

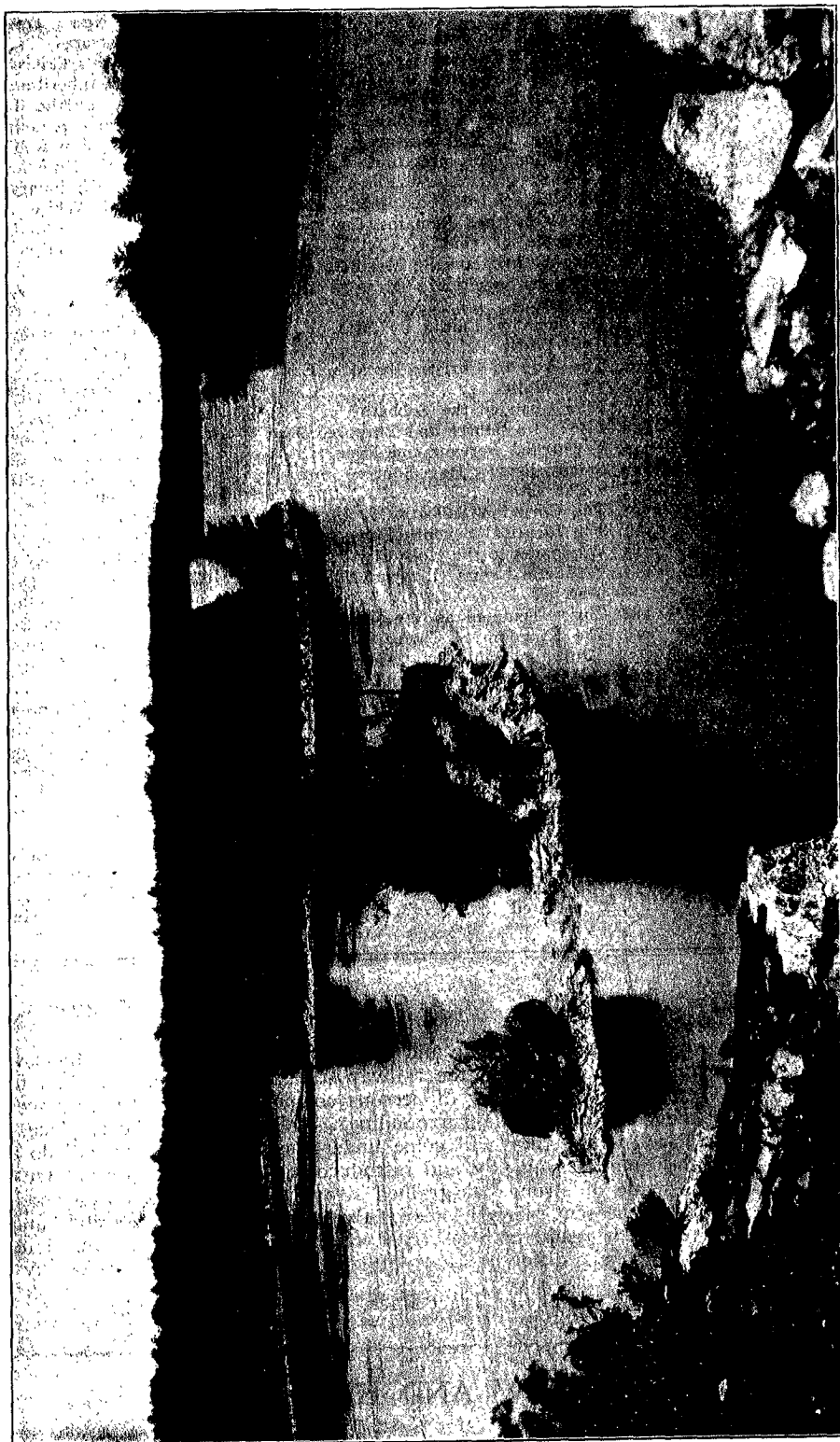
The Advent
And Sabbath
REVIEW HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

Vol. 81

WASHINGTON, D. C., THURSDAY, SEPTEMBER 1, 1904

No. 35



A VIEW ON THE ST. LAWRENCE

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REVIEW AND HERALD

222 North Capitol St., Washington, D. C.

Battle Creek, Mich.

PACIFIC PRESS

Oakland, Cal.

Kansas City, Mo.

SOUTHERN PUBLISHING ASSN

25 10 Jefferson Street,

Nashville, Tenn

The Advent REVIEW AND HERALD And Sabbath

"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. 81.

WASHINGTON, D. C., THURSDAY, SEPTEMBER 1, 1904.

No. 35.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: In Advance

One Year.....\$1.50	Four Months.....\$.50
Eight Months . . . 1.00	Three Months40
Six Months75	Two Months25

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

Address all communications and make all Drafts and Money Orders payable to—

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

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

Editorial

It Will Stand

THE foundation which was laid with much prayer and earnest study of the Word of God in the early days of this message will stand the test. When the time came for the closing work of the gospel, and for the final warning to be given, the Lord revealed the truth to those whom he raised up to lead out in this movement. They did not follow "cunningly devised fables." The main positions then taken have endured the scorn and bitter opposition of more than fifty years, and they were never so clear as to-day. The light has increased, and the breadth and fulness of the message have been perceived with greater distinctness, but the essential features of the truth, as brought out by the pioneers of this denomination, have remained unchanged. Those who have been connected with this movement from the beginning know that this is true. At the same time this message is not a mere creed handed down to us by those who made it. The truth lives and grows, and by its own inherent power it is winning victories in every land, but it is the same threefold message of the everlasting gospel as was committed to this people in the early days. There will be an experience of further light and greatly increased power for us, but it will not be brought in by discarding the fundamental doctrines which have made us what we are, and by adopting the philosophy of modern times. We can safely build upon the old founda-

tion, "Christ Jesus himself being the chief corner-stone." It will stand the test.

Power for Victory

THE gospel of Christ is distinguished from every false gospel and from every mere system of ethics by the fact that it is itself power to the man of faith,— "the power of God unto salvation to every one that believeth." In behalf of fallen humanity this power was revealed in the flesh in the person of Jesus, Son of God and Son of man, in order that it might be revealed in the flesh of every one who is willing to receive it and submit to its working. "He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in him that he might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in him. His perfect humanity is that which all his followers may possess, if they will be in subjection to God as he was." What a wonderful provision is this! Did Jesus say at the close of his earthly experience, "I have overcome the world"? His victory made the same victory possible for the humblest member of the human family who will lay hold upon it with an unflinching faith. O soul, weary and tempest tossed, the sport of the enemy, understand the glorious privilege provided for you in the gift of Jesus! Do you lack wisdom to make the daily choices in a life of perplexity? Ask for it in faith. "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before him, just what course to pursue." Do you lack the power necessary to carry out the choice which you have already made? To those who desire power for victorious service the promise is, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses." It is through faith that we receive, and it is through faith that we retain, this power for victorious service.

"Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world!"

"Faith is the victory,
O, glorious victory!
That overcomes the world."

The Triumphs of Faith*

"WHAT will ye that I should do unto you?" said Jesus to the blind men of Jericho. "Lord, that we may receive our sight," was the reply. "Believe ye that I am able to do this?" was the inquiry. "Yea, Lord," was the answer. And he said, "According to your faith be it done unto you," and immediately they received their sight.

In this answer to the blind men, Jesus, the author and finisher of faith, laid down, not the logical definition of faith, but the law of faith for the Christian. "According to your faith be it done unto you." Christian experience governed by faith, Christian experience dependent upon faith, the measure of Christian experience dependent upon the measure of faith, obstacles met and overcome according to faith, victories gained according to faith,— "According to your faith be it done unto you." And nowhere in the Scripture, so far as I know, do we have what might be termed a logical definition of the nature of faith, an analysis of faith in the abstract; but we do have a very direct statement concerning faith in experience, and it is that familiar scripture, the first verse of the eleventh chapter of the epistle to the Hebrews:—

"Now faith is the assurance of things hoped for, the proving [or test] of things not seen." Things hoped for,— faith is the assurance of such things; the unseen,— faith is the conviction or the test, the proving, of them.

That is to say, as by touch or by sight we convince ourselves of the reality of things seen, so faith is that spiritual sense by which we convince ourselves of the reality of things unseen. As with these senses we deal with the things that are seen, by this sense of faith, this spiritual sense, we deal with the things that are unseen. As we prove to our mind's satisfaction the existence, the reality, of things seen, because we can touch, we can see, we can examine them, so faith convinces the mind of the reality of things unseen, and enables us to deal with the unseen things with the same assurance as these other senses enable us to deal with things which are seen.

Faith brings assurance of things not

*A sermon preached by the editor at the Memorial church, Washington, D. C.

yet fully realized. Faith brings to us the proof, the test, of things unseen. So faith is that sense through which we deal, as it were at long range, with things yet future, and with things near at hand, yet unseen. Faith is not merely imagination. There is a vast difference between that vivid imagination which sees many things, and that genuine faith which sees unseen things which really do exist.

Faith deals not with unreal things, but with real things revealed through the Word. What God says, faith accepts. The unseen things which are revealed in the Word of God, faith deals with, as being real; and the Christian is therefore able to deal with two worlds. He is none the less able to deal with the things that are seen; rather he is better fitted to deal intelligently with them. The Christian, believing the Word, resting upon the revelations which God has given, deals with the same assurance with the things unseen as with the things seen; and because all things unseen, both of the past and of the future, are so intimately associated with the present, in the experience of men, faith teaches us better how to deal with things in the present, because it brings to our understanding things that are past and things that are future; that is, faith gives us God's standpoint from which to view things. Faith deals with things in the light of truth, when all the glories that are to be revealed shall be revealed; when everything is judged in the light of God and the future world, rather than in the light of man and the present world.

And having given to us in this first verse such a brief statement concerning the experience of faith, this chapter then illustrates this by dealing with various cases. Note the catalogue in this whole chapter: "By faith we understand." We must understand through faith, not through sight. But the particular thing is that the world was made of things which do not appear; but the Christian understands through the Word of God things incapable of being understood without the Word of God.

"By faith Abel offered unto God a more excellent sacrifice." "By faith Enoch was translated." "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house." "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance."

How he obeyed is particularly set forth: "He obeyed to go out." But that one thought should be emphasized: "By faith Abraham, when he was called, obeyed to go out."

This suggests the thought that the victories of faith, the triumphs of faith, are inseparably connected with obedience. All these illustrations of faith in this

whole chapter, when examined, will be found to rest upon the direct instruction which God had given to these men. God commanded, they obeyed. God told them what to do, they followed his instruction; they lived by faith, they obeyed by faith, their obedience was the obedience of faith; and their obedience to God's command, even when it seemed contrary to human reason, opened the way for these triumphs of faith that are recorded here.

When Abraham was called to leave kindred, home, all, and go out into a place which he knew not, he obeyed; and he went out, not knowing whither he went, only knowing that it was God who called him to go.

So with Noah when he was commanded to build an ark in the face of ridicule and unbelief; when he was told to build an ark for the saving of his house, he obeyed, and in obeying he became a preacher of righteousness; in obeying, he condemned the world, and saved his own house, who believed with him.

So by faith Abraham when he was called, obeyed. And so the catalogue goes on: "By faith even Sarah;" "by faith Isaac;" "by faith Jacob;" "by faith Joseph."

Now, we come to a special experience to which I wish to direct more than passing attention. "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the first-born should not touch them. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace."

You recall the record of which this is a mere brief outline. You remember it is simply a record of experience. It does not tell us there of the faith of those who had these experiences. It merely gives us the record of the experience. It remains for this chapter to tell us that all that was the experience of faith.

Now, as these experiences were in themselves types of our individual experience, written for our instruction, and

especially as this whole chapter on faith is introduced by the exhortation not to cast away our confidence, in view of the near coming of our Lord, I wish to call your attention somewhat particularly to this brief catalogue.

Begin with the experience in leaving Egypt. What did it mean to Moses when he decided not to take the throne that was coming to him, but rather chose to go out with his brethren, as the record says?

Moses, the son of Pharaoh's daughter, was only one step from the throne. The children of Israel were a race of slaves in bondage; Moses turned his back upon the throne of Egypt, that he might join himself with those who were the slaves of the king of Egypt. And why?—The record gives very briefly, but in a very full sense, the real meaning: "Choosing rather to share ill-treatment with the people of God." Why did he go out unto his brethren?—Because his brethren, although they were the slaves of the king, were the people of God. Why did he turn his back upon the prospects in Egypt, to join himself to the people of God?—Because when he joined himself with the people of God, through faith in God he joined himself with God. It means, then, that Moses chose rather the service of God than the service of the king of Egypt. It means that he chose the kingdom of God rather than the kingdom of Egypt. But that which enabled him to do so, which enabled him to see in the despised people the people of God, and that enabled him to see in the outcome of their experience the triumphs of the kingdom of God, was his faith in God. And so it was faith that led him to choose what faith could enable him to see; that was the unseen kingdom of God rather than the seen kingdom of Egypt. He counted the reproach of Christ greater riches than the treasures of Egypt. A reproach was on one hand, the treasures of Egypt on the other; and Moses, the man of God, chose reproach. Why?—Because the reproach was the reproach of Christ, and because by accepting the reproach of Christ, he accepted all that belonged with Christ; because with the reproach of Christ he gained the whole treasure of the kingdom of Christ.

But what enabled him to see in that time, in the reproach of Christ, the fullness of the blessing of Christ?—Only faith, which enabled him to deal with the unseen; for he looked unto the recompense of reward.

(To be continued)

"THE blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothing."

A Dialogue

PANTHEIST.—Do you not believe that God is everywhere?

CHRISTIAN.—Are you speaking from the standpoint of the pantheist or from the standpoint of the Christian?

P.—What difference does that make?

C.—It makes much difference.

P.—Will you explain yourself?

C.—When the pantheist says, "God is everywhere," he means that God is an essence pervading everything, and not a personal being with any definite dwelling-place. This is not the teaching of the Bible concerning the omnipresence of the true God.

P.—But if you believe in the omnipresence of God, do you not believe in the immanence of God?

C.—No, not in the sense in which that phrase "the immanence of God" is now used. It is now a technical expression in theological discussion to which a special meaning is attached.

P.—But in professedly Christian writings I have read about the Bible truth of the immanence of God.

C.—Very likely, but I am sorry to say that the essential principles of your pantheistic philosophy seem to have been accepted by some who profess to believe the Bible, and they have adopted certain phrases in which they express their so-called "New Thought." This is greatly confusing the minds of those who do not carefully distinguish between the truth of the Bible and a speculative explanation of that truth.

P.—Then you do not believe in "the immanent God"?

C.—Most certainly not. But it does not follow that I believe in what some have called "an absentee God." Neither of these phrases properly expresses the true teaching of the Bible concerning God and creation.

P.—But if you really believe in the omnipresence of God, you surely believe in the universal presence. Does not your Bible say that he is "all and in all"?

C.—Your quotation is not exactly correct. The statement of the Scripture is, "One God and Father of all, who is over all, and through all, and in all." Your way of quoting the text gives it a pantheistic turn which is not justifiable, although you use words found in the text. Furthermore, that expression, "the universal presence," like the other expression, "the immanence of God," has come to have a special meaning in recent discussions of this question, and it is therefore not the equivalent of "the omnipresence of God." It is the half-way step between the Bible truth and the pantheistic idea that God is simply "a universal Presence."

P.—Will you state then what you do believe about this matter?

C.—I believe the Bible revelation about God. He is represented as a personal being who has a dwelling-place where he is found in a sense in which he is not found in any other place. At the same time the Bible teaches that he is everywhere present. I accept both of these truths, but I do not dwell exclusively upon the idea of a definite dwelling-place in heaven so as to shut him away from the earth and make him "an absentee God," neither do I dwell exclusively upon the idea of his omnipresence so as to make him an essence dissipated through all things, simply "a universal Presence." He who accepts both of these truths and gives to each its due prominence will not regard creation simply as a vast machine under the control of unchangeable laws, apart from the direct control of God, neither will he regard God as simply the Power in nature.

P.—But you will certainly acknowledge that we can see the evidence of the presence of God all about us?

C.—Yes; "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

P.—And should we not worship God wherever we discern the evidence of his presence?

C.—Your question shows that you do not clearly appreciate the Christian conception of the worship of the God of the Bible. To worship God is to do more than to recognize the evidence of his presence. We should live in the constant recognition of his presence, but in the worship of God we must deal with a personal being in the revelation of himself which he has made in his Son Jesus Christ. "God's handiwork in nature is not God himself in nature." "As a personal being, God has revealed himself in his Son." "Had God desired to be represented as dwelling personally in the things of nature,—in the flower, the tree, the spire of grass,—would not Christ have spoken of this to his disciples when he was on the earth? But never in the teaching of Christ is God thus spoken of." But Christ said, "He that hath seen me hath seen the Father." In Christ alone is the perfect revelation of God, and if our worship is acceptable to him, it must be directed to a personal God in his dwelling-place in heaven, and it must be offered in and through the merits of our personal mediator, Jesus the Son of God.

