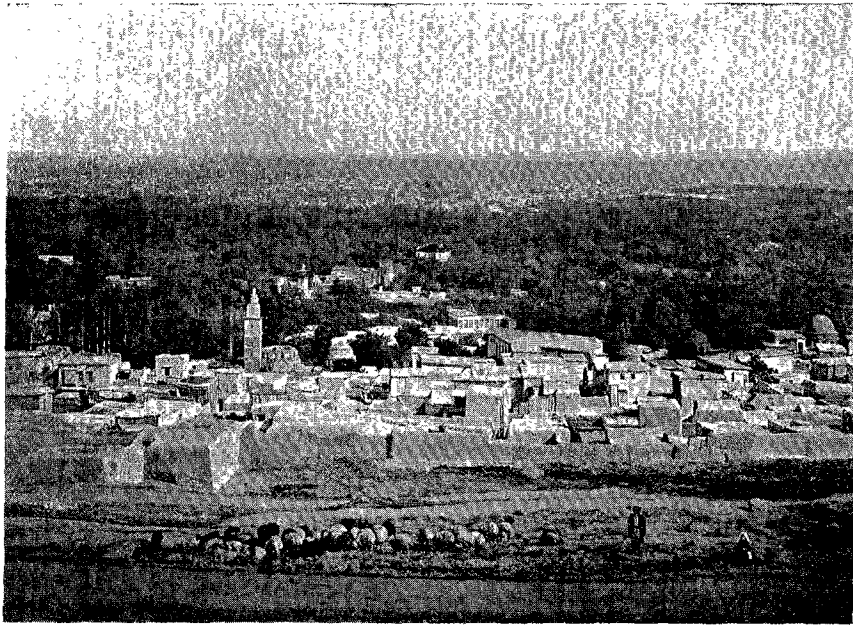


The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, AUGUST 31, 1905



DAMASCUS

THIS celebrated city of Syria is one of the most ancient cities in the world, having been in existence as early as the time of Abraham. It is situated in the midst of a very fertile plain, at the foot of Mt. Libanus, about fifty miles from the sea, and is nearly surrounded by hills. The city and suburbs are well watered by fountains and streams, and the natural beauty of the place was such that in ancient times it was considered one of the four paradises of the East.

Damascus occupies a prominent place in sacred history. The city was taken by King David, but was lost to the dominion of Israel near the close of Solomon's reign. Rezin and Benhadad were two of its kings who are mentioned in the Scriptures. The city was many times besieged, and often changed masters as a result of the fortunes of war, yet it never permanently suffered from these vicissitudes. Since the time of the Crusades it has remained under the Ottoman dominion.

Damascus was the center of important events in the days of the apostles. It was close to Damascus that Saul, "breathing out threatenings and slaughter" against the Christians in the city, was converted by the sudden vision that fell upon him, and became Paul the apostle. The street called Straight, to which Ananias was directed in his vision, is still a principal street of the city, extending east and west across the city and suburbs to a length of about a league in a direct line. The traveler is shown the places where, according to tradition, Paul lodged in the city, and where he received his sight; also the place which tradition marks as that where Paul was let down from the wall in a basket to escape from the Jews.

The present population of Damascus is between one hundred thousand and one hundred and fifty thousand. The Greek Church has the strongest following in the place outside of Mohammedanism. The houses are mostly of poor appearance externally, but are said to have quite magnificent interiors. About three miles from the city is the celebrated "plain of roses," a large tract devoted to the careful culture of rose trees, from which place comes the "attar of rose" perfume.

With the Publications and the Workers

"The Lord gave the word: great was the company of
those that published it."

"SENT broadcast over the country," is what a Catholic priest said of the little tract "Appeal to Clergy." Nearly half a million copies of this leaflet have been circulated, but there are other places where it should be sown "broadcast" even as the "leaves of autumn." It can be secured at the low rate of 40 cents a hundred, \$3.75 a thousand.

It will be an encouragement to workers with our publications to read in the report of the Manitoba camp-meeting that "two churches were admitted to the conference, one of eighteen members being largely the result of two books sold by one of our faithful canvassers." Not every worker will see such early and definite results from his work, but every one who faithfully sows the seed has the assurance from the Master that "my word shall not return unto me void."

