

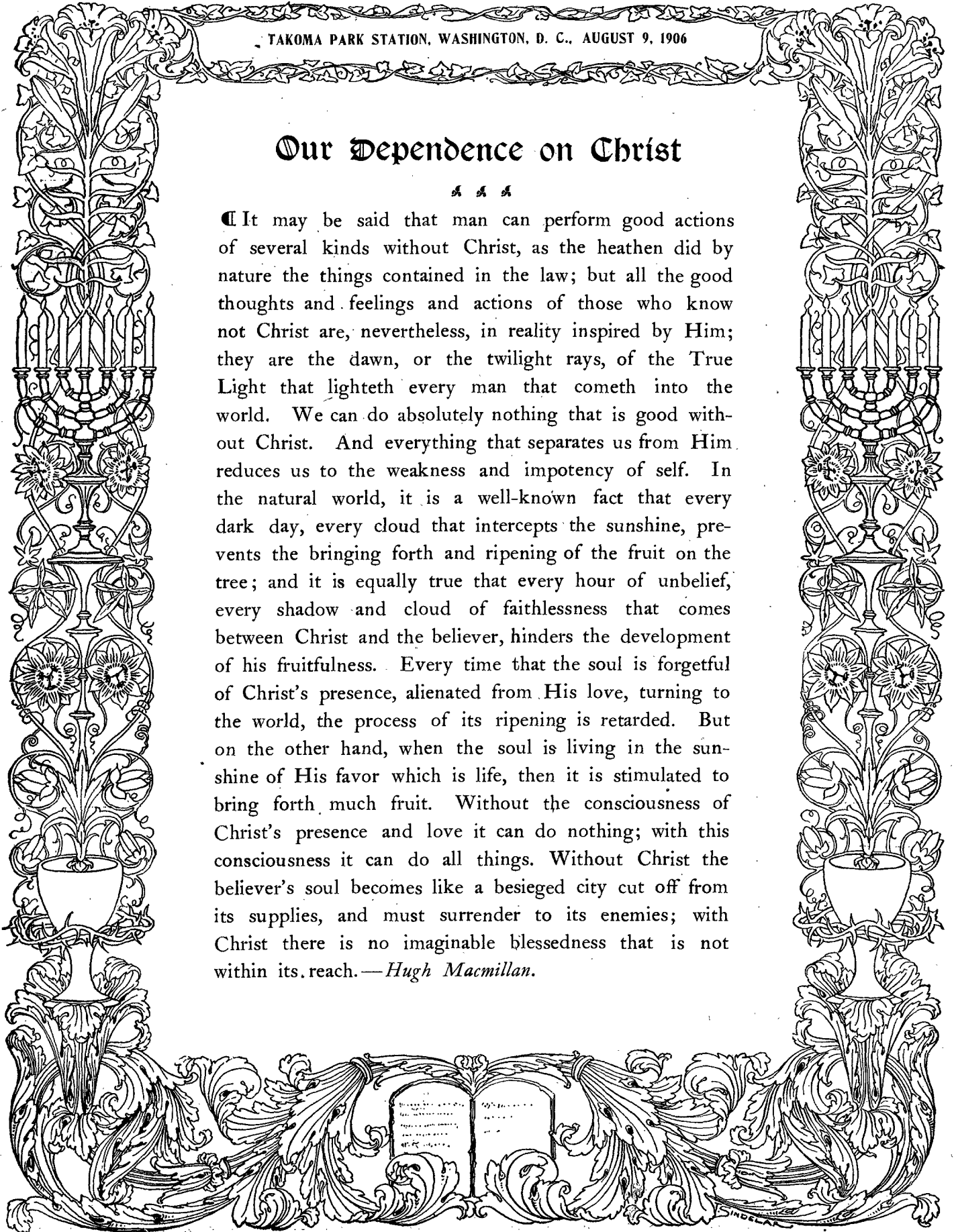
# The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 9, 1906

## Our Dependence on Christ

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It may be said that man can perform good actions of several kinds without Christ, as the heathen did by nature the things contained in the law; but all the good thoughts and feelings and actions of those who know not Christ are, nevertheless, in reality inspired by Him; they are the dawn, or the twilight rays, of the True Light that lighteth every man that cometh into the world. We can do absolutely nothing that is good without Christ. And everything that separates us from Him reduces us to the weakness and impotency of self. In the natural world, it is a well-known fact that every dark day, every cloud that intercepts the sunshine, prevents the bringing forth and ripening of the fruit on the tree; and it is equally true that every hour of unbelief, every shadow and cloud of faithlessness that comes between Christ and the believer, hinders the development of his fruitfulness. Every time that the soul is forgetful of Christ's presence, alienated from His love, turning to the world, the process of its ripening is retarded. But on the other hand, when the soul is living in the sunshine of His favor which is life, then it is stimulated to bring forth much fruit. Without the consciousness of Christ's presence and love it can do nothing; with this consciousness it can do all things. Without Christ the believer's soul becomes like a besieged city cut off from its supplies, and must surrender to its enemies; with Christ there is no imaginable blessedness that is not within its reach.—*Hugh Macmillan.*



# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

✽ ✽ ✽

PARENTS, what papers are your children reading? They ought to have the *Youth's Instructor*. It is filled with interesting and profitable reading. It costs only 75 cents a year—only one and one-half cents a week.

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A TRACT was recently issued in the Bible Student's Library Series, bearing the title of "Signs of the End." It contains sixteen pages, and is sold at one cent a copy, or eighty cents a hundred. This is an excellent tract for general distribution.

✽ ✽ ✽

AN exhaustive study of the Scriptures on the sanctuary question is to be found in "Looking Unto Jesus." In these days, when the faith of some is being overthrown, it will do all good to review these subjects which constitute the pillars of our faith. Price in plain cloth, 75 cents.

✽ ✽ ✽

Do not neglect to keep a supply of Signs, Religious Liberty, and Words of Truth leaflets on hand to pass out to neighbors and friends. Full lists of the various leaflets in each of these series, together with prices, will be found in our catalogue. Send for a copy if you do not have one.

✽ ✽ ✽

THE three boxes of kindergarten material used in connection with teaching the lessons in "Bible Object Lessons and Songs for Little Ones" may be secured from any of the publishing houses or tract societies. The price of the three boxes is \$1.75, post-paid.

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THE second number of *Liberty* will help the public to recognize the fallacy of the claim that Sunday laws are essential to good government. It sets forth the evils of all religious legislation, and emphasizes the true principles of religious liberty, upon which the government of the United States was founded. It ought to be in every American home. Who will help the publishers put it there?

✽ ✽ ✽

THERE is still opportunity to interest Sunday-school workers in that wonderful book "The Desire of Ages" while the International Sunday-school Lessons are continued upon the life of Christ. A little booklet has been prepared which gives references from each lesson to the pages in "The Desire of Ages" which treat the same subject. The booklet is furnished free to those who will use it in this way.

✽ ✽ ✽

WHY not give our children a better acquaintance with our bird neighbors? The customs of birds and the habits of various animals are not only interesting, but very profitable to our young people. They will receive profit and pleasure in reading "Garden Neighbors," a book of 256 pages, by Dr. L. A. Reed. This work gives some very interesting true stories of some familiar birds and animals. Price, \$1.

READ the August number of *Life and Health*. It will be an excellent hot weather guide. Price, 5 cents a copy.

✽ ✽ ✽

ORDERS are coming in for "Lessons for Children's Meetings," No. 4, which is an illustrated pamphlet of sixty-two pages, containing outline lessons, together with suggestions on blackboard drawings and word-picture studies adapted to the needs of primary workers in children's meetings. These lessons will be of great help to mothers who desire to give their children lessons at home. Price, 10 cents.

✽ ✽ ✽

Is disease accidental? or is it the result of causes that may be known and avoided? *Life and Health* is a magazine devoted to the consideration of such questions in a practical way. It reveals how sickness may be prevented or cured, and what people may do to prevent sickness in their families. Subscription price, 50 cents a year. Good commission to agents. Address *Life and Health*, Takoma Park Station, Washington, D. C.

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A common-sense health cook-book is a constant and invaluable aid to the housewife. Such a book is Mrs. Colcord's "Friend in the Kitchen." This book is especially adapted to the wants of the common people. It is vegetarian throughout, and contains much matter not found in an ordinary cook-book, such as "Substitutes for Meats," "How to Can Fruit," "How to Make Unfermented Bread and Wine for Sacramental Purposes," "How to Become a Vegetarian," "How to Prepare Sabbath Dinners," "Rules for Dyspeptics," "The Pulse in Health," "Weights and Measures for the Kitchen," etc., etc. The department on "How to Can Fruit" is worth many times the price of the book, and the argument on vegetarianism in this little work is perhaps the best brief treatise on this subject in the English language. The book contains forty Scripture references, and thirty-five quotations from the writings of Mrs. White. In its "Week's Menu" it teaches which day is the Sabbath, and in the section following, on "How to Prepare Sabbath Dinners," it calls attention to the importance of proper Sabbath observance. In its line it is therefore a practical and thorough-going exponent of present truth. As a canvasser's help, it has no equal, as its steady sales of from fifteen to twenty thousand copies annually attest. Besides the large amount of general matter, it contains 400 choice, thoroughly tested recipes, and sells for only 50 cents substantially bound in oilcloth, and 25 cents well bound in limp cloth.

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Orders for any publication mentioned on this page may be sent to any conference tract society or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# THE REVIEW AND HERALD

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

Vol. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 9, 1906.

No. 32.

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## Editorial

CHASING theological will-o'-the-wisps is unprofitable exercise. We are not called upon to be wise above what is written, or to neglect truths which are plain and simple, in a fruitless effort to establish some far-fetched conclusion which has no real foundation in the Scriptures. "Preach the Word."

THERE is the form of the third angel's message, and there is the spirit of this message. Those who are spiritually minded will readily discern the difference between these two things. There is the true ring of the message, which is both comforting and inspiring, and there is that feeble imitation, which jars upon the spiritual nerves like sounding brass and a tinkling cymbal. There would be no counterfeit of the message if there were not a genuine message. We are not to be surprised because there are mere forms and deceptive counterfeits, but we are to prove all things and hold fast that which is good. With all the light which has been shed upon our way in recent years, there is no possible excuse for departing from the truth.

WE should live in a constant state of watchfulness, not in idle waiting, but working earnestly, yet looking for the return of our Lord. We are repeatedly warned to be on our guard lest "that day" should come upon us unawares; and even though it is our business to proclaim the second advent, there is a possibility that it may become a mechanical

routine to us, and we be devoid of the real spirit of this message. Satan is employing every possible means which he can devise to prevent the people from giving heed to the warning which the Lord is sending to the world at this time. Shall we permit him to use us in carrying out his schemes?—Nay, rather, let every Seventh-day Adventist be indeed a laborer together with God in making known the truth for this time. Let the conviction that the coming of the Lord is near be the inspiration to faithful service in this closing work. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

### Applying Principles

THE Bible is a book of fundamental truths and eternal principles. It is designed for all peoples and all times. It is a divine revelation addressed to beings who possess freedom of will and the intellectual capacity to consider and apply the principles set before them. In order to make this revelation effective in spite of the blindness caused by sin, the Author of divine truth has given the Holy Spirit, with the promise that he will guide us into all truth. It is our privilege and duty, then, under the guidance of the Holy Spirit, to apply in the daily affairs of life the principles which are taught both in the abstract and in the concrete form in the Word of God. All these principles are summarized thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and further, "Thou shalt love thy neighbor as thyself." This is the essence of true religion, the heart of Christianity, the substance of a godly life. For one to love God "with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices." Selfishness, which is the very essence of sin, warps our lives, and prevents us from attaining to the image of the divine. Our fear that we shall lose some present advantage, or that we shall fail to acquire some temporal gain, deprives us of that which is of much greater value—the strength of character resulting from self-denial and the increased capacity for fellowship with Him "who gave himself for us." A mere profession of religion,

a nominal connection with the church, the practise of outward forms and ceremonies—all these count for nothing apart from the application of gospel principles in daily life. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." In the school of Christ we are to learn how to apply divine principles to the actual experience.

### "From Sin" or "From Sinning"

LET us read some simple statements in the Scriptures concerning the great salvation provided for us:—

"There is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 21, 22.

"Jehovah hath made known his salvation: his righteousness hath he openly showed in the sight of the nations. He hath remembered his loving-kindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God." Ps. 98: 2, 3.

"And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49: 5, 6.

"Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old), salvation from our enemies, and from the hand of all that hate us; to show mercy toward our fathers, and to remember his holy covenant; the oath which he swore unto Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteous-

ness before him all our days." Luke 1: 68-75.

"And he [John the Baptist] came into all the region round about the Jordan, preaching the baptism of repentance unto the remission of sins; as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God." Luke 3: 3-6.

"And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1: 21.

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

"Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father." Gal. 1: 3, 4.

"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Titus 2: 13, 14.

"But he [Jesus], because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Heb. 7: 24, 25.

"Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" Rom. 6: 1, 2.

"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy." Jude 24.

"These were purchased from among men, to be the first-fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish." Rev. 14: 4, 5.

The testimony of these quotations from the Scriptures is simple and plain. Our God is "a just God and a Saviour."

He promised to give Jesus as his "salvation unto the end of the earth." The oath which he sware unto Abraham was to the effect that we "being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days." The very name, Jesus, is prophetic of his work, meaning "Saviour." The gospel is the good news of the power of God in Jesus Christ to deliver us from "this present evil world," and he who gave himself to "redeem us from all iniquity," "is able to save to the uttermost" because of his continuous intercession in our behalf. He is able to bring us to glory "without blemish," and to John was given a view of a company who were found "without blemish."

Much time has been spent in discussing whether it is the purpose of God to save men from sinning, or whether provision has been made for this complete salvation during this present experience of temptation. Whatever the attitude which might have been assumed toward this question in past centuries, it ought to be plain that a people who are prepared for translation must be "without blemish," and that this experience of being kept from sin and from sinning must be realized before the coming of Jesus to receive his people. The second advent of our Lord is neither the time nor the means of changing character. The decree goes forth, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." The character previously developed is then forever established.

Important instruction upon this subject has been given through the spirit of prophecy. We quote some of it:—

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.

We are too easily satisfied with our attainments. We feel rich and increased with goods, and know not that we are "wretched, and miserable, and poor, and blind, and naked." Now is the time to heed the admonition of the True Witness: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." . . .

No one need say that his case is hopeless, that he can not live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon him in faith, and he has promised to hear and answer your petitions. . . .

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake, and make determined effort for symmetry of character. . . .

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.—*"Testimony for the Church," No. 31, pages 210-212.*

God requires perfection of character, but he has provided for this in the gift of Jesus the perfect One. God requires such a righteousness as can be witnessed by the law and the prophets, but he has provided for this in the gift of Jesus the righteous One. The secret of holiness is in the acceptance of the abundant gifts of God through the exercise of faith in a living Saviour.

It should be remembered that the genuine experience of holiness will never lead to boasting. Humility is the very essence of justification by faith. Those who boast of their holiness, and confidently declare that they have not committed a sin for many years, reveal their own imperfection in this very course of conduct. "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." We may glory in the Lord, and say of him, "He is my rock, and there is no unrighteousness in him."

"Ye therefore shall be perfect, as your Heavenly Father is perfect."

### **Islam Not Sleeping**

For many years rumors out of the East have worried Christendom. From time to time sinister threats have been uttered by the muezzins of Islam against Christians and Christian work in Moslem lands. Some have regarded it as merely talk which would amount to nothing; but a study of the language used reveals a spirit of hatred and determination which is anything but reassuring. A united Islam, called together by its high priest to wage a war of extermination against Christianity in Islam's realm, is not a pleasant thing to contemplate.

For years students of Islam have been telling the world of the rising spirit of Islamism. They have been regarded as sensationalists, probably because they prophesied the occurrence of the outbreak at too early a date. Islam was not ready, and the outburst did not come. But all these years, while preparing its

forces for the conflict, its missionaries have been busier than ever in lands whose inhabitants were most susceptible to its teachings, notably north and central Africa. In this territory particularly Christian missionaries have come in constant touch with the Moslem propagandists. Christian missionaries, in such territory, have found it exceedingly difficult to make headway, and the fanatical hatred engendered by the Moslem missionaries has made life burdensome for Christian missionaries, and especially for the native converts.

Though it is well known that it is Islam's purpose to strike, it has not been the design that the blow should fall till all things were in readiness; and this has accounted for the unusual zeal and earnestness displayed in recent years by Moslem missionaries in those countries most easily proselyted. Islam desires the largest possible backing when the clash comes.

Islam has many grievances, particularly against England. Great Britain's occupation of Trans-Indus territory has angered the Moslems of Afghan. England's sale of the Moslem territory of Cashmere to a Hindu prince stirred all Islam; for it meant the subjection of "the faithful" to an idolater. This is regarded by Moslem scholars and teachers as sufficient cause for a holy war. England's continued occupation of Egypt, and the increasing influence of France and Germany in Algeria and Morocco, have added fuel to the flames.

India has seventy million Moslems, nearly as many people as all the inhabitants of the United States; and there is every reason to believe that these would rise at the proclamation of a "holy war," to throw their strength with the Moslems of other Islamic countries. It is known that Afghan can muster a force of two million men for such an undertaking. These, with Turkey, Persia, Arabia, north and central Africa, and the southern States of Russia, and even western China, will make a power whose suppression would strain, if not exhaust, the resources of all Europe. Diplomatic correspondence between Russia and Afghanistan, which has come to light, would indicate that Russia herself might possibly be linked with the Orientals in the masterly struggle.

