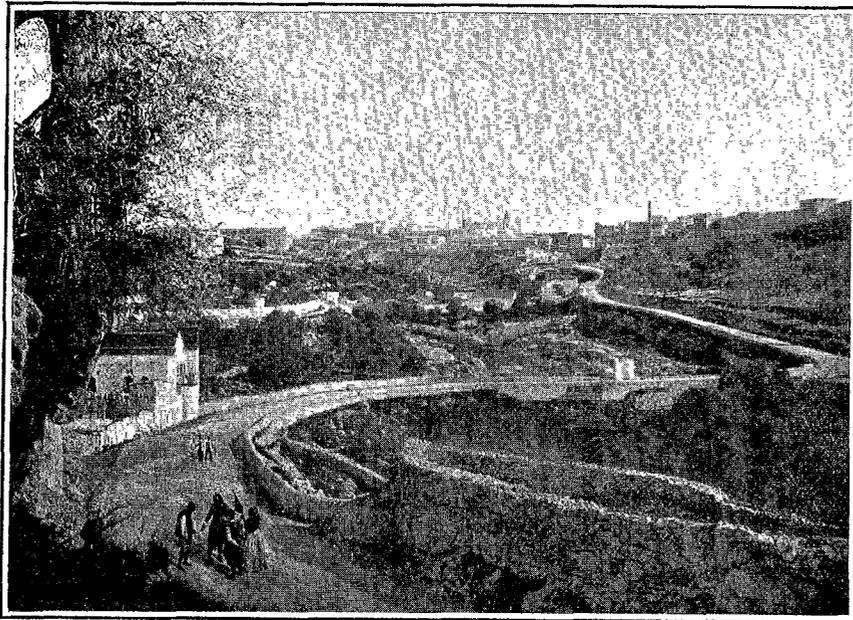


The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, JULY 6, 1905



A VIEW OF MODERN JERUSALEM

FORMING the background of this view are the distant outlines of the walls and buildings of the historic city of Jerusalem, a center around which cluster so many weighty truths of history and of prophecy. The importance of the locality was foreshadowed as early as the days of Abraham, when he was directed to Mount Moriah as the place of his expected sacrifice; and to all that time has since revealed of interest concerning it, is added the prophecy of the descent of King Jesus upon the Mount of Olives, which is to divide asunder and become a great plain upon which will descend the holy city, the New Jerusalem.

As a city, Jerusalem first became of historical interest in the time of David, who captured it from the Jebusites, and made it his capital. In Solomon's reign it attained additional renown as the site of the temple, the most beautiful and famous building ever erected by man. Destroyed by Nebuchadnezzar in the reign of Zedekiah, it was rebuilt by Nehemiah, and experienced varying fortunes until the time when the Jewish nation, having finally rejected the Messiah, suffered the destruction of their capital, and the extinction of their nationality by the Roman army under Titus, A. D. 70. Some centuries later the city passed under the dominion of the Ottoman power, under whose rule it has since remained save for a comparatively short period after it was retaken from the Turks by the Crusaders.

Many passages of Scripture are based upon the glory of Jerusalem as the seat of God's government on the earth, as the following: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death." Ps. 48: 12-14. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King," etc.

"Why Don't My Paper Come?"

THE following are some of the reasons which prevent prompt entering of names on our subscription lists, and are, therefore, the principal causes of delay in sending the papers.

1. *Lack of Address, or One That is Illegible, or Incomplete.*

It is really surprising how many people forget to write their full name and address plainly when ordering periodicals. We often have only the post-mark on the envelope from which to *guess* the address, and sometimes the post-office at which the letter was mailed is not the one to which the paper should be sent; yet after doing our best at guessing, we are often blamed for our blunders.

Our Memory.—Some seem to think we ought to remember where they live and all about them because their names are on one of our periodical lists; but when it is understood that there are many thousands of names on our various lists, it will be readily conceived that our list clerks can not possibly remember the various addresses; though, were it not for their remarkable memories, there would be far more disappointments than there are.

How the Lists are Kept.—Our lists are first arranged alphabetically by States, then by cities and towns; and where there are several subscribers in one city, the names of the individuals are arranged in alphabetical order. Each name and the full address is written by a special perforating typewriter on a wax stencil.

Whenever a renewal or change of address is sent, a new stencil must be made, and put into its proper place, and the old one taken out. It is, therefore, *very important to give the old address each time when ordering a change of address.*

Renewal Blanks.—About a month before each subscription expires, we send out renewal blanks, containing a proof of the stencil used in mailing the paper during the time of the subscription. It gives the name, address, and the date of expiration. *This blank should be returned to us each time, because it is of material assistance in giving the name, address, and date exactly as they stand on the list, and prevents mistakes, delays, and much unnecessary confusion.* Some keep this blank and write a letter instead, while others very carefully tear off and *keep that portion of the blank which we need, and send only their name without any address.*

2. *Sufficient Time is Not Allowed.*

Our mail is usually large. During the busy season we receive hundreds of orders for the REVIEW alone in a single mail. It, therefore, takes time to enter these names on the list and to begin the mailing of the paper. Frequently persons send a subscription from a near-by town, and write within two days to inquire why their paper does not come. We purpose to enter all subscriptions promptly; but it requires time to enter the cash receipts from all these letters, and get the names on the list.

Orders for More than One Periodical.—Where subscriptions for more than one

periodical are on the same sheet of paper, which is often the case, the letter has to take its turn on each list; and it may be more than a week before all the names are entered and the stencil placed in the various lists. If orders for different periodicals were written on separate sheets of paper, it would facilitate prompt attention. In any case no one should expect to receive his paper within a week or ten days after subscription is sent.

3. *Insufficient Cash Remittances; or a Surplus of Cash Sent, for Which no Definite Instruction is Given.*

Many send in their own subscription and include also another for a friend, an order for a book, or a donation to some enterprise, but forget to specify definitely what to do with *all* the cash sent. This necessitates our holding the order and writing for further instruction.

When several subscriptions are sent in at one time, care should be taken to specify how long the paper is to be sent to each individual. Failure to do this will prevent prompt entering of the names; and we shall be obliged to hold the order and write for more definite instruction. We appreciate most heartily the efforts of our subscribers to secure subscriptions from their friends and neighbors; yet, at the same time, we desire them to be careful that full instruction is sent with each order so that we

Persons who order clubs of any of our papers should be sure to tell us each time whether the order is a *renewal* or not, and if so, then to whom and to what address the club is *then* going. A newly elected Sabbath-school secretary often sends in for a club of papers, and forgets to state that it is to renew a club already going to the address of the former secretary.

ADDITIONAL SUGGESTIONS.

Individual Accounts.—We do not open accounts with individuals for periodicals, therefore remittance must accompany every order. If any want credit, arrangements for it should be made with the State Tract Society, and the order be sent through the tract society.

When You Do Not Have the Money.—While we do not carry individual accounts, we will not cut a subscriber off the list if he is not able to send the pay for his paper when it expires, *providing* he will write and ask that his paper be continued, and will name some date at which payment will be made. Remittance must be made within a short time, however, for no expired subscription will be carried on the list longer than three months. After proper notifications have been sent and no response is returned, the subscriber's name, whoever he may be, is dropped from the list. This is usually done within two weeks after the time of the expiration of the subscription.

How to Tell When Your Subscription Expires.—Any one can tell when his subscription expires by examining the wrapper on his paper. The date is always given after the style of the sample stencil shown here-with—Aug. 1-'05, or Aug. 15-'05, or (as is the case with the monthly papers) simply Aug-'05. These dates mean that the subscription is paid for the paper until that date. Every time you take off the wrapper, therefore, you may be reminded of the time when renewal should be sent, by glancing at the date thereon.

Do Not Write to the Editor.—The editors of our various periodicals do

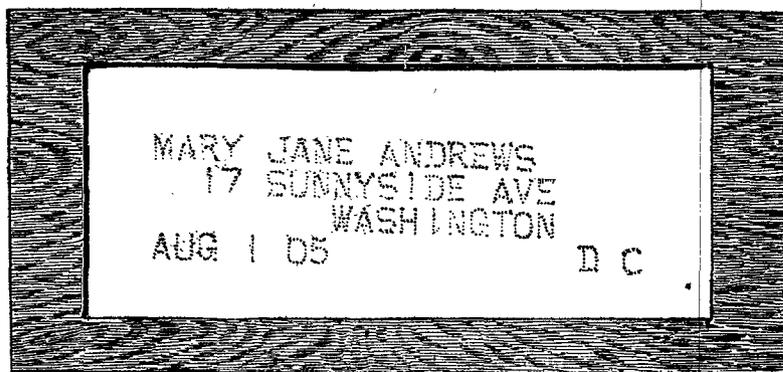
not attend to subscriptions, changes of address, or any matter of a like nature. Communications on business matters should not, therefore, be addressed to them, as this method delays rather than facilitates prompt attention. It is best not to address business communications to any individual. All letters addressed to Review and Herald Publishing Association or to any one of our periodicals will receive immediate attention.

It is, of course, proper to address all manuscript for publication to the editor of the particular paper for which it is intended.

Will our good friends please follow these suggestions, and thus enable us to give their orders the most prompt and intelligent attention?

REVIEW & HERALD PUBLISHING ASSOCIATION
222 North Capitol St., Washington, D. C.

*Publishers of
Review and Herald, Youth's Instructor,
Life and Health, and Sabbath School
Worker.*



The above is a facsimile of a stencil, and shows its exact size. It consists of a sheet of parchment, mounted on a cardboard frame; the name, address, date, etc., being written by a special perforating typewriter, in the center of the parchment. The stencil is then put into the addressing machine, which prints the name on the wrapper, by forcing the ink through the perforations in the stencil.

may be sure to enter it correctly, and save delays and disappointments.

We are always willing to accommodate our people by sending to the General Conference, at Takoma Park, any donations to their various funds which are sent to us; but letters containing donations intended solely for the General Conference and having no business for the Review and Herald Publishing Association would receive more prompt attention if sent direct to the General Conference, Takoma Park Station, Washington, D. C.

4. *Wrong Addresses' on the Letters Sent to Us.*

Our address is still 222 North Capitol St., Washington, D. C. All orders for any of our periodicals, REVIEW AND HERALD, Youth's Instructor, Life and Health, and Sabbath School Worker, and also for any of our books, should be sent to the above address or to our Branch in Battle Creek, Mich.

5. *Failure to Give the Old Address to Which the Paper or Clubs of Papers Have Been Coming.*

THE REVIEW AND HERALD

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

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No. 27.

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

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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

Effective Preaching

THE test of successful preaching is in the results. It is not always the man who pleases the people the best who does them the most good. The most effective preaching is that which actually leads men to confess and forsake their sins, and to lay hold upon the saving grace of Christ. This was the result of the preaching of John the Baptist, and it is the result to be aimed at to-day. "Repent ye: for the kingdom of heaven is at hand."

Profitable Hearing

The profitable hearer is he who expects to hear a message from God to his own soul, and who trembles at the word of the Lord. Such an auditor listens for himself, and not for others, and with his heart open to receive reproof he finds that all is sent in love, and that even the rebuke of the Lord is to him the testimony of sonship. His motto is, "I will hear what God the Lord will speak." Such hearing will reveal definite results in the life. "He that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, and some thirty." "To-day if ye will hear his voice, harden not your heart."

A New Literature

WITHIN a comparatively few years a new order of publications has appeared. The name of these publications is legion, for they are many. They expound the

new theology, the new philosophy, the new science, and every new thing which exalts itself above the true knowledge of God and of his salvation. Some are written by wise men from the East who have emigrated to this new world as missionaries of the Oriental philosophy, but the most of them are written by professed believers in Christianity who claim to have discovered such new truths as utterly destroy the fundamental principles of the primitive religion. The religious literature of twenty-five and fifty years ago is being discarded in favor of modern views which really set aside "the faith which was once delivered to the saints," and by substituting reason for revelation, and by emphasizing the natural in all things, put man in the place of God just as really, although not so openly, as the papacy. The publishing houses and publishing agents of the different denominations are printing and handling this literature, and there are few public teachers who have the discernment and the courage to make any effective protest against it. This is only a picture of what our own situation would have been, if we had not been delivered from it by the authoritative counsel of the spirit of prophecy. "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? . . . The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of philosophy would be introduced." This is just what has happened in the other denominations. And these considerations emphasize the demand for the circulation of the books and papers which contain the truth for this time. In the original advent message will be found the antidote for the new literature of the day. Let our books and papers be circulated.

"Who seeketh an interpretation from this book [the Bible] shall get an answer from God. Whoso bringeth an interpretation to it shall get an answer from the devil."

Our Message*

(Concluded)

Now, further, in the very specific and direct application of this message, we come face to face with those scriptures in the fourteenth chapter of the book of Revelation which speak of the first angel and his message, and the second angel and his message, and the third angel and his message, and in these prophecies there are brought before us certain specific symbols, certain definite phrases, that we must deal with in this message. To deal with general truths of the gospel, and not to deal with these specific scriptures which give the setting for the gospel at this time, will not be to give the message that God has for this generation; even though the same scriptures are used, there is not the right use of the scripture at the time, in the setting of it, which will meet the mind of the Spirit of God, and which the Spirit of God will apply. The scripture given in that setting will have weight and conviction and light and power, which the same scripture out of that setting will not have. That is what will give a specific turn to the whole work of this message, even though old and familiar scriptures and old and familiar applications are made. When God has a specific work to accomplish at a specific time with a specific scripture, there is a meaning in that scripture which his Spirit only can bring out and apply, and which he will bring out and apply when it is given in the right connection. And this is because in every revelation there is an infinite depth. And this is not to say that we are getting something out of the Word of God that was never there, or that we have added something to it. That is not it; it is the Spirit of God making that application of scripture which belongs to it at that time to constitute his message for that time.

Now in the principles involved in this question of the beast and his image, when you have looked into it carefully, I think you will agree with me that the beast and his image are the very incarnation of the gospel according to man. That man of sin is called the mystery of iniquity in contrast with the mystery of godliness. While the true gospel according to God finds its incarnation and

* An address by the editor before the General Conference, May 24, 1905.

its highest revelation in Jesus Christ and his direct teaching of the gospel as he gave it, the gospel according to man—so far as it is possible that there should be another incarnation similar to that—finds its highest expression in that system which we call the papacy, in which the pope takes the place as head of the church of Christ, the true head of the church, and in which every doctrine of the gospel of God is perverted, until it takes in the general scheme of the gospel according to man, so that although the papacy appears to be a church,—uses all the names of the church, uses all the phraseology of the gospel, and appears to be a full, clear, wonderful revelation of the gospel according to God,—in actual fact, according to the Scripture, it is no church at all, it has no right to the name of a church; it does not teach the gospel of Christ; it is simply an utter and entire perversion of that gospel of Christ.

Before we finish the work that is before us, all classes of persons will be plainly brought under these two classifications. The result of giving this message will inevitably lead to that. While it may not be that names will be dispensed with altogether, yet, before we close, it will be clear to all that there has such a union taken place among all who may in any degree represent the gospel according to man that the contest comes directly and specifically between the beast and his image on the one hand, and those who stand for the gospel according to God on the other hand; and there will be clearly and distinctly two classes. The work of giving this message is to do that work, is to bring that result; it is to bring out a people who teach the gospel according to God. It will be revealed in obedience to the commandments of God, in a character in entire harmony with the law of God, so that in its fulness, not simply as an imputed character, not simply as a substituted character, but in its fulness as a revealed character, there will be in humanity the same revelation of obedience to the commandments of God in the people that are prepared for translation as there was in the person of Jesus when he was here in the flesh.

You can see that this must be so, for reasons that will occur to your mind at once. In contrast with that will be the gospel according to man, in which everything will be perverted from the conception of God, from the idea of his being, his character, from the idea of Christ as one of supernatural birth,—incarnation,—the idea of his supernatural resurrection, his ascension,—everything will be set aside, and it will be a clear revelation of the gospel according to man in contrast with the gospel according to God.

Now I have just a few moments in which I wish to call attention so specifically to these things that you can make further application yourselves of these principles. And I say, first, that in our time, just now, there needs to be the giving of the message of the gospel according to God that will reveal to the world clearly and plainly the true gospel teaching concerning the personality of God. There needs to be a clear revelation of the teaching of the supernatural side of religion as contrasted with the natural side. There needs to be a clear and full revelation of the doctrine of righteousness by faith which will be revealed in obedience to the full commandments of God in contrast with that false idea which has come to have a place, which releases man from any relation to the law of God.

You can apply these principles yourselves. You know in the whole trend of affairs, that there needs to be a mighty voice that shall reveal the truth upon these questions. And if we have the right view of the work of the message for this time, this controversy will wax stronger, and these issues will become clearer, until it will appear that in this third angel's message, and in this third angel's message alone, will be found elements that will stand against the pressure that will be brought to bear to substitute the gospel of man for the gospel according to God. We have not reached that time yet. There are now those who are not directly connected with this message, who are, according to the light they have, standing firmly and clearly for the correct idea of God and his character and the way of salvation by faith rather than the perversion of it in the gospel according to man; but this contest is just fairly beginning, and already it is beginning to sweep off their feet some who thought they stood on firm ground. When this contest between the gospel according to God and the gospel according to man, reaches its height, it will be found that in this third angel's message alone are the elements of strength and power that will hold to the truth. If that is not so, we do not need this message. That being so, we may hold to this message with the utmost confidence, and let the storm rage; but in doing that, we must know what the message is. Otherwise we can not hold to it through such a period as we are to pass through.

Now I say to you in all sincerity, I have strong sympathy for those who are beset with doubts and temptations; and I say that one who has been beset with doubts and fears and temptations concerning these matters can sympathize with and can better help those who are in that condition than can those who never have had a doubt or a temptation.

Now I do not say myself that it is any sin to be beset with fears and doubts and temptations, but I think that the one who, being beset with doubts, fears, and temptations, goes to the Word of God to settle the matter, and there finds a solid foundation for his feet, has a better standing ground than he had before his doubts and his fears and his temptations came. I do not have the utmost confidence or feeling of assurance about those who do not know what doubt and temptation mean. I do not believe there will be a people in this message that will go through to the kingdom of God, who will not be beset by doubts and fears and temptations; but when one is thus beset, instead of going to the gospel according to man to find comfort and help and salvation and to get a solid foundation, he should go to the gospel according to God, and get his foundation upon the Word of God. After that experience he is better prepared to help those who are placed under similar trials.

