedicated August 13, the interest manifested being extraordinary. There was not room enough to accommodate all who came, and many stood outside on the portico.

We returned to Bocas the next day, and the following day a quarantine was again on, so we have been unable to visit them since. There is an excellent interest in the different islands around Bocas, and some are taking their stand for the truth. We have been holding meetings at a place called Western River. The interest was awakened by one of our canvassers. This place is fifteen miles from Bocas, but we run down there easily in our launch. Eight have begun the observance of the Sabbath. I baptized five of these, and three at another place. The work moves on encouragingly.

I have been up and down with the tropical fever the last six weeks. At one time I passed through a very severe attack, having a hard struggle for life, but am better now.

We wrote you about our visit to Old Providence Island last June; after holding meetings for twenty-eight evenings, eight accepted the truth. I have just heard from them, and learn that they are passing through a severe test brought on

by the opposers of the truth there. I quote from a letter written by one of the brethren there:—

"We are truly witnessing the fulfilment of the Scriptures in this place. Yesterday I received a summons from the alcalde's office to appear there at 9 A. M. I was there promptly at the time specified, and received notice from the alcalde prohibiting me from doing any manner of work on Sunday, saying it was the government's rest day, and I as a citizen must obey the government. I replied that if he would show me from the Bible where God commanded his children to submit to governments in matters of conscience, then I would rest on Sunday, otherwise I could not. I can not compromise. He said, 'You are disobeying the authority, and I shall have to execute orders.'"

This is the first experience of this kind in our field. It is in marked contrast to the attitude of the government toward other denominations. But we know that persecution will come sooner or later to all who are faithful. May the Lord help us each to stand firm, as this brother has. Remember us at the throne of grace. I. G. KNIGHT.

Africa

BULUWAYO, RHODESIA.—I have just been on the scaffolding, working on our new church; but the wind is so strong to-day that I had to come down. This is midwinter in Africa, and we have had some very cold winds this season, which have brought much influenza. We have suffered from it here at the mission, but, to the praise of God, all are around again now.

I will give you a program of our work this winter: Rising at 5:45, all go to work till seven o'clock, when we have prayer and breakfast. At eight the first school is taught by native teachers, primary division. The same hour I take some boys, and go to building or other work, Brother Tarr, if at home, taking boys to other work. If he is away, I look after all the work. At ten o'clock we come in from work, and enter school, studying till two o'clock. As this second school begins, the first school is dismissed, and goes to work until two. The dinner hour is from two to three. After that all work until six. At 6:45 the bell rings for worship, which is followed by night-school till 8:45. At nine o'clock lights are out, and we are ready for bed.

The intervening moments are spent in caring for the sick, and drawing teeth, the latter a daily work in the winter season, because of the cold winds which test every weak place in the body.

In spite of the dreadful drought of last year, the Lord blessed us above our fellows, and gave us quite a little. From our farm crop we obtained seven hundred bushels of corn, seventy-five bushels of Kaffir beans, thirty-five bushels of Nyanti Kaffir grain, one hundred and forty bags of peanuts, and a goodly store of pumpkins. We also have ten acres in sweet potatoes. To the praise of God, we can say that we have raised food enough for our family, and a little to spare. And while our store has brought in little this year, it will provide clothing for all, and wages for our native teachers, I think.

The spiritual condition of our mission

is very encouraging to me. Our school hours are a spiritual feast to me, and I am sure I can say the same for the children. Many are truly putting on the image of the Holy One. The change can be seen in the life, and few, if any, manifest an indifferent spirit. After having a weekly study with a class of twelve for many months on the subject of baptism, they were baptized. Last Sabbath—August 5—we invited Brother C. R. Sparrow and his family from the Kupavula Mission to join us, and after Sabbath-school at the schoolhouse, we all went to the river, about two miles distant, to baptize these dear children. There were about two hundred natives present, to whom we delivered four short discourses. Brother Tarr showed from the Word why the missionary had come to their land. Our native boy, Jim, followed, speaking of God's great love for his people. Brother Sparrow then gave a talk, telling them that now is the accepted time. The writer then reminded all of the fact that about one year ago the same call was made. To the praise of God, twelve had responded. Yet his voice was pleading. Who would follow? The candidates were urged to faithfulness, and to accept the proffered gift of the Holy Ghost.

The candidates all gave testimony, telling their people why they had accepted Christ as their Saviour. The testimonies were rich, and full of feeling. All were then buried with their Lord in baptism. Many of the fathers and mothers were present, and we trust another favorable impression was made upon the people. Our courage is good, and we desire to be found in the harness. Pray for your fellow workers here.

M. C. STURDEVANT.

North Michigan Camp-Meeting

THIS meeting was held at East Jordan, August 29 to September 10. It was not large, but it will long be remembered by all in attendance. The Spirit of the Lord was in the camp, and it was noticeable in the conduct of the brethren and sisters. Each one considered the welfare of others rather than his own. Nearly all came to this meeting with the desire of getting help, and from the very first, the impression seemed to be that we must press in while the door of mercy is open. Only three left the meeting unconverted. The last day of the meeting twenty-four were baptized.

The conference was held in connection with the camp-meeting, but it did not in any way lessen the interest. Situated near the schools of other conferences, we were not obliged, in the consideration of our educational work, to spend any time in raising money for institutions, but it was devoted entirely to interesting young people in attending school. As a result several have decided to enter some school this fall to fit themselves for work in the Master's vineyard.

The spirit of sacrifice came in, and the key which unlocks the door for the Holy Spirit to enter was applied, and those who have been long in the way and know what it is to live the Christian life drank anew of the Fountain of life. Certainly the Lord has visited this conference, and we have every reason to believe that the good work begun at this meeting will be continued.

The conference has reduced its apportionment of the General Conference debt about one half, and it was decided to spend most of our energies this year in raising means to purchase tents, which are much needed.

The following-named ministers were with us during a part of the meeting: Elders Allen Moon, K. C. Russell, F. C. Gilbert, W. D. Curtis, C. A. Hansen, and S. M. Butler, and Brother J. B. Blosser. The labors of these servants of God were greatly appreciated; and as they presented the needs of foreign fields, the needs of our conference appeared very small; and although we have seen, this past year, the hardest time for years, yet we responded to the call, and about one dollar for each person on the ground was donated to foreign mission work, and when Elder C. A. Hansen and his wife left our grounds, en route to India, they were given a hearty hand-shake and God-speed by all.

There was a good outside attendance, the largest ever enjoyed at any camp-meeting held in the North. At the last meeting the large tent was crowded, and many stood outside and listened to the words of Elder K. C. Russell on the subject of Religious Liberty.

S. E. WIGHT.

Home Improvement Courses

UNDER this title the Central Union Conference last February offered two courses of home reading for young people. Of these the general culture course consisted of readings from the spirit of prophecy and missionary biography. The special training course (for teachers) included the reading of a book on teaching, together with the Testimonies on the same subjects as treated in the book. A large number of young people, not only in the Central Union Conference, but in many other conferences, took one or the other of these courses, and received great good from their study.

It has been decided to continue this work another year, beginning October 15, and continuing eight months. All who desire to do so are invited to enrol in one or the other of these courses.

Plans for the Work

The general culture course will consist of two parts; first, a course in Bible reading, Old Testament history, including references to the works of prophets, the captivity and return of the Jews, and the rebuilding of Jerusalem; second, missionary biography, "Life of John G. Paton," a missionary in the New Hebrides. This is a most interesting story of missionary life. Both parts of this course will be carried on at the same time. The outline lessons and helps will be published in the *Educational Messenger*.

Special Training Course

The special training course for teachers or others interested in teaching, will also consist of two parts. Part 1, "The Place of the Bible in Education," will require about eight or ten weeks' work. Part 2, "Elementary Agriculture or School Gardening," to continue throughout the school year, will consist of a series of lessons and experiments in the study of plant culture. The topical outline for review work in Part 1, and notes and suggestions on the lessons in Part

2, will be published in the *Educational Messenger*.

Time to Begin

For either course, now is the time to make preparation. The first lessons appeared in the *Educational Messenger* of October 15. To enrol for the general culture course, write M. E. Kern, College View, Neb.; for the special training course, address B. E. Huffman, College View, Neb.

Records, Examinations, and Certificates

A careful record is kept of all who enrol in either of these courses, and examinations will be given at the close of each course. To those who finish the course satisfactorily, certificates will be given showing the work done.

Books, Helps, Etc.

General culture course: "Life of John G. Paton;" order of M. E. Kern, College View, Neb.; price, \$1.50. The *Educational Messenger*, price 50 cents a year; order of the Union College Press, College View, Neb.

Special training course: "The Place of the Bible in Education;" price, 25 cents; order of your tract society or of the Pacific Press Publishing Co., 1109 E. Twelfth St., Kansas City, Mo. The *Educational Messenger*. A number of bulletins issued by the United States and State Departments of Agriculture, will be needed for the second part in this course. Bulletin numbers and addresses will be announced later.

