

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, JULY 27, 1905



NAZARETH

THE name of this town is inseparably linked with that of the Saviour, from the fact that here he spent the greater part of his life previous to beginning his public ministry. It was "Jesus of Nazareth" who went about doing good among the inhabitants of Judea. The site of the town is described as "the side of a barren, rocky elevation, facing the east, and commanding a long valley." "Nazareth is situated on the side, and extends nearly to the foot, of a hill, which, though not very high, is rather steep and overhanging." This hill suggests to the mind the description given in Luke 4:29, of the attempt of the men of Nazareth, under the control of passion, to cast Jesus over a precipice that he might be killed. A steeper and higher precipice situated in a ravine at some distance from the modern town is regarded by some as the more probable location of this incident.

Nazareth was a small town belonging to Zebulun, in lower Galilee, lying to the west of Mount Tabor. There seems to have been nothing in its location or surroundings to give it prominence or elevate it above the level of an obscure mountain village. The only reputation it possessed was of an undesirable sort. "Can anything good come out of Nazareth?" was the query of those who were invited to consider the claims of Jesus of Nazareth as the Messiah. It can not be said that the childhood of the sinless Man was passed amid the most favorable surroundings.

The modern town of Nazareth contains about three thousand inhabitants, of whom five hundred are Turks, the remainder being classed as Christians. A large Latin convent is the principal building in the town, dating back to the year 1730. In this convent the traveler is shown "the house of Joseph and Mary," and "a subterranean cavern, divided into small grottoes, where the Virgin is said to have lived." The convent, which has very thick walls, is reported to serve occasionally "as a fortress to all the Christians in the town."

## Publishers' Page

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Association

### The Sabbath School Worker

A SIXTEEN-PAGE monthly journal devoted to the Sabbath-school work and its general interests, containing helps on current Sabbath-school lessons in all departments, and suggestions for Sabbath-school officers, teachers, parents, and pupils.

The August number of this valuable journal contains the announcement of the reorganization of the Sabbath-school Department Committee, also a thoughtful article on "The Teacher's Duty to the Class," "Helpful Suggestions on Reviewing Children," and other valuable articles. Under the heading of "Practical Experiences," are given two ways of overcoming a very real difficulty that kindergarten teachers often meet. The Missionary Exercise is interesting and instructive, the principal article having been contributed by Elder J. L. Shaw, one of our missionaries to India. The blackboard illustrations suggested for the primary lessons are simple, and may be easily reproduced, while the picture "Raising of Jairus's Daughter" may be used by the teachers in the class.

#### The September Number

As the home is a factor, not the least in importance, which contributes largely to the success or the hindrance of Sabbath-school work, the September number will begin a series of articles designed to be of special interest to parents. The series includes the following topics:—

"The Relation of the Sabbath-school to the Home," "Home Teaching," "Co-operation of Parents," "How to Study the Lesson," "Reviewing the Sabbath-school Lessons," "The Power of Example," etc.

Other helpful topics will be added to this list, and the department made a permanent feature of the *Worker*.

#### The October Number

of the *Worker* is to be a Convention Number, and will contain instructions that will enable every school to hold a successful convention. There is need of higher ideals, greater zeal, more practical experiences in Sabbath-school work. The convention plan has proved a success in the past. A Convention Number of the *Worker* will contribute to still greater success in the future.

Those wishing to begin their subscription with the September number should send their names at once. Parents may add their names to their Sabbath-school club list at the rate of 25 cents a copy. Single subscriptions are 35 cents a copy.

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# THE REVIEW AND HERALD

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

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## Editorial

### A Definite Promise

BEFORE his ascension Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." There is nothing uncertain or equivocal about this promise. There can be no doubt about the fact. Jesus will come again. Furthermore, he himself has given us such signs that we may know when the time is at hand for the fulfilment of this promise. We are not in darkness that that day should come upon us unawares. There is danger, however, that we should become engrossed in the things of this life, and fail to appreciate the nearness of our Lord's coming and the solemn duty resting upon us to give the warning message. Let the words thrill our hearts, "I will come again."

### Revealing Christ

WHEN the Son of God was here in the flesh, he so perfectly revealed God to the world that he was able to say, "He that hath seen me hath seen the Father." But "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in him. His perfect humanity is that which all his followers may possess, if they will be in subjection to God as he was." Thus it becomes possible for every believer on Christ to reveal him to the world, just as did those "unlearned and ignorant men" who bore such a testimony before the "rulers and elders and scribes" that "they took

knowledge of them, that they had been with Jesus." Such a revelation of Christ is a necessary part of the experience of preaching Christ by word of mouth. Thus the apostle Paul writes that "it was the good pleasure of God . . . to reveal his Son in me, that I might preach him among the Gentiles." And those who thus reveal Christ are preaching him in a most effective manner, even though they never deliver a public sermon. Such preachers of Christ are greatly needed in every community, that through them he who is the Light of the world may shine upon those who are enveloped in darkness. But before Christ can be thus revealed, he must be formed within. We are "by nature children of wrath," and until we are created anew in Christ Jesus, we are "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." All this is unlike Christ, but that grace which transformed the persecuting Saul into Paul the chiefest of the apostles will do a similar work for every man, for "God is no respecter of persons." It is God's purpose that we should show forth the excellencies of him who has called us out of darkness into his marvelous light. "Ye are the light of the world."

### The Truth and Fables

IN his solemn charge to Timothy, his own son in the faith, the apostle Paul commanded him to preach the Word, giving as a special reason for this exhortation that "the time will come when they will not endure the sound doctrine; but, having itching ears, will hearken to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." It seems astonishing that men should deliberately turn from the truth to fables, but this reveals the deceitfulness of sin. He who succeeded in persuading the mother of the race that God did not tell the truth concerning the tree, has substituted fables for the truth in many an instance since that time, and in these last days he is filling the world with his fables. As a result of this deceptive working, the inspired Scripture is being rejected or explained and modified, until human theories inspired by Satan are being accepted in place of the truth, and fables are received as the light of heaven. What ought to be done under these circumstances? We should re-

member the injunction of the apostle, "Preach the Word." The Word is truth, and it is living and active. It is the best antidote for fables. It is the sword of the Spirit, the divinely ordained agent "for correction, for instruction which is in righteousness." Satan has clothed his ideas in such a pleasing garb, and has so skilfully adapted them to minister to the pride and self-seeking of the natural heart that no human eloquence can successfully break the spell, and God must speak in power in order to bring deliverance. Let the Word of the living God come to the people. Let the truth in its divine beauty be presented, and let it be seen by the power of the truth in our lives that we have not followed cunningly devised fables. Then those who "turn away their ears from the truth, and turn aside unto fables" will be without excuse when the Word which has been spoken to them shall judge them in the last day. "Preach the Word."

### The Sabbath and the Sunday

A RECENT issue of the *Church Standard*, the leading organ of the Protestant Episcopal Church of America, contained a lengthy editorial on "The Lord's Day," by which it meant Sunday. The opening statement of this editorial is as follows:—

The Sunday question, as it is called, is becoming every day a more and more serious question; and the question is fast assuming this form: Whether there is any longer to be a Christian Sunday in this country. . . . It is an admitted fact that not one half of the adult people in any city of this country attends public worship of any kind on the Lord's day.

The *Standard* regards what it is pleased to designate as "the Puritan sabbath," by which it means the strict observance of Sunday, as an "utterly unscriptural conception of the Lord's day," and states the attitude of the church toward it in these words:—

It has never been sanctioned by any authoritative utterance of the Church of England or of any single branch of the Anglican Communion. In this matter Episcopalians have been strangely situated. While their own church has left them for the most part without authoritative instruction on this matter, they have been controlled by the prevalent sentiment of Puritanism, and the continual recitation of the fourth commandment in divine service has created and maintained an impression that the Lord's day is the sabbath mentioned in that law.

The *Standard* then proceeds to give a brief summary of "the whole history and doctrine of that matter," as follows:—

The Hebrew sabbath, though established by divine command, was not otherwise in any sense a religious institution; that (undoubtedly of God's will and providence) it grew into a religious institution; that the Lord's day was not, and in apostolic times was never thought to be, identical with the Jewish sabbath in any respect whatever; that it began, as the Jewish sabbath had ended, in a lofty religious purpose, but with no idea of sabbatical obligation; and that, after many ages, it was the signal triumph of the Christian church to gain from the secular power a recognition of the first day of the week as a day on which man and beast should be lawfully entitled to the rest for which the Jewish sabbath provided. There is no need to repeat the abundant proofs of these facts. He who denies them simply affirms his ignorance of history.

In further elucidation of its view concerning the relation which Sunday sustains to the Sabbath the *Standard* says:—

We shall search the New Testament in vain for any sign that the Lord's day was ever regarded by the apostles or the apostolic church as identical with the Jewish sabbath day, or as a continuation of it, or as a substitute for it. Nothing of this kind is discoverable in the New Testament. That is a pregnant fact, and the monstrous error of Puritanism was that its theory of the Lord's day was a contradiction of that fact.

In view of these candid admissions, it is curious enough that the *Standard* regards the continued observance of the Sabbath of the commandment as an effort to Judaize the church. Of this experience and the establishment of Sunday by legal enactment it says:—

By and by the attempt to Judaize the church by teaching that the Mosaic sabbath was still obligatory on Christians was repeatedly condemned by church councils, and at last religious abstinence from labor on that day was positively forbidden. But, when Constantine decreed that public offices should be closed, and ordinary labor suspended on the first day of the week, this was felt to be a triumph of the long-persecuted but now enfranchised Christian church. So, indeed, it was; and thus, by an act of the secular power, prompted by Christian influence, but not at first proclaimed by church authority, the Christian religion gained for the Gentile world that right of man and beast to one day of rest in every week which had first been proclaimed for Israel by the Hebrew law-giver. Through many vicissitudes, and with many deplorable interruptions, that beneficent legislation has practically endured until the present time.

The Puritans mistook the groundwork of the whole thing, and they invested what they called the "Christian sabbath" with an austerity never before dreamed of. . . . In spite of all temporary aberrations and extravagances, we are glad that the "Puritan sabbath" is swiftly ceasing to exist.

But are we therefore to lose the Lord's day as Catholic Christendom knew it for fifteen hundred years? or are we to part with its splendid gain for the Gentile world of a weekly day of rest for man and beast? Now may God forbid that criminal folly! To permit it would be to sacrifice one of the greatest gains of Christian civilization; and, apart from all strictly religious sentiment, we hold that the civil state will strike at one essential condition of its own permanent well-being if it does not guard the precious heritage of a weekly day of rest on which no work shall be lawful except that which is demanded by necessity or mercy.

The *Standard* then quotes the canon of the church relating to the proper observance of Sunday, and says that "it ought to be expounded and explained so that our people may understand at least the elements of Christian obligation on this subject" Here is the canon:—

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, by regular participation in the public worship of the church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.

As preliminary to any comment which we may make upon this editorial, we call attention to the fact that at the head of the editorial column is printed the "platform" which "the *Church Standard* accepts and maintains," the first paragraph of which reads as follows:—

The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

In view of this plank in its "platform," this editorial by the leading paper of the Protestant Episcopal Church in America is certainly a remarkable one. It freely admits that the fourth commandment of the decalogue does not apply to Sunday keeping, and seems to regret that "the continual recitation of the fourth commandment in divine service has created and maintained an impression that the Lord's day is the Sabbath mentioned in that law." It further declares that the Lord's day, by which it always means Sunday, is neither identical with, nor a continuation of, nor a substitute for, the original Sabbath of the commandment. In the face of these admissions and in open defiance of the first plank in its "platform," the *Standard* then proceeds without an apology of any kind to set forth the only basis of authority for the observance of the Lord's day, or Sunday,—the decrees of the church and the enactments of civil government. It does not shrink from the historical truth, but acknowledges that church councils condemned the teaching of the continued obligation to observe the Sabbath of the command-

ment, and finally positively forbade "religious abstinence from labor on that day." It regards Constantine's law forbidding certain kinds of work "on the venerable day of the sun" as "a triumph of the long-persecuted but now enfranchised Christian church," and frankly states that it was "by an act of the secular power, prompted by Christian influence, but not at first proclaimed by church authority," that another day, not mentioned in the commandment, was established as the legal day of rest for the world.

Having traced the "triumph" of the church in substituting by the aid of the civil power another day in the place of the Sabbath of the commandment, the *Standard* then calls upon God, whose Sabbath has been set aside, to forbid the "criminal folly" of permitting the false sabbath to be disregarded, and urges it as the duty of the state to pass such laws as shall "guard the precious heritage of a weekly day of rest." It then quotes the law of the church concerning the proper observance of Sunday.

It seems as if the simple reading of this editorial would be sufficient to convince any candid seeker after the truth concerning the Sabbath question that the Sunday institution is wholly of human origin, and that the substitution of Sunday for the Sabbath of the Lord was accomplished by an apostate church allied with pagan government. Such is the fact, and while the *Church Standard* does not admit this in just these terms, yet when its admissions are read in the light of the history of the first six centuries, the conclusion is inevitable.

The *Standard* and the church which it represents ought to understand the reason for the present decadence of Sunday. The church itself has undermined the confidence of the people in the Bible as the book of God and as having authority over the conscience, and the inevitable result is a lack of confidence in any kind of religious obligation. When, therefore, the church admits that the authority for Sunday observance is found in church decrees and civil enactments, it ought not to be surprised that the people grow more and more inclined to use Sunday purely as a holiday rather than as a holy day. As the civil power established the day by its authority "prompted by Christian influence," so the civil power is called upon to preserve the day by its authority. And it will doubtless attempt this in consequence of the pressure brought to bear upon it by an apostate church. Thus the test of loyalty to God and his commandment, or of loyalty to another power, will be brought to every person. We must continue to say with the apostles of old, "We ought to obey God rather than men."

## The Monthly Missionary Service

THE Mission Board is just sending out the program for the missionary service of August 12. The news from the mission fields in this program of readings is very striking, and will be of general interest. At the recent General Conference it was heartily agreed by all that this second Sabbath missionary service ought to be emphasized, and adopted among all the churches, so that nothing may be allowed to crowd it out. The latest and most striking items from the fields are presented in these monthly readings. The General Conference passed the following resolution concerning the plan and the need of taking every step to keep our forward move in missions before the people systematically:—

*Whereas*, There has been committed to this people the threefold message of Revelation 14, to be carried to all the world, and that in this generation; and,—

*Whereas*, The weekly and annual offerings have been largely depended upon for the furtherance of this work; and,—

*Whereas*, It has seemed necessary to our Mission Board to cut down the appropriations made for the present year about twenty-two thousand dollars, which can only result in discouragement to many in our needy mission fields, we therefore recommend the following:—

(a) That the second Sabbath in each month be set apart by all our people everywhere, as "missionary day," for the special consideration of our missions.

(b) That the General Conference Committee appoint a committee to prepare readings for each missionary day, with a program and suitable songs for the occasion; that the readings be so divided that where convenient two or three can take part in the service, thus breaking up the monotony.

(c) That each one to take part in the service, make a study of the field considered, that he may be able to make the subject of special interest.

(d) That a map of the world be provided, so that the different fields may be located, thus educating our people regarding the extent and progress of the message.

(e) That the Sabbath-schools be encouraged to participate in these exercises, that thus the interest of the children may be enlisted in the work of foreign missions.

(f) That our conference laborers and church officers keep constantly before all our people the importance of the weekly offerings for missions, and that we put forth a united effort to raise the offerings for missions, from all sources, to an amount averaging at least ten cents a week per capita.

The *Sabbath School Worker* will give each month a little missionary service, especially designed for the children, and the program for the second Sabbath reading will provide for this Sabbath-school exercise to be presented. We all know that any missionary item or study that is of interest to the children, is profitable for us who are older, as well. Everybody who believes this truth wants

to see the message hastened on into the great mission fields. The fact that we come so far short in reaching the average aimed at in regular weekly contributions, is not due so much to lack of interest and intention as to lack of forming the habit of regularly remembering the missionary needs.

Let us make all we can of these second Sabbath services, not only for the sake of the work itself in the great fields where the call comes with increasing force, but also for the sake of our own spiritual needs. Nothing will so keep our hearts from selfishness and from the world as a close touch with the progress of the Lord's work in the mission fields. We must get out of our minds the thought that we are forever to be marching through the wilderness. The end of the journey is just ahead. Why should not all study the progress of the message as reported from week to week in our papers, and come to this second Sabbath service prepared not only to take part in the program of readings and prayer with a hearty interest, but also to bear testimony of cheer regarding points of special interest in the world-wide progress of the message.

The fields expect great things in the next year or two, in the way of new workers and new fields entered. This lays a blessed responsibility of praying and giving and going upon the hearts in the home churches. w. a. s.

## An Important Question

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

The hour of trial must come to every person. Fitness for heaven can be shown only by the endurance of a test of character.

The question whether one has the strength to endure the test that is to come, or whether he is making such use of his time as will secure it to him against the day of trial, is of the highest importance to every person. Soon forces will be let loose on the earth which will overturn all natural conditions, and sweep away things whose stability now seems assured, among them the foundations of many confident hopes.

What seems to be strength of character in times of prosperity often turns to weakness in the hour of adversity. It is one thing to believe the truth while the minister is preaching it, and the congregation is saying "amen," and another thing to hold to the truth when you stand alone facing those who oppose it.