P.—Then you worship God as revealed in Christ.

C.—Yes.

P.—Then when you look for Christ in the flesh, Christ in the other man, will you not see him wherever you look, and

will you not always be beholding him and worshipping him?

C.—You seem determined to give a pantheistic turn to the teaching of the Bible, but I can not accept your philosophy. In the first place, Christ is not revealed in every man so that I can behold him wherever I look, although he did identify himself with human nature; and in the second place, the only sufficient revelation of God for worship was made in Jesus of Nazareth, and not in any other man, even though Christ does dwell in the heart of that man.

P.—I think I understand your position more clearly as the result of our conversation. If all who claim to believe the Bible should hold to its teachings as you have presented them, I fear that we should not make so much headway in disseminating our doctrine among professedly Christian people.

ACCORDING to the Scripture the last days are to be days of abounding iniquity, and "because iniquity shall abound, the love of many shall wax cold." There is much said to-day about the iniquity that abounds in the world, and about the worldliness that has come into the churches. But this is not the iniquity that most concerns us and that we need to be most on our guard against. It is the iniquity that comes nearest us that is most apt to cause us spiritual injury. It is when we discover iniquity in some one we have had confidence in as a spiritual leader and teacher of the people, some one with whom we have been perhaps associated, and to whom we ourselves have looked, that our moral nature receives the severest shock, and the temptation comes to us to doubt that which before we held in unquestioning confidence. Such experiences have come to many among Seventh-day Adventists, and in many cases the cooling of their love for the truth has been the result, followed soon by its entire extinction.

We must be prepared in these days for the disclosure of iniquity where we least expect it. If we make any man our pattern and our guide, we shall sooner or later meet with an experience that will test the foundation on which we are standing. We must be sure that we are not depending on any human leader even unconsciously to ourselves. No one will ever lose his love and separate from the truth while he is looking wholly to Jesus as the author and finisher of his faith. He shall behold no unrighteousness, no hypocrisy, no inconsistency there. No one will be safe who holds the truth without holding Jesus as the truth. He is the way, the truth, and the life. Salvation can come to us only as followers of him.

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.

Comfort in Need

WHEN doubts and fears upon me press,
And care doth add her strain and stress,
And they attend me, grief and woe,
And creature comforts are laid low,
I turn me to the book of life,
Amid the heat of battle strife;
And there with joyful hope I read,
"God will supply your every need."

At once I count the promise mine;
It bids my heart to glow and shine;
'Tis written by the Almighty hand
That doth the heaven and earth command;
That keeps the planets in their course,
And gives the sun his heat and force,
And rules the raging, restless sea,
And holds it in its boundary.

Now is my soul all hushed and still,
My Promiser will sure fulfil:
He has the will, he has the power,
And he will keep me hour by hour—
Will give me strength for all the way,
Be light by night, be joy by day,
How can I faint when this I read,
"God will supply your every need"?

—Anna D. Walker, in *Christian Work*.

A Visit to the South—No. 4 The Huntsville School

MRS. E. G. WHITE

MONDAY morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller

place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed.

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick; but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort

of the teachers should be to make the students see the importance of constantly rising higher and still higher.

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of

Christ can not abide in the heart of a man in whose life self is the main-spring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

The Human Body as the Temple of God

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [margin, "destroy"] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

There are three things spoken of in the Bible as temples of God:—

1. His temple in heaven. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. This scene takes place in connection with the closing work of Christ just before he comes.

2. The sanctuary erected in the wilderness. The direction was, "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. A sanctuary is a sacred or holy place, a dwelling-place for the Most High, a temple of God. Indeed, the word "temple" is one of the definitions of sanctuary.

The sanctuary in the wilderness was but a movable temple, carried from one place to another in the wanderings of the children of Israel. After they were located, the children of Israel built the temple of Solomon, constructed on the same general plan as the movable sanctuary; viz., with two apartments, the holy and the most holy.

The temple of Zerubbabel was built in like manner. These structures constituted the "worldly sanctuary" here on earth, made after the pattern that the Lord showed Moses and David. Ex. 25:9; Heb. 8:5; 1 Chron. 28:12, 19.

3. As the text quoted at the beginning of this article demonstrates, the bodies of God's true people are called a "temple of God."

Webster's International Dictionary defines "temple," "Any place in which the divine presence specially resides," quoting 1 Cor. 3:16, "Know ye not that ye are the temple of God?" It would, therefore, seem to be absolutely demonstrated that *all men* are not "temples" of the living God, but only such as the Spirit of God resides in.

As there seems to be some little confusion in the world to-day as to who are "temples of God," it seems to the

writer to be worth while to make some effort to elucidate this question. It certainly should be settled beyond all doubt in every reasonable mind as to who are entitled to this most honorable appellation, "temple of the living God."

Having quite a deep interest in settling this question in harmony with Scriptural teaching, the writer took Young's large concordance, and closely followed every use of the word "temple" through the long list of instances where it occurs in our English version. They nearly all refer to the temples built by Solomon, Zerubbabel, or Herod.

The first instance where the use of the word "temple" can be found applied to the human body is in John 2:21: "But he spake of the temple of his body." This occurs in connection with the Jews' statement, "Forty and six years was this temple [Herod's] in building, and wilt thou rear it up in three days?"

It must be evident that the use of the word "temple" in Christ's previous statement, "Destroy this temple, and in three days I will raise it up," was one to which his hearers were not accustomed. It was a new way of using the term. Indeed, in the Old Testament the writer can not recall a single instance where the human body is ever called a temple. But our Saviour in this text plainly speaks of his body as a "temple."

On what grounds does he so call it? Evidently because the divine Spirit and power tabernacled in that body in a wonderful way. In the writer's best judgment, there can not be found a single instance in which the human body is spoken of as a temple in all the canon of Scripture, unless the indwelling Spirit of God resides in that human body, not one text in which an unconverted, worldly man or a wicked man is ever spoken of as a temple of God.

The Spirit of Christ is promised to the church in a *special* sense, as it was never before in the world's history. Beginning with John 14, and in several following chapters, Christ enlarges upon the special gift of the Holy Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the *world can not receive*, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words:

and my Father will love him, and we will come unto him, and *make our abode with him.*" John 14:16-23.

Here is the special promise of Christ of the Spirit, the *representative* of the Father and the Son, which enables the human being who receives that Comforter to *become a temple of God and the Holy Spirit*. In no other way does the Bible ever promise any one to become such a temple.

1. This special gift from the Father and the Son is called the *Comforter*, because it gives that comfort to the believing disciple that nothing else will.

2. The Lord says distinctly and positively that the *world can not receive* this Spirit. It can not, till the worldling repents of his sins and believes on the Lord Jesus Christ. Then he is no longer of the world, but belongs to Christ. Therefore worldlings can not be "temples of God." They must first become true Christians.

3. This gift of the Spirit of God is to remain with his true people throughout the whole Christian dispensation. All the various manifestations of that Spirit in miracles, healings, prophecies, etc., come in consequence of the gift of this Spirit, which Christ promised.

4. It is by means of the coming of the Comforter that we become temples of the Most High. The Lord's representative comes unto us and *makes his abode with us*. "Abode," according to Webster's third definition, is the "place of continuance, or where one dwells; abiding-place; residence; a dwelling, a habitation." Surely where the Lord has his habitation, there is a "temple of God." And in no other way can there be a temple of God.—*Geo. I. Butler, in Southern Watchman.*

The Experiences of Former Days—No. 6

Contents of Early Numbers of Advent Review

J. O. CORLISS

In its earliest form, no name appears as editor of the *Advent Review*, but the names of Hiram Edson, David Arnold, Geo. W. Holt, Samuel W. Rhodes, and James White stand at the head of each paper as "Publishing Committee." But inasmuch as all communications to the paper were then to be addressed to James White, it is clear that he was responsible for its contents and make-up.

The first number of the paper enters into an explanation of the prophetic period which led the people of that day through their most singular experience. Among other statements of the position then occupied, the following from Joseph Marsh, in the *Voice of Truth* of Nov. 7, 1844, was reproduced:—

"Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments in expressing our great disappointment in not seeing our Lord at the time expected.

We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense, in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory. We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we can not yet admit that our great High Priest did not, on that very day, accomplish all that the type would justify us to expect. We now believe he did."

To this Elder White replied in a footnote: "So do we. The type (see Leviticus 16) in connection with the twenty-three hundred days of Dan. 8: 13, 14, justified us to expect 'that on the tenth day of the seventh month, 1844, Jesus, our High Priest, would enter the holiest of all, to cleanse the sanctuary.'"

Indeed, the motto of the paper at that time, "Call to remembrance the former days," was significant as pointing out its special mission; namely, to convince those who had passed through the 1844 disappointment that God's hand had led them in all that experience, and so establish them in the "present truth." This of course called for articles correcting false interpretations of scripture bearing upon the last days. One prominent idea that then obtained with J. B. Cook and others was that the passing of the prophetic period brought the time of the "shut door," which meant "no more repentance unto life, or forgiveness of sins." Much space was given to this point by Elder White, in which he steadily combatted the idea as a gross error. In an "extra" issued in November, 1850, reference is made to this doctrine, and it was met thus:—

"This is certainly a mistake. All who were borne in on the breastplate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, 'As many as I love, I rebuke and chasten: be zealous therefore, and repent.'"

In the third and fourth numbers of the paper appears an exposition of the sanctuary and its priesthood, by O. R. L. Crozier, which sets the subject forth quite clearly, considering the bewildered state of mind in which the disappointment left many of those who experienced it. But one of the most interesting series in the little volume is that by Elder Joseph Bates, entitled "Second Advent Way-marks, and High Heaps." After quoting Jer. 31: 21,— "Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest,"—the writer takes his readers over the entire advent experience from the time Mr. Miller began to preach the advent message in 1833 to the disappointment in 1844, and the events which closely followed that time

up to 1847, when the Sabbath truth became firmly established.

Mr. Miller's call to the ministry; Mr. Himes's acceptance of the advent message, and the publication of *The Signs of the Times*; the oft-recurring conferences and camp-meetings; the wonderful conversion of the multitudes; the disappointment of 1843, which was designated the "Tarrying of the Bridegroom;" the great Exeter camp-meeting of Aug. 12, 1844, when the cry was first given, "Behold the Bridegroom cometh," which set the time for the Master's return on the tenth day of the seventh month of that year; the wonderful energy aroused by that cry, which turned the voice of the popular clergy against the movement, and brought forth the re-echoing proclamation, "Babylon is fallen,"—all these were cited as "way-marks and high heaps," which proved the leadings of God all along the way.

These articles were not without wholesome effect. Looking candidly over the path which had been traversed, as set forth in this review, many, in the language of Brother Bates himself, fully "determined to correct their 'dead reckoning,' by watching every opportunity for an observation of the Sun of righteousness, and, by faith, cling fast to all the promises, doing as the prophet has shown them,—'I stand continually upon the watch-tower in the daytime, and I am set in my ward every night,'—watching for all the terrestrial and celestial landmarks and heaps in their pathway, . . . trusting in the Lord, which makes them as Mount Zion, which can not be removed, but abideth forever."

It seems clear that, at that early day, the main features of the truth were as clearly understood by those who constituted the leaders in the third angel's message as at the present. It is truly refreshing to know that the truth was so well settled then that it has stood the test of all the intervening years. To the writer this seems another "way-mark" and "high heap" by which the truth for these days has been settled once for all.

"And We Know"*

A. E. PLACE

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. There is, perhaps, no portion of Scripture more difficult to believe than this one, and no one scripture more important to believe.

It is a very familiar scripture, often repeated; and we often declare that we believe it, and as often show that we do not. It is one thing to say that we believe, and another thing to believe. It is quite easy to profess to be a Christian, but quite another thing to be a Christian. This is an age of profession of Christianity, but God's sad commentary

* Sermon delivered at South Lancaster, Mass., Sabbath, June 11, 1904, at the joint session of the Central and Southern New England Conferences.

upon it is, "Denying the power thereof."

Many think they are Christians, or "hope" they are Christians, but do not know. But a Christian knows. "And ye shall know the truth, and the truth shall make you free." Christ is the truth. "If the Son shall make you free, ye shall be free indeed." When this scripture is fulfilled, then the other one which says, "And we know," etc., is also fulfilled every day.

As a people we emphasize the fact that we are living near the close of probation, and in the closing moments of the solemn investigative judgment; that Christ our high priest is liable soon to come to the cases of those living, and probation be cut short. Every Seventh-day Adventist who professes this most solemn truth ought to know that Christ is his personal high priest; but I have again and again been sadly pained to find how many there are professing these very truths who do not know. We "desire" to be Christians. We "want to be saved." We "hope" that in some way circumstances will work for our good. But we do not "know." "My brethren, these things ought not so to be."

Paul was inspired of God, and hence when he says, "And we know," etc., we know it is the word of the Lord, and that it can be depended upon by every Christian. It takes a Christian to believe just what the Lord says in Rom. 8: 28, and only a Christian can really believe it, but every true Christian has had experience enough to assure him that what we say in this is fact.

The Value

If our text were really believed by us as a people, it would cut short every church trial. It would terminate many sad troubles in homes and hearts which to-day are rapidly gnawing the very vitals of all spiritual life. It would effectually tie every murmuring and fault-finding tongue. It would kill the desire, and even the thought, of retaliation, and dry up the fountain of harsh, hasty, and unkind words; for we would "know" that all that comes to us is "for" us, and not against us. What a revolution of "feelings" and actions this would bring. What an increased amount of time would thus be gained for real missionary operations; and how our possibilities for success would be enhanced.

But while it is a fact that the judgment work above is near its close, and "the Judge standeth before the door," we are too much like ancient Israel who murmured in the wilderness. They murmured because of the manna; because they could not have flesh to eat. They murmured at the organization; they even thought that Moses and Aaron took too much glory and honor to themselves. The Lord says, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." This is not confined alone to the churches or the laity, but it creeps into the sacred precincts of conference laborers, even into the ministry itself, and saps vitality

there which is greatly needed for pushing the work of God.

Some things we seem to know positively, and we are apt to give utterance to our positiveness when occasion permits. Shall I mention a few? Here they are, and each can select his own portion: We know that we have been abused and terribly misrepresented. We know that Brother A. or Sister B. is seeking to get the position and the glory that rightfully belong to us. We know that we are not half appreciated. We know that we do not have the position we ought to have in view of our ability and attainments, etc. We know that people are jealous of us, *et al.* And we know that "all these things are against us." But how is it with the Christian, who really believes the Bible? He knows nothing of the kind. He knows that God is true when he says, "They have not rejected thee, but they have rejected me." "Your murmurings are not against us, but against the Lord."

The Christian knows that none of these things are against him, but for him; for, "We know that all things work together for good to them that love God."

No sensible man or woman should find fault or murmur about anything which he knows is for him, and for his good. The Christian knows that all things work together for his good, because he loves God, and hence he has absolutely no murmuring to do at all. He lets the murmuring be done by those who are not Christians, and who do not believe the Word of God. They will do enough of it without being assisted by Christians.

This may seem hard on professed Christians. It has again and again seemed hard to the writer. Some of the hardness still manifests itself at times. Truth is always hard to us until we believe it by real acceptance, then its hardness or severity passes away. I have again and again studied and preached these principles for my own personal good, and I am reviewing and writing them to-day as a means of grace to my own soul. My plea to God daily is, not simply that I may get out of the list of murmurers, but everlastingly stay out, and get into full membership with the noble people who, in the dark as well as in the light, "know all things work together for good to them, because they love God, and because God has said so, feeling or no feeling." My salvation, and I believe that of others, depends upon the proper application of this most important principle.

Good Things

We will at once agree that we believe the following scripture: "No good thing will he [God] withhold from them that walk uprightly." But the moment we accept this, we must conscientiously study to know what is for our good; and whatever is for our good, is to us and for us a good thing, and all these things God will surely send to us; for "no good

thing will he withhold." David, the king of Israel, said, "It is good for me that I have been afflicted; that I might learn thy statutes." He further states, "Before I was afflicted I went astray: but now have I kept thy word." Paul, the great apostle to the Gentiles, testified, "Tribulation worketh patience." God must have a patient people. He will have them. "Here is the patience of the saints." "These are they which came out of great tribulation." We often sing with the lip, "Blest be the sorrow, kind the storm, that drives me nearer home;" and almost the instant the sorrow or storm comes, our faces lengthen, our voices become sad and doleful, and we lose sight of everything except the sorrow or the storm, and how we are suffering; and we toss about, "driven up and down in Adria," but as soon as we can get our eyes away from ourselves and our hard time, we see Christ walking on the wave, and cry, "Lord, save," and suddenly there is a calm. "What fools we mortals be," that we do not discern in the first mutterings of the storm the voice of the almighty God saying, "My child, I am coming with one of the good things to you and for you."