Here is a summary of the results that it is claimed have already been attained by putting the gospel according to man in the place of the gospel according to God:—

A pantheistic god instead of a personal God.

A human savior instead of a divine Saviour.

Infallible scholarship instead of an infallible Bible.

Modern thought instead of a "Thus saith the Lord."

A development of religious ideas from the human mind instead of a revelation from God.

The natural in all things; the supernatural in nothing.

Reformation instead of regeneration.

Culture instead of conversion.

A change of environment instead of a change of heart.

The energy of the flesh instead of prayer and faith.

Interest in the secular, instead of zeal for religion.

Nobody afraid of hell, and nobody caring much about heaven.

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to "the faith once delivered to the saints."

I call that pretty nearly a true characterization of the present situation; and we are not very far into this contest even now. Of course the principles are all involved in it. But what I mean to say is, there has not yet come into this controversy between these two gospels that overmastering and overwhelming power that will sweep from his bearings every one who does not know that he is anchored to the word of God, and that this message is just as was the message of John the Baptist—the word of God given to us to proclaim for this time, a message that belongs to the hour, which we must give, and to which God will witness by his own Spirit.

Now take this thought further: In the International Encyclopedia is a short article on the new theology; and it sums it up in this way: "With various differences of emphasis and of the completeness with which the separate results of the new method are adopted, the new theology may be said to agree in the following points: The acceptance of evolution as the method of divine providence in the spiritual sphere as well as in the material."

Do not say that evolutionists do not believe in divine providence. Certainly they do; they believe in everything; but when they say divine providence, they mean the manifestation of that providence under evolutionary law. There is where much of this deception comes in. The same phrases are used with an altogether different meaning. When I say, divine providence, I mean according to my interpretation as I understand the Scripture; when an evolutionist says divine providence, he means the manifestation, the guidance, under evolutionary law; and that is an altogether different thing.

Only yesterday a member of the committee of fifteen to whom was referred the resolutions respecting the introduction of religious instruction into the public schools of the District of Columbia said to me, that, although he favored the idea, yet he believed it was a mistake. He said, "What is the use to put the ten commandments forward as the main thing to teach? Why, the first and second commandments have no application at the present time, anyway. The whole ten do not include a complete system of morals. They are largely nothing but negative prohibitions, and you can never build religion upon such a basis."

Now that does not represent agnosticism, what is called, infidelity. That represents what most of them call the most conservative orthodoxy, and the very trouble that this man had on the committee was his conservative orthodoxy.

Returning now to the enumeration of the various points upon which the new theology is agreed, I quote further from the article in the encyclopedia:—

The employment of the methods of the higher criticism in the discussion of the origin and authority of both Testaments; the rejection of verbal inspiration and the substitution for it of greater, or sometimes exclusive, emphasis upon revelation; a subjective view of the atonement; increased emphasis on ethics in distinction from dogmatics, and upon sociological study and work, restatement of positions in eschatology, with a strong tendency to universalism. The tendency of the school is to minimize the supernatural (miraculous), and in the left wing to exclude it. Every important denomina-

tion of Christians has some share in this movement.

Now I wish to say, Every denomination is permeated by some of these principles that involve discarding the gospel according to God, and substituting the gospel according to man. There is not one of these denominations that is able to rise up and shake itself loose from this system. Why?—Because it has not taken the very Word of God as its message.

In the experiences of 1833, and 1840, and 1844, and from that onward, note that in order to turn aside the message of the advent movement and the message of the seventh-day Sabbath, principles were laid down which are simply flowering out now, and before any denomination can shake itself loose from these perversions of the gospel that begin to show themselves for what they are now, it must go back and adjust the original foundations.

I say that the only thing, the only movement, and the only message on the face of this earth to-day, and from now until the Lord comes, that can shake itself loose from this, that can rise above it, and reveal a clear message against every perversion of the gospel according to God, is the third angel's message. I do not say that boastfully or foolishly; but I say that is fundamental to this question.

If there are several other movements in the world that can do this work that must be done in this generation, how do we know where we are? I do not say that there are not those outside of this movement at present who are loyally and earnestly doing the same work; but as this work goes on, I do say that there will be a power revealed in this work that will bring all such persons together, and the third angel's message will gather to itself all those who are willing to stand firmly and clearly upon the platform,—the Word of God, the gospel according to God. All the others will be driven into another camp, and there will be only two camps. The final controversy will be between them. Then we shall see the direct controversy between the third angel's message and the beast and his image. That is what we are preparing for, and every one of these perversions of the gospel to-day has its bearing upon that final controversy.

The message to-day is to go in such setting, with such clearness, and in such power, the gospel according to God, the message for this generation, as shall cut out the very roots of all these perversions, and take away their very foundation. Then God's message to this generation shall be revealed with clearness and power to do its work, to prepare a people for the coming of the Lord.

A Noteworthy Convention

IN Germany, the home of the "higher criticism," so much has been said by and about the advocates of the "advanced theology" based on such criticism, that one might suppose that the theology of the former days had been quite obliterated in that section of Christendom, and that a modern Elijah in that country would be justified in exclaiming, "I, even I only, remain a prophet of the Lord." But it appears that there are still left in that home of apostasy from the old-time faith, "seven thousand men who have not bowed the knee to Baal." The evidence of this was furnished by a recent convention in Berlin of the adherents of the former views, which met in response to a call for a showing of those who stood loyal to the old doctrines. An appeal was sent out based upon the conviction "that without the faith in the divine truth of the Holy Scriptures and in His atoning death and in the resurrection of the living Son of God, the church can not exist or live or do its work;" and that "the utterly subversive character of modern theology recognizes neither revelation nor the Holy Scriptures, and accordingly can be accepted neither as Christian nor as churchly." The response to the call, it is stated, "afforded a surprise to both friend and foe," since "not even the new Dom in Berlin was large enough to hold the assembly, which had gathered literally from all the corners of the empire."

It is stated that "the convention enthusiastically took a stand against the whole radical theological trend of the times," going on record in the matter in a series of resolutions, the pith of which is given in the following:—

1. This convention, in harmony with the historical confessions of the church, takes its stand on the foundation of the divine revelation in the Holy Scriptures, and accepts as the essential of its faith the divinity of Christ, as the Lord who has been crucified and who has arisen for mankind.

2. With sorrow we note the fact that both at the universities and in the pulpits destructive errors are permitted to be taught, which are a serious menace to the life of the congregation. In late months this condition has simply become intolerable.

3. We repeat the demand made already in 1895, and addressed to the authorities of the state and of the church, to the effect that in the appointment of theological professors not only the literary attainments, but also the confessional faithfulness of the candidate should be a decisive factor.

4. We further demand that if a pastor of any church teaches contrary to the confession of the congregation, disciplinary measures should be resorted to at once.

This is encouraging evidence that the higher criticism is not having every-

thing its own way even where it has found the most favorable soil for its development. In every stronghold of unbelief the Spirit of the Lord will still lift up a standard against the enemy until the mystery of God on earth shall be finished.

L. A. S.

Fatherhood and Brotherhood

A RECENT number of *Public Opinion* contained an article by Baba Bharati in which he attempted to answer the question, "What Can the East Teach the West?" The writer is the author of "Krishna: A History of the Universe," and is an accredited representative of the Oriental philosophy.

As showing the intimate relation between the pantheism of the East and recent pantheistic teaching of the West, we quote the following paragraph:—

From the study of the Vedas—the spirit of which is the spirit of Buddhism, Taoism, and Shintoism—any earnest-minded Westerner in search of the truth, will find that this whole creation is one whole throbbing life, and that all phases and details of this life are but parts of the whole; that all the principles which compose and all laws which regulate the functions of this whole life, are present in every atomic part of it, whether they are manifest or not to the superficial vision or investigation; that man represents the most advanced stage in the evolution of the atom on the terrestrial surface, with possibilities within him of still higher development, either on the earth plane or planes higher than the earth—progress higher and higher till he reaches the stage of perfection which is called the Absolute, in which he is then merged. This central ideal of the East will teach the Westerner a much-needed lesson, that the Fatherhood of God—the basic, all-pervading principle of life—argues the brotherhood of not merely man, but of all the universe.

We can say to Baba Bharati, and to all other advocates of the Vedantic philosophy, that it will be quite unnecessary to send any Buddhist from the Orient in order to teach what is characterized as "a much-needed lesson" to the Westerner. This doctrine of the divine immanence, of the evolution of character, and of the brotherhood of being, with which we are familiar, is the Eastern philosophy with slight variations. This sort of teaching is utterly subversive of true Christianity, and there can be no compromise between the two.

Why should these ancient errors of heathenism be brought forward as new light? Why should professed teachers of the gospel of Christ substitute their own speculations for the plain revelation of the truth? Why should spiritualistic interpretations of the Bible be so persistently urged upon the people? It is all a part of the final effort to pervert the message of truth which belongs to

the last generation. We must repudiate every trace of this pantheistic, spiritualistic, soul-destroying error.

Possibilities in an Important Decision

A SURPRISING revelation of the insecurity of individual rights under the provisions of the highest legislative and judicial departments of the government, is afforded by a recent decision of the United States Supreme Court. A Chinaman who was born in this country, and is therefore, according to the Constitution, a citizen of the United States, having made a visit to his relatives in China, was debarred from returning to America by an immigration officer acting under the provisions of the Chinese exclusion law. The Chinaman appealed his case to the Supreme Court, and that body rendered a decision declaring that by act of Congress passed in 1894 the decision of an immigration officer excluding an alien from admission to this country is final, and can not be reviewed by the courts. The petitioner in this case was, as stated, not an alien, but a citizen of this country by birth.

Ex-Secretary of State John W. Foster, in an article contributed to *The Independent*, calls this "a decision of most profound importance," and quotes a statement by three dissenting justices of the Supreme Court, that "such a decision is appalling." In his review of the case Ex-Secretary Foster says:—

If this is to stand as the law in the United States, punishment by banishment may be inflicted upon a citizen of the United States in violation of what have heretofore been held to be inestimable guarantees of the Constitution. Article III, section 2, provides that "the trial of all crimes, except in cases of impeachment, shall be by jury;" and by the Fifth Amendment no person can "be deprived of life, liberty, or property without due process of law;" and further, "no person shall be held to answer for a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury." The highest court of our country has decided that due process of law is granted by the hearing before the immigration official; that trial by jury may be in the same way superseded; that a citizen may suffer the infamous punishment of perpetual banishment from the land of his birth by the same procedure, and that the writ of *habeas corpus*, so dearly prized as "the remedy which the law gives for the enforcement of the civil right of personal liberty," is ineffective against the decision of an obscure immigration officer.

The dissenting opinion filed by the minority of the Supreme Court (Justices Brewer, Peckham, and Day) says:—

The rules of the department declare that the statutes do not apply to citizens, and yet in the face of all this we are told that they may be enforced against citizens, and that Congress so intended.

Banishment of a citizen not merely removes him from the limits of his native land, but puts him beyond reach of any of the protecting clauses of the Constitution. In other words, it strips him of the rights which are given to a citizen. I can not believe that Congress intended to provide that a citizen, simply because he belongs to an obnoxious race, can be deprived of all liberty and protection which the Constitution guarantees.

If an immigration officer can exclude a citizen of this country on such an interpretation of law as he may see fit to make, and his decision in the matter is final and can not be reviewed by any court, it would seem that not merely a citizen of an obnoxious race may be banished by decision of an immigration official, but one belonging to any class deemed obnoxious is not beyond the possibility of sharing a similar fate. From an "obnoxious" race to an "obnoxious" class is not an impossible step, nor one requiring great length of time to take.

L. A. S.

More Good Testimony

IN our issue of April 27, under the heading "A False Argument Answered," we quoted from the January number of *The Bible Record* a letter from Dr. Walter Quincy Scott to the editor of the *Record*, in which Dr. Scott gave a clear and emphatic testimony concerning the proper translation of Matt. 28: 1.

In the May number of the *Record* there appeared another letter upon this subject, from which we take the following:—

Editor of the *Bible Record*.

DEAR SIR: The query in the issue of January, 1905, as to "Sabbath or Sabbaths" seems to call for a further warning. The querist asks if in Matt. 28: 1, *Opse de sabbaton, te epiphoskouse eis mian sabbaton*, may not be rendered: At the end of the [Jewish seventh-day] Sabbaths, as it began to dawn toward the first of the [Christian first-day] Sabbaths. The superb negative answer given should be heralded far and wide. People of excellent intention and deep piety, but with little knowledge, are making such an interpretation in fortifying themselves against "Saturday keepers." I own two books, and have read two others, in which each writer claims to have made the great discovery of said translation, and has based his book thereon.

These good men had only a rusted smattering of classical Greek, and in their zeal without knowledge they stumbled upon this rendering, with a carelessness that few students of a month would make. "A little learning is a dangerous thing." And more than that, acquaintance with classical Greek is not enough for the reading of the New Testament Greek. One must have large acquaintance with the grammar and the lexicon of the Greek Old Testament, and behind that, as the key to many of its peculiarities and mysteries, of the Hebrew Old Testament also.

This letter is written by a professor in

a theological seminary, but his name is not given. Put with the letter from Dr. Scott it will serve to emphasize the fact that in the proper rendering of Matt. 28:1 there can be found no shadow of an argument that there was a change of the Sabbath at the time mentioned, and that the resurrection marked the dividing line between the two sabbaths. It requires no display of ignorance, under the pretense of advanced scholarship, to bolster up the clear and convincing testimony of the Scriptures concerning the true Sabbath of the Lord. "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

A Poverty Problem

A CONDITION of affairs which has an important bearing on the question of "race suicide," is pointed out by a contributor to the *New York Independent*, Mr. John Spargo, who states facts and figures carefully gathered by him relative to "the underfed children in our public schools." Such children are, Mr. Spargo shows, much more numerous than is generally supposed, and he quotes authority for the opinion that upon them the educational effort of the public schools is largely thrown away.

Chief among the causes of this evil in the public educational system, is poverty. "Our national complacency has received a severe shock, or a series of shocks," he says, "in the form of the revelation of a growing and menacing poverty problem of vast dimensions. The terrible, sinister, challenging phrase, 'ten millions in poverty,' alarms us. Some phases of the poverty problem we have studied and familiarized ourselves with, but its relation to our future exigency, the children upon whom we lavish so much money and effort for their education, we have neglected."

"Mr. Robert Hunter's estimate that in New York City from sixty to seventy thousand school children suffer from underfeeding," Mr. Spargo says, "has caused something of a sensation." But "it is not," he adds, "a question of sixty or seventy thousand underfed school children in New York, but of nearly three million children in the United States underfed, and suffering in consequence from under-development physically and mentally. Boston, Philadelphia, Cleveland, Chicago, Jersey City, these and scores of other cities are, equally in proportion to their size, confronted by this grave problem."

Mr. Spargo says that "few, if any, will disagree with Superintendent W. H.

Maxwell of the New York public schools when he says: 'Education, whether physical or mental, is seriously retarded, if not practically impossible, when the body is improperly or imperfectly nourished. That mental underdevelopment commonly attends physical underdevelopment is a physiological fact too firmly established and too obvious for argument.'

In conclusion, Mr. Spargo observes that "it is trite to say that no nation can allow its children to go underfed. That means national peril and decay. There is no greater 'race suicide' than that."

L. A. S.

Note and Comment

FOR many years it has been the aim of the Russian orthodox church, which is the real ruling power in that country, to unify the Russian people. To accomplish this end the church authorities, at whose head stood the procurator of the "holy synod," M. Pobiedonostzeff, sought to have all the people profess one religion,—that of the state church,—and to attain this result they employed all the force of the civil power. Present-day events in Russia have demonstrated the utter failure of this church-and-state program, and M. Pobiedonostzeff is ending his days with the bitter sight of the collapse of his cherished plan before his eyes. There is no unifying power in an enforced religion. There is no religious unity without the presence of the divine Spirit, and "where the Spirit of the Lord is, there is liberty." There is a lesson here for all nations which maintain a church-and-state system.

A PROMINENT sign of the times is the present unrest of the nations. The spirit of jealousy and strife rules in the political world, and the time has come to which the prophetic statement applies, "The nations were angry." How true this is at the present time let the following paragraph testify. A dispatch from London to the *Washington Post* of June 25 says:—

It would be easy to fill several pages of the *Post* with views and rumors covering every possible range, from extreme alarm to the mildest conciliation, all dealing with one feature or another of the universal crisis through which Europe is passing. Let us record the developments of this eventful week in the fewest possible words. Spain has reorganized her domestic administration, and installed a complete new ministry. Sweden has consented to the peaceful secession of Norway, but Swedish public sentiment is showing such signs of resentment that the abdication of King Oscar is believed to be impending. Hungary openly threatens to follow Norway's

example, and divorce herself from Austria. The emperor has been compelled to resort to the drastic expedient of attempting to govern his second kingdom without Parliament, which refuses to sanction his policy or appointments. Russia has become the scene of fresh bloodshed, rivaling in extent the massacres of last January. The czar's promises of radical reforms, which were solemnly made to the people's representatives on Monday, have already been repudiated. France and Germany are at loggerheads, with bayonets bristling in the background. England has made the French cause her own, and is prepared for all eventualities. What seven days in the world's history can match such a record as this?

These are truly record-making days in the world's history.

In a recent editorial the *Washington Post* gives some quotations on the prospective financial cost of the colonial policy under which the United States has acquired and holds the Philippines and its other island possessions.

The *Washington* correspondent of the *New York Evening Post* recently inquired of a naval officer: "How many battle-ships will eventually satisfy the navy?" The answer was: "Seventy;" and the authority consulted, proceeded to make the necessary disposition of seventy-two battle-ships,—sixteen on the Atlantic coast, twenty-four on the Gulf of Mexico and the Caribbean Sea, sixteen on the Pacific coast, and sixteen in the Philippines. The *Springfield Republican*, noting this highly suggestive estimate of the sea power that would "satisfy the navy," says: "Seventy battle-ships would cost, at prevailing figures, about \$550,000,000; more rather than less. It is interesting to note that before we went a-world-powering, a naval board laid down a comprehensive plan of our desirable naval strength, and placed our needs at just ten battle-ships. Times have changed since then, and the contrast is striking."