"It is not opportunity, but time that I lack," said one young person not long ago, in speaking of missionary work. How true this is! The avenues for reaching the people are innumerable, and our time so limited that at best we can do but little. How much time can you spend in giving the world the saving truth?

"DANIEL IN CAPTIVITY (Temperance Lesson)," is the title of the Sunday-school lesson for September 17. The "Story of Daniel the Prophet" with its complete references, furnishes the best help that can be had on this topic, and also fully portrays the results of a life that is *really* temperate. Are there not some Sunday-school workers near you who would be glad of the opportunity to purchase this invaluable help? This may be your opportunity to reach them. Try it.

"I WISH to express the most unqualified appreciation of the 'Publishers' Forum,'" says one of our best known book men. "I am delighted with the idea, and hope it will be followed every week. I think it would add greatly to the page if occasional paragraphs were dropped in indicating the success of agents, churches, and home workers in selling literature." We agree with the brother, and request him and all others who have interesting items for this page to send them in.

"THE Father's presence encircled Christ, and nothing befell him but that which Infinite Love permitted for the blessing of the world. Here was his source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with his presence. Whatever comes to him, comes from Christ. He has no need to resist evil; for Christ is his defense. Nothing can touch him except by our Lord's permission; and 'all things' that are permitted, 'work together for good to them that love God, to them who are the called according to his purpose.'"—"Thoughts from the Mount of Blessing," page 110. A wonderful book full of messages of hope and comfort. Mark some of these passages and loan your copy to some discouraged brother, sister, or neighbor.

THE secretary of the Manitoba Tract Society recently sent in a batch of subscriptions for the *Sabbath School Worker*, which contained orders for 53 copies for one year. These 53 copies go to 35 different addresses, so it would appear that one or more persons in a large number of the Sabbath-schools of the Manitoba Conference have the benefit of the monthly visits of this valuable journal. Do the officers and teachers in *your* school take the *Worker*?

"MY GARDEN NEIGHBORS," by Dr. L. A. Reed, is an excellent book for the home and the church-school. Church-school teachers will find it of especial value either as a book for supplementary reading, as a guide to nature study work (several chapters being devoted to this), or as a book from which to read to the pupils. The last chapter gives minute instruction in bird study, and the whole book will throw a light upon nature that is bound to make the work of the teacher more effective than ever.

"THERE is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. . . . The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong."—"Education," pages 135, 144. Another most helpful book which the world needs. Our "home workers" ought to circulate it by the thousand.

IN several conferences during the campaign in behalf of the circulation of the REVIEW last fall, a "Roll of Honor" was started, and in it was enrolled the name of every church in which the REVIEW was taken in every family of Sabbath-keepers. We would be pleased to start a Roll of Honor in this column which shall contain the name of every conference in which every Seventh-day Adventist family takes the REVIEW. Is this too much to expect? Do you not think that the members of such a conference would be in touch with the development of the work in all its phases, and imbued with missionary zeal?

A book of special interest to our young people is "My Garden Neighbors," now in press. It is difficult to know just what literature to put into the hands of our young people. This book contains stories which give us an insight into nature, and make us acquainted with some of her creatures, leaving us to pick up some very useful lessons as we read. The stories are exceedingly interesting, some of them being almost tragic, and all of them true to the facts. It is a safe book to put into the hands of anybody, old or young. It is well illustrated, a number of the pictures being in the natural colors.

The last pages of the book show how to tell one bird from another, and introduce us to nearly one hundred of the most common ones in America.

The price is one dollar. Advance orders may be sent to your tract society, or to the Review and Herald Publishing Association, Washington, D. C.

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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Faith which was once delivered
unto the Saints"

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Editorial

Our Great Deliverer

It needs no argument to convince us that we need help. We have all had the experience of struggling "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places," and of finding ourselves utterly unable to cope with these opposing powers. Then we have appreciated more than ever the provision which has been made in our behalf, and have been devoutly thankful for the assurance, "I have laid help upon one that is mighty." How helpless we are when we are left without special help! How weak and fruitless are our best endeavors to overcome the tempter! How soon we should sink in despair if we did not remember the encouraging exhortation, "Call upon me in the day of trouble: I will deliver thee." When we consider these things, we are stirred more deeply than ever over the work of those whose whole effort seems to be directed toward discrediting Christianity and undermining confidence in a personal God and a divine Saviour. What do these men propose to give us in the place of the God of the Bible and the Saviour of sinners? At best it is only an "Infinite Force," or a "Personal Power," working under established laws and regardless of the special needs of any individual. This leaves no place for prayer, and no comfort for the one who prays. This leaves us with "no hope and without God in the world." This leaves us to be the sport of temptation, and to