M. E. KERN, Sec. Y. P. W., C. U. C.,
B. E. HUFFMAN, Ed. Sec., C. U. C.

Vermont's Aid to China

At our last conference and camp-meeting our brethren thought it in their line of duty and in the plan of co-operation in the mission work under this message to all the world, to consider a proposition for supporting a worker in some mission field. Accordingly the following resolution was passed:—

"Whereas, A great blessing came to our people throughout the conference when we gave and supported a worker in Scotland; and,—

"Whereas, Our worker has returned to this country, and is located in another conference, therefore,—

"Resolved, That we pay into the mission treasury the sum of six hundred dollars, to be expended in China by the Mission Board, preferably for a new or added worker."

A copy of this resolution was forwarded to the Mission Board with a request for the name of the worker to be reported to Vermont as soon as they decided upon the same. We received the following response:—

"I am in receipt of your kind letter, and wish to extend to your conference the gratitude and appreciation of the Mission Board for the generous support that your small conference has extended to the mission work. We thank you very much, more than tongue can tell, for this generosity.

"We will try to forward you the names of the workers in China. There are several who have been sent there, and I will lay the matter before the committee for advice, and either the secretary or myself will write you as soon as the matter is brought to a conclusion.

"With kind regards, and wishing you

much of the blessing of the Lord, I remain,
Sincerely your brother,

"I. H. EVANS."

Later we received the following letter, which we are sure will be of interest:—

"At a recent meeting of the General Conference Committee the following action was taken:—

"Resolved, That we gratefully accept the offer of Vermont to pay the salary of a worker in China, and suggest to them that they take Dr. Law Keem as their representative in the land of Sinim."

This action of the General Conference Committee has been accepted by the Vermont Conference Committee, and now our interest will naturally turn to the reports from this field. Thinking further quotations relative to Dr. Keem may be of help, we quote:—

"Dr. Keem is a native Chinese, and will be able at once to work in the language of China without years of delay in learning the language. Thus Vermont will be busily engaged from the start. Dr. Keem has been in this country nearly twenty years, and so is thoroughly conversant with the truth and with American ways. In fact, he is so much of an American that he has married a nurse in California, and they are both now in China. Special help was provided to land them in China, and our Board felt that the situation was such that they ought to push in without delay, and yet, really, they went last spring as almost a matter of faith on the part of our Board as to their support.

"We are assured that he and his wife will be able and efficient laborers in both medical and evangelistic lines. May the Lord make this splendid gift a blessing to Vermont as well as to China. The Lord's providence is going before us in China, and the time has come when at least a few workers should be placing the leaven of truth in this populous land, the most populous of the countries of the earth, and the last to be entered by the message.

"I can assure you that in the situation in which the Mission Board finds itself, this help proposed from Vermont comes most timely indeed. With kind regards,

"Truly your brother,

"W. A. SPICER."

May the prayers of God's people now ascend as we unite, with heart and hand, in the work of proclaiming the gospel in this dark land, till Jesus shall come again.

F. M. DANA.

To the Young People of the Central Union Conference

For the benefit of the young people of the Central Union Conference, Nov. 4, 1905, has been set apart to be observed in all our churches as Young People's day. Readings have been prepared by Prof. M. E. Kern and Mrs. L. Flora Plummer to be used in connection with the forenoon service.

In the afternoon it is expected that the young people in each church will carry out a suggestive program which will be sent to all the churches by the committee on Young People's work.

Shall we not make the most possible of this occasion? Lost opportunities, like wasted moments, can never be recovered; therefore it is essential that we make the most of our privileges.

Like the Spirit's call to the unsaved, so it can be said to the young in regard to making the most of present opportunities, "Now is the accepted time." God desires that we make the most of every experience and opportunity of life. Therefore shall we not make the most possible of this occasion by inviting our young friends to attend the convention, and by studying, that we may be well prepared to take part in the exercises, as many interesting topics will be considered?

Please do not forget the date for Young People's day, and from now until that time be preparing to take part in the discussion of the topics to be considered.

E. T. RUSSELL.

Missouri Conference Proceedings

THE twenty-ninth annual session of the Missouri Conference of Seventh-day Adventists convened at Liberty Park, Sedalia, Mo., August 3-13. Seventy-five delegates were present, representing twenty-eight churches. Two new churches were admitted into the conference.

The resolutions passed by this conference covered the following points:—

1. Praise to God for his abundant mercies during the past year.

2. Recommending that churches choose for officers only those who are in harmony with all points of truth.

3. Inviting the bookmen's convention and the Central Union Conference to hold their sessions in Kansas City, Mo.

4. Indorsing the action of the General Conference in recommending a continuance of the great missionary campaign begun last year.

5. Asking the churches to place at least one canvasser in the field from each church.

6. Recommending the granting of a canvasser's missionary license to regular canvassers.

7. Favoring the sale of the North Hall of Union College to the Nebraska Sanitarium Association.

The following-named officers were elected: President, R. C. Porter; Vice-President, H. M. Stewart; Secretary, Mrs. R. C. Porter; Treasurer, Pacific Press Publishing Company; Educational Superintendent, to be supplied by the conference committee; Sabbath-school Secretary, Mrs. James Cochran; State Agent, G. Phillips; Conference Committee, R. C. Porter, H. M. Stewart, W. T. Millman, W. F. H. Schroeder, James Cochran; District Superintendents, (No. 1) W. T. Millman, (No. 2) H. M. Stewart, (No. 3) E. A. Merrell, (No. 4) L. W. Terry, (No. 5) D. E. Scoles; Missouri Conference Association Trustees, R. C. Porter, W. T. Millman, T. M. Clark, H. K. Willis, W. A. Johnson.

Ministerial credentials were granted to R. C. Porter, H. M. Stewart, W. S. Cruzan, W. T. Millman, E. A. Merrell, L. W. Terry, H. K. Willis, D. E. Scoles, A. P. Heacock, C. H. Chaffee, Henry Meyer; ministerial licenses to D. P. Zeigler, W. F. H. Schroeder; missionary licenses to M. E. George, Eva Hough, Ella M. Merrell, Birdie Cruzan, G. Phillips, T. L. Limerick, A. F. French, W. A. Theo. Miller, James Cochran, L. W. Graham, Mrs. James Cochran, Mrs. R. C. Porter, Mrs. A. P. Heacock, Mrs. M. E. George, T. M. Clark, Harvey

Steele, H. C. Tarr, Mrs. H. C. Tarr, Mrs. A. E. Daniels, J. L. Burgess, Mrs. H. Meyer; church-school teacher's licenses to Mary Wilbur, L. Belle Mathews, Annie Nordlind, Vita Morrow, Bessie Barnhart, Vita Tindall, Sadie Tindall, Florence Burgess, Edna Ingalls, Abbie St. John, Annie Didrickson, Jennie Metcalf, Grace Chilson, Gulah Brown, Nora Hough, Mary E. Allen.

The city papers gave quite an extended report of the meetings. The work of the conference passed off harmoniously.

W. S. CRUZAN, *Secretary pro tem.*

Vermont Conference and Camp-Meeting

IN fond hope and expectation that the Lord would meet with his people as in their annual assemblies in the past, the Vermont camp-meeting and conference was held in Windsor, August 17-27, near a grove of stately elms, which added to the attraction of the grounds. The Connecticut River near the camp, and the beautiful hills of Vermont and New Hampshire on either side, with almost perfect weather during the ten days' meeting, made the occasion enjoyable as well as interesting.

Elders Prescott and Colcord from Washington, D. C., and Elders Cottrell, Mattson, and Griggs from South Lancaster, with Elder Smith Sharp in behalf of the Southern work, and Brother Painter in the interest of the missionary work with our literature, together with our home workers, were excellent help, and the occasion was one long to be remembered. We were made glad by seeing some of the young give their hearts to the Lord, while some who had become careless and negligent regarding their spiritual interests again found their way with those who honor the Lord by walking in the way of his statutes. Four were buried in baptism in the river, the ordinance being administered by Elder Purdon, while others are waiting until a little later.

The usual resolutions were passed pertaining to the work in our conference, while special consideration was given to the needs of the regions beyond. Aside from taking special work in China, we continue our support of a teacher in the academy at South Lancaster, Mass. While the conference is not large in members, nor rich in things of this world, yet there is a willingness and a love for the message which will increase as the days come and go, eventually fulfilling the will of the Lord.