The *Post* thinks there can be no occasion for such a great increase in the naval force as is here suggested; but it might be interesting and pertinent to inquire how great an increase in the size of armies and navies the nations of Europe thought would be sufficient when they began the program of armaments which has made Europe to-day a vast military camp. Did they expect to pay the price which they have paid since then to maintain their military standing? And who can count the cost that will follow when this nation enters the field of military rivalry with the world powers? A great navy now seems to be demanded to defend the nation's colonial possessions. The creation of a large standing army will naturally follow; and with these must come a heavy and permanent increase in the burden of taxation. But this is of interest chiefly as showing how the "spirit of the times," which Jefferson predicted would be altered, has changed and is changing at the present time.

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

3

The Ladder of Progress*

I KNOW of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ. While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, "Ye are the light of the world." When you get a fresh thought from the Word of God or from your other studies, do not keep it to yourself. Give to some one else that which has helped you. Remember that as surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way.

"And beside this, giving all diligence, add to your faith virtue." Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones.

"And to virtue knowledge." We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us.

You are to work on the plan of addition, and as you do this, the promise will be fulfilled, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." As you live on the plan of addition, constantly adding to your fund of knowl-

edge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage-ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy.

"And to knowledge temperance." Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service.

"And to temperance patience." Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage-ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control.

"And to godliness brotherly kindness." O how much we need to cultivate brotherly kindness!

"And to brotherly kindness charity." For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." He can not see the influence of his harsh, angry words, and his unchristlike course of action.

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak

pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work.

There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail." Our eternal life insurance policy is found right in these words, and we want you to study them carefully. "Ye shall never fail." Ought we not, then, to work right to the point?

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God's people, will be imparted to you.

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need.

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I have longed for this when I have been on camp-grounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. "Lo," he declares, "I am with you alway, even unto the end of the world." Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be.

* A talk by Mrs. E. G. White, May 25, 1905.

Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." To-day the voice of heaven will come to souls who are striving for the victory over sin.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power.

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up.

We all need to gain greater victories than we have yet gained, and we may do this if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day.

Biennial Report of the Central Union Conference

THERE is embraced in the Central Union Conference the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and the Territory of New Mexico, also five counties of South Dakota which are located in what is known as the Black Hills country. It covers an area of 616,531 square miles of territory, and is located west of the Mis-

issippi River, mostly in what is termed the Great Basin. It has a total population of 9,000,000. About one third of this territory is well adapted to agriculture; one third is semi-arid, and abounds in good grazing lands, and is therefore known as a cattle country. The remaining one third is mountainous, and is only valuable for agriculture in such places as are subject to irrigation. It is a land of mountains, rivers, and fertile plains. In many places the mountains are rich in mineral wealth. In both the mineral and agricultural sections the financial condition of this territory is excellent, and prices are good.

The following are its organized conferences: Iowa, Kansas, Nebraska, Missouri, and Colorado; the Wyoming Mission field is also in this territory.

Number of churches, three hundred and fifty-five. Total membership 12,042. Number of companies not organized into churches, ninety-six, with a total membership of 1,099. Number of isolated Sabbath-keepers, nine hundred and ninety-five. Total number of Sabbath-keepers, 14,136.

At the Oakland Conference the total number of Sabbath-keepers reported was 13,794, which shows an increase in the union conference from Dec. 31, 1902, to Dec. 31, 1904, of only three hundred and forty-two church-members. This small increase is owing to the fact that many names have been dropped from the church records. In nearly all the conferences in the Central Union there is an inflated membership. Many individuals that have made no profession of religion for years, but whose names were still retained on the church roll, have been dropped.

We felt that a reform should be carried forward in this respect, or else the Lord could not say, "Well and faithfully done," to us as churches and as conferences. One church alone during the past two years has dropped from its roll of membership one hundred and thirty-two names.

Since the last biennial report there have been organized forty-three new churches, and several have been dropped from the conference records. There are 427 Sabbath-schools, with a total membership of 11,799. There are seventy-six church-schools, with an enrolment of 1,107.

During the past two years three intermediate schools and two intermediate industrial schools have been established, and all are doing good work. We have two hundred and ten church buildings, seventy-five ordained ministers, sixty-two licentiates, one hundred missionary licentiates, and fifty-five canvassers. Total number of laborers, two hundred and ninety-two. Total amount of tithe paid in 1903, \$114,523.19; in 1904, \$112,242.98. Amount appropriated to fields outside the Central Union Conference, \$29,804.71.

Annual offerings to foreign missions, \$18,398.18. Weekly offerings to foreign missions, \$12,017.54. Miscellaneous offerings to foreign missions, \$27,533.09.

Sabbath-school offerings, \$18,356.77. Sabbath-school offerings to foreign missions, \$12,486.31. Total amount of book sales, \$78,708.82.

Union College

Union College is one of the most important institutions in the Central Union Conference. It is being recognized by leading educational institutions, and also by State educational societies, as an institution which requires of its students a high grade of work. It has connected with its faculty about twenty instructors, and has an average enrolment of from three hundred and fifty to four hundred students. It represents a total value of \$163,834.36. Nearly all the industrial departments connected with the institution are more than self-supporting; thus it is enabled from its earnings to meet its operating expenses.

The college has enjoyed many tokens of the blessing of the Lord during the past year. The regular meetings have been well attended, and numbers of conversions have been witnessed. Twelve students have been baptized. Brother G. Phillips spent two weeks with the school at the close of the winter term, in behalf of the canvassing work, and was greatly encouraged by the interest which he found.

Elder R. D. Quinn held a series of meetings for the benefit of the students, which resulted in a great spiritual awakening. The exact results can not yet be told, but they expect a large baptism soon. The word of God was preached in demonstration of the Spirit and with power. On four or five different occasions the chapel exercises continued from 9:45 to 12:30, all recitations being suspended. The message was complete surrender to God, absolute deliverance from all known sin, and the reception of the Holy Spirit in preparation for service. One result is the desire of many to enter some branch of the work during the vacation. This has led to the organization of a labor bureau among the teachers to find places for those who want to work.

Industrial Intermediate Schools

The Iowa Conference has an industrial intermediate school located at Stuart, with an average attendance of sixty-five students. For the short period of time in which it has been in operation, much progress has been made in industrial lines.

At the opening of the school this year more than half of the pupils made no profession of religion, and it had more than the usual proportion of students of the so-called undesirable class. By the middle of the year, they did not have a single student who did not make a profession, and, with the exception of two, the professions made seemed genuine. It was amazing in some instances to see wild, reckless boys settling into quiet, God-fearing students in only a few weeks' time, and this without any revival effort. At the closing service of the year but three students failed to take part.

Another industrial school has been established at Palisades, Colo., and a good work is being accomplished there. Palisades is located in one of the best fruit-growing sections of that State, therefore is well adapted for industrial school work. During the summer the Colorado Conference expects to establish another industrial school at Berthoud, near Loveland.

Intermediate schools are located at the following places: Thayer, Kan.; Hemmingford, Neb.; Hygiene, Colo.; and College View, Neb.

Sanitariums

The following-named sanitariums are located in this union conference: the Colorado Sanitarium at Boulder; the Nebraska Sanitarium at College View, the Iowa Sanitarium at Des Moines, and the Kansas Sanitarium at Wichita.

The Colorado Sanitarium is the third largest medical institution in the denomination. It was established nearly nine years ago, being dedicated and opened to the public in July, 1896. Its history for the past eight years has been the history of similar institutions which have had to build up a constituency in an entirely new field. It has always had a large summer trade, sometimes being obliged to turn patients away. During the winter months, however, the trade has been very light, entailing a heavy loss in one season in the operation of the institution. Slowly but gradually the general patronage of the institution has been increasing, and the year 1904 was by far the best in its history.

An effort has been made to keep the missionary idea prominently before the helpers, so that their income should not be consumed upon themselves, nor upon the institution and the work there, but that other needy fields and other departments of the work, just as far as possible, should share in their prosperity.

The past summer was one of the most successful in its whole history. Heretofore they have had to borrow money to carry them through the winter months, but last year their income was such that they paid all their bills when due, and none of their accounts were in arrears.

The Lord gives the members of the sanitarium family encouragement from time to time by impressing the guests with the truth for these last days, and in leading some to take their stand for the same. Several during the last few months have begun the observance of the Sabbath, and a deeper interest has been manifested in Bible study and in the Bible lectures which have been given each week.

Iowa Sanitarium

The Iowa Sanitarium has been doing a good work. Twenty-two nurses have been graduated from the institution since our last biennial session, and at present they have twenty-five in training. Several patients have been converted.

The work of the institution has grown until the present accommodations are not

sufficient to care for the many calls. The physicians of Iowa have recognized in the Iowa Sanitarium a place where they can send their patients with full confidence that they will receive scientific and rational treatment.

The nurses' training-school is conducted on a strictly denominational basis. None but Seventh-day Adventists in good standing are admitted. Some of the graduates are in foreign fields, and others in the home field. The applications for admission far exceed the number that can be accommodated.

The sanitarium property is owned and controlled by the Iowa Conference, the Conference Association holding a deed to all property.

Nebraska Sanitarium

During the past two years the Nebraska Sanitarium has enjoyed a reasonable degree of prosperity, and much of the blessing of the Lord. The number of patients averages from thirty to forty. The religious interest has been good, and while we do not know that many have accepted the truth, yet we know that many have gone away from the institution with an interest awakened which will sooner or later bear fruit.

The sanitarium employs continuously about fifty nurses, either trained or in training, and opens new classes for nurses the first of April and the first of October each year. During the past two years about twenty-five have been graduated from this school. A number of these are engaged in missionary work in foreign lands, while some of them are engaged in private nursing.

The action of the Central Union Conference in advising that the Nebraska Sanitarium connect more closely with the Nebraska Conference has recently been carried out, and the Nebraska Sanitarium and Benevolent Association is now inseparably connected with the Nebraska Conference.

Wichita Sanitarium

The Wichita Sanitarium is not quite fully completed, but the institution is now enabled to receive patients. It is a good plant, so built that it is well adapted to the work for which it is designed. In connection with the institution they have about twenty acres of fine agricultural land. We bespeak for this sanitarium a bright future.

Health Food Factories, Restaurants, etc.

There are four health food factories, located in the Central Union Conference, as follows: one at Des Moines, Iowa; one at Boulder, Colo.; and two at College View, Neb. These plants are all doing a good business. We also have seven treatment rooms, two private sanitariums, and four or five vegetarian restaurants.

Miscellaneous

While the World's Fair was in session during the summer of 1904, the Central Union Conference, in connection with the Missouri Conference, carried forward aggressive missionary work in the city of St. Louis. Several workers were located there who did house-

to-house work, scattering copies of *The Family Bible Teacher*. This work was followed up systematically, and, as the result, an interest was created which demanded the labor of nearly a score of Bible workers.

At its last annual meeting the Iowa Conference voted to place one half of its tithe and one half of its workers at the disposal of the General Conference. At present it is supporting about twelve workers in other fields.

The Nebraska Conference voted to place five of its laborers at the disposal of the Mission Board, and to support them for three years in needy fields.

The Kansas Conference voted to give two of its workers for the foreign work, and to support them in the same.

Colorado is at present supporting two laborers in Africa, and at its last camp-meeting voted to support two more in other fields.

The Missouri Conference also voted to give two of its workers to the foreign work, and to support them for one year.

I realize that as a union conference we have not accomplished what the Lord would have us accomplish, as our conference is located in rich agricultural territory, which gives us the advantage of quite abundant resources as compared with many other fields throughout the world. But we do praise God for what he has done for us, and for what we know he is willing to do. And above all we praise him that he has put it into the hearts of the brethren in our conference to respond so liberally to the appeals that have been made for means with which to carry on the work in other lands. Also we are very thankful that God has put it into the hearts of our brethren and sisters to assist the work in the Southern field, and to aid in building up the different enterprises at Washington.

E. T. RUSSELL, *President*.

Education for Medical Missionary Work*

To every Christian worker a knowledge of the science of medicine, even though it be a limited knowledge, is of much value because it enables him to present some truths in a manner more acceptable than he can otherwise present them. That person can with tact present a simple truth of anatomy, physiology, or chemistry, and lead the listener to see the relationship of this simple truth, which is readily accepted, to the great system of truth by which, if accepted, both soul and body can be transformed.

For this class of Christian workers any degree of medical education is valuable and commendable; and the more they have of such education, the better.

It is the purpose of this paper, however, to discuss the subject of education for medical missionary work from

*A paper read before the conference by Dr. G. A. Hare, of Washington, D. C.

the more definite standpoint of the medical missionary.

While any degree of acquaintance with medical truth is commendable in the ordinary Christian worker, the situation is quite different when the Christian worker poses before the public, not only as a Christian worker, but also as a Christian physician, thus bringing before the world medical truth—with its legal phases, safeguards, and restrictions—presented from its divine standpoint in sharp contrast with the same, or at least a similar, system of medical truth as ordinarily practised. Medical truth from the divine standpoint carries with it its implied obligations of obedience by reformation of life. Practised from the standpoint of purely human science, it is directed largely by professional considerations, and is shorn of many of its ethical considerations.

By profession, we are all Christian workers pledged to aid in the promulgation of that great message of truth which makes us Seventh-day Adventists. I will therefore discuss this question of medical missionary education from a denominational standpoint, and from this standpoint there can be but two reasons why any of our young people should enter upon the study of medicine.

First, for the purpose of relieving human suffering, for its own sake, as a purely humanitarian idea. This motive is a good one, and the work is commendable.

Second, for the purpose of presenting the truths of healing the body as a part of that great system of divine truth, which, when recognized and received, is also powerful and complete in the healing of the soul. In other words, it is presenting medical truth from the standpoint from which David viewed it when he said (Ps. 107:20), "He sent his word, and healed them, and delivered them from their destruction."

The former, the humanitarian, is doing medical work from a missionary standpoint. The latter is doing the same medical work, but is also doing evangelical work from a medical standpoint. The one has for its object the doing of medical work, and for its motive service to humanity; the other has for its object the conversion of a soul, and for its motive service to God, which also implies our fullest service to humanity.

Field of Medical Science

I trust I shall not offend the intelligence of this audience when I state the familiar fact that the field of medical science is not only large, but it is limitless, embracing as it does all departments of science that have to do with the improvement of health and the promulgation of human life.

The time was when anatomy, physiology, materia medica, and surgery constituted about all the curriculum of study for the medical student. But since the microscope and the spectroscope, the chemical, physiological, and biological laboratories, with their delicate but accurate mechanisms, have

thrown a flood of light into the most interesting fields of medical research, the curriculum of studies for the medical student has grown correspondingly until to-day it presents formidable proportions.

While it is impossible for any one to become familiar with all the truths of all departments of medical science, there is a degree of knowledge of medical science so essential to the modern physician that we may speak of it as the common knowledge of all good physicians, and even from a worldly standpoint this common knowledge of the field of scientific truth may become, and should become, the knowledge of every student who expects to stand in favorable contrast with the army of competitors who have chosen medicine as a profession. If this be true from a worldly standpoint, much more should it be true from a Christian standpoint.

From a Christian point of view, it seems to me unfair that a Christian worker should essay to present to the world the work of a physician until he has devoted sufficient time and energy in preparatory study to make him so familiar with those scientific truths that constitute the common knowledge of all good physicians that he can at least creditably represent the work of a physician from a worldly standpoint.

Qualifications and Responsibilities of the Christian Medical Worker

We will all agree to the proposition, that, other things being equal, the physician who enters upon his profession as a Christian worker will, if measured by results, far outstrip any competitor who practises this same profession from any less exalted motive. When presented from the Christian standpoint, there is a power in any practical medical truth, even if it be of a most common, everyday sort, that will appeal to every human being, and will call forth as a response from him a greater effort in the line of restoration than when the same truth is presented without the divine relationship's being seen; in other words, the ethical and the spiritual are potent factors in tipping the scale on the side of recovery when human life hangs in the balance. We submit, therefore, that when a denomination presents to the world a group of Christian workers in any line, the individuals in this group should at least compare favorably with a similar group of workers who are not inspired by the same exalted ideas of truth.

We can not, therefore, appreciate any sufficiently good reason why a teacher of botany in a religious school should be any less a competent botanist, why an instructor in physiology should be any less a master of the subject of physiology, than the professor who teaches these same subjects from the standpoint of human science without recognizing their relationship to divine truths. Neither can we understand why a Seventh-day Adventist physician should be any less well instructed in the truth of medical science than other physicians.

Conversion and piety are fundamental experiences in the life of any worker in God's cause. Yet we have all learned that something more is needed to qualify a worker to handle the financial interests of the Lord's work. It is the accountant as an individual that is transformed by conversion, and not the fundamental truths of bookkeeping that are changed. And the same principle is true in medical work; all that is true in medical science is just as true to a Christian worker as it is to an unconverted person.

Our profession as Christian workers does in no wise lessen our responsibilities as physicians to dig hard in the mines of truth, to study thoroughly the underlying principles and their judicious applications in our ministrations for the sick. When we have done this faithfully, we can confidently ask for a divine power in our extremity.

There should be cultivated in our medical department, from a Christian standpoint, more independence of thought, freedom of action, and fearlessness of expression. These privileges are fundamental to the development of men strong and original in the field of scientific research and able in the field of literary expression.

In view of the urgent popular demand for the further scientific development of these principles of health and temperance, and in view of the needs for greatly enriching our health and temperance literature, may we as physicians, with the light which God has given to our medical work, and with his continued guidance, so develop the work of our medical council as to meet the opportunities of the present hour.

The Range of the Physician's Education

Every physician needs, and should secure, as part of his medical education, a hospital training and an all-round practical experience. The treatment of nervous dyspepsia, neurasthenia, neuralgia, Bright's disease, and other chronic disorders, such as we daily meet in our sanitarium practise, by dietetic, hydro-pathic, and other kindred measures, is all right; there is no other method of treatment so good for those cases, no other method that will compare with it. But the student who receives the idea that proficiency in these lines alone is sufficient qualification for a physician, has too narrow a view of the great work on which he is entering, and will give occasion for many unfavorable comments and will suffer many humiliating defeats when he is compelled to face sudden emergencies, those crucial tests which come to every physician of large experience. It bodes no good for the future work of our medical department to see some of our young people entering a cheaper grade of medical schools, graduating without honors, and entering upon the career as physicians with such a preparation as fails to properly fit them to take a leading part in the discussion of such scientific questions as come before the medical societies.

Daniel, as a reformer, presented God's truth at the court of Babylon. His experience is one we as physicians and medical students would do well to study with care. Dan. 1: 17-21. The main thought and purpose of this paper is contained in those few verses. Daniel was a thorough student in all lines of wisdom and knowledge that pertained to the wise men of Babylon. When he and his companions came before the king at the end of their years of training, the king examined them and found them ten times wiser and more learned in *all* matters of wisdom and understanding, on all subjects on which he examined them, than all the other wise men. I wish to point out clearly that the king examined Daniel and his fellows on the various subjects of Egyptian knowledge—the same as were studied by Egyptian wise men.