David reached this pinnacle of experience at Bahurim, when in the face of the cursing, and stone and dust throwing of Shimei, he cried, "Let him alone, and let him curse. . . . It may be that the Lord will . . . requite me good for his cursing this day."

(To be concluded).

"I Don't Believe"

G. W. ROGERS

THIS is a declaration often made, and that too by those who make a profession of Christianity; who make great claims to be believers of the Bible, on truths or doctrines which rest wholly on the authority of the Bible. For instance, when presenting the truth for this time, one will say, "I don't believe that the seventh day is the Sabbath." Now, the fact is, no Christian can consistently express his mind in that manner. Why?—Because as he believes the Bible, he is bound to believe what the Bible teaches; and it is not a question of belief or disbelief, but a question of Biblical authority.

A man may say, "I don't believe the Bible;" he may scoff at its entreaties and warnings; he may openly disavow it; then the first thing to be settled with such a one, is the truthfulness and credibility of the Scriptures. And he who does not believe the Bible to be the Word of God, of course may express a disbelief of anything the Bible may teach.

Not so with him who believes the Bible to be the Word of God. To be consistent, such a one must believe and accept whatever the Scriptures teach; and when the proposition is placed before him, that the seventh day is the Sabbath of the Lord, the question with him is not whether he believes it or not,

but whether or not the Bible teaches it. And as the Bible does teach that the seventh day is the Sabbath (see Ex. 20:8-11; Gen. 2:1-3; Heb. 4:4, 9, margin), he does believe it if he believes the Bible; and if he says he doesn't believe it, he simply confesses his ignorance of what the Scriptures teach. He confesses that he is not informed on the subject. It is not, then, a matter of belief or disbelief with him, but simply a matter of information.

Let no one who believes the Bible, say therefore that he does not believe that the seventh day is the Sabbath. Let him say, instead, that he is ignorant; that he is not informed. But then let him become informed; let him learn what the Bible does teach on this question; and on that condition, in case of every candid inquirer after truth, the belief will adjust itself to the evidence given.

A Good Business

For the Christian there is none better than the publishing business. In fact, it is one in which all Christians should at once earnestly engage. It is open to all, and the field is most extensive. There is no competition, but a healthful co-operation on the part of all connected with it. The capital required is large, but it is all furnished free, not even interest being demanded, while all profits go to the agent or publisher.

Nor is there any risk involved for the publication is sorely needed by every person on the globe, and returns are guaranteed, as also sure success. It is a highly honorable business, for God's Word frequently refers to it, and in fact, enjoins entrance upon it.

1. Moses was a publisher. "I will publish the name of the Lord." Deut. 32:3.

2. A multitude once united in it. "The Lord gave the word: great was the company of those that published it." Ps. 68:11.

3. The beauty of those who engage in this business. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . and salvation." Isa. 52:7. Also Nahum 1:15.

4. A cleansed leper was once very active in it. "He began to publish it [his healing] much, and to blaze abroad the matter." Mark 1:45.

5. A once devil-possessed man became a successful publisher. "And he went his way, and published throughout the whole city how great things Jesus had done unto him." Luke 8:39.

6. A great territory invites effort. "And the gospel must first be published among all nations." Mark 13:10.

7. A general call for publishers. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

8. Whom and what to publish. "He that hath my word, let him speak my word faithfully." Jer. 23:28.—*Beams of Truth.*



Lowliness

THE desert rose, though never seen by men,
Is nurtured with a care divinely good;
The ocean gem, though 'neath the rolling main,
Is ever brilliant in the sight of God.

Think not thy work and worth are all unknown,
Because no partial pensman paints thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways.

— Selected.

Health in the Air

G. H. HEALD

CIVILIZED people, especially those living in the cities, have come to be almost afraid of the air. Perhaps not so much is now said about "night air" as formerly; still many people sleep with rooms tightly closed, and wonder why they awake with a bursting headache, or why they feel more tired when they get up than when they go to bed, or why they lack appetite and ambition.

Notwithstanding all that has been written regarding the importance of having an abundant supply of pure air day and night, there are many who through habit, or indifference, or ignorance, still cling to the practise of shutting all ventilation out from their sleeping and living rooms. There seems to be a belief that free ventilation will increase the likelihood of contracting colds; but an abundance of pure air is the surest method of preventing colds.

In one family a mother and two daughters had been sleeping out all summer, either in camp or on a porch. In November, when the nights became quite cold, the mother and the younger daughter went into the house to sleep, and contracted colds which lasted a number of weeks. The older daughter continued to sleep outside, and escaped a cold.

Stories are told of soldiers, who, after submitting to all kinds of hardship and exposure in bad weather without catching cold, have caught cold on returning home and sleeping inside of a house, and indulging — after a long life of soldiers' rations — in an old-fashioned "square meal."

Some may not know, although all ought to know by this time, that most remarkable cures of tuberculosis are wrought by the open-air method. Sometimes this with nothing else is sufficient to check the disease. Patients are kept

out on porches or in shanties with one side entirely open.

It is not exposure that causes colds. This has been demonstrated. There must first be a susceptibility to colds, caused by such unhygienic practises as overeating, living in an artificial, hot-house climate during the winter, and breathing impure air. Many people contract colds who have been extremely careful to avoid drafts, wet feet, and other ordinary so-called causes of cold.

We must not overlook the influence of germs in the causation of colds; but germs are always present. They may be more prevalent at one time than another, thus producing epidemics of cold; but they are nearly always present in sufficient numbers to set up an inflammation in the air-passages of any one who, through wrong habits, has undermined his powers of resistance.

On a frosty morning the tendency is to hug the fire; but let one break away from habit, and take a brisk walk over the snow, noticing the tonic effect of the exercise. The step will be elastic and bounding, the face will glow with the increase of circulation, there will be a general buoyancy, and what an appetite!

In summer we stay in to avoid the heat, in winter we stay in to avoid the cold. Except during the hottest weather when heat prostrations are possible, one should get out, sun or no sun. If it is too warm during the middle of the day, one can get out during the early morning hours, perhaps as early as four o'clock, and enjoy nature at her best.

The fresh-air habit, with abstemiousness in diet, is the surest preventive of lung and throat troubles.

Religion Beneficial to Health

THE view held by some that spirituality is a detriment to health is the sophistry of Satan. The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. Religion is a continual wellspring, from which the Christian may drink at will, and never exhaust the fountain.

The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind af-

fects the health of the physical system. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life.

When men who have indulged in wrong habits and sinful practises yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the eternal rock. Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.

Those who walk in the path of wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. They are alive to the enjoyment of life's real pleasures, and are not troubled over vain regrets, over misspent hours, nor with gloomy forebodings, as the worldling too often is when not diverted by some exciting amusement. Godliness does not conflict with the laws of health, but is in harmony with them. The fear of the Lord is the foundation of all real prosperity.—*Christian Temperance.*

Why the Japanese Are Hardy

MR. H. IRVING HANCOCK in his little book entitled "Japanese Physical Training" says:—

"The Japanese are noted for possessing the sweetest dispositions to be found anywhere in the world. Politeness and good nature seem inborn with the Japanese baby. As time goes on and the child reaches adult age, kindly disposition appears to have increased in geometrical ratio. When a Caucasian applies for physical training under a Japanese teacher, he is required to furnish satisfactory proof as to the evenness of his disposition. Even after he has been admitted to the school, if the white man shows too great a tendency to sudden temper, he is politely requested to seek instruction elsewhere."

"The commonest Japanese laborer — the one who has to spend the greater part of his working hours in hard manual labor — is in the habit of cleansing his body twice daily. If he does not, and the fact becomes known, he is looked upon by his associates as being something of a pariah. During the warmer portion of the year the more leisurely classes of the mikado's people take three baths a day."

"The Japanese eat fresh air with even more gusto than they do food. The *samurai* of old, rose in the morning to

pass out into the open air, there to take a number of deep breaths. The time of the morning chosen was just as the sun was coming up. At this hour the air is purest. . . . In the coldest nights of winter, air circulates through the native house without interference. If the sleeper feels chilled, he adds more bed clothing. But the passage of fresh air through the entire house is never prevented."

When a Japanese suffers from insomnia, he gets up and goes out into the open night air, and if there is a hill near, he climbs to the top of it. But insomnia is very rare in the mikado's kingdom.—*Life*.

True Success

THE man whose life, outwardly all defeat, is steadily expanding in its interest and sympathies, steadily growing in power to bear and suffer and be strong, has the blessed consciousness of coming into his kingdom. No outward disaster, no external obstacle or limitation, can ever defeat a true life; the soul can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest success lies within the grasp of every earnest man or woman, and it is rarely without attestation of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a noble nature which is irresistible and pervasive as the sunlight. The warmth and vitality of such natures, while they invigorate the strongest men and women about them, penetrate to the heart of clouded and obscure lives, and minister to their needs. There is no success so satisfying as that which is embodied in one's character, and being so embodied, can not be taken from him, and the influence of which, reacting on the character of others, is also indestructible.—*Christian Union*.

Making One's Way in the World

It is a useful thing for a man to learn early that even the most exclusive set in the world bows to great achievement. Some years ago Henry M. Stanley made a speech before the Press club of New York City, in which he said:—

Gentlemen: I thank you for your reception. You have always been kind to me. When I first went to Africa, you gave me words of encouragement. At that time I met a noble English lord who was a member of the Royal Geographical Society. I was introduced to him as the man who was going to hunt for Dr. Livingstone. He stared at me condescendingly.

When I returned from Africa, having found Dr. Livingstone, you were kind enough to say very pleasant things about me, and I met my English friend again, and he relaxed and gave me one finger.

Again I went to Africa and you gave me words of encouragement, and my English friend gave me two fingers. I have just returned, gentlemen, and you

have been more kind than ever. Once more I met the noble Englishman, and this time he actually gave me his whole hand. Gentlemen, between that first patronizing bow and that handshake lies practically the history of my whole life.

French Heels and Rheumatism

"THERE'S another of those women with broken-down feet," said the shoemaker as he walked back to the case for a particular shape of shoe. "Didn't you know there was an epidemic of that sort of thing? No? Well, there is, and the French heel is to blame for it. There's a whole lot of women who think they have rheumatism in their feet, but they haven't. It's simply a case of the arch of the foot being broken down. They wore French heels that threw their heels up in the air, and the next season they went to the low heels. The change threw the bones of the instep out of place, and now, when they walk, the bones cause them pain.

"I have fixed up any number of feet for them. Some of them have been to springs, where they treat rheumatism, and some of them even to Europe. When they come in here to buy shoes, they speak incidentally about their troubles, and generally a silver plate and a shoe that will hold the bones in place fix them up.

"Often I can tell what is the matter with a woman's foot just by seeing her walk. You see that shoe, all worn off at the side? And this one, worn at the toe? Well, that is because the women have tried to ease the pressure on those broken-down bones. A foot that is formed right, and that is in perfect health, will wear the shoe evenly across the sole. If women only knew what was the matter with their feet, the doctors would miss a lot of fees for treatments for rheumatism."—*Selected*.

REST THE EYES.—If you want to have good eyes, give these organs an occasional rest. When talking, listening to music, or thinking, close the eyes. You have to use them anyway, ten times as much as your grandfather did his.—*Selected*.

THE wonderful insect-killing capacity of the toad is known in a general way to the enlightened few, says *Country Life in America*. An imported colony of toads may be the salvation of a flower garden. We now have some interesting figures which show that every toad in the garden may be worth twenty dollars or more. Many gardeners give their children a cent apiece for every cutworm destroyed, considering this a low estimate of the damage caused by these insects. From May 1 to August 1 a toad may destroy 2,160 cutworms, which it would cost \$21.60 to destroy by hand. English gardeners are said to pay as much as twenty-five dollars a hundred for toads for colonizing purposes.—*Christian Advocate*.

Housekeeping Hints

AVOID debt as you would the pestilence. Never spend a penny unless you are absolutely sure you can afford it. Expensive things are to be avoided by the average housekeeper. In furnishing your house, remember that trumpery is worse than useless, and, if you do your own work, will take time that might better be given to reading or resting.

The kitchen is the most important part of the house. It should be well lighted and ventilated, for about half of your time must be spent in this room. A good cook-stove is indispensable, and it must be kept free from soot and ashes, if you wish to keep your temper. Nothing should be cooked that is not essential to health, or rather that is injurious to health, for it would be worse than a waste of time. Everything about the kitchen should be kept scrupulously clean, whether the rest of the house is or not. Use as little tinware as possible. Yellow earthenware is more easily kept clean.

Before retiring at night clean out your stove, and lay the fire ready to touch a match to it in the morning. Set the table, and make all other preparations for breakfast that can be made beforehand. It may seem hard to do if you are tired, but it will be easier than to be obliged to make haste in the morning, and get so nervous that you will feel upset for the day.

After breakfast, clear away the dishes, do the baking, prepare the vegetables for dinner, sweep the kitchen, clean the lamps, and put everything in order, then use the remainder of your time in setting the rest of the house to rights. Never do kitchen work in the afternoon.—*Australasian Good Health*.

The Use of Glycerin

A LEADING specialist, and authority on matters pertaining to the skin, says of glycerin: Glycerin is really very harmful to the skin; it evaporates the water in the pores rapidly, particularly; will result in breaks of the skin, or chaps and roughness. This may be a surprise to many; for it is a fond belief that for chapped hands and lips it is an excellent remedy and preventive. Mixed with other ingredients so that a chemical change occurs in it, it may not be harmful, but glycerin, in a pure state, should never be applied to the skin, or its health and appearance will suffer, and cracks and chaps will be aggravated.—*Selected*.

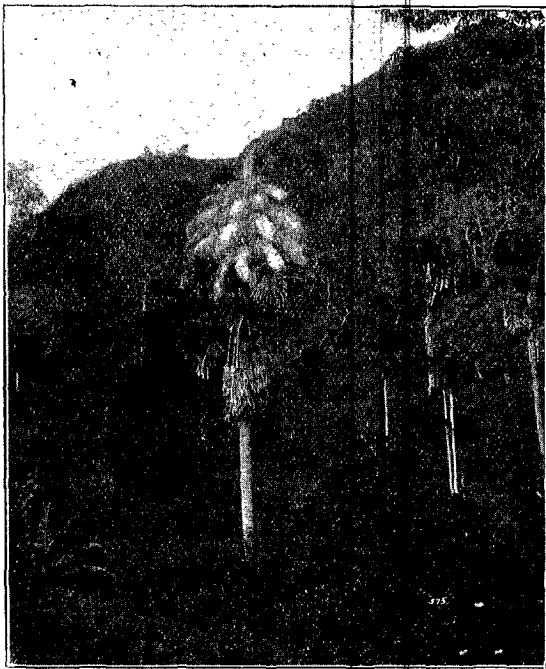
TEMPERATURE OF DRINKING WATER.—For general drinking purposes cool water, from sixty degrees to seventy degrees temperature, is the most wholesome. Water is cold when below sixty degrees; tepid, when from ninety-two degrees to ninety-eight degrees. Above that water is hot. Hot water drinking, although a temporary stimulus, in the end has the effect to debilitate the stomach.

THE WORLD-WIDE FIELD

Ceylon

HARRY ARMSTRONG

CEYLON is now a Seventh-day Adventist missionary field; and because of its peculiar need, it should be one of the most interesting fields ever opened by the people who are representatives of the third angel's message. As I said in a



TALIPOT PALM IN FLOWER

previous article, Ceylon is called the "Eden of the East," and by many it is believed to be the original Eden, or paradise, the garden of God. There is on the island a mountain peak called "Adam's Peak," on which, engraved in the solid rock, is a human footprint believed by the Mohammedans to be the footprint of Adam, but by the Buddhists to be a footprint of Buddha. There may be no truth in either of these two cherished traditions, but there has been no mistake in calling this island the "Eden of the East;" for its beauty and grandeur are living monuments and memorials of the Edenic home of our first parents.

Almost everywhere, as in the first Eden, you may see that which is pleasant to the eye, and good for food. And as the poet has said, "The gifts of God are strown with lavish kindness." And yet there is to be seen here scenes both intensely sad and pathetic; for the people who live in such a paradise of light and glory walk in darkness and superstition.

The chief religion of the Singalese people is Buddhism. They are not only followers of Buddha, but many are worshipers of Buddha, and their temples of worship are scattered throughout the land. The life story of Buddha is strangely pathetic, and the religion of

his followers is correspondingly sad. He was born the son of a king in a city of northern India, about four or five centuries before Christ. Surrounded with every good that wealth could procure, he grew up into manhood, among all that was beautiful, in the palace of his father, the king.