In the absence of a conference president, Elder Cottrell, our union conference president, during his visit with us took the chair by request of the conference. The officers for the year were elected, as follows:—

President, to be supplied by the General Conference through the union conference; Vice-President, T. H. Purdon; Conference Secretary and Treasurer, also Tract and Missionary Department Secretary and Treasurer, W. E. Fortune; Sabbath-school Department Corresponding Secretary, Mrs. A. E. Taylor (Brownington, Vt.); Sabbath-school Department Field Secretary, Frank A. Page (R. F. D. 1, Hartland, Vt.); Canvassing Agent, A. W. Boardman (North Wolcott, Vt.); Educational Secretary, F. A. Page; Conference

Committee, T. H. Purdon, F. M. Dana, A. W. Boardman, Dr. C. F. Ball (Rutland, Vt.), Geo. M. Dean (West Burke, Vt.).

Full reports by the educational and Sabbath-school secretaries, together with statements and report by the conference secretary and treasurer, will be found in the *Atlantic Union Gleaner*.

Ministerial credentials were granted to T. H. Purdon (Rutland, Vt.), honorary credentials to I. E. Kimball (now in New York State), and ministerial licenses to F. M. Dana and F. A. Page.

The work in Vermont is nothing of which to boast, yet we believe that we are set for the defense of the gospel in this part of the vineyard; and as the Lord grants ability, we desire to do what we can to uphold the standard of righteousness in all parts of the earth till Jesus comes.

F. M. DANA.

The New Jersey Conference

THE fourth annual session of the New Jersey Conference was held in Burlington, N. J., Sept. 12-17, 1905, in connection with a tent effort which is being conducted by Elder E. E. Franke. For the accommodation of the delegates a number of tents were pitched, causing the grounds to present the appearance of a camp-meeting. Quite a number of our people who were not delegates, availed themselves of the opportunity of spending a few days under canvas.

The business of the conference was transacted quite harmoniously. The spiritual interests of the session were well looked after. Besides an early morning praise service, three preaching services were conducted daily, the services in the evening being quite well attended by the public. The laborers from outside the conference were Elders W. J. Fitzgerald and Morris Lukens, of the Eastern Pennsylvania Conference; Dr. Knapp, of the Philadelphia Sanitarium, was present in the interests of the medical work. These, together with the laborers of the New Jersey Conference, did the preaching. Help from the General and Atlantic Union Conferences was expected, but at the last moment it was found impossible to supply it. The preaching throughout was most helpful. The Sabbath services will long be remembered. At the close of the forenoon service, conducted by Elder Jayne, a number went forward for prayers. The next day four willing souls, two of them the daughters of Elder Jayne, were baptized in the Delaware River by Elder Franke.

The reports of the treasurer and others showed that there had been a substantial gain in membership and tithe during the year. This was very gratifying, and all present felt to praise God for his mercies and blessings. One new church was received into the conference. Elder Jayne was unanimously re-elected president of the conference. During the year one of the ministers, Elder J. C. Stevens, had left the conference, having accepted an invitation to labor in another part of the Lord's vineyard. Another, the writer, closes his connection with the conference at this meeting, to go to Newfoundland.

As yet no general camp-meeting has been held in this conference since its organization, but the blessings derived and the interest manifested at this time

plainly reveal that a "feast of tabernacles" is a necessity. A fund for a camp-meeting next year was created, and quite liberally subscribed to by those present. Home and foreign missions were provided for.

The tent effort, conducted by Elder Franke, promises to be fruitful. At this writing the Sabbath question is being presented, and already some have decided to obey.

The outlook for the work in New Jersey the coming year seems to be encouraging, and it is the prayer of the writer that the Lord will continue to bless the New Jersey Conference.

C. H. KESLAKE.

"Ministry of Healing" in California

ON the evening of September 23 the officers of the California Conference met with the officers of the St. Helena Sanitarium Board in the chapel at the St. Helena Sanitarium to consider plans for handling "Ministry of Healing" in the California-Nevada Conference, which is the territory set apart for the benefit of this sanitarium. The officers of the Relief Bureau, with a number of other workers and friends interested in the enterprise, were present, and in all the councils there was a strong spirit of harmony and good-will.

There are some special reasons for encouragement as the brethren unite in an effort to give this beautiful book a large circulation in the California-Nevada Conference. They have one of the best volumes ever published, as their relief book; and, therefore, every effort put forth to circulate it will be a missionary enterprise of the highest order, even though there were no relief plan connected with it.

But in addition to this splendid incentive for work, there is that other object which is worthy of the best effort of all our people in this conference,—the relief of the St. Helena Sanitarium from its heavy liabilities. For many years this sanitarium has stood firmly for right principles, and has fought many hard battles for the principles of truth. God has seen fit to add his blessings in many ways to the efforts put forth, and to-day the sanitarium stands among the first of our old well-tried institutions. And now, when our other institutions and all the people are ready to make a heroic effort to lift the financial liabilities of the sanitarium, it is a cause for courage and thanksgiving that the sanitarium is in such splendid working condition.

Last year the institution was able to keep up expenses and repairs in good shape, and after paying a tithe to the California Conference on its net earnings, about eight thousand dollars was paid on the liabilities; and this was not done at the expense of the general appearance of the institution. In every department and all through the grounds there is an air of thrift, neatness, and order which is really refreshing.

This year the patronage is larger than ever before, and the business manager was able to assure the visiting brethren that the sanitarium would be able to pay off still more of its liabilities than last. With this institution standing firmly for the truths we hold, and with the work in such good condition, the people may

well take heart in putting their shoulder to the wheel which is already rolling onward.

The following plan was adopted for managing the sale of "Ministry of Healing." The work is to be under the direction of five persons, two to be selected by the executive committee of the California Conference, two by the managing board of the St. Helena Sanitarium, and the fifth to be appointed by the two boards in council. This fifth member is to give his entire time to the work, and act as chairman of the committee. The expenses of the work will be divided equally between the conference and sanitarium. With this strong, united arrangement we believe that the work will be a splendid success.

E. R. PALMER,
Secretary Relief Bureau.

The Death of Elder N. P. Nelson

ELDER NELS PETER NELSON was born in Denmark, Jan. 6, 1844, and died at College View, Neb., Sept. 22, 1905, aged 61 years, 8 months, and 16 days.

In the year 1866 he left his native land and came to Iowa, and in 1867 married Miss Andrea Kier, with whom he shared the joys and sorrows of life in a most affectionate relationship for thirty-eight years. To them were born seven sons and two daughters.

In the spring of 1871 he, with his little family, moved in a covered wagon to Turner County, Dakota, where he settled on a homestead, living in a sod shanty for six years. Here on the wild prairies of Dakota Territory, the precious truths of the third angel's message in printed form fell into his hands, and he and his companion, and a few others, after careful study joyfully accepted the same; but when opposition came, all but he and his faithful companion gave up the truth. They stood alone for one whole year, when Elder J. F. Hansen came into their neighborhood and explained the truth more fully. As the result of his labors, a church was organized at Swan Lake, S. D., this being the first Seventh-day Adventist church in that territory. Of this church Elder Nelson and his wife became charter members. From the beginning of his acceptance of the truth, he labored in every way possible to make known to others the message he loved so dearly.

When the Dakota Conference was organized, he was a member of the conference committee, which position he held until he was called to Nebraska. For six years he was president of the Dakota Conference. In 1898 he was requested by the General Conference to take the presidency of the Nebraska

Conference. He labored in that capacity for five years, during which time he was also president of the Union College Board. He was officially connected with the school from its beginning, being one who assisted in locating it.

In 1902 he was chosen a delegate to attend the conference meetings in Europe. On this trip he attended the meetings in England, Denmark, Norway, Sweden, Germany, and Switzerland. He also visited Rome and other places of historic interest.

In 1903 he was called by the General Conference to take the presidency of the Southwestern Union Conference. In the same year he was also elected president of the Texas Conference. The conditions existing in that conference made his burdens very heavy, and told in a marked degree on his health. But because of his interest and love for the work of God, he stood at his post until he fell.

At the General Conference of Seventh-day Adventists, held at Washington, D. C., in May, 1905, he was chosen to take the general oversight of the Danish-Norwegian work in the United

States, with the understanding that he was to lay aside his official duties in connection with the Southwestern Union Conference. He felt that his health was failing, and that he was in sad need of rest and a change of climate, but he finally concluded to continue at least until after the annual camp-meetings in the Southwestern Union Conference, and, notwithstanding the fact that he had had fever every day for a year, he continued his arduous labors in his enfeebled condition.

He took charge of all the business meetings but one in connection with the late Texas Conference, and then, accompanied by his son Andrew, he attended the Arkansas camp-meeting, where his health began to fail more rapidly. But still he continued his work. From Arkansas he went to the Oklahoma camp-meeting; the trip quite exhausted him, yet he attended the first business meeting of the conference, and spoke to the delegates. That was the last meeting he attended. Following this he had chills which were very severe, and he came near death's door, but his life was spared.