Method of Education

So much for the *scope* of medical education. Let us give our attention for a moment to the *method* of education to be pursued. We can only reach a better place in our Christian experience than we now occupy by first recognizing our needs in the place where we now are.

Many young men and women of promise come to us with a statement something like this: "I want to fit myself for a missionary," or "I think I will take a medical course so I can become a missionary or do missionary work." I have asked several such persons what missionary work they had in mind. I had this reply a few days ago: "Well, I do not know that I exactly want to go to a foreign field. I thought I could do the most good by studying medicine and doing missionary work in the home field. If I could get a good place in one of our sanitariums, I would like it. I think that would suit me, and give me a chance to do missionary work." You have all heard similar requests, inquiries, and replies.

We watch the career of these students through the medical colleges, and see them gradually lose their missionary desires. They are graduated as professed Christians, practise a few years, drift into the world, and we charitably consider their apostasy as due to the wicked influence of the study of medicine.

But how about the missionary students that drift from the graduating classes of our denominational schools back into the channels of commercial life? for the same defects and the same principle is seen in all our schools. Is it not remarkable that a young man can work for God in China, Korea, Fiji, or other heathen countries and maintain a bright Christian experience, and yet will lose his Christian experience in the medical schools of a civilized country?

The trouble with much of our school experience is that we are studying *for* missionaries instead of studying *as* missionaries. The missionary life is a somewhat vague thing ahead of us, instead of a living, present experience with us.

God's power can hold a missionary student in a medical school just as firm as he can hold a missionary doctor in a foreign field. In other words, we can never be missionaries by education. The fact of being a missionary is a thing quite apart from being a student in any school.

The medical missionary is a missionary with a medical training—two distinct experiences—the medical experience and the missionary experience. The medical experience is the acquisition of the knowledge of medical science by the process of mental training. The missionary experience comes only from the dedication of the life to God; therefore, that mental training which we commonly speak of as education can not make a missionary; and if education does not make a missionary, then medical education certainly can not make a medical missionary.

When, then, should our medical students become missionaries?—Certainly before they enter medical schools. Men or women who want to study how to be medical missionaries, or how to be any other kind of missionaries, need to go alone with God, and when they surrender to God, he will make them his missionaries. And as his missionaries he may want them trained in a Bible school, a cooking school, a literary school, a nurses' school, or a medical school. But, my friends, they will enter school as missionaries, study as missionaries, be graduated as missionaries, and enter the field as missionaries. When did God accept them as missionaries?—When they forever settled the question of service for God. And God used them in the school as his missionaries to do his work of service for humanity. Such, and only such, are missionary students; such, and such only, in a medical school are medical missionary students. And those medical missionary students will recognize that their medical training is only a missionary resource from which they can draw such truths of health as may be suited to the needs of those to whom God sends them as missionaries.

The missionary medical student who does not find opportunity to pray with a classmate in medical school will need an experience with God before he is fitted to pray with the heathen in foreign lands. The medical training of our young men and women should be one continued missionary experience.

Influence of a Missionary Life in a Medical School

Some time ago I called at the Medical Department of the George Washington University, and in conversation with the dean, I learned they had two missionary scholarships. I wished to know what arrangements could be made for such of our students from our training college as desired to take the medical course. The dean frankly stated that he had decided prejudice against missionary students, as they had had quite a number, and had to *expel* the last one for conduct that could not be tolerated

in a medical school. "But," he said, "you people have a student here whom we are all watching, and I confess that my prejudice is growing less. Most of our missionary students have been professedly missionaries, but are all now practising medicine in the States. If you will send us bona fide missionary students that mean to lead missionary lives, we will take them in our school, and will donate half their tuition, but you must indorse them as missionary students." One *medical missionary student* in that school will influence every department of the whole university.

A Higher Standard of Christian Education*

MANY excellent definitions of education have been given; but for the purposes of this discussion we may say that education is the preparation afforded by home and school for the work of life.

Christian education is such a preparation conducted by Christian teachers and parents with Christian methods and Christian matter in a Christian spirit and for Christian purposes.

A standard of Christian education is that which sets forth the principles upon which such education is based, and the methods by which it should be practised. Such a standard, and the only standard, is found in the Bible and in the testimonies of the spirit of prophecy.

A higher standard of Christian education must mean either a higher standard than that which the Bible and the spirit of prophecy set forth, or else a better practise of the principles already known. It can not mean the former, for there is no higher standard of Christian education. It must mean the latter, else we have no question to consider. With the understanding, therefore, that the topic assigned means, not a higher standard of Christian education, but a better practise of the standard we already have, let us consider a few ways in which our practise is below the standard of Christian education, and make some suggestions toward improvement.

The correlation of Bible truth with the ordinary studies of school is a fundamental principle of Christian education. Not that all lessons must be taught from the Bible as a text-book, nor that the Bible is to be forcibly dragged into every lesson. To do this would belittle the sacred volume by trivial allusions and fanciful interpretations, and by continual sameness might cloy the child mind, which delights in change. But all lessons should be in harmony with Bible truth, and when the connection is clear, should proceed from Scriptural quotations or be accompanied by them. Some progress in this direction has been made by our teachers, but not enough. The tendency is to go on teaching in the same old way that we learned in the secular schools, or that we find in our text-books. In justice to our teachers

* A paper read before the conference by Prof. C. C. Lewis, president of Union College.

it ought to be said, however, that they are generally overworked, and have little time to study new methods. Still it must be admitted that the greatest obstacle to progress is the spirit of conservatism which binds us fast to custom. It is our duty to study the Bible and the Testimonies in regard to this matter, and seek God for wisdom to know how to make the Bible the basis of our teaching. Every teacher should ask himself these questions: Wherein does my teaching differ from that of secular teachers? What changes have I made in my methods since the light upon Christian education shone into my mind? Have I made a thorough and prayerful study of the Testimonies to learn what the Lord requires? And have I sought him for wisdom to apply this knowledge in my daily teaching? Or have I, down deep in my heart, a prejudice against the new way, and a feeling that after all the methods I have been following are good enough? Conservatism has its place to hold in check overzealous enthusiasm, but let it not stand in the way of genuine progress and much-needed reform.

Next to the Bible we are instructed that the study of nature should receive attention in our schools. This subject is quite popular among secular teachers, and many books have been written to aid them in their work; but these books generally fail to exalt the God of nature and encourage the children to love him. You may go through them and scarcely find the name of God or of Christ, or meet with a quotation from the Scriptures. Indeed, some of them abound in allusions to pagan mythology, and in all of them nature is too often studied apart from the Creator. On the other hand, a work has been produced in our own denomination called "Bible Nature Studies," which covers in an elementary way the circle of sciences, and correlates all with the Scriptures. Probably nowhere else can be found so complete a classification of Bible texts bearing upon science and nature. The writer has thrice had occasion to note the effect of the introduction of this book, and every time it has created deep interest. Yet, strange to relate, this subject, which the Lord has told us should rank next to the Bible in our schools, and this book, which is the most satisfactory book ever written on the subject, have not received the attention which their importance demands, either from our teachers or our ministers. Some have never heard of the book. More have never read it. Comparatively few have introduced it into their schools. It is designed for church or intermediate school work, and should be studied by teachers; for it is a storehouse from which the teacher may draw materials for Bible nature lessons throughout the school work. It would mark advancement in the cause of Christian education if this subject could be more generally introduced into our schools.

Closely connected with nature study

is the study of agricultural subjects, concerning which it has been said, "Study in agricultural lines should constitute the A B C of our educational work." Evidently our practise falls far below this standard. Something has been done in our intermediate and training-schools, but even here attention has been given more to actual work for pay in the field than to instruction concerning the principles which underlie the art of agriculture and the best methods of applying these principles to actual work. The reasons for the general neglect of this important subject are twofold. First, teachers are not prepared to give scientific instruction which will command the confidence of the students and their parents; and, second, young men who have been brought up on the farm usually think that they know all that is needed about the subject of farming, and more than their teachers, which is often true. It is popular, moreover, for farmers themselves to make light of "book farming" as they are pleased to call it, forgetting that books upon farming contain the best thoughts and the practical experiences of men who have been most successful in farming.

Art is dependent upon a science. Success in the arts depends upon intelligent application of the principles of science. We have the science of agriculture and the art of agriculture. Why should the science be understood only by the few, the learned, while the art is practised only by the many, the toilers? Must one be ignorant of the science in order to become skilful in the art? Rather should not that person become most skilful in the practise of agriculture who understands best the principles upon which it is based? Away with this foolish prejudice against "book farming." Let us encourage our sons and daughters to learn the reasons which underlie the proper cultivation of the soil. By this means they would become more interested in farm life. The trend of the youth at the present time, even among Seventh-day Adventists, is from the farm to the cities. They are looking for clerkships, office work, and other jobs that are supposed to be "soft."

There is great need of our doing all that we can to stem this tide which is setting in from the country to the cities. It is regarded by careful students of social questions as one of the greatest dangers of our day. And are we not partially responsible for it when we look askance at men who resist our appeals to sell the little plot of ground they possess, and continue, as we contemptuously say, to dig in the dirt? Why, brethren, that is what the Lord wants every man to do who is not called to labor directly in the evangelical departments of the cause. Every man who is not preaching, teaching, or healing, should be farming for God. This is the word of the Lord to us as a people: "To parents he sends the warning cry, 'Gather your children into your own houses; gather them away from those

who are disregarding the commandments of God, who are teaching and practising evil. Get out of the large cities as fast as possible. Establish church-schools. Give your children the Word of God as the foundation of all their education.'"

Thus we see that instruction in agricultural principles is also a neglected part of Christian education. Shall we not help it along by encouraging the children and youth to study these subjects? Every school, primary, intermediate, or college, should have its school garden. Even then we would be doing no more than the Russian people, with whom every school must have its garden in order to receive support from the government. Then let us as teachers prepare ourselves to lead in this matter, and show the people that we are interested in something besides books and educational discussions.

Let us turn for a moment from the consideration of things that we ought to do in order to reach a higher practise of Christian education, to one thing which we are doing, but which is contrary to the principles of Christian education. I refer to the per cent system of marking which is generally practised in the secular schools, and which many of the teachers in our denominational schools are also practising. This is what Emerson E. White calls the percentage idol. He says: "If one hundred per cent were a chosen idol, and teachers and pupils were devout idolaters, the worship of this percentage god would not be more zealous, or, we may add, more harmful, than it is in many schools."—*Emerson E. White, A. M., LL. D., in "School Management," page 154.*

Consider also the following from Joseph Baldwin: "It is safe to class per cent marking as a hurtful device. As the rod was the panacea of the old schoolmaster, so marking is the panacea of the modern stationary teacher. He sits with pencil in hand, and marks each answer, marks, each violation of the rules. Progressive educators substitute vital teaching for marking and all other hurtful devices. Col. F. W. Parker regards per cent marking as criminal as stealing. Supt. Arnold Tompkins considers the percentage device an outrage on the learning process."—*Joseph Baldwin, M. A., LL. D., in "School Management," page 180, edited and indorsed by Hon. W. T. Harris, U. S. Commissioner of Education.*

Why do these eminent educational authorities speak so earnestly against the most common method of recording scholarship? The following are some of their reasons:—

1. Per cent marking is a low incentive.
2. It magnifies success at the expense of fidelity.
3. It fosters a brood of school vipers, such as honors, prizes, and hurtful emulations.
4. Too often it proves an antidote to high thinking and moral teaching.
5. It proposes as a reward for me-

chanical success a high mark, and as a punishment for mechanical failure a low mark.

6. At best it is an artificial and hurtful incentive. It does not create a thirst for truth.

7. It is not only useless, but vicious; for it emphasizes a comparison of the relative merits of students.

8. It squanders time and energy, and with its train of evils—prizes, honors, test examinations, per cent records, per cent reports—wastes in many schools full half the energies of teachers and pupils.

9. It is the monster educational robber. It hurts and does not help. The school-keeper marks, but the true teacher teaches.

10. None but an infinite mind can tell why one student should be marked 91 and another 91 5-6. All that can be said is that it figures out that way.

11. The system which causes one student to be regarded as one or two per cent better in his studies than another student is absurd upon the face of it. No one dare assert that such is the case.

12. Even if it were true, and the teacher could know it, it would not be best to tell the pupils.

13. We can think of no system that would make family training a greater burden of farce than the marking of children from day to day on a scale of one to one hundred.

The foregoing reasons are offered by these eminent educators for discarding the per cent system of marking. And shall we to whom the light of Christian education has come have a lower standard than that of leading educators of the world?

It is a fundamental and self-evident proposition that Christian education can be properly conducted only by Christian teachers. By this is not meant teachers professing to be Christians merely, teachers who only belong to the church, but teachers who have a genuine Christian experience, the abiding presence of the love of God shed abroad in their hearts by the Holy Spirit. It is entirely possible to have secular schools carried on with Christian forms.

Again: Christian education demands Christian teachers who are also educators. It is not enough that they be good; they should be good teachers. They should have the gift of teaching, and this gift should be well trained. They should be well informed in regard to the subjects they are to teach, and skilful in the best methods of presenting these subjects. Information comes through study, skill through experience and practise; but Christian teachers should obtain a reasonable amount of both in the training-school before they begin to practise upon our children. It is the nicest thing in the world to train the minds of children. So great are the possibilities for good or ill growing out of the influence of the teacher upon her pupils, that the spirit of prophecy has told us that as great care should be exercised in the selection of teachers as

in the selection of persons for the ministry. This thought suggests the importance of a uniform system of examining and licensing our denominational teachers by the same authority as that which grants credentials to candidates for the ministry; namely, the local conferences. Such steps have already been taken by many, perhaps by most, of the conferences; but the system should be made uniform and general. There would seem to be excellent reasons why this conference should make provision for such a system, leaving the details to be carried out by the local conferences. The effect would tend to the unification of our educational work and the improvement of the intellectual and spiritual qualifications of our teaching body. Even though our conferences may not yet be ready to assume the financial support of our teachers, they can and should pass upon their character and qualifications as preparatory to full responsibility for their work; for it will ultimately come to that. Our teachers will yet be regularly accredited conference laborers, engaged, when not teaching, in Bible work, canvassing, tent-meetings, or other evangelical effort under the advice and direction of the conference officers. In this matter of inquiring into the qualifications of those who desire to become teachers, conferences would, of course, give due recognition to the instruction given in our training-schools, and would be assisted by representatives from such schools. In all such matters there should be the heartiest co-operation among those who represent the different departments of the one great work.

Before we leave the subject of the preparation of the teacher, let us pause to commend the efforts of our conferences to help the teachers by providing summer schools for them at nominal cost, and otherwise aiding them by paying their railroad expenses, etc. The importance of this work can not be overestimated. It should be extended to every conference and continued to the end. What has been gained in this respect is shown by the fact that four or five years ago most of our conferences thought they could not hold a teachers' institute without the presence of at least one of a few persons who were then agitating the question of church-schools. But since it was impossible for these few to attend a tithe of the institutes that should be held, necessity forced the local workers into the field, and developed latent talent, until now every conference is able to hold a successful teachers' institute without calling upon outside help.

But while we encourage these short summer schools as a means of special instruction, stimulation, and review, let us not forget that they can never take the place of the more thorough work of our colleges. Teachers need a broad intellectual training. They can not lay a solid foundation on religious fervor alone. They need to know far more than they are called upon to teach.

Their intellectual pond ought not to be drained by every recitation. They need also to be thoroughly grounded in the principles, history, and methods of Christian education which require daily study and recitation for at least one school year. And what shall be said of a teacher who enters upon his work with no study of the laws of growth and action of that subtle and mysterious instrument upon which he expects to operate—the human mind? He would be likely to make mistakes more serious in their results than those of a would-be surgeon who should attempt to operate upon the body without a careful study of its anatomy. Daily the world suffers from educational as well as medical quacks. In some way let there come a great uplifting to the ability, the vigor, and the spirituality with which the normal departments of our training-schools are conducted; for this is the key to our present educational situation.

So much for the betterment that may come to our practise of Christian education through the improvement of the teaching ability of the denomination. Let us turn to the work of the home. All education begins in the home, and the child is well advanced before he comes under the influence of the teacher. An eminent educator has said that the child, especially the child reared in the country, has studied before entering school the elements of most of the studies pursued in the university. And, what is more surprising, he thinks that the child acquires more and more important knowledge during this early period than during the same length of time at any later period of life. Whether or not his opinion is exaggerated, the importance of home education is beyond estimation. Especially powerful is the influence of the mother upon the moral character of the child. Who has not witnessed the effect of such influence following a wayward son through years of sinful wandering, and leading him at last back to the path of rectitude? Without going into the details of how Christian education is affected by home training, it may be asserted that any plan for the advancement of Christian education which overlooks the home omits one of the most important factors in the cause. If parents generally could be induced to study and attempt to practise the principles of Christian education as set forth in the books "Christian Education," Vol. VI of the "Testimonies for the Church," "Education," and "Special Testimonies on Education," the homes, the schools, and the entire denomination would be speedily and happily revolutionized. Let parents study these books, and they would know better what Christian education really is, and would be better able to co-operate with the teachers in their plans.