Having never left the palace grounds, when he had grown to manhood, and after his marriage, he had an unconquerable desire to see the rest of his kingdom; and it was then, when going forth, that he for the first time looked upon deformity and death. In returning to his palace he tearfully said, "What have I to do with pleasure?" He sought the sacred books of the Hindu religion for a deliverance from all these things, but found none. Then, not being able or willing to live a life of pleasure with so much misery around him, he took a sorrowful leave of his wife and father, and in secrecy of the night left the palace. For six long years he led a lonely life among the hills, but one day while sitting beneath the "tree of wisdom," he seemed to find what he had been seeking, and from that time he was known as Buddha, which means "the enlightened."

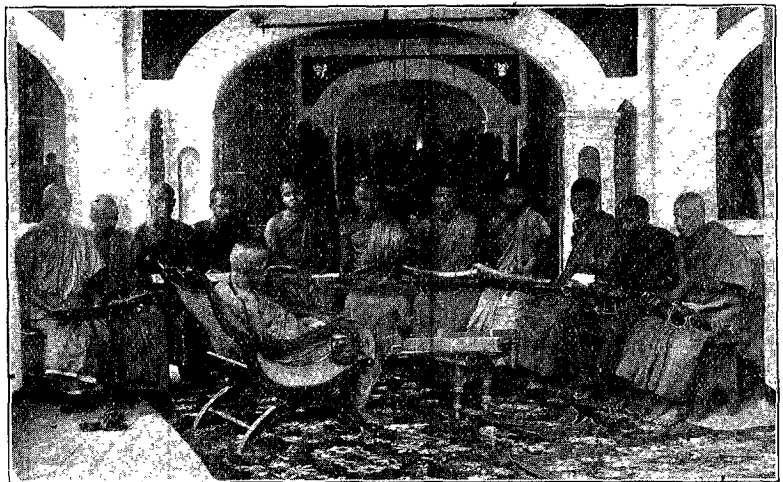
What Buddha found is not known even by his followers, but he broke down that awful wall of caste which binds the Hindu devotee, declaring all men to be

of sadness; for he had no hope, and was without God in the world. He did not preach any God, and perhaps because of this, Buddha himself is now, after many years, worshiped as a god in all the Buddhist temples.

Only last Sabbath a Buddhist procession passed down our street. They were going from one temple to another, carrying with them presents suitable for their idol deity. One poor devotee, under a vow, was bleeding from the cheeks and mouth. A large needle had been passed through each cheek and tongue, and then a wooden peg inserted. I never saw a more pitiable sight, and yet all the pain and suffering was faithfully endured in the hope that it would secure some favor from the gods. These scenes are of common occurrence, and many are the sights that make the heart sick.

Another point of significance in Buddhism is the place and interest which the serpent holds in the temple and worship. It is stated that each temple owns a live cobra, which is a most deadly serpent. The cobra, according to tradition, is thus treated because of its having once protected Buddha from the heat of the sun, by spreading its hood and forming a canopy above his head. An image of Buddha thus protected, was placed near our house while the procession passed. It suggested the motive power of Buddhism to be an overshadowing of that old serpent, the devil and Satan.

It is because these dear people are walking in "the way" of darkness and death, that God is sending a message of life and light to them. I think of all our people in the home countries, and wish they could see the need of the East. I am sure many loyal hearts would respond to this need, which can not be written in words, just as they have responded in times past. Many who can not come over to help us can send their means. It would be an investment that heaven would honor, and now the time



HIGH PRIEST INSTRUCTING CLASS IN ORIENTAL COLLEGE, COLOMBO

equal, receiving at the hand of a poor goat-herd a cup of milk. After this he returned home preaching salvation, called by Buddhists "the way." There was nothing definite, however, in what he taught, and his religion was still full

has fully come for all who have means to put it into the cause. Soon it will be too late.

There has been a revival of Buddhism of late, and many schools of learning are now being opened. The accompany-

ing illustration will show you what the priests are doing. Books, as we know them, are still unknown or unused among the Buddhist students. They use the "ola book" made from the young fronds of the talipot palm.

The process of making this ola book is an interesting one. The young leaves of the talipot, or palmyra, palm are cut before they acquire the dark-green shade. They are then soaked in hot water or milk to preserve the flexibility, after which they are submitted to pressure to render their surface uniformly smooth. They are then cut into strips two or three inches in breadth, and from one to three feet long. These are pierced with two holes, one near each end, through which a cord is passed. The leaves thus strung together form an ola book. The writing is done with an iron stylus, which furrows the characters desired. These furrows then receive an application of charcoal and oil, which makes them easier to read, and also acts as a preservative against the inroads of insect life.

The accompanying illustration is a good picture of the royal talipot palm. Its straight, stately trunk rises to a height of sixty or seventy feet, but its crowning glory is its fan-like leaf. One leaf is sufficient for the hood of a carriage, and is even now carried over the heads of Kandian chiefs upon all state occasions. It blooms but once, and then dies. After living a life of from sixty to seventy years, it is said to gather up its strength in one supreme effort, bursting into a mass of bloom of great magnificence. When the flowers fade, the tree loses all its stately grandeur, and dies.

The palm branch has always been held in royal favor. These branches were waved before Christ as he entered the beloved city Jerusalem. And even now they are held over the heads of earthly monarchs. To this we have no objection, but we long to see the time when the characters of a false religion shall no more be engraved on the "ola page." The glorious truth of a living Christ and a coming Christ has entered this land, and it will stay until a people, having been called out and sanctified by the truth, shall be translated from the "Eden of the East" into the paradise of God.

Colombo.

The Present Outlook in Russia

L. R. CONRADI

WHILE at present the eyes of the whole world are fixed upon the fierce struggle between Russia and Japan, I felt that our people would all be interested to learn how the truth is advancing in the czar's mighty empire, and to read of the increased perplexities with which our Russian brethren must contend, on account of the war.

As to the third angel's message, it certainly never was more prosperous in this interesting field than it is to-day.

Constant accessions to our numbers among the various nationalities in the north and south and east and west of this wonderful country, are reported.

As our brethren will remember, the Russian field has been divided into three parts: the South Russian Conference, among the German colonists; the North Russian Mission, to the Esthonians, Letonians, and Germans in the Baltic provinces, and to the Poles and Germans in Poland and Wolhynia; and, lastly, the Middle Russian Mission, embracing the Russian-speaking people throughout the whole country.

For the quarter ending March 31, the North Russian Mission reports twenty-one additions, and a membership of three hundred and ninety-two, but since that time quite a number have united with us. The director writes me that for the second quarter of 1904, he thinks there will be a growth of about seventy. The message has gone somewhat more slowly among the Esthonians, but of late both our workers were in difficulty because of holding meetings, one of them getting into trouble simply because he had been reading the Bible in a private house. They were condemned to imprisonment and the payment of heavy fines. One of the brethren appealed to the senate. The following extracts from the senate's rendering in the case, will show how the Lord has helped. These extracts are taken from Lutheran sources:—

"Prayer-meetings have been customary among our people for a long time. It has now happened that on a certain evening and in one and the same village, such prayer-meetings were held in various houses. In this, not only did the brethren of our faith distinguish themselves, but also the adherents of newer sects, as the Baptists, the (Seventh-day) Adventists, and others; until now the belief prevailed that all these prayer-meetings were directly contrary to the law, and therefore the participants were always attacked by the police, and the local justices of the peace fined those who had charge of such prayer-meetings, according to the charges brought in by the police. Nearly every justice of the peace has acted thus. Many so-called friends of education consider such meetings an unwarranted 'apparition,' and they find no other remedy against them than the mentioned police charges. And often whole columns have been written in our newspapers, invoking this police protection. Also our pastors, when they have seen that it is impossible to check the progress of some of the more recent sects with the sharp sword of the Spirit, have been placing their hopes upon the sword of the police. But while we would not consider whether such prayer-meetings are a desired 'apparition,' yet we would point out the fact that the villagers will continue to hold and take part in such meetings, as long as nothing better is offered them. But the assistance of the police is in no way desirable, for, on the one hand, it gives the sufferer the glory

of a martyr in the eyes of many persons, and on the other hand, it is itself impossible to control religious movements through outward means. It is only when fanaticism has assumed harmful dimensions, and the public peace is endangered by it, that the aid of the police can be required, and police interference be justified. Thus far, such meetings, if not held in public meeting-halls, were considered contrary to the law, but lately several such cases were considered in the senate, and it has rendered its decision. Upon the twentieth of April, this year, it decided that all such prayer-meetings which might be classed among family gatherings, and where the people attending from without have received no public invitation, and where the time and place of the meeting have not been published,—all such gatherings are permitted according to the law.

"One case is as follows: In the Weissenstein District the police wrote out charges, Oct. 5, 1903, stating that J. Jurickson, who lives there, had, although several times forbidden by the police, held a public prayer-meeting in his dwelling, as minister of his faith (the Seventh-day Adventist). This charge was given to the justice of the peace of District Two, with the request that he be proceeded against, according to paragraph 29, because he had not fulfilled the demands of the police, specified therein; but in the court, the accused pleaded 'not guilty,' declaring that indeed he held on October 4 a prayer-meeting, but that only Seventh-day Adventists had taken part in it. He considers such meetings not contrary to the law, because religious liberty to Christians of all confessions had been granted to all the subjects of the Russian empire, and sanctioned by his majesty. Because of this, he had asked neither the Lutheran consistory nor the Russian police for permission. The justice of the peace found that, according to the literal interpretation of said paragraph in the law, private prayer-meetings so far as they go outside the members of the family, could not be held in any other way but with the permission of the consistory, but such permission, the accused (as he himself admitted) did not possess. It could be further seen from the minutes of the police that such meetings had been forbidden by them to said Jurickson, and he had therefore transgressed paragraph 29 of the law. Upon all this evidence the said justice condemned Jurickson to a fine of twenty-five rubles, or seven days' imprisonment. Jurickson appealed again, to a higher court, declaring that they had in no way proved him guilty of holding a public prayer-meeting, as he had simply met with a number of Adventists, with such of like faith, on certain days at certain services, and had in no way advertised it. Furthermore, the Evangelical Lutheran Consistory was not entitled to give him such permission, as the government was hindering no one in exercising his worship. He also stated that he had petitioned the

over-procurator of the Holy Synod to grant him such permission. For this reason he asked that the decision of the justice of the peace might be changed, and that the revision of this might be detained until the resolution of the synod could be received. But the justice would not reconsider the matter—he simply lowered his fine, claiming that it was not malicious intent, to five rubles or two days' imprisonment. But as Jurickson appealed again, this time to the senate, the criminal department of the ruling senate, in its session of April 20, 1904, decided that the judgment of the justice of the peace, according to paragraph 1 of the criminal law, was to be entirely set aside, and the accused should be set free."

We see from this that while the Lutheran synod, seeking to employ the force of the police, tried to stop our prayer-meetings, the senate itself, the highest court of appeal in all Russia, has certainly helped our brethren, and this decision will be of great use to our people when further difficulty threatens them.

Southern Russia

During the first quarter of 1904, the South Russian Conference had twelve additions, raising its membership to seven hundred and seventy-two, and since then quite a number have been baptized. Brother — writes that from the fourteenth to the seventeenth of April he took in seven members, and May 1 he baptized one in the Black Sea. We learn that our brethren on the Volga have a good interest in the villages, from one hundred to one hundred and fifty being present at a time. They were lately able to baptize eight in this part of the country. Near the Caspian Sea and the Caucasus Brother — took in fifteen members. We have recently sent three Friedensau nurses to work among the German colonists in this field, and they seem to be doing well.

Dr. Pampaian and his brother write me from Tiflis that there are many difficulties to be encountered in their efforts to get their work started. The physician's examination for a state certificate must be passed in Russian, and his degree must be taken in St. Petersburg. How strict they are is shown by the fact that a physician holding a foreign certificate, did not receive a Russian certificate, though he had successfully treated the czar's brother, and the reason assigned was that he did not know the Russian. It will probably take some time before they find the best way to make a start.

Middle Russian Field

Our leading brother here writes that in the Middle Russian, or native, field he has been able to take in fifty-three members in one place, thirty-two in another, and fifty-three in still another, and in yet another place twelve. The experience they have had is best shown by the following extracts from his letter:—

"A brother, after he had confessed his faith, was beaten to death. Another man, in consequence of the beatings he has received, has been sick for a long time. In another place, fifteen persons were converted by the labors of one worker, and it was not long before persecution arose. The people set themselves upon them like wild beasts, and they were terribly maltreated. One man had his beard pulled out. Some were so beaten they were hardly recognizable. One man was beaten until about half dead, and then put on a pile of straw, and had not some prevented it, the mob would have set fire to the straw and burned him alive. One father beat his son with a wet rope until he supposed the son to be dead. Some had their houses torn down, and all their property taken away, and as they had no home and no protection, they fled with maltreated bodies, and bleeding faces, not less than two hundred and fifty miles, where some of our people lived, who took them in. I was able to receive twelve members from among these. They rejoice in the Lord, and are glad they may suffer for Christ's sake.

"In one church they have had a great deal of trouble with the police. Some of the brethren were beaten; the clothes were torn off their backs. Their meeting was disturbed every Sabbath, although they met in the open fields; for wicked men sought them out, and tried to hinder their worship in every way. Their number continually increased; one year ago there were five brethren in this place, and to-day fifty are attending the meetings, but these gatherings must be held secretly, and in out-of-the-way places.

"But how the Lord turns all these things for good is seen from the following experience: May 2 fourteen brethren were condemned to six days' imprisonment, and in order to make their reproach worse, the police compelled them to march about sixty miles on foot, and their route lay through ten villages. As there was a sister with a nursing child in the company, it required five days for them to make the journey. While resting in these various villages, God's Spirit moved upon the brethren to testify of their faith. Sometimes they had as many as three hundred hearers, who listened with the greatest interest. Undoubtedly many who otherwise might not have heard the message thus received a knowledge of it, and the good seed has been sown throughout that whole neighborhood, and the whole country is stirred in consequence. Joyfully they endured imprisonment, and as even there they were the means of converting others to the message, the officers let them out before their time had been served."

Our brethren are guarded from Sabbath to Sabbath, so they can not meet together, and yet the truth is progressing, and in this short time the brother has taken in about one hundred and seventy. While we see the time of per-

secution is coming upon our people, yet the Lord's ways are so wonderful that even these troublous times only increase the interest to hear.

As to the influence of the war, we have just learned that in one place five brethren were drafted, and upon stating their convictions, the officer told them if they would not serve, they would have to face the martial law. Soon the reserves in that district are to be called out, and a number more will have to go. We do not yet know what will be the fate of those who go to the front, but we do know that under any circumstances, they deserve our prayers. Should not we who yet have peace and prosperity arise and shine that the work may soon be finished? Let us not forget to pray for these dear brethren who are suffering for the truth's sake. Truly we can say, "Here is the patience of the saints."

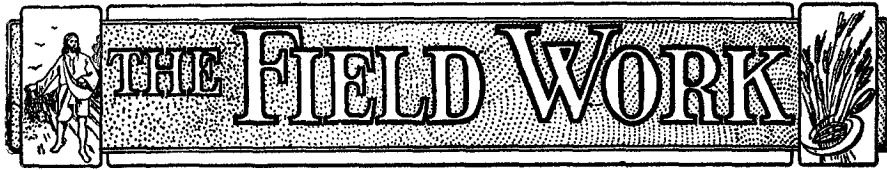
Hamburg.

Mission Notes

DURING the period of eighty-one years, from the printing of Dr. Morrison's Chinese New Testament in 1813, to 1894, the total circulation, including the Scriptures given away before the principle of selling was established, was about 5,500,000 volumes. In the last eight years, from 1894 to 1902, the circulation has been over 4,660,000 volumes, of which 51,000 were whole Bibles and 184,000 New Testaments. Of this number, all but about 100,000 were sold.

ANOTHER of our Japanese native Christians—Dr. Kawasaki—was summoned to his native province recently, to get ready for service on the medical staff with the army in Manchuria. The medical examiner thought he would not be able to endure the heavy work this would entail, so he was allowed to return. Although he is not very strong in appearance, our workers believe that his return was due more to the goodness of God in sparing him for the medical missionary work than to the natural clemency of the examiner.

LAST year, in the town of Kuankai, China, one of the Bible Society's colporteurs found a family using a Testament which they had buried when they were forced to flee for their lives to the hills during the massacres. The father had left the book to his children, telling them exactly where it was buried, so that if he were killed (as he feared), his children should still be able to find the book again some day, and read about the true God. It was then thought that the missionaries would never be permitted to return again to the country; and by means of the Testament the father hoped that the children would be able to help keep alive the knowledge of God in their heathen land. Fortunately, the whole family managed to escape the Boxers, and the colporteur supplied them with more copies.