About midnight of August 31, while he was thought to be lying at the

point of death in Oklahoma, his wife died at their home in Keene, Tex., after an illness of eleven days of typhoid malaria. He so far rallied from his sickness as to be able to make a journey to College View, not knowing of his wife's death. He was buoyed up on this journey with the hope of meeting her on his arrival. After their arrival he asked, "Is mama dead?" On being told that she was, he said, "I do not want to live any longer if mama is dead." He again rallied, however, and strong hopes were entertained of his recovery, but he afterward grew worse, until just as the western sun was about to usher in the sacred hours of the Sabbath, which, with his faithful companion, he had loved and observed for thirty-two years, he peacefully passed to his rest.

Brother Nelson was a man of sterling integrity, and one who truly loved the cause which he had espoused, as has been shown in his willingness to sacrifice for the promotion of the same. He was also a man of clear business perception, and was esteemed by his colleagues as a man of superior judgment in financial matters.

They leave five sons and one daughter, and one foster daughter, to mourn their loss. Andrew, the oldest son, was recently elected president of the Oklahoma Conference; Dr. Nels P. is in charge of the sanitarium in Fredrikshavn, Denmark; Chris N. is pursuing a medical course in the Nebraska State University; Theodore is a successful farmer in College View; Ida has served as a faithful and efficient assistant to her father in

his official duties, and has also filled the office of State Sabbath-school secretary in Nebraska and in Texas; William, the youngest son, is connected with the faculty of the Walla Walla College (Wash.); and Anna Olsen, the foster daughter, is a church-school teacher.

It was their greatest joy to know that their children were true to the cause of God. They tried to bring them up in the right way, and the Lord has, in a marked degree, blessed their efforts. It can be truly said of them, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The funeral service was conducted in the College View church by Elder J. H. Morrison, who spoke from Heb. 9:27 and Ps. 39:4.

The writer accompanied the remains to Swan Lake, S. D., for interment, where services were also held for the benefit of friends in the vicinity of Brother Nelson's old home church.

From letters written by Elder W. A. Spicer to the children at College View, we quote the following action of the General Conference Committee:—

"Voted, That the secretary be author-



ELDER N. P. NELSON



MRS. ANDREA NELSON

ized to express to the family of the late Elder N. P. Nelson the sympathy of the committee in the loss sustained, a great loss to the committee and the denomination as well as to his own family." E. T. RUSSELL.

North Michigan Conference Proceedings

THE third annual session of the North Michigan Conference convened at East Jordan, Mich., in connection with the camp-meeting, August 31 to September 9. Reports were given by the secretary and treasurer of the tract society and by the educational superintendent.

Among the resolutions and recommendations adopted were the following:—

"Whereas, There is a lamentable lack of system in reporting and keeping accounts among many of our church treasurers, librarians, and Sabbath-school secretaries, thus causing confusion in the business of the conference, therefore,—

"1. *We recommend*, That greater care be used in the selection of persons for these important offices, that an earnest effort be put forth by this class of workers in the cause of present truth to improve in business methods, and that the one going out of office shall not consider his duty done until he has thoroughly instructed the one newly elected.

"Inasmuch as the report of the tract society secretary shows a large number of local tract society and personal accounts,—

"2. *We recommend*, That all such accounts be settled every month on receipt of a statement of such account from the secretary, and that once in three months the canvassers' accounts be balanced either by the full amount of money for their accounts or by their books being invoiced.

"3. *We recommend*, That a vigorous campaign be carried on by holding local educational, Sabbath-school, and young people's conventions, and by such other means as seem advisable.

"Whereas, The conducting of our church-schools is a work requiring careful planning and good counsel, therefore,—

"4. *We recommend*, That no school be established or discontinued without advice or counsel from the educational superintendent; and further, we urge upon our local boards the necessity of refraining from employing teachers without counseling with the head of this department.

"Whereas, There is need of about forty new tents in our conference, and some of those which we have are in need of repair, therefore,—

"5. *Resolved*, That we raise a fund sufficient to cover this expense as soon as possible.

"Inasmuch as our subscription books are an efficient means of spreading the truth, and since this work is largely self-supporting, therefore,—

"6. *We recommend*, That an aggressive attitude be maintained toward this work, and every effort possible be made to secure suitable persons to take up this work, and that a canvassers' institute be held next spring, at such time as may be arranged by the conference committee, and that the members of each church select at least one suitable per-

son from their midst, and pay his expenses to the canvassers' institute.

"7. *Resolved*, That in view of the shortness of time to close up this message, and the urgent need that every one should have a part in it, we heartily indorse the plans outlined at the last General Conference for a mighty missionary campaign.

"8. *We recommend*, That this conference adopt the plan recommended by the General Conference for collecting tithe and offerings by using the printed envelope furnished by the General Conference."

Ministerial credentials were granted to S. E. Wight, W. R. Matthews, M. W. Lewis, Geo. G. Johnson, and M. C. Guild; ministerial licenses to O. Montgomery, E. A. Bristol, and R. J. Bellows; missionary licenses to Isabella Campbell, Mrs. M. M. Faulkner, E. Jenny Lane, Nellie Clough, Ethel Peters, Edith McClellan, Myrta M. Kellogg, and Sophie Wahlberg; canvasser's licenses to A. M. Byers, J. O. Stedman, K. V. Bjork, H. W. Johnson, Donald Ross, Fred Hoxie, E. C. Collard, and Effie Walker.

Officers for the coming year were elected as follows: President, S. E. Wight; Secretary, Edith McClellan; Treasurer, North Michigan Tract Society; Secretary and Treasurer of North Michigan Tract Society, E. A. Bristol; Field Secretary, to be filled by the conference committee; Educational Superintendent, Myrta M. Kellogg; Executive Committee, S. E. Wight, W. R. Matthews, M. C. Guild, Geo. G. Johnson, and Morton Stephens; Trustees of North Michigan Conference Association of Seventh-day Adventists, S. E. Wight, M. C. Guild, W. R. Matthews, E. A. Bristol, and Geo. G. Johnson; Delegates to Lake Union Conference, S. E. Wight, M. C. Guild, W. R. Matthews, M. W. Lewis, and Andrew Maples.

EDITH MCCLELLAN, *Secretary*.

Louisiana

OWING to the quarantine regulations on account of yellow fever in New Orleans and other Louisiana towns, it has not been possible to hold our annual meeting for the election of officers and the transaction of other conference business. And while the epidemic has made it somewhat difficult to do much work in the way of public effort, still the Lord has blessed the little which has been attempted. Our tent effort in New Orleans has resulted in accessions to the church, besides the organization of another church, which is composed of colored believers. This organization took place on Sabbath, October 7, the day upon which the special collection in behalf of the colored work in the South was taken, making the occasion fitting and suggestive. The church is not large, numbering but eleven, including the five baptized recently; but the membership is an intelligent and energetic force. Brethren Page Shepard and John Campbell, both natives of New Orleans, were set apart for the work of church elder and deacon, and Sister Edmonia White, who has had considerable experience in the work, was chosen clerk and treasurer of the church. After the ordination services the company celebrated the ordinances of the Lord's house, which proved a refreshing spiritual portion from the

Lord. We are glad to say that each family of this new company is on the REVIEW and HERALD list, and all are taking up the missionary work in earnest.

We are planning to hold our conference meeting early in December, which is the only time when we can have the presence of Elder Butler and other Southern Union Conference laborers. It is hoped to make this meeting the best ever held here. The place of meeting will probably be New Orleans, as no general meeting has thus far been held in that city. More definite information concerning the coming conference will appear in the REVIEW later on. I am glad to say that nearly every family of believers in the city of New Orleans is now on the subscription list of the good old REVIEW, and we hope to see this the case with every family in the State.

S. B. HORTON.

A Workers' Council

WEDNESDAY, October 11, the evangelistic workers in the District of Columbia met, according to appointment, at the Memorial Seventh-day Adventist church in this city, for prayer and counsel concerning the various lines of gospel work at this important center. In addition to our regular District laborers, there were in attendance several of our General Conference brethren, among whom were Elders A. G. Daniells, G. A. Irwin, W. A. Spicer, G. B. Thompson, and Prof. B. G. Wilkinson, besides a goodly number of our brethren and sisters here. There were two sessions of the council—one in the forenoon and one in the afternoon.

The forenoon session consisted of stirring addresses and testimonies concerning the necessity of receiving the Holy Spirit as one of the greatest needs of our time. It was emphasized by all that this is a necessity in order that this message may be carried to the world in this generation. Elders Daniells and Irwin, and others spoke at length upon this glorious theme, emphasizing the importance of a Spirit-filled ministry and church, in order that the truth may be exemplified in their lives, and the message be given effectively to those who are in darkness. A strong impression was made, and all persons felt a deep sense of the importance of reaching that condition where they might receive the outpouring of the Holy Spirit. A most earnest season of prayer followed these Spirit-filled addresses, that we might receive this most precious endowment, in whose train follows every other blessing.

After a short recess for dinner, the afternoon session opened along the same spiritual trend that characterized the forenoon meeting. There were other testimonies borne, and then another earnest season of prayer was engaged in, after which the regular business of the council was taken up, which was chiefly receiving reports from our various District workers. These reports, in the main, were very encouraging as to results, and also as to the future of the work in the District of Columbia.