THE Bible has always been what it is, and all its books are crying to its critics, "Do thyself no harm: for we are all here."—*Dr. C. E. Jefferson.*

THE FIELD WORK

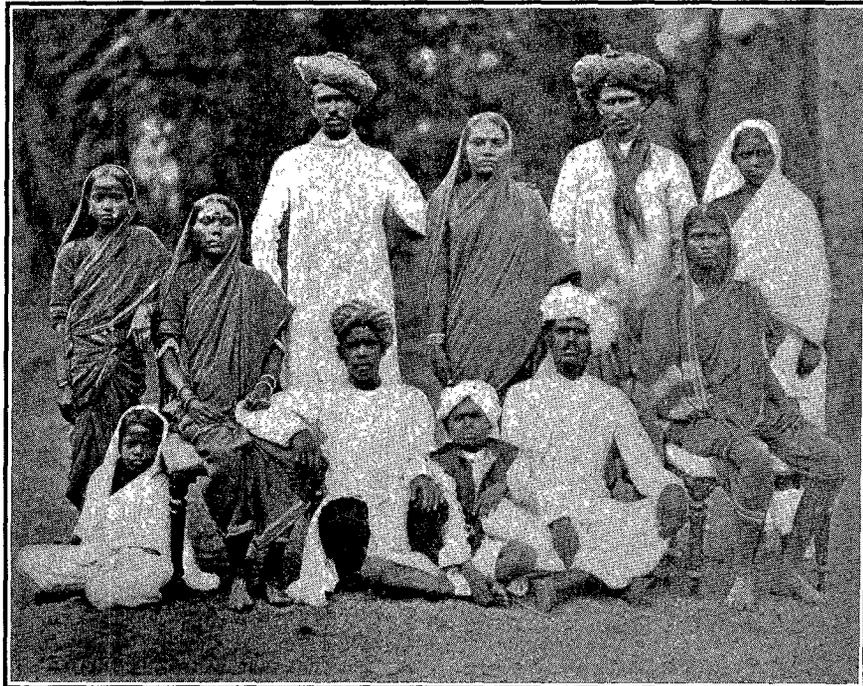
India

CALCUTTA.—We arrived in Calcutta Christmas day, full of courage and hope. We were met by kind friends, who took us to their home and made us comfortable after our long journey. We were glad to greet Elder Votaw and wife. Aside from him, all were strangers to me. But I soon became acquainted, as we are all brethren wherever we meet.

We were glad to find Elder Shaw better than we expected. He continued to improve, and gained several pounds before leaving to attend the General Conference. Our prayers followed him that he and his wife and Sister Della Coats might have a safe journey, and

nations came from Illinois. And besides these, a preaching tent, free of charge, was sent from the Healdsburg College to Elder H. Armstrong, of Ceylon. At our general meeting over five hundred rupees was raised for the tent, and this will be applied toward fitting it up, so we shall be able to start our work free from encumbrance.

For all this we feel very grateful to the Lord, and to those who have manifested such an interest in the work here. Elder Armstrong will be assisted in the tent effort by Elder G. K. Owen and Brother H. B. Meyers. They are all on the ground, and the work of getting the tent ready has begun. We can hardly wait to hear of their first meeting, as



GROUP OF HINDUS, BOMBAY PROVINCE, INDIA

that he might have strength and wisdom to present India's needs, for they are many.

I am glad to tell you that there is much beauty here in the way of trees, plants, and flowers, which are so fragrant, and bloom almost all the year round. Of course the customs of the people are very different from what we were accustomed to in the States; and as they are not changed very much by Europeans who come here, we have just settled down to be content with whatsoever state we are in. The weather has been quite cool ever since we came, so at this writing we are not able to say much about either heat or rain. However, we already know how hard it can rain and thunder. I never had heard such thunder in all my life.

It made my heart glad to receive a letter from a sister in Cincinnati, Ohio, saying that the children had raised over six dollars for India. One week later a letter came from Massachusetts, telling how the children there had sent over ten dollars to this field. Two more do-

it is a new experience in this field. I am confident that the Lord will use this effort to his glory and the good of the people.

The Lord is waking up the people in this country in regard to the true Sabbath. Two Bengali delegates who have recently heard of the Sabbath, came to see me about going to East Bengal to plant the standard of truth in thirty-five villages, which have a population of over eight thousand. These two men teach in mission schools. The church to which they belong is going over toward Rome, having already introduced many Catholic rites, among which are prayers for the dead, the confessional box, and prayers to the Virgin Mary. They were so much in earnest that they asked me to call a meeting of the Board, and see what could be done. Many in these villages have refused to accept the new doctrines, and now is the time to work for them. These men told me they were sure if they came out and took their stand for the Sabbath, many would follow their example. They

also said that they knew some of them would be beaten for so doing, but comforted themselves that they would win in the end. And so they will.

Now what are we to do? There was not a soul to go back with these men to instruct them in the truth. All we could do was to give them some of our books and tracts, and let them go with the promise that we would do all we could for them in the future. You can readily see that the calls are coming from every quarter. But where are the laborers to send? One almost feels like hiding, and not listening to these urgent calls, for it is so embarrassing to confess that we are unable to answer them.

For several days these men visited me every day. I knew from the beginning we were unable to do much for them, as calls of a similar nature come every few days, and we are unable to supply them. Before they left, I knew they would ask the vital question which would call for a definite answer. It came in these words: "We must return to our village, and what shall we tell those who sent us here? What will you do for us, and how soon can you send us help?" Would you have liked to be in my position—a man claiming to have the last warning that is to go to the world, a warning to be given in this generation to every nation, and have to answer, "I will see later what I can do"? What else could I say? They left, asking us to pray for them. This is a sample of what we have to meet in these fields.

May God raise up faithful workers both here and at home, to fill these places, for the calls will increase as the end draws near. I pray that these few lines may move some to think seriously over these things, and decide sooner or later to respond.

W. W. MILLER.

Africa

KENILWORTH.—The financial crisis through which we are passing in Cape Colony, is severe. Since the war closed, there has been much distress, and money is very scarce. Naturally, our school has suffered, also. At the present writing, it being only the end of the first quarter of the new year, we find ourselves almost unable to pay the running expenses. But still we believe the Lord is guiding his work in Africa, and will not see the school become involved. Our membership at the present time is eighty. We have a good normal training course, and many of our young people are anxious to become teachers in the field. The message is onward; souls are coming into the truth.

C. H. HAYTON.

Trinidad

SAN FERNANDO.—We are progressing nicely on the church building here in San Fernando, and have already held two services in it. We laid the cornerstone on April 9, and finished the roof just one month later. A little over twenty-five dollars was received at the corner-stone laying.

Two new ones have begun the observance of the Sabbath this month, in the face of much opposition, and are rejoicing in the truth. A class of six is now studying for baptism.

All the churches are growing in this

part of the island, and we believe brighter days are in store for all our people.

I am glad to report that at present I am feeling much better than for some time past. Though working very hard, I have been gaining in flesh.

We know that God is leading in his work here. We are willing to trust him.

L. E. WELLMAN.

Central America

LA CEIBA, SPANISH HONDURAS.—After a very pleasant voyage of two days from Belize, I came to this place. Brother Bellinger is with me, as he wished to see the land on this coast. But he is suffering with quite a severe attack of sciatic rheumatism, and will return to the States. I regret this very much. When I think of Brother Holmden, and Brother Corwin, and now Brother Bellinger, all driven from this field by sickness, it seems a little discouraging. Still I believe we shall see help from some source soon.

I find Mr. and Mrs. Allen quite well. Mr. Allen has sold a great many books along this coast. One of these books fell into the hands of a young man living at Porvenir, who was a gambler, and had lost quite a competency in that way. Last January he borrowed "Bible Readings." Reading it, he was convinced of the sinfulness of his life, and gave his heart to the Lord, and accepted the Sabbath, keeping it three weeks before he knew there were any other Sabbath-keepers near. And this was not all. He had a partner in the tailor business—a Spaniard, who can not speak English. He talked the truth to him till he and his wife have also accepted the Sabbath. The Spaniard used rum freely, and also tobacco. The brother told him that he must give up both. He promised to give up the rum, but said he could never give up tobacco. I sold him a Spanish Bible, then pointed to 2 Cor. 7: 1. He read it, and after a moment's pause, said, "I will use no more tobacco." And he has not.

I stayed in Porvenir ten days. A well-to-do man opened his house for meetings, and I spoke to the very few who came, sold "History of the Sabbath" to the house owner, and I hope that he and his wife will obey soon. Coming back to Ceiba, I went with Mr. Allen to visit one of his interested ones. This man acknowledged the binding obligation of the Sabbath, but said, "Give me a little time." When we called his attention to the fact that this was the last message, and that time was short, he said, "I will be with you next Sabbath."

We praise the Lord for all these indications that the time has come for him to work mightily for his truth, and for us also, that we be ready for every opportunity.

Mr. Allen is slowly getting a hold in this place. He received the co-operation of several citizens, and they have bought lumber and made desks, rented a house, and have a school of nineteen students, with the promise of more. A young lady of Belize is teaching the school, and it is patronized by the government officers and the best people of the town. Several interested ones are studying, and we are but just beginning in Spanish Honduras. It seems to me there are many evidences that the Lord is going before us in the

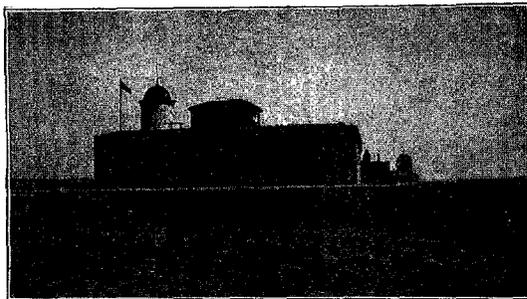
work for the Spanish people. I am praying that you may see your way clear to send more workers. We want a man who can learn the Spanish language, or better yet, one who has learned it. One of our greatest needs is a traveling colporteur to sell our literature and Bibles in the interior. That would require a horse, and would mean some extra expense, but I believe it would pay well. If we could print tracts and small books here, we would be in a much better condition to reach the people. And we would need men and women to carry them, as much as a press to print them.

H. C. GOODRICH.

Cuba

HAVANA.—Brother Clark's family are the only ones keeping the Sabbath at Ceballos, but at La Gloria we have seven, and they are very much in need of help. They all need instruction on points of our faith. Only one of the number belongs to our little church here in Cuba, and he subject to baptism. At that place there are about five hundred American people, the largest colony in the island. I feel very much interested in them, and hope that they will receive some help soon.

Bahia Honda has been calling for



CASTLE OF JAGUA, CIENFUEGOS

help ever since we have been here. There are five of our people there at the present time, but they are not able to speak the language. Brother Powery is calling for help on the isle of Pines. He is doing faithful work.

In a short time we hope to be able to support a worker, without calling for outside help. This will be possible if all our people come here to live who are planning to do so.

I. E. MOORE.

Portugal

CARCAVELLOS.—This is a small villa of about one hundred people, part of whom are English and part Portuguese, and is about twelve miles west from Lisbon, toward the ocean. We can see some small mountains about six miles away. For exercise, while studying the language, I run down to the beach, and on the way pass through the grounds of an English submarine cable station. We can see all the ships entering the river Tagus to the harbor of Lisbon.

A week ago we organized a Sunday-school for the benefit of the English children here, having been requested to do so. This is something new for them, although they have preaching services twice a month by English ministers from the city.

I am translating some original articles into Portuguese, for publication in our

paper published in Brazil. Of course, my teacher assists in correcting. I wish some kind friend would send us clean, unwrinkled copies of the *Signs, Watchman, Instructor*, and *Our Little Friend*, for distribution among our English friends. Remember our work in your prayers.

C. E. RENTFRO.

Hayti

CAPE HAYTIEN.—How mysteriously God works! Twenty years ago we came to this town from Kingston, Jamaica, our native land. At that time there was one Protestant church here; we were Roman Catholics. Two years later, the Sabbath truth came to us, and immediately we accepted it, and lived it alone, until two years ago, when a sister and her four children united with us. This cheered us to continue with strong faith in our singular belief, and to maintain our position as sentinels in this distant outpost, until again our hearts were made glad through another victory gained in favor of the truth, in the conversion of another brother about two months ago. This man is the founder and professor of a high school. He is intensely zealous for the proclamation of the message everywhere in his country, that his fellow Haytians may be enlightened and understand the serious nature of the everlasting gospel which is due to Hayti as a nation. He was so urged by his zeal to see his people converted from Romanism, that he invited the public, by advertisement, to lectures on Bible subjects, held every Sabbath evening at seven o'clock. He had in his audience at one time, ministers, doctors, lawyers, magistrates, and professors of schools.

He began with the two covenants, and now has come to the mark of the beast. His conversion to the Sabbath has caused a great stir, especially among the Protestant churches, because he was a prominent, active member in the Wesleyan body. He was the leader of a society of young men that did open-air preaching. The Wesleyan pastor took away his son from his school, saying, "He is gone to become a Jew," although the boy was getting a salary as an advanced scholar. Every Sabbath morning this brother conducts a Bible reading with his boarding pupils, and later meets with us for worship, with such students as care to come with him.

As a result of Bible instruction, one of his teachers, a Baptist, has accepted the Sabbath, and resigned his membership with the church, and one of the pupils has also accepted the Sabbath.

He sends his cook away on Friday evening, to stay until Sunday morning. He is not satisfied to work in town only; he has made some evangelical visits, with some of his students, about twenty-four miles into the interior, to a village called La Grande Reviere, where there is a Baptist church. This building is said to be a fine one, seventy-five by thirty-five feet, the largest Protestant house of worship in this northern part of the island. The result of these visits is that the preacher and the majority of a membership of ninety accepted the Sabbath, and told Brother Isaac that as

soon as Elder Bourdeau comes, the church will be given over to become a Seventh-day Adventist church. They are anxious for a minister to come to accomplish this, and they are free to do so, for it is an independent church.

Brother Isaac, a sister and her daughter, and perhaps three others, are awaiting baptism on the arrival of the pastor. I am sure that your hearts yearn to develop the work which has been begun here. I now leave Hayti's spiritual future with you.

Let me ask some good brethren and sisters to donate thirty numbers of the French *Signs*, of the twice-a-month issue, to come for a year, and also the regular weekly issue of the English *Signs*, as I have nothing with which to work.

HENRY WILLIAMS.

Wausau (Wis.) Camp-Meeting

THE camp-meeting was held at Wausau, Wis., according to appointment, June 9-19. There were probably three hundred and fifty persons en-

had ever enjoyed. The Lord greatly blessed the people through the presentation of the truth. Fifteen persons were baptized the last Sabbath of the meeting. As far as the writer knows, every one went away from the meeting filled with courage.

A tent-meeting will be continued in the city, to follow up the interest developed during the time of the camp-meeting.

WM. COVERT.

West Indies

ST. JOHNS, ANTIGUA.—Our work in Antigua is growing. Our church numbers sixty-four, and others await baptism. We have a good interest at several points on the island, and requests from other places for labor. Although there is much to be done on this island, all my time has not been spent here. I have been in St. Kitts several times, in St. Thomas three times, in Tortola three times, and in St. Johns once. I expect to go to Dominica at once, to confer with Elder Giddings concerning

convictions, and they have done well, considering conditions.

Our school, started by Mrs. Wellman, and now in charge of Miss Ann Taylor, is making good headway. We have about twenty-five students daily. The school has a good reputation among the people, and is self-supporting at the present time, and we think it will continue to hold its own and improve.

Be assured that all hearts here are with our brethren who are leading out in this work. We are noting every sign that marks a forward movement of this great message, with feelings of greatest satisfaction. May the Lord speed on his work.

D. E. WELLMAN.

Progress of the Work in Nashville, Tenn.

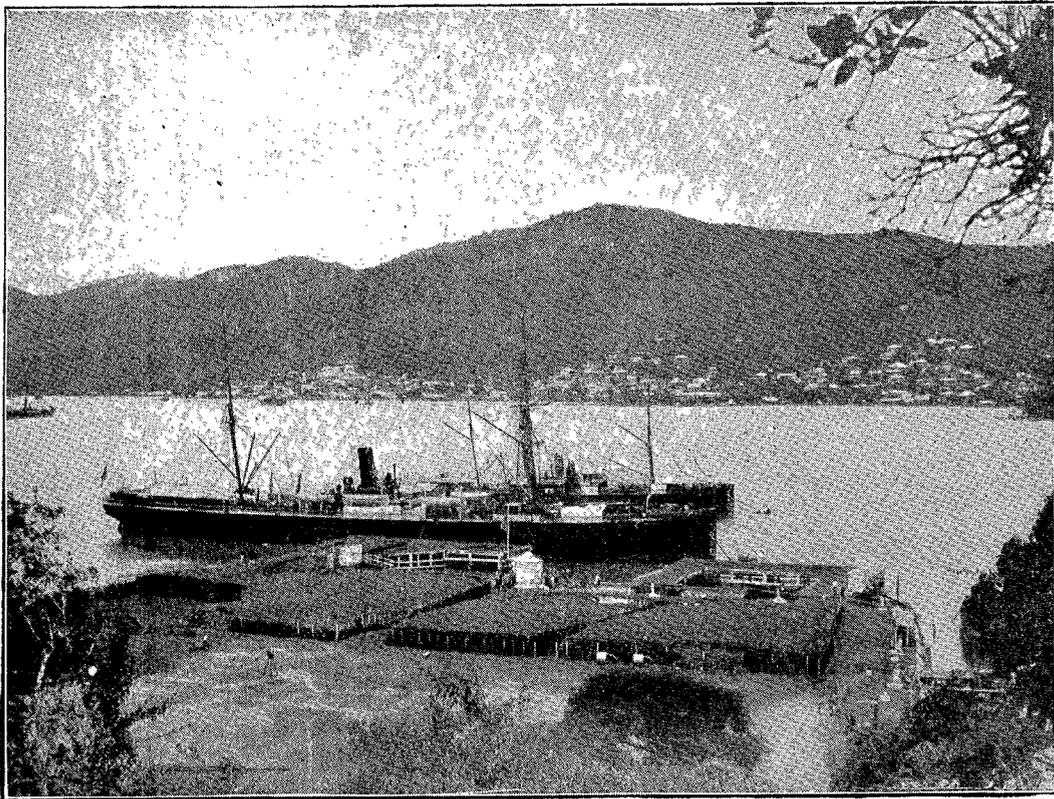
SINCE our return from the General Conference in Washington, God's blessing upon the work in Nashville has seemed most encouraging. Tokens of his love and favor have filled our hearts with courage and comfort.

The matter of purchasing the Baptist church referred to in the recommendations of the General Conference Committee and recently published in the REVIEW, has been fully consummated.

The General Conference generously loaned us one thousand dollars, with which we made the first payment. The church has been deeded, on condition, of course, that the remaining four thousand is paid by the first of October. We can use it for our Sabbath services during the summer. The Baptists have reserved the right to hold meetings in it on Sundays till the first of October. They have been very friendly and kind in all their dealings with us. We feel thankful for this fortunate outcome. We hope our people will at once help us in raising the money to pay for the house. The first money raised is to pay back the one thousand dollars loaned by the General Conference. They are in need of funds,

and should have this sum as soon as it can be raised.