That English statesmen realize something of the impending peril was shown in the recent speech of Earl Grey, secretary of foreign affairs, in the House of Commons. He declared that fanatical feeling had been on the increase in Egypt all the year, and has spread throughout all the north of Africa. This, he said, had caused the recent increase in the garrison in Egypt. He spoke of the probable necessity of the government's taking unconstitutional meas-

ures, but that "such measures would unhesitatingly be taken rather than allow Lord Cromer's work in Egypt to be swept away by a rush of fanatical feeling." He further declared: "As things are now, I say deliberately and with a full sense of responsibility, that if the House does anything to weaken the authority of the government, as it exists in Egypt, you will be face to face with a very serious situation."

There is some reason to believe that a general movement of Mohammedans was planned last winter at the time of the Tabah dispute, but that the sultan's courage failed him at the critical moment. This is the situation as seen by men of the world, and it should be a cause for sober thought on the part of those who know what the Word of God teaches in regard to these things.

C. M. S.

### **The Literature of Light in a Dark Land**

THE Roman Church boasts of having been the one light through the centuries, and the conservator of learning. But go to any country that has been under full sway of the church, and you find darkness and ignorance abounding.

Priestly influence shut away the light from South America as long as it was able. Bibles were burned, and colporteurs were maltreated. But God has looked upon the darkness of these lands in these last days, and the word is given, "Let there be light." And the light is streaming in—even the light of the third angel's message. And we must cooperate with the fields in supplying and circulating the literature of light in Latin America.

The reading public is not so large as one might suppose from the population. In Brazil, for instance, with twenty millions, it would be a liberal estimate to say that five millions can understandingly read simple Portuguese literature. In Argentina it may be that half could be set down as able to read Spanish, or say, three millions. Chile and Uruguay might stand proportionately the same, and the rest of South America would rank very low.

But the standard is rising. The young generation is getting the benefit of the school systems being developed.

In Buenos Ayres there are newspapers, such as the *Nation* and the *Press*, which compare well with any of the world's great newspapers. The office of the latter paper cost a million dollars. In Rio de Janeiro the *Journal of Commerce* ranks equally high. Of west coast organs I can not speak, but the fact that Chile gives free postage to newspapers shows the national policy there is to encourage the development of a reading-public.

Our brethren in South America are awake to the importance of getting at this growing class of readers, with our literature. While the Publishing Department of the General Conference is working to get some of the larger books into Spanish, the River Plate Press has taken in hand the "Glorious Appearing," translated by Brother McCarthy, which has been sent to Hamburg for printing. This will soon be out. On their own local press they put out an illustrated Spanish tract on the second advent, which sells readily. The message of the coming of the Lord is the message for these Catholic fields, as well as for all the world.

"Glorious Appearing" is also now being translated into Portuguese by Elder Hoelzle, and will soon be brought out in Brazil, the first salable publication we have had in Portuguese on the coming of the Lord. It is too bad that we have so long delayed getting the literature of the coming of the Lord into these languages; but now the brethren are going at it earnestly.

These efforts cost money, and money has been scarce. When our South American appropriations have been spread over these populous fields, they have left but a small amount in each field with which to develop the work. But the new time brings new strength to go forward, and South America has reached a place where it can do more with the literature than it has done.

There are now three publishing centers. The Taquary Press, in the State of Rio Grande, is prepared to issue literature in the Portuguese for all Brazil. It prints the Brazilian monthly paper. The River Plate Press, in the suburbs of Buenos Ayres, prints the Spanish organ, and small literature for the republics of the River Plate. The Valparaiso Press, in Chile, prints another Spanish organ for the west coast. These three small printing-offices can readily supply all the periodicals and tract literature that the territory of the South American Union requires.

The move toward getting out illustrated literature on the current signs of the times and the real heart of the message greatly encourages the people here. Think of it; we are starting out young conferences here in Brazil on a self-supporting basis, when we have not a single booklet in Portuguese on the coming of the Lord for the workers to sell to the people! This state of things is no longer to continue.

In Santa Catharina we met a young brother, a surveyor now, though formerly a colporteur with the German literature, for which there is but a very small territory. He is doing well as a surveyor; but when he was told that "Glorious Appearing" was to be brought out in Portuguese, he clapped his hands,

and said nothing would hold him back from going out to sell it; mules and saddle-bags, he said, he already had, and he meant to have a part in selling that book to the Brazilians.

The systematic scattering of our literature in these dark lands, where few can read, where the priests still have power to do much damage, and where the population is so thinly distributed, is a problem, indeed. But our brethren are courageously setting their faces to work it out.

W. A. S.

Bahia, Brazil.

### The Educational Movement and the Washington Training College

THE missionary program adopted at the educational convention recently held at College View, calls upon our schools and our people everywhere to think, to plan, and to work as we never have in behalf of the world-wide missionary undertaking of this cause. A better understanding must be obtained, a greater burden felt, and a greater zeal manifested regarding this great missionary enterprise. The preaching of this gospel of the kingdom in all the world for a witness unto all nations is the work of supreme importance to all men today. This transcends all other considerations. God has ordered it, and it must be done. This will weigh this generation in God's balances, and determine the destiny of every soul. O, what a solemn responsibility is laid upon those who know the message and work of God for this day!

This new missionary program is already beginning to awaken our people. It is beginning to cause their hearts to burn. Already new inquiries are being made regarding the purpose, character, and advantages of our schools. Such a deep conviction of duty to prepare for efficient service should come upon the young men and young women of this denomination as to fill all our schools to overflowing during the coming year. And such a profound sense of the great responsibilities resting upon our schools should be felt by all in charge of them as to cause them to make these institutions all that they should be.

The condition we face at the present time, and the stage of the message at which we have arrived, demand that our schools shall be live missionary institutions. The faculties must possess more than mere intelligence regarding mission statistics and the needs of the great field to be worked. They must be filled with a burning zeal in behalf of this message and the work this denomination is doing throughout the world. They must impart that zeal to the students. They must fill the schools with such a warm,

invigorating missionary atmosphere that those who breathe it day after day will be stimulated to put forth their best efforts to prepare for service.

The whole influence of our schools must fire the hearts of the students with zeal to push into mission fields as soon as a thorough preparation can be made. Such was the atmosphere that filled the University of Wittenberg, when Luther and Melancthon were the leading instructors. It was this that fired the hearts of those German students, and sent them forth to set Germany and all Europe ablaze. That missionary zeal was needed then to accomplish the work that was due the world at that time. The work to be done to-day certainly calls for a zeal equal to that possessed by the Reformers of the sixteenth century. Nothing less will answer. And if possessed by our teachers now, it will make our schools similar to Wittenberg then.

Our schools should now define their purpose, and then see that that purpose is carried out. As a member of the board of trustees of the Washington Training College I am authorized to say that the great purpose of this school is to do strong, effective work in educating and sending forth men and women to render valuable service in the cause of God.

This College possesses advantages that should aid it very greatly in doing the work to which it is called. It is in direct touch with the office of Home and Foreign Missions of the denomination. It can draw upon the officers for information, instruction, and co-operation in all that pertains to missions.

In addition to the regular work of the school a series of lessons will be given on some of the most practical and important features of field work. The special themes that will be taken up will be such as the following: Gospel Organization as applied to the church and the conference and all their departments of work; Missions and Mission Work, first, as related to the field, its needs and opportunities and methods of work, and second, the individual preparation necessary to enter the field; The Third Angel's Message in the Scriptures and the World, giving both a doctrinal and a historical view of this message; Principles of Religious Liberty as applied to individual rights and to the sphere of civil government; The Sabbath-school and Young People's Work, covering the various phases of this work as they are met by every worker.

This instruction will be given by those who are devoting their entire time to these branches of work at the General Conference headquarters. Fuller statements will be given by others from time to time.

In a Testimony regarding this school,

bearing date of March 30, 1905, the following statement is made:—

The training-school must be fully equipped, that those who come may receive a thorough training as evangelists, medical missionaries, and teachers.

It is to this end that those connected with the Washington Training College will devote their best energies.

A. G. DANIELLS.

## Note and Comment

THE following pertinent editorial paragraph appeared in *The Missionary Review of the World*, under the heading "Christian Science:"—

Some one has well asked how there can be any value in an atonement which is not an atonement, connected with suffering which was not suffering, in a body which was not a body, offered in expiation for sin which was not sin.

A PROTESTANT missionary located at Florence, Italy, Dr. Alex. Robertson, is reported as declaring that "the spirit of the papacy is still that of the Inquisition, and needs only the power to use Torquemada's weapons with equal cruelty." To the same effect is the testimony of Mr. Avary H. Forbes, of London, who is quoted as giving proof, "far too ample, that inquisitorial intolerance reigns there [in Ireland] restrained only by law, and not always kept at bay even by the police and local magistrates." The evidence still indicates that the Roman Catholic Church never changes.

THE *Christian Statesman* declares that "Congress has shamefully neglected its duty to the capital of the nation," because it has not passed a Sunday law for the District of Columbia. The *Statesman* speaks of the unsuccessful efforts which have been made to secure the passage of a Sunday law in one form or another, and explains the experience thus: "This condition of affairs exists because secularists and Seventh-day Adventists are exceedingly busy, while the masses of orthodox Christians show a lamentable indifference." Every person who believes in religious liberty ought to show utter indifference in the campaign for Sunday laws.

THE attorney for the defense in a prosecution for an offense against the Sunday laws in Richmond, Va., stated some truths which are worthy of universal recognition. He said:—

The laws of this free country have nothing to do with religion, and a religion that relies on the laws of a country can be no religion at all.

This republic is not a Christian nation, a Jewish nation, a Buddhist nation, a

Mohammedan nation, a nation of Confucianism, but an American nation. This country stands for freedom—freedom of religion, as freedom of the press. An oath is taken in the courts of this land on the Bible because this observance is believed to add a solemnity to the oath. But the courts hold that any, objecting to be sworn on the Old or New Testament, need not so be sworn. If churches can not maintain religion, it should not depend on the law, and ought to go.

IN those countries where Roman Catholicism has full sway we may see the real fruit of this false system of religion in which there is no salvation from sin. Dr. H. K. Carroll writes thus of Peru:—

Judged by its fruits, the Roman Church here is more of a curse than a blessing. It does not change hearts or transform lives. It inspires a zeal, but it is fanatical; it develops a devotion, but it is outward and mechanical; it has a faith, but it is suffocated with superstition; it has a life, but it is covered with hypocrisy as with a cloak; it has a Christ, but he is either an infantile or a dead Christ. All the honors of worship go to the Virgin Mary. The church is but a whitened sepulcher filled with the bones of dead doctrines: it is an impassable wall in the pathway of progress.

How preposterous is the claim that such an organization as this, bringing forth such fruit as this, is the only true church of Christ, or even that it is any part of the church of Christ! This is "that man of sin . . . who opposeth and exalteth himself above all that is called God."

THE candid students of the prophecies who are also thoughtful observers of present conditions in the world recognize the fulfilment of the predictions concerning the last days. We note an example of this in the August issue of *The Missionary Review of the World*. Under the title "The Last Days" it quotes the catalogue of sins which will characterize that period of the world's history, as they are listed in 2 Tim. 3: 2-5, and then says:—

These are God-given signs of the times—indications of the last days. Whether they fit these times or not, the devout, thoughtful reader must decide for himself. But certainly some of the signs here indicated are very obvious present facts: self-love, greed, boastfulness, haughtiness, lawlessness in the family and in the state, ingratitude and ungodliness, even the decay of natural affection, resentment, defamation, cruelty, the love of pleasure, and the external form of godliness without its power—who can deny the presence of these evils in modern society, and even in Christian lands? These are ever before us, and our study should be both to recognize and, as far as may be, to arm ourselves against such dire and threatening evils.

The signs of the end of all things and the return of the Saviour, according to

his promise, are plain enough so that those who are willing to accept God's word rather than human philosophy and tradition need not be overtaken by the day of the Lord as by a thief in the night. Those who are unprepared for the coming of Christ will be without excuse.

IN an editorial upon the so-called "Lord's Day Bill" recently passed by the Canadian Parliament, the *Christian Guardian* says:—

In the very nature of the case it was not possible that legislation could be devised to suit the demands of all the people, even of the better class. The divergencies of beliefs and customs existing between peoples of different races, religions, and social conditions made the problem of adequate and satisfactory legislation an exceedingly difficult one.

It is strange that the conditions thus described do not suggest to thinking people that Sunday laws are not simply inexpedient, but contrary to the principles of justice. The Lord of the Sabbath did not himself compel, neither has he instructed his followers to compel, any one to conform to any religious observance. This is the way of heathenism.

It is admitted on all sides that there has been a wide departure from the doctrines taught in the churches half a century ago. Even the secular papers recognize this fact. An illustration of this is found in the statement of a New England daily that if Thomas Paine could return with the same views he held when hunted like a mad dog, he could easily become "one of the adored pastors of one of our most select churches." Thomas Paine's teachings are just as far from the truth now as when he first uttered them, but the times and the people have changed. The world is fast being converted, but it is being converted to infidelity instead of to Christianity. The only hope of the situation is found in the assurance that the coming of the Lord is near.

THE importance of the observance of the Sabbath is thus set forth by the *Herald and Presbyterian*:—

We know that eternal vigilance is the price of the Sabbath. Men who would fight for it to the death may lose it through neglect. Is the Sabbath worth this perpetual conflict?—It certainly is. Suppose there were no Sabbath. What hope would the church have of winning the world for Christ? God has ordained that salvation is to be through preaching; but with no let-up in the rush of business and pleasure, what time would men have to hear? The Bible, the church, and the Sabbath stand together. The church is God's messenger, the Bible is its message, and the Sabbath is its opportunity. Divine wisdom has joined the three together, and man can not put them asunder.

When the *Herald and Presbyterian* mentions the Sabbath, it of course means the Sunday sabbath, and a part of "this perpetual conflict" in behalf of the Sunday sabbath is the effort to secure more, and more rigidly enforced, Sunday laws. It is plain enough from the principles laid down in this quotation that the real purpose of Sunday laws will not be fully met until the people are brought into the churches to hear the gospel so that they may be saved. The logic of all Sunday laws leads to this inevitable conclusion. Their real design, however carefully it may be concealed, is to make men religious by law. We believe in the observance of the Sabbath, but let it be the Sabbath of the Lord, and leave every man free to observe the Sabbath because he loves the Lord of the Sabbath. Compulsory religion is no religion at all.

THE Sunday question is commanding more and more attention, and is certain to be a leading issue in the near future. As an illustration of this fact we note that a special committee of the Massachusetts Legislature has been appointed for the purpose of making an investigation and reporting to the next legislature a revision of the Sunday laws, with such amendments and additions as the committee may deem advisable. In an editorial upon this subject *The Congregationalist* makes the following significant comment upon the situation thus created:—

The issue will enter into the autumn campaign and into the election of every senator and representative, and religious organizations can make themselves felt directly by demanding, before the nominations are made, that only such candidates be placed before the people as will support a rational Sunday law which will result in the correction of present gross evils.

This is the church in politics in dead earnest. Religious organizations as such are advised to demand a pledge of every candidate for the legislature that he will vote for what is designated as "a rational Sunday law," although such an expression is a contradiction of terms, inasmuch as any Sunday law is an irrational thing. A Sunday law is religious legislation, and no religious legislation is "rational." The suggestion made by *The Congregationalist* will doubtless be adopted in due time, and the Sunday sabbath will become a principal plank in political platforms. The churches will then become religio-political organizations whose influence will be sought and exerted in behalf of some political party and against the others. What a departure is this from the mission of the church as established by the Author of Christianity! "Babylon the great is fallen."

## 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.

### The Heavenly Presence

O! He wakes me from my dreaming  
To behold him face to face;  
And he saves and keeps me ever  
With the fulness of his grace.  
And he does not keep me waiting  
Till I reach the home above,  
But he satisfies me daily  
With the sweetness of his love.

Though my way leads o'er the hilltops,  
With the sunshine beaming fair,  
And the rarest flowers, nodding,  
Breathe a welcome everywhere;  
Or a-down the lonely valley,  
With the shadows falling drear—  
Still he satisfies me fully,  
For I feel his presence near.

— O. E. Hunt.

### Hold Fast the Beginning of Your Confidence

MRS. E. G. WHITE

FOR many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings.

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; 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."

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work.

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past

will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment."

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God.

To my brethren I say, Go forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations.

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history.

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straight-forward, clear-cut message.

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to men, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Eph. 6:12.

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales.

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a

soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning.

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming.

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given.

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly.

Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end.

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life.

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him."

June 3, 1906.

### A Steadfast Faith

H. F. PHELPS

THERE are some things in the Bible that I do not understand. Is this a thing to cause wonder? The Bible is the product of an infinite mind, thoughts of an infinite God? Is it to be expected that a finite man shall comprehend and readily grasp all that is revealed in the Bible? Shall I accept the tenets of the Higher Critics, and sit in judgment upon such portions as, to my mind, seem incomprehensible? To this we present a most emphatic, No! while faith says, I will believe all that I do understand, and feast my soul upon it; and I will believe all that I am not able to understand, and patiently wait until my Saviour shall make everything plain. He will do this in the future life, if not in this.

Some fifty or more years ago, the writer had the privilege of reading "Early Writings," the first production of the spirit of prophecy among us as a people. I believed it. It was a feast to my soul. In after years I was thrown under an influence that led me into doubting castle. I did not mention my doubts to any soul, but waited patiently



till God led me into the light again. This was mainly through reading the "Spirit of Prophecy" and "Testimonies for the Church."