Three different tent-meetings have been held in the city of Washington during the past season, and upward of fifty persons have embraced the truth as the result of these meetings, and many others are deeply interested.

Elder J. S. Washburn's tent was

located in Southeast Washington, from ten to fifteen minutes' walk from the Capitol and Congressional Library. The interest was so encouraging to the very close of his effort that it seems advisable to follow it with hall meetings, and, possibly, hold another tent effort in that section of the city again next season.

Elder L. C. Sheafe conducted two efforts in Northwest Washington. His attendance has been excellent from the beginning, and at the closing service the tent was filled to its utmost capacity, besides a large number standing on the outside. Hence the outlook for the future of the work in that section of the city is also very promising.

The tent-meetings which are being conducted in the Anacostia suburb of the city by Brethren A. J. Bristol and V. H. Lucas are encouraging, although the attendance has been small.

Our Bible workers gave very encouraging reports of their work, one reporting that seven had embraced the truth, and another four. There was an urgent appeal made to the District Committee to consider at once the question of treatment rooms for the colored people of Washington. There seems to be a very great demand for this kind of work among a number of influential citizens.

Following the presentation of these reports, Elder G. A. Irwin gave the workers some most excellent words of counsel, exhorting them to greater earnestness and diligence in the Lord's service in view of the brevity of time, and the importance of the message that has been committed to us.

As a most fitting climax to this profitable and spiritual day's service, Elder A. G. Daniells gave an interesting Bible reading on the theme of the Holy Spirit, emphasizing the idea that the Holy Spirit is given to us for service. As Christ was sent forth with the message of salvation, even so are we.

May the workers not only in the District of Columbia receive the anointing of the Holy Ghost for service, but may this same anointing be received by every worker in this message, that greater power may attend their labors in the salvation of precious souls.

K. C. RUSSELL.

A Second-Sabbath Service

THERE is a growing interest in the second-Sabbath missionary service, the program for which is sent out monthly by the Mission Board to all church elders. Elder W. J. Stone, of Indiana, writes an interesting report of the service which they carried out according to program even at the camp-meeting:—

"Instead of having a regular preaching service, as some thought we ought to have at a camp-meeting, we had our regular missionary reading, as it was the regular missionary day. I conducted the services, and read Elder Evans's article, then Elder Farnsworth and Elder Young read the second and fourth readings, and in the Sabbath-school we had the part published in the *Worker*. We had the large missionary map of the world, pointing out on that all the places mentioned in the readings; and when we were through with the services, many who had heretofore taken but little interest in the missionary readings said that hereafter they would take a greater

interest in the second-Sabbath services. It was one of the best meetings, if not the very best, that we had during the whole camp-meeting. We took a rising vote at the close of the service to see how many would go to their homes and carry out the plan of second-Sabbath services, and nearly every one present voted to do this. We talked to them about the weekly offerings, and the collections were good each Sabbath of the meeting."

W. A. S.

Religious Liberty Notes

BROTHER J. S. WIGHTMAN, religious liberty secretary of the New York Conference, is organizing the Religious Liberty Department in that State for thorough and aggressive work. Let the good work go on.

The organ of the New England Sabbath Protective League, the *Defender*, contains the following inquiry in its October number: "Have you interviewed your candidate for the House or Senate? If not, will you do so, and see how he stands on temperance and Sabbath observance?"

An editorial in the October number of the *Christian Statesman*, setting forth the need of introducing religious instruction into the public school, says, "We welcome the assistance of our Roman Catholic fellow citizens in urging their ideas on the attention of the people."

Elder F. M. Wilcox, in *Echoes from the Field*, the Colorado Conference paper, under date of October 4, presents the Colorado and New Mexico laws as compiled by a Boulder, Colo., attorney, and adds that "no exemption whatever exists in the New Mexico law, while the only exemption provided by the Colorado statute for the observer of the seventh day is the one relating to jury or witness duty."

The Norwich (Conn.) *Bulletin* of October 6 states that the city attorney has issued a notice to the citizens of Norwich, Conn., that all secular business and labor should cease on Sunday. The Druggists' Association of the city have decided not to open at all on Sunday; for they claim that it would not pay to open to fill prescriptions. The paper further adds that "people who believe that Saturday ought to be observed as the Sabbath and do not work on that day, can work Sunday, providing they do not disturb people attending public worship."

Elder H. F. Phelps has contributed an article to the *Minneapolis Journal* under date of September 21, setting forth in a clear way what is involved in the Sunday closing question. He shows that the American people have given the rum traffic an air of respectability in recognizing it as a legitimate business every day but Sunday, and further prescribes a remedy for the liquor traffic: "Let the American people disrobe it of the garment of legal respectability with which they have covered its shame, and let it appear in all its naked deformity, and deal with it according to its merits. Truly the power that can close the saloon one day in the week can close it every day."

The *World To-day* says, "The mutual fear of Socialism is the power which is drawing them (Germany and the Vatican) together." It further states: "The great iron-manufacturing city of Essen (Germany), the seat of the Krupp gun-works, where the emperor had made a bitter attack upon the Socialist party, rolled up a vote of 22,405 against one of 4,400 in 1898. In the face of returns like these, is it any wonder that the German government and the Catholic Church have struck hands and forgotten their old grievances? The repeal of the anti-Jesuit law of 1872, in December of last year, is a signal proof of this co-operation."

K. C. RUSSELL.

That Rich Field

IN "Testimonies for the Church," Vol. VI, we are told that we have no time to lose, and that rich fields are awaiting the faithful workers everywhere. We find this the case as we go from place to place. I have been spending a few days with the canvassers in the field in southeast Missouri, and find the harvest truly is ripe. I will give a few figures showing what some of our workers have done, and emphasizing the fact that what the spirit of prophecy has said about this work is true. One of our canvassers worked twenty-four hours, and secured forty-six orders, the value of which was \$185.50. Another one worked twenty-five hours, took twenty-three orders; value, \$101.75. One worked forty-seven hours, took sixty-six orders; value, \$213. Still another worked twenty-five hours, took eighty-five orders; value, \$209.50. The book used in this work was "Great Controversy." Although the territory where this work was done has been canvassed before for our books, and sometimes we would find three or four different books in one home, yet the people were anxious to purchase "Great Controversy."

It is a great mistake on our part to think for one moment that our books are too high priced to sell. Their value can not be estimated in dollars and cents, and by the help of the Lord we can get the people to see this fact. I earnestly wish that we had one hundred persons in the canvassing work where we have one. We have a great work to do, and only a short time in which to do it, and the people seem anxious to get our books. Recently I closed a canvass for "Great Controversy" with a few remarks concerning the new earth, where the lamb and the lion shall lie down together, and the little child shall lead them. That is a home worth striving for; and when we reach that happy shore, our sorrows will be ended. There will then be no more sickness and death, and sin and the curse will no more pollute us, but life, joy, and beauty will be everywhere, and our lives will measure with the life of God. The lady to whom I was speaking wept most bitterly, and said, "O, I want that home! and I want that book because I believe it will help me to secure that heavenly home."

Dear reader, what are you doing to place these books so richly laden with truth in the homes of the people? May God help us to improve every moment, and thus hasten the coming of our blessed Saviour.

G. PHILLIPS.

Field Notes

New church buildings have been recently dedicated at Muncie and Indianapolis, Ind.

A CHURCH of twelve adult members was organized at Medina, Ohio, September 16.

A SABBATH-SCHOOL of twelve members has recently been organized at Kewanee, Ill.

A NEW church building at Oakdale, Neb., is to be dedicated about the middle of October.

A REPORT from Burleson, Tex., states that there is good prospect for the organization of a church at that place.

ELDER J. M. REES reports that a number have recently been baptized and united with the church at Charleston, Ill.

THE meetings in Everett, Mass., have resulted in adding about twenty adults to the attendance at the Sabbath-school there.

RECENT tent-meetings at Chino, Cal., have resulted in the baptism of several new converts to the truth, who will unite with the Ontario church.

BROTHER W. J. KEELE reports from Leach, Tenn.: "Six souls have been added to our company since we came here, besides six that were added at our local camp-meeting last year."

A REPORT from Chicago states: "The Swedish tent work in Chicago still continues with good interest. Ten dear souls are keeping the Sabbath as a result of the meetings, and others are on the point of decision."

ELDER G. W. REASER reports the organization of a church of thirty-six members in Vernon, a suburb of Los Angeles, September 23. This church owns its house of worship, and maintains a church-school of thirty members.

SISTER CLARA SILVER, a Bible worker in Moline, Ill., reports that an interest has been created in the Methodist churches of that city in the study of the book of Daniel. A number are already being prepared for baptism as a result of the work there.