It is one thing to practise the truth when surrounded by friends of "like

precious faith," and another thing to practise it alone surrounded by an unbelieving world.

You have a faith which appears strong, and has stood the test hitherto; have you a faith which will endure a severe trial? Will it stand disappointment, the loss of property, loss of friends, the opposition of the multitude, hunger, cold, and weariness, the gloomy silence of a prison cell, and an appearance of having been forsaken of God? All these things belong with the hour of trial.

"Let him that thinketh he standeth take heed lest he fall." We must not mistake the strengthening influence that is derived from favorable surroundings, for faith. Faith is between the soul and God alone, and rests upon that which never changes, unaffected by changing surroundings. "Hast thou faith?" It is upon your faith that the issue hangs.

L. A. S.

## Labor Organizations and Catholicism

It may not be generally known to our readers that a majority of the members of the American Federation of Labor are Catholics, but it may be worth while to remember this fact in following the movements of this organization. We state this fact upon the authority of *The New World*, a Catholic paper published in Chicago. This paper discusses the effort to establish the American Labor Union, and declares it to be a socialist movement for the destruction of the American Federation of Labor. The closing paragraph of its editorial upon this subject runs as follows:—

It will not fail, we think, to strike Catholic workmen as significant that the church and the real trade-union are practically united in condemning socialism. All over America, just now, socialist sheets are declaring Catholicism opposed to the interests of the workman; yet within a twelvemonth the American Federation of Labor has been commended by Cardinal Gibbons, Archbishop Messner, Archbishop Ireland, Bishop Matz of Denver, Bishop Spaulding of Peoria, and Bishop McFaul of Trenton, to cite only a few well-known names. Perhaps, because a majority of its members are Catholics and opposed to destructive socialism, the American Labor Union is so anxious to destroy it.

The mere statement of a few facts in this connection will be significant. The boycott is the favorite weapon of the labor unions; a majority of the members of the American Federation of Labor, an organization composed of many labor unions, are Catholics. Catholics do not hesitate to make use of any organization through which it can further the interests of the church; when by a federation with apostate Protestantism and spiritualism the Catholic Church becomes the ruling religious element in this country, it will have the machinery already in



running order for declaring a general boycott against those who refuse to worship the beast and his image or to receive his mark, "that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Think of these facts, and watch the American Federation of Labor, a majority of whose members are Catholics, and which is commended by the leading prelates of the Catholic Church. The Catholic Church never changes.

### **National Reform and Christian Endeavor**

WHILE the National Reform Association has never been numerically great, it has disseminated its erroneous views into nearly every religious denomination and institution of learning in the land. Industriously it has carried on its work, until its principles have permeated all the great religious and many of the social and political organizations of the United States. In one form or another, the Woman's Christian Temperance Union, the United Society of Christian Endeavor, the Epworth League, the Prohibition Party, and many of the labor unions have committed themselves to its views,—views which, when fully carried out, mean the overthrow of the principles upon which the government of the United States was founded, and the setting up and compulsory worship of the image of the papal beast, especially in the matter of Sunday observance.

We were forcibly impressed with this fact two years ago, when, according to the published program of the seventh annual session of the Nebraska Epworth Assembly, held at the Epworth Lake Park, Lincoln, Neb., Aug. 5-13, 1903, Mr. W. F. Crafts was put down for no less than fourteen National Reform talks and addresses. On the bottom of the first page of the program was also printed in bold letters: "No Sunday excursions, and no tickets sold on Sunday."

We were again reminded of the same thing while attending the twenty-second International Christian Endeavor Convention, held at Baltimore, Md., July 5-10, 1905. On Sunday evening, July 9, two National Reform addresses were given before the convention, one by Rev. R. C. Wylie, of Pittsburg, Pa., the other by Rev. Samuel McNaugher, of Cambridge, Mass. As an introduction to these addresses, Mr. Von Ogden Vogt, general secretary of the Christian Endeavor, stated that "there is a sense in which men can be legislated into righteousness," and that the men who were to make the following addresses would lead out in a line of thought worthy of careful consideration.

Dr. Wylie spoke on "The Constitutional Basis of the American Sabbath," and among other things, said:—

Forty-three of the forty-five States have sabbath laws. The persons who set themselves against our sabbath laws set themselves against one of the most characteristic institutions of our country. The sabbath laws invade no one's rights. Every man can use the day as he sees fit, provided he does not infringe upon the rights of others. Our courts have decided that all people have a right to rest one day in seven. The sabbath is a civil institution, and has been sustained as such by the courts of the land. The Lord's supper can never become a civil institution; but the Christian sabbath must be a civil institution. We need sabbath laws because of the sharp competition in trade. In a Tennessee case, the federal court sustained the Sunday law on the ground that Christianity is a part of the law of the land. It is just as much a part of our way of doing things as is the English language, or the wearing of the apparel appropriate to our sexes. Sabbath laws do protect public morals; they do protect public safety; they do protect the health of the people. Sabbath laws are founded on divine law. These sabbath laws are in harmony with the law of God. Those who are antagonistic to our sabbath laws are antagonistic to our civilization, because sabbath laws have helped to make our civilization. If we wish to maintain our Christian civilization, we must maintain our sabbath laws.

Mr. McNaugher spoke on "Individual Consecration of the Sabbath." He said:—

I think we ought to have in our national constitution a recognition of the sabbath. We ought to have a national law recognizing the custom of the sabbath. I appeal to you, young people of the Christian Endeavor, to be true to the sabbath yourselves. When we banish the sabbath, we banish Christianity with it. If we make a holiday out of it instead of a holy day, it will be given up to pleasure, sin, and licentiousness. We need the sabbath day, and we need it as a holy day. Mr. Shaw, the treasurer of the Christian Endeavor, has stood for a Sunday law in Massachusetts.

It reveals a deplorable ignorance of the principles both of the gospel and of good government when such things are permitted to be taught, and are accepted without challenge in an international convention of a professedly Protestant organization whose membership numbers four million.

Because forty-three of the States have Sunday laws, this does not justify the existence of such laws. Most of the States also have liquor-licensing laws. On the same ground, therefore, the liquor dealer might justify liquor laws.

Those who oppose Sunday laws do not necessarily oppose the Sabbath institution, any more than those who would oppose a law requiring baptism would need to be opposed to baptism. It is shallow reasoning that fails to discriminate between a religious institution and

a civil law requiring its observance. Moreover, those who oppose both the Sunday and Sunday laws are not opposing the Sabbath, for Sunday is not the Sabbath. The seventh day, not the first, is the Sabbath.

Sabbath laws invade the rights of all upon whom they are enforced. They do not allow every man to use the day as he sees fit, even when he infringes no one's rights. They will stop a man working quietly in his own field on Sunday. If the law required the observance of the seventh day instead of the first, Sunday observers would doubtless consider that it invaded some one's rights.

Most assuredly all men have a right to rest one day in seven, but neither courts nor kings have a right to compel men to rest thus, much less to say that this "one day" shall be Sunday.

Why the "Christian sabbath" must be a civil institution, and Christ's supper can not be, is not clear. The courts decided once that human slavery was right; but justice and truth, after a bloody struggle, reversed the decision.

We need honesty, integrity, and square dealing, rather than sabbath laws, to regulate competition in trade. If laws requiring the observance of Sunday are justifiable on the ground that Christianity is a part of the law of the land, what need is there for calling Sunday the "civil" sabbath? Is not Christianity religious? And if the Christian sabbath can properly be enforced upon this ground, why may not also Christian baptism and the Lord's supper? Are they not a part of "Christianity"?

The Sabbath properly kept is a promoter of morals, safety, and health, both public and private; but laws enforcing idleness merely, on any day, are destructive of all these things.

Sunday laws are not founded on divine law, and are in direct contravention of this law. The divine law commands no one to keep Sunday, and sanctions no one's compelling another to act religiously, or prosecuting, fining, and imprisoning him if he fails to do so.

A conscientious observance of a day as the Sabbath is conducive to civilization, but the compulsory observance of a day is a mark and relic of heathenism, and tends to destroy civilization, as do all unjust and oppressive laws.

Christianity started out and flourished for three centuries without any Sunday laws. It is useless, therefore, to argue that such laws are essential to the maintaining of "Christian civilization." They are essential to maintaining *the Sunday institution*, as it has only human tradition and human laws to stand upon; but Christian civilization would fare far better without them. It is a weak religious institution that has

to hide behind civil law in order to maintain an existence. This fact of itself demonstrates that it is not Christian. Christian institutions live without civil laws, and in spite of them.

In the afternoon and evening of the day some of our Baltimore brethren and sisters distributed twelve or fifteen thousand pages of literature among those attending the convention, mostly the leaflets "An Appeal to the Clergy," "Sunday Laws," and "The Civil Sabbath." These, we trust, helped to dispel some of this false teaching to which the Endeavorers had listened.

W. A. COLCORD.

### **Sabbath Association's Detective Acquitted of Murder**

WEDNESDAY, the 12th inst., Nelson C. Starkey was acquitted of the charge of murder in the Pittsburg, Pa., criminal court. It will be remembered that Starkey was employed as a detective by the Allegheny County Sabbath Observance Association, and was charged with the murder of Harry D. Knox, an iceman, who was shot and killed during a riot in Allegheny, Pa., following a hearing there in a case developing from the blue law crusade last fall.

The Pittsburg *Chronicle Telegraph* of July 12, in commenting editorially on the case, says:—

The verdict of the jury in the case of Nelson C. Starkey, charged with the murder of Harry D. Knox, of Allegheny, is that the accused is not guilty. While it is clear from the evidence that Knox was an innocent victim of Starkey's bullet, the justice of the verdict will be generally conceded. Starkey and the other representatives of the law and order organization had been set upon by a mob, and had reason to believe that their lives were in peril. Starkey fired into the mob, and did not single out any particular person for a target. Knox was in the crowd, though he does not appear to have been of it, merely happening to be proceeding along the street when the mob was in full cry after Starkey and the others. It is unfortunate that an innocent man should have been killed, but the circumstances of the killing are such as to properly acquit Starkey of blame, and to justify his act as one of self-defense for the preservation of his life. A different verdict would have been a justification of mob law. The one rendered will be a discouragement to such procedure.

We certainly concur with the foregoing editorial in not favoring any verdict that would justify mob law, but, on the other hand, we greatly deplore the unchristian methods which were employed by the Allegheny County Sabbath Observance Association, which really lie at the bottom of this most unfortunate affair.

All can readily see that the things which evidently provoked a mob which

resulted in the death of an innocent man, were the unchristian efforts on the part of the detective in spying about for the purpose of securing evidence against those who were exercising a God-given privilege which the state can not by right invade.

This experience is but the fruitage of what may be expected when the church transcends the limit of her proper function in seeking the aid of the civil power to enforce upon the citizens any day as the Sabbath, or any other religious institution.

The inquisition and its baneful fruit is an awful commentary on the methods employed by every religious organization which seeks the power of the state to enforce its religious dogmas.

If we could hope that this terrible lesson, at such a priceless cost, would be taken to heart by those who have been engaged in the unchristian and uncivil work of seeking to have the state enforce the observance of Sunday, or any other religious institution, we would even now feel to take courage, and hope for a better state of things, but alas! instead of heeding the lesson, there is a growing demand for Sunday legislation.

Let all who have the light on these vital questions permit it to shine.

K. C. RUSSELL.

## **Note and Comment**

ACCORDING to the *Christian Statesman*, religious exercises in the public schools, including the reading of Scripture, are a feature of the public educational system in the great majority of the States of the Union. "The Bible," it says, "is daily read in the schools of Philadelphia and New York and of all our Eastern cities. According to the latest report of the superintendent of public instruction for Pennsylvania, the Bible is regularly read in more than 18,000 of the 23,000 schools of the State. Moreover, in thirty-five States of the Union the same is true, in less or greater degree, and in nearly all of these the legality of the use of the Bible has been upheld by important judicial decisions. In only some six States have decisions adverse to the Bible been given either by supreme courts or by superintendents of education, and earnest efforts are in progress to secure the reversal of these."

A CORRESPONDENT wrote a letter to the *Church Standard*, which was printed in that paper, protesting against the ground taken in the editorial on "The Lord's Day," to which reference is made in another column. The writer of the letter seems to have a clearer view of the

real cause of the present spiritual declension than the average observer. He says:—

No wonder that good men deplore the tendency to irreligion, decay of morals, and loss of high inspirations in art and literature; but are not these the natural outcome of teachings which lower the authority of the Holy Scriptures, allow of possible error in our Lord's own words, countenance laxity in the observance of his day, and regard the past generation of his followers as in effect lacking the promised guidance by the Holy Spirit into all truth? Are we not told that "a good tree can not bring forth evil fruit," and "by their fruits ye shall know them"?

It is plain that there can be no genuine reform until there is a return to first principles concerning the Bible and the fundamentals of Christianity, but when this is done, it will inevitably result in the acceptance of the third angel's message and in the observance of the true Sabbath of the Lord.

RECENTLY in *The Defender*, organ of the New England Sabbath Protective League, there was printed an "Address to the Public," signed by the secretaries of eleven "Sabbath societies," urging the public to do certain things for the furtherance of Sabbath observance in this country. Among the things specified in this exhortation were the observance of the "World's week of prayer for the Lord's day;" opposition by voice and letter to Sunday opening of the Lewis and Clark Exposition at Portland; petitions to Congress for a District of Columbia Sunday law; opposition to Sunday sports and amusements, invoking the law against Sunday-breakers wherever practicable; and (on the part of religious gatherings) the discountenancing of all Sunday excursions.

There is just one thing which the eleven Sabbath society secretaries left out of this appeal,—one significant omission. They forgot to exhort the public to read what the Almighty says about the duty of Sunday observance, citing them to the texts where this duty is set forth in God's Word. Would not this have been very appropriate in an exhortation to the public to conform to the standard of Christian living? The Word of God in the matter is the supreme thing, yet not a reference is made in the whole appeal to any instructions given by Him in whose behalf this Sabbath observance zeal is to be manifested. For the benefit of one class of people, if not for the general public, they should have cited the omitted scriptures,—the class who have been unable hitherto to find in the Word of God any authority for calling Sunday the Sabbath or for paying regard to it as a sacred day.

L. A. S.

## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." P. 1, 18.

### The New Earth

J. EDGAR ROSS

THE glory of Lebanon shall be there,  
The fir-tree, the box, and the pine;  
With rushes and reeds in the dragon's  
lair,  
Planted by hand divine.  
Springs shall leap from the thirsty  
ground  
To water the rose, while a gladsome  
song  
Makes the desert place resound.

The people shall not sigh nor weep,  
But in safety all shall dwell;  
In the great wide woods if they choose  
to sleep,  
They shall fear no evil spell;  
For God himself shall be with them  
there,  
To answer before they call,  
To hear ere they breathe a prayer.

They'll fear no terror of the night,  
No arrow that flies by day;  
For in that mount of pure delight  
They shall neither hurt nor slay.  
But there will all the ransomed sing,  
"O grave, where is thy victory?  
O death, where is thy sting?"

Healdsburg, Cal.

### Holy and Without Blame

MRS. E. G. WHITE

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision.

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers.

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God.

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers.

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace.

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a light-bearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light-bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence.

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do.

God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show



that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life.

### The 144,000

H. R. JOHNSON

1. WHERE are the 144,000 first spoken of? Rev. 7:1-4.

2. How are they designated?—As “the servants of our God.” Verse 3.

3. What is said of them?—They were sealed. Verses 3, 4.

4. With what were they sealed?—With “the seal of the living God.” Verse 2.

5. What is the seal, or sign (see Rom. 4:11), of God?—“The Sabbath of the fourth commandment is the seal of the living God.”—*“Great Controversy,”* page 640. Ex. 31:13, 17.

6. What is inseparably connected with God’s seal?—The Father’s name. See Rev. 14:1.

7. When did this sealing work begin?—When the angel came with the seal of God. Chapter 7:2.

8. When did the angel come with the Sabbath seal?—At the time “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament” (chapter 11:19), and the Sabbath reform began. After Oct. 22, 1844.

9. What other angels did John see at this same sealing time? Chapter 7:1.

10. What did the angel with the seal command the four angels to do? Verses 2, 3.

11. When did this special command go forth?—As the nations became more angry, which is true since 1844. Chapter 11:18, 19. See “*Early Writings*,” pages 29-31.

12. Is the sealing work going on at the present time?—Yes. Chapter 7:2, 3. “Satan is now using every device in this sealing time to keep the minds of God’s people from present truth, and to cause them to waver.” “The sealing time is very short, and soon will be over.”—*“Early Writings,”* pages 35, 49.

13. What does the prophet Isaiah say about this work? Isa. 8:16.

14. Where is the sealed law to be put? Heb. 8:10.

15. As long as impurity is cherished in the heart can the spiritual law of God be written there?—No! “If the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God.” “Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.”—*“Early Writings,”* pages 48, 49. Isa. 51:7.

16. What is a reliable testimony of true sanctification?—Holy Sabbath keeping. Ex. 31:13.

17. Are not they who are walking by the power of the Holy Spirit in all of God’s commands, being sealed with the seal of the living God?—Yes. “They

had upon their foreheads the seal of the living God, and he said: ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’”—*“Testimonies,”* Vol. VI, page 15. “Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.” “Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth.”—*“Early Writings,”* pages 48, 35.