THE FIELD WORK

Illinois

ALEDO.—Last Sabbath, Aug. 13, we preached three times to the Aledo church. After the second service, five were baptized, uniting with the church. This church has had no preaching for many months, but by their faithfulness they are gaining others. The Rockford church is the same. Two weeks ago we baptized two in that place. Faithfulness wins in the Lord's work, and these churches are faithful.

L. D. SANTEE.

Iowa

NORTH ENGLISH.—Since June 23 I have been laboring in this place in company with Brethren Ed. Swap and O. M. Kittle. We have enjoyed many pentecostal showers, and are praying that God may give us his power to reap the fruit of our labors.

As a direct result of our work here, five persons have signed the covenant. These, with several who had kept the Sabbath for a long time, and six who accepted the faith during my labors near here last winter, who signed the covenant also, number seventeen.

As my wife and I expect to leave soon for Europe, the other brethren remain to carry on the work, intending to pitch the tent in a town near by.

Some tell us that R. M. Kilgore held a course of lectures here a number of years ago. Pray for me, that I, as well as the company remaining, may hasten the coming of our Saviour.

C. E. RENTRO.

Wisconsin

IN company with Elder J. B. Locken, I held four meetings at Hines, Wis., August 13-15. I was agreeably surprised at finding a Sabbath-school of thirty-seven members in the place. A few living in the vicinity have lately accepted the truth, and others have moved into the neighborhood from different parts of the country.

Hines is a small station on the C. St. P. M. & O. R. R., between Superior and Spooner, in Douglas County. The newness of the country, the abundance of wood, and the cheapness of land attract settlers to the vicinity. It is a favorable place to find plenty of room. Though far to the north and limited in improvements, it is to be preferred to remaining in the cities. Good roads and public buildings will be provided in time.

We organized a church of sixteen members, and probably others will unite with them soon. A complement of officers was elected, but ordination was deferred until another time. A number of those who united with the church were recently baptized by Elder Swinson. This new organization adds sixteen to the membership of the Wisconsin Conference. We expect to see several other churches added to the list in the conference soon.

WM. COVERT.

British West Indies

ARIMA, TRINIDAD.—After our good conference in Barbados, I spent two weeks at home, developing the work begun in the tent-meetings. I then accompanied Elder Haysmer to British Guiana, to assist in a counsel meeting with the laborers there, as they were hindered from attending the conference. We found them engaged in a tent-meeting at New Amsterdam, with a large attendance and deep interest.

British Guiana is a large, important, and promising field, and under proper effort in the book and paper work, should be a very fruitful and, ere long, self-supporting field. We spent a week there, in counsel with the workers. The Royal Mail boats stop at Barbados from Sabbath morning till Monday night; this gave me the privilege of spending a Sabbath and Sunday there, both going and coming. The interest in the message in Barbados is deep, and the work is onward. The church is too small to accommodate the increased interest resulting from the conference, so the hall in which the conference evening services were held has been secured for Sunday afternoon and evening each week. The conference and tract society headquarters have been established in a convenient location in the business part of Bridgetown. A stock of health foods, for which there is a growing demand, will also be added soon. We greatly rejoice in the prosperity of the cause in Barbados. To God be all the praise.

I now hope to remain in Arima long enough to develop and bind off the work here, which has been very much broken into by calls elsewhere. We are now face to face with the imperative necessity of a church building here. Our people are poor, and our own means limited, but the Lord, who has so wonderfully opened the way and led us hitherto, will also help us to accomplish this work. We shall unhesitatingly give to this enterprise, as we have to many others from time to time, all of our means and muscle, and we know God will make up to us, from some other source, what we lack.

With keenest interest we watch the work in other lands, especially that "most important" interest in Washington. We even manage, with all our needs here, to help each new or needy general enterprise a little, so that we may have an interest and a share in the results of all. We would not divert one dollar from greater enterprises or more needy fields, but if any, after doing his duty by other enterprises, feels able and disposed to scatter a few crumbs this way, we shall greatly appreciate it, and invest it in a needy and fruitful field. There are in Trinidad eight churches and companies (all greatly in need of labor just now), four unfinished buildings, besides the one we hope to build here; and nearly the whole island yet to be evangelized.

Elder Haysmer has been assigned to

Barbados, and Brother Spencer to Tobago, leaving only Brother S. A. Wellman and myself here, and he is almost wholly confined to the office and Port of Spain. However, great as is our need, it is not so great as that of Europe, Asia, Africa, and South America. We thank God for almost perfect health, and we hope by his grace, to complete the work here by the time it is done elsewhere. Any one wishing to help us, may send means to the Mission Board, or directly to us by draft on New York, Chicago, or London, or by International postal order.

W. A. SWEANEY.

9 St. Joseph St., Arima, Trinidad.

Missouri

ST. LOUIS.—It may be of interest to the readers of the REVIEW to know something of the way the missionary effort in St. Louis is being conducted during the time of the World's Fair. Our plan is not only to put the truth into the hands of those of various nationalities from abroad who visit our city this year, but to "sow beside all waters," and thus reach the masses of this large city, as well as their visiting friends.

In order that all may have an opportunity to hear the third angel's message, we have districted the city, giving each worker a portion to be thoroughly canvassed with *The Family Bible Teacher*, also with other literature. House-to-house visits are being made, and reading-matter is offered to the people free of charge. Donations are accepted when they are freely given. Books are sold from time to time to interested readers. Where more than one family occupy the same house, or where there are several servants in a home, we see that all are supplied with reading-matter, as far as possible. Hotels are also visited, and tracts left on the desk by permission of the proprietor or the clerk in charge. In some hotels the elevator boy distributes the leaflets in the various rooms of the house, and in this way many of its patrons have an opportunity of hearing the truth.

Much still remains to be done before this city is thoroughly warned, as not more than one fourth of the homes have yet been visited by our workers, who are distributing about three thousand copies of *The Family Bible Teacher* daily, besides giving Bible readings, etc. The Lord has led in this work, and we already see indications of a harvest of precious souls for the Master's garner. The church-members are also at work with the *Signs* and *The Family Bible Teacher*, and the children are using the *Life Boat* with good success. All are of good courage, and we have every reason to praise God and go forward, ever looking to him who is our wisdom and strength. The workers in our home at present are Brother and Sister M. E. George, of St. Louis; Brother M. O. Douglass, of Kansas; Brother Albert Anderson, of Nebraska; Sister Lida B. Moore, of Colorado; Sister Mary L. Zener, of St. Louis; Brother S. J. Quantock, of Kansas City, Mo.; Sister M. S. Blaser, of St. Louis; and Brother A. D. Gilbert, formerly of England.

This home is open to receive visitors attending the fair who wish to stop with us while in the city. Our rates are as

follows: Lodging, 50 cents, each person; breakfast, 25 cents, each person; lunches will be put up for a moderate price when ordered. Those wishing to stop at the home should, before going, communicate with A. D. Gilbert, Cor. Blanche and Bellview Ave., Ellendale Sta., St. Louis, Mo. To reach our home, in front of Union Station take the Laclede Avenue car going west; at Sarah Street change to the Maplewood or Merrimac Hilland car going south, and get off at Bellview Avenue, then go north to the first house on the left-hand side of the road. Tents are pitched in the yard.

R. C. PORTER,
DR. MORAN,
A. D. GILBERT,
Committee.

Labors in Chicago

It is now six months since I left my field of labor in San Francisco, Cal., and returned east to connect with the medical missionary work in Chicago. This being my field of labor before going to California, I met many former acquaintances, and saw many evidences that our Heavenly Father's protecting care had been over the work. I was especially impressed with the fact that the influence of the Life Boat Mission had extended into a new strata of society. At the mission each night, one can count representatives of almost every class of society. Looking over the mission records, I found that thirty souls had accepted the truths of the third angel's message, been baptized, and were keeping the Sabbath, during the two and a half years I had been laboring on the Pacific coast.

I found Dr. Paulson and his workers, including the Life Boat force, moving to Hinsdale, a beautiful suburb of Chicago, where they have a most salubrious location for their sanitarium work.

Under the faithful labors of Brother Van Dorn and other mission workers, a goodly number of most promising converts were keeping the Sabbath, many of whom had been baptized, and united with our Chicago churches. After counseling with the brethren, we felt that the time had come to organize a Sabbath-keeping company in connection with the Life Boat Mission. Accordingly, on Sabbath, July 9, a company of twenty-two was organized. The writer was appointed leader of this company. Funds were raised to build a baptistery, which was put in during the following week, and the next Sabbath four candidates were baptized, three of whom were sisters. Two of these were married women with homes in the city, and all three of the women candidates belong to the better class of society, which is but another indication of how the work that was begun for the lowest classes of society has extended its influence and attracted the attention of truth-seeking souls throughout the city.

Regular Sabbath-school and preaching service are held each Sabbath with a good attendance, and there is every prospect of a strong work being established here, as there are a number of candidates who desire to be baptized, but are waiting to be more thoroughly instructed before taking this step.

We feel very thankful that the Lord is helping us to more fully gather the various threads of the work, and bind it

into one harmonious whole. Mrs. Sadler and I are pursuing our medical studies as time and opportunity allow, while we put forth every effort to hold up this message of light in this darkened city.

W. S. SADLER.

The Work in Lovell, Idaho

DOUBTLESS many readers of the REVIEW who saw Brother Lovell's notice last winter may wonder what success has attended the effort to build up a school at this place. The work moved very slowly during the summer, but it now seems as if our efforts are to be crowned with success. The location is an ideal one. It is at an altitude of about 2,200 feet, several miles distant from any city or town. The climate is mild and healthful, the water is good, and not difficult to obtain. The land is remarkable for its fertility, and grains, vegetables, and fruits, such as apples, pears, plums, prunes, peaches, cherries, and the small fruits, grow in abundance.

About thirty acres has been set aside for the use of the industrial school when it shall be established, and it is hoped to make the school self-supporting. There are now four families on the ground, besides Brother Lovell, and others intend to join us. It is not desired to build up a large settlement or a great institution here, but to provide a place where a few can bring up and educate their children according to the instruction the Lord has given us. It is expected to build a church and school building this fall, if the Lord is willing, the material, or at least part of it, having been promised.

The sentiment of the community has not been very favorable toward Adventists, but of late some have expressed a desire to know more of the truth as it has been revealed to us. God grant that we may both tell it to them in wisdom and live it before them in sincerity. We ask the prayer of all readers of the REVIEW for the school at Lovell.

CLARENCE K. REDFIELD.

Virginia Conference and Camp-Meeting

THE twenty-first session of the Virginia Conference convened at Stanleyton, Va., in connection with the camp-meeting, Aug. 5-14, 1904. There were present thirty-eight delegates, Elders A. G. Daniells, H. W. Cottrell, and S. G. Huntington, Prof. Frederick Griggs, Brother F. E. Painter, and all the conference laborers.

The treasurer's report showed an encouraging increase in the tithes and offerings during the past year. The report of the secretary showed seventeen organized churches, with a membership of three hundred and sixty-five, besides several companies and many isolated Sabbath-keepers. The report of the Sabbath-school Department was very encouraging. It showed a marked increase in both membership and donations.

The president, Elder R. D. Hottel, briefly reviewed the work in the State from the time the conference was organized in the spring of 1883, dwelling at some length upon the work of the past year, pointing out the unmistakable evidences of the leadings of the Spirit of God in the work. Recommendations

were passed touching the various phases of the work, with broader plans for aggressive work.

The following officers were duly elected: President, R. D. Hottel; Secretary, A. M. Neff; Treasurer, O. F. Dart; Executive Committee, R. D. Hottel, A. C. Neff, F. L. Whitehead, O. F. Dart, C. W. Roat; secretary and treasurer of Tract Society Department, and secretary of the Sabbath-school Department, A. M. Neff; custodian of conference property, B. F. Purdham.

Ministerial credentials were granted to R. D. Hottel, A. C. Neff, H. W. Herrell, B. F. Purdham, T. H. Painter, M. S. Babcock, C. B. Rule, M. S. Wooding; missionary credentials to Mrs. M. A. Baker, Mrs. M. S. Wooding, and Mrs. Rebecca Clayborne.

A. M. NEFF, *Secretary.*

North Carolina Conference Proceedings

THE fourth annual session of the Carolina Conference convened on the campground at Statesville, N. C., July 29 to Aug. 7, 1904. The following resolutions will give some idea of the deliberations of the conference:—

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

Resolved, that we express our appreciation of the financial assistance rendered by Brother B. A. Rogers in saving the Hildebran school property for the cause of God, and,—

Whereas, This property has been offered upon generous terms to the North Carolina Conference, therefore,—

Resolved, That we indorse the action of the conference committee whereby arrangements have been made to purchase this property, with the object in view of making it a conference intermediate school.

Resolved, That we express our heartfelt thanks to the Southern Union Conference for the substantial and active interest manifested in the recent loss sustained in the burning of the Piedmont Sanitarium, located at Hildebran, N. C., and also for the encouraging words from Brother W. C. White, under date of July 26, as follows: "It seems to me that you are beginning right in first appealing to the people of North Carolina to do what they can to rebuild. Next I think your appeal for help should go to the people of the South; and later on, when the Washington matters are not so urgent, it could go to the North;" and,—

Resolved, That we proceed at once to formulate plans to carry out the recommendations of the Southern Union Conference, which are in substance that an effort be made immediately to raise five thousand dollars for the rebuilding of the Piedmont Sanitarium; and that Dr. Albert Carey and Brother M. H. Johnston, by reason of their office, be authorized to solicit funds for this purpose, and that we ratify the action of the conference committee and sanitarium board in authorizing Elder D. T. Shireman and Brother E. B. Gaskell to act as solicitors; that Brother M. H. Johnston, Elder J. O. Johnston, and Dr. Albert

Carey be a committee to prepare plans for the new sanitarium. These recommendations are made subject to any advice that may be received from Sister White.

"Resolved, That we indorse the action of the conference committee in the publication of a State paper, which has been published in mimeograph form since March, 1904; and that we recommend that it be issued in printed form, and the subscription price be raised to twenty-five cents a year, and that our people be urged to assist in increasing the subscription list.

"Resolved, That we urge upon our ministers and church elders and leaders the necessity of thorough instruction upon the duty and privilege of faithfulness in returning to the Lord a full tith.

"Resolved, That it be the sense of this conference that where circumstances are such that our brethren can not to advantage convert the tith of their small produce into cash, they be recommended, where practicable, to give it directly to the minister.

"Whereas, The canvassing work is one of the most important departments of the message,—

"We recommend, (1) That our people everywhere be encouraged to engage in this work as resident canvassers; (2) that our ministers and workers carefully instruct our people in this work, and watch for suitable persons who can be encouraged to take it up.

"Resolved, That we urge our people throughout the conference to engage in the circulation of our periodicals, and especially that an earnest effort be made to increase the subscription list of the *Southern Watchman* by taking clubs and soliciting single subscriptions.

"Resolved, That we encourage our workers and lay members to make use of *The Family Bible Teacher* in their missionary efforts.

"Whereas, Our medical work in this conference is in its infancy, and,—

"Whereas, It is necessary that our sanitarium and medical work have a constituency before we can expect a liberal patronage, therefore,—

"Resolved, That we urge our workers and people everywhere to make earnest efforts to circulate the new health magazine, *Life and Health*; and that they make themselves familiar with the excellent instruction which comes through its columns."

Other resolutions of a more local nature were presented. It was felt that the establishment of our sanitarium and intermediate school was a matter of the greatest importance at present; and considerable time was spent in considering the situation and in planning for the future. The Spirit of the Lord was manifestly present in all the meetings, to bring in unity and brotherly love.

The following officers were elected to serve the coming year: President, T. H. Jeys; Vice-President, D. T. Shireman; Secretary and Treasurer, Jessie V. Bosworth; financial agent, J. O. Johnston; State canvassing agent, Ed. C. Rogers; Executive Committee, T. H. Jeys, D. T. Shireman, W. H. Armstrong, M. H. Johnston, M. G. Creasey, B. A. Rogers, Ed. C. Rogers; secretary Missionary Department, Jessie V. Bosworth; secretary Sabbath-school and Educational Depart-

ment, Mrs. Emma B. Rogers; secretary Medical Department, M. H. Johnston. Since the camp-meeting, Brother Ed. C. Rogers, having been asked to connect with the office at Nashville, has offered his resignation, and Elder J. O. Johnston was chosen as a member of the executive committee. JESSIE V. BOSWORTH,

Secretary.

Texas Conference Proceedings

THE twenty-seventh annual session of the Texas Conference convened on the camp-ground at Keene, July 28 to Aug. 7, 1904.

One new church was admitted into the conference, while additions had been made, during the year, to nearly every company and church in the conference.