IN a report of work for the year in Seattle, Wash., Elder W. J. Boynton says: "As the result of the work in the city, seven have accepted the truth and have been baptized, and one, who had previously been immersed, has been added to the church on profession of faith; also one more is keeping the Sabbath. Total of those who have been added to the North Seattle church the past year is, nine by profession of faith and baptism, and fourteen by letter."

WORK in the Southern New England Conference has been planned as follows: Elder J. C. Stevens will locate in New Haven, Conn., where he will be assisted for a time by Brother H. L. Shoup; Sister Scribner will locate in Torrington, Conn., where there is a prospect of

a church organization; Brother A. J. Clark will locate in Middletown, Conn.; Brother M. J. Fritz will follow up the interest awakened the past summer in Bristol, R. I.; and Brother C. H. Reimers will labor in Meriden, Conn.

One Hundred Thousand Dollar Fund

AMOUNT previously reported	\$109,196 25
Iowa Conference	142 69
New Jersey	86 95
N. B. Emerson, treasurer ...	72 23
Shattuck (O. T.) church ..	40 00
Cape Town church (South Africa)	40 01
Central New England	25 60
Henry Rothe	25 00
Southern New England Conf.	22 50
Western Pennsylvania	21 10
Fiji	14 85
George A. Keppler	10 00
J. A. Stuart	10 00
Jacob Arnold	10 00
J. J. and O. L. Budd	10 00
N. B. Emerson, treasurer ...	10 00
F. A. and E. M. Johnson ...	10 00
Isaac and Tillie Hague	10 00
P. J. Lathan	10 00
Maritime Conference	9 70
Gottfred Haffner	8 55
Jay J. and Amy D. Evans ...	7 00
East London church (South Africa)	6 57
G. W. Shone (South Africa) ..	6 09
M. M. Olsen	5 65
George W. Howard	5 48

FIVE DOLLARS EACH

Clarence T. Redfield, John Van Eman, J. C. Little, J. J. Schiffrer, M. Schiffrer, Bertha Kraft, Richard F. Kastentuck, Mr. and Mrs. J. M. Meiklejohn, P. Brickman, Daniel Martz, George Haffner, Mr. and Mrs. E. Vince.

A. P. Farr (South Africa), \$4.87; Greater New York, \$2.75; Dave Haffner, \$1.50; Jennettie Page, \$1.25; Springfield (Ohio) church, \$.70; Mary A. Carr, \$.25.

FOUR DOLLARS EACH

Mrs. L. H. Stone, a friend, Sarah Jane Switzer and sister, F. W. Bartle.

THREE DOLLARS EACH

R. Weber, Mrs. A. A. Smith, Hartington (Neb.) church, Mrs. James F. Woods.

\$2.50 EACH

A. Hopper, B. Voth, Katharina E. Haffner, Peter Schierman.

\$2.44 EACH

Miss M. Webb (South Africa), Mrs. D. Thompson (South Africa), Mrs. J. Thompson (South Africa), Mrs. H. H. Butler (South Africa).

TWO DOLLARS EACH

Mr. and Mrs. G. Read, Mrs. Calista Johnson, L. Cooper, Mariah Johnson, Agness Stoll and husband, Mrs. Ella Smith, Gottlieb Klose, Mrs. Palmer Cook.

ONE DOLLAR EACH

Mrs. J. A. Carter, W. J. Heckman, W. J. Read, Miss L. L. Hooke, Dayton (Ohio) church, Mrs. Janie Fish, E. W. Stratton, Mrs. T. M. Bascom, Minerva V. Betz, Emelia Martz, Julia Rothe, Pearl Lathan, Vyrel and Eva Lathan, Mrs. Dora Murphy.

FIFTY CENTS EACH

Amalia Rothe, a friend, Perkins (O. T.) church.

Total reported\$109,966 80
I. H. EVANS, Treasurer.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Notes

FROM the reports being received, it would appear that the outlook for our church-schools for the coming year is very encouraging, as there seems to be an increase in the number of schools opening.

ELDER M. D. MATTSO, who has for the past nine years been connected with the South Lancaster Academy as instructor in Bible and history, has accepted a call to a position on the faculty of Union College, College View, Neb., as teacher in Bible.

THE Avondale School for Christian Workers is making advancement in industrial education. One of its latest features is the publication of the *Australian Good Health*, edited by Dr. D. H. Kress. This will afford a valuable educational feature to this school.

WE are in receipt of a very neat little announcement of the Pacific Press Training-school, conducted under the auspices of the board of managers of the Pacific Press Publishing Company. In speaking of the purpose of this school, the announcement says, "The object of the school is to develop true Christian workers,—Christians in business, in deal, in work, in business courtesy, in all things which make for the highest manhood and womanhood,—intelligent workers, having the mastery of themselves and of their work in disciplined minds and skilled hands. The design of the school is to make its education highly practical, the best theories and systems, as far as daily work and environments will permit, reduced to faithful, concrete doing." The object of this school as thus stated, should be that of every one of our schools, and these words may well be studied by teachers and students. May the blessing of God broaden, deepen, and strengthen this new effort.

Summer Schools and Conventions

AFTER leaving Keene, I went directly to Fernando College, Fernando, Cal., en route to the teachers' convention at San Jose. I was pleased to visit this institution, which has been in operation for three or four years. Its building was formerly occupied by another denomination as a school, but was abandoned by them, and after ten or twelve years was purchased by our people. The main building is most excellently constructed, in some respects, more elaborately than any other of our school buildings. The young men have their dormitory in this building on the upper floors. The young ladies have a dormitory a little distance from this building which is comfortable and commodious. This school is situated in a locality where the weather is so universally agreeable that they can place their young men in tents if they have more than they can comfortably accommodate in the dormitory, which is often the

case. The school is developing various industries, and the outlook for its future is encouraging. Prof. H. G. Lucas, who has been connected with Healdsburg College for some time, has been elected president of the faculty.

The summer school at San Jose was held on the camp-ground immediately following the camp-meeting. One of the large tents was left on the grounds, and gospel meetings were conducted by Elder E. J. Hibbard. Thus the teachers were given the opportunity to assist in a practical way in this gospel effort.

The convention was in charge of the superintendent of church-schools of the California-Nevada Conference, Prof. E. D. Sharpe. There were connected with him a corps of competent teachers. Every effort was put forth during the convention to more thoroughly organize the church-school work in this conference. The instruction that was given was of a very practical and helpful nature, including not only methods of teaching, but advanced lines of study. I think that the manual training work received more attention here than at any other convention I visited, six or eight different kinds of work being taught. The church-school teachers in this portion of the country have a particular advantage over some other portions, in that they are able to carry on agricultural work to an advantage throughout the year. We shall expect valuable reports from these teachers concerning the work which is being done along these lines.

From San Jose I went to our sanitarium at St. Helena, where I met Elder Geo. A. Irwin. With him I visited the Healdsburg school. There we met Prof. W. E. Howell, president of the school, who showed us through the buildings, and called our attention to the industrial features of the school. This school has been very progressive in establishing a large number of industries, which are believed to be conducted in such a way as to rest upon a reasonably secure financial foundation. This is certainly one of the great problems which concern all our schools. Industries are recognized to be of great value, not only furnishing a means of assisting students in attending school, but being educational as well. We hope to have some reports from the industries of this school which may be of help to our other schools.

The summer school at Portland, Ore., as at San Jose, was held on the camp-ground following the camp-meeting. This ground was most beautifully located in a grove, and was, as far as natural surroundings are concerned, all that could be desired. Here, as with our other schools, there was a very earnest spirit manifest on the part of the teachers. The school was in charge of Prof. M. E. Cady. He was assisted by Miss Sarah E. Peck and other teachers of experience. The teachers of the Pacific Union Conference have certainly been working along advanced lines during the past three or four years. There is a spirit of harmony and mutual helpfulness, which is very pleasing to note.

FREDERICK GRIGGS.

THE question to be asked at the end of an educational step is not, "What has the child learned?" but "What has the child become?"—J. P. Munroe.

Current Mention

—Pope Pius has sent his "special compliments" to President Roosevelt for the latter's work in making peace between Russia and Japan.

—France has given President Castro of Venezuela one month's time in which to settle the difficulties between the two countries by diplomacy, before resorting to stronger measures.

—A strike of printers and bakers, which threatens to become general, is causing serious disturbance in Moscow, Russia. The strikers demand an eight-hour day and a large increase in wages.

—A Washington report states that China is collecting information regarding the deportation of Chinese from the United States as a basis for demanding a large indemnity from this government.

—News has been received by steamer that about 10,000 persons who inhabited two islands near the mouth of the Yangtse River, China, lost their lives in a typhoon which swept over that region early in September.

—There is trouble between American fisherman on the west coast of Newfoundland, and the authorities of that country, growing out of the recent abrogation of the privileges granted American fishermen in those parts.