18. How many will be sealed? Rev. 7:4. “The 144,000 were all sealed and perfectly united.”—*Ibid.*, page 11.

19. To what are we called?—To be sealed with the seal of the living God, and be numbered with the 144,000.

20. In view of this fact what ought we to do? 2 Peter 1:10. “Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.”—*Mrs. E. G. White, in Review and Herald, March 9, 1905.* “We may learn the song of victory that is to be sung on Mount Zion.” “John saw a Lamb on Mount Zion, and with him 144,000, having his Father’s name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ.”—*Ibid.*, March 9, 1889. “In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?”—*Ibid.*, May 28, 1889.

21. Will all who have the sealed law, containing the Father’s name, “in our minds, foreheads, and written in our hearts,” live till Jesus comes? Rev. 14:12, 13.

22. When and by whom will they be raised? Dan. 12:1, 2. “But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel’s message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law. . . . And as God spoke the day and the hour of Jesus’ coming, and delivered the everlasting covenant to his people, he spoke one sentence, and then paused, while the words were rolling through the earth.”—*“Early Writings,”* pages 145, 146.

23. Who understood the words of the voice of God? “The wicked could not understand the words of the voice of God.”—*Ibid.*, page 146. “Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000 in number, knew and understood the

voice, while the wicked thought it was thunder and an earthquake.”—*Ibid.*, page 11.

(Bear in mind that the time of these words of the voice of God is *after* the special resurrection. All this special company of Sabbath-keepers are now “*living*.”)

24. When the never-ending blessing was pronounced on “the Israel of God” (*Ibid.*, page 146), what did they shout?—“And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image.”—*Ibid.*, page 146.

25. Where did John see this company? Rev. 15:2, 3.

26. What does the testimony of Jesus say on this point?—“The 144,000 were all sealed and perfectly united.” “Here on the sea of glass the 144,000 stood in a perfect square.”—*“Early Writings,”* pages 11, 12.

(Among those who shouted victory over the beast and over his image were those who had come forth from their graves in the special resurrection, and were seen on the sea of glass. They were “the living saints, 144,000 in number.”—*Ibid.*, page 11.)

27. “When God spoke the time,” what did he pour upon them? and how did it effect them?—“When God spoke the time, he poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.”—*Ibid.*

28. What did the synagogue of Satan now know?—“Then it was that the synagogue of Satan knew that God had loved us who could wash one another’s feet, and salute the brethren with a holy kiss, and they worshiped at our feet.”—*Ibid.*

29. What takes place soon after this?—“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man.”—*Ibid.*

Ladysmith, Wis.

(To be concluded)

“THE men of the Williams Haystack, a century ago, scanned the whole world to find an open door. To-day no country by law or by custom forbids the entrance of the Christian missionary.”

As the Dead Sea drinks in the River Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible to them, and unthankful for them.—*Bishop Reynolds.*

## The Inscription on the Pope's Tiara

CHAS. T. EVERSON

FROM persons in various countries I have received inquiries about the inscription, *Vicarius Filii Dei*, which is commonly believed to be inscribed upon the tiara of the pope. And with the view of responding to these various inquiries and settling a much discussed question, I have made a special effort to gain the desired information.

I have seen the tiara upon the head of

privately and of examining it minutely.

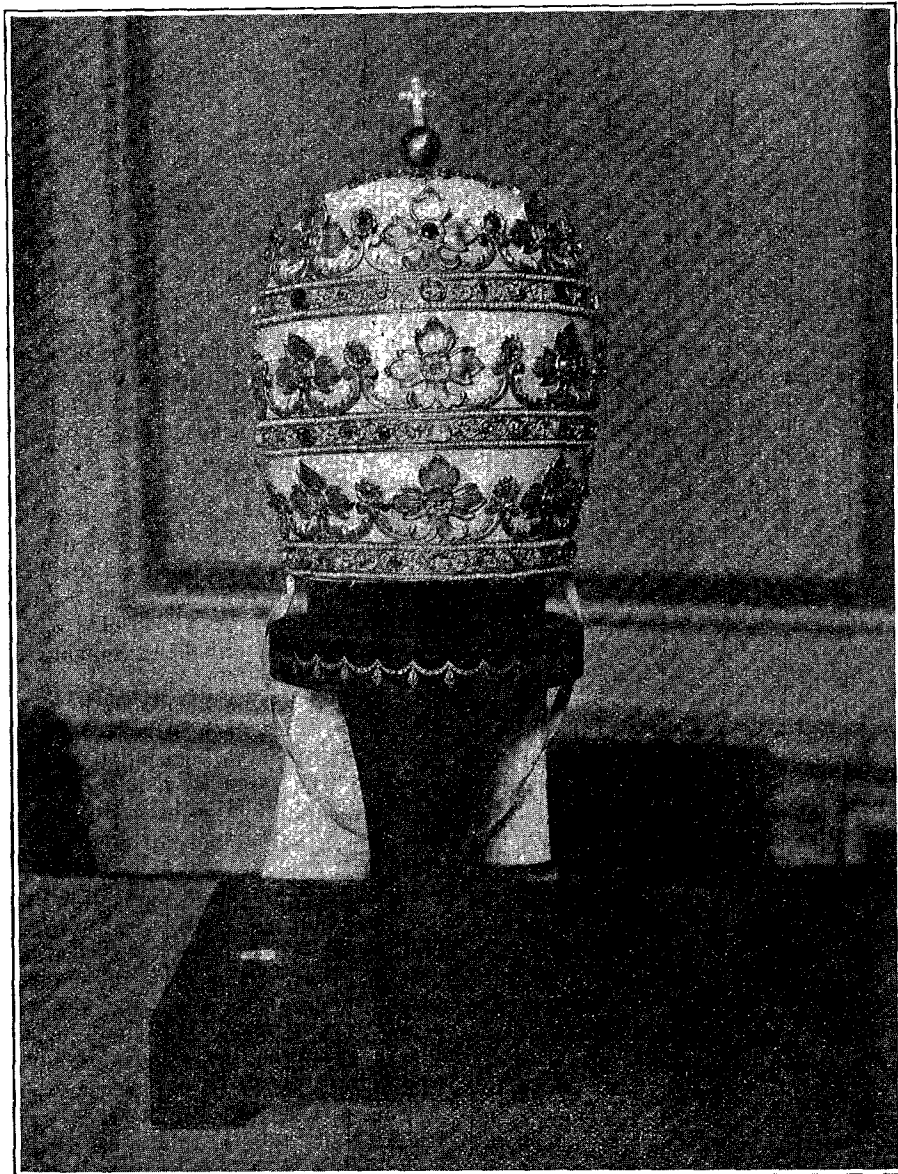
Through the aid of a friend who is well acquainted with officials of the Vatican, I obtained a personal card from the private secretary of Cardinal Rampolla, which requested the person in charge of the pope's wardrobe to show us whatever favor we might desire. Armed with such a document, we felt sure that we would easily gain the desired privilege. But when we presented the card to the person in charge, we were informed that this pope had forbidden absolutely any one's seeing

kept in the private apartments of the pope. But finally an agreement was made with the underlings, without the knowledge of the higher authorities, whereby we might gain an entrance into the inner recess of the Vatican and see the tiara.

One morning quite early we ascended the long staircase leading to the apartments of the pope, traversed the hall where the pope holds his private audiences, passed through the Sistine Chapel and other noted rooms, and finally arrived at the private apartment of the pope, and stopped in the room where the pope dresses himself for the great functions in Sistine Chapel. Here we were given an opportunity of seeing the tiara close at hand. We also saw two other tiaras that had been presented to the pope, one from France and the other from Bologna, as well as the miter of the pope. I might say at this point that many persons confound the pope's miter with his tiara. The miter of the pope is the tall cap that he wears on occasions of minor importance, and is similar to miters worn by the bishops all over the world, only that it is more beautifully adorned. He wears his miter as bishop of Rome, while his tiara is the triple crown which he wears as the sign of his authority as pope. That there has never been an inscription upon the miter is evident in the nature of the case, and therefore a careful examination of it revealed no writing whatsoever.

Now as to the tiara, which is the triple crown worn solely by the pope, I shall say a few words. The present tiara has been in use since 1836, and was worn by Pius IX, Leo XIII, and Pius X. This is the official tiara with which the popes are crowned, and which they wear on great occasions. There is no tiara extant that was worn before 1836; for when Napoleon came to Rome on his famous pillaging tour, he destroyed all the tiaras existing, in order to utilize the jewels and the precious metals contained in them. The present tiara, however, is a beautiful piece of workmanship. By observing the accompanying photographs one will readily appreciate the following description of it: On the inside it is lined with white silk well padded. The groundwork on the outside is a silver netting, and the three crowns are of gold set with many precious stones, among which are the following: the amethyst, the garnet, the emerald, the sapphire, the ruby, the topaz, etc., and each crown is lined with two rows of Roman pearls. On the top of the tiara is a cross of diamonds.

But while we were pleased to see this brilliant crown, yet we were disappointed in not finding the object of our search; for the inscription *Vicarius Filii Dei* was nowhere to be found inscribed upon the tiara, as the accompanying photographs show very plainly. On the back view will be seen the coat of arms of Pius IX, but it contains no inscription. We must therefore con-



THE POPE'S TIARA, FRONT VIEW

the pope on various occasions, when great functions were held in St. Peter's Cathedral, such as the Jubilee of Pope Leo XIII, the coronation of the present pope, etc. And on the occasion of the fiftieth anniversary of the Declaration of the Immaculate Conception, I had a position in the church very near where the pope passed, and with the aid of an opera-glass saw the tiara quite plainly. Also on a later occasion, when two "saints" were canonized, I had a reserved seat near the front of the church, and then saw the tiara exceptionally well. But in order to leave no possible room for doubt in this matter, I sought to gain the opportunity of seeing the tiara

privately his apparel, and no argument would induce the officer in charge to grant us the favor, and so the case looked hopeless. However, we did not give up the task, but went here and there, and finally saw the official photographer of the pope.

We told him that we desired a photograph of the tiara, and also the opportunity of seeing the tiara close at hand. He said that he would try in some way to pass us in to see the tiara. When we returned, he said that he had asked the authorities in charge about the matter, but they said that it was absolutely impossible for any one to gain an admission to see the tiara, as it is

clude that there has not been any inscription upon the official tiara at least since 1836.

The tiara presented to Pope Pius IX on the occasion of his jubilee in 1865 also failed to reveal any inscription. The tiara presented to Leo XIII in 1903 is of gold and silver, and contains three inscriptions, but none of them reading *Vicarius Filii Dei*. The inscriptions that it contains are written upon the three crowns, and read as follows: (1) *Omnis Regis Christi Pastorum Pastor Ovis* (Chief shepherd of the whole

that this fact in no way changes our interpretation of the text in Rev. 13:18. For this verse does not indicate that the inscription must be written necessarily upon the tiara, but, to fulfil the specifications of the text, it is sufficient that this inscription is recognized by the pope as his title. And that this title is officially applied to the pope is unquestionably true. However, I shall not leave the question at this point, but shall endeavor to prove in another article that also upon the tiara was found the inscription *Vicarius Filii Dei* at one

It will be remembered that in the book of Esther it is recorded that upon a certain night Ahasuerus the king could not sleep, and hence ordered his private secretary to read from the book of the chronicles. It so happened that the act of loyalty by Mordecai toward the king was read. It was the instance where two assassins had planned to take the king's life; and the thing becoming known to Mordecai, he made it known, and they were hanged.

It will be well to note in this connection that the king's inability to sleep upon that memorable night, and the selection of that particular instance from the records of the book of chronicles, were not by mere chance, but were unmistakably the direct working of the Spirit of God in bringing about the deliverance of Mordecai and his people.

The feature of chief importance in this thrilling experience, and also the pivotal point upon which the deliverance of Mordecai and his people turned, was because of this remarkable act of loyalty in behalf of the king which was found recorded in the book of the chronicles.

If, on that eventful night, nothing had been found written in these records concerning Mordecai and his noble deed which resulted in saving the king's life, it will be readily seen that his own life and the lives of his people might have been sacrificed.

A practical lesson for God's people can be drawn from this experience in the closing days of this work. Much of the experience of God's faithful people recorded in the book of Esther is to meet a parallel in our time, and each soul should make sure that some acts of loyalty to the King of kings are being recorded in the book of chronicles (remembrance), so that when the time of deliverance comes, he may be among those of whom the prophet speaks in Dan. 12:1, "Thy people shall be delivered, every one that shall be found written in the book."

Now is the time for us to hasten and have something recorded in the "book of chronicles," for it will be too late should we delay until the day of final deliverance comes.

There are many ways in which we can show to God our loyalty; among these might be mentioned the feeding of those who are suffering from temporal hunger and thirst, and also those who are in dire need of spiritual food.

Through the spirit of prophecy the Lord has recently told us that "if the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work." In the light of this instruction from heaven let no soul ask to be excused from being marshaled into line when orders are received from the "Captain of our salvation," for the victory is as certain for us as it was for Mordecai and his people; for the spirit of prophecy says, "Now, as in the days of Mordecai, the Lord will vindicate his truth and his people."

Washington, D. C.



THE POPE'S TIARA, REAR VIEW

fold of King Christ); (2) *Nescius Errandi Fide Morumque Magister* (Incapable of erring in the faith and master of customs); (3) *Sacerdos Maximus in Terris Divino Jure* (High Priest in the earth by divine right). Even these inscriptions are useful in showing the titles that the pope assumes. But it is evident that the tiara in actual use, and officially recognized at least since 1836, reveals no such inscription as *Vicarius Filii Dei*. The question naturally arises as to whether this fact that the tiara fails to reveal any inscription has any real bearing on the interpretation of the number six hundred and sixty-six as applied to the pope. It seems to me

time. But to be perfectly correct in our statements, we can not say that there is an inscription of this nature on the tiara at present.

Rome, Italy.

### Loyalty to the King of Kings

K. C. RUSSELL

GREAT and decisive questions sometimes hinge upon seemingly the most ordinary and common circumstances in life. This is illustrated in the experience of Mordecai when he was delivered from an ignominious death on the gallows, which had been plotted by wicked Haman.



# THE WORLD-WIDE FIELD

## A Visit to Our India Missions

DELLA BURROWAY

DURING the past week it was my privilege to visit our two mission stations—one located at Simultala, the other at Karmatar. Brother Barlow is doing a good work among the Santals

spelling. Two native teachers are employed to assist. A foreigner is not at all favorably impressed as he enters the native school. Upon the floor, with books in their hands, sit the students, studying out loud; and strange to say, they do not disturb one another. Most of these boys are earnest Christians,



AN INDIAN HOMESTEAD

at Simultala. He is living with his family in a large mud bungalow. The three large living-rooms are very comfortable, although the walls are papered and the floor carpeted with mud. Instead of scrubbing the floors as we do at home, they cleanse them with a fresh coat of mud. On either side of the bungalow is a large veranda. A short distance from the house is a long mud building, where the native students live. Near this is a mud hut in which the school is held. In a compound surrounding the buildings are fruit-trees and flowers. Altogether, it is a homelike place.

There are twenty boys in the school, ranging in age from eight to twenty years. Two languages—Hindi and Santali—are taught. The boys are very anxious to study English, but it is not possible to teach it at present. In addition to the language, they study Bible, arithmetic, reading, writing, and

paying tithe on the few pices they earn. I was very anxious to visit the native village, so Brother Barlow dismissed the school for one day, to let the boys take



W. A. BARLOW AND FAMILY

us about the villages, and to a new mission station that is just being opened ten miles from Simultala. The cart owned by the mission was undergoing

repairs, and there was no other means of conveyance through the jungles. After considering a number of ways, Brother Barlow decided that two of our party could ride horseback, and the third member could be carried on a dulay (a rude couch), on the shoulders of four of the students. We started early in the morning, in order to cover as much of the ground as possible before the terrible heat of the day.

The small Santal villages are located here and there in the jungle. As we entered the villages, the natives crowded about us, bringing their sick to be helped. If we rode past them, they would catch hold of the horses' bridles, and hold us until we would do something for their sick. A man dying with hunger and disease was brought to us. He was a living skeleton. His wife knelt by the side of our horses, grasping our feet, and said, "See my poor husband; can't you help him?" We went to the place where they lived. It could not be called home—a wall of brush and straw on two sides, no covering over their heads. Here we found three small, hungry children. Brother Barlow thought the best medicine he could give them would be food, so he sent one of the boys for some rice. As he gave it to them, he called their attention to their Heavenly Father who supplied their need. The women gathered about Miss Haegert and me, begging for help. They will not tell their troubles to a man. Some came sick with fever, wanting us to feel their pulse. One poor woman drew aside the rag that covered her, and showed me her leg, double its natural size, covered with open sores.

We did what we could for them. But how helpless we felt! How we longed for the power of Christ and the early disciples to rebuke disease. Brother Barlow gave the people a simple lesson from the Bible. He first called their attention to the heavens, the earth, the trees, fields of grain, the garments they wore, showing them that all they had came from the true God who dwells in the heavens.