Time passed on. Added pages, communications, and volumes have come from the same source. But the very same Spirit of God permeates the whole. To say that I can explain every utterance, that I perfectly understand the whole, would be saying too much. There are some things that I do not understand. Shall I accept the principle of higher criticism and sit in judgment and dissect that which breathes the Spirit of God?—Once more a most emphatic, No! I have been in doubting castle once, and that will do. My faith says, I will believe what I do understand, and will rejoice in it and feast upon it; and I will also believe what I do not understand, and will wait until Christ my Redeemer shall make plain to his sanctified, glorified saints all that seemed dark to them here in this land of mist and darkness. Thus living, I expect to meet him, when he comes, with rejoicing.

Minneapolis, Minn.

## Lessons From Past Experiences —No. 2

GEO. O. STATES

SOON after that meeting in Sylvan a meeting was called by H. S. Case to learn how many were disposed to stand by him in his work of opposing the visions of Sister White. When the test came, about one half the believers took their stand with him. They all declared how firmly they believed the Sabbath and other parts of the message; that every part was right except the visions; and that they would always keep the Sabbath and firmly stand for the truth.

They soon started a paper called the *Messenger of Truth*, which was filled with misrepresentations of our work, and set forth the great things they expected to accomplish when those who were led by a woman had gone down. This was indeed a trying time for the believers, as we were ridiculed for standing by the Testimonies.

For a time it looked very discouraging, and the time of our loyal ministers was occupied in exposing the falsehoods which were uttered by the *Messenger* party. As fast as one falsehood was exposed, another was invented, and we thought surely that must be exposed. About this time Sister White was shown that if we would keep at our work, preaching the truth regardless of any such people as the *Messenger* party, they would yet go to war among themselves, and soon our numbers would be doubled. Following this instruction from the Lord, our work advanced as never before, and the leaders in the opposition began quarreling among themselves. The leader, H. S. Case, soon gave up the Sabbath, and for years lived in northern Michigan, working at fishing. He became a very profane man, and died in that condition.

When his paper ceased, his followers either gave up the Sabbath or took their stand for the whole message. Thus ended the first open opposition, proving the truthfulness of 2 Chron. 20:20: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." In following later oppositions we shall see that they have all been of the same character as the first.

Cedaredge, Colo.

## The Christian Nurse\*

THIS hour marks the end of one epoch in the history of this class and the beginning of another. It closes the period of toil and trial incident to acquiring the technical education of their profession and the training essential to its profitable application. It introduces the period of eternal service for God and humanity, proficiency in which is the noble object they have striven to attain. This motive has nerved them to endure the hardship and privation of preparation, and it alone can inspire and sustain them during a career of self-sacrifice and ardent toil. In a certain sense these two epochs are as one, because to an almost vital degree the achievements of the latter must be written in the light of the history of the former.

The source of their power, the sterling character and the gentle firmness of the truly representative trained Christian nurse, was well voiced by the Psalmist David when he wrote,—

"For who is God, save the Lord?  
And who is a rock, beside our God?  
The God that girdeth me with strength,  
And maketh my way perfect.  
He maketh my feet like hinds' feet:  
And setteth me upon high places.  
He teacheth my hands to war;  
So that mine arms do bend a bow of brass.  
Thou hast also given me the shield of thy salvation:  
And thy right hand hath holden me up,  
And thy gentleness hath made me great."

Likewise, King Solomon announced that great principle which is the foundation of the high esteem in which those of this profession are held, when he wrote, "That which maketh a man to be desired is his kindness."

The demand for your work is inherent in that great basic principle of all honorable avocations,—the needs of the human race. The remarkable increase of disease, both in variety and virility, requires that it be intelligently and persistently combated. Without this, modern civilization must soon perish from the earth. The correspondingly great increase in the knowledge of medical science makes necessary a skill in application of which the patient and his friends who do not possess professional training are utterly incapable. Under such conditions the most learned physi-

cian often finds that his skill acquired by many years of diligent research is utterly valueless without your aid. On the other hand, you, likewise, are helpless without the physician's direction. This suggests a principle, and it would be well indeed for all the world were it more universally recognized and respected; namely, that all honorable professions and avocations are to a vital degree interdependent and co-operative.

The most enlightened and useful among all classes of men have come to realize that the high standard of morals and the self-control characteristic of those who yield obedience to the requirements of the gospel, result in the prevention of crime, disease, idleness, dishonesty, and distress. They therefore accord to the gospel ministry their most earnest approval and hearty co-operation.

Also, such men recognize that normal physical health is essential to the highest development of spiritual life, is invaluable in preventing crime, in enabling men to endure the strain incident to thorough preparation for life's work and its proper execution during after-years. They therefore co-operate most earnestly with the medical profession in their efforts to combat disease and secure more intelligent conformity to the laws of health.

They likewise appreciate the inestimable value of an education that makes possible the more noble and effective use of inherent ability. They therefore most heartily co-operate with educators in an endeavor to stimulate the increase of knowledge, and secure to all men the blessings of modern science and invention.

They highly value the blessings that are the result of honorable industry; they deprecate the curse that accompanies idleness; they appreciate the greater security to life, honor, property, and all that is most dear to Christian civilization, resulting from a proper regulation of the industrial, commercial, and social relations of men, and the restraint of those who are viciously inclined. They therefore co-operate most earnestly with civil rulers, legislators, judges, and attorneys in the honest and intelligent maintenance of civil government.

Not the least among the many rewards of your profession is the privilege of commanding the approbation and co-operation of such men, and of spending your lives amid such associations in the most noble of occupations.

The diplomas you receive afford such favorable introduction. They are in a certain sense a testimonial to your good moral character. Also they are an evidence that you have been tried and have proved your patience, fortitude, and skill under severe practical test, and are competent and worthy to be entrusted with the responsibilities of your profession.

The privileges of your calling will be many and gratifying. I will first mention that of saving human life. Besides the great boon thus conferred upon him whose days are lengthened, you will often

\* An address by Elder J. E. Jayne to the nurses' graduating class of the Pennsylvania Sanitarium Hospital Training-school at the commencement exercises, July 5, 1906.

thus preserve to helpless children, aged pilgrims, and others who for various reasons are dependent, the support and protection which alone can exclude untold hardship, danger, and misery from their lives. You will thus secure for yourself a place in their esteem, a wealth of gratitude and affection that no amount of gold or influence can command. Nowhere in all the world is the true value of human life appreciated save where it is estimated in the light of the cross of Calvary. Mr. Ingersoll taught that the Bible degraded woman. I heard a very learned man ask, in reply, why Mr. Ingersoll and those who thought thus did not make their homes and rear their daughters in the heart of Africa, in the South Seas, or even in China with its civilization long antedating our own, where the influence of the Bible is practically unknown. He cited the truth that in such places "life is cheap." Infants are destroyed because of their mothers' death. The aged and enfeebled are slain to avoid the task of their care. Wives are buried alive in the graves of their husbands, or bound and left to perish upon their tombs. In China woman is regarded as without individual responsibility, the property of her father or her husband. Her life often pays the forfeit of his displeasure without a public sentiment or civil enactment to punish him for the deed. Europeans who have settled there and built for themselves modern homes and pleasure-grounds have found it necessary to place upon the embankments of their artificial lakes and fish ponds signs reading, "Please do not drown any girls in this pond." Nothing but the mighty power of Christianity is capable of overcoming these conditions, granting to woman her proper sphere, or teaching any people the true value of life. In this noble work you are to bear an active part.

It is also your privilege to instruct and comfort the sick and dying. In the hour of severe affliction, when men discover the need of assistance far greater than can be supplied by any human power, the Christian nurse who knows her God and how to obtain his aid, can bring to her suffering patient the untold comfort of the mighty Redeemer who has carried our sorrows and borne our griefs.

You will also have occasion to perform your duties faithfully while suffering ingratitude and injustice caused by prejudice or ignorance, and to patiently ignore this with that grace and fortitude born of Christian character.

Even the period of your training has compensated you with imperishable rewards. It will be long indeed before you forget the admirable labors of your instructors, their kind assistance in time of need, their patient forbearance with your imperfect efforts, their words of wise counsel, and their perseverance even when pressed almost beyond endurance by their regular professional work. Neither can you forget the many and varied acts of kindness on the part of your classmates and friends. Then, the intimate and endearing relations you have formed should be of lifelong value.

Also, your training has supplied a discipline which, even should you eventually follow some other avocation in life, will ever be of great value, and should enable you to be a far greater blessing in your home and to your friends and others in their hours of need. In this respect you have been very fortunate, because, in addition to the instruction usually given to the graduate nurse, you have received special training in those auxiliaries so well known and effectively employed in this institution. Training is a very important matter. People are no longer willing to entrust the well-being and the lives of their loved ones to those who are either incapable of acquiring the skill required for efficient work or are too indolent to do so. There is a rapidly awakening public sentiment demanding the very best nursing possible, and a fixed purpose to protect those who will qualify themselves to perform it. Public men and legislators are giving this subject serious attention. The State of Maryland has enacted legislation providing that persons twenty-three years of age, possessing what is equivalent to a high school education, who have had three years' training in an accredited medical institution, passed the examinations required, and received a diploma, may wear a badge, or insignia, of their profession. The law also provides heavy penalties for those who shall wear this badge without the required qualifications.

In conclusion, I bespeak for this institution and those associated with it an extended career of great usefulness, during which it shall be a source of untold blessing to those sufferers who are so fortunate as to receive of the benefits it has to confer. I bespeak the sincere and active sympathy of an ever-enlarging circle of friends. We can be a real help to the afflicted by making known to them that here they can obtain the assistance so often required. Yes, we should, and I do, consider it a real privilege to become nothing less than a living advertising agency to make known the virtues of this institution and the principles here maintained.

For the graduating class I sincerely wish an abiding trust in the Almighty, a life of unswerving constancy in the maintenance of the principles of right, genuine success in their chosen profession, and that final reward which crowns the efforts of all those who earnestly strive for the uplifting of humanity in the name of Christ.

### A Poor Memory

G. B. THOMPSON

MANY complain of a defective memory. Church-members give as an excuse for not having a good Sabbath-school lesson on the Sabbath, and for a general ignorance of the real teaching of the Scriptures on many subjects, that they can not remember the texts. While they can remember with considerable accuracy the market reports concerning the price of corn, butter, and cattle, or the details of some scandal gleaned from a daily paper, the words of the most high

God who spoke the universe into existence seem to leak out of the mind. Their memory retains the chaff better than the wheat. Though earnestly exhorted to give heed to the words of God, they somehow let them slip. To all such Christians, the late H. L. Hastings, offers the following advice:—

"How many of these leaking vessels there are! Like an old vinegar barrel, as empty as air! Nobody has pulled the bung out, it looks all right, but it won't hold anything. There are lots of church-members just like those old vinegar casks—they count all right; they show off all right; but O how dry they are inside! You know what to do with such an old cask. Wait until there are signs of a good, long rain-storm, get out the old barrel and put it under the spout, and let it rain into it about four days, and it will swell and soak; and it will hold water all right when it gets thoroughly soaked. And this is the way to treat a memory that can not hold the Word of God. Shove it under the spout and let the word of God come into your heart, and you will find that though heaven and earth pass away, his word will not pass away."

What is frequently termed a defective memory, is more often mental laziness. What is needed is a vigorous and persistent application of the mind to the study of the Scriptures, and our memory will be perceptibly improved. When the things of the world to come rest with greater weight on our minds than the ephemeral things of this earth, we shall find less trouble in memorizing the words of the Guide-book which is given by the Lord of the place to direct the pilgrims who are sojourning thither. In this time, when every wind of doctrine is blowing, and when every delusion and trap which the enemy can use to deceive and ensnare souls is found on every hand, the words of the Master to us are, "Search the Scriptures."

Takoma Park, D. C.

### Christ's Representatives

CHRISTIANITY is on trial in the world, and Christ has only human beings to represent him. Upon the lives of those who bear his name depends the world's opinion of Christ and of his religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true. This is a staggering responsibility for Christians to face: it would be a hopeless and an overwhelming responsibility if there were not a personal, present Saviour in the world to assume the whole burden. The fight is his, not ours; yet battles that he is fighting for us may be lost if we so choose, and for every such defeat his influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear his name in vain to-day.—*Selected.*

## Lessons From the Life of Judas —No. 4

T. E. BOWEN

FAITHFULLY had Jesus forewarned Judas of the consequences involved to that man who should stain his soul with the terrible sin of betraying the Redeemer of the world into the hands of those who sought his life. He had said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." Matt. 26: 24.

As Judas saw the rough, cruel soldiers follow his directions to "bind him fast," and lead him away captive, "anxiously he followed him from the garden to the trial before the Jewish rulers. At every movement he looked for him to surprise his enemies by appearing before them as the Son of God, and setting at naught all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon him, a terrible fear came to the traitor that he had sold his Master to his death." These warnings of Christ began to come to mind: "The Son of man goeth as it is written, but woe unto that man by whom he is betrayed!" He realizes now that he is the man. His guilty conscience begins to torture his soul. He sees what he has done, yet does not fully appreciate the enormity of his crime. He is so supremely self-confident that he even now thinks he can undo the terrible deed. His face gathers paleness as it dawns upon him more and more. He trembles at the approaching doom.

Forgetting everything, he determines to release Jesus. He knows him innocent of all the crimes they are accusing him of in this mock trial. O that he had believed what Jesus had foretold!

"Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: 'He is innocent; spare him, O Caiaphas.' The tall form of Judas was now seen passing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that he had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master. 'I have sinned,' again cried Judas, 'in that I have betrayed the innocent blood.'

Judas now cast himself at the feet of Jesus, acknowledging him to be the Son of God, and entreating him to deliver himself. The Saviour did not reproach his betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heart-breaking grief that he had betrayed the

spotless Son of God, and denied the Holy One of Israel.

"Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, 'It is too late! It is too late!' He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself."—"*Desire of Ages*," pages 721, 722.

From all this record valuable lessons are to be drawn to-day. The principles which governed the work of God during Christ's sojourn on earth are the same that are to be recognized to-day. Christ's methods then were widely separated from worldly methods. So it is to-day. Many of Christ's most important acts seemed to the men of the world very foolish and unimportant. It will seem thus to worldly minded men to-day. Success depended then upon strictly following the directions of the Lord. The same will result to-day. Disaster came to Judas's schemes because they were not according to the mind and will of God nor of Christ. Every man-made scheme to-day that has not the seal of Christ's approval, and which does not tend to glorify his name, will likewise come to grief.

Judas thought himself capable to instruct the Lord. He would not yield implicit obedience. There are those to-day doing the very same thing, still priding themselves as being among the Lord's closest followers. Putting aside as of little moment, the solemn entreaties and warnings of the Testimonies, they go on, as did Judas, following their own unconsecrated judgment, flattering themselves that Christ will accept them and their work in the end. We have the record of his life as a terrible warning. We are dealing with One who makes no mistakes.

In a Testimony written Oct. 8, 1903, entitled "A Solemn Warning," are found these words: "Impenitence has taken hold of some who once acted a prominent part in the work of God. . . . I am in great distress and agony as I see how determined are some who have often been warned, in their refusal to hear the words of entreaty. They have linked their arms in the arm of the deceiver, and are led captive by him at his will. I heard the words spoken, 'So long have they been impregnated with the life and customs of the enemy, that they have no desire to break away from his companionship.'" "From the quivering lips of Christ come the mournful words of regret, 'I loved them; I gave my life for them; but they persisted in rejecting my pleadings and continued in sin. O that thou hadst known in this thy day the things which belong to thy peace! But now they are hid from thine eyes.'"

"To-day Christ is looking with sadness upon those whose characters he must at last refuse to acknowledge. Inflated with self-efficiency, they hope it will be well with their souls." "Every effort has been made to bring them to repentance. But they refused to humble their hearts. Now the bitter lamentation is

heard, 'The harvest is past, the summer ended, and my soul is not saved.'"

"The precious invitation was often given, 'Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.' But you would none of my counsel. You have despised all of my entreaties and scorned my invitations. You have caused many to follow your sinful ways, and now your punishment has come. You will receive as your works have been. You must lose everlasting life. You have chosen your own ways, and with such ways, such characters, such sentiments, you could not enter the gates of the holy city."

Unless we humbly repent and forsake sin and our own ways, the vivid portrayal of these scenes will soon be our actual experience. May God grant that we shall improve the gracious moments of probation now lent us, this day of our visitation, and prepare our hearts for the final victory just ahead for the "remnant" people of God.

Rome, N. Y.

### The Power of God's Word

THE Rev. Dr. Henry Otis Dwight, of the American Bible Society, relates this personal experience which shows that God's Word alone is mightily powerful to convince and convert the soul. He says:—

"I once knew intimately an educated Mohammedan Kurd who believed in Jesus Christ, who earnestly worked for him among Mohammedans, and who died in childlike trust that he would live again with his Lord. This Kurd had his attention called to Christianity while he was studying astronomy in Persia. It was about thirty years ago. The teacher was a fire-worshiper, eminent in all the region as a student of the stars, and master of the old Ptolemaic theories. His beautiful diagrams drawn by hand to illustrate the Ptolemaic astronomy I have in my library. One day the Kurd urged his teacher to break through his pagan blindness and try to see the truth as taught by Mohammed. 'You call me a pagan,' said the Parsee with a sad smile, 'you Mohammedans are the real pagans, for you all worship that black stone down at Mecca. But now that you ask it, let me show you what religion is.' Then the Parsee took down from a high shelf a ponderous volume. It was Henry Martyn's Persian translation of the Bible. Opening it, the fire-worshiper, hidden in that distant Persian city and never known by any Christian missionary, taught the Mohammedan what is pure religion. He taught to such effect that the Kurd could not throw off the impression, but followed his strange teacher's advice and sought out the American missionaries, first at Urumia and afterward at Mosul, and so found the way to believe in Jesus."—*Exchange*.