—Germany is endeavoring to form a new triple alliance of herself, Russia, and France, but the French government has not forgotten Germany's attitude in connection with the Moroccan question, and refuses to be a party to the kaiser's scheme.

—At one hundred stations in the wheat belt of Kansas great piles of wheat are lying on the ground for lack of sufficient elevators and cars for storage and shipment, and a 280,000,000-bushel corn crop will need to be handled within a short time.

—The national government, through Dr. H. W. Wiley, chief of the Bureau of Chemistry of the Department of Agriculture, is to co-operate with the American Medical Association, which has 47,000 members, in opposing the sale of fraudulent patent medicines.

—Germany is apparently making little progress in the campaign against the natives in German Southwest Africa. Recently the latter captured a German camp after severe fighting, and the native commanders have sent word to the German general in chief that they are prepared to fight to a finish.

—A violent political storm has been raised in Germany by a statement in the Paris *Matin* that Great Britain had made an offer of help to France in case of war between the latter and Germany. The London *Telegraph's* Paris correspondent says the incident has already created "any amount of mischief."

—Emperor Francis Joseph of Austria has prorogued the Hungarian Parliament in defiance of the Hungarian coalition. Affairs in that country do not appear to be shaping toward peace. The reading of the imperial rescript adjourn-

ing the parliament was followed by a tumult of unusual proportions, and great excitement prevails in Budapest.

—A dispatch from Tiflis, the capital of Russian Transcaucasia, states that the Tartars have taken possession of many villages, hoisted the Tartar flag over them, and expelled the Russians. The authority of the latter seems to have disappeared from a region covering over two hundred square miles.

—The Unitarian Church has been debarred from the National Federation of Churches, which is to hold a great convention in New York City next month. The Unitarian Church, acting on the supposition that it would be included with the other Protestant bodies in the convention, elected as its delegates to the same the Rev. Edward Everett Hale, chaplain of the United States Senate, ex-Secretary-of-the-Navy John D. Long, and Rev. S. A. Eliot, son of President Eliot of Harvard University and president of the American Unitarian Association; but the committee in charge of the convention, which will show about 700 delegates, declined to admit these individuals as recognized delegates, and in consequence Unitarians and Trinitarians are, it is said, brought into a sharper clash than ever before.

NOTICES AND APPOINTMENTS

Vital Statistics Blanks

THE co-operation of our ministers which was requested by the General Conference Medical Council, is being realized to an encouraging degree. We know that this requires an effort on the part of the one called to officiate on funeral occasions, as the attention of the bereaved ones is not on statistics.

Part of the data called for must be furnished by the attending physician, whose residence may be distant from the home where the funeral occurs; or the doctor may not be in his office when it is visited. But if the blank, together with a stamped envelope addressed to the editor of the REVIEW AND HERALD, is left with the person in charge of the doctor's office, a request for the physician to fill out his part of the blank, and promptly mail it, will seldom fail of being complied with. When it is impossible to see the doctor, the blank could be mailed to him, or better yet, ask some member of the family of the deceased to carry it to him.

Some may query as to the necessity and advantage of recording these facts. The reasons for collecting such data are apparent to physicians. To illustrate the need of exact vital statistics: We have recently seen a doctor change his views of vegetarianism; he now claims that the diet so generally used by us is a prolific cause of some of the most common diseases among us. He claims to substantiate his statements by conclusions which he draws from the obituary notices published in the REVIEW AND HERALD. Whatever lessons are to be drawn from health statistics certainly ought to be founded on certified reports of attending physicians. If the facts should give evidence that we are not wisely utilizing the grand principles of health, let us have the evidence, and improve our practise, rather than discard divinely appointed truth. Every ray of light is to be cherished. We bespeak for the Medical Council the faithful use of these vital statistics blanks by our ministers.

J. E. FROOM, M. D.,
Sec. Gen. Conf. Med. Council.

Atlantic Union Conference Association

THE first meeting of the third biennial session of the Atlantic Union Conference Association will be held at the Seventh-day Adventist church, South Lancaster, Mass., at 9 A. M., Nov. 9, 1905. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

MILES D. MATTSON,
ALBERT E. PLACE,
J. EDWARD JAYNE,
HAMPTON W. COTTRELL,
GEORGE W. PALMER,
WILLIAM A. WILCOX,
PRESTON F. BICKNELL,
Trustees.

Conference Secretaries, Notice!

SECRETARIES of conferences, organizations, and institutions, to whom requests have been sent for revised directories for the 1906 Year-book, should at once complete their reports, that they may be forwarded so as to reach this office not later than the first day of November. Address H. E. Rogers, Statistical Secretary, Takoma Park Station, Washington, D. C.

Notice!

A LOCAL camp-meeting will be held at San Diego, Cal., November 3-12.
G. W. REASER, *President*.

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:—

Mrs. S. A. Williams, 48 156 St., Harvey, Ill., periodicals and tracts.

Herbert Crippen, Box 320, Alamogordo, N. M., periodicals and tracts.

Mrs. Minnie Drown, R. F. D. 2, Onawa, Iowa, *Signs, Watchman, Life Boat, Instructor*, and health literature.

Address

THE address of Elder C. W. Olds is now 205 Bethesda Ave., Waukesha, Wis.

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.—An experienced, neat girl or woman to do general housework in S. D. A. family, seven rooms, steam-heated flat, four in family, plain cooking; must be good laundress. Address P. Svenson, 301 Wells St., Chicago, Ill.

WANTED.—A competent school-teacher for private family of five children, and possibly neighboring children. On a farm isolated from any Sabbath-keepers. Excellent opportunity for giving the message in this Southern field. Fair wages. Address J. H. Wheeler, Hildebran, N. C.

FOR SALE.—A 10-acre lot with good buildings, near one of the strongest churches and church-schools in the State. Price reasonable. Address E. W. Emerson, Clear Lake, Wis.

FOR SALE.—Five-room house, large barn, acre of ground, one-half mile from Valparaiso, Neb. Seven-room house, two lots, barn, hen-house, coal house; near college. Address Alice Slocum, College View, Neb.

FOR SALE.—Bargains at \$650 each. Fine 160-acre homestead farm near Chesaw, Wash.; 8 acres near Newark, Ohio, only two miles from court-house. Correspondence solicited. Address C. T. Kromer, Chesaw, Wash.

WANTED.—A good, consecrated S. D. A. harness-maker. Will take him in as partner if he has a little money to invest, or will pay wages. For particulars, address Tremonton Harness Co., Tremonton, Utah.

Obituaries

GREENAGE.—Died in Cheswold, Del., Sept. 18, 1905, of consumption, Benjamin Greenage, aged 25 years. Brother Greenage accepted the truth about five years ago. After having run well for a little season, he fell away. But he made a fresh start within the last year, and died in hope, deeply regretting that he had not studied the Word of God more faithfully. Words of comfort were spoken to a large audience from Hosea 13:14.

JOHN F. JONES.

WARNER.—Died Oct. 4, 1905, Charles E. Warner, aged 64 years, 3 months, and 24 days. Brother Warner accepted the truths of the third angel's message in Dayton, Ohio, about ten years ago. He will be greatly missed in the home, in the church, and in the neighborhood. He leaves a wife, two sons, and one stepson to mourn. Words of comfort were spoken to a large gathering of sympathizing friends and neighbors at the M. E. church at Windfall, Ind., by the writer.

J. C. HARRIS.

PHILIPS.—Fell asleep in Jesus, at Los Angeles, Cal., Sept. 28, 1905, Esta E. Philips, daughter of A. M. and M. P. Way, in the twenty-fifth year of her age. The immediate cause of her death was lockjaw. She was brought up in the Adventist faith. She had recently shown an especial interest in the message by making donations to aid in some branches of the work. A husband, mother, two brothers, and two sisters now mourn the loss of a loved one, but they are looking forward to the soon coming of Jesus, when there will be a glorious reunion. The church at Pomona was filled with sympathizing friends and relatives.

RODERICK S. OWEN.

HAYNES.—Died in Plainfield, N. J., Aug. 11, 1905, of dysentery, Theresa K. Haynes, aged 17 years and 6 months. Tess, as she was familiarly known by all her friends, was converted four years ago under the labors of Elder E. E. Franke in Trenton, N. J., and was baptized by him. Although she was too young to take the course, she had a strong desire to become a nurse, and so have an active part in the work of the third angel's message. Always striving to live a consistent Christian life, in the last few weeks of her short earthly pilgrimage she gave the clearest evidence of her acceptance with God. A father, mother, and four brothers are left to mourn their loss. Words of comfort from Rev. 14:13 were spoken by the writer.