Another interesting purchase has been recently made. After trying for a year to find in the vicinity of Nashville a proper site for the Nashville Sanitarium, thirty-three acres of ground has been purchased and paid for, lying a little beyond the termination of one of the street-car lines. The land is high, rolling, and good, and lies close beside a fine grove of trees. It has a nice spring of the purest and best of water. It is a beautiful site for a sanitarium. The Board visited many places that were offered for sale, and none of them were satisfactory; but when they saw this property, they unanimously agreed on the purchase of it. A brother in Kentucky, being interested in sanitarium work, advanced the money, taking a mortgage for security. We all felt it



HARBOR IN ST. THOMAS

camped on the ground. The attendance from the city was fairly good.

The majority of the Wisconsin laborers were present, and in addition to these, Elders J. N. Anderson, W. S. Hyatt, N. W. Kauble, and F. C. Gilbert attended the meeting. Not all of these brethren attended the whole time, but some of them were present at every meeting.

There was much rainfall during the time that we encamped upon the ground, but the place was beautiful and well-adapted for the camp-meeting, and our tents were so pitched as to shed the rain, so but little inconvenience was experienced on account of the inclemency of the weather.

The meeting was good from the beginning to the conclusion. It was remarked by almost all who were there, that it was the best camp-meeting that they

a church for that island. Plan of building, material, and cost must be determined. Being able to work at masonry, carpentry, and painting, comes in good in our work sometimes, where money is scarce, and there are no good workmen.

By the last of the month, my wife and I will go to St. Thomas for several months' labor. We expect to build a church while there. Brother Matthews is here now, and will continue tent labor during my absence. I expect to labor more in the other islands than in Antigua in the future. Antigua has been a very hard field, and it has required a long, hard pull to place the work where it is to-day. Poverty is great, and that, to say nothing of many other hindrances, has caused much perplexity. But the Lord has greatly blessed those who have had courage to follow their

was a very desirable locality, and more reasonable in price than any other property offered.

The water from this spring is well known in the city of Nashville. Fifteen hundred dollars' worth of it was put in jugs, and sold in Nashville last year. The writer never tasted of better water. It is clear as crystal. We rejoice at this purchase.

A lot upon which to pitch our large tent has been secured for three months at a very low price. Last year we utterly failed to find a suitable place. Before this reaches the readers, our meetings will be in progress. Everything looks very favorable for a successful meeting. Our courage is excellent. Our hope is in God. We believe he will help us. We ask for the prayers of our people.

GEO. I. BUTLER,

Pres. of Southern Union Conf.

Nebraska

OMAHA.—We have now two gospel tents in Omaha. In one the truth for this time is presented in the Swedish language, and in the other in the Danish. Sabbath, June 17, was a good day for us. The writer baptized eleven persons, who had found peace with God through Christ. These represented several nationalities; five were Germans, three Danish, two Americans, and one Swede. All were united in Christ, who had accepted them, pardoned their sins, and given them a new heart and a blessed hope. Pray for the work here.

L. JOHNSON.

Camp-Meeting at Portland, Oregon

THIS good camp-meeting is now in the past; and we trust that those who were present at the meeting to share its rich blessings will bear such a report to our brethren and sisters who did not attend as will lead them to appreciate the importance of these appointments which the Lord has made for his people. More of just such meetings are needed now to strengthen the people of God for the great struggle which is just before them.

This meeting was full of light and power. The keynote from the first was the third angel's message and the power of the Holy Ghost as needed by every one, and which all may have to give this glorious truth to all the world in this generation.

The Lord witnessed to the testimony borne by his servants by letting his Spirit rest upon them and upon the people. The spiritual work increased in intensity and in power till the close of the meeting. The last Sabbath was a day that will not be forgotten by those who shared its blessings. The usual order of the Sabbath services was broken up, and instead of holding the Sabbath-school in the forenoon, it was held at 3 P. M., and the entire camp (except the Germans and Scandinavians, who had separate meetings) came together in the large pavilion at ten o'clock. The word of God was spoken in power by his servant; and it was evident that the time had come for sin-burdened and sin-bound souls to go free. Tears were flowing freely, and a spirit of labor and prayer took possession of ministers and all others who

knew God. The culmination of this service, which continued till about 2 P. M., was such as could only cause rejoicing among the angels of heaven. Old and young fell upon the Rock. The shout of victory was heard throughout the camp. Our German and Scandinavian brethren reported just such a good work in their meetings. The work done for the young people was a most striking feature of this good day's experiences. As a result of this meeting I believe some valuable and strong young men and women will be saved from the world, to find a place in the work for this time.

The Sabbath-school was called at 3 P. M., and after a short recitation period the work was taken up where it was left off in the preceding meeting. Following this hour, after an intermission, a meeting was held for those who had found help in God during the day, and it was good to hear the many testimonies borne by those whose eyes had been opened, and who had obtained a foothold upon the Rock.

On Sunday, the last day of the meeting, thirty-five souls were buried in baptism in the beautiful Willamette River.

The third annual session of the Western Oregon Conference was held in connection with this camp-meeting. These meetings were also characterized by the same good spirit that prevailed in the camp from the time the camp-meeting opened till it closed.

The reports from the several departments of work in the conference showed that in every line progress had been made during the year. The financial statement by the treasurer showed that for the fiscal year closing March 31 the tithe receipts had exceeded those of the previous year by \$485.49. And it might be mentioned with interest at this point that there has been an average yearly increase of tithes in western Oregon for the last three years of about one thousand dollars, the amount received during the year just past being \$14,868.73. This is about \$10.75 per capita for the membership of the conference. The question of tithing received much attention during the conference, and it is hoped that there will be a steady increase in the future till "all the tithes" are brought in.

The offerings for various enterprises at home and abroad, including donations to missions, aggregated \$5,578.48, an increase over the preceding year of about one thousand dollars.

There were five churches received into the conference at this session, making now a total of forty-one in the Western Oregon field.

One interesting recommendation passed by the conference, and which is in harmony with the spirit of the third angel's message, should be embodied with the review of the Western Oregon Conference and camp-meeting, and that was that when the General Conference calls upon us for a laborer to take up work in foreign fields, the conference pay his salary until such time as by arrangement between the General Conference and the Western Oregon Conference the support may be withdrawn. There is a growing interest among our members in the great world-wide work; and this recommendation was enthusiastically discussed and carried by a unanimous vote.

The following officers were elected to serve the conference during the ensuing year: President, F. S. Bunch; Secretary and Field Educational Secretary, G. W. Pettit; Assistant Conference Secretary and Corresponding Educational Secretary, Edith Starbuck; Treasurer, Portland Branch Pacific Press Publishing Company; Executive Committee, F. S. Bunch, T. H. Starbuck, J. M. Cole, D. W. Emmerson, W. R. Simmons, G. W. Pettit, and H. J. Dirksen.

The following laborers were present from outside the local conference, and rendered valuable help in the meetings and in the conference sessions: Elders W. B. White, J. O. Corliss, Daniel Nettleton, H. Shultz, R. D. Quinn, H. J. Schnepfer, J. H. Behrens, Profs. M. E. Cady and E. A. Sutherland.

The meeting closed on Sunday evening, June 18, when a stirring sermon was preached by Elder Nettleton on God's memorials, after which Brother B. C. Tabor was set apart to the work of God by ordination. The Spirit of God was present in power, and witnessed to this solemn service. Then followed the usual "parting meeting," when, during about forty-five minutes, many testimonies of praise, hope, and courage were offered by old and young.

Thus another annual camp-meeting and conference has come and gone; and we start on another year's forward move in the work of God. The courage which fills the hearts of God's people and the workers promises victory for the year that is before us. Cheer, fellow pilgrims! our work will soon be done, and we shall see the King in his beauty.

F. M. BURG.

Healdsburg (Cal.) College

ANOTHER school year has just closed. Viewed from the standpoint of results achieved, it can not be pronounced other than a successful one. The attendance was not large, but the work done was earnest and thorough. The steady intellectual and spiritual growth of the students throughout the year was very gratifying and encouraging. Young men and young women left school at its close impressed with the thought that life is real, life is earnest, and that if they are to be successful workers for the Lord, they must be sober, be vigilant, lest they be taken unawares by a wily adversary.

The object of Healdsburg College is to build character and to train for service, the former being a logical prerequisite to the latter. Among the lessons in character building that need to be learned by the young, are obedience, loyalty to principle, faithfulness to trust, conscientious thoroughness in the performance of duty, punctuality, regularity, respect toward age and authority, personal refinement, courtesy to all. Without these qualifications no worker, for the Lord can be the most highly successful.

Opportunities for the inculcation of these principles during the school year, were many. This was especially so in the students' home. Here it is that the student makes his most rapid and substantial progress. Duties which at first are irksome to him, and which are carelessly done by him, he learns to perform punctually, thoroughly, and in the sweetest of temper. Regulations which

at first seem to place undue restrictions upon his personal rights and liberties, he comes to regard as necessary and helpful, and gives hearty and cheerful compliance. Privileges which he has been accustomed to enjoy in his own home or community, he finds to be detrimental to the highest realization of his purpose in coming to school, and he therefore very complacently denies himself the same. He learns how to take proper care of his person, his room, and all his belongings, to give attention to the welfare of others; but above all, the student in the Home stores in his mind, and learns to apply in his practise, personal piety and devotion to principle. In the actual attainment of these very desirable experiences, the past year's record in the Healdsburg College home has been the most satisfying, to those in charge, of eleven years' work in connection with school homes. In many cases, the battles fought and the victories gained in the individual experience of students will not have to be repeated, but will prove to be a strength in the more serious conflicts that life will bring to them.

Many indications of progress along right lines by resident students also, were in evidence. Advancement in spiritual life, application to study, and sobriety of deportment, are some of the attainments noticeable among them, particularly during the latter part of the year.

Speaking more concretely, eleven students were baptized during the last month of the term, eight in the Home and three in the town. Some of these had had serious experiences in matters of discipline earlier in the year, but gained noble and decisive victories. To the Lord be all the praise and honor!

In the training phase of the college life, students and teachers did effective work in the special campaign with the *Signs* and "Christ's Object Lessons," in securing signatures to the petition against religious legislation at Washington, in raising funds to purchase a tent for Elder Armstrong in Ceylon, in obtaining money for worthy students (one a Korean brother, who was baptized), in selling charts and books, and in distributing self-denial boxes for the work in the South, in distributing tracts on Sabbath afternoon, and in preparing substantial weekly programs in the Young People's Society.

This work helped to prepare the way for a good canvassing class during the last four weeks of the year. Brother Covell conducted this class with very gratifying results. His work was of that solid, practical character that we have tried to give to all the work of the school throughout the year. It was one of the best efforts that could have been made to bind off the work of the term. Students gave themselves for the first time to the Lord's work, and rejoiced in their preparation for it, some who were recently baptized being among the number. Near the close of the work, Brother Covell required each member of his class to make eight actual canvasses here in Healdsburg. Although the territory was difficult, the students, almost without exception, each sold from one to seven books. A righteous enthusiasm permeated this work. The spirit of service seemed to take possession of the heart, and by far the most

pleasing sight of the whole school year was to see at its close these dear young men and women buckle on the canvasser's harness and scatter to all points of the compass to spread this last great message by means of the printed page. May heavenly messengers accompany them on their way.

As we reflect upon the arduous work of the past year, our greatest comfort and most consolation are found in having seen souls born into the kingdom, and in having seen strong, vigorous youth enter God's precious work. This is our reward. This is our compensation. This is our joy and rejoicing forevermore.

W. E. HOWELL.

'A Sunday Law Case in Mississippi

A RECENT Sunday-law case in southern Mississippi will doubtless be of interest. At the November (1904) term of the circuit court of Jackson County, Miss., the grand jury indicted Brethren Steven and George E. Case for working on Sunday, the indictment reading as follows:—

"The grand jurors of the State of Mississippi taken from the body of the good and lawful men of Jackson County, elected, impeached, sworn and charged to inquire in and for Jackson County, at the term aforesaid, of the court aforesaid, in the name and by the authority of the State of Mississippi, upon their oath present, that Steven Case and George Case, late of the county aforesaid, on the first day of November, A. D. 1904, at the county aforesaid, were found laboring at their trade of business, to wit, they did then and there labor and work on a certain part of a wagon commonly called a wagon top, rebuilding and repairing the same, on the Sabbath day, commonly called Sunday, the same not being ordinary household offices of daily necessity or charity: contrary to the form of statute in such case made and provided, and against the peace and dignity of the State of Mississippi.

"J. R. LOLLY, District Attorney."

The statute in question reads as follows:—

"*Violation of Sabbath:* If any person, on a Sabbath day, commonly called Sunday, shall himself be found laboring at his own or any other trade, calling, or business, or shall employ his apprentice or servant in labor or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall, on conviction, be fined not more than twenty dollars for every offense, deeming every apprentice or servant so employed, as constituting a distinct offense. *Provided,* that nothing in this section shall apply to railroads, or steamboat navigation in this State."

The facts in the case are that the brethren were making some necessary repairs on their wagon in order that they might go to town early next (Monday) morning to obtain provisions for the home and their stock on the farm. A neighbor, whose hogs had been driven off the premises of the brethren, saw them at work, and used the occasion to show his displeasure at Sunday work on the part of Sabbath-keepers, by appearing before the grand jury then in ses-

sion, resulting in the indictment. The case was fixed for the May term of the court. Brethren Thurston and Shaeffer requested the writer to be present at the trial of the case, which was to have been called May 8; but owing to the enforced absence of the judge, court was not opened on that day. After counseling and planning for defending the suit against the brethren, we left Scranton, Miss., and went to the General Conference at Washington. While there a letter was received from Brother George Case, a portion of which is here given; it is self-explanatory:—

"The judge called for the reading of the charge. When it was read, he said, 'Working on Sunday, eh? They ought to be commended for that in this country!' . . . The judge had a laugh over the matter, and they all seemed to think it a good joke. A lawyer, Mr. Ford, arose and said that he would defend the case free of charge. 'Any one who will work,' he said, 'do not stop them.' So the judge said, 'You may go.' We arose and thanked the judge and the lawyer and walked out."

This case presents two features: one illustrative of the wickedness of Sunday legislation,—the prosecuting witness in this suit against the brethren took advantage of the Sunday law to avenge a personal grievance,—the other indicative of God's overruling providence. These brethren had much at stake. Their crop was growing and was soon to be harvested. They could not feel that it was proper to pay the large fine of fifty dollars each; and to go to prison would mean, under the circumstances, financial distress. This was all prevented, praise the Lord. Besides this, a lawyer offered his services free to defend the brethren, and the judge of the court was impressed to dismiss the case. Doubtless the Lord's Spirit directed in this to his glory and to the good of the brethren.

S. B. HORTON.

A Sunday Law in France

FRANCE has had no Sunday law since 1880. At that date an absolute law, voted in 1814, was abrogated by the Senate on account of its religious character.

In 1889 a Rest Day Congress was held at Paris in connection with the International World's Fair Exhibition. The year following, a Sunday League was organized, which has labored energetically and successfully to bring about popular demand for a Sunday law. The demand having been so great, during the last two or three years, the Senate concluded to place the matter in the hands of a committee.

The committee presented its report Feb. 21, 1905. Article 1 of the bill forbids employing the same worker more than six consecutive days, and adds that the weekly rest day shall have a duration of twenty-four hours consecutively. Sunday is not mentioned in the bill.

Senator Poirrier, who presented the report, explained that this law made it possible to have the work going on every day in the week; the resting of the employees being carried on by rotation, every day in the week some would be resting, and every day some would be working. There is thus no obligation to rest one day in the week for either

the employer or the employee, as the latter remains free to find some other work elsewhere on his resting day. Farmers and servants do not come within the scope of the law.

Such was the majority report made by Senator Poirrier, who explained at length the whole working of the law, but especially advocated his bill against the minority and the many petitions demanding that Sunday be expressly recognized as the weekly rest.

The discussion of the law was to take place Thursday, May 25. The workers here in Paris thought that we could do no less than to give the senators an opportunity to know the relation existing between a Sunday law and the truth for this time. A letter was therefore written to Mr. Poirrier congratulating him for refusing to insert Sunday rest into his bill, and calling his attention to the working of Sunday laws in the United States. Several of our religious liberty tracts were sent with the letter. This was done May 16. May 19 a letter and two tracts were mailed to each of the three hundred senators.

The result was that May 25, after the general discussion was opened, and when the senators on the minority (especially M. de Las Cases, a Catholic and Royalist) began to attack this bill most vigorously, demanding as a Catholic that Sunday be enforced, M. Poirrier got up and read part of our letter to show that if Catholics wanted Sunday to be enforced to make it agree with their faith, others might demand another day for the same reason. Senator Poirrier stated that he had not heard the "Seventh-day Adventists" mentioned before. Yet these very Seventh-day Adventists, who had so unexpectedly come to his notice, gave him a complete victory in the defense of his bill.

The next day, however, M. de Las Cases and another gentleman made another attack, and presented another bill, and the whole matter was referred back to the committee.

We thank God for this victory, and trust that this discussion may redound to his glory by the salvation of some souls.

JEAN VUILLEUMIER.

Religious Liberty Notes

THE *Minneapolis Journal* of June 3 publishes an article headed, "Must Keep Sunday." This echoes the spirit now rising in the religious world.

Article 15 of the Belgian constitution of 1830, provides that "no one can be compelled to contribute in any way whatsoever to the rites and ceremonies of any religious worship, nor to observe its days of rest." Such a provision is right and just; but if applied, it would sweep away every Sunday law in the world.

Echoes from the Field (Colorado) reports the following: "Raton, N. M., has been the center of religious persecution for some time, and Brother E. K. Cassell, of that place, was put in jail because he would not refrain from working on Sunday. As a result of this agitation an interest has been awakened, and Elders Hoover and Richards will hold a tent-meeting at that place."

The Young People's Society of Pittsburgh, Pa., the hotbed of National Re-

form, recently ordered thirty-six thousand pages of religious liberty leaflets to be distributed in the cities of Pittsburg and Allegheny, where the Allegheny Sabbath Observance Association is seeking to have the Sunday law enforced. A good example for other Young People's Societies to follow where the question of Sunday enforcement is being agitated.

June 5, Magistrate Furlong, in the Gates Avenue court, of New York City, discharged two Jewish peddlers, charged with violating the Sunday law, on the ground that "the law had been complied with in its spirit, even if it seemed to have been broken in the letter." The men declared that they observed another day in the week as their Sabbath, and the court therefore held that they had not broken the Sabbath observance law. This is a more liberal interpretation of Sunday laws than can generally be expected.