"HE who shields little sins will soon be the slave of large ones."



**"Let Not Your Heart Be Troubled"**

LET not your heart be troubled;  
The Heavenly Father knows  
Your tangled road,  
Your heavy load,—  
He pities all your woes.

Let not your heart be troubled;  
The blessed Saviour hears  
Your feeblest prayers,  
And pitying, shares  
Your heartaches and your tears.

Let not your heart be troubled;  
God knows and understands  
How every ill  
Works out his will;  
He holds you in his hands.

Let not your heart be troubled;  
Life's day is short at best;  
Toil will be done  
At set of sun,  
And night will bring sweet rest.

Let not your heart be troubled;  
Beyond the sunset gate  
Heaven's new glad day  
Will dawn for aye,  
And there our treasures wait.

Let not your heart be troubled;  
The heavenly Pilot guides  
Your tossing bark  
Through tempests dark,  
And still with you abides.

Let not your heart be troubled;  
None may God's plans foretell;  
Bend to his will,  
Trust and be still,  
God rules, and all is well.

—Mrs. Martha A. Irish Burdick.

**The Charm of Gentle Manners**

THE first requisite of good manners is self-forgetfulness. I have seen people whose social opportunities had been extremely limited appear to better advantage than those who had been accustomed to the usages of polite society all their lives, simply because they had no desire to outshine or impress other people, were good listeners, and observant enough not to commit a breach of manners.

Politeness in the home should be a matter of course, and equally a matter of course should be appreciation. A pleasant sense of obligation should pervade all the household. If Kate has taken a little of her allowance to purchase flowers for the dining-table or sitting-room, it is well for mama to say, before all the family: "Kate, your flowers are beautiful; it is very sweet of you to give all of us the benefit of some of your pin-money." This will bring a glow of satisfaction to Kate's heart,

and will be suggestive to the other children.

I recently heard a party of six or seven women commenting on the lack of manners among children. It was the experience of all that their friendly salutations to the children of their acquaintance were either ignored entirely or received but scant recognition. One woman said: "I try to be charitable in my judgments of all children, but I must confess there are some who rather repel than attract me. Many appear so indifferent that my heart always goes out to two little girls whom I frequently meet, and who always give me a smile and bright greeting."

It is usually a lack of training that makes children habitually negligent in this direction, though we must always bear with the shy, timid child, or the dreamy, absent-minded one, whose thoughts may be far away even while she looks at you.

The shy and self-conscious child is at a serious disadvantage, for he is often too timid to do the thing he knows is proper. Such a child should be frequently praised, and opportunities afforded him to express himself in play and word and action.

One mother secured immediate and happy results, in several directions by losing no chance to praise judiciously the manners of those about her. For example, she said to the children:—

"Whom do you think I met this morning? Little Thelma —, and what a dear little girl she is; she always gives me such a pleasant smile and bow, I really enjoy meeting her. I hope you always speak to mama's friends as pleasantly as she does to me." It is quite true that grown people are very often remiss in the matter of speaking to children. I once heard an old gentleman express enthusiastic admiration for a friend of mine, closing his remarks by saying, "Even when she was a little girl, she never passed me on the street without a pleasant bow." When I told my friend of this, she laughed heartily, and said her reward had come after many years; she said her bows were received with such indifference that at first it required some courage to continue them. After a time, however, it became such a matter of course to her to bow pleasantly to him that she never stopped to consider his manner of response.

This is the great secret of the best manners. It is the being polite as a matter of course; nowhere does habit stand one in better stead.

Almost all affectation, save that which has its origin in a species of nervous-

ness, arises from a desire to impress people in one way or another, and children should be carefully guarded against this demoralizing tendency. It is one thing to desire the approval and affection of those about us; it is quite another to assume various affected poses in an effort to obtain them.

When children are urged to be polite and thoughtful, the primary motive should be the simple one — because it is right; secondly, because it makes others happy and comfortable as well as themselves, and lastly, because only through the exercise of true courtesy can they win love and friendship.

Parents often do their children serious injustice by criticizing or speaking harshly of their relatives, neighbors, or acquaintances in their presence. Such conversation, though the child may comprehend little of it, prejudices his mind, and unconsciously affects his manner when he is thrown with the objects of his parents' disapproval. Children can not discriminate, and are likely to confound criticism of trifling faults with serious condemnation.—Mrs. Theodore W. Birney, in *Childhood*.

**Caring for Baby's Eyes**

*American Motherhood* says: "Now for the baby's sore eyes. Boil some old linen handkerchiefs; cut them into small pieces an inch and a half square; dissolve a teaspoonful of boracic acid in a pint of water, put this solution into a bottle and cork it up. Every morning strain some of this water into a teacup, then with one piece of the soft linen wash one eye, throw the linen away, and take a new piece of linen for the other eye; never use the same piece for both eyes, but immediately burn the piece used. Use tepid water, and do not rub the eyes.

"If you are obliged to use hard water for baby's baths, soften it with a pinch of borax, or, if there is a breaking out on any part of his body, add boiled starch to his bath, or put two tablespoonfuls of oatmeal in a piece of cheese-cloth, and squeeze that in the bath water until it looks milky. This is one of the best things for eruptions or chafing."

The baby's bath towels should be soft and absorptive, and the tender little body should be patted dry, rather than rubbed. Only the purest soap should be used, if any, in the bath. No scented soap should be tolerated. If the baby is kept clean, with close attention to its clothing, it has an aroma of its own that is more agreeable than any perfumery; but if you must use an odor, the scent of lavender is at once refreshing and clean-smelling, and it may be obtained by packing dried lavender blossoms among the baby's linen.—*Selected*.

PRECEPT freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.

# THE WORLD-WIDE FIELD

## An Industrial School for the West Indies

GEO. F. ENOCH

NEARLY two decades ago the light of the third angel's message began to shine into the West Indies, through the printed page. Later, the living preacher came; and as the years passed, the work grew, more and more workers followed, and so richly has the Lord blessed the few scattered laborers, that about three thousand loyal believers are now found in the lands whose shores are washed by the waters of the blue Caribbean Sea.

Among the three thousand believers are hundreds of young people and children, growing up rapidly into the men

other. Very few of our young people will be able to give a cash equivalent for their education. It is absolutely necessary that we give them the opportunity to work their way through school. In order to do this, we must have sufficient land, of good quality, reasonably near good markets, and, further, every useful and remunerative industry possible must be connected with the school. Otherwise, it can not succeed. We propose to take the Avondale School, as outlined in volume one of the Testimonies, for our model.

But right at the start we are hampered for want of means. Any one who knows Jamaica knows that land answering the above description is hard to find. When

the properties, so that work could be begun at once. Alas! we have not the money. The island is small, and Elder Beckner and I have searched almost every parish in the island, and we know of no other favorable spot. Shall we be compelled to fold our hands and see this opportunity slip away from us?

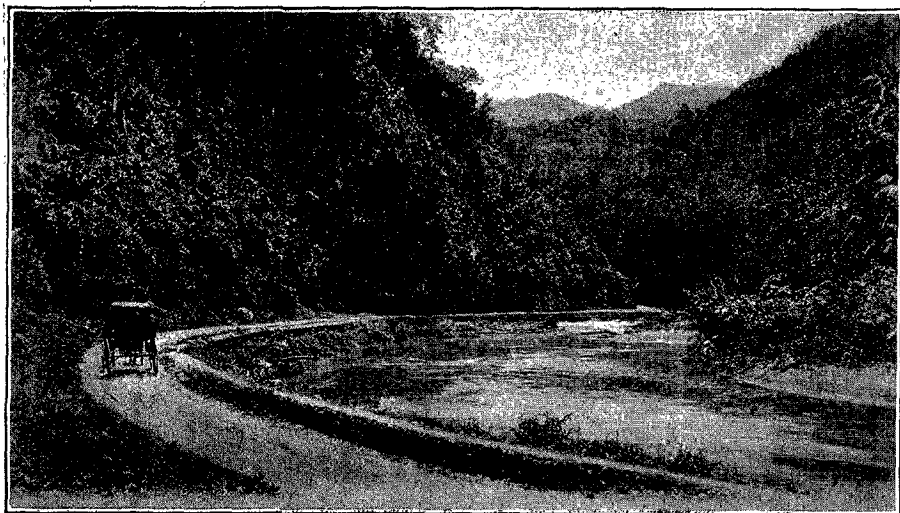
When I think of the recent San Francisco disaster, and of how such scenes will soon be general, I can not see how our people can tie up their money in real estate and buildings in the United States. Brethren, we plead for help. Shall we plead in vain?

It will require five thousand dollars more than we can raise in the West Indies to launch this school. Who will help at this time?

Now, remember we are doing all we can, lifting every pound in our power, and yet we fall short. We only ask for help to purchase land and the bare material for the buildings. Give our young people in the West Indies assistance in getting that, and they will ask no more. They are so anxious for an education that they are willing to dig it out, if they can only get hold of the materials and tools.

And what is given to us will relieve the brethren and sisters of other burdens. Very soon we will offer you good, reliable laborers for tropical Africa and for the Southern States; and we will help to support them, too. In fact, we have at the present time a score of native West Indians doing good, acceptable work in this West Indian field, and that without a training-school. Scores more are only waiting for a training. Shall they wait in vain?

Bridgetown, Barbados.



ROAD TO BOG-WALK STATION, NEAR THE PROPOSED SCHOOL SITE

and women of the future; and what are we doing for them? This army of young folk, if neglected, will become a source of weakness and discouragement to the cause in the days to come, but if properly cared for and trained, will be a tower of strength. Which shall it be?

I am glad to report that the brethren and sisters here are feeling the burden of this question upon their souls, and are lifting as much as they can. During my recent trip through Jamaica, the matter was enthusiastically discussed, and over three hundred pounds was raised toward the establishment of a training-school. These pledges will nearly all be paid, as we insisted on pledges within the means of the donors. The handsome sum promised was not due to any large promises by any one individual, but rather to the fact that everybody gave something. When our people consider the poverty prevailing in the West Indies, they will see that Jamaica, at least, is straining every nerve to raise the money required for the school.

We propose that our school shall be an industrial school in the strictest sense of the word. In fact, we could have no

Columbus was asked by Queen Isabella to describe Jamaica, he took a good-sized sheet of paper, and crumpled it up in his hand, and dropped it on the table before her, saying, "That is Jamaica." It is almost all up one side and down the other. Some small plains are found on the south side, but they are dry, and irrigation, where possible, is expensive. It is impossible for us to hang our school on the mountainside, and expect our young people to dig an education out of the rocks with a hoe. We could secure plenty of such land, but to us it would seem folly to do so.

But only twenty-two miles from Kingston, just one and one-half miles from Bog-walk railway station we found two adjoining properties for sale, one of sixty-six acres, the other of forty-one. The land rises gently from the main road to a good height, and can all be put under the plow. The elevations offer ideal sites, and the lower portions have good locations, high and dry, for building soil for cultivation. But it requires twenty-seven hundred dollars cash to purchase them. A good house, worth about six hundred dollars, is on one of

## Rosario, Santa Fe

ARTHUR FULTON

THIS is the second largest city in Argentina, and has a population of about one hundred and forty thousand. It is a port on the Parana River, and although about one hundred and fifty miles north of Buenos Ayres, is visited by many large ocean steamers. Extensive work is being done in fixing up the docks. It is also a large railroad center and grain and stock market. It is often called the Chicago of South America.

Most of the Protestant denominations of Europe and America are represented, and have growing congregations. At our annual conference in Rosario Talo last October, a sister came from this city to be baptized, and reported an interest among her friends to hear the truth; and as it was the vacation, I was sent there to follow up the interest.

When I arrived on the first of November, this sister had removed to Cordoba, and every door seemed closed against the message. I began a house-to-house canvass for our Spanish paper *La Verdad Presente*. In this way I found some who began to take an interest, and meetings were held twice a week in our home. Later, the way opened to hold cottage meetings on the other side of the

city, about six miles distant. The interest was almost wholly among members of the Salvation Army.

We left on the twelfth of March, for the South American Conference, in Parana, nine having begun to keep the Sabbath, although under great persecution. One, an officer in the Salvation Army, came with us to the meeting. There she took her stand fully. Since going home, she writes that two others have begun the observance of the Sabbath of the Lord, and the interest is increasing. So at last the truth has found a foothold in this large city. May the Lord bless our people there, and add to their numbers.

### The Danish Conference

GUY DAIL

THIS year the twenty-seventh annual session of the Danish Conference was held in the pleasant city of Randers, a place containing about twenty thousand inhabitants, June 13-18. Sixty-two delegates represented seventeen of the eighteen churches in the field. In all, about three hundred persons attended. We had an excellent and harmonious meeting. The Sabbath day was one of blessing, and revival of God's work in many hearts. The Holy Spirit greatly assisted Elder Conradi as he presented the need of unity in the church. Hearts were touched. Souls were converted.

The reports of the laborers for the past year contained many encouraging items. Through the opposition offered to some of the statements one of our ministers made about the attitude of Romanism to heretics, he was led to investigate authorities referred to by the questioner, and it was found that, contrary to what had been expected, our worker secured only better support for the statements he had made, so that our case was still more clearly seen to be just. We also learned that at the Skodsborg Sanitarium God had remarkably blessed some of the work done. A girl had been unable to walk for seventeen months, because of paralysis; her physicians could do nothing for her, and they told her that if she could not be helped at Skodsborg, she could not be benefited anywhere. She came, has been under treatment, and now is able to walk—a case in which God has especially been pleased to help us. The sanitarium is overcrowded, and will soon have another building, which will have about thirty rooms for patients, besides dining-rooms in the basement for patients and helpers. It will be three stories above basement, will cost about fifty thousand kroner, and will be erected on our own land. We hope to have it finished by this autumn, and it will probably be the best-paying building we have here. At Frydenstrand, they are also having a good run of patients.

The campaign on Danish "Christ's Object Lessons" began last October; about seventeen hundred books have already been disposed of. Some had a very good experience in their work, dis-

posing of as many as seventy, eighty, or even one hundred copies, and being supported in their efforts by some of the popular ministers.

Advanced steps were taken in the resolutions presented at the conference. It was unanimously voted to support the proposed mission to Abyssinia, and the First-day collection, amounting to about thirty-five dollars, will go toward this object, as will all the First-day offerings in the Scandinavian conferences in the future. Since it has been decided to give for a special object, we believe there will be a material increase in the weekly offerings the coming year.

Denmark has taken the initiative among the Scandinavian fields, in adopting the plan followed by most of our European conferences, as expressed in the following preamble and resolution:—

"Whereas, It is now the practise of most of the local conferences in Europe

over 1904; book sales, \$8,849, or \$1,633 better than the year before. Sixty-four were received into the Danish Conference last year, but the net increase is not large, the membership at the close of 1905 being 724, or six more than twelve months earlier. The large number emigrating to America cuts down our net gain in this field very materially.

The following officers were chosen for the coming year: President, J. C. Raft; Vice-president, P. A. Hansen; other members of the Conference Committee (this committee also acts for Frederikshaven Sanitarium), Dr. N. P. Nelson, Jens Olsen, Peter Hansen, L. Muderspach, H. L. Henriksen; Canvassing Agent, Peter Hansen; Secretary and Treasurer, Jens Olsen; Auditors, R. J. Aagaard and Peter Hansen.

Ministerial credentials were granted to J. C. Raft and P. Christensen; ministerial licenses to L. Muderspach, Z. Sherrig, N. P. Hansen; missionary cre-



A STREET SCENE IN RANDERS, DENMARK

to give a second tithe to the union conference, and,—

"Whereas, This plan has brought great blessing to the people, and,—

"Whereas, The Scandinavian Union Conference will hereafter need more means, therefore,—

"Resolved, That the Danish Conference pay a second tithe to the Scandinavian Union, beginning with July 1, 1906."

Co-operation and support were pledged to the proposed union school, to be held at Nyhyttan, Sweden, the coming winter; the publication of local conference reports in connection with the Sabbath-school lesson pamphlets was favored; and the conference sanction was given to the work of the Copenhagen Young People's Society, which is especially interested in seeking to deepen the religious life of our youth in that city, and in working for the cause of missions.

Financially, there has been a wonderful improvement in this field the past five years, each year showing a better report. The tithe for 1905 was \$7,066, against \$5,700 the previous year; the offerings were \$1,053, or \$265 increase

credentials to O. T. Helleraas, who has been recently invited into the field from Norway.

These workers go forth to another year's labor, among the two and one-half millions in their field, with better courage than before, feeling happy for the instruction they received at the meeting, and determined to press the battle to the front. Among workers and people there is a good spirit, and we think the days before our work in Denmark will be still brighter than they have been in the past.

Hamburg, Germany.

A MISSIONARY writing from Madagascar states that a great revival is in progress in that island among the natives, similar to that experienced in Wales last year. Many hundreds are deciding for Christ, and there is a marked deepening of the spiritual life among the believers. Visiting different villages, the worker found the same work going on in each. In many places they are giving up their charms, and the natives themselves are doing soul-winning work.

# THE FIELD WORK

## A Letter From California

### Another Account of the Burning of the Pacific Press Printing Plant

[The following is the greater part of a letter from Brother E. R. Palmer, addressed to the officers of the General Conference. It gives a vivid report of the experiences in connection with the recent fire at Mountain View.—Ed.]