C. H. KESLAKE.

HOLMDEN.—Died at Benton Harbor, Mich., Sept. 10, 1905, of tuberculosis, Frederick Holmden, aged 55 years, 2 months, and 25 days. Brother Holmden was born in Boyner, England, and came to this country when eighteen years of age. He first heard present truth preached by Elders Kenyon and Lamson at Greenville, Mich., in 1878, and took his stand with Seventh-day Adventists, uniting with the church at Greenville. He

was an active worker for the truth, and with his family labored for a while in the Bay Islands, where he contracted the disease which caused his death. He rests in hope. A wife and two children remain to mourn their loss. Words of comfort were spoken by the writer from John 11:25, after which the remains were taken to Greenville, Mich., for burial.

M. S. BURNHAM.

STEEN.—Died at Walla Walla, Wash., Sept. 24, 1905, of typhoid fever, Raymond Milton, son of F. B. and Cora Steen, aged 1 year, 8 months, and 25 days. He was sick only a short time; all that loving parents and medical skill could do was done, but he was taken away. We have laid him to rest until the morning of the resurrection, when he will come again from the land of the enemy. The parents and three brothers are left to mourn, but not without hope. The funeral was held at Milton, Ore.

A. J. BREED.

FREEZE.—Died at Summerfield, New Brunswick, Sept. 24, 1905, Jane Freeze, in the seventy-second year of her age. Eight years ago Elder Farman called at the home of Sister Freeze's daughter, and there found two true Christians, walking in all the light they had received. He spent the entire afternoon studying the Bible with them, and as a result they both decided to accept the third angel's message; and from that afternoon until the day of her death, Sister Freeze rejoiced in present truth. She gave freely to the cause she loved, and left her all to it at death. She was of a retiring nature, and in harmony with her wish the funeral service was of a very simple character. On the morning of September 26 we laid her to rest, beside her husband, in Forest Hill Cemetery, to await the voice of the Life-giver.

W. R. ANDREWS.

ACMOODY.—Died at Madison, Wis., Sept. 24, 1905, Henrietta Beatrice AcMoody, daughter of Mr. and Mrs. Henry Parfitt, aged 22 years, 9 months, and 10 days. At the age of eleven years Sister AcMoody was baptized and united with the Seventh-day Adventist church at New London, Wis. After her marriage she assisted her husband what she could in his evangelistic work. But cruel death has in this event taken from the family to which she belonged, and from the Lord's cause, one who was beloved and useful, yet in the depth of the sorrow there is bright hope expressed in the promise that she will rise again. She leaves a husband, a daughter four months old, a father, a mother, three brothers, six sisters, and a large circle of relatives and friends to mourn their loss. A lesson embodying thought on the Christian's hope was given by the writer in the Seventh-day Adventist church at New London, September 28, to a large number who attended the funeral service.

WM. COVERT.

BOOSE.—Died at a hospital in Iowa, Oct. 3, 1905, Sister Johanne E. Boose, nee Jensen, aged 56 years, 1 month, and 9 days. Sister Boose was born in Copenhagen, Denmark, and came to the United States in 1877. She was converted in her twenty-second year, and joined the Baptist Church. In 1882 both she and her husband accepted the views held by the Seventh-day Adventists, and she remained a faithful follower of Jesus until her death, which was the result of an operation. Sister Boose was a humble, God-fearing woman, who labored to the utmost of her strength for the good of others. Her hospitality was widely known. She was the mother of eleven children, one son and seven daughters of whom are still living. Her aged mother, one brother, her husband, and the children were present at the funeral. She also had one sister living in Denmark. The funeral took place in a church three miles from her home, which was about seven miles from Exira. The building was too small to accommodate the large audience which assembled on the funeral occasion, and many stood on the outside near the open windows. A procession one mile and a half in length, and containing one hundred and fifty teams, followed the remains to their last resting-place.

L. JOHNSON.



WASHINGTON, D. C., OCTOBER 19, 1905

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

THE Jamaica Conference is planning to send a laborer to the Cayman Islands, in the Caribbean Sea, west of Jamaica.

ELDER E. W. SNYDER sailed from New York for Cuba on the twelfth. Having already a knowledge of the Spanish, he will be able to work among the Cuban people without delay.

ELDER J. H. SCHILLING and his family, of Pennsylvania, sailed from New York for Hamburg, Germany, October 5. They will labor under the direction of the German Union Conference.

To the list of conference papers is now added the East Caribbean *Gleaner*, published monthly at Port of Spain, Trinidad. The first number contains a full report of the third annual session of the conference held at Georgetown, British Guiana.

FOUR workers for South America were to sail from San Francisco October 7. Elder F. L. Perry and his wife go to Peru, South Dakota continuing their support, while Elder George Casebeer and his wife are bound for Ecuador, the Upper Columbia Conference continuing his salary.

THE average number of copies of the Australasian *Signs of the Times* circulated in that field is almost exactly three copies for each member enrolled in the several conferences. This shows a faithfulness on the part of the brethren and sisters in the churches which is worthy of imitation.

THE general theme of the first special number of the *Watchman* is "The Coming King," and the following titles of leading articles will show how fully the subject is presented: "This Same Jesus Shall So Come," "The Time of the End," "Signs in the Natural World," "Men's Hearts Failing Them," "The Coming of Christ the Hope of the Church," "Why Is Christ Coming?" "The Close of Prophetic Periods," "He Comes as King," "Christ's Coming and the Resurrection." There are many people who are interested in the question of the coming of the Lord, and they will be glad to read upon this subject. Others can be interested with a little effort, and

a paper which treats the theme in a number of short articles ought to find entrance into many homes. We hope there will be a call for a large edition of this number of the *Watchman*.

THE Sabbath-school lessons for this quarter are based upon the book of Esther, and the parallel between the experience of God's people in those days and the experience of his people just before the coming of the Lord is clearly pointed out. We hope a special effort will be made to increase the attendance at our Sabbath-schools while these lessons are being studied.

BROTHER M. E. OLSEN, the associate editor of the London *Good Health*, stopped two or three days in Washington last week, on his way to Ann Arbor, Mich., where he will spend the winter in further study. Brother Olsen brings an encouraging report of the work in England, and says that the large circulation of the health magazine (between forty and fifty thousand copies a month) is an astonishment to the publishers of the vegetarian publications of long standing, who find it a hard struggle to keep them alive.

AFTER a long season of very hard labor, Elder Lewis C. Sheafe is taking a well-deserved vacation of a month. His congregation generously provided the money necessary to meet the extra expenses of spending a few weeks in some quiet place where he could secure needed rest. Another payment of two thousand dollars must be made on the purchase price of the building recently purchased by the church of which Brother Sheafe is pastor, and any further help in meeting this obligation will be greatly appreciated.

SOME of our good contributors may wonder why their articles do not appear in the *REVIEW*, and a word of explanation may be helpful. In the first place, it is impossible to publish all articles submitted, as our space will not permit this, and some must necessarily be rejected. Many considerations determine the decision concerning an article: it may be too long and not of sufficient merit to justify the effort to condense it, or the subject may be good, but the treatment of it may be too commonplace, or the subject may have been recently presented in the paper, or the writer may be given to fanciful ideas or interpretations of Scripture, or an article that might pass the test at one time might for special reasons be rejected at another time, and so on to the end of the list. Well-written articles upon vital

subjects, and short articles upon specific phases of Christian experience, are always welcomed. The editor can do no more than to use his best judgment in deciding whether to use a contribution, and he often regrets being compelled to decline that which has evidently cost a writer much effort. He hopes, however, that those whose experience and ability enable them to instruct the people to their profit will continue to furnish articles for the *REVIEW*.

HAVE you seen the first special number of *The Signs of the Times*? The keynote of the message in this issue is "Prophecy and Christ's Coming," and the subject is treated in eight leading articles. In a note to their fellow workers concerning this special number the publishers say:—

We have tried so to fill this number with "God's message for to-day" that you and your brethren would gladly "pass it on" to those who are perishing for the message it contains. Instead of putting expense into a four-page cover, we have made attractive the inside of the paper by the use of meaning-filled article headings. With the Lord's help, we have tried so to plan these headings that even though the one receiving the paper has little desire to read, he will be compelled by the power of the emphasized word to pause, study, consider.

The cover page is a chart of prophecy in itself, and will attract favorable attention wherever it is shown, while the contents will deepen any interest which may be thus aroused. This issue of the *Signs* deserves, and we hope it will have, a large circulation.

The Special Numbers of Our Foreign Papers

THE International Publishing Association of College View, Neb., will concentrate their whole effort on one number of the German, Danish-Norwegian, and Swedish papers, instead of four numbers, for the missionary campaign this fall. They are planning to get them out about the time of the second number of the series of *The Signs of the Times*. The foreign papers will have a choice collection of articles from our best writers on the Second Coming of Christ, Saints' Inheritance, Last Message, State of the Dead, the Sabbath, Sunday Laws, Characteristics of the Last Church, etc. These special numbers will be finely illustrated, containing twenty-four pages and cover, which will make them valuable papers for circulation, and good sellers. All our readers should order a supply of these papers for their friends and neighbors who read any of these languages. Price, five cents each; ten or more, three cents each. Order of your tract society or of the publishers.