A committee of ministers and churchmen, headed by a former mayor of the place, appeared recently before the council of Dover, N. J., and demanded the enforcement of the ordinance prohibiting Sunday selling. Notices were accordingly served on storekeepers by the chief of police to the effect that violators of the ordinance would be prosecuted. All history attests that law and the police force are the best arguments there are in favor of Sunday observance. The Dover ministers and churchmen, it seems, have discovered this fact.

Article 23 of the bill separating church and state now pending in the French Parliament, pronounces a fine of sixteen to two hundred francs, and an imprisonment of six days to two months, against "those who by means of threats or violence shall cause any one to attend or refrain from attending religious worship, or cause him to support or refrain from supporting religious worship, or cause him to celebrate certain feasts or to observe certain days, and, as a consequence, to open or close his shops or stores, and to perform or quit certain jobs." This is similar in character to Article 15 of the Belgian constitution, above referred to, and carries to its farthest logical conclusion the principle of liberty of conscience as applied to the matter of observing religious rest days. Neither Sunday enforcement nor any other relic of church and state union could exist where such a regulation prevailed.

The disposition to secure Sunday rest and Sunday closing by force, which is so wide-spread, is despotic, and is so regarded by men who rightly understand the question of rights. Recently certain merchants of Kansas City, Kan., urged the passage of a strict Sunday closing ordinance by the council of that city, to which the mayor, Mr. Rose, replied: "You ask us to utilize the police department to protect you against the greed of a few men who will not close on Sunday. I sympathize with you, but I disagree with your method." He then intimated to the merchants that the proper course for them to pursue in the accomplishment of their object was "by an honorable agreement" among themselves. This is the only proper course to be pursued in such matters, if men desire uniformity in practice, and it would be well if more officials were as

ready as Mayor Rose to say so to those who are constantly besieging them for enforced Sunday closing.

W. A. COLCORD.

Field Notes

A CHURCH of fifteen members has been organized at Ladelle, S. D.

ON a recent Sabbath five persons received baptism at Kalamazoo, Mich.

A SABBATH-SCHOOL of fifteen members has been organized at Farlington, Kan.

ELEVEN students of the church-school at Lagrange, Ohio, were baptized Sabbath, June 17.

A CHURCH of fourteen members was organized at Trinway, Ohio, June 24. Twelve new converts were recently baptized at this place.

THE *Indiana Reporter* states: "The brethren at Muncie expect to push their new church enterprise forward to completion within the next three months."

THE *Kansas Worker* mentions that "Elder J. W. Lair reports splendid success with his meetings at Mineral. Eighteen have been added to that company during the last few weeks."

"THERE is still a good interest at Martinsville," says the *Indiana Reporter*. "There are now over forty Sabbath-keepers at that place. Brother Olmstead will continue the work there while Elder Buhalts holds meetings at Franklin."

THE executive committee of the Virginia Conference have planned for four tent efforts in that field during the summer. One tent is to be at Roanoke, in charge of Elder M. S. Babcock; one at Fredericksburg, in charge of Elder H. W. Herrell; one at Pool Siding, Dinwiddie County, in charge of Elder C. B. Rule; and a fourth tent at Lynchburg, if suitable arrangements can be made.

A SUCCESSFUL year has been experienced at the Boggstown Academy, Ind. Brother B. F. Machlan in a recent report says: "Many precious experiences have come to us during the year. God has greatly blessed us, and many souls are rejoicing in the truth. On Thursday, June 8, Elder Curtis baptized eleven of our students. The day was all that could be desired, and the ceremony most impressive. A number of our students expect to engage in the canvassing work during vacation."

A RECENT report from Connorsville, Ind., says: "The work here is taking on new life. We have reorganized the missionary society, appointed committees to see that the different depots are furnished with paper racks, besides a very important committee on finances. Our missionary offerings have increased three hundred per cent within the last two months. Sabbath a week ago six were added to the church. Two of the candidates came from the Baptist Church, but were desirous of being baptized."

The One Hundred Thousand Dollar Fund

No name	\$ 192 43	A. J. Iden	10 00	Schindler, \$3.30; Lydia Legg, \$3.10;
Mrs. M. Newton	100 00	Pulaski (N. Y.) church	10 00	Connersville (Ind.) church, \$2.75;
Mrs. Celia Steele	100 00	Mr. and Mrs. William T. Townsend	10 00	Pearl Cook, \$2.60; Grand Rapids (Wis.)
Missouri Conference	96 75	Mrs. Laura Pattison	10 00	school, \$2.40; West Liberty (Ind.)
Logan (Kan.) company	91 00	Jessie C. McElvain	10 00	church, \$2.10; C. A. Skinner, \$1.75;
Mrs. C. W. Frick	75 00	George A. Brickford	10 00	Lester L. Fredericks and A. Lavaun
James K. White	75 00	J. H. Quinn	10 00	Iles, \$1.66; Mrs. Amanda Fetter, \$1.30;
O. Soule	51 64	A sister (North England) ...	9 74	Hopewell Cape Sabbath-school, \$1.15; a
Emily Hall	50 00	Graysville (Tenn.) church ..	9 15	friend \$.98; Silver Cliff (Colo.) Sab-
Ithaca (Mich.) church	50 00	A. Whitehead	9 00	bath-school, \$.92; Mrs. Lissa Brown,
E. C. Widgery	50 00	Dana (Ind.) church	9 00	\$75; Chesaning (Mich.) church, \$75;
Mr. and Mrs. J. M. Cole	50 00	Niantic (R. I.) church	9 00	Filion (Mich.) church, \$.60; a friend,
Hazel (Ky.) church	41 65	Baker City (Ore.) church ...	8 25	\$.55; Dora Baker, \$.44; Mrs. E. L.
Minneapolis (Minn.) church.	40 58	Owosso (Mich.) church	8 20	Castle, \$.20; W. H. Miller, \$.20;
Atlanta (Ga.) sanitarium		Harry H. Gerhart	8 00	Harrison Rogers, \$.02.
workers	35 00	North Liberty (Ind.) church	8 00	FOUR DOLLARS EACH
D. and E. Isaac	28 54	Memphis (Mich.) church ...	8 00	A. Dobser, Wilmington (N. C.), Mrs.
Wolf Lake (Ind.) church	26 90	Rapson (Mich.) church	7 78	Norris L. Robie, Mr. and Mrs. Charles
Prattville (Mich.) church ...	26 50	John Haffner	7 50	Beasley, Mary Williams, F. H. Garms,
Mr. and Mrs. W. Liter	25 00	Friends	7 00	A. E. Devereaux, Mrs. M. E. Moore.
W. F. Hastings	25 00	O. H. Maxon	7 00	THREE DOLLARS EACH
Niels Nissen	25 00	St. Louis (Mich.) church ...	7 00	Eva E. Clark, Mrs. Lula M. Murphy,
Jacob Buller	25 00	J. C. Curtess	7 00	Mrs. Minnie Norcross, E. A. D. Good-
Henry Brant	25 00	Anderson (Ind.) church	6 90	hart, Uriah Parker, Mary Smith, George
Mr. and Mrs. Otto Erickson..	25 00	Dryden (Mich.) church	6 50	Schneider, William Schiffner, George
S. Lindholm	25 00	Walkerton (Ind.) church ...	6 15	Haffner, Mrs. M. McGuire, N. Sand-
P. B. Chambers	25 00	J. P. Connell	6 00	hagen, Percy Winslow, a sister.
Elder and Mrs. R. M. Kilgore	25 00	A friend	6 00	\$2.50 EACH
R. A. Craig	25 00	Mrs. Sarah R. Kerby	6 00	A friend, Ada Peoples, L. B. Austin,
Individuals (East Michigan)	23 25	Westerly (R. I.) church	6 00	M. E. Austin, a friend, H. Manzels,
Reno church	21 60	Belleville (Mich.) church ...	5 85	James Klostermyer, John F. Kloster-
W. I. Bell	20 00	Ann Arbor (Mich.) church..	5 35	myer, Henry Brickman, Christ Rauh,
Long Beach (Cal.) church ..	20 00	Bonaparte (Iowa) church ...	5 25	Henry Anbrecht, K. E. Haffner, Katie
N. Heinrich	20 00	Micheals (Ind.) church	5 15	Haffner, George Krieger, Izaac Krieger,
J. Warren Wright	20 00	J. W. McCord	5 01	H. S. McKyes, E. A. Bowe.
Newark (Ohio) church	17 86	FIVE DOLLARS EACH		\$2.25 EACH
M. L. Andreassen	17 09	Mr. and Mrs. J. F. Nelson, E. A.		Anvil church, Mrs. Caroline Kysor,
Greenfield (Ind.) church	16 00	Lamberton, Mrs. M. E. Peoples, J. N.		Louise M. Dryer.
Anna Nelson	15 50	Johnston, Ellen Frederick, Mrs. Annie		TWO DOLLARS EACH
Lentz (Mich.) church	15 35	Bartlett, John Carpenter, S. S. Post,		Dave Perry, Timothy Hallock, Mrs.
Mrs. Earetta Stoddard	15 00	Miriam E. Sharpe, Laura Foster,		A. T. Stickney, Mr. and Mrs. C. Nesten,
Perry Price	15 00	Howell family, F. O. Johnson, Lina		James Yarrington, David Wahl, Mary
Uncompahgre (Colo.) church	15 00	Lundell, Aaron Lundell, Gust Youngby,		Vender, M. W. Graves, Kathryn
Greenwood (R. I.) church ...	14 50	P. Svenson, George Kennedy, Frank		Foster, Lena Weiler, Archie Wilson,
Lansing (Mich.) church	13 91	Peabody, Mrs. Frank Peabody, John		E. J. Boo, Mr. and Mrs. Mortenson, P.
Jackson (Mich.) church	13 64	Clarke, Mrs. Charles N. Robie, Mrs.		Nelson, M. V. Downing, Mrs. Jane
New Bedford and Dartmouth		E. E. Davis, Bell Hackett, Mrs. Mary E.		Kirtley, Norris L. Robie, W. W. Jones,
(Mass.) churches	13 41	Webster, Fred Nydell, John Steinel,		Mrs. Jennie Gregory, Mrs. William
Spartanburg (S. C.) church..	13 00	Emilie Zager, Minnie Liebau, William		Martin, Mr. and Mrs. J. Cook, Y. Smith,
Arthur R. Evans	12 77	Hoeckendorff, Mrs. Perry Sherman,		William L. Hayes, Mrs. Alice Hayes,
Boise (Idaho) church	12 30	William Stapp, Harvey Lechtenwaller,		Mrs. Frances W. Herring, Mrs. Hueb-
Redlands (Cal.) church	12 21	a friend, Mrs. H. C. Reichenocher.		ner, Jennie Peterson, Mrs. S. A. Con-
John Loveday	12 18	Rathdrum (Idaho) company, Mr. and		don, Ellen A. Richards, Minne E. Porr,
H. K. Petersen (collector) ..	12 05	Mrs. Warren Clarke, A. D. Aycock,		Pipestone (Minn.) church, Yazoo City
Young People's Society (Al-		T. J. Suhterland, Mrs. Mary Spencer,		(Miss.) friends, Philip Heinrich,
gona, Iowa)	12 04	E. N. Spencer, a friend, Henry Weber,		Sam Riffel, S. A. Neufeld, Frances
Minetto (N. Y.) church	11 03	George Meyer, Petter Haffner, Fred		Wheaton, L. E. Reed, Inwood
J. E. Colloran	11 00	Neiss, Conrad Glance, Fred Haffner,		(Ind.) church, N. Carahoff, E. R.
A friend	10 80	Fred Winter, Gottfried Haffner, George		Lauda, Fred Holland, Grand Rapids
George S. Wesner	10 60	Heinrich, Fred Riffel, F. F. Riffel, D. D.		(Mich.) church, L. and A. Roth (Ta-
Mrs. Minnie Suelflow	10 00	Ehrlich, Frank Cummings, Ray Goss,		hiti), Mrs. M. E. Griswold, Mrs. R. A.
J. H. Allen	10 00	James Butka, C. S. McCalpin, Carrie		Whaley, A. A. Johnson, A. J. Wood,
E. M. Crandall	10 00	Huling, C. F. Kaupke, John and Jane E.		S. E. Wood, Mrs. A. Wood, L. C. Ladd
A friend	10 00	Harrison, E. Hayes, Willie Bradburn,		and S. A. Blankenship, J. K. Batten,
Mr. and Mrs. O. B. Darling ..	10 00	Kennard (Ind.) church, Frances Pack-		L. S. Lauritsen.
Mr. and Mrs. Frank Rothrock	10 00	ard, Watrousville (Mich.) church, Bir-		\$1.50 EACH
George A. Bickford	10 00	mingham (Mich.) church, Linnie Jacobs,		Flushing (Mich.) church, Angie
Helen Mai Steele	10 00	D. E. Davis, John F. Welch, Rock Hall		Thomas, Eva Gesles, Ida Brandt, Katie
Alvira Austin	10 00	(Md.) church, Mrs. L. F. Jardy, George		Haffner, John Ordmer, John Friesen,
Anna M. Nicholas	10 00	Elwin Wales, Mrs. M. C. Mantz, Mrs.		David Riffel, Katie E. Brickman.
L. G. Peterson	10 00	H. W. Pierce, Mr. and Mrs. L. Lock-		\$1.25 EACH
Mrs. F. Thiele	10 00	wood, Mrs. D. D. Smith, Mrs. L. A.		Mrs. Esther Justin, Winnifred Twigg,
J. A. Stuart	10 00	Ferris, Mr. and Mrs. Fred Allen, Mr.		Nora B. Skinner, Blackfoot (Idaho)
Jacob Brickman	10 00	and Mrs. O. P. Galloway, Mrs. Louise		church.
Fred Bernhardt	10 00	Bassar, Mrs. M. R. Towers, Letta		[NOTE.—The donations have come in
Mrs. A. W. Bartlett	10 00	Densmore, Mrs. M. Harry, Charles G.		so rapidly that we have not been able
W. J. Stone	10 00	and Mina Subka, F.-H. Schramm, North		to publish all the names of the donors
Nancy Lautenslager	10 00	Carolina Conference.		to date, but we shall acknowledge all
George Parker	10 00	Mr. and Mrs. C. C. Jensen (England),		in due time. The amount of the list
G. G. Brown	10 00	\$4.87; Mrs. Emma Foord (England),		furnished to us is now \$102,187.61.—
R. T. Harrod	10 00	\$4.87; A. Palmquist, \$4.80; Barbers		Ed.]
Charles Kahlstrom	10 00	Mills (Ind.) church, \$4.32; a friend,		A further list will follow.
		\$4.25; Omer (Mich.) church, \$3.63;		Send all donations to W. T. Bland,
		Lyons (Ind.) Sabbath-school, \$3.33; A.		Takoma Park Station, Washington,
				D. C.

Current Mention

— Secretary-of-State John Hay died suddenly at his summer residence in New Hampshire in the early morning of July 1. Elihu Root, W. H. Taft, and Joseph H. Choate are mentioned as possibilities in determining the question of Secretary Hay's successor.

— The sinking of a Danish training ship by collision with a British steamship at Copenhagen, June 26, caused the drowning of twenty-two of the cadets on board. The same day thirty children were drowned in Lake Como, Italy, by an accident to an excursion party.

— An expenditure of \$50,000,000 for the defense of India is called for by General Kitchener, commander of the military forces in that country. His plan of defense calls for an increase of the field army from 80,000 to 140,000 men, and a complete re-equipment of the Indian army in field artillery.

— A hurricane swept over a large district in central Italy, June 27, doing immense damage to crops, amounting to several millions of francs. The storm was accompanied by an unprecedented downfall of hail, which beat down everything before it. The government will take measures for the relief of the impoverished victims.

— The federal grand jury which has for several months been sitting in Chicago for the purpose of conducting an investigation of the beef trust, has returned indictments against seventeen men prominent in the beef-packing industry for violation of the Sherman anti-trust law, also against five corporations for the same offense, and against four officials for illegal rebating agreements with railways.

— The Cook County grand jury of Illinois has for a month been investigating the causes and conditions of the present teamsters' strike in Chicago, and has returned indictments against four men in connection with the brick trust, against thirteen men for conspiracy to injure the business of Montgomery, Ward & Co., and against thirty-two members of the teamsters' union and sympathizers with that organization for assault.

— Reports from Sweden indicate that the separation of Norway from the Scandinavian union will be acquiesced in by Sweden without bloodshed, though at sessions of the Swedish Riksdag where the subject has been considered, some very warlike speeches have been made. Norway's request to allow a prince of the house of Bernadotte to occupy the Norwegian throne has been refused by Sweden. The Swedish government is preparing a bill to serve as a basis for a settlement of the questions arising from the dissolution of the union. Both Sweden and Norway are reported to be secretly preparing for a crisis.

— One of the most significant facts of the times is the rapid growth of a national sentiment throughout China, of which there is indisputable evidence, and for which the Japanese victories over a

great European power are supposed to be mainly responsible. This sentiment finds expression in the motto "Asia for the Asiatics." It is profoundly stirring the peoples of India, and in China it is expressed in an intense anti-American feeling, in view of the rigid Chinese exclusion law of the United States. The chief objection to this law on the part of the Chinese, however, is not its application to the United States, but to Hawaii and the Philippine Islands. Native Chinese papers refuse to print advertisements of American goods.

— Serious dissatisfaction is reported to exist among the Hindus of India with the British government as administered by the viceroy, Lord Curzon. Of the testimony on this point of a high-caste Hindu who has recently arrived in the United States, it is said: "He cites the fact that famine is now almost continuous; that pestilence is always raging; that the population has almost ceased to grow; that the British administration is doing virtually nothing for the industries of the country; that the taxes are increasing; that the cost of the durbar has been laid upon the people, and that the already overburdened population is now charged with the cost of the Tibet expedition, which, he avers, was undertaken by England solely as a political move for the protection of her Asiatic prestige. It is reported that a movement is on foot for a petition to the crown for a change of viceroys, and alongside of this, late dispatches indicate, runs a movement for the establishment of an Indian parliament."