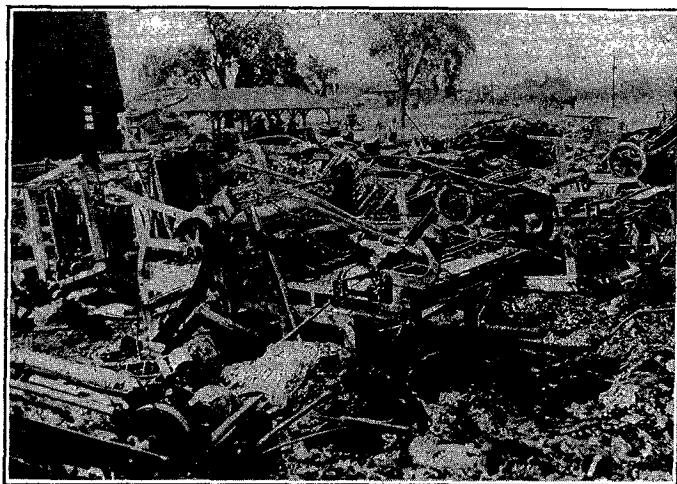
At fifteen minutes of twelve we were aroused by a man's rushing down our street toward the Pacific Press, crying "fire." As far as known, he was the first person who saw the flames. From our front veranda we saw at a glance that the entire plant was doomed to destruction. The flames already had fast hold upon the photo-engraving department, where they doubtless started, and were mounting through the roof into the heavens. The fire was terrific, and spread rapidly through the entire plant. We rushed back to our room to partially dress, and on returning, perhaps three minutes later, and possibly less, the flames had already spread along the runway to the engine-house, and from the engine-house had caught in the tank-house. In the other directions they had spread through the entire factory, which was stacked high all through with the many large jobs in progress. Although we live only two blocks away, by the time we could reach the building, the flames had nearly destroyed the roof

machine was snatched up, the cover of it was on fire. Brother Gage and several others were in the counting-room and got out the most of the old records. The legal papers, cash, and current account-books were in the safe, and it will probably be several days before we shall know whether they are destroyed.

The entire plant was swept clean with the exception of the boarding hall, the horse shed, and the bicycle shed. The brick walls of the power-house are still standing. The lower story of the tank-house and a small piece of the front wall of the main building still stand. I never saw flames sweep through a building so quickly, except in the Review and Herald Office fire. Practically nothing could be saved. The large editorial library, which Elder Wilcox had been collecting for many years, was entirely destroyed, with the exception of four small books which I had borrowed from him a few

destroyed. An up-to-date copy was kept in the vault, and a portion of the valuables stored there will be saved. Unfortunately, the vault was somewhat defective, and was probably cracked at the time of the earthquake, though no one was aware of it, and the fire got inside, but burned very little. They tried their best to keep the fire down around it, but it was heated so that it finally gave way and the top fell in. The fire was put out, and kept away from much of the stuff, but considerable has been either damaged or destroyed.

The plant was insured for one hundred thousand dollars. This was held by six or seven good companies, though these companies have been put under such

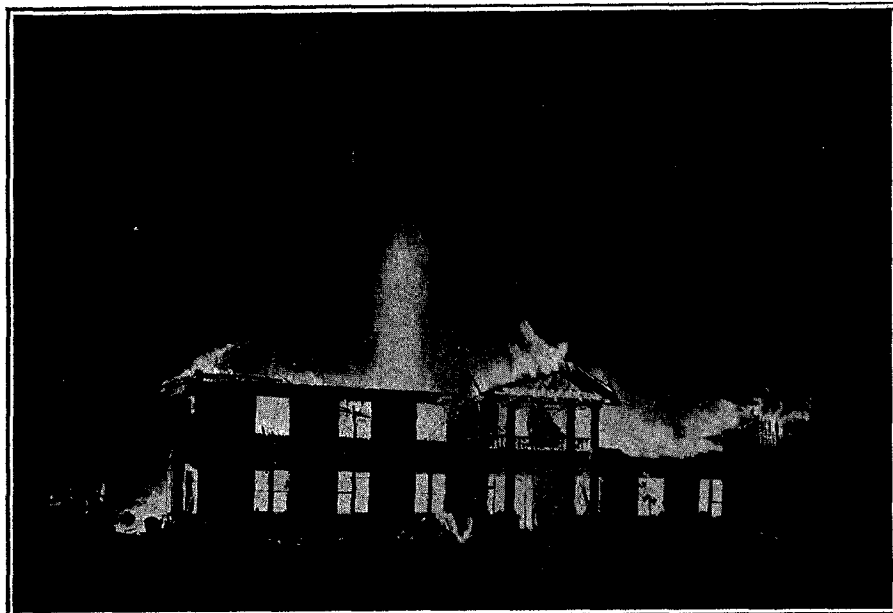


THE PRESSROOM AFTER THE FIRE

a terrible strain by the disasters in San Francisco that they are likely to cut down the insurance or repudiate it altogether on almost any possible technicality. We earnestly hope that the Lord will overrule in this matter and enable the Press to secure the amount in full.

The difficulties of the present situation can hardly be conceived. It is much worse even than in the case of the Review and Herald. Never in the history of the Pacific Press was there a larger amount of work in progress, which made the loss unusually heavy. The great stock of books was entirely destroyed, there being only a conservative stock at Kansas City and Portland to fall back upon, while, on the other hand, the canvassers are having greater success than for many years. Fortunately, nearly all the agents had just made their first delivery. Others can postpone their deliveries, and it is thought that books can be supplied in six weeks. Fortunately efforts have been concentrated upon two books. Nearly all the agents are working for "Great Controversy" and "Heralds of the Morning." Orders will at once be placed for "Great Controversy" with the Review and Herald at Washington, and a man will be sent East with the responsibility of bringing out a large edition of "Heralds of the Morning" in the shortest possible time.

In the lower room of the tank-house there was stored a large font of small pica type. The employees will set up the *Signs* and *Little Friend*, and take them to San Jose or Santa Clara to be printed. Several firms have offered assistance, and by furnishing them with additional help from the Pacific Press force, the most urgent work can be done.



FRONT VIEW OF THE BURNING BUILDING

of the front part, which was the last portion of the plant to be reached; and great angry flames were bursting through the doors into the circulating department and into the front hall from the factory.

Nothing could be done except to save a few articles from the lower floor, and the men did this at the risk of their lives. The typewriters, I think, were all saved from the circulating department, although when Brother Bourdeau's

days before. Besides this, a large part of his personal library had been transferred from his own house, and went with the rest.

It is unnecessary for me to recount the items of loss. There are thousands of photographs, original drawings, and valuable files of the *Signs* and other papers which can never be replaced. It is not yet known whether the *Signs* and *Little Friend* lists are saved. The copies used in the circulating department were

Sabbath afternoon at three o'clock the members of the church met in front of the boarding hall and enjoyed a very precious meeting. There was a strong spirit of consecration and union. The occasion was a very touching one. There seems to be a universal desire to interpret the meaning of the catastrophe aright and learn well the lessons taught by it. The leading sentiment expressed in the meeting was that the Pacific Press Publishing Company does not consist primarily of buildings or facilities, but rather of faithful, devoted men and women; that the church of God is a temple not made with hands, a spiritual building which can not be destroyed, and that the work of God, although shorn of some of its strongest facilities, will go on still stronger than in the past. From this thought many who feel deeply afflicted and heavily chastised are receiving consolation.

It is too early to forecast what will be done. Much depends upon the ability of the Press to collect the insurance money. It seems probable that a smaller plant for our denominational work only will soon be erected on the old foundation. Among the employees there are many good mechanics, and it is believed that the work can be largely done by the office force, thus giving employment to many now thrown out of work.

It is needless to say that the leading men of the Pacific Press feel greatly afflicted. They suffered great loss from the move from Oakland to Mountain View. Then came the earthquake which shook down the brick walls. They rebuilt with wood, and now the whole is burned, and yet above all, the spirit of these devoted men seems to stand triumphant in the confidence that God has permitted this affliction in love, and that through it he will teach lessons in unity and reliance upon him and in separation from the world with all its commercialism, which will be worth more to the cause of God as a whole than the plant itself could have been.

Our Publishing Department and Relief Bureau have also suffered. Ten days before the fire we had moved into the Pacific Press building. The room where we were was too hot for the summer weather, and the Pacific Press very kindly gave us office room which was very comfortable and commodious. It was the large square room next to the editorial rooms, facing the south. Everything we had was destroyed,—our typewriter, our files, minutes, accounts, everything,—and we have to begin all over again. However, our accounts were with publishing houses and others who kept accurate accounts, and we shall be able from them to receive itemized statements and reports which will enable us to make up our records quite completely. It will take considerable time to get in working order again, and of course our loss will amount to quite a little, though it is trifling compared with the loss of the Press.

We most earnestly desire the prayers of all God's people that wisdom and strength may be given to the men upon whom these almost crushing burdens and sorrows are now resting. At the same time, I am confident that I express the sentiment of the Board when I say that none are wholly discouraged or cast down. Confidence in God in a time like this is proving an anchor to the soul, both sure and steadfast.

### Seventh-day Adventists and "Undenominational Work"

SEVENTH-DAY ADVENTISTS are generally a very liberal people toward mission and philanthropic work. The most of them answer freely to calls made for anything that appeals to them as a needy part of God's work. So anxious are they to help, that they have at times been imposed upon by designing individuals who have had some personal advantage to gain. A word of warning seems occasionally necessary in order to save to the real cause of God the means and talents that would otherwise be turned into less worthy and needy channels. While some of these many personal enterprises have in view the coming of the Lord and the necessary preparation for that as the whole object of their work, some of them are wholly worldly and selfish, or even unworthy and bad.

Just how far to go in supporting "philanthropic" or "undenominational" mission work, just how far to go in cooperating with such efforts and enterprises, and not openly teach our peculiar "denominational doctrines" therein, are questions to be settled by every Seventh-day Adventist in the fear of God. We know that these are largely individual questions, yet, as in many other points, there should be as nearly as possible a unanimous understanding and action in the matter. If it had been so in the past, our cause would have been saved, or would have received directly the benefit of, thousands of dollars that have been given to institutions or persons entirely unworthy, or which, though good in a passive way, are doing nothing at all in the way of preparing the world for the great crisis before it, or to prepare individuals for the coming of the Lord.

There are many enterprises appealing to Seventh-day Adventists for help, and receiving more or less of it, that, were the world going to stand for a thousand years yet, might be proper objects for us to bestow our gifts upon; but, with our great burden of warning the world of the coming of the Lord demanding all our talents, it seems to me that these are often but suckers to drain the *real* work of God of just so much of its rightful and much-needed help from those whose first duty it is to close up the work of the third angel's message in this generation. The safest way is to give to those enterprises which make calls through the officials or organs of the General Conference, or through the union or State conferences, or such local work as the church is interested in or approves of.

As to Seventh-day Adventists' operating or working in "undenominational" institutions and not saying a word about the peculiar points of faith the Lord has given us, I do not see how such a thought could enter the mind. Neither do I see how the doctrines of the Bible now due to the world can be called "denominational." If they were man-made doctrines defined in some particular church creed, they could truly be called "denominational," but not as they are.

In the days of the prophets, apostles, and reformers there doubtless were many passively good societies and enterprises that would have been worthy of the assistance of the servants of the Lord had they not had their special God-given work in which to employ all their talents

of time and strength and means. But who ever heard of Isaiah or Paul helping some "undenominational humanitarian" work? I imagine that they were so preoccupied with their own burdens that they had little time for others, and were probably often called narrow and selfish. We know of but one burden that John the Baptist had, one work to which he gave his time and strength.

If Seventh-day Adventists do not have one particular calling, one all-important work to do, they have no excuse for their existence. If every individual member of this body of believers in the soon coming of the Saviour does not pledge himself and his all to this particular work, he has no business longer with the remnant people of God. Knowing that we have this calling and this work, we can be clear before God only as we make *it* the *only* thing we know in this world, even at the risk of being called exclusive and bigoted by those who are so "broad" and "liberal" that they can freely use time and talent in almost everything but the most important thing in the world.

The Bible and history both show that when God has had a special work to be done in the earth, suddenly there springs up many apparently very worthy enterprises to attract the attention of the masses, to make God's special work look small and insignificant, unimportant, and even intrusive. These others are made to appear very necessary and good and important, even religious. It would not do for them to appear otherwise; they would not succeed so well in diverting attention or time and means and talents from the one work God is doing, and which, if espoused as it should be, would soon include all that is necessary of all these other enterprises under his direct guidance; and while many souls have been drawn away by these side issues, God's true servants have held steadily on their way, and his work has succeeded, while all the others have failed, and will fail.

All this is and will be especially true in these last days, and of this last message. I know of more than one enterprise, worthy enough if conducted by those who do not know this message, started and run by Seventh-day Adventists, or by Seventh-day Adventists in partnership with others, as "undenominational" institutions, where not a word of present truth is taught, on the ground that it would be teaching "denominational doctrines," and that would not be to the interests of the enterprise; and a considerable amount of money and time and talent of Seventh-day Adventists is going to support them under these restrictions. I can not see that this is right.

I have written thus at length on the principle; now I want to make the application to at least two such institutions in South Carolina that have been draining something from the needy work of God in this State. The first is that of a school run by one Pomeroy at or near either Blackville or Denmark, S. C. This is totally unworthy of the help of any person, Seventh-day Adventist or not. Further information will be given by letter, if desired. Write me before giving more to it.

The next is an industrial school for colored people, located at Denmark, S. C. It has the name of Voorhese Industrial School. It is a worthy and useful



school, as nearly as I can see, so far as this world alone is concerned. It may succeed in elevating some of the colored race in social and agricultural lines for the brief period that remains to this world, and, in a general and superficial way, teaches the Bible. It was at the beginning started, I understand, largely with the talent and means of Seventh-day Adventists, and more or less has been given to it by them since. Some of its representatives have gone among our people, I am informed, soliciting, with some success, money and gifts with which to carry it on. But the truth that is more important than all else, and without which the institution itself will be a total failure along with all other worldly enterprises, is not even mentioned in private there. Not one of our papers is to be seen there,—nothing to tell the students of what is coming. They are excluded on the ground that they are "denominational," and they do not allow doctrinal instructions to be given there. I know nothing against the character of one of the managers or students; they all seem to be very nice people; and if our people wish to spend their money for any work that is so entirely passive concerning the great truths for these last days, there is a good place to give it. But if you want your few dollars to do the most good in giving a knowledge of the truth to the people of this destitute and needy field, you can send your donations to the Southern Union Conference, Nashville, Tenn. The real cause of God is suffering for men and means in this State. More information can be given by letter, if desired. You would do well also to write to the presidents of the conferences in other Southern States before giving to similar enterprises there.

E. W. WEBSTER.

Greenville, S. C.

### China

CANTON.—Ignorance of the language and customs of the people has been a great barrier to our work here; nevertheless we are making progress. Little by little we are adding to our list of publications on present truth, but they ought to be multiplied. We issued five thousand calendars, which are sure to do good. These can now be seen posted up in many places of business in Canton. The cost of printing was about twenty dollars, gold. Already we have sold two thousand copies on the streets of Canton, for which ten dollars, gold, has been received. Besides this, we sent five hundred to Amoy, two hundred to Singapore, and three hundred to other places. New-year's festivities are now nearly over, and I expect again to push the sale of the calendar.

Thus far the Baptist Publishing Society in Canton has willingly done our printing for us at low rates. But it seems to me that it would be a wise thing for us to start a small printing plant of our own. I think the work could be done, partially, at least, by the students in our boys' school. This would help the school and assist in getting out our literature. There is a constantly increasing demand for better printing in Canton, and outside work could be done at a profit.

The Mandarin literature issued by our brethren in central China is not practical for use here, as it can not be well under-

stood, and they are too far away (fifteen hundred miles by water route—the only means of communication from Hankow) to do printing for us, or for us to do work for them. If we should print for only the three southern provinces,—Fukien, Quangtung, and Quangsi, we would represent a population of over fifty millions. This is a wide field, and we must go to work in earnest to get the truth before the people.

The sanitarium work is another important line that must receive encouragement. The Lord has pointed out that this work is the right hand of the message, that will open the door of opportunity, and, while blessing humanity physically, will prepare their hearts for the reception of the truth. We are very glad that Dr. and Mrs. Law Keem have come to take up this work. The doctor, having a knowledge of the Chinese language, has been a great help to us already. All are of good courage.

E. H. WILBUR.

### South Africa

KALOMA, NORTHWEST RHODESIA.—The letter that came yesterday was the first mail we had had for two months, and you may be sure it was appreciated. I hope soon to arrange for mail to be delivered to a station about twenty miles away, and then we can get it once in two weeks. With all the dangers from wild animals and fever, it is hard to get a native to go so far for the mail; in the wet season I do not want to take one of the boys from the school, as it keeps him away too long.

We are not yet far enough advanced to start a training-school. I hope to begin one about the first of September. In the meantime, I am trying to give the boys a good foundation, by teaching them to be good readers, also to spell, write, and to count to one thousand. We also have oral Bible instruction. It is a brief story of the Bible as we teach it to children.

Our studies in the training-school will be Bible (life of Christ), arithmetic (simple addition), geography (South Africa), teaching (practical work in the school here), reading, writing, spelling.

This is to continue for one year. Then I expect to give them a few months of experience out in the kraals, and bring them in for their second year.

Second year: Bible (Acts and one of Paul's epistles), arithmetic (subtraction), geography (Africa), methods of teaching (practical work in the school here), reading, writing, spelling; more experience in kraals.

Third year: Bible (call of Abraham, to captivity), arithmetic (multiplication), geography (world), teaching (practical work), reading, writing, spelling.