The president's address and the reports of the different secretaries and treasurers showed an encouraging advance in all departments of the work in the conference. The conference treasurer's report showed that whereas last year there was not sufficient money in the treasury to settle with the laborers for their year's work, this year, June 30, there was a balance on hand of \$1,996.83. During the past two years the tract society paid off more than fifteen hundred dollars of its indebtedness. The sales for the past twelve months amounted to \$9,920. Nearly 3,000 copies of the special Capital and Labor number of the *Signs*, about 1,000 copies of the *Pacific Health Journal*, and 2,000 of the special number of the *Southern Watchman* have been sent through the office. The pages of tracts sent through the office during the year amounted to a quarter of a million. The canvassing work, although not so prosperous as could be wished, is making steady advancement.

The church-school superintendent reported eleven church-schools and three family schools, with an enrolment of three hundred and sixty-one pupils, and a growing interest in the principles of true education. The secretary of the Sabbath-school Department reported thirty-seven Sabbath-schools, with a membership of 1,086.

The following are some of the resolutions that were passed:—

"Recognizing the many blessings of our Heavenly Father and his care over us during the past year, we agree to put forth, by the help of God, more diligent effort for the advancement of the third angel's message in our own State and in foreign lands.

"Knowing that our publications are to be scattered as the leaves of autumn, and that canvassing and colporteur work are the best means by which this can be accomplished,—

"We recommend, That this conference select and encourage at least two persons to engage in this work on a self-supporting basis, provided, however, that if their sales do not average a clear profit of six dollars a week, the conference make up the deficit to this amount; and we further recommend that those chosen for this work confine themselves to the thinly settled districts of western Texas.

"In order that the sale of 'Christ's Object Lessons' be closed out immediately,—

"We recommend, That the conference committee employ a man to take charge of the sale of the 'Object Lessons' that

are yet unsold throughout our conference.

"We recommend, That the Texas Conference pay half of the wages of the Bible teacher of the Keene Academy.

Since our Sabbath-schools are designed to educate our people in the truths for this time, that they may be prepared to give the light to others, therefore,—

"Resolved, That we use every possible means to encourage thorough, systematic study of the same.

"Since there are those so situated that they can not attend the Sabbath-school, and yet are greatly in need of a knowledge of the truths found in the lessons, therefore,—

"Resolved, That each Sabbath-school take active measures to have all in its vicinity become members of its home department, supplying them with lesson pamphlets and report blanks, and by kindly Christian sympathy encouraging them to become workmen that need not be ashamed, rightly dividing the word of truth.

"Resolved, That we continue to acquaint our Sabbath-schools with the situation in other lands, and that we keep before them the need of liberal contributions, that as Sabbath-schools we may do our part in carrying the message to all the world.

"We recommend, That Sabbath-school conventions be held throughout our conference where arrangements for such can be made, and that the State Sabbath-school secretary visit them in person when practicable.

"The series of readings called *The Family Bible Teacher* presents a means by which any one can do thorough missionary work; therefore,—

"We recommend, That our people make a liberal use of them in presenting the truth to their friends and neighbors, and that this be followed by an effort to sell pamphlets and small books.

"Since success has attended the Young People's Societies that have been organized and conducted in harmony with the Testimonies, therefore,—

"Resolved, That we encourage the organization of such societies in all our churches where there is a sufficient number to do so, and that we encourage our young people to engage only in those amusements and recreations which tend toward mental, physical, and spiritual development.

"Resolved, That the conference assume the control and management of the Keene Sanitarium; that a board to manage its affairs, consisting of five members, be selected by this conference, three to serve for one year, and two for two years; and that the conference, until otherwise arranged at its annual sessions, elect members to fill the vacancies caused by the expiration of the terms of these members.

"We recommend, That the leading physician become a regular conference employee.

"We recommend, That the sanitarium board elected by this conference use the money received on pledges for the purpose of improvements, as rapidly as the money comes in, and that the proceeds of the sanitarium be used for the running expenses; that the conference in no wise be responsible for deficit.

"Whereas, It seems desirable, and for

the best interests of the work, that the whole Southern field be united in the circulation of our literature, and,—

"Whereas, The General Conference Committee at its recent session held at Berrien Springs, Mich., recommended that the Southwestern Union Conference be united with the Southern Union Conference as part of the book territory of the Southern Publishing Association, and,—

"Whereas, The Pacific Press Publishing Company has signified its willingness for such a change, therefore,—

"Resolved, That we request the Southern Publishing Association to establish a branch house in the Southwestern Union Conference, and be prepared to supply the publications for this field, beginning with Jan. 1, 1905."

Credentials were granted to N. P. Nelson, W. A. McCutchen, T. W. Field, H. B. French, A. W. Jensen, C. W. Miller, W. W. Eastman, Andrew Nelson, E. B. Hopkins, N. J. Etheredge, J. P. Lorenz, D. U. Hale, C. P. Haskell; ordination and credentials to L. W. Felter; licenses to N. V. Willess, E. L. Neff, W. M. Cubley, W. L. Brandon; missionary licenses to Lottie White, Jessie Hunter, Ida A. Nelson, Robert French, Mrs. W. M. Cubley, Mrs. E. L. Neff, O. Glass, J. I. Taylor, and P. F. Haskell.

The following-named officers were elected for the coming year: President, N. P. Nelson; Secretary, Ida A. Nelson; Treasurer, E. Harris; State agent, W. W. Eastman; secretary and treasurer of the tract society, E. Harris; superintendent of church-schools, Mrs. Ella E. Hughes; secretary and treasurer of the Sabbath-school Department, Ida A. Nelson; transportation agent, C. N. Woodward; Executive Committee, N. P. Nelson, T. W. Field, W. W. Eastman, C. W. Miller, L. W. Felter, D. U. Hale, and N. J. Etheredge; Directors of Districts, (Eastern), D. U. Hale, (Southern), L. W. Felter, (Central), T. W. Field, (Western), N. J. Etheredge; Trustees of the Texas Seventh-day Adventist Association, T. T. Stevenson, W. A. McCutchen, J. W. Kirkpatrick, C. N. Woodward, and J. D. Matthews.

IDA A. NELSON, *Secretary*.

Lake Union Conference Summer School

THE seventh annual assembly of Christian teachers opened at Emmanuel Missionary College, June 22. Such an occasion always recalls the history of the movement. Summer schools are inseparably connected with the church-school movement; and in this the Lake Union Conference has had a leading part.

Well do I remember when the first summer school for teachers was held. Six young people came together in Battle Creek, and the classes for teachers were combined with those for medical missionary students. There were over five hundred in the Medical Missionary Summer School, and only six teachers. But God does not despise small beginnings. His blessing has constantly attended the effort to train teachers for our children. And to-day there are nearly, if not fully, six hundred Christian teachers in the United States. This is the hundredfold which the Saviour promises. Have we not a right to ex-

pect this number to multiply until it can be said, All our children are taught of the Lord?

Of the seven summer schools of Lake Union Conference, four have been conducted by Emmanuel Missionary College, three on the assembly grounds prepared and reserved especially for this purpose. Often have I heard students say that the surroundings here are most ideal. It is a place where students come close to nature, and the atmosphere is inspiring.

There have been in attendance this year one hundred and twenty-five students. Most of these have lived in cottages in the grove. Morning by morning they gather for worship in Memorial Hall, and the songs they sing can be heard to the utmost limits of the farm.

Class work has been regular and strong. There have been classes in Bible, physiology, simple treatments, history of education, psychology and methods, primary methods, grammar, advanced English, history, wood and cardboard sloyd, sewing and dressmaking, cooking and baking, agriculture and horticulture, vocal and instrumental music, printing, and considerable tutor work in the common branches.

The course of study is arranged each year so that teachers who are deficient in the common branches can strengthen themselves in these, and there is also an opportunity to take advanced work. The purpose is always to make the work most practical and efficient in the training of teachers. And there is a power in the gospel as it is given to these teachers; for often they say, especially after their first attendance at a summer school, "The things I have received here have revolutionized my whole manner of thinking." There is power in Christian education to convert hearts, and this is what is done at the summer school.

We have been pleased to have with us during most of the summer term Sister Lottie Farrell, Wisconsin's superintendent, and for the entire term Sister Laura Foster, the superintendent of Northern Illinois Conference.

Both of these superintendents have acted as instructors, and we look forward to the time when each superintendent in the union conference will be free to do the same. One duty of a superintendent is to train his teachers.

At the meeting of the Lake Union Conference in May, action was taken creating a board of examiners. This board is composed of the educational superintendents of the various conferences in Lake Union Conference, the principals of the intermediate schools, the principal of Mt. Vernon Academy, the president of Emmanuel Missionary College, and the educational secretary of Lake Union Conference.

This board of examiners has prepared question lists; and a uniform examination of church-school teachers will be held throughout the union conference.

Provision is made for teachers attending the summer school to take the examination here, and for teachers not attending to take the examination at the close of a conference institute, held in most cases in connection with the annual camp-meeting.

Persons who are teaching for the first time are granted permits. Conferences also grant licenses and credentials, and the Lake Union Conference grants cre-

entials. The credentials require grades in several higher subjects than licenses, and the Lake Union Conference credentials demand a higher standing than conference credentials.

The things mentioned indicate growth in the whole movement. There have been held this year a number of summer schools, in place of only one in former years. Each union conference is coming to realize the importance of training teachers, and this in itself is most encouraging.

The tuition for Christian teachers has been practically free. Lake Union Conference has helped bear the expense, and the various conferences share in this. It is money well invested. They are training hundreds to train thousands. As the farmer may look for a harvest proportionate to the seed sown, so may we.

There is every reason for hope and courage. We have not reached the summit of the mountain, but we are climbing. What has been done prepares us for what is still to come. We should not be satisfied until we can say to the children of the world, "Ho, every one that thirsteth, Come ye, . . . and he that hath no money; come ye."

Christian education is the gospel for the children, and the commission is, "Go ye therefore, and teach all nations."

M. BESSIE DEGRAU.

Our Mission Fields

We are again glad to call attention to our great mission fields, to the work that is being done for them, and to their present needs.

Perhaps no other work lies closer to the hearts of our people than does that of our needy mission fields. Those who go to them to carry the gospel to those who know it not, must necessarily make great sacrifices. The expense incurred in sending these consecrated workers to their fields, and in supporting them while they are proclaiming the message, establishing churches, and conducting schools for the children and youth, is no small item.

Before the end shall come, this gospel must go to every nation, kindred, tongue, and people, and it is certainly a high privilege to have a part in it, yet a privilege extended to every one who believes in the fulfilment of God's word for this time.

It is a work that must be continually before us. As quickly as one country is able to carry its work without assistance from the general fund, a new field is entered, and so the work is carried forward, and will be until it is finally finished.

What is needed now is a systematic, determined effort on the part of all our people to push this work along to completion. The fields of the world are ready to be entered; earnest calls are coming from many directions for help; young men and women of consecration and ability who have fitted themselves to have a part in carrying this message to distant lands, are now ready and anxious to go. The Mission Board is just as anxious to have them go, and the delay is only because of the lack of sufficient funds. At the beginning of the year, estimates of the amount of help that would be needed from the General Conference by the various mission fields

were sent in, and the appropriations voted by the General Conference were based upon these figures and a belief that our people at home would gladly make up the amount.

Believing all will be interested to learn just what fields are receiving help, we are pleased to give, in connection with this, an itemized statement. The first column of figures represents the amounts voted to the missions in the various countries mentioned. The second column represents the amount sent to these different countries during the first half of the year.

Missions	Appropriations	Amt. paid
Brazil	\$ 1,302 00	\$ 140 42
Bermuda	359 00	
Can. Un. Conf.	4,448 00	2,779 37
Central America	1,155 00	912 13
China	5,654 00	4,934 35
Cuba	250 00	52 44
European General	19,368 00	11,315 33
East Carib. Conf.	5,435 00	500 00
India	7,582 00	4,092 34
Jamaica	1,820 00	976 31
Japan	4,088 00	2,371 65
Mexico	3,604 00	2,371 14
Panama Mission	1,068 00	866 03
Porto Rico	757 00	690 21
Polynesia	8,501 00	6,448 76
River Plate Conf.	3,800 00	1,090 80
Southern Union	7,500 00	3,770 00
Southern Miss. Soc.	2,400 00	1,400 00
South Am. General	894 00	1 87
South African Union	6,214 00	4,907 64
Gold Coast of Africa	578 00	563 96
West Coast So. Amer.	3,717 00	2,460 37
Totals	\$90,494 00	\$52,645 12

It will be noticed that the appropriation was a little more than half met. Bermuda, instead of drawing upon the appropriation made, has sent in some good donations to the general fund. The Canadian Union Conference is almost self-supporting. With a strong effort to assist the Southern field this year, it is believed it will soon be able to carry its work alone. Our brethren in the great European field write most encouragingly. South Africa is proving one of the most promising fields. The reports from China, Japan, and India are full of courage, and speak of the possibilities now before them.

We most earnestly invite all our people to carefully consider the needs of these countries, to examine the figures shown, and to remember that while our work is being established by our brethren who are giving their lives to it, there is great need of funds. Every contribution will be greatly appreciated.

W. T. BLAND.

A CHURCH of twenty-one members was organized at Avon, N. Y., August 21.

WHEN it is stated that after thirty years of Protestant missionary effort in China there were three native converts, what idea is given of the toil of the heroic pioneers of the gospel in that empire! Brave men and women poured out their lives, and, down out of the sight of men, laid the foundations of that spiritual temple which is now beginning to show some of its majestic proportions, and which is destined to fill the whole land with its grace and glory. At the end of the second thirty years, about ten thousand converts were reported, and after the third period of similar duration, about one hundred thousand. But even

these larger figures still leave most of the story untold.—Selected.

The One Hundred Thousand Dollar Fund

IN the REVIEW of August 18, Ella A. Carman was credited with \$100, and the Potterville (Mich.) church with \$26.45, donations to the \$100,000 fund. The whole amount, \$126.45, should have been credited to the Potterville church.

Further partial list of the donations received on the Washington building fund at the General Conference office:—

Amount previously reported	\$29,871 71
International Tract Society, Ltd. (London)	1,000 00
T. H. Robinson	300 00
Brooklyn German church	122 00
Mr. and Mrs. S. W. Hastings	100 00
Mrs. O. W. Gargett	50 00
G. D. Ballou	50 00
Mr. and Mrs. N. P. Nelson	50 00
Margret Elliott	50 00
T. T. Stevenson	50 00
South Dakota Conference	36 50
A friend	30 00
Frank Robbins	25 00
Escondido (Cal.) church	21 65
John Schroder	20 00
A friend	20 00
Mr. and Mrs. Toyne	20 00
Mrs. M. C. Genung	20 00
Hannah Neilsen	15 00
Alberta Mission Field	11 25
Mrs. M. Krepps	10 00
Mrs. Olin Hanson	10 00
Mrs. J. Booth	10 00
Mrs. A. W. Woodworth	10 00
Mrs. Carl Christiansen	10 00
Jerome Sumner	10 00
G. W. Henderson	10 00
Mr. and Mrs. H. B. French	10 00
Mr. and Mrs. E. Robinson	10 00
Mrs. M. J. Husk	10 00
R. M. Caviness	10 00
Mr. and Mrs. W. J. N. Rutherford	10 00
Friends of the cause	9 20
Enid (O. T.) church	8 50
Bangor (Mich.) society	8 00
Mrs. S. E. McNeill	7 50
Stephen Tracy	7 00
West Wilton Sabbath-school	6 35
F. Seymour Hartwell	5 00
Julia J. Bey	5 00
W. J. Hanna	5 00
J. W. Long	5 00
J. M. Osborn	5 00
Mrs. J. M. Osborn	5 00
Mr. and Mrs. H. H. Johnson	5 00
A. C. Tupper	5 00
Chester DeCamp	5 00
Mrs. A. E. DeCamp	5 00
I. F. and M. A. Fenner	5 00
Mrs. A. Mathews	5 00
Lambert Evrard	5 00
Francois DePas	5 00
Mrs. L. M. Russell	5 00
Joseph S. Fritts	5 00
Cyrus and Lizzie Whisler	5 00
Daniel Holcomb	5 00
Wm. Perkins	5 00
A friend*	5 00
Ada A. Nelson	5 00
D. U. Hale	5 00
J. A. Coleman	5 00
A. J. Williams	5 00
J. C. Hand	5 00
A friend	5 00
Oscar Gabriel Haylock	5 00
John R. Foster	5 00
Mr. and Mrs. B. S. Hallock	5 00
Mr. and Mrs. Paul Shepler	5 00
Mr. and Mrs. J. J. Evans	5 00
Mrs. Nettie Talks	5 00
A friend	5 00
S. N. Curtiss	5 00
Mr. and Mrs. George McLafferty	5 00
Mrs. Gertrude Cochran	5 00
H. W. Babcock	5 00
E. B. Bray	5 00
Prescott Wheeler	5 00