By the time we reached the new mission, the sun was high in the heavens, and we were glad for a shelter from it. Brother Barlow called the villagers into the small mud hut, and gave them a lesson from a picture of the ten virgins which hung on the wall. He uses pictures often in his work, as they enable him to teach the lessons much better. These people are much like children, and must be taught as children. When we returned, Brother Barlow left one of the native teachers in

charge of the school at this place. The Santals worship devils, and very often they become possessed with them. Brother Barlow has a servant who be-

came ill; and in spite of all they could do, he went home. As he passed a heathen temple, his jaws locked, and his body became rigid. The people gathered about him, saying he was possessed with a devil. The chief of the village was called. He told the boy the devil would leave him if he would give two goats and a piece of red cloth used in heathen festivals. By a look, the boy acknowledged he would, and immediately the devil left him. As we go among these people, we can see something of the conditions existing when Christ was on earth.

Some months ago a native Christian erected a hut in the vicinity of Brother Barlow's home. Brother Barlow visited him, giving him readings. He has accepted present truth, and is rejoicing in the light. He is well educated, having been a teacher, is able to read English well, and is reading all our books. He says Mrs. White's writings help him spiritually. There is just one fault to be found with him—instead of telling the good news to others, he thinks he must purify self first. He takes the life of John the Baptist to substantiate his views. He sits in his rude hut the entire day, reading the Bible and our books.

It is about fifty miles from Simultala to Karmatar. Here the work is more advanced. The buildings and grounds are more on the European plan. Our printing-press was moved recently from Calcutta to Karmatar. One reason for this was to give the students work. We have about twenty native boys and girls in the home. A number come from the village for recitations each day. Brother Little has charge of the printing-office, Miss Knight of the school, and Miss Whiteis does medical missionary work in the villages. The office is receiving calls to print tracts in the different languages, but is hindered because of lack of means. Our brethren in the missions are of good courage, and are laboring earnestly to fit the young people committed to their care to give the message to their own people.

Calcutta.

### Sabbath-Keepers of New Guinea

L. BROOKING

AMONG the cannibal head-hunters of New Guinea, which is a country little explored, there is a tribe of black Sabbath-keepers. The English traveler Bainbridge thus describes them: "They worship on Saturdays, and use very peculiar tablets in their house of prayer, marry only in their own caste, circumcise, eat only fish that have scales, hate pork, practise the same benevolent ideas in relation to the widows and unfortunates, and even to the minutest details they resemble the Jews." "Among them were a number of albinos of superior physique and intellect, whose white skin, light eyes and hair, made them decidedly conspicuous among their black parents and companions."

Here is another testimony among the most degraded people to the knowledge

of the worship of the true God and of his rest day. May the day soon come when the gospel messenger will take the everlasting gospel to them that they may know Jesus and wait for his appearing. *Caterham, England.*

### The British Union Conference

GUY DAIL

FEBRUARY 14-19 delegates from England, Scotland, Ireland, and Wales assembled in London, to attend the winter session of the British Union Conference. The committee meetings were held in our publishing house, in the college building, or in Duncombe Hall, where the larger number of our public meetings were held.

In Great Britain we have two conferences and three mission fields: the South and North England Conferences, and the Scotch, Irish, and Welsh mission fields.

#### South England Conference

Last summer a tent effort was carried on in Bristol, another at Edmonton, and a third at Catford. Sixty-nine were baptized during the year, and thirty-four were added by vote, bringing up the membership to 536. The tithe amounted to \$6,923.46, the offerings to \$915.77. Thirteen gospel workers were in the field. The Duncombe Hall College, the International Tract Society, Limited (both in London), and the Caterham Sanitarium are located in the territory of this conference.

About ninety were in attendance at the school. A number of the younger students have been able to live in the school home, which, with the recitation rooms, may be reached by a five minutes' walk from our publishing house on Holloway Road. Thirteen of the pupils were converted and baptized during the year. Ten of the older students assist in the Sabbath and Sunday meetings held in various parts of the great metropolis, and fifty-five of them are paying a whole or a part of their school expenses by canvassing. The coming of Brother H. C. Lacey, from California, provided a welcome addition to the teaching force of the college.

As to the influence of the publishing work, it was shown that in nearly every instance where we have heard of an interest being aroused, the circulation of our literature has at least been connected with it, if it has not been the real cause of the religious awakening. The importance of the godly life of each individual laborer as he goes from house to house with the publications laden with present truth, was emphasized. In Manchester a little girl has been selling thirty copies of *Present Truth* each week, going to a class of houses that the other workers could not enter. For the seven months ending Jan. 31, 1905, our publishing house sales amounted to \$40,946. Among the publications sold were 20,175 subscription books, 859 health books, 413 trade books, 607 pamphlets, 86,762 tracts and leaflets; and of periodicals, 537,200 copies of

*Present Truth*, 350,000 of *Good Health*, 22,000 of *Our Day*, and 40,000 of *Coming King*.

The Caterham Sanitarium had a gain of about \$577 for the six months ending Dec. 31, 1904. It has had a good run of patients, who have generally been very well pleased with the treatments they have received, and with the diet provided. The spiritual side of our work is especially emphasized at this institution, and the increasing patronage compels us to add constantly to our rooming facilities. There seems a very steady and healthful growth.

#### North England Conference

This field has closed the best year in its history. Five new churches were organized, eighty-seven persons were baptized, and the membership arose from 357 at the beginning to 433 at the close of the year. Fourteen workers were employed. The year's tithe was \$5,219.59; the offerings were \$785.

There are two institutions in this field—one is the Leicester Sanitarium, and the other the plant of the International Health Food Company, at Birmingham. Our health work in Leicester has made fair progress. The sanitarium is located on a quiet street in the city, and yet it has some difficulty in working up a first-rate patronage, because it is not located in the country. Especially helpful to the public have been the number of health schools conducted by our workers, as thus the masses are becoming acquainted with correct principles. During the last six months of 1904 the health food factory reduced its indebtedness from \$3,825 to \$2,633; this is very encouraging to us all, especially if we consider some of the difficulties with which our brethren here have had to contend.

#### Scotland Mission

This mission reports many openings, so that the question there has ceased to be so much, "How shall we present the truth?" the query being rather, "How can we meet the demands of the people upon us?" The work of our colporteurs has been very successful, their sales being \$10,262 for the year. The tithe of Scotland was \$1,011; donations, \$128; eleven workers were employed; forty-two persons were baptized, our membership at the close of 1904 was 131.

#### Ireland Mission

The only institution we have in Ireland is the Belfast Sanitarium. It has had fair patronage, but here, as in Leicester, the work must be carried on in the city, and so our location is not so favorable as we could wish. The six months ending Dec. 31, 1904, show a gain of \$287; all considered, this is a favorable report. Our evangelical work in Ireland has met very bitter and determined prejudice and opposition; still about twelve members were baptized during the year, bringing up our membership to 124; tithe, \$1,809; donations, \$152.

#### Wales Mission

The great revival which has swept



over Wales of late, has so engaged the popular mind that it has made our work somewhat difficult. While we do not doubt the sincerity of a great many who have taken part in this movement, yet it would seem that, tested by the simple and plain word of God, we can not look upon it as the genuine working of the Holy Spirit, for our brethren have found that so soon as the question of obedience to the Scriptures was specifically brought home to converts, and the binding claims of the law of God were emphasized, there was not that willingness to do as the Master requires which joyfully listens to his behests. However, we have lost but one member as a result of this great religious enthusiasm. Eight workers have been engaged here; fifty-nine have been received by baptism during the year; our tithe was \$945; donations were \$128; and the membership at the close of the year was 140.

Six workers are on the British Union pay-roll. The entire income of the British field for 1904 was: Tithe, \$15,909; donations, \$2,090; book sales, \$30,749. Total members received, by baptism, 269; by vote, 100. There were sixty workers and 1,364 church-members.

These union conference officers were elected: President, O. A. Olsen; Vice-President, E. E. Andross; Secretary and Treasurer, A. Bacon; Auditor, S. S. Barnard.

All were glad for the help of Brother E. W. Farnsworth, who had lately been laboring in the field. The counsel of Brother Conradi was also appreciated.

In the committee meetings many difficult questions came up for consideration. We are still seeking for a suitable location in the country, but yet near enough to the great center of population, for our publishing, school, and health food work. It was decided to hold a joint meeting of the North and South England Conferences and the Welsh Mission at a centrally located city, early in August. Because of the present Sunday agitation, a special Sabbath Campaign Committee was appointed, to take charge of presenting the truth to the people in every possible manner, upon this important topic. Gradually, yet almost universally, is this question coming to the front.

With the best of courage, and bright hopes for the future, the delegates left the place of meeting, determined to take up their work with new energy and faithfulness. God met with us at the British Union meeting, and it was felt by all that precious indeed is the meeting of his people. The religious instruction imparted was eagerly received. The discussion showed a brotherly spirit. We believe the ground is being well prepared, and that the organizations which have so recently been effected are becoming more and more a working power in these various conferences and missions, and that the future has still greater results in store for God's faithful followers in Great Britain.

## THE FIELD WORK

### China

CANTON.—It has been several months since we moved back to Canton. We were exceedingly busy after our arrival here, but had a good rest during the Chinese New-year's season. The past month has been unusually cold. The frost killed some of the house plants that were left out of doors.

It was hard for us to leave Hongkong with no worker to take our place there, but under the circumstances it was the best thing that we could do, and we have been very happy to be here.

Our schools reopened last week. Miss Thompson has already received forty applications for the girls' school. Our English boys' school opened with more

ings, but the Lord has not permitted us to see much fruit from this work as yet. I can truly say that the one grace of all others needed in China is patience.

Our Chinese Friday evening prayer-meeting is encouraging, as we have a regular attendance of fifteen to twenty. On Sabbath the attendance at the preaching service runs from about forty to sixty. We have been badly handicapped because of our limited knowledge of the language and customs of the people. There is not one of our company here but has lost time because we had no one to tell us some of the things it was necessary to know. Now, if new workers are sent to Canton, they can learn as much in one year as we did in two. Our hearts have been made glad at the prospect of more workers.

Next to the demand at Amoy [which has since been supplied by Brother and Sister Hankins] is that a man and his wife be sent to Canton to prepare for ministerial and Bible work. We are glad Dr. Law Keem and his wife are coming, but we have urgent need also for a European worker who is thoroughly established in the truth. He must study at least two years before he can take up regular work, though in a few weeks he might be able to sell tracts, Bibles, etc., on the street. Remember there are two million people in this city, and thirty million in this province, and those who work for the Cantonese must come to Canton to learn the correct language.

Then there is Hongkong, a most important field, a gateway to the world. After Brother La Rue "held the fort" there for so many years, it seems a pity for no one to take his place. Now that we have laborers in Canton, Singapore, and Ceylon, it is even more important

that we have a connecting link in Hongkong. We still have on hand a quantity of books, and no one here has time to sell them. Perhaps there is in America a man who is past the age when it would be practicable to begin the study of a language, yet who feels a burden for this field. Such a man, I think, whether he be a minister of long experience or an energetic canvasser, would find a pleasant field in Hongkong. He might not have any large audiences to preach to, but if he were a good man in personal work, canvassing, or house-to-house work, he would find a good field in that city. If he could have literature to supply the passengers on the mail steamers, he could reach a very influential class of people.

My wife and I are still keeping up our language study. Recently Mrs. Wilbur has begun Bible work with women in



E. H. WILBUR AND WIFE, WITH LANGUAGE TUTOR AND "BOY"

students than we had at the beginning of the school last summer. It is too soon to form any idea of the attendance of the boys. This school is conducted by Brother A. C. Tidbury. I study the English Bible one-half hour each day with the advanced section, and our native preacher conducts a one-half-hour Bible study in Chinese, with the beginners. The two sections meet for Bible study together one hour on Sabbath.

About two weeks ago we again opened evening services in the chapel. Before Chinese New Year we had from fifty to one hundred people attending every night. But now we are having cold, rainy weather, and only a few come in. However, we are trying to get a little nearer the few, by sitting down and reading the Bible with them. I know our brethren in America have been waiting to hear of the fruit of these meet-

their homes. At one place where she is now giving readings, about fifteen women meet with her daily to study the Bible and learn to sing. These women can not read, so they are taught to read and commit to memory portions of Scripture. They never knew anything about the Bible. If you speak of Peter or Paul, or any other Bible name so familiar to us, they have no idea of whom you are talking. They are more familiar with the name of Confucius or those of other Chinese sages. The women of China are faithful in their worship of idols. What a pity they have so few to teach them how to worship the true God!

We have been glad to begin the publication of tracts, and hope means may be supplied so that the good work can go on. I hope we may be able to begin the publication of a small Chinese monthly paper after Elder Anderson returns from America. Such a paper would be an important means of instruction among our native brethren, both in China and in other lands. I know of no better means of giving them a knowledge of the fundamental truths of the message than by the printed page.

We have watched with deep interest the recent developments in the work at Washington, and realize that we are living in a most important time. It is our desire to be up and doing while it is called to-day, for "the night cometh, when no man can work."

E. H. WILBUR.

### Idaho

ILLO.—Tent-meetings were begun here July 7 by Brethren C. J. Rider and James Standage, and myself. We have had a very good attendance so far, though, of course, nothing definite as to prospective results can be known yet. We are trusting the Lord of the harvest for the increase. Pray for the success of the work here.

F. D. STARR.

### Bermuda

HAMILTON.—Last Sabbath we had an excellent meeting. Two families of our Crawl brethren met with us in Hamilton. This seemed to be a great encouragement to all. Our visits at Crawl this week were good. I feel sure that several will very soon be ready for baptism. We have not urged this before, as we wanted to give them plenty of time to rid themselves of tobacco, become established in tithing, etc. We can see that most of them are growing in the message, for which we praise God.

By the last mail I had a letter from Brother Fortner, of Cape Town, South Africa, in which he said that he had kept in touch with the four brethren who returned to South Africa twelve months ago, and that they were all faithful to the cause. Brother Dumini, he says, is especially active in missionary work among the farmers in his neighborhood. One family is already keeping the Sabbath, and others are deeply interested, as the result of his work. Elder Freeman has been to see him twice, and will soon go that way to hold some meetings. This is very cheering to us. We hope to meet these dear brethren in the kingdom. We learned to love them as our own lives.

The Lord has remarkably blessed us in finances. We have a balance on hand

of \$112.57. Aside from this, we have raised a special offering of \$75.99 for the Washington fund this month, for all of which we praise the Father above.

JAMES A. MORROW.

### Western Washington

TACOMA AND PUYALLUP.—After a few weeks spent at my home, I returned to Tacoma to resume labor in the city. I was joined in my work by Brother John Reith, a student from Walla Walla College. We pitched a thirty-by-fifty-foot tent in the city, and began a series of meetings. During the summer all the meetings of the church are held in the tent.

The interest in the tent-meetings has been good, and some have taken a stand for the truth. Sabbath, July 1, we baptized six in a beautiful lake near the city. Others are contemplating baptism soon. Almost every Sabbath sees the addition of one or more members. The Lord is blessing our work in Tacoma.

Sabbath, July 8, I spent with the church at Puyallup. Four were added to the church, three of them by baptism. The summer's work thus far has been both pleasant and profitable. Our courage is good.

W. F. MARTIN.

### Russia

TIFLIS.—As it often happens that one has the least spare time when he is accomplishing the least, so it has been with us. In a country where Satan seems to have full control of everything, it will not be strange for the message to be hindered by outside matters. It takes some time to learn the enemy's tactics peculiar to this place, and we have had many things to learn. We have not found a man whom we could trust for help. At first it was very difficult to be patient when we saw the way the people deal, but we are learning patience.

The hope of starting medical missionary work we are obliged to set aside at present. To obtain permission to practise seems almost impossible. All kinds of missionary work must be done secretly. To convert even a Mohammedan to Christianity any other than that of the state church, is punishable with months of imprisonment. It takes great wisdom to bring this message to the attention of the people.

For some time we have thought of passing over into the Persian territory, where we should have none of the restrictions we meet here, and at the same time have the same class of people to work with—Armenians and Persians, both of whose languages we are able to speak. Persia has been open to missionaries for many years. There the soil has been broken and made ready for the third angel's message.

In order to awaken the Armenians of the Caucasus from their deadly sleep, an exceeding "loud cry" is necessary. Press and speech must be fully employed.

Recently such a deadly enmity has broken out between Armenians and the Mohammedan population of the Caucasus that bloodshed and fighting are the order of the day. In one city there were nearly two thousand killed. There is a great demand for revolvers, rifles, and other instruments of destruction. The people are willing to pay large prices for them.

On the other hand, there is very little seeking after God and his truth. We are having a foretaste of the conditions which are soon to take place when the angels of strife are loosened. We feel our utter helplessness and our entire dependence upon God. Our constant prayer is, Lord, help us to hold up the standard of the truth, and warn the people of the soon-coming judgment.

V. PAMPAIAN.

### The Chadron (Neb.) Camp-Meeting

A CAMP-MEETING for the Wyoming and western Nebraska mission field was held at Chadron, Neb., June 22 to July 2. The camp comprised twenty-five or more tents, erected on good grounds, centrally located, with about one hundred dwellers in tents.

The weather during the first and last days of the meeting was quite unfavorable, but the hearty good cheer of the brethren and sisters served to make one forget any outward discomfort.

The attendance from the outside, which was hindered considerably by the wet weather, increased each day during the meeting. A very friendly feeling was manifested on the part of the people of the town, one of the ministers offering the use of his church, in case rain prevented holding services in the tent.

Besides the regular laborers in the mission field, Elder E. T. Russell was present during the entire meeting, the writer the first part, and Prof. C. C. Lewis the last part. The preaching and Bible studies were of a close, practical nature, and were heartily responded to by our people. At the evening services, which were well attended by those not of our faith, the great truths of the message were dwelt upon, and the sermons were listened to very attentively. A baptismal service, which was to have been held near the close, was prevented by a heavy rain.