Fourth year: Bible (Daniel, Revelation, present truth), arithmetic (division), geography (missionary), methods of labor (Sabbath-school, preaching, canvassing, and visiting), reading, writing (letter-writing), spelling.

Then I expect them to go out to the villages, and settle as workers. During their vacations, they should come to the central station, and have summer school and ministerial institute work.

We have our buildings started; but the boys keep coming in so fast that we are not making much progress. We

now have thirty-five. I think that ten more will be all I can handle.

I have written to Elder Hyatt, asking permission to go north of the Kafui, to look out a new mission station. I also asked for two hundred dollars to pay the expenses of the trip, which means about two months' time, and four hundred miles on foot. He gives consent for me to go, but says that they can do nothing toward paying the expenses.

Those natives speak a dialect of the Swahili, the same as is spoken in Nyassaland. From there we can reach across to the east, to clasp hands with Brother Branch.

In July I hope to open two out-stations here. So we are trying to let our light shine at home, as well as going to the fields afar off.

W. H. ANDERSON.

### Ecuador

AMBATO.—As Brother Casebeer decided to make Ambato his central field of labor, we started for that town, in the interior of Ecuador, on the twenty-fourth of April. After a few hours' ride through the fertile plantations of sugarcane, cocoa, and rice, we found ourselves entering the foothills which are covered with thick forests and undergrowth. Before noon the train was winding up the steep Andes Mountains.

One of the most interesting scenes on this trip is *El Noriz del Diablo*, or "Nose of the Devil." As one looks from this height down into the steep mountain gorge below, he is inclined not to look long, as it causes a chill to run over him. At about five o'clock in the evening we were at the highest point, or divide, here on the plains of Palmira, where the water from one side starts for the Pacific, and that on the other for the Atlantic.

This sudden change from a hot climate to the freezing-point, or from sea-level to over eleven thousand feet above the sea-level, had quite an effect on us. But it was not for the worse, as was shown by our good appetites on reaching the hotel at Cajabamba, our last station.

On this trip we got acquainted with one of the bosses on the railroad, who has three boys whom he wishes to place in a Christian school. We promised him that as soon as one could be started, we would let him know.

From Cajabamba we made our journey to Ambato in two days, suffering some from cold as we passed Mount Chimborazo, which is covered with perpetual snow.

In all our journey we could see the hand of the Lord manifested for our good and comfort. The conductor sent us from third-class to first. The first day at Ambato the brethren were able to rent a house with a fine flower and vegetable garden, from an unprejudiced man, which means a great deal in this country.

The people of the interior of Ecuador are noted for their great devotion to the Catholic Church. While at Ambato, we noticed that when the vaticum passed, all the lower class of people fell on their knees, while the upper classes removed their hats. Several cried at me to remove mine, but without avail. The first Protestant missionaries in Ambato were threatened with death by a fanatical mob, but were protected by a few young men of liberal ideas. From six days'

work at this place, the Lord gave me fifty orders for "Patriarchs."

While we read of open doors for our work in other countries, there can not, it seems to me, be another field so inviting as this is at present. English teachers could find plenty to do here, and be self-supporting missionaries. The Methodists have teachers in the high school at the capital. The young men here are very anxious to learn the English language. Ignorance in regard to healthful living causes the death of thousands every year, especially among the children along the coast. Nurses and doctors would have their hands full. Canvassers to distribute the printed page could find plenty to do. A printer has set up a tract for us at actual cost. So while I travel, I am giving out tracts laden with the third angel's message. To our people who want to settle down to farming, gardening, and trading, the interior of this country offers a good site. First, the climate is good. Second, as the railroad is passing rapidly into the interior, products could easily be brought down to the coast in a day, where they demand a good price. Potatoes sell on the coast for from eight to ten pesos a quintal, or one-half that price in American money. Onions are much dearer. All legumes are in proportion. Boiled alfalfa is brought here from Chile, and only the rich buy it, to feed fancy stock, paying fabulous prices. Products from the coast, such as bananas, oranges, etc., which are very cheap, could be taken from the coast to the interior, and sold for a good price. While I go about sowing the seeds of truth, by selling books, giving out tracts, etc., it would be good to see others come and develop the work.

Last night a barber came to see me. He is the only barber in Posorja, and, as he says, the only one who upholds and propagates the gospel as he knows it. He became much interested in the prophecies and the ten commandments, and stated that he was going to find a way to keep the Sabbath.

T. H. DAVIS.

### Brazil

RIO DE JANEIRO.—I have just returned from Espirito Santo. We had a good meeting. The Lord greatly blessed us. As elsewhere, we saw evidences that the time for the enlargement and growth of God's work has come. Fourteen were baptized, six of whom were heads of three families. None of these were included in the number we had heard about as desiring baptism. These, fifteen in number, are still awaiting baptism, and Elder Spies will administer the rite before returning. We learned of interests elsewhere, and those places will also be visited by Elder Spies.

The reports come to me here in Rio de Janeiro that the interested cases are increasing in number. Since we took up the matter publicly, the criticisms and objections to the First-day offerings for missionary purposes have subsided. Elder Spies ought to be here to take up the work at once, but duty demands that he remain a month longer in Espirito Santo. Thus at every turn the question of laborers confronts us. While there are evidences that Satan is working hard to hinder, it is clear that the Lord has set his hand to the work.

J. W. WESTPHAL.

### Hayti

CAPE HAYTIEN.—The work here stands very much as when I wrote last. Those who have taken their stand for the truth in the Catholic town of Limbé are holding their ground firmly, although there have been some strong efforts made to win or to frighten them back to Romanism. At present Brothen Isaac is there, further instructing the people, and preparing them for baptism.

Our faith and hope in the message and its ultimate triumph are stronger than ever before.

W. JAY TANNER.

July 11.

### Mexico

TACUBAYA.—The attendance at our meetings here is growing since we have moved to our new meeting place in the city.

I received a draft to-day from one of our brethren, for one hundred and fifty dollars, gold, as his tithe. He is a member of the Guadalajara church, but has been in New Mexico for about a year. He expects to return in the fall.

The interest at San Luis Potosi is growing, and we shall soon be compelled to secure a larger place for the meetings. We shall have a baptism there before long, and probably organize a church.

There are many reasons why we should be encouraged, and we expect to see greater power attend the work as we deepen our consecration to the Lord.

GEO. M. BROWN.

### India

DARJEELING.—The first of May we came up to these beautiful mountains. None of us who came were sick, but we thought we would take a little tonic by breathing the fresh mountain air, which will stimulate us for the remainder of the hot season in Calcutta. We shall remain here until the first of June.

Many are interested here, and are willing to investigate. Mrs. Jewett and her daughter, who heard the truth at the sanitarium in Calcutta, are very active workers. They are inviting the people to their home, and I am holding readings with them.

The work in India would spread out very rapidly if we could enter every place that is open. But by doing this with the few workers we have, we would only weaken the places where we are already established. I am being pressed continually by the workers at Karmatar to enter Kora, a near-by place, of about six thousand inhabitants; but it would take some of the help from Karmatar, and there is no one to fill their places. So I am holding off until I can see the way more clearly.

W. W. MILLER.

### Ninety

A BROTHER in Ontario, ninety years of age, ordered a thousand copies of the Earthquake Special of *The Signs of the Times*. He has just sent us his first report, and he is selling his papers at the rate of from fifty-three to sixty a day. He writes very enthusiastically in regard to the coming of the Lord, and the privilege of having a part in giving this message to the world in this generation.

Some very young children, as well as some very old people, are having unparalleled success in the circulation of our literature. This should be an eye-opener to all the rest. God is moving upon the hearts of men now, to finish his work quickly. If you are a Seventh-day Adventist, he is moving upon your heart. Are you yielding to him? This is a great question for every one of us to be asking ourselves at this time.

A. O. TAIT.

### Virginia

NEWPORT NEWS.—My tent is located on a nice lot in this city, and I presented the Sabbath question to an attentive audience last First-day. Elder L. H. Painter spoke on the First-day claims in the evening. Two are keeping the Sabbath, and I hope others will decide to do so soon.

I was at Portsmouth and Norfolk June 30, and baptized four willing souls. I look for better times in the future for those two churches. I conducted the quarterly meeting, and it was the best meeting I have attended for many years. Praise the Lord for this!

Last night after I had preached to a large company of people, I left the meeting in charge of Elder Painter while I went, at ten o'clock, to baptize three persons. I am happy in the Lord.

C. B. RULE.

### Tennessee

MEMPHIS.—For more than two years the city of Memphis has been my field of labor. We are heeding the Testimony, however, that "we should work the cities, but not dwell in them." Our post-office address is R. F. D. 2, Raleigh, Tenn.

Before we reached Memphis, the church there had been disbanded, and so there was no organized church of our people in the city. A small company were meeting together in the church house each Sabbath for worship. Brother F. T. Wales and Brother and Sister Ballsbaugh were doing Bible work and canvassing in the city. They still continue their efforts, and have been able to accomplish a good work.

After laboring a few months the church was reorganized, and others have been added to it from time to time until at the present we have a church of about fifty members. Others are keeping the Sabbath who have not yet joined the church. Our Sabbath-school numbers sixty-five, and from the few who attended at the first, our congregation on the Sabbath has grown to seventy-five or eighty. The interest is good, and new faces are often seen in the congregation at our Sabbath meetings.

No tent-meeting, and not even a series of meetings, has been held in the church or anywhere in the city since I began my labors, but house-to-house work has been done. The Memphis church is not dead, and in it are some good workers. The debt on the church building has all been paid, for which we praise the Lord.

We think it time now for a public effort to be made, and we are hoping for a tent-meeting before the season for tent labor ends.

Memphis is a rapidly growing city, and at the present rate bids fair to out-rival its larger sister cities of the South.

As a field of labor we know of none better; in fact, I have never been in another city where the people were so free to come out on the Sabbath to hear preaching. To the faithful worker Memphis promises a fruitful field. Our courage in the Lord and in his truth is good. Pray for us and for the work here.

R. S. DONNELL.

### Ohio

JEFFERSON.—I am sure it will interest the readers of the REVIEW to know that the lovers of present truth in this little nook of the Lord's vineyard are of good courage. July 6 it was my privilege to hold quarterly meeting services with the believers in Ashtabula County. It was an occasion to be remembered as one of profit and pleasure. There were thirty-six present, representing seven different townships. The presence of the tender Spirit of the Lord was with us as we celebrated the memorials that our Saviour left us.

We were glad to have Sister Tracy with us, who was so long in the Master's service in South Africa. This church, which was formerly the Geneva church, is widely scattered, but their interests are all one, and they are all looking forward with happy expectancy to the time when distances will not be considered.

There seemed to be a spirit of true devotion to the commandments of God and the faith of Jesus, which was encouraging to us all.

Our next general meeting of the church will be at Austinburg, July 28.

C. P. HASKELL.

### Alabama

BAY MINETTE, BREWTON, AND BOAZ.—Tent-meetings were begun in Bay Minette, May 5. At the first two services about seventy-five were in attendance, then rain and cold weather set in for several days, after which I was taken sick and was unable to do anything for about ten days. May 22 the town was billed the second time, but it seemed impossible to get the people interested in religious things, so June 1 the tent was taken down and shipped to Brewton. While the effort at Bay Minette did not effect all that we desired to see, yet two things were accomplished,—the people were given an opportunity to hear the last message of mercy, and one earnest, energetic soul decided to keep all of God's commandments. Brother R. I. Keate was associated with me in the tent work, spending the greater part of each day in the canvassing work, in Bay Minette and its vicinity. Brother Keate sold upward of one hundred dollars' worth of books in Bay Minette, Atmore, and their vicinity.

Meetings were begun at Brewton, June 15. At this place Elder Haysmer joined in the work. Failing to secure a hearing from the people, we remained there only a short time. Brother Keate sold in Brewton, Pollard, and their vicinity over two hundred dollars' worth of books, and thus, although the people refused to hear the minister, the silent messengers of truth, in the form of books, have been left in many homes.

As the camp-meeting was soon to be held in the northern part of the State, it was decided to ship the tent to Boaz. Meetings were begun there July 2, and

the hearing has been fair, the tent being well filled many evenings. At this writing we are ready to present the Sabbath truth, but our meetings have been broken into by four days' rain. Just what the interest will be when we start again, we can not tell. We ask the brethren to remember us in their prayers.

In concluding this report, I wish to say a word to our brethren and sisters in Alabama about our camp-meeting at Attalla, August 16-26. We ought to make this the largest attended annual camp-meeting ever held in Alabama. We have a difficult field, and we ought to meet and pray and counsel together, and lay plans to discover, if possible, the best method of carrying the last warning message to the people of Alabama. Brethren, the conference committee needs your counsel and experience at the coming camp-meeting. Nothing of a trivial character should be permitted to hinder your attendance at this important gathering of God's people. It is a great incentive to laborers to go out from a camp-meeting that has been well attended by all in the conference, where God's blessing has been sought and obtained. They feel that their brethren's prayers and sympathies are with them. They can not feel thus when they go out from a poorly attended camp-meeting. Make every effort to attend, and come bringing the blessing of heaven with you.

W. S. CRUZAN.

### Work Among the Jews

It is evident to every Bible student, and especially to lovers of present truth, that God has some very precious promises in his Word for ancient Israel. There is no doubt, either, but that the Lord will certainly fulfil them; for they are still beloved for the fathers' sakes. God has not cast them away, even though they have left him. He says in his Word, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them." Deut. 4:30, 31.

The Lord has not forgotten them; for the spirit of prophecy has said: "There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work: He will do wonderful things in righteousness." "Souls will be saved from the Jewish nation." "Many of the Jewish people will by faith receive Christ as their Redeemer."

From the experiences which we are having among them it is evident that these words will be fulfilled. One Jew who had been coming to the meeting for some time and had opposed us much, finally told one of our workers, "I shall not dare talk against your religion any more." One evening two Jews came into the mission, and it was evident they had been having a rather warm discussion about our work and our people. Finally one said, "You are not Protestant, are you?" The other asked, "Are you not Protestant?" By investigation I found that the one thought we could not be Protestant because we neither observed the first day of the week nor ate swine-flesh. The other thought we must be Protestant because we protested

against Rome and apostate Judaism. I then explained to them that they were both right.

As our workers go among the Jews and give them tracts and Testaments, there are times when it seems they must certainly be mobbed. The worker will then turn and ask, "Do you keep the Sabbath?" The Jews reply, "Certainly, we believe it." The worker then asks, "Do you think it right to eat swine-flesh?" "Of course not," comes the reply. They are then told that we, too, observe the seventh day and do not eat swine-flesh. Instead of a mob they have an audience, and the Jews then wish to know all about us. They are puzzled, for they can not seem to understand it.

As the workers go into the homes of the people, they are asked what their motive can be in coming to them. When told that it is only to help them, the Jewish women often take the worker by the hand, and with tears streaming down their faces as they kiss the hand, they say, "Thank you; God bless you." It seems so impossible to them to think there are Christians who really love the Jews, and are willing to help them.

One young man who attended several of the meetings, would stop for a little talk afterward. One evening I asked him what he thought of the truth he had heard. He asked, "What kind of religion is this?" I said, "It is the Christian religion, the religion of our own blessed Messiah." "Oh," he said, "it has a good taste, and I like it." Yes, bless God, the truth does have a good taste when the poor Jew sees that it is the word of God.

In visiting the Jewish women in their homes, a Testament was left with one. A few days later the workers called, and the following testimony was given: "This is a very good book. It make me pious. It make me good. It is so good. My husband come home; he read it; he like it. He sit up nearly all night to read it. It make him good. I feel so pious I must help my friend. I go to see a neighbor who need help, and I help her." Yes, indeed, the New Testament is a blessed good book, and when the Jews see there are a people who believe it, and who can interpret it by their lives, it will lead them to want to do something for their friends and neighbors.

A short time ago a young rabbi came into the mission, and told how he had read the New Testament, and some Jewish literature, with the result that he was convinced that Jesus is the Messiah. He was given a Bible reading, and when he received more light, he wanted to stay in the mission and be all the time with the workers, for he felt that he could get more help. He has not taken a public stand yet, but we feel sure that he will soon do so, for he is talking the truth to others.

A young man who had read the New Testament came into the mission when there were quite a few Jews present. He said to them: "I read this New Testament, and I find in it that Jesus is our best Friend. He is not our enemy as we have been taught, but he is the best friend the Jews have." Certainly the eyes of the blind are being opened, the ears of the deaf are being restored, and the dead bones are beginning to show signs of life. Bless God, the truth is beginning to go to the Jews.

There are many more interesting things going on, not only in the Boston

field, but in other parts of the country. We shall probably tell more of these later. It is evident that God is visiting these people, and, beloved, shall we not do what we can in this their time of visitation? We are greatly in need of a resident physician, a lady and gentleman nurse, and a stenographer; and we need means to carry on this work. When we think of what the early church did for the Gentiles,—how they suffered, bled, and died in order to bring to the world the light of the gospel,—we ought to feel it a privilege to do what we can to give to these poor people, who have been without a priest, a king, or prophet these many, many centuries, a few crumbs of the bread of life. May God stir the hearts of this people to remember these poor Jews, who once had the kingdom of God, and many of whom to-day are ready to receive it, if they can only see it in its purity.

If any one desires to assist in this work, he can send remittances to H. B. Tucker, Secretary Central New England Conference, South Lancaster, Mass., or to the Treasurer of the Mission Board, Takoma Park, D. C., stating that it is for the Jewish work.

If there are those who would like to know anything further about this work, we shall be glad to give them any information we can. Pray for the work and the workers.