— The revolutionary movement in Russia continues to spread, and such have been its developments that it has entirely eclipsed in interest the progress of the war in Manchuria. The latest feature of the revolt against the autocracy is its spread to the navy, where it occasioned a mutiny on the battle-ship "Kniaz Potemkine" of the Black Sea fleet, one of the newest and finest remaining ships of the Russian navy. The mutineers, whose chief complaint seemed to be about the quality of food served, seized and killed the officers of the ship, and then brought the latter into the harbor of Odessa with the red flag raised. Rioting soon began in the city, the rioters being emboldened by the presence of the battle-ship, the guns of which were trained on the city in token of hostility to the ruling authorities. Events soon led to a general combat throughout the city between troops and populace, in which the battle-ship participated, and it was reported that thousands of people had been killed, and other thousands injured, and millions of dollars' worth of shipping, warehouses, and other property in the city destroyed. Several smaller naval vessels joined with the battle-ship in the revolt, and the remaining ships of the Black Sea fleet were ordered to proceed to Odessa and sink the "Kniaz Potemkine" if she refused to surrender. Conflicting reports as to the surrender of the battle-ship's crew have been received. At Libau 5,000 sailors mutinied, and fought a pitched battle with troops in the woods near that city. A similar spirit was shown at Cronstadt. Martial law has been proclaimed at Sebastopol, Nicholaieff, Erivan, and some other places.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
Southern New England	Aug. 31 to Sept. 11
Western Pennsylvania	Aug. 2-7
SOUTHERN UNION CONFERENCE	
North Carolina, Newton	July 7-17
Georgia, Smyrna	Aug. 3-13
Tennessee River, probably Nashville	Aug. 17-27
Florida, Plant City	Oct. 11-22
Cumberland, Richmond, Ky.	July 20-30
Cumberland, Spring City, Tenn.	Aug. 31 to Sept. 10
LAKE UNION CONFERENCE	
Southern Illinois, Mattoon	August
Ohio, Mansfield	Aug. 10-21
West Michigan, Allegan	Aug. 17-28
Indiana, Connersville	Sept. 7-18
NORTHERN UNION CONFERENCE	
North Dakota (English and Scandinavian, local) Towner	July 11-17
Alberta, Canada, Wetoskiwin	July 4-10
Manitoba, Canada, (near) Winnipeg	July 20-25
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	Aug. 3-13
Nebraska, Omaha	Aug. 10-20
Colorado, Denver	Aug. 17-27
Kansas (conference), Hutchinson	Aug. 24 to Sept. 4
Kansas, Valley Falls	July 20-26
Kansas, Broughton	July 27 to Aug. 2
Kansas, Downs	Aug. 3-9
SOUTHWESTERN UNION CONFERENCE	
Texas, Hillsboro	Aug. 3-13
Arkansas, Bentonville	Aug. 17-27
Oklahoma, Oklahoma City	Aug. 24 to Sept. 3
Oklahoma, Elk City	July 12-17
PACIFIC UNION CONFERENCE	
California, Humboldt District	Sept. 8-18
California, Hanford District	Oct. 19-29
California, Santa Rosa District	Aug. 17-27
Southern California	Aug. 3-13
Montana, northern	July 6-16
Upper Columbia	July 20-30
Utah, Ogden	Aug. 15-22
Western Washington, Seattle	Aug. 24 to Sept. 3
British Columbia	Sept. 7-17
GENERAL EUROPEAN CONFERENCE	
German-Swiss	July 4-9
Latin Union (union conf.) Gland, Switzerland	July 11-16
German Union (union conf.) Fried-ensau, Germany	July 20-30
British Union (joint meeting)	Aug. 4-13
Scotland and Ireland	Aug. 14-30
MISCELLANEOUS	
East Caribbean Conference, Georgetown, Demerara, British Guiana	July 19-28

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.

Western Pennsylvania Camp-Meetings

ACCORDING to arrangements at our conference held in Pittsburgh in April, we will hold a camp-meeting at Erie for the north-western part of the conference, August 2-7, one at Bradford about a month later, or the first week in September, and the Greensburg meeting the week following that one. We trust that all our people will plan to attend one of these meetings, as no one will have far to go if he attends the one nearest him. We expect to have efficient help at each meeting. It is expected that Elder Cottrell will attend a part of these meetings, and possibly all of them. We also expect Elder Lane, from the New York Conference, and

Elder Haskell, who will give us some very interesting Bible studies. All those intending to come are requested to write to Elder Williams, Corydon, Pa., so that we can arrange to accommodate them. We hope these meetings will prove a great spiritual blessing to all. I trust all will remember the tent companies in the field this summer. May there be many daily prayers for the success of the work in this great field.

E. J. DRYER, *President*.

Texas, Notice!

THE twenty-eighth session of the Texas Conference will be held August 3-13 at Hillsboro, Tex. Election of officers will take place, and licenses and credentials will be granted. It will be a very important meeting, as new officers will be elected.

It is desired that all the churches be represented. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major part thereof. The credentials should be sent direct to the conference secretary.

N. P. NELSON, *President*,
IDA A. NELSON, *Secretary*.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

ABSOLUTELY pure peanut butter, best quality, 10 cents a pound in bulk, or 12 cents in neat pound packages. Best maltose honey at same prices. Sample of either, 10 cents, post-paid. Send for list of other foods. Vegetarian Meat Co., Washington, D. C.

WANTED AT ONCE.—A good, faithful man of experience to take care of stock, garden, and look after outside work in general, around a small sanitarium. Our need for such a man is urgent, but we can only accept one who can give satisfactory references. Address Nashville Sanitarium, Nashville, Tenn.

PEANUT BUTTER.—Absolutely pure unsalted steamed or roasted peanut butter at 12 cents a pound in 50-lb. lots or over, of 10, 25, or 50 lb. cans; less than 50 pounds, add 1 cent per pound; cash with order; freight prepaid on 100-lb. lots or over, east of the Rocky Mountains. Address St. Laurent Brothers, 1220-22 Saginaw St., Bay City, Mich.

Publications Wanted

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

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

Sarah A. Speck, Shaver, Ark., periodicals.

Linnie M. Baker, Box 185, Markham, Ontario, Canada, *Signs, Watchman*.

J. J. Jobe, Non, I. T., *REVIEW, Signs, Watchman, Life Boat*, and tracts.

Mrs. D. A. Fitch, 744 Bush St., San Francisco, Cal., periodicals and tracts.

Obituaries

IN MEMORIAM.—In tender remembrance of our daughter, Vesta, who died in South Haven, Mich., June 22, 1904, aged 15 years. "Death could not have chosen one dearer, nor paled a lovelier brow."

C. D. and C. L. HALL.

LYNDHOLM.—Died at South Bend, Minn., June 4, 1905, of kidney trouble, Brother John Lyndholm, aged 69 years. Several years ago Brother Lyndholm accepted the truths of the message, to which he was loyal until death. Words of comfort were spoken by the writer, from Ps. 30: 5, last clause.

W. W. STEEBINS.

BARNES.—Drowned accidentally in the St. Joseph River near Berrien Springs, Mich., June 4, 1905, our son, Ray Barnes, aged 20 years, 7 months, and 3 days. He was a student at Emmanuel Missionary College at the time of his death, and was a noble young man. He leaves a father, mother, two sisters, and one brother to mourn their loss.

A. C. BARNES.

EARNST.—Died at Ottawa, Kan., March 27, 1905, Margarette Earnst, aged nearly seventy-nine years. She was born in Athens County, Ohio. Sister Earnst had for many years been a faithful member of our church, and died trusting in a risen Saviour. She leaves four sons and two daughters by her first husband, John Frost. The funeral service was conducted by the writer in the Seventh-day Adventist church at Ottawa.

C. F. PARMELE.

THOMPSON.—Died at Rensselaer Falls, N. Y., May 27, 1905, of heart-disease, Sister Mary Leland Thompson, wife of Wilson Thompson, aged 72 years, 2 months, and 14 days. She united with the Buck's Bridge church April 28, 1858, and remained a member until her death. Her kindness to the needy was a marked characteristic of her life. She left no near relatives except her husband. The funeral services were conducted by Elder Leverett (Congregational).

C. C. LEWIS.

MORRISON.—Died at Charlotte, Mich., May 25, 1905, of apoplexy, Henry Morrison, aged 90 years, 4 months, and 13 days. When a young man, he started in the Christian life, and united with the Methodist Church. In the year 1881 he heard and accepted the doctrines and faith of the Seventh-day Adventists. He had a bright experience a few hours before death, which brought peace and blessing to all in the home. He leaves an aged infirm companion, an only daughter, and one sister to mourn their loss.

I. D. VAN HORN.

GREENE.—Died at Ashaway, R. I., May 24, 1905, my mother, Mrs. Nancy M. Greene, aged 73 years, 2 months, and 11 days. She was not ill at the time of her death, but passed quietly away while sitting sewing. She accepted the third angel's message thirty-eight years ago, and has ever been a firm believer in, and a staunch upholder of, the truth she loved so well. Her life was one of sacrifice and unselfish love for others. At the funeral services G. E. Fifield spoke encouraging words to the relatives and friends from 2 Cor. 5:1.

JAMES B. GREENE.

COOPER.—Died at the home of his son, Dr. O. R. Cooper, Banfield, Mich., June 12, 1905, Samuel Winter Cooper, Jr., aged 60 years, 4 months, and 13 days. Brother Cooper united with the Seventh-day Adventist church at Battle Creek, Mich., nearly thirty years ago, and lived a consistent Christian life. He was a good neighbor, a kind and loving husband and father. For twenty-four years he was in the employ of the Review and Herald Publishing Co. He is survived by his wife and only child, the son at whose home he passed away. Two years ago he had a very severe illness with heart-

disease, which was the immediate cause of his death. Sister Cooper is the oldest daughter of the late Elder J. B. Frisbie. The funeral services were held at Battle Creek, being conducted by the writer, and burial was made in Oak Hill Cemetery. The last few weeks of Brother Cooper's life were marked by increasing faith and trust in the Lord. We believe he rests in hope of a part in the first resurrection.

G. W. MORSE.

HUNSAKER.—Died in San Francisco, Cal., May 20, 1905, Mrs. Mary Waite Hunsaker, aged 65 years, 9 months, and 29 days. She was a devoted Christian for more than thirty years and during the last few years of her life was a believer in the third angel's message, having been led to accept present truth by reading the Bible and other literature. She leaves to mourn her death a devoted husband and four sons and two daughters. Words of comfort were spoken from Ps. 17:15.

CHARLES N. MILLER.

WILSON.—Died suddenly at his home near McKinley, Coos Co., Ore., June 8, 1905, of congestion of the lungs, E. L. Wilson, aged 68 years. Brother Wilson was a member of the Gravelord church of Seventh-day Adventists. His loyalty to the truth and the high esteem of all his neighbors are un-failing evidences of what the church and the neighborhood have lost. He has no relatives in this State so far as known, and much uncertainty exists as to the whereabouts of his kindred. The funeral service was conducted by the writer, assisted by Brother O. S. Coleman; text, Isa. 57:1.

W. H. BUNCH.

FORD.—Died at the home of her daughter, Mrs. C. L. Aldrich, Hickory Corners, Mich., June 12, 1905, of pneumonia, Mrs. Ada J. Ford, aged 49 years, 11 months, and 10 days. She was a believer in the faith of the third angel's message for many years, and was a member of the Burlington, Mich., Seventh-day Adventist church. Her life was one of much trial and suffering. Her peace was made with God, and she died trusting the Saviour. Two daughters, both married, mourn the loss of a loving mother. "The Master is come and calleth for thee," was the text of the funeral discourse, given by the writer.

G. W. MORSE.

SHAFFER.—Died in Vallejo, Cal., June 3, 1905, Angelia Shaffer, aged 55 years and 6 months. She had walked in the truth about eighteen years. She came lately from San Luis Obispo County seeking restoration to health. When the attending physician gave her up, at her request the instruction in James was followed in submission to God's will. The Spirit of God rested down richly and shouts of glory and triumph sprang from her lips. She rallied to greet the loved ones, and peacefully fell asleep in Jesus just at the close of the Sabbath. A husband, three sons, and a daughter are left to sorrow in hope. Words of comfort were spoken by the writer.

JESSE D. RICE.

KELLOGG.—Died at Greenfield, Mass., May 30, 1905, Sarah E., wife of Brother Arthur S. Kellogg of Battle Creek, Mich., aged 50 years, 11 months, and 9 days. Brother and Sister Kellogg and his aged father were spending a few weeks in Massachusetts, visiting relatives, when Sister Kellogg was taken ill with appendicitis. Since early life Sister Kellogg was a devoted, consistent Christian. She was a deaconess in the Battle Creek church at the time of her death. She was a firm believer in the truths of the third angel's message, and died in the full triumph of faith. In returning to Battle Creek for burial a stop was made at Flint, Mich., the birthplace of the deceased, where, on June 2, a short service was held with the relatives and friends. The next day, Sabbath, the funeral was held at the Tabernacle in Battle Creek, and interment was made in Oak Hill Cemetery. In accordance with a request made by Sister Kellogg just before she died, the writer conducted the service.

G. W. MORSE.



WASHINGTON, D. C., JULY 6, 1905

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

IN the report of the Atlantic Union Conference which appeared in the REVIEW of June 15, it was stated that the cash received on the sale of "Christ's Object Lessons" had amounted to \$43,537.48. This was a mistake; the correct amount is \$32,537.48. We regret this error, which was no fault of the writer of the report.

LAST Sunday evening Elder A. G. Daniells left Washington for New York City, expecting to sail from there on the 4th inst. for Europe, to attend the later camp-meetings and general meetings in the General European Conference. The first of these meetings will be the Latin Union Conference at Gland, Switzerland, July 11-16. Elder Daniells plans to return to America in September.

MRS. E. N. HOLSER has accepted an invitation to return to the work in Switzerland, and, accompanied by her daughter Olive, she sailed from New York on Tuesday of this week. Sister Holser's acquaintance with the language and customs of the country, acquired by a long residence there before the death of her husband, Elder H. P. Holser, gives her a great advantage in taking up the work in that field.

THE report on the nineteenth page from Brother John Vuilleumier, the editor of the French *Signs of the Times*, relating to the attempt to pass a Sunday law in the French Chamber of Deputies, is of special interest. It illustrates the benefit of having witnesses for the truth in every country, and especially in the centers of influence. Every effort to exalt the false sabbath should thus be made an opportunity to present the truth.

IN this number will be found the last of the reports and papers presented at the recent General Conference, and we shall return next week to our usual make-up. We are gratified by the assurances received from brethren in the field that the plan of reporting the conference in the REVIEW has proved generally satisfactory to our people. We know that the meeting was reported faithfully, and just as fully as our increased space would permit, and we have taken pleasure in doing this without additional cost to our regular subscribers.

THE following telegram, sent from Grand Rapids, Mich., on Friday, was received by Elder A. G. Daniells last Sabbath morning:—

Father died to-day in bright hope. Funeral Sunday, at Tabernacle.

PATIENCE S. BOURDEAU.

Thus death has claimed another of those faithful ministers of the Word who has long been connected with this advent movement, Elder D. T. Bourdeau. This announcement will cause sincere sorrow to many of our readers who have known and loved Brother Bourdeau. A sketch of the life and labors of the deceased will appear in our next issue.

WE have desired to make such a use of our first page as to both please and benefit our readers. Some have been kind enough to say that they have obtained new views of the connection between the natural and the spiritual by the nature scenes and the accompanying interpretations which have appeared from time to time. Others have expressed their satisfaction when the first page was used to set prominently before the people the law of God and the plain teaching of the Scripture concerning the Sabbath. Still others have made different suggestions as to the most profitable use of this space. It is evident that no one plan would suit all classes of our readers, but we hope by varying the matter to satisfy as many as possible. We begin this week the publication of a series of views of scenery in the holy land, accompanied by a brief historical statement. Those who wish to preserve these pictures can thus provide themselves with views of many places whose names have been made familiar to them by frequent mention in the Scriptures. The present series will probably include from ten to fifteen views.

IN last week's issue of the REVIEW, Elder George I. Butler, the president of the Southern Union Conference, made a full statement concerning the providential circumstances which have made it possible to secure a good church building in the city of Nashville, Tenn., at a price far below the actual cost of the property; and in harmony with the recommendation of the General Conference Committee an appeal was made for donations in order to provide the required amount, five thousand dollars. Having visited Nashville several times, and being personally acquainted with the conditions under which our brethren have been placed as far as a house of worship is concerned, and also having some knowledge of the local financial situation, we are prepared to unite heartily in the appeal to our brethren and sisters throughout the field to render the needed assistance. We know that many of our churches in the different States have no suitable house of worship, and that it would be quite natural to reason that they should provide for their own needs first, but we ask all to consider the necessity of having this cause properly represented in such centers of influence as Nashville, and to

remember that it is by occupying just such strategic positions that the whole work is most rapidly advanced. If we all delayed making any donations to this cause until our own needs were all supplied, the amount available for sending the message to needy fields would be greatly reduced, and we ourselves would lose the blessing which comes from self-sacrifice. The growth of our work and the burden laid upon us to proclaim this message speedily in every land demand constant calls for means, but this is an encouraging feature of this movement. If nothing were being done, there would be no necessity of appealing for funds. We appreciate the fact that our people have realized this, and that they have responded heroically to the calls for help, and this inspires confidence that they will not turn a deaf ear to this urgent appeal from the South. The whole amount must be paid by the first of October, and prompt action is therefore necessary. Donations may be sent to the treasurer of the General Conference, or to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn. In either case be sure to state the purpose for which the donation is intended.

Washington, D. C.

THE famous emancipation monument, a picture of which was published on the first page of the REVIEW of June 8, is situated in one of the pleasantest parks of Washington, Lincoln Park. Within two minutes' walk of this park and in sight of the monument a tent has been erected in southeast Washington, where, thus far, but very little if any work has been done in the way of holding meetings. This is a very pleasant, homelike part of the city, with an excellent class of people. Our first meeting was held on Thursday evening, June 29, and the prospect for a successful series of meetings is very encouraging. We ask our brethren and sisters to pray that the Lord may do a great spiritual work here in Washington. He has greatly blessed in providing means for the building up of his institutions. Now we pray that he may still more significantly manifest the power of the truth of the third angel's message to convert and to save.

The Washington fund at the end of last week had reached the amount of \$105,247.37. We pray that every reader of the REVIEW may realize the importance of quickly providing the means to build our publishing house here in this city. Remember that not one cent of the Washington fund up to the amount of one hundred thousand dollars has been applied to the building of the Review and Herald office. If every subscriber to the REVIEW would send one dollar at once for this purpose, the fund would be immediately supplied, and there are certainly those who would be glad to do more than this to make up for those who do not feel able to give even so small an amount. We believe the work is only fairly begun in this city. The fact that the great peace conference between Japan and Russia is to be held here will bring Washington before the eyes of the world. More than ever before, Washington is becoming a city that is set upon a hill. May the light shine here with true and clear radiance.

J. S. WASHBURN.