A. T. ROBINSON.

### California

SAN FRANCISCO.—In the past I have prayed very earnestly that at some time I would be called to become a foreign missionary. Now for almost a year I have been a foreign missionary in cosmopolitan San Francisco. I am not in India, China, or Africa, but I meet representatives from every nation that the sun shines upon, on board the many vessels that drop anchor in the harbor here.

Many precious experiences, which I would gladly relate if I had time and space, would show that it pays to "cast bread upon the waters." There are over twenty foreign boats in the harbor, and one hundred and twenty-nine vessels chartered and now on the way here from foreign ports.

I want to relate one incident that occurred here. Some of the Korean converts in Korea wrote to some of their countrymen here about the Sabbath truth. These latter came to us, and on their prayer-meeting night I met with them. Eighteen were present. They had Bibles in their own language to study while one exhorted them. After speaking to them, and leading in prayer, our Japanese brother spoke to them through an interpreter. The next time

I met with them, I gave a study on the Sabbath question. The leader and interpreter—a member of the Presbyterian Church—came to me, requesting to attend our college. I wrote to Professor Howell. He presented the matter to the students, and they raised the amount necessary to pay his tuition to the end of the school year. He was baptized a few days ago. Another man with whom I labored last year was baptized at the same time.

I have precious experiences with other workers in this field. Mr. —, who has three hundred and fifty boys under his charge at the Y. M. C. A., is taking a Bible course from *The Family Bible Teacher* studies. He invited me into his private room the other evening, to pray with him.

The pastor of three Finnish churches of Astoria, Ore., after taking treatment of me at the Hydriatic Dispensary, requested us to go to Astoria and start treatment rooms, saying that he and his people would patronize us. There are about three thousand Finns in Astoria.

CHAS. W. PETER.

### A Visit at the Huntsville (Ala.) Training-School

THE writer enjoyed the privilege of making the Oakwood Industrial School, located near Huntsville, Ala., a brief fourth-of-July visit. It was gratifying to find them preparing to celebrate the nation's birthday of liberty by a quiet, pleasant literary program in the beautiful groves of oak on the school grounds, rather than by visiting the city, where they would have witnessed many tokens of bondage instead of liberty.

I had not visited Huntsville since 1897. The school was not then in session, and improvements were not begun. Now important and much-needed improvements are in progress. I was glad to see what had been done, and sad to see so many real needs unsupplied.

This is the only school of the kind for colored people among Seventh-day Adventists, and I but voice the deep sentiment of heart-felt thanks to God and to the friends that have helped this school, and continue to pray that amid the multiplied calls to take the precious message to all nations and peoples speedily, the colored people of the United States, and especially the Oakwood Industrial School, be still remembered. We are thankful for the consideration given this work in the late General Conference, and it shall stir us to greater faithfulness to act well our part in finishing the message in this generation.

C. M. KENNY.

### The Moscow (Idaho) Camp-Meeting

THIS meeting was held, according to appointment, May 25 to June 4, 1905. Perhaps this is the first time an attempt has been made to hold a camp-meeting while the General Conference was in session, so it was rather an experiment. But it seemed impossible to accommodate the people of this part of the Upper Columbia Conference at any other time. The laborers from abroad were Elders E. J. Hibbard, H. Shultz, and H. J. Dirksen, and others. Meetings were conducted in both German and English in their respective tents. The attendance

of our own people at the meeting was quite fair, though quite a number went to the Portland, Ore., camp-meeting instead of the Moscow meeting. There was quite a good attendance from the city also.

Many pronounced the meeting the best they had ever attended. The Spirit of the Lord was present in rich measure, and many gained a good experience. Communications from the president of the conference, Elder A. J. Breed, who was attending the General Conference in Washington, D. C., gave an encouraging influence to the meeting, and at times it seemed as if our camp and the one at Takoma Park were not very far apart. We felt that we, with them, were having a heavenly sitting together. Though sundered far, by faith we met. Before the close of the meeting, twenty-one were baptized, and others desiring baptism returned to their homes to have the ordinance performed there. We thanked God for the results of the good meeting, and felt that the undertaking was not a lost one, though we regretted the absence of the president and General Conference representatives.

F. D. STARR.

### Iowa Conference Proceedings

THE forty-second annual session of the Iowa Conference convened on the camp-ground at Des Moines, June 9-18.

Four churches were admitted to the conference. Ministerial credentials were granted to eight laborers, ministerial licenses to fifteen, missionary licenses to nineteen. Church-school teachers will receive their credentials at the close of the teachers' institute.

The following resolutions were passed:—

"Whereas, The fields are white for harvest, and our God is calling for laborers, therefore,—

"1. *Resolved*, That we answer the call of God to support his work and workers by urging both laborers and people to enter upon an active campaign to increase our tithe the coming year.

"2. *We recommend*, That our conference laborers and church officers keep constantly before all our people the importance of the weekly offerings to missions, and that we put forth a united effort to raise the offerings to missions from all sources, to an amount averaging at least ten cents a week per capita.

"3. *We recommend*, That the policy of sharing our men and our means to forward the work in more destitute fields be the policy of this conference the coming year.

"4. *We recommend* for adoption Resolution No. 63 passed by the last General Conference, which reads as follows:—

"Realizing that multitudes are in the valley of decision, and that the time has fully come when the Master pleads with every child of his to go out quickly into the streets and lanes of the city and into the highways and hedges to bid the hungry and perishing to the marriage feast,—

"*We recommend*, That the great missionary campaign entered upon last year be strengthened, deepened, and enlarged into a mighty movement for the promulgation of the third angel's message.

"To avoid confusion, and to economize effort, we recommend the following—

### "GENERAL PLAN FOR NORTH AMERICA

"(1) That the effort to place the REVIEW AND HERALD in every Sabbath-keeping home be continued, especially through the camp-meeting season and early fall.

"(2) That a general campaign in North America for our missionary periodicals be entered upon about October 1.

"(3) That beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of the forty-per-cent books.

"(4) That the interest aroused by this work be developed by (a) the liberal use of message-filled tracts; (b) securing subscriptions for our periodicals; (c) holding Bible readings and cottage meetings; (d) missionary correspondence.

"(5) That missionary conventions be held October 7 and November 18 in all our churches, to study local needs and to organize for service.

"5. *We recommend*, That individuals living near churches or companies where they have a librarian order their supplies through the local society rather than direct from the State tract society.

"6. *We recommend*, That the pay-as-you-go policy be adopted in all departments of this conference. That accounts with regular canvassers be settled after each delivery by paying for all books delivered and by furnishing an itemized inventory of all books on hand.

"Whereas, Our beloved State institutions; namely, the Iowa Sanitarium, the Sanitarium Bakery, and the Stuart Industrial Academy, are in debt, and,—

"Whereas, The spirit of prophecy plainly states that we should shun debt as we would shun the leprosy; therefore,—

"7. *Resolved*, That it is the sense of this conference that we make every effort during the year 1905-06 to remove these debts by means of donations, collections, etc., as deemed best by the Iowa Conference Committee; and,—

"Whereas, That grand book, 'Ministry of Healing,' from the pen of Mrs. E. G. White, now coming from the press, is practically donated to the sanitarium work throughout the world; therefore,—

"8. *Resolved*, That we advise every Seventh-day Adventist family in Iowa to place their order as soon as possible with the Iowa Tract Society for one or more copies of the same, and that we make an effort to place in the homes of our friends and neighbors a copy of this valuable book at the first opportunity.

"9. *We recommend*, That the instructors in our academy and in our Bible and other schools keep this important branch of the work constantly before the students; also,—

"10. That our ministers and other conference workers use their best endeavors to influence church-members to enter the canvassing field, and refer names of all promising or interested persons to the State agent.

"Whereas, The condition of our church-school work in Iowa demands that our teachers, and those preparing to teach, have the benefit of a summer normal; and, whereas, it was the mind of the Central Union Conference Committee that the various States provide such schools this season,—

"11. *Resolved*, That we hold an eight weeks' summer normal at Iowa Academy, under the direction of the confer-

ence committee; that we bear the transportation expense of such teachers as have taught church-schools in our State the past year, and others who may teach the coming year; and that we ask the academy to furnish the regular home accommodations to such teachers for \$1.25 a week and domestic work not to exceed two hours a day for each teacher.

"12. *We further recommend*, That we co-operate with the plans laid by the Central Union Conference and the General Conference for the strengthening and upbuilding of our church-school work.

"13. *Resolved*, That we urge all our workers and our church officers to make it their business to acquaint themselves with the workings and purposes of Iowa Academy and of Union College, and help all our people to appreciate the value of education and the necessity of sending their young people to these schools.

"14. *Resolved*, That we work for the upbuilding of the kingdom of God through the Sabbath-school, by (a) continuing to encourage thorough, systematic study of the lessons; (b) home department work both in local schools and in the State department; (c) earnestly studying the instruction given in 'Testimonies on Sabbath-school Work'; (d) doing our part to increase the circulation of the *Sabbath School Worker*; (e) doing all in our power to increase the Sabbath-school contributions; (f) seeking to have *The Youth's Instructor* in every home where there are young people.

"15. *Resolved*, That we instruct the Academy Board to take over the sixty acres of land now held in trust, and used by the Academy, at the exact cost to those holding the same in trust, to be owned and used by the Academy in its industrial work.

"16. *Resolved*, That we recommend the conference and its societies and institutions to end the fiscal year December 31.

"*Whereas*, The Commercial Club has favored us much, furnishing the use of these beautiful grounds free, also providing city water without expense, and otherwise making us welcome in the city; therefore,—

"17. *Resolved*, That we express our sincere appreciation of the favors shown, and that a copy of these resolutions be furnished the secretary of the Commercial Club."

The following officers were elected for the coming year: President, L. F. Starr; Secretary, Mrs. Flora V. Dorcas; Treasurer, C. W. Larson; Conference Committee, L. F. Starr, Chris Juhl, J. H. Kraft, C. W. Larson, C. A. Washburn, J. W. Dorcas, J. C. Clemens; Supt. Field Missionary Dept., J. W. Dorcas; Supt. Educational Dept., Floyd Bralliar; Secretary Sabbath-school Dept., Mrs. Flora V. Dorcas; Tract Society Sec. and Treas., C. W. Larson; Assistant Sec., Mrs. Nettie Shaw; State agent, R. J. Bryant; Trustees of Iowa Seventh-day Adventist Association, L. F. Starr, C. A. Washburn, C. J. Johnston, C. W. Smouse, Chris Juhl, J. W. Dorcas, J. M. Whitney.

MRS. FLORA V. DORCAS, *Secretary*.

"THE longer you are with God on the mount of private prayer and secret communion with him, the brighter will your face shine when you come down."

### Our Nashville Meeting-House

OUR denominational work in what is known as the Southern field has had a checkered career. Early in the history of the third angel's message, the standard of truth was planted in various places in this territory. Oftentimes large numbers of people would receive the truth, and everything bid fair for great prosperity; souls were easily touched with the spirit and intensity of the third angel's message. All hopes would be strong that a conference of believers could soon be organized, and when matters would look so propitious, oftentimes the workers would return to the North or West to the places they had left when entering into this work, and the poor



THE NASHVILLE CHURCH BUILDING

souls would be left a long time without spiritual help, or the presence of an evangelical worker. Thus, again and again good starts have been made, when suddenly, while everything looked encouraging, the field would be left without workers, and the work would largely "ravel out."

Some ten years ago the General Conference undertook to operate in the South from a different standpoint. It selected men who would go and live in that field, and adapt themselves to its environments, and give their lives to the great and noble work of building up the third angel's message in that territory. Since that time the work has prospered; conferences have been organized in nearly every Southern State; institutions have been planted in various places. Today, we can look with real interest on our school at Huntsville, upon our little sanitarium at Atlanta, Ga., upon our printing plant at Nashville, Tenn., and upon our school at Graysville, and on other enterprises which our brethren who have given their lives for the cause have established.

Periodicals have been started, containing the principles of the third angel's message, adapted to the conditions in that field. Literature has been brought out in a variety of forms, and thus the third angel's message has adapted itself to the noble work of helping to save souls in this field.

It will be well remembered that at the Battle Creek General Conference held in the spring of 1901, it was decided that a publishing house for the South should be established at Nashville, Tenn. The brethren in charge of the work in that

territory took hold of this enterprise with earnest zeal, and soon an institution was provided, and the publishing work started in this place. Now a sanitarium is being started for the work in Nashville.

Not only has the publishing work planted its headquarters at Nashville, and have small sanitariums been started for both races, but the Southern Union Conference, operating in all the Southern States, has made Nashville the headquarters for all this territory.

Many of our people have had the privilege of visiting Nashville. Those who have seen the place know that it is a thriving, prosperous city, progressive in its ideas, healthful in its location, and that it occupies an influential place as an educational center for the growing and populous South.

Up to the time of the recent General Conference the believers in Nashville had never had a meeting-house of their own. When important meetings had been called at that place, they were compelled to accommodate themselves in the small chapel of the printing-house. This chapel is not sufficient in size, neither is the location favorable, for a general meeting place for the workers gathered from all parts of the South, and it was poorly adapted for the aggressive work needed to be done for the important city of Nashville.

There seemed no way for our influence to extend as it should in this center without providing a suitable church building in Nashville, in which our people could meet, and which could accommodate the numerous general meetings necessary to be called in the interests of the work in the South. To secure a suitable lot in the center of the city, and to build a suitable church building, meant an investment far surpassing the possibilities of the Southern Union Conference.

A providential opening presented itself, whereby our brethren there were able to provide themselves with a nice church building in a desirable location,



INTERIOR VIEW

within easy access of all parts of the city, at a price which was far below anything required in the erection of a building of like nature.

One of the leading denominations of Nashville, having outgrown its meeting-house, desired to put up a more extensive building, and offered to sell to our people the one which they had outgrown, for the small sum of five thousand dollars. We are informed that this building cost in the neighborhood of sixteen



thousand dollars when it was first constructed some years ago.

The brethren who examined the house say it is in good condition, and will only require in the neighborhood of one thousand dollars in the way of repairs, for painting, new gutters, etc., when it will be practically as good as new.

This building is of solid brick, and has a good stone foundation. The lot itself, without the building, is supposed to be worth at least five thousand dollars in cash.

The church is carpeted throughout, both in the basement and in the auditorium, has cushioned seats made from hard wood, a good pipe-organ, and besides this there is a good piano. The auditorium will accommodate about four hundred people. There is a basement under the whole auditorium, which is divided into two parts.

Besides the building, there is ground sufficient for a play-ground for children, and our brethren think that they can use the basement for a good day-school. The church is lighted with both electricity and gas.

The brethren on the ground felt that it was a providential opening, and the General Conference Committee was in favor of their purchasing the property. This property has to be paid for in cash before Oct. 1, 1905. It will be seen from the illustrations that the building is well adapted to the needs of our people at Nashville.

Now, there is no way that our brethren can pay for this, except to call upon our people for donations. The General Conference Committee has voted that they will endeavor to help raise the funds to pay for this church at as early a date as possible.

We think that, from the statements that have been made, all can readily see the great need of a suitable church building at this place. Our brethren will greatly appreciate having a respectable place to which they can invite their friends to join them in worshipping God.

We believe that there are many brethren and sisters throughout the field who will gladly contribute a small sum to help raise this money at the earliest possible time. The donations can be forwarded to the General Conference treasurer, Takoma Park, Washington, D. C., or to the treasurer of the Southern Union Conference, I. A. Ford, 1025 Jefferson St., Nashville, Tenn.

Shall we not all take hold and do what we can in raising this fund at the earliest possible moment? We know the hearts of our brethren in the South will be made to rejoice by the raising of the necessary funds, with which to pay for this church building.

I. H. EVANS.

### **San Jose (Cal.) Camp-Meeting**

THIS meeting was held in an open field in the southeastern portion of the city of San Jose, beginning June 23 and continuing until July 3. Owing to the fact that three other camp-meetings are to follow in northern California, and one in Nevada, there was not so large an attendance as has been customary at their general meeting. There were one hundred and forty-five tents, containing about four hundred persons. The day services consisted of preaching, Bible studies, and general instruction on sub-

jects in which our own people are interested and need help, while the night and Sunday services consisted of lectures from the prophetic portions of the Bible that have a direct bearing upon the time in which we now live. There was a good attendance of outside people at the night meetings, who listened with rapt attention. Sister White was present during the entire time, and spoke several times with freedom and power. Donations were made for foreign mission work as follows: First Sabbath, \$22.01; second Sabbath, \$25.91; cash donation July 1, \$370.75; pledges, \$178.75, making a total of \$597.42, besides several pieces of jewelry.

Arrangements were made for Elders Hibbard and Fero to follow up the interest. It was also planned to hold an institute directly following the camp-meeting, for the church-school teachers and others contemplating entering the work. The instruction was to be given by Professor Howell and his associate teachers at Healdsburg College. The teachers, led by Professor Beardslee, were to furnish the music for the night meetings held in the tent, and assist in other ways as opportunity offered to interest the people, thus putting to practical use the instruction received during the day.