F. C. GILBERT.

107 Staniford St., Boston, Mass.

### Field Notes

FIVE have begun the observance of the Sabbath as a result of the tent effort at Cape May Court House, N. J.

ON profession of faith and baptism six were added to the church at Clintonville, Wis., on July 7.

THREE young people at Cliff Island, Maine, have taken their stand for the truth, and two others have been reclaimed.

THE tent effort at Newberry, Pa., is beginning to bear fruit, ten having already signified their intention of obeying the commandments of God.

ON July 7 and 14 fourteen persons were added to the church at LaFarge, Wis. Most of these had but recently taken their stand for the truth.

BROTHER W. F. SCHWARTZ reports the addition of four persons to the church at Johnstown, Pa., by baptism, and six additions to the Clearfield church.

THE work carried on by Brethren P. G. Stanley and M. B. Butterfield at Urbana, Ill., has resulted in the addition of ten new Sabbath-keepers to the company there.

A SERIES of tent-meetings just closed in Cushing, Tex., as a result of which ten persons took their stand for the truth, while others are expected soon to join the company.

THE brethren at Cordell, O. T., purchased a tent for the holding of meetings at that place. Brother Isaac Baker is conducting a series of meetings at that place at the present time with every indication of encouraging results.

ELDER A. P. HEACOCK reports the baptism of ten persons at St. Joseph, Mo., with several others, both German and English, keeping the Sabbath.

AT Kanawha, I. T., Brother T. J. Hickman is conducting an encouraging tent effort, and has already organized a Sabbath-school of fourteen members. He says: "The enemy is roaring a little, and threatens to send for a fighter, but he is not keeping the good people away."

OUR churches in Boston and Everett united in a day of fasting and prayer just prior to the presentation of the Sabbath truth at the Boston tent by Elder Lee S. Wheeler. As a result, at the close of the discourse on the Sabbath question, a considerable number arose and signified their intention of keeping the Sabbath.

FOLLOWING a debate at Richland Springs, Tex., earnest house-to-house work was taken up, and thousands of pages of our literature were circulated among the people. Brother W. M. Cubley reports the organization of a Sabbath-school of fifteen members at that place. By further labor it is hoped a company will be brought out sufficiently large to form a good church organization.

BROTHER H. E. SHELSTAD, who is doing regular colporteur work in Calgary, Alberta, Canada, reports as one week's work in that vicinity the sale of over six hundred of the earthquake special *Signs*, the sale of books amounting to nineteen dollars, and the holding of ten Bible readings. He says: "I praise God that he gives me a part in this closing work. It makes one happy to see how eager the people are to send the paper to their friends."

IN all the conferences meetings in tents or halls are now in progress, and in very many of these the workers are just in the midst of presenting the most testing truths to their audiences. In the State and union conference papers many appeals are being made by the workers that the brethren and sisters remember the work in their prayers, that the importance of these truths may be pressed home by the Holy Spirit, and that the hearers may be led to accept, rather than turn away from, this saving truth. In many places efforts are about to close, and souls are deciding for eternity. Pray for victory.

AT the western Pennsylvania camp-meeting and conference held at Du Bois, we find among the resolutions the following: "That we recognize in the magazine *Liberty* a timely publication, and recommend that it be given a wide circulation." They also resolved to take definite means to place the REVIEW in the hands of every Seventh-day Adventist in that conference. They propose to join with the Eastern Pennsylvania Conference in supplying *Liberty* to State officials, members of the State legislature, and to prominent judges and lawyers in the State. They recommend that the local churches supply it to city, county, and town officers, lawyers, judges, justices, and ministers, and that some in each church take up the work of securing subscriptions for it.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Financial Problems of Our Schools\*

(Concluded)

How the Second Tithes Is Used in Southern California

OUR people in southern California have felt that it would be best to have some system regarding the use of the second tithe. After paying the first tithe out of one's wages, the remainder is tithed again, both amounts being paid to the church treasurer. Every quarter the treasurer sends two thirds of the second tithe to the conference treasurer, and retains one third for the care of the poor, church expenses, repairs, etc., this being under the control of the church. The conference treasurer receives these funds from all the churches, and quarterly sends one tenth to the General Conference as a thank-offering. When the conference was organized, the people voted to devote the two thirds of the second tithe to the education of the children, because that seemed to be the most needy work. It could, however, be used for other purposes.

What have been the results? There was paid by those who have adopted this plan, between July 1, 1905, and June 1, 1906—a period of eleven months—the sum of \$9,750, or \$5.71 per capita. For the twelve months this would average \$6.23 per capita. One third, or \$3,250, was retained by the churches, and used for various purposes. Some churches gave annual offerings out of this fund, as well as personal donations. The conference received \$6,500, out of which \$5,100 was used for the support of thirteen church-school and three academy teachers, \$400 was sent to the General Conference, leaving a surplus of \$900. Thus the burden of educating the children of the church rests equally upon all, whether they have children or not. Parents with large families who could not have sent all their children to our schools on the tuition basis have been able to send them on the second-tithe basis. This system has made it possible for every Seventh-day Adventist child in San Fernando to attend our own schools; not a single one goes to the public schools; very few, if any, remain at home. Of course no school is started where the patronage does not justify it. Those who call for schools must show that they are doing reasonably well in the matter of paying this tithe. Our church-school teachers are paid from \$7.50 to \$10.50 a week, receiving their wages monthly without delay, and when the year ends, they depart and leave us in peace.

There are other advantages. This tithe is accumulating during the summer months while there is no school. When the second tithe is preached, it makes the man who does not pay any tithe at all feel as if he should begin to pay at least the first tithe. About one third of

\* Paper read by H. G. Lucas before the educational convention, at College View, Neb., July 5, 1906, and ordered to be printed in the REVIEW AND HERALD.

those who pay first tithe pay second tithe. The conference is working on the plan of securing a faithful payment of this tithe, and the people are responding nobly. It is the intention of all to send the surplus of both tithes to the Mission Board.

In this plan the conferences in America and other countries will find their solution to the church-school problem, and through it the number of schools that can be opened will be greatly increased, and the operation of those already established will be much more satisfactory. The real backbone of the movement in our conference is the conference officers, ministers, teachers, and institution employees who have adopted the plan; the people have followed, thus bringing success.

#### General Conference Recommendation

The following recommendation was passed by the General Conference of April, 1905: "Believing the Scriptures thoroughly furnish us unto all good works, not only in spiritual themes, but also in financial matters, we recommend to the favorable consideration of our ministers and people the study and adoption of the second tithe, the funds thus obtained to be used in educational, philanthropic, charitable, and missionary work."

#### Intermediate Schools, Academies, and Colleges

I wish to speak briefly concerning the finances of our intermediate schools, academies, and colleges.

It is utterly impossible to make uniform rates for all schools, even those of the same class. The managers of each school should economize, plan correctly, and estimate the cost of food, furnishings, repairs, and other expenses, and then charge enough to cover every expense. There are two extremes that we must avoid in the matter of fixing rates. They must not be too low, nor too high. Some have supposed it an equitable adjustment to figure out the expenses of running a school having many large buildings near a city where taxes are heavy, and having many other expenses, all planned for an attendance of from one hundred to one hundred and fifty, and then, when the school is declining and the attendance low, to divide this expense among the fifty or sixty students who do come. This has brought discouragement.

Another problem is, how, when the school is losing money year after year, to get men to call a halt and draw the line and say, We refuse to go ahead until some sure system of running our school is devised, and then to get them down to their task to devise this sure system. These things require will power and financial ability. To get at the root of the matter you must have accurate accounting, with the accounts well classified. At Fernando last fall our wants were abridged, and a sure system devised. The culinary department received the first attention, and an inventory was taken each month to see how it was running. We provided enough of good, wholesome food on the American plan, and came out well. Every expense of the school was carefully guarded, and the Board ascertained monthly how we were standing. The result was that we made material gains instead of losses. We have found that the leaks must be found and stopped just where they are.

God will bless you financially and spiritually if you follow the principles of Christian education, and conduct a school where the teachers, besides teaching the Bible as a separate subject, will weave its truths, like threads of gold, through the other studies. Financial difficulties are apt to come where God can not accept the work of the school.

Select well-qualified teachers who are willing to do their share to make the work a success. Sometimes too small a faculty is chosen for the work in hand. This is a mistake, and will affect the attendance, and therefore the finances.

Lack of order, discipline, or system in the school will tend to keep away students, which, as stated above, will affect the financial standing.

Every school should pay its obligations as they become due without borrowing money, and, the expense having been made reasonable to parents, the Board should insist upon a monthly settlement of accounts.

I am against the receiving of deposits and the payment of a half or a whole year's expense by the students when the school opens. The management thinks it has money in abundance, and makes outlays that it would not make if it followed the plan of no deposits and accounts payable monthly in advance.

As stewards of God's money, we should not expend one dollar more than is absolutely necessary. Let us curtail our needs, and remember that "from India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered," and it will be partly answered by our schools when they come to operate and establish mission schools in the fields beyond, and send their young people to man them.

## Current Mention

— The parliamentary secretary of the British colonial office explained in the House of Commons on July 31 the British government's intention to confer a constitution upon the Transvaal.

— At the recent convention of the American Federation of Catholic Societies a resolution was unanimously adopted denouncing Socialism, and another was adopted denouncing "all frivolous and unnecessary amusements on Sunday."

— Italy is now building a battle-ship which is to excel the great British battle-ship "Dreadnought." England has decided that she will build this year but three of the "Dreadnought" class of battle-ship instead of four, and that she will make a reduction in the remainder of her naval program amounting to \$12,500,000.

— The Negro Young People's Christian and Educational Congress opened its first session, at Washington, D. C., at half-past one o'clock, July 31, with about 2,500 delegates in attendance. The convention was addressed by C. J. Bonaparte, Secretary of the Navy, Henry L. West, District Commissioner, and by Bishop Wesley J. Gaines, president of the organization. The congress will continue for several days.

— It is stated in Chinese official circles that the emperor and empress dowager of China have given their approval to the plan of the viceroy Chou Fu to abolish the sale or purchase of old and young females throughout the empire, and that a law is soon to be proclaimed to this effect. This is a most important act for China, socially and religiously.

— The United States District Court at Chicago has decided that John Alexander Dowie is not the owner of Zion City and its various industries. The court refused to appoint Alexander Granger receiver because of Granger's vow recognizing Dowie as "a messenger of the covenant, the prophet foretold by Moses, and Elijah the Restorer," to which vow "all family ties and obligations and all relations to human governments shall be held subordinate."

— In both England and France an agitation is now going on similar to that recently started in this country over the conditions prevailing in the packing-houses and slaughter-houses. From what has appeared in the public prints, the conditions in those countries are no better than those exposed in the Chicago stock-yards. If the people allow themselves to think, these disclosures in regard to the filthy conditions surrounding the preparation of meat foods, must be making many converts to the simpler and better diet of vegetarianism.

— In the monthly report of the Massachusetts State Board of Health on food adulterations, it is shown that eighty-two of the 585 articles of foods and drinks examined were adulterated. The adulterated articles included milk, sauces, canned goods, meat preparations, flavoring extracts, vinegar, jellies, jams, and drugs. More than ten per cent of the milk samples were adulterated with drugs or water. Of the drugs themselves more than one third were adulterated. The poisonous adulterants used in food preparations consisted of boron, benzoic acid, and formaldehyde.

— The condition in Russia at the present time is similar to that of a boiling caldron. On every hand there is anarchy, assassinations of officers by sailors and soldiers, the mutiny of companies or whole regiments, the mutiny of crews on board war-ships, the capture of forts, the uprisings of starving and angry peasants against law and landlords, the strikes of workmen, the circulation of revolutionary literature, the murder of police, and the murder of Jews. It has been stated by those who claim to know, that the real revolutionary movement is not yet ready, but will be launched sometime during the present autumn. However, the latest advices would indicate that the revolutionary leaders were unable to control the situation, and that their cause would suffer by premature clashes with the military. While there is much disaffection among the military, there seems still to be a majority who are loyal. Maxim Gorky predicts that Russia is about to be deluged with the blood of her people. A general strike will be ordered by the revolutionaries in a few days, which is expected to make it impossible for the government to move troops. The mutiny at Sveaborg is ended, and the one at Cronstad is practically put down; but the outlook in these districts is still dark.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE	
West Virginia, Pennsboro.....	Aug. 16-26
New York, Phelps (State) .....	Sept. 6-16
Vermont, Windsor.....	Aug. 23 to Sept. 3
Central New England, Lawrence .....	Aug. 31 to Sept. 10
Greater New York .....	Sept. 23 --
CANADIAN UNION CONFERENCE	
Ontario, Paris.....	Aug. 23 to Sept. 2
Quebec, Ayre's Cliff.....	Sept. 6-16
Maritime, Williamsdale East, N. S., Sept. 13-23	
SOUTHERN UNION CONFERENCE	
South Carolina, Cowpens.....	Aug. 9-19
Alabama, Attalla .....	Aug. 16-26
Tennessee River, Nashville.....	Aug. 23 to Sept. 2
North Carolina, High Point.....	Sept. 7-16
Florida, Lakeland .....	Nov. 1-11
LAKE UNION CONFERENCE	
Indiana, Seymour .....	Aug. 8-16
West Michigan, Hastings.....	Aug. 9-19
Ohio, Troy .....	Aug. 16-26
Wisconsin, Stevens Point ..	Aug. 22 to Sept. 3
East Michigan, Holly.....	Sept. 27 to Oct. 8
North Michigan, East Jordan .....	Aug. 30 to Sept. 10
Northern Illinois, Galesburg, Sept. 26 to Oct. 7	
CENTRAL UNION CONFERENCE	
Nebraska, Beatrice .....	Aug. 17-26
Nebraska, Gothenburg.....	Aug. 30 to Sept. 9
Colorado, Boulder .....	Aug. 23 to Sept. 3
Missouri, Versailles .....	Aug. 2-12
Kansas, Salina .....	Aug. 9-19
SOUTHWESTERN UNION CONFERENCE	
Texas, Buffalo Gap (local).....	Aug. 23 to Sept. 3
Arkansas, Winslow .....	Aug. 16-26
Oklahoma, Kingfisher.....	Aug. 23 to Sept. 2
PACIFIC UNION CONFERENCE	
California, Eureka .....	Aug. 16-26
Southern California, Los Angeles.....	Aug. 16-26
AUSTRALASIAN UNION CONFERENCE	
Union Conference session, Cooranbong, N. S. W.....	Sept. 13-23
EUROPEAN MEETINGS	
Holland .....	Aug. 16-19
France .....	Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

### West Virginia Camp-Meeting

We are making a last call to the feast of good things which God has in store for us at our coming camp-meeting at Pennsboro, August 16-26. Every indication shows that the Lord has been working for us in our preparations for that meeting.

All those who are intending to come, or who are not even certain that they can come, but wish to if possible, should send to our office at 1200 Seventh St., Parkersburg, W. Va., for a card-order, which will grant the cheap rates to Pennsboro.

All should come provided with straw ticks and sufficient bedding. Meals will be served on the European plan, from three cents to five cents a dish; thus each one can buy just what he wishes. This plan is practically as cheap as to board one's self.

We shall have efficient ministerial help to make the meeting a success. We expect Elders E. W. Farnsworth, president of the Atlantic Union Conference; W. A. Colcord, of Washington, D. C., in the interest of the religious liberty work; C. F. McVagh, president of the Western Pennsylvania Conference; Professor Griggs, of South Lancaster Academy; and F. E. Painter, the Atlantic Union Conference general canvassing agent; and, if possible, a doctor.

Brethren and sisters, the time has come for

a grand forward movement in West Virginia. Let us begin immediately to seek the Lord that we may come with hearts prepared to receive the blessings that he has in store for us at that meeting. If we come thus, the Lord will help us all to clear the "King's highway" of every sin that has been hindering the progress of this message in West Virginia.

Everything indicates that the Lord is marshaling his forces all over the world for the final conflict with the powers of darkness. We all know that the results will be a glorious victory to the cause and people of God. Why need we fear then to go forward? Our only fear should be that we through neglect or indifference or some other sin should be compelled to separate from the Lord's army and join the side of utter defeat and eternal destruction. May the camp-meeting at Pennsboro, August 16-26, mark the beginning of the day of great things in West Virginia.

E. J. DRYER, *President.*

### Help for the Nashville Sanitarium

THE Nashville Sanitarium and Training-school for Missionary Nurses is now locating in its permanent home, after several years of living in rented buildings where it has carried forward its work under very difficult conditions. The securing of a home has been made possible by the co-operation of the General Conference brethren and the help that will be given by our people throughout the field.

There are a number of ways to assist this enterprise. Now is a good season in which to put up some canned fruit, dried fruit, or other articles of provision that can be shipped. A supply of bedding will be greatly needed and much appreciated. Good use can be made of worn sheets or other articles that may be utilized for bandages or cleaning cloths.

Any assistance that may be given in these or other ways will be greatly appreciated in this institution where money is scarce, but where work is plentiful. Those who can not send provisions or goods might help in pre-paying freight. Address Nashville Sanitarium, Nashville, Tenn.

### Annual Meeting of the Maine Conference

THE fortieth annual session of the Maine Conference of Seventh-day Adventists will be held in connection with the tent-meeting in Richmond, on the corner of North and Lincoln Streets, and will begin Monday, August 27, at 2:30 P. M. All the churches should have their delegates present at this first meeting. There will be several small tents upon the grounds to accommodate the delegates who are present.