J. M. Stansbury	5 00
George Hunt	5 00
Mr. and Mrs. H. H. Campbell	5 00
Mrs. Susannah Myers	5 00
Mrs. C. C.	5 00
I. H. N.	4 00
I. R. Brooks	3 75
Mr. and Mrs. N. S. Hallock	3 50
A. M. Thomas	3 50
Lydia Larson	3 00
M. J. Sheffield	3 00
Mrs. John Dickson	3 00
Mr. and Mrs. E. A. Williams	3 00
C. Flord	3 00
James K. Rice	2 50
M. Ratliff	2 50
I. N. Williams	2 50
Alfred Williams	2 50
Young People's Society, Escondido, Cal.	2 50
W. W. Eastman	2 50
Pearl Hallock	2 50
Joseph Jewell	2 50
Marcus Bean	2 50
O. D. Nichols	2 08
A friend	2 00
Mrs. Caroline Peterson	2 00
Mr. and Mrs. T. H. Hodge	2 00
C. F. Dail	2 00
Severana Christensen	2 00
Mrs. R. Thornton	2 00
Beulah Hutchison	2 00
J. H. Deeley	2 00
Warren Hartwell	2 00
A sister	2 00
A. H. Deike	2 00
E. E. Merickel	2 00
Moses Marsden	2 00
Mrs. G. E. Leslie	2 00
Mrs. George J. Powell	2 00
Rosalia Hannon	2 00
J. Henry Adams	2 00
Mrs. Lillian Stevens	2 00
A friend	2 00
O. and A. L. Glass	2 00
A friend	2 00
A friend	2 00
Ethel Edwards	2 00
G. B. Jenkins	2 00
Mrs. M. A. Spofford	2 00
Emmia Flova	2 00
Mrs. N. C. Jones	1 80
Clear Lake church	1 61
Mrs. Maria Belinger	1 50
May Long	1 50
Mrs. J. H. Deeley	1 50
Willie Osborn	1 25
E. C. Halsey	1 25
Joseph Clark	1 20
John Mitchelltree	1 00
Mary Smith	1 00
M. A. Dillon	1 00
L. Foster	1 00
C. B. Secord	1 00
Mrs. J. W. Baumucker	1 00
Fanny Brown	1 00
Mrs. O. A. Olson	1 00
Mrs. A. Q. Goodrich	1 00
Mrs. C. W. Goodrich	1 00
Mrs. R. D. Wyatt	1 00
E. B. Towne	1 00
J. Hearn	1 00
Miss B. Hearn	1 00
Mrs. E. Towne	1 00
W. E. Tatro	1 00
Mrs. Sabrina Burleson	1 00
Flecta Johnson	1 00
Martha Williams	1 00
A friend	1 00
Mrs. Mila Ford	1 00
Libbie Dean	1 00
George Luce	1 00
Ethel Luce	1 00
Isaac Deeley	1 00
Everett Rice	1 00
Helen F. Hartwell	1 00
Fannie C. Rice	1 00
Lucy A. Robinson	1 00
Mrs. N. M. Greene	1 00
Mr. and Mrs. James B. Greene	1 00
R. S. Long	1 00
Jennie Vorse	1 00
E. F. Long	1 00
C. E. Hanna	1 00
S. E. Hanna	1 00

Mrs. Harriet Jones	1 00	Mrs. C. Flaker	50
Ira D. Blanchard	1 00	M. L. Criner	50
H. C. Kirkvold	1 00	Harold Harvey	50
Maria Lake	1 00	Evelyn Harvey	50
Electa Miller	1 00	Lislie Sauls	50
William Walters	1 00	Bert Heacock	50
Roy Briggs	1 00	Mrs. Bert Heacock	50
D. A. Corkham	1 00	Loureta Heacock	50
Mrs. D. A. Corkham	1 00	P. C. Miller	50
H. F. Baldwin	1 00	W. J. Hall	50
Walter Blackburn	1 00	Elsie Perry	50
Caroline Schultz	1 00	Mrs. M. E. Tompkins	50
L. M. Ratliff	1 00	Lulu Hallock	50
Mrs. F. Trevillian	1 00	Mrs. J. R. Carnahan	50
L. W. Scovill	1 00	Mrs. H. J. Schnore	50
T. E. Scovill	1 00	Ben Butler	50
Ella N. Adams	1 00	Mrs. B. Butler	50
A. V. Williams	1 00	Jewell, Dewitt, Anna, and Ger-	50
Mrs. A. V. Williams	1 00	trude Penry	50
J. H. Humphrey	1 00	Mrs. S. L. Dodge	50
Mrs. J. H. Humphrey	1 00	Edgar Nelton	50
L. M. Johnson	1 00	Mrs. M. Z. Hurlburt	50
O. S. Russell	1 00	Mrs. S. G. Trimm	50
Wm. G. Jones	1 00	Mrs. M. S. Bittler	50
A. A. Wood	1 00	Mrs. Cartha C. Gillespie	50
Laura Wood	1 00	Erville Greene	50
C. E. Wood	1 00	A friend	40
Augusta C. Bainbridge	1 00	Floy Humphrey	30
A friend	1 00	Alfaretta Sherman	25
Susie Hall	1 00	W. J. Parks	25
F. M. Berry	1 00	Bertha Newgard	25
J. J. Spikes	1 00	Irene Cook	25
A friend	1 00	Hester Hill	25
N. E. O'Harrow	1 00	Mary Greg	25
W. A. Chatfield	1 00	Helen Cook	25
A friend	1 00	A sister	25
Mrs. Carlisle	1 00	A sister	25
N. W. Atkinson	1 00	Albert Glatt	25
C. L. Harvey	1 00	L. Glatt	25
Mrs. C. L. Harvey	1 00	Alta Hearn	25
David Lynd	1 00	Mrs. Millie Sharlow	25
Mrs. Lynd	1 00	J. E. Harrison	25
A friend	1 00	Lewis Walters	25
J. R. Carnahan	1 00	Mattis Walters	25
Master Wade Talks	1 00	B. Uqusoit	25
Irene Stewart	1 00	Emma Lloyd	25
Mrs. George Gale	1 00	Mrs. H. G. Brown	25
Lillie L. Lineback	1 00	Katie Flaker	25
Francis M. Harrison	1 00	George Wright	25
Joseph A. Tyn	1 00	Annis G. Hall	25
A. J. Brumbelm	1 00	T. P. Stewart	25
Mrs. M. Della Utt	1 00	Mrs. Mary Davis	25
Mr. and Mrs. J. H. Davis	1 00	Rufus Hallock	25
Mrs. Kewley	1 00	W. A. Penry	25
H. C. Miller	1 00	L. H. Penry	25
Mrs. E. Edmonds	1 00	W. R. Edwards	25
I. F. Diffenbacher	1 00	A friend	25
Mrs. Emily Bartoo	1 00	Mrs. M. A. Norton	25
A friend	1 00	Mrs. Flora Hillegas	25
Mary Rolfe	95	Mrs. Algrene	25
A sister	75	Mildred Bannig	25
G. A. Wright	75	Cora Colcord	25
Mr. and Mrs. G. W. McCaslin	75	Lester Colcord	25
Mrs. Lola L. Strom	60	J. W. Neefe	25
Stella Baumrucker	50	Frona Corsan	25
Lena Bresher	50	E. A. Livermore	25
L. Bresher	50	W. J. Kittell	25
M. A. Fox	50	Ella D. Ostrander	25
A sister	50	W. F. Dingman	25
Manda Huester	50	A sister	20
Mrs. M. Martin	50	C. Purday	20
Aug. Glatt	50	S. D. Prentis	15
Stocumville (R. I.) church	50	Carl Hall	10
Ethel Dean	50	Olive Miller	10
Iva Dean	50	A friend	10
Miriam Deeley	50	Mrs. H. A. Avey	10
Robert Rice	50	Mrs. N. W. Criss	10
Hartwell Rice	50	Mrs. E. W. Folcrod	10
Helen M. Rice	50	Mrs. Edna Slade	10
E. A. Livermore	50	Mrs. Zimmerman	10
Bess Strom	50	F. C. Jacobs	10
Violet Strom	50	Mr. and Mrs. S. A. Wade	1 00
A friend	50	M. H. Campbell	3 00
A friend	50	Mr. and Mrs. Sam Welch	5 00
Rebecca Swanson	50	Hampton (Iowa) company	10 00
Elizabeth Swanson	50	W. E. A. Aul	25 00
Mrs. M. E. Raymond	50	Mr. and Mrs. Herman M. Wajen	50 00
Hattie E. Adams	50		
Alva R. Adams	50		
Jane Gould	50		
Mrs. H. Johnson	50		
Lottie Decker	50		
Lima Tobey	50		
Clara Taylor	50		
Mrs. Mary Kirkwood	50		

Total reported\$32,600 80

A further list will follow.

Make all remittances to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

Christian Education

Conducted by the Department of Education of the General Conference.

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

A Call for Teachers

WE have several times called the attention of our people who are connected with the public schools to the importance of our own school work and of their connecting with it. We are impressed to do this again, from the fact that the Department of Education has a number of calls for teachers for which it is unable to suggest suitable names. A number of industrial schools are to be opened this fall, and they call for principals and instructors. In one or two instances a man and his wife who are properly qualified may begin the work, being assisted by others as the school shall grow.

Surely the Lord does not present these favorable openings for educational work, and then have no one to fill them. But often those whom the Lord calls do not feel themselves in readiness to accept the call, and they ask to be excused. The Lord always excuses those who persist in their desire to be excused, but it is often to their eternal loss.

We shall be pleased to correspond with those who may desire to consider these matters further. The Department of Education has already had some correspondence with our teachers not engaged in our own denominational schools, but there are yet many teachers with whose work we are not only unacquainted, but whose names we do not even have. Will not these teachers place themselves in touch with the educational work of the denomination, even though they may feel unable to directly connect with it at present? We shall be pleased to receive communications from such persons at this time, as well as from those who may consider the matter of these calls for teachers for these industrial schools already spoken of. Address communications to Frederick Griggs, South Lancaster, Mass.

The Relation of Education to the Work of God

WITH the great work before us of enlightening the world, we who believe present truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every kind is now exalted as truth, and it is our duty to earnestly search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God.

The Lord has called us out from the world that we may be witnesses for his truth, and all through our ranks young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and yet do

justice to the sacred work to which they are appointed.

In every land the need of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible they will be better fitted to fill positions of trust. They will be fortified against temptations that will beset them on the right hand and on the left. Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. . . . The work is now greatly retarded because men are bearing responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his.

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life.

Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which represent the religion of the Bible and promote the glory of God.

We are indebted to him who gave us existence for all the talents which have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve the talents which he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. — *Christian Education.*

A NEW home has been secured for the training-school in London, England, in the immediate vicinity of the offices of the International Tract Society. In a private letter Brother H. R. Salisbury, the principal, writes of it as follows: "It is a most desirable place, quiet, and with very large gardens at the back. The owner had a partition between two large drawing-rooms taken out, making us a beautiful chapel, accommodating

about seventy-five without crowding. So we shall be taking boarders for the first time; and we are making a beginning for a preparatory school for those whose ages are from fourteen to seventeen. This will also increase our attendance." For three years this school has carried forward its work in rented buildings rather than incur debt, and in the meantime funds are being raised to provide a permanent location when a providential opportunity presents itself. The school has proved itself to be of much value to the cause in Great Britain in training workers who are now in the field, and it has the hearty support of the people.

Current Mention

— The battle-ship "Louisiana," the largest in the American navy, was launched at Newport News, Va., August 27.

— The revolution in Paraguay has caused an "indescribable panic" at Asuncion, and foreigners in all parts of the country are leaving, under protection of the diplomatic corps.

— A tornado swept through Chautauqua County, N. Y., August 25, striking a grove in which a picnic crowd of several thousand persons were gathered. Four persons were killed, and many were seriously hurt.

— An Antwerp dispatch reports the burning of immense oil tanks at Hoboken, Belgium, containing 26,500,000 gallons of oil, August 26. A number of lives were lost. The property loss will be several million francs.

— Eighty-four arrests for violation of the Sunday law were made in Alexandria, August 14. The arrests grew out of an effort by the Retail Merchants' Association to enforce the Sunday law upon grocery and meat stores, but the men arrested were milk dealers, railway employees, druggists, newsboys, boot-blacks, liverymen, and news-dealers. Not one was a grocer or a dealer in meats.

— Cæsar Booker, believed to be 125 years old, died in Washington, Ga., on August 24. He came to Georgia ninety years ago as a slave from Virginia. He did not know his exact age, but his memory of events of over a century ago was good and indubitably correct. Not a house of the present Washington was built when he was purchased by a Wilkes County farmer. Cæsar leaves six children, the oldest of whom lives near Thomson, Ga., and is ninety-six years old.

— It is reported from Reno, Nev., that recent cloudbursts and washouts in Tonapah and along the lines of the Tonapah and Carson and Colorado railroads are the most disastrous in the history of these districts. People at Tonapah and Goldfields are on the verge of starvation. They are being temporarily relieved by the rushing in of supplies via Croon Springs, Silver Peak, and Candelaria by wagon trains. But this is only temporary, and as over 5,000 persons must be fed in the different camps, extraordinary measures must be taken for their relief. Food supplies are practically exhausted.

— Striking dock laborers and marine workers have completely tied up marine traffic at Marseilles, France. On August 26 the strikers presented an ultimatum demanding the general adoption of eight hours' work without a diminution of wages. Unless it is accepted, the marine workers of all the ports of France will be ordered to strike. An appeal is also made to the government, which will consider the question at a cabinet meeting, August 29.

— It was hoped that the christening of the czarevitch, the new heir to the Russian throne, would be made the occasion of the proclamation of constitutional government in Russia, but this hope met with disappointment. Certain concessions of a minor character were proclaimed, however, for the purpose of propitiating the peasantry and the rank and file of the army, who are peasants in uniform. The edict issued to commemorate the christening of the heir to the throne abolishes the use of the knout among the rural classes, and curtails it in the army and navy. It appears, also, that a general reduction of the penalties imposed for common law offenses is proclaimed, together with a general amnesty for all past political offenses, except in cases of murder. Persons arrested for offenses, the punishment for which would not have involved the loss of civil rights, are pardoned, provided they had not been sentenced at the time of the czarevitch's birth. Absolutely nothing is done for the Jews, except to set aside the fines that have been levied upon Jewish communes whenever individual Jews have avoided military service.

— The Russian cruiser "Novik" was sunk off the island of Sakhalien, August 21, by two ships of Admiral Kamimura's squadron, after a fight which lasted some hours. The "Novik" had escaped from Port Arthur, and was trying to reach Vladivostock. The Russian ships in the harbor of Shanghai have not been dismantled. Representatives of the powers at Shanghai, under the leadership of the American consul, took joint action to protect the foreign residents there and insure the neutrality of that port, the Chinese taotai having given notice that he was unable to do this. Japan has notified the powers that if the Russian war-ships in that port are not immediately disarmed, she will take whatever steps she may deem necessary to protect her interests, which is taken to mean that Japanese ships will enter Shanghai harbor, and seize the Russian ships. General Kouropatkin's army and the Japanese forces opposed to him fought a battle, August 25, which seems to have been of an indecisive character. Port Arthur is reported to have about reached the end of its powers of resistance, and its fall is looked for at any time.

— The attorney for the Western Federation of Miners has sent a petition to President Roosevelt asking him to intervene in the labor troubles at Cripple Creek. The president is asked to consider questions of rights of citizens. His attention is called to the provisions of the Constitution guaranteeing life, liberty, and the pursuit of happiness to all. Then follows a showing of the maltreatment of men at the hands of a mob,

this being supported by affidavits of several of those deported August 20. It is declared in the representations made to the president that none of those whose cases are placed before him had committed any wrongful act or in any way violated the law, being at the time of the assault and deportation pursuing in peace their customary vocations.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE	
Southern New England, Middletown, Conn.	Sept. 1-10
New York, Lacona (State)	Sept. 8-18
West Virginia, Clarksburg	Sept. 8-18
CANADIAN UNION CONFERENCE	
Quebec, Knowlton	Sept. 1-12
SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 13-23
LAKE UNION CONFERENCE	
East Michigan, Flint	Sept. 15-25
Northern Illinois, Streator	Sept. 1-11
North Michigan, Mancelona	Sept. 1-12
Wisconsin, Oshkosh	Aug. 30 to Sept. 12
CENTRAL UNION CONFERENCE	
Iowa, Burt (local)	Sept. 13-18
Nebraska, Omaha (State)	Sept. 1-11
PACIFIC UNION CONFERENCE	
British Columbia, Vancouver	Sept. 15-25
Western Oregon, Ashland	Sept. 8-18
Southern California, Los Angeles	Sept. 1-11
UPPER COLUMBIA CONFERENCE	
British Columbia, Vancouver	Sept. 15-25
Southern Idaho	Sept. 12-18
Western Washington, Sedro Woolley (local)	Sept. 9-18
Washington, North Yakima	October

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Notice!