A hot wave began with the beginning of the month, which lasted during an entire week, reaching its height on Friday, July 7, when the mercury registered in places as high as one hundred and ten degrees in the shade. Notwithstanding the inconvenience and suffering that came to the campers as a result of the heat, we hope to hear good results both from the tent-meeting and from the institute.

The conference committee is showing a deep interest in the church-school work, and is acting a liberal part toward the teachers now in the work by paying their time and traveling expenses to and from the institute. Professor Howell and other members of the faculty of Healdsburg College will spend a portion of their summer vacation in visiting churches and isolated families in the interest of the college. Elder Knox is busily engaged at present, gathering his large crop of apricots, and otherwise arranging his business affairs so that he can attend all the later camp-meetings, and thereafter devote his entire time and attention to the work of the Lord. I am glad to be able to report that Elder W. B. White is much improved in health, and if he receives no backset, will soon be able to take up active service in the field.

As a whole, the work on the Pacific Coast is encouraging. There is a growing interest in the missionary work abroad, which I feel sure will result in an increased interest in the work at home. Some who formerly labored publicly in the Lord's work, but who, for different reasons, have been out of the work for some time, are now shaping their affairs to take up the work again. There is a growing sentiment among the people that our only safety in these strenuous and perilous times is to be in some way engaged in the Lord's work.

I have been at Mountain View for the past three days, engaged in committee work, with Brethren White, Palmer, and Hall, in formulating plans for the sale of Sister White's new book "Ministry of

Healing," and other books set apart for relief work. We have felt the presence and blessing of God in our councils, and I trust our suggestions will meet the mind of the body that appointed us, and also that of our brethren at large, upon whom we depend for co-operation in making the undertaking a success. I am now on my way to St. Helena, in company with Brother Field, in search of workers for Japan and Korea.

GEO. A. IRWIN.

### **The Sale of the Battle Creek College Property**

THE friends of the old Battle Creek College can but be interested in the arrangements for the future of that property. It will be recalled by the readers of the REVIEW, that sometime last winter, the General Conference Corporation, at Washington, D. C., took the title to this property, and became responsible for the obligations of the International Medical Missionary Training-School Association. This was entirely in the interest of the creditors, as the General Conference believed that they should be protected in the money they had loaned to the International Medical Missionary Training-School Association, and to the old Seventh-day Adventist Educational Society.

As these associations were not in a position to carry these obligations, the General Conference Corporation felt that they were warranted in assuming the payment of the liabilities, and therefore had the title to the property transferred to them.

The General Conference Committee, however, took the matter under consideration, and believed that the property should be sold. It was advised that the American Medical Missionary College be offered the privilege of purchasing this property for the sum of \$45,225.42, and that if they did not see fit to purchase it, the same should be put upon the market, and sold on the very best possible terms.

It is understood by all that the property is worth much more than the sum asked the American Medical Missionary College. This price was named as the sum which would be sufficient to cover the outstanding obligations against the college property, after the Review and Herald Publishing Association had canceled an obligation of fifteen thousand dollars against it.

A committee was appointed, consisting of Elders Daniells, Prescott, Cottrell, and Evans, to negotiate with the American Medical Missionary College in regard to the purchase of this property. The American Medical Missionary College agreed to purchase it, paying the sum asked, on the following conditions: that the General Conference Corporation should execute to the International Medical Missionary Training-School Association a quitclaim deed of all its interest in the property, and that the International Medical Missionary Training-School Association should execute to the American Medical Missionary College a title to it, the American Medical Missionary College paying all taxes and other obligations against the property, outside of the notes owing by the International Medical Missionary Training-School Association.

The American Medical Missionary



College agreed to pay the sum of \$3,200, plus any accrued interest, within sixty days; \$3,500 on the first day of March, 1906, and \$3,500 on the first day of September, 1906, at which time they will secure a deed to the property, and cover the General Conference Corporation for the remainder due with a mortgage upon the college buildings and the college campus, not including the South Hall and the three cottages. The rest of the money is to be paid in five annual instalments of seven thousand dollars each, with interest at five per cent on deferred payments, the General Conference Corporation assuming the responsibility of paying all the outstanding obligations of the International Medical Missionary Training-School Association, which it assumed at the time it received the property from that association.

Thus it will be seen by all our brethren that the Battle Creek College property has passed into the hands of the American Medical Missionary College. The General Conference Committee believed that these arrangements would be as satisfactory as any that could now be made. Those who had obligations against the International Medical Missionary Training-School Association will not be in the least affected by this, as the General Conference remains surety for the payment of such obligations as were assumed by it at the time it took the college property from the International Medical Missionary Training-School Association.

We make this statement, as some are inquiring in regard to the money owed to them by the International Medical Missionary Training-School Association, having already heard that another change was being made in regard to this property.

We trust that all will be satisfied with the arrangements that have been made by the General Conference Committee concerning this property, and wish to assure the creditors that their interests will be protected as far as any responsibility of the General Conference is concerned.

I. H. EVANS.

### **The General Conference Text-Book Committee**

ON the last day of the General Conference, the General Conference Committee appointed the members of the Department of Education, whose names were recently published in the REVIEW AND HERALD. The members of this department at once organized, and appointed various committees, among which was a committee on text-books. The addresses of its members are given below, and they should be preserved by all interested in their work:—

#### **Text-Book Committee**

Chairman, C. C. Lewis, College View, Neb.; Secretary, M. E. Kern, College View, Neb.; M. E. Cady, College Place, Wash.; B. E. Huffman, College View, Neb.; Miss Sarah E. Peck, Sanitarium, Cal.; Miss Fannie M. Dickerson, 222 N. Capitol St., Washington, D. C.; Mrs. Sara J. Hall, South Lancaster, Mass.; Mrs. N. H. Druillard, Madison, Tenn.; Mrs. Flora H. Williams, Industrial Academy, Battle Creek, Mich.

#### **Work of the Committee**

It was expected that the Text-Book

Committee would examine all text-books now in use in the schools of the denomination, not only those written by our own teachers, but also those obtained from other sources, also that they would examine manuscripts submitted to them, and be prepared to make definite recommendations to a general educational convention for the denomination, to be called next summer. It is the desire of the committee to do thorough work; and in order that they may have material upon which to begin, they would request all who are interested in the improvement of text-books for our church-schools, intermediate schools, academies, and colleges to comply with the following requests as soon as possible:—

1. Will those authors having text-books already published or about to be published kindly send copies to the members of the committee at the addresses given above, with such suggestions in regard to the purpose and use of their books as they may think helpful?

2. If authors will send manuscripts of unpublished text-books to the secretary of the committee, the committee will take pleasure in examining them, and in making such recommendations as their merit may deserve.

3. The committee will be glad to receive suggestions from any one in regard to the best plans of carrying on their work, and of selecting the best books for conducting the work of Christian education.

Address all communications to the secretary, Prof. M. E. Kern, College View, Neb., or to the undersigned.

C. C. LEWIS, *Chairman*.

### **Medical Missionary Notes**

ON May 25, our department considered the question of advertising sanitariums and how to discriminate between institutions. It was decided to look to the union conference presidents for statements and recommendations concerning medical institutions in their territory desiring a place in our directory; and also to distinguish between private and conference enterprises by means of a star and explanatory foot-note. Tithing the net earnings of sanitariums was informally considered.

May 30 it was voted to ask the General Conference to organize the medical department committee, which they did later by appointing the chairman and secretary.

The following names were selected to serve as a committee on health literature: G. H. Heald, S. P. S. Edwards, F. M. Rossiter, Ida Herr, D. H. Kress, J. C. Ottosen, J. E. Froom, W. C. White; W. C. White resigned, and W. A. Colcord's name was received in his place.

It was voted to hold a medical missionary convention west of the Mississippi, perhaps at Lincoln, Neb., between October 20 and November 10, of this year, the same to last from Monday evening to the following Sunday; also that the union and State conferences and our various medical institutions be encouraged to send representatives to that convention, that it be participated in by persons directly interested in medical missionary work, including physicians, heads of departments in sanitariums, treatment rooms, cafes, and nurses' training-schools; that the nurses from

near-by institutions be invited to attend at their own expense during at least part of the convention.

Text-books for nurses were considered, and the following received favorable mention:—

"A Physiology for Nurses," Kimber, of Chicago.

"Hygiene," Pyle.

"Twentieth Century Hand-book," Rossiter.

"Hydrotherapy," Kellogg, Baruch.

"Surgical; Nurses' Guide for Operating Room," Dr. Senn.

"Nursing," Clara Weeks.

"Materia Medica," Dock. (It was agreed that nurses should be conversant with physical properties, untoward effects, but not necessarily the physiological effects, of drugs.)

"Physics," Steele.

"Electricity." (Dr. Hoenes spoke of how much service could be had from a good electrical catalogue, like McIntosh's.)

In the General Conference Committee meeting much interest was shown in advancing the medical missionary work in the South.

They appointed a strong relief committee to develop the sale of "Ministry of Healing," a step which we believe is of great importance to the future of our sanitarium interests.

On the last day of the conference a most stirring testimony from Sister White was delivered dealing specifically with issues particularly in the Medical Department, which have been before the people for some time. We understand that this matter will be published later.

The General Conference Committee has offered to conduct health schools during September and October in those suburbs of Washington where our canvassers shall succeed in organizing schools during this summer. The basis upon which schools are organized is the sale of health literature, upon terms stated in printed announcements. The present assortment of reading-matter used by our field agents is represented by:—

"Ladies' Guide," Kellogg.

Social purity publications, Wood-Allen Publishing Co.

"Colds: Their Cause, Prevention, and Cure," Heald.

"Life and Health," published at Washington, D. C.

The organization of the schools is to be self-supporting. It is hoped that this will be the inauguration of similar efforts in the vicinity of many of our sanitariums.

J. E. FROOM, M. D.,  
*Secretary Medical Council.*

### **Religious Liberty Notes**

IN Mansfield, Ohio, the Ministerial Association is about to inaugurate a Sunday-closing crusade. They seem to be especially directing their efforts against the running of the merry-go-round on Sunday.

A brother in Georgia was recently convicted and fined for Sunday labor, but the court offered to exempt him from the fine providing he would pay the costs, which he rightly refused to do; but some of the citizens, against his protest, paid the costs, and then he was released.

The nineteenth annual meeting of the

Sabbath Association of Illinois was held at the First Baptist church in Chicago on May 19. "The meeting was attended by ministers of many denominations, many of whom delivered short addresses." "The association decided to send a letter to President Roosevelt requesting him to stop the delivery of mails on Sunday, and also to discontinue paying the men employed on the Panama Canal on Sundays."

A dispatch from St. Petersburg, Russia, under date of July 8, reported that "the printers who struck Sunday, April 23, have won a victory in their demand for the observance of Sundays and holidays by abstention from work, only the *Novoe Vremya* appearing this morning." "The observance of Sundays by abstention from work" is a very apt phrase. It is often argued by Sunday enforcement champions that compelling people to refrain from work on Sunday is not compelling them to observe the day, but this is not so.

Rev. J. B. J. Rhodes, of Cranford, N. J., has announced "a startling series of sermons which he intends to deliver in St. Paul's M. E. church" in that place. "These sermons will be about the desecration of the Sabbath day in Cranford, and of the evils which menace the community. Open stores which get the pennies given children for Sunday-school, the playing of golf on Sunday, and the keeping of the small boys away from Sunday-school to act as caddies, and Sunday amusements will all receive treatment and be exposed by the preacher."

The Mansfield (Ohio) *News* of June 27, seems to consider the running of a merry-go-round on Sunday no worse than the running of street-cars, automobiles, etc. This same paper comments on the Sunday question as follows: "We'll never all be able to get together on the subject of Sunday observance. The Sunday of some very good people begins Saturday evening, and the daylight hours of Sunday are most rigidly and decorously observed—but the clothes for Monday's wash go to soak every Sunday night. Is the whizzing automobile carrying Sunday pleasure riders any more sanctified than the plebeian street-car that carries the masses of the people, or any less reprehensible than the merry-go-round in which the poor man's children may go whirling on Sunday? What are the comparative degrees of the whirling? Is the 'chug! chug!' of the auto any less fretful to the ear than the rolling of the carousal?"

K. C. RUSSELL.

### Field Notes

FOUR persons were recently added to the membership of the church at Alexandria, Minn.

TWENTY-ONE church-school teachers are in attendance at the summer school at College View, Neb.

TENT-MEETINGS are in progress in Kansas, at New Albany, Mound Ridge, Lawrence, and Valley Falls.

ELDER G. W. REASER reports the baptism of four converts at Pomona, Cal., July 1, and the organization of a church of thirty-two members at Ontario, Cal.,

the same day. Two thirds or more of this company are recent converts to the truth. They have a newly erected chapel for public worship.

FOUR persons were baptized by Elder J. F. Ballenger at Long Beach, Cal., at the time of the last church quarterly meeting.

SIX persons received baptism at East Liverpool, Ohio, June 24, and the same day seven were added to the membership of the East Liverpool church.

TWELVE persons were baptized at Trinway, Ohio, on the last Sabbath in June, and immediately afterward a church organization was effected, with a membership of fourteen.

THE Southern California Conference has purchased the Loma Linda Sanitarium, after due consideration of the matter at a council of ministers and representatives of the churches of the conference, at Los Angeles, at which Elder G. A. Irwin and Sister E. G. White were present, and strongly favored the purchase. It is stated that the institution will soon be opened for the reception of patients.

FROM the Nebraska *Reporter* we learn that Elder C. A. Beeson is conducting tent-meetings at McCook; that a growing interest is reported from the tent company at Falls City, where Brethren A. D. Gilbert and Merton Farnsworth are holding meetings; that Brethren O. E. Jones and G. Mathieson are conducting tent-meetings at Indianola; and that good results are attending the tent work for the Scandinavians in Omaha, five having been baptized there by Elder Lewis Johnson, July 1.

IN a report of recent work in southeastern Kansas, Elder D. H. Oberholtzer says: "At Humboldt the church was much revived, and several were added to their number, through the labors of Elder Lair. At Altoona five were added to the church, and the church was much encouraged. At Mineral a Sabbath-school of twenty-four has just been organized. This is a new field; all this has been done through the labors of Elder Lair. At Fort Scott Brother Surber reports that a few have taken hold of the Sabbath, and a number of others are interested through the labors of Brother and Sister Surber. At Galena Sister Mary Edwards reports several new ones keeping the Sabbath as the results of her labor there."

THE following statement regarding the distribution of labor in the South Dakota Conference is made in the South Dakota *Worker*: "R. E. Harter and Olive La Fave will bind off the work in Woonsocket. F. L. Perry, C. M. Clark, and R. I. Warner will hold tent-meetings at Artesian. E. G. Hayes, N. M. Jorgensen, and Bertha Jorgensen will hold tent-meetings in Hudson. C. A. Burman, N. B. Baldwin, and W. A. Baker will hold tent-meetings at Bristol. J. W. Christian and P. E. Berthelsen will finish the work at Viborg. N. J. Ronlund will hold meetings near Salem. Milla Johnson will continue the house-to-house work begun by Elder Hayes in Sioux Falls. These workers will be as-

sisted by church-school teachers and canvassers as circumstances may determine."

A REPORT from the president of the Northern Illinois Conference, Elder Wm. Covert, says: "We have been planning to run six tents in the Northern Illinois Conference this summer. Some of these are already in operation. One tent-meeting is to be conducted at Kewanee, another at Aledo, and four tent-meetings are to be held in the city of Chicago. One of these will be in the English language; another in the Swedish, another in the Danish, and another in the German language. Almost all our available help will be connected with these meetings."

### The One Hundred Thousand Dollar Fund

THE donation of \$49.85 credited to the Indiana Conference in the REVIEW of July 13 should have been credited to the Indianapolis First church.