S. J. HERSUM, *Vice-President.*

### Notice!

IN the disastrous fire which destroyed the Pacific Press plant, all the records and correspondence of the Publishing Department and Relief Bureau of the General Conference were destroyed. There were quite a good many unanswered letters, and other letters requiring further attention. Many of these we may not be able to recall perfectly to mind.

Will our friends and correspondents who are looking for information from these departments kindly send us duplicates of past letters, or write us again? Naturally there will be some delay in carrying on our regular routine work, but with all possible speed we shall secure information which will enable us to make up the records and reports as perfectly as we can, and we ask our friends to be patient with us, and assist us all they can by giving information and duplicates of past business and correspondence.

Although our edition of "Ministry of Healing" at the Pacific Press was destroyed, these books can still be secured from the Pacific Press and its branches, the same as usual.

An edition of nearly ten thousand copies of "Christ's Object Lessons" was also destroyed. There are between one and two

thousand copies now in stock in the office of the Southern Publishing Association, Nashville, Tenn. These will be supplied as long as they last to all parts of the field at old prices. Another edition will be arranged for as soon as needed.

E. R. PALMER,  
*Secretary Gen. Conf. Publishing Dept. and Relief Bureau.*

### Notice!

I WOULD like to correspond with a colored family who wishes to engage in missionary work, and would like a small home. I wish to sell a house and lot well located. I also have a 9-room house and nine acres to sell, close to the Hildebran School. Can give possession at once. Good barn and outbuilding; good soft water. Plum, pear, cherry, peach, apple, quince, and fig trees growing and bearing on the land. For particulars, address me at Toluca, Cleveland Co., N. C. Good reference required.

D. T. SHIREMAN.

### North Michigan Conference

NOTICE is hereby given that the first meeting of the fourth annual session of the North Michigan Conference of Seventh-day Adventists will be held at 8 A. M., Thursday, Aug. 30, 1906, on the camp-ground at East Jordan, Mich. Each organized church in the conference is entitled to one delegate for the organization, and one additional delegate for each ten members.

S. E. WIGHT, *President.*

### North Michigan Conference Association

FOR election of officers and such legal business as may of necessity be transacted, the first meeting of the fourth annual North Michigan Conference Association of Seventh-day Adventists is called at 9 A. M., Thursday, Aug. 30, 1906, on the camp-ground at East Jordan, Mich. All accredited delegates to the conference are delegates to this association.

S. E. WIGHT, *President.*

### Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1906 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Aug. 21, 1906, at 3 P. M. standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting. By order of the Board of Trustees,

GEO. E. JUDD, *Secretary.*

### Central New England Conference and Camp-Meeting

THE next session of the Central New England Conference will be held in connection with the camp-meeting at Lawrence, Mass., from August 31 to September 10. Lawrence is a city of eighty thousand inhabitants, situated about thirty miles north of Boston, in which the message has never yet been preached. We believe the selection of this city for the place to hold our annual meeting is in harmony with the light given us by the spirit of prophecy, and we are certain that the Lord helped us in securing our location, which is a plot of several acres of land inside the city, within a few minutes' walk of thousands of people.

The camp-meeting will be held on Lawrence Street. The electric cars run past the ground, thus connecting us with the entire city. Electric cars also run from Lawrence to Boston, Lowell, Haverhill, and all the principal cities of northern Massachusetts and southern New Hampshire. Being close to the New Hampshire line, it will be of easy access to the churches in that State.

We urge all our church-members to make a special effort to attend this meeting, bring-

ing their children with them. Come expecting an outpouring of God's Spirit, and we shall have it. God is anxiously waiting to bestow this gift upon his people.

The first service of the camp-meeting will be held on Friday evening at half-past seven. The first meeting of the conference will be held Sunday, September 2, at 9:30 A. M. It is important that the delegates should all be present at the opening meeting.

H. F. KETRING, *President.*

### Church-School Teachers Wanted

The Seventh-day Adventist church at Takoma Park, Washington, D. C., has decided to open this fall a church-school of eight grades, and is desirous of securing two competent teachers.

One teacher, gentleman preferred, is wanted to take charge of the school, while the other, either gentleman or lady, is wanted as assistant.

Teachers wishing to make application, or persons knowing of qualified teachers who could be secured, are kindly invited to write at once to the chairman of the Board, B. G. Wilkinson, Takoma Park, D. C.

### Addresses Wanted

ANY one knowing the addresses of Hattie E. Smith (went to Columbus, Ohio, last heard from); Grace Moore (went to California); J. Bolster, Wm. O. Hadley, Emma Wright, Lena Herald, Mary E. Phelps, John Westra, Mary McCormick, and H. Gillispie, is requested to send the same to Mrs. Della Johnson, 1101 Twenty-ninth Ave., Seattle, Wash.

### 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.—Ten good men to pull broom-corn, by August 21. Good wages and board. Sabbath-keepers preferred. Address W. H. Hedrick, Supply, O. T.

WANTED.—An experienced hygienic cook at once, to take charge of the helpers' kitchen. Single person desired. Address New England Sanitarium, Melrose, Mass.

WANTED.—Capable man on a dairy and vegetable farm. Steady position and good wages to an efficient Sabbath-keeper. Address Melvin O. Bradford, Acushnet, Mass.

SEVERAL substantial women can obtain steady employment in the housekeeping department of the Hinsdale Sanitarium. Address Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—At the Iowa Sanitarium, a steady young man for night calls; must be a conscientious Seventh-day Adventist. Address the Iowa Sanitarium, Des Moines, Iowa.

THERE will be opportunity for a limited number of young men and women to enter the Iowa Sanitarium Training Class for Missionary Nurses, beginning Oct. 1, 1906. Address the Iowa Sanitarium, Des Moines, Iowa.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75;

half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—120-acre farm in Cleburn County, Alabama; \$4 an acre; 2 in cultivation; 2 houses, 2 wells soft water. Land lies well. For further particulars, address Day Conklin, R. F. D., Borden Springs, Ala.

WANTED AT ONCE.—Young, able-bodied, single or married man, for general farm work in middle Tennessee. Must be good, steady worker the year round, and be well recommended. Address A. M. Pollock, R. F. D. 2, Ashland City, Tenn.

WANTED.—A good bread baker, and a neat, quick woman to work in bakery. Must come without delay. Also a neat, bright young lady for sales department in the bakery. Address, immediately, The Blue Ribbon Pure Food Co., Flint, Mich.

WANTED.—A boy about twelve years old, to do chores in Adventist home, with Sabbath and public school privileges. Our children are married. We would like some one to be with us. Address Solomon Brown, R. F. D. 1, Fleetwood, Pa.

WANTED.—A church-school teacher, one who holds county or State certificate, and can teach in the English and German languages; must be a believer and teacher of present truth. Address H. A. Aufderhar, Secretary School Board, Hygiene, Colo.

FOR SALE.—200-acre farm in Cleburn County, Alabama; good land; lies well; 20 acres in cultivation, 75 in pasture; house, some fruit, soft water. \$4 an acre. For further particulars, address Day Conklin, R. F. D., Borden Springs, Ala.

WANTED.—First-class engineer and electrician, must also have some practical knowledge of plumbing. Also nurses and help for domestic departments. Good wages and permanent engagement. References required. Address St. Helena Sanitarium, Sanitarium, Napa Co., Cal.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED.—A hygienic cook, one familiar with vegetarian restaurant work preferred; also six young ladies, consecrated Seventh-day adventists who are familiar with our line of health foods, for waitresses, and to assist in preparing the foods for the tables. Excellent Seventh-day Adventist church privileges. Address Physical Culture Restaurant, Shillito Place, Cincinnati, Ohio.

FOR SALE.—On account of change of location I offer my home in College View, Neb., with five lots (150 x 250 feet), for sale. Two-story house, eight rooms, bath-room with hot and cold water connections, large closets. Basement with kitchen, wash kitchen, fruit cellar. Very convenient for re-renting. Fine new barn, new chicken houses, fruit-trees, small fruit. One block from college campus, half block from church-school. Very profitable investment. Address Theodore Valentin, College View, Neb.

### Publications Wanted

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

J. F. McIntyre, Trumbull, Neb., *Signs, Watchman*, and tracts.

H. Clay Griffin, Winslow, Ark., periodicals and tracts, for use in tent-meetings.

M. Davis Smith, R. F. D. 2, Box 55, Daylight, Tenn., periodicals and tracts.

Newton B. Jenkins, R. F. D. 2, Blythewood, S. C., *REVIEW, Signs, Good Health, Life Boat, Watchman, Instructor, Little Friend, Sabbath School Worker.*

## Obituaries

GRICE.—Died at his home near Rago, Kan., John Grice, aged 80 years, 6 months, and 4 days. He quietly fell asleep with a bright hope of a part in the first resurrection. The funeral service was conducted by the writer in a grove near the house.

C. W. HARDESTY.

WITHROW.—Died in Trowbridge, Mich., July 15, 1906, Sister Anna Maria Withrow, aged 62 years, 1 month, and 6 days. Sister Withrow had been a consistent member of the Allegan church for twenty-four years. She leaves a husband, one son, one daughter, and two sisters to mourn their loss. The funeral service was conducted by the writer.

EZRA BRACKETT.

PRICE.—Died at her home near Willis, Mich., July 12, 1906, Sister Price, at the ripe age of over 86 years. Owing to the cruelties of slavery, she and her husband fled for their freedom, in 1854, to Canada. By hard toil they secured the beautiful home where Sister Price was living at the time of her death. Nine children were born to them, three of whom still survive. Sister Price was a faithful Christian, and looked forward with a fond hope to the soon coming of the Saviour.

E. K. SLADE.

MILLER.—Died at Rohnerville, Cal., Feb. 13, 1906, Henry Price Miller, aged 74 years, 5 months, and 12 days. Brother Miller early gave his heart to the Saviour, uniting with the Christian Church. He first heard the third angel's message from the lips of Elders Ballou and McClure at tent-meetings held in Ferndale, Cal., over twenty years ago, and became one of the charter members of that church. Though mourning, we are comforted by the blessed hope that was his to the last.

W. W. WHEELER.

FROST.—Died at Ferndale, Cal., April 10, 1906, of heart failure, Sister Amanda Kinzel Frost, aged 58 years, 6 months, and 29 days. Of a cheerful and sunny nature, ever ready with a word of sympathy to those in distress, and where material help was needed always more than willing to do her part, she is greatly missed in the family and among her large circle of friends, and in the church and Sabbath-school. She fell asleep without warning, but had made her peace with God many years ago.

W. W. WHEELER.

RICHMOND.—Died at his home in Greenbush Township, Clinton Co., Mich., July 17, 1906, of bronchial consumption, Herman L. Richmond, aged nearly 79 years. He embraced the truths of the third angel's message about fifty years ago under the labors of Elder Holt, and remained a firm believer in them till the end. He is survived by his companion, one daughter, and numerous other relatives, who sorrow, but not as those who have no hope. Funeral service was conducted by Rev. Mr. Sprague in the M. E. church; text, Rev. 20:6. Interment took place in the Eureka Cemetery. E. L. RICHMOND.

TUCKER.—Died at his home near Elk Point, S. D., July 13, 1906, Brother John Tucker, aged 71 years. He was born in Devonshire, England, and as a young man was employed in the British navy, and during his years of service visited nearly every part of the world. In 1877 he and his wife came to the United States, soon after which Elder E. W. Farnsworth, then a young man, preached in a schoolhouse near their home. With gladness they accepted present truth. Of the ten children born to them, seven are still living. Mother Tucker, although infirm with age, is sustained by the blessed hope. As a citizen Brother Tucker was highly respected. He served one term in the State Legislature, and at the time of his death was one of the county commissioners. The funeral service was conducted at the house and at Elk Point Academy chapel, by the writer.

J. W. CHRISTIAN.



WASHINGTON, D. C., AUGUST 9, 1906

W. W. PRESCOTT EDITOR  
C. M. SNOW }  
W. A. SPICER } ASSOCIATE EDITORS

ALL who have any business with the Relief Bureau should read the notice of the secretary of that organization, which will be found on page 22.

ELDER W. J. FITZGERALD, the vice-president of the Atlantic Union Conference, was in Washington last week in consultation with the officers of the General Conference.

BROTHER S. N. CURTISS, the manager of the Review and Herald Publishing Association, spent several days in Battle Creek last week, attending to business matters in the interest of the association.

ELDER AND MRS. S. N. HASKELL are expecting to leave southern California for the East this week. Brother Haskell will attend some of the camp-meetings in the South, and later he will visit New England.

PROF. H. G. LUCAS, principal of Fernando (Cal.) Academy, and Mrs. Lucas, visited the institutions at headquarters last week. Brother Lucas attended the recent educational convention, and has remained in the East since that meeting.

ELDER GEORGE F. ENOCH, the president of the newly organized West Indian Union Conference, made a short stay in Washington last week. Brother Enoch will attend several camp-meetings in the middle West, and will solicit aid for the benefit of the proposed training-school to be established in Jamaica.

IN a three-column article in the *Norwood Weekly Herald* of England, entitled "A Meatless Mecca," a staff writer describes a visit to the Caterham Sanitarium, and gives a very favorable exposition of the sanitarium work and the principles for which the sanitarium at Caterham stands, both in the matter of diet and in the rational treatment of disease. This unprejudiced write-up we trust will serve a good purpose in helping to bring the work of our people to the attention of the world.

THE first printed matter gotten out by the Pacific Press after the fire was an issue of "The Seed Sower," the weekly summary of book sales by the canvassers in their field, together with notes, etc., pertaining to the canvassing work. This

leaflet was printed by their own employees in an outside office. The canvassers are encouraged to continue their work by this statement: "No effort or legitimate expense will be spared in supplying every canvasser with every book for which he has an order at the earliest possible moment."

WE print this week another account of the Pacific Press fire, with illustrations from photographs taken at the time of the conflagration. We learn that the trustees of the publishing company are still planning to rebuild unless some unforeseen circumstance should prevent, or they should have counsel to the contrary. In the meantime they are trying to instal a small temporary plant for printing their periodicals. Outside printing-offices and business firms have offered to help our brethren in this emergency, and these offers have been greatly appreciated. We have received no word yet as to the settling of the insurance.

THE evolution theory is based upon geology. That theory to-day has filled the land with doubt as to the truthfulness of the Word of God. Thousands of ministers have accepted it, and made themselves its mouthpiece, while they have brought darkness and a lack of spirituality into the ranks of their membership. In a work entitled "Illogical Geology" Geo. McCready Price sets forth the weakness and the fallacies and the illogical deductions of geology, and therefore the instability of evolution's whole groundwork. This is a large pamphlet of ninety-three pages; price, twenty-five cents. Teachers, ministers, Bible students, and those generally who have to meet the error of evolution would do well to procure a copy of this work and make a study of its contents. Address the author at 257 South Hill St., Los Angeles, Cal.

### A Word of Caution

THE management of the Battle Creek Sanitarium has sent out to each member of the constituency of the Michigan Sanitarium and Benevolent Association a letter calling attention to the declaration of principles, "the signing and supporting of which are essential to membership." An extraordinary, but under certain circumstances very useful, provision in this declaration of principles makes it possible for a two-thirds' majority of the members attending a meeting at which trustees are to be elected, "prior to said election," to expel from membership, or to suspend from all membership rights for an indefinite period, any person who "in their judgment" is "not in harmony with the principles of the work of the association." The time seems to have arrived when the management deem it advisable to avail themselves of whatever advantage this remarkable provision confers,

and a pledge of renewed loyalty to the principles and of future co-operation "with the officers of the association in the promulgation of these principles and the carrying forward of the work connected therewith," to be executed in due form before a witness, is now expected of each member who desires to retain his membership in the association. And it is plainly declared that if such pledge is not received "on or before Aug. 21, 1906," the date of the next annual meeting of the constituency, the question of the standing of each member failing to make such a pledge "may be made subject to inquiry and action."

Those who are acquainted with the course of our denominational history for the past four years will hardly need to read between the lines in order to satisfy their own minds concerning the real purpose of this communication to the members of the Michigan Sanitarium and Benevolent Association. The absolute power conferred upon those present at a legal meeting of the constituency to expel members who in the judgment of a two-thirds' majority are "not in harmony" (an expression of great latitude) with their interpretation of "the principles" opens the way to remove from the roll of membership those who are in harmony with the rational principles of health and hygiene, but who are "not in harmony" with some of the principles which have been advocated at the Battle Creek Sanitarium, or with some of the methods which have been pursued by the management. The significance of bringing forward and emphasizing at this particular juncture the possibility and probability of the loss of membership by those "not in harmony" with the association does not need to be pointed out in order to be appreciated.

Furthermore, it should not escape notice that before the election of the officers, members who desire to retain their standing are asked to pledge that they "will co-operate with the officers of the association in the promulgation of these principles and the carrying forward of the work connected therewith." Under ordinary circumstances this demand might not mean so much, but when we remember that a large majority of the members of this association are Seventh-day Adventists, and that the present management of the association has been very plainly reproofed through the spirit of prophecy, the pledge required becomes equivalent to a promise to approve of a management which now stands under the reproof of the spirit of prophecy. We are not called upon to affirm that this is the real intent of the pledge, but we simply point out the fact.

IN view of these circumstances, and of the further fact that all present members of the association have already given evidence that they are in harmony with the original principles of the organization by signing the Declaration of Principles once, we feel free to advise readers of the REVIEW who may be members of the Michigan Sanitarium and Benevolent Association to make no response whatever to the communication which they have received from Battle Creek, and to leave the question of their future membership in the association to be "made subject to inquiry and action," if such a course is deemed to be advisable at the coming meeting of the association. "Surely in vain the net is spread in the sight of any bird."