THE Los Angeles Medical Missionary and Benevolent Association, of Southern California, will hold its second annual session in connection with the conference and camp-meeting to be held in Los Angeles, at Forty-ninth Street and Central Avenue, Sept. 1-10, 1904. All business pertaining to the association will be transacted at that time. First meeting will be held Tuesday, Sept. 6, at 9 A. M.
CLARENCE SANTEE, *President*.

Annual Meeting of Wisconsin Conference Association

THE Wisconsin Conference Association of Seventh-day Adventists will hold its next annual session, for the election of officers and the transaction of other necessary business, at Oshkosh, Wis., in connection with the Seventh-day Adventist annual conference and camp-meeting, Aug. 30 to Sept. 12, 1904.
WM. COVERT, *Pres. Association*,
R. T. DOWSETT, *Secretary*.

Annual Conference for Wisconsin

THE next annual conference for Wisconsin is appointed to be held at Oshkosh in connection with the camp-meeting, Aug. 30 to Sept. 12, 1904. Conference officers are to be elected to serve for the ensuing year, and such other business transacted as may be necessary for the progress of the Lord's cause in the conference. All church-members

in good standing, who may be present, will constitute the delegates of the session.

WM. COVERT,
Conference President.

Southern California Conference

THE Southern California Conference of Seventh-day Adventists will hold its third annual session in connection with the camp-meeting in Los Angeles, on Forty-ninth Street and Central Avenue, Sept. 1-10, 1904. All business of the conference will be transacted at that time, and conference officers elected for the following year. The first meeting will be held Friday, Sept. 2, at 9 A. M.

CLARENCE SANTEE, *President*.

The Missionary Acre Fund

By the regular monthly reading in the churches for the month of April last, the call was made for all to take part in contributing to the Missionary Acre Fund by setting apart a portion of ground or orchard or vineyard, the whole proceeds from which should be devoted to that fund. As it is now in the midst of harvest time, we call the attention of all to this matter.

The proceeds of the Missionary Acre Fund have been devoted especially to the paying off of the debts of the old Battle Creek College property. About sixteen thousand dollars of this debt is due to the Review and Herald Association in Washington. About twice this amount is due to individuals of our own people, who loaned their money to the college when it was in need.

That which is due to the Review and Herald is now greatly needed in establishing the work in Washington. Many of the individuals to whom money is due from the college debt now desire to have their money, that they may help establish the work in Washington. Others desire to have their money because they personally need it very much.

The Training School Association was organized as an intermediary corporation, solely for the purpose of raising the money and paying off these debts on the college property, and of transferring the property to the designated corporation for the designated purpose. This association has no enterprise of its own; it has rightly no will of its own; it is confined to the one matter of raising the money and paying off these debts and transferring the property. The Acre Fund was assigned to this association as its principle resource—and indeed its *only regular* source—of income for the purpose for which the association exists. We want to pay all. But we simply can not possibly pay any, without money; and the Acre Fund is practically our only source of means.

Donations to the Acre Fund can not really interfere with donations to any other enterprise; because practically the Acre Fund is the proceeds of a certain portion of ground or orchard or vineyard that is set apart for that purpose; and after the portion of ground or orchard or vineyard is so set apart, the amount which shall be given is decided solely by what that portion produces, whether it be little or much; and even only a little from each one of our people, devoted for this fund will be all-sufficient to effect in a short time the purpose which the Training School Association was organized to accomplish. Indeed, in the matter of the sixteen thousand dollars due the Review and Herald, and much that is due to individuals, it is the truth that every dollar paid to the Training School Association pays double; each dollar counts the same as two dollars; for it pays those debts, and at the same time helps the work in Washington. And we can fully assure all people that the officers of the Training School Board could take no more pleasure in anything than in putting into the hands of our brethren in Washington that sixteen thousand dollars; and in paying to the individuals what is due to them so that they can put the money into the hands of the brethren in Washington. Therefore, the officers of the Training

School Board earnestly request that all our people will remember the Acre Fund, throughout the harvest time of the abundant crops that the Lord has so graciously given this year. Please send in promptly the proceeds of the portion of field, orchard, vineyard, or garden that you have or will set apart, that it may be passed on to the cause and the persons that so much need it. We believe that it is safe to say that if the debt of the college property were all to be paid now, the greater part of all the money would go directly into the hands of the brethren of Washington to aid in establishing the work there.

All money to the Acre Fund and all other money to help pay the debts on the college property should be sent to the Treasurer of the Training School Association, 267 West Main St., Battle Creek, Mich.

ALONZO T. JONES,
President of Training School Board.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at *four ounces for one cent*.

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

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. Eliza Graham, Du Quoin, Ill., tracts.

Miss Cynthia Hutchins, Staunton, Va., Signs, REVIEW, Life and Health.

M. C. Duncan, 204 Kane St., Ft. Worth, Tex., REVIEW, Signs, Southern Watchman, Instructor, Little Friend, and tracts.

A. H. Lancaster, Campobello, S. C., REVIEW, Signs, Southern Watchman, Instructor, Little Friend, Life Boat, and tracts.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for *one insertion* of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Strong healthy young people to take the nurses' course, and soon prepare themselves for usefulness. Next class begins Sept. 7, 1904. Address Michigan Sanitarium, Kalamazoo, Mich.

FOR SALE.—Three lots, each, 63.4 x 150 fronting a whole block 300 feet, new 6-room house, sheds, etc., well of pure water, plenty of fruit; 8 blocks from Takoma Park station, D. C. Price \$2,000. Terms to suit. Owner wishes to locate among Scandinavians. Address C. Olson, Takoma Park, D. C.

WANTED.—A gentleman to take charge of sanitarium treatment rooms in a well-equipped sanitarium. Must be a good, sound S. D. A. trained nurse, and have business ability. Would also like to correspond with any who desire to take a thorough nurses' course. Address Newark Sanitarium, Newark, Ohio.

FOR SALE.—House and half-acre lot in College Place, Wash., 1½ blocks from Walla Walla College. Located on best street in village; beautifully shaded; never-failing stream running in front and rear of lot. Eight rooms, besides pantry and cellar. Good well of soft water, with pump in kitchen. Small barn and woodshed. Price, \$1,600. Address Business Manager, Walla Walla College, College Place, Wash.

Obituaries

SPECHT.—Rosina, the infant daughter of Fred and Florence Specht, was born August 4, and died Aug. 13, 1904, at Toronto, Ontario. S. D. HARTWELL.

NICHOLS.—Died near Leduc, Alberta, June 22, 1904, of diphtheria, Nina, daughter of Frank J. and Alice Nichols, aged nearly 5 years. Death came suddenly. Nina was the light and joy of the home. Her parents miss her sorely, but they sorrow not as those that have no hope. Memorial services were held July 31 by the writer, remarks being based upon Jer. 31:15-17. J. W. BOYNTON.

SHUMWAY.—Died at her home in Randolph, N. Y., July 31, 1904, of apoplexy, Mrs. M. L. Shumway, in the eighty-first year of her age. For years she had been a firm believer in God's message for this generation, and her voice was often heard among the people of God in the house of prayer. The twenty-third Psalm and other Scriptures were read at the funeral service. H. G. THURSTON.

GRAHAM.—Died at Atchison, Kan., Aug. 3, 1904, Sister Maria Graham, aged 63 years. Sister Graham was born in Scotland, and was raised a member of the Presbyterian Church. About thirteen years ago she accepted the truths of the third angel's message, and ever after was a faithful member of the Seventh-day Adventist Church. The resurrection was her strong hope and confidence. The words found in Job 31:14 were the basis of the discourse which was given by the writer. A. R. OGDEN.

DUNCAN.—Died at the home of Brother Mattaux, near Delta, Colo., Aug. 9, 1904, of consumption, Sister Emma May Duncan, aged 27 years, 5 months, and 18 days. Four years ago she and her companion heard present truth, and gladly accepted it. For seven years she faithfully cared for her afflicted husband, who, six weeks after their marriage, received injuries while working in a coal-mine, which rendered him a helpless invalid. She fell peacefully asleep, trusting in the Lord. The funeral text, Rev. 14:13, was one of her own choosing. BARTON W. MARSH.

SYD.—James L. Syd was born in Ohio, Jan. 2, 1830, and died at Afton, Iowa, Aug. 11, 1904, aged 74 years, 7 months, and 9 days. Brother Syd accepted the advent message about 1860, under the ministry of Elders Cornell, Hull, Snook, and Brinkerhoff. The turning aside from the faith of three of these, his spiritual fathers, left his faith unshaken, and for forty-four years he stood as a beacon-light in his community. His last days were filled with suffering, but "the patience of the saints," developed in his life, enabled him to meet with fortitude the physical suffering that brought the end. The aged wife finds strong comfort in the "blessed hope." Many friends gathered at the funeral, and listened to a few remarks concerning the hope in which he sleeps. B. E. FULLMER.

LOVELAND.—Died at the home of her son, Aug. 9, 1904, Harriet M. Loveland, aged 92 years, 6 months, and 12 days. Her maiden name was Bloss. She was born at Irasburgh, Vt., and was married to Asa Loveland, June 27, 1830. In 1835 she and her husband united with the Methodist Church, and in 1853 they accepted the truths presented by the Seventh-day Adventists, to which she adhered until her death. Her last years were filled with great suffering, which she bore with much patience. Since her husband's death in 1878, Sister Loveland has lived with her children, coming to Cherokee, Kan., in 1895. Her firm faith enabled her to walk and talk with God. She leaves four daughters and three sons to mourn their loss. She was a reader of the ADVENT REVIEW AND SABBATH HERALD since its earliest publication. The funeral text was Matt. 25:21. O. B. LOVELAND.

MCLAUGHLIN.—Brother J. A. McLaughlin died of paralysis, July 23, 1904, aged 47 years, 5 months, and 9 days. Brother McLaughlin gave his heart to God about four years ago, and three weeks previous to his death he began observing the Sabbath. He sleeps in Jesus, waiting for the trump of God to wake them that dwell in the dust. Words of comfort were spoken by the writer from 1 Thess. 4:18. O. SOULE.

CHEGWIDDEN.—Sister Mary Chegwidden, member of the Ellsworth, Kan., Seventh-day Adventist church, died the last of June, 1904. The writer was telegraphed for, to preach the sermon, but being in the extreme part of the State, did not receive the word. The funeral service was conducted in the M. E. church, at Wilson, by the pastor. Sister Chegwidden had been a firm believer in the message since she first heard it, about eight years ago, and was the first convert baptized by the writer. A. R. OGDEN.

JACOBS.—Died at Everett, Wash., July 8, 1904, Sister Sarah E. Jacobs, aged 65 years, 4 months, and 23 days, after over a year's illness. At the age of twenty-two she was converted, and joined the Methodist Church. About twenty-two years ago she accepted the third angel's message, and became an able defender and consistent exemplar of its truths. She leaves a husband and daughter, a sister and brother, and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer, from Job 14:14, 15. * * *

BOHALL.—Died at Oregon City, Ore., Aug. 11, 1904, of cancerous tumor, K. E. Bohall, aged 59 years. Brother Bohall was a patient sufferer for several years, though not confined to bed until a short time before his death. For twenty-five years his life testified to the power of Christ to save. His hope of having a part with the redeemed was firm till the last. He leaves a devoted wife and three children to mourn their loss. An appreciative audience gave respectful attention while the writer presented the blessed hope and final triumph of the gospel, from 1 Thess. 4:13-18. C. J. COLE.

JERSEY.—Died at Cashton, Wis., July 27, 1904, Brother James Irving Jersey, aged 42 years, 9 months, and 6 days. As Brother Jersey grew to manhood, he accepted the faith adopted by his parents a number of years ago under the labors of Elder Johnson. During his illness, covering a period of about four years, Brother Jersey suffered much, but bore his affliction with Christian fortitude, and passed away with a strong hope of a part in the first resurrection. He leaves a wife, numerous relatives, and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer, from 1 Thess. 4:13. T. B. SNOW.

SAVAGE.—George Savage was born in London, England, May 27, 1832. At the age of ten he came to Montreal, Canada, and from thence to Walla Walla, Wash., in 1862, by way of Panama. He was the pioneer jeweler of Walla Walla. In 1875, under the labors of Elder I. D. Van Horn, Brother Savage heard and accepted the third angel's message. From that time till the day of his death, he was loyal and true to the faith. He fell asleep at Los Angeles, Cal., April 26, 1904, of tuberculosis. The remains were shipped to Walla Walla, where funeral services were conducted by the writer, assisted by Elder A. J. Breed. Two daughters and one son are still living. While our hearts are made sad to see the old pioneers passing away, yet we sorrow not as those who have no hope. May the glad day soon come when parting shall be no more. W. F. MARTIN.

WATSON.—Died at Zola, Schuyler Co., Mo., July 7, 1904, of pulmonary tuberculosis, my brother, James A. Watson. He was born in Jefferson County, Ind., Sept. 27, 1838, and removed with our parents at an early day to Van Buren County, Iowa, and later to Schuyler County, Mo., where he remained until

after his marriage to Emil Dodge in 1871. Then they emigrated to Cloud County, Kan. It was during a sojourn in that State, in 1886, that they heard and accepted the third angel's message, remaining consistent adherents of the faith until death. He died, as he lived, in the full hope of the soon coming of Christ. Five sons, one brother, one sister, and other relatives survive him. Funeral services were conducted by F. M. Rose (Christian church), reading from 1 Cor. 15:51, 53, 21, 22; John 5:28; 1 Thess. 13:18. M. L. McAFEE.

RICE.—Died at the home of her mother, in Imperial, Cal., June 16, 1904, Sister Laura E. Rice, aged 25 years, 3 months, and 2 days. Several years ago it was the writer's privilege to bury this dear sister in the watery grave. At the time of her death she was an honored member of the Seventh-day Adventist church in Phoenix, Ariz. For several weeks she had been nursing a typhoid fever patient when suddenly she was stricken with the same disease. Her hope of eternal life seemed bright to the last. She sleeps in Jesus—blessed sleep! C. D. M. WILLIAMS.

SMITH.—Mary Smith was born Dec. 24, 1874, and died at De Moines, Iowa, July 26, 1904, aged 29 years, 7 months, and 2 days. Sister Smith was one of that devoted band of gleaners who, leaving the pleasant fields, sought the Master's sheaves among the fallen of the great cities. As a mission and rescue worker, her hands have ministered to the physical woes, and her heart and lips to the sad and sin-stricken hearts, of many a weary one. When touched by the destroyer, she was standing by the terrible stream of sin that is flowing toward the St. Louis fair, seeking to save unsuspecting lives from its downward flow. She sleeps, but like Abel of old, "being dead, yet speaketh." B. E. FULLMER.

JENCKS.—Brother Frank Jencks was killed by a train on the Mo. P. R. R. one mile north of Jefferson, at a crossing known as the "Death Trap," in Montgomery County, Kan. For several years he was State agent of the Nebraska Conference but was transferred to the Kansas Conference about three years ago, where he took charge of the canvassing work in the State. In this department he did faithful work, but last spring, by his own choice, he was permitted to lay down this work to take up that of a canvasser. This was his work at the time of his death. He leaves a wife and six children to mourn their loss. He fell at his post, doing good work for the Master. He was aged 50 years, 11 months, and 14 days. Interment took place at Thayer, Kan. Services were conducted by the writer, assisted by Elders Johnson and Lair. We sorrow not as those without hope. D. H. OBERHOLTZER.

FRY.—Died in Oakland, Cal., Aug. 5, 1904, Thomas Matthew Fry, of heart failure. The deceased was born in Roncoverato, near Charleston, W. Va., April 17, 1840, and was, therefore, at his death aged 64 years, 3 months, and 18 days. Although of Union sentiments, he was, at the time of the Civil War, forced into the Confederate army under penalty of death upon refusal. On being taken prisoner, he enlisted in the Union army, and was sent out on the great Western plains to war against hostile Indians. After the war, he settled in Kansas, where he married Miss E. J. Creamer. From this union seven sons and one daughter were born. While in Kansas, the great threefold message called him out of the world, and he responded. He came to California in 1888, and settled in this city in 1890. He was always courtly, gentlemanly, kind, and dignified, a skilled jeweler, and an honorable man. Two years ago, on a visit East, his Christian experience was greatly deepened. He leaves an aged companion, six sons, and one daughter to mourn; but his faithful companion is assured that he rests in hope. May his children meet him in the glad morning. M. C. W.