Mrs. Josephine Gotzian	\$ 1,000 00
David Carr	225 00
D. A. Bidwell	200 00
Dr. and Mrs. W. S. Swayze	200 00
Norwalk (Ohio) church	105 00
Mr. and Mrs. P. S. Strinbaugh	100 00
Mr. and Mrs. M. B. Colcord	100 00
Rustica family	99 21
Samuel Hinkle	97 50
Mr. and Mrs. James Creamer	90 00
Nebraska Conference	67 80
West Michigan Conference	55 20
Mr. and Mrs. I. T. Reynolds	50 00
Wheelersburg (Ohio) church	49 65
J. P. Clement (England)	48 70
Iowa Conference	48 63
Council Bluffs (Iowa) Society	43 30
Portis (Kan.) church	40 30
W. J. Pflugradt	40 00
Tekamah (Neb.) church	40 00
Adelbert C. & Mrs. M. L. Fry	30 40
H. E. Longley	30 00
Milton Junction (Wis.) church	28 20
Mr. and Mrs. W. A. Butzer	25 00
G. F. Evans	25 00
Jeddo (N. Y.) church	25 00
J. E. Cross	25 00
Edward Sutter	25 00
A friend	25 00
Sarah E. Rishel	25 00
Isaac Graham	25 00
Sister A. H. Stoiver	25 00
Frank Yeoman	25 00
St. Helena (Cal.) church	24 60
Sherwood (Ohio) church	20 50
H. K.	20 00
Thomas Pringle	20 00
Mrs. Rose Pringle	20 00
Mrs. M. A. Staley	20 00
T. Ernest Knowles	20 00
Elizabeth E. Fitzgerald	20 00
Columbus (Ohio) church	20 00
Melrose (Mass.) church	19 55
R. C. Bostetter	18 10
Great Falls (Mont.) church	17 65
Santa Barbara (Cal.) church	17 00
Good Thunder (Minn.) church	16 00
Youngstown (Ohio) church	15 50
Mary L. Bates	15 00
Friends of the cause	15 00
Cincinnati (Ohio) church	15 00
A friend	15 00
Mr. & Mrs. Langford Nelson	15 00
F. W. Spies (South America)	15 00
West Virginia Conference	14 45
Mrs. A. O'Connor (India)	14 40
Corsica (Ohio) church	14 25
Milwaukee (Wis.) church	14 23

N. W. Allee .....	14 10
Erik Arnesen (Denmark) ..	13 26
Keene (Tex.) church .....	13 25
Iowa Tract Society .....	13 05
Napa (Cal.) church .....	12 70
A. T. Fuller .....	12 50
Mississippi Conference .....	12 50
Mr. and Mrs. F. Richards ..	12 18
R. G. Clark and family .....	12 00
New Hope .....	11 60
Huron (S. D.) church .....	11 30
Clyde (Ohio) church .....	10 15
Fred J. Luce .....	10 00
Mrs. J. W. Spencer .....	10 00
E. M. Pierce .....	10 00
Lincoln (Neb.) church .....	10 00
Mr. and Mrs. W. S. Metcalf ..	10 00
Matilda Olsen .....	10 00
Mrs. L. J. Van Doren .....	10 00
John P. Gaede .....	10 00
Mrs. R. I. Rogers .....	10 00
Elder and Mrs. J. G. Smith ..	10 00
Arthur R. Evans .....	10 00
P. Z. Kinne, trustee .....	10 00
Samuel Booth .....	10 00
F. and M. A. Morrow .....	10 00
A friend .....	10 00
Reuben Ford .....	10 00
E. H. Titus .....	10 00
Captain James Garitty .....	10 00
A friend .....	10 00
Mrs. Amelia George .....	10 00
Mrs. Sophia L. Hopkins .....	10 00
Mrs. Acie Martin .....	10 00
T. M. Andrews .....	10 00
Self-sacrifice .....	10 00
Mt. Pleasant (Mich.) church ..	10 00
G. H. A. Beenan and family ..	10 00
Louise C. Nelson .....	10 00
Oliver Good .....	10 00
D. A. Knowlton .....	10 00
G. Freeman .....	10 00
F. H. and S. A. Clymer .....	10 00
W. L. Hagle .....	10 00
O. T. Nelson .....	10 00
Corning (N. Y.) church .....	9 15
Primrose (Tex.) church .....	9 00
J. W. Stull .....	9 00
Dallas (Tex.) church .....	8 31
Troy (Ohio) church .....	8 00
Lakota (N. D.) Sabbath-school ..	8 00
Sister Blackmar .....	8 00
Urbana (Ill.) Sabbath-school ..	8 00
Moro (Ore.) Sabbath-school ..	7 90
Sac City (Iowa) Society .....	7 85
Mrs. R. A. Kinnick .....	7 70
Mrs. A. Summerville .....	7 55
Albana (Ontario) church .....	7 06
B. Julius .....	7 00
M. R. M. .....	7 00
Elder William Woodford .....	7 00
Wray (Colo.) church .....	7 00
Jacksonville (Fla.) church ..	7 00
D. C. Van Eman .....	7 00
W. Leininger .....	6 75
New York City Church No. 1 ..	6 74
Rose City (Mich.) church ..	6 71
Eva B. Daggett .....	6 50
Miss A. Orr (India) .....	6 40
Winona (Minn.) church .....	6 31
Nellie E. Knapp .....	6 00
Salem (Ore.) church .....	6 00
Harvey (Ill.) church .....	6 00
Honey Creek (Ind.) church ..	5 70
Flint (Mich.) church .....	5 50
F. N. Edwards .....	5 45

## FIVE DOLLARS EACH

J. Nethery, Mr. and Mrs. H. F. Ketring, Dora Loewen, Dr. and Mrs. D. W. Reed, J. H. Parsons, A. A. Lauder, R. Roberts, Mrs. C. F. Stewart, Mrs. Calvin Howes, East Canaan (Conn.) church, Mr. and Mrs. S. E. Jackson, Mrs. E. A. Boggs, George A.

Keppler, M. C. Kirkendall, Mrs. Etta Marron, Frank Marron, Mrs. A. M. Greer, S. T. Everett, Ed. Berry, Mrs. L. M. Thompson, Mrs. L. J. DePee, W. F. and A. L. Ritchie, A. L. Clarke, D. R. Haines, Alvin Covert, Mrs. Lydia Tripp, a friend, Mrs. Delilah W. McWayne, E. Warren Fraits, Moses Walburn, R. C. Wirth, Herbert A. Wirth, R. W. Day, S. H. and Mrs. Lister, Mrs. J. C. Smith, Charles W. Peter, Mrs. Severin Christensen and son, Gouverneur (N. Y.) church, James Hooper, Mr. and Mrs. Joseph Harman, W. S. Booton, Mr. and Mrs. E. D. Miller, Mrs. E. L. Frakes, Mrs. P. A. Flower, W. H. Hammond, Warren B. Knowles, Mrs. Carrie Merritt and children, Floyd Brown, W. H. Loose, Mrs. N. Nowlan, B. A. Whitcomb, Mrs. Alice Hopkins, A. C. Klawges, Mrs. M. B. H., Mrs. M. E. Perry, Della Beckberger, C. M. Powell, Houston (Tex.) church, Mrs. R. Johnston, L. H. and R. M. Huguley, W. M. Cubley, M. B. Cubley, George Graham, J. C. Mosley and family, A. J. Williams, Frank L. Bennett, Joseph E. Layton, C. C. Paxton, Lisbon Myers, Ellen Cockran, S. F. Potts, Mrs. William M. Dail, J. J. Faucher, Mrs. L. Hyatt, D. W. C. McNett, a friend, Mrs. E. W. Fleisher, Mrs. J. A. Markle, Mrs. Annie Blaisdell, Mr. and Mrs. J. N. Peterson, Mrs. H. M. Dorland, George E. Kelsey, E. L. Way, C. C. and Callie Morris, Lemars (Iowa) Sabbath-school, M. W. Fate, Dr. A. R. Satterlee, J. J. Dean, M. D., John Deedon, J. B. Clymer, Mrs. J. W. Cleary, A. E. Parrott, See and Emma Mason, Mrs. F. Shellberg, Tillie Brink, Chancey Smith, Norwalk (Ohio) Sabbath-school.

## \$4.87 EACH

John Wahrmann, Emma Hill, Mr. and Mrs. Andross (England), J. D. Baker (England), Mr. and Mrs. Bamford.

Tampa (Kan.) church, \$4.85; Plano (Tex.) church, \$4.85; N. U. S. C., \$4.50; Mrs. A. R., \$4.50; Omar Grantham, \$4.25; Mrs. E. L. Iles, \$4.11; Canton (Ohio) church, \$4.05; Cleburn (Tex.) company, \$3.95; Byron (Cal.) Sabbath-school, \$3.86; Fargo (O. T.) church, \$3.75; Paw Paw (Mich.) church, \$3.75; Mr. and Mrs. R. Buckland, 3.66; Raymond (Wis.) church, \$3.60; J. A. and E. Stewart, \$3.50; Clifton (Tex.) church, \$3.50; Utica (N. Y.) Sabbath-school, \$3.21; Hankinson (N. D.) Sabbath-school, \$3.05; Medford (Minn.) church, \$2.97; Washington (N. H.) church, \$2.65; Martin Arnold, \$2.60; Mattie Henderson, \$2.55; John Heide (England), \$2.44; Hamilton (Ohio) church, \$2.40; Fullerton Sabbath-school, \$2.30; Stella Debase and M. V. Boyd, \$2.25; Millington (Md.) church, \$2.10; C. W. Swartz, \$2.10.

## FOUR DOLLARS EACH

M. P. W., Walnut Grove (Ohio) church, S. E. Wight, Arbela (Mich.) church, M. B. Van Kirk, E. Holcomb, Northfield (Ind.) church, Mr. and Mrs. C. E. Wood, D. H. Kneeland, H. Toyne.

## THREE DOLLARS EACH

A. C. and Anna Wait, Mr. and Mrs. A. M. Davis, David Pickering and family, Mrs. P. C. Johnson, Mrs. A. Schaub, Mrs. F. A. Loop, Mrs. J. U. Fowler, H. A. Niergarth, Lucetta Guild, Mrs. Rose Bentley, Mrs. Anna Jensen, L. E. Atkin, Mrs. England, Mrs. George Bond, Mrs. Flora Thompson, Mrs. Joseph Hansen, M. E. Graves, Jessie A.

MacKenzie, Brother Groitman, P. Scazighini.

## \$2.50 EACH

Roy Briggs, J. A. Washburn, Mrs. C. E. Pierce, Mrs. Chas. and Valle Nelson, Mr. and Mrs. Sydney King, Mrs. Luccock, Mrs. D. A. Rice, Emily Christianson, Mrs. Sarah J. Phelps.

## TWO DOLLARS EACH

Mrs. G. Peterson, Mrs. L. J. Burrell, Mrs. A. M. Spalding, W. W. Jones, Amos Ritchie, Mrs. M. F. Diehl, U. S. Clymer, Mrs. L. Furnival, Mr. and Mrs. H. Wilson, Martha J. Fetters, Jennings (O. T.) church, Philip Lawson, Mrs. W. W. Watterson, Mr. and Mrs. T. P. Waller, Sarah M. Williams, Mrs. Campbell and daughter, Mary H. Brown, Mrs. S. E. Clayville, Mrs. C. W. Whitney, C. E. and Bertha E. Watt, Mrs. R. Nelson, Mr. and Mrs. S. B. Bland, Albert Mathe, Crumm family, Slocumville (R. I.) church, Andrew H. Pevone, George A. Sumner, Mrs. Hilda Wright, J. R. Gossett, Elija and Mary E. Taylor, Sarah Hill, L. V. Howard, J. D. Neal, Laura Haskins, Alice Winters, W. J. Mullen, Mr. and Mrs. E. Harris, T. E. Henderson, Mr. and Mrs. L. O. Corwin, Mrs. Atkinson, Dr. and Mrs. Haskell, Mrs. R. J. Logan, E. K., Mrs. George Holmes, a friend, May Kesinger, Susan Myers, a friend, Mrs. C. Van Vranken, Albert Geer, Earl Jacobs, a friend, James Harvey, Mr. and Mrs. E. H. Denslow, Mrs. Ruth Umberhind, William H. Walker, Mrs. Samuel Pratt, Mrs. Laura Carter, Tilda Peterson, Judson Barrett, Mrs. Tom Murphy, Susan A. Carter, Madison (Wis.) church, Edgar Hennigar, Mrs. Nellie Ward, Mrs. Cordelia Holliday, Clara Willett, Mrs. M. Martin, H. T. Nash, W. Steinman, Wilson W. Ferguson, A. A. Van Eman, Arthur Cooper, John T. Cooper, A. R. Bishop, D. Houghtaling, Mrs. Mary Gruver, Alma Spear.

## \$1.50 EACH

N. B. Cash and family, Sarah Pierce, Mrs. Roedel, H. Cassell, Brother and Sister Nelson, a sister, Mr. and Mrs. Hiram Hunter, Miss Artie Taylor, Anna Thenes, Lizzie Mayer.

## \$1.25 EACH

K. Oertley, Sister Moser, Mr. and Mrs. C. D. Mosley, Mrs. Mallory.

## \$1.22 EACH

Mrs. Welch (England), Elizabeth Heide (England), Mrs. E. Rose (England), William Brown (Scotland.)

Lillian Dorch, \$1.90; Davis Barton, \$1.85; Robert Shortridge, \$1.62; Coshocton (Ohio) church, \$1.60; Miss K. Gregory (India), \$1.60; Findlay (Ohio) church, \$1.52; Lincklaen Center (N. Y.) church, \$1.42; N. L. Williamson, \$1.35; C. Knudson, \$1.30; D. McNiel, \$1.20; Cleburne (Tex.) \$1.11; Sister Hightower, \$1.10; Manor (Wash.) Sabbath-school, \$1.02; friends, \$80; Dallas (Tex.) company, \$72; Charlie Ells, \$70; John McIntyre, \$65; friends, \$65; Will J. Waxham, \$65; Mary Husted, \$60; Judam Harralson, \$45; Mae LaFave, \$40.

[NOTE.—The donations have come in so rapidly that we have not been able to publish all the names of the donors to date, but we shall acknowledge all in due time. The amount of the list furnished to us is now \$107,410.09.—Ed.]

A further list will follow.

Send all donations to I. H. Evans, Takoma Park Station, Washington, D. C.

## Current Mention

—President Roosevelt has decided to convene Congress in extra session November 11, to consider and legislate upon the Isthmian Canal and anti-rebate and other railroad questions, and perhaps upon the tariff question.

—The reign of terror for the ruling officials goes on in the Russian empire, the latest victim of the assassin's bomb being the vice-governor of Finland, M. Deutrich, who was severely injured by the missile of his assailant, at Helsingfors, July 19, but is expected to recover. The would-be assassin escaped.

—The United States gunboat "Benington" was the scene of the worst accident known in the history of the United States navy, at San Diego, July 21, caused by an explosion of the ship's boilers. Over fifty of the crew were instantly killed, and about one hundred injured. The ultimate list of the killed is expected to reach eighty. The cause of the explosion is not yet known.

—The Maine Supreme Court has rendered a decision confirming the verdict of the lower court against "Elijah" Sanford, leader of the "Holy Ghost and us" body, who was convicted of cruelty to his son John. The charge on which Sanford was convicted was that of subjecting his son to compulsory and long-continued fasting and to whippings for the purpose of "driving out the devil."

—General distress from drought and famine continue in a number of districts in Spain. At Seville and Salamanca serious disorders have occurred; at the former place, bakeries and shops were looted, and the town hall of the latter place was broken into and sacked. The republican party is endeavoring to make political capital out of the situation, and is calling mass-meetings in Madrid and other cities.

—As a result of the disclosures in connection with the government cotton crop reports, all the official crop reports have fallen under suspicion, and it is affirmed that not only government estimates on the cotton crop, but on the wheat and tobacco crops, have been likewise sold to brokers before being made public, giving the latter an opportunity to make money in the stock market through the information. The President has ordered that a searching investigation be made into the facts connected with this scandal.

—The progress of the movement for popular government in Russia was marked, July 18, by the assembling of the zemstvo congress in Moscow, with an attendance of seventy delegates out of 300 chosen for the session. Apparently from motives of public policy, no interference with the meeting was made by the police. The principal subject which will engage the attention of the congress will be that of constitutional government, the draft of a constitution having already been made. The proposed constitution provides for a congress to consist of an upper and a lower chamber, the upper one to be elected by the local government electorate, which appoints the zemstvos and dumas, and the lower one to be elected by universal

suffrage. A St. Petersburg newspaper correspondent says it is stated that the government is so distrustful of the army officers that it can not wholly reject the notion that the Moscow congress might have sufficient military support to proclaim itself a constituent assembly.

—The unconditional surrender of most of the 5,000 striking teamsters in Chicago, July 20, is believed to mark the termination of the contest which has disturbed business conditions and interrupted the peace in that city for the past three months. The strike has cost the loss of thirty lives, and hundreds of citizens have suffered more or less severe injuries. No estimate of the money loss is given, but it is known to be very great. This strike is spoken of as one of the most bitterly fought and expensive that Chicago has ever experienced. It originated in a demand upon Montgomery Ward and Co. by the Garment Workers' Association to refrain from sending out any work to non-union men,—a purely arbitrary demand to do what there was neither contract nor inherent obligation for doing.

—The prospects for immediate peace in the far East are not brightened by reports from St. Petersburg, where the opinion seems to prevail that the coming negotiations at Portsmouth will prove abortive. It is rumored that one of the Japanese demands will be for an indemnity of \$2,500,000,000. M. Witte, head of the Russian peace envoy, says that Russia will not submit to humiliating terms of peace. China, meanwhile, has warned the powers that she will not recognize any peace agreement regarding Manchuria without first being consulted in the matter. The czar has left St. Petersburg on his yacht, and rumor says that he is afraid to remain at the capital on account of plots against his life; also that he has gone to meet the German emperor in Swedish waters, to ask advice of him regarding the proper course to pursue in the present emergency. There are rumors, likewise, of plots to dethrone the czar, and of an intention on his part to abdicate. The Japanese forces are now in virtual possession of Saghalin Island, and are investing Vladivostock. A large proportion of the sunken Russian ships at Port Arthur have been raised, and will be repaired and added to the Japanese navy, as it is found that their vital parts have not been greatly damaged.

## NOTICES AND APPOINTMENTS

### Legal Meeting of the Ontario Conference Association

THE annual meeting of the Ontario Seventh-day Adventist Conference Association will be held on the camp-ground at Lornedale Academy, Lorne Park, Ontario, Friday, September 8, at 9 A. M., to transact such legal business as may come before it, and to render a report of the standing of the association. All questions relating to the titles of property and other possessions of the association which are not fully understood should be presented at that time, and will receive proper attention.

A. O. BURRILL, *President*,  
E. LELAND, *Secretary*.

### Camp-Meetings for 1905

#### ATLANTIC UNION CONFERENCE

New York (local), Hadley ..... Aug. 10-20  
Southern New England, Willimantic, Conn. .... Aug. 31 to Sept. 11  
Vermont, Windsor .....  
Maine, Lewiston ..... Aug. 24 to Sept. 4  
Western Pennsylvania, Erie ..... Aug. 2-7  
West Virginia, Clarksburg ..... Aug. 17-27

#### SOUTHERN UNION CONFERENCE

Georgia, Smyrna ..... Aug. 3-13  
Tennessee River, probably Nashville ..... Aug. 17-27  
South Carolina, Glendale ..... July 27 to Aug. 6  
Mississippi, Amory ..... Aug. 3-13  
Alabama, Mobile ..... Aug. 11-20  
Florida, Plant City ..... Oct. 5-15  
Cumberland, Spring City, Tenn. .... Aug. 31 to Sept. 10

#### CANADIAN UNION CONFERENCE

Quebec ..... Aug. 31 to Sept. 10  
Ontario, Lorne Park ..... Sept. 7-17

#### LAKE UNION CONFERENCE

Southern Illinois, Mattoon ..... Aug. 3-13  
Ohio, Mansfield ..... Aug. 10-21  
North Michigan, East Jordan ..... Aug. 31 to Sept. 10  
West Michigan, Allegan ..... Aug. 17-28  
Wisconsin, Janesville ..... Aug. 30 to Sept. 10  
Indiana, Connersville ..... Sept. 7-18  
East Michigan, Holly ..... Sept. 12-19

#### CENTRAL UNION CONFERENCE

Missouri, Sedalia ..... Aug. 6-13  
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

#### PACIFIC UNION CONFERENCE

California, Hanford District ..... Oct. 19-29  
California, Santa Rosa District ..... Aug. 17-27  
Southern California, Los Angeles ..... Aug. 11-21  
Utah, Ogden ..... Aug. 15-22  
Western Washington, Seattle ..... Aug. 24 to Sept. 3

Southern Idaho ..... Sept. 12-17  
British Columbia ..... Sept. 7-17

#### GENERAL EUROPEAN CONFERENCE

British Union (joint meeting) ..... Aug. 4-13  
Scotland and Ireland ..... Aug. 14-30

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.

### West Virginia Camp-Meeting

THIS meeting will be held at Clarksburg, August 17-27. We have again secured the same beautiful grounds on which the camp-meeting was held last year, and we hope that all our people will unite in making this the best meeting ever held in the State; for as we near the last and closing scenes of this world, every year and every day becomes more important, and hence every meeting becomes more solemn and important, and ought to increase in interest. More will be said about this meeting from time to time. Let all be planning to come.

B. F. PURDHAM, *Vice-President*.

### Vermont Conference

DEAR BRETHREN: I am reporting some items of our work, hoping it may be helpful to you in your plans; and I also wish to solicit your hearty co-operation, as in the past, in the plans for the advancement of the work in our home field.

After receiving a letter from Elder Cottrell, our Vermont Conference Committee met to consider what would be best for our work for the summer in view of the peculiar position we are in at the present. And according

to suggestion from Elder Cottrell, the committee chose a chairman (in the absence of a conference president) to act till camp-meeting, at which time you will have an opportunity to elect a conference president.

At this meeting of the committee the writer was chosen as chairman, and Elder T. H. Purdon as secretary *pro tem*. The general details of our camp-meeting were considered, and as far as possible mapped out, to be developed in connection with the providences of God.

You will remember that our work last year left us at Hardwick. There is some interest there yet, though not sufficient to warrant holding the camp-meeting there this year, as we view our work and the need of aggressive work in other and unworked fields of our conference. Hence the committee favored the plan to give Hardwick further work at the first opportunity consistent with our ability to supply a house-to-house worker, or, if need be, hold public meetings to handle the interest.

This will leave us opportunity to enter a new field in harmony with the instruction of the Testimonies, and in harmony with the message which is committed to us to give to all the world. Accordingly, we have selected Windsor, a place of about twenty-two hundred population, with neighboring districts favorably located to hear the message at this place. Windsor is on the C. V. R. R., fourteen miles below White River Junction, with good railway connection from almost any part of the State. And considering the location of our brethren in the State, we thought it would be quite central for them, the distance equalized, as well as being a place that we have had before us for several years to be worked.

The date of the meeting is not fully fixed, though it is likely to be August 24 to September 3, or a week earlier, August 17-27. Elder Cottrell reports that he is trying to secure good help from the General Conference as well as from our union conference district.

Now, in view of the preceding, shall we have the united co-operation of our conference constituency, their aims to aid in prosecuting our work, their prayers for the prosperity of the message? and shall we not be favored with a large attendance, a good delegation to study and aid in the development of our message to all the world?

Liberal donations are needed in your home work. The Tent and Camp-meeting Fund should meet many of the items that have been supplied in the past from the tithe. Is it wise to allow it this way?

Let each church send delegates and workers. We will report time of the meeting and other items as we are able to do so.

F. M. DANA.

### Georgia Conference

THE fourth annual session of the Georgia Conference will be held in connection with the State camp-meeting at Smyrna, Ga., Aug. 3-13, 1905. All persons in good and regular standing with the Seventh-day Adventist churches of the Georgia Conference are delegates. We hope they will all be early on the ground to participate in the election of officers, and such other business as may come before the conference.

R. M. KILGORE, *Pres. Ga. Conf.*

### Southern Idaho Camp-Meeting

THE time appointed for the camp-meeting in southern Idaho is September 12-17. The place for the meeting has not been selected, but it will be somewhere on the line of the Oregon Short Line Railway, where it will accommodate the greatest number of our people. We mention the matter early, as dates have already been printed for such meeting in the REVIEW AND HERALD, also in the *Pacific Union Recorder*, and we wish to correct this mistake. We have no knowledge as to how these dates for this meeting have been placed in the papers, but this will correct

the mistake, and as soon as information is obtained and definite arrangements made, notice will be given both in the REVIEW AND HERALD and in the *Pacific Union Recorder*.

There should be quite a large attendance at this meeting, as it will come at a season when most of the work is well out of the way, so as not to be a hindrance to any. Any information respecting tents or fares can be had by writing Brother T. L. Copeland, College Place, Wash.

A. J. BREED.

### Change of Southern California Camp-Meeting

SPECIAL circumstances have seemed to compel us to change the date and place of our camp-meeting. The city of Los Angeles is now definitely decided as the location of the meeting. The date is August 11-21.

G. W. REASER, *Conf. Pres.*

### Notice!

THE annual meeting of the Arkansas Conference will be held in connection with the State camp-meeting at Bentonville, Ark., Aug. 17-27, 1905.

U. BENDER, *Conf. Pres.*

### Change of Address

THE address of Elder H. J. Farman is now Victoria Avenue, Lynchburg, Va.

### Business Notices

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

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

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

WANTED AT ONCE.—A man to run a traction-engine; will have work the year round at good wages. Only Seventh-day Adventist need apply. Address Henry Korgan, Trumbull, Neb.

WANTED.—To correspond with some one who wishes to buy a small, fruit and poultry farm; good water, and second-growth timber. Healthful location. Sabbath-school privileges. Will sell cheap. Address Thos. Olds, R. F. D. 4, Sturgis, Mich.

WAITRESS WANTED.—Vegetarian Restaurant, 11 W. 18th St., New York; also woman for light housework for family of two in country. Wages, \$1 a week; no objection to widow with child. Address Restaurant, 11 W. 18th St., New York City.

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.

A BARGAIN, if sold within 30 days,—or will exchange for good property,—a clean stock of goods, value about \$2,500, consisting of groceries, queensware, and notions; 50 miles north of Nashville, Tenn. County seat. Good farming country. Fine people. Adventist church. Address J. H. Niehaus, Franklin, Ky.

## Obituaries

LALONE.—Died near Woodward, O. T., June 16, 1905, Eva E. LaLone, aged 43 years, 5 months, and 23 days. In 1890 she accepted present truth. Sister LaLone had been in poor health for several years; she suffered much, yet was patient and submissive. Her husband and three sons are left to mourn their loss, but they sorrow not as those who have no hope. H. B. TILDEN.

CROOK.—Died at Salmon, Idaho, June 26, 1905, our son, Lewis Edward Crook, aged 9 years, 11 months, and 7 days. The circumstances connected with his death are very sad. I was moving a heavy derrick, when a timber about thirty feet long slipped from its socket and slid down the frame very quickly, striking him just above and a little behind the left ear, causing instant death. He was kind-hearted and obedient, and was loved by all who knew him. His untimely death is mourned by his parents, three brothers, and three sisters, who hope to meet him when Jesus comes. The funeral service was conducted by Rev. M. E. Cone (Methodist Episcopal); texts, 1 Thess. 4: 13, 14; 1 Corinthians 15. J. E. CROOK.

DOWNER.—Died at South Haven, Mich., June 29, 1905, Mrs. Sarah L. Downer, aged 87 years, 3 months, and 26 days. She traced her ancestry in a direct line to the Prussian throne. Her maiden name was D'Aubigne, and her father was son of a granddaughter of King Frederick of Prussia, who married, against her father's wishes, outside the royal line, and was disowned. Thus Mrs. Downer was a great-great-granddaughter of the king. And on her mother's side she was a second cousin of Grover Cleveland. Her death, which was due to heart failure caused by old age, is mourned by five children, ten grandchildren, and twenty-one great grandchildren. In early life she was a Seventh-day Baptist, but for the last forty years had belonged to the Seventh-day Adventist denomination. On July 8, funeral services were held at Forest Home Cemetery, Oak Park, Ill., words of comfort being spoken by the writer, from 1 Cor. 15: 51. E. B. VAN DORN.

HARE.—Peacefully fell asleep at the home of her daughter, Mrs. A. N. Loper, of Fresno, Cal., July 1, 1905, our highly esteemed sister, Mary Ann Hare. She was born on the Isle of Man, May 1, 1819, and came to America with her father's family in 1822. In 1851 she was united in marriage to Jacob Hare, who died Feb. 25, 1873. She leaves one stepson and three sons,—Dr. G. A. Hare, of Washington, D. C.; Dr. J. D. Hare, of McCook, Neb.; and T. E. Hare, of Fresno,—and one daughter, with whom she has made her home since 1887. Much might be said of her religious life. Her grandmother's home on the Isle of Man was one of the stopping places of John Wesley when visiting that place. Her father and mother were his faithful followers, and at the early age of fourteen she herself was converted and joined the Methodist Church, of which she remained a devoted member for many years, until she became convinced, by a careful study of the Scriptures, that the seventh day is the Sabbath, which she conscientiously embraced. It was her constant endeavor to follow the footsteps of the Master at any cost, wherever they might lead. Her peace was made with God, and she often expressed her confidence that she would come forth in the morning of the first resurrection. Her home was always open for God's servants, and she truly spent her life in seeking, in a quiet way, to help others. The funeral service was held in our church in Fresno, July 3. She often repeated the words, during her last illness, "I will never leave thee, nor forsake thee," which were chosen as the text. Her body was taken to Mt. Pleasant, Iowa, to rest by the grave of her husband. H. G. THURSTON.





WASHINGTON, D. C., JULY 27, 1905.

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

THE announcement of the Washington Training College is now ready, and can be obtained by addressing the president, Prof. J. W. Lawhead, Takoma Park Station, Washington, D. C.

THE editorial on "The Lord's Day," which is commented upon at some length in another part of this paper, has been reprinted in pamphlet form for free distribution, and can be obtained by addressing The Church Standard Co., 133 South Twelfth St., Philadelphia, Pa. It may serve to enlighten some candid minds concerning the origin of Sunday observance. In ordering send postage.

ELDER O. A. OLSEN and his wife arrived in Washington Friday, on their way from England to Australia, in harmony with the recommendation made at the recent General Conference. Brother Olsen spoke to the M Street church Sabbath morning and to the Takoma Park church Sabbath afternoon, giving an encouraging report of the work in the British Union Conference.

BROTHER W. E. WHALIN, of Oakland, Cal., arrived in Washington last week to take charge of the erection of the building at Takoma Park to be occupied by the Review and Herald Publishing Association. Brother Whalin is a builder of experience, and was awarded the contract for building the plant of the Pacific Press Publishing Co., at Mountain View, Cal. The work on the Review and Herald office will be pushed as rapidly as possible.

SOME time ago one of our correspondents inquired whether the inscription, *Vicarius Filii Dei*, was actually found upon the tiara of the pope. We then wrote to Brother Chas. T. Everson, one of our workers in Rome, asking him to give us some authoritative information upon this subject. In reply Brother Everson has sent us the article which appears on pages 10, 11. The illustrations are from photographs forwarded by Brother Everson, and may be depended upon as being absolutely reliable. It was only by an unusual combination of circumstances that he was able to obtain them, as everything pertaining to the pope's insignia of office is carefully guarded. We are sure that the article will be read with much interest.

FROM the "Third Annual Announcement" of Lorndale Academy, Lorne Park, Ontario, we learn that "the school has been in operation only two years, and the results have been so satisfactory to the patrons and managers that they have decided to continue the school with improved facilities, and make it a permanent institution." The courses of study include nine grades, and there is, in addition to this, a special course "for the benefit of those who are unable to take a thorough course of study through all the grades outlined in the regular courses." Elder Eugene Leland is the principal of the academy.

### Some New Literature

FROM far-off China there come to us four tracts printed in the strange-looking characters of the language of that country. The titles of these tracts are "Know Thy Creator," "The Sinner's Need of Christ," "The True Sabbath," and "Questions on Genesis." In a letter accompanying these tracts Sister Anderson, the secretary of the China Mission, gives the following information concerning them:—

"Know Thy Creator," is original matter prepared by Elder J. N. Anderson. It is an appeal to the things that are visible as proof of the existence and authority of the invisible Creator, and an exhortation to the worship of the true God. Price, \$1.50 a hundred. "The Sinner's Need of Christ," is a translation of the chapter under this heading in "Steps to Christ." Price, \$1 a hundred. "The True Sabbath," is original matter prepared by Brother Keh Nga Pit, who accepted the message at Amoy last year, and is a fresh, strong presentation of this truth in real native style. Price, \$2.50 a hundred. "Questions and Answers on the First Sixteen Chapters of Genesis," by Elder E. Pilquist, of Honan, is intended as an introduction to the study of this scripture in the Mandarin dialect. Price, \$3 a hundred. The first three tracts mentioned are published in easy Wan-li or universal book language of Chinese characters, and may be read by Chinese and Japanese of ordinary education. The fourth is understood by persons from the northern provinces of China, and may be read by the educated class from any district.

Sister Anderson also states that the mission has no funds for the circulation of these tracts, and suggests that there may be some persons in America who would like to make donations for this purpose. Any who desire to do so may send their gifts to the Mission Board, stating the object for which they are intended.

Thus the truths of this closing message are gradually finding their way to every tongue and people. We hope that many a darkened mind may be enlightened by this literature, and be turned "from idols to serve the living and true God."

### Washington, D. C.

OUR meeting on Sunday night, June 16, was, I think, the largest tent-meeting it has ever been my privilege to hold in the city of Washington. Every seat was taken, and many were standing outside. The subject was "The Seal of the Living God—What Alone Restrains the World from Universal War?" During the week, the interest has been excellent, although the weather has been either intensely hot or very stormy. On Wednesday, June 19, an unusually heavy wind- and rain-storm swept over Washington, almost destroying the tent in which Brother Sheafe was holding his meetings, and our tent barely escaped. Our meeting that evening was excellent, the study being "The Eastern Question," by Professor Derby. We are selling quite a number of tracts and books. One interesting case is that of an intelligent Roman Catholic lady who was educated in a nunnery, and is now a Sunday-school teacher in one of the most prominent Catholic churches in Washington. She had never held a Protestant Bible in her hand, but seemed hungry for the light and truth, and was willing to risk the strong disapproval of the priests and Catholic lay members to hear the Word. Truly, the Lord himself is working with the people in connection with these tent-meetings. The children's services continue with large and regular attendance.

The Washington fund this week has reached \$107,410.09. Nearly all of this amount above one hundred thousand dollars is gifts that have come in late for the One Hundred Thousand Dollar Fund. But very few donations have been made directly for the Review and Herald fund of fifteen thousand dollars. This is needed very much, and really should be sent in before the first of September. As stated in a previous article, if every subscriber to the REVIEW would send one dollar for this purpose, the fund would immediately be made up.

I am certain that these letters will prove interesting:—

"LIVINGSTON, MONT.

"Would I could send a thousand dollars instead of one dollar. I am old and crippled (seventy-four years of age), a shut-in. I do not have one cent of my own unless given me, a little now and then, by some kind one to get a little luxury with. The best luxury I can spend my one dollar for is to give it to the Lord's work at Takoma Park."

"KENSINGTON, N. H.

"We, the undersigned, wish to donate a small sum toward the Washington fund, or the Lord's work as we firmly believe it is. We are very thankful to have a little to donate. We trust we shall hear of grand results in the near future from the work there at Washington. We have already heard of some.

"We were planning to have our kitchen painted, as it needed it badly, but thought we would rather send the money to be used in the dear Lord's work, and help hasten our Saviour's coming to gather in the faithful."

"CHERRY GROVE, ONTARIO.

"You did well in opposing the Sunday bill; just the work the Lord would have you do. You exalted his name greatly. It puts me in mind of Daniel at Babylon. "A little to the Washington fund (one dollar)."

J. S. WASHBURN.