be taken captive by the enemy at his will. Those who are thus induced to discard pilot and chart will be "driven by the wind and tossed," and will finally make shipwreck of their faith and be eternally lost. We know something of the insidious working of these doubters and skeptics. With beautiful sentiments and fair speeches they plant the seeds of distrust, which take root all too quickly. With plausible arguments and assurances which are flattering to the natural heart they undermine the foundation of our confidence in the work of Christ for us, and while promising us liberty, they leave us in the bondage of sin. Be not deceived by these apostles of a new religion. Our only hope is to cling to the old faith, and to hang our helpless souls on our great Deliverer.

A Testing Truth

From the rise of the third angel's message until the present time the light upon the Sabbath question has been a testing truth, and it will be so until the work is finished, and the people of God are gathered home. It is interesting to note how the call to Sabbath reform and the observance of the seventh day of the week was kept before the people in the publications issued at the very beginning of this advent movement. In the first numbers of *The Present Truth*, published in the summer of 1849, there were articles in every issue bearing upon the Sabbath truth. The consideration of this question was continued in nearly every one of the eleven numbers which were issued under this name.

In November, 1850, was begun the publication of the *Second Advent Review and Sabbath Herald*, which, with a slight change in the name, has been issued regularly until the present time. The first article in the first number is on the Sabbath truth, and the larger portion of it was reprinted in the REVIEW of August 17.

In the second number we find an article by J. N. Andrews, affectionately remembered by many believers of the present day for his life of self-sacrifice in behalf of this message, in which he presents some "Thoughts on the Sabbath." More than half a century has passed since these "thoughts" were put into print, but no one has been able to break the force of the simple truths of the scriptures so plainly stated, and many

thousands have been led to Sabbath observance by these very considerations.

We believe that our readers will be profited by perusing this article by Brother Andrews, and we therefore reprint it without any change or abridgment:—

Those who observe the Sabbath of the Bible may plead, as their foundation, a divine institution. "God blessed the seventh day, and sanctified it." In this consists the Sabbatic institution itself. As God has never taken this blessing from the seventh day, the original institution still exists. As God has never sanctified another day of the week, much less enjoined another day as a weekly Sabbath, it is the only Sabbath institution.

Jehovah was the first who rested on the seventh day. His example was followed by the Son of God, and by the church universal, so far as the record of inspiration extends. How absurd to believe that the great Creator observed a "carnal ordinance"!

As the seventh day was here sanctified by God, its observance is henceforth a moral duty. But like the other precepts of the decalogue, it was not at first expressly enjoined in the written word.

When God enjoined the Sabbath on Israel (Exodus 16), he pointed out the true seventh day, by a threefold weekly miracle, which continued for the space of forty years. Thenceforward the history of the Sabbath is given in the records of inspiration, so that a knowledge of the true seventh day has been preserved to the church.

When the law was given by the voice of the Almighty, we find the observance of the Sabbath enforced by the fourth commandment. The reason for its observance, as well as the date of its sanctification, is also clearly given.

The Lord made heaven and earth in six days and rested the seventh, "wherefore the Lord blessed the Sabbath day, and hallowed it." The Sabbath, then, is a standing memorial of God's act of creation. By its observance men would have kept in memory the knowledge of the true God.

We have now considered three important points in the history of the Sabbath: first, its institution (Genesis 2); second, the fact that the true seventh day was pointed out to Israel (Exodus 16; Nehemiah 9); and, third, the grand law of the Sabbath. Exodus 20.

As we proceed in this examination, we notice three different sabbaths: first, the Sabbath of the Lord, the seventh day (see Exodus 20); second, the sabbaths of the Jews, the first and eighth day of their feasts, etc. (Leviticus 23); and, third, the sabbath of the land, the seventh year. Leviticus 25.

As the Sabbath of the Lord had a real existence before "the law of commandments contained in ordinances" was ap-

pendent, therefore, when that law was nailed to the cross, the Sabbath remained in full force. Not so with the sabbaths of the Jews and the sabbath of the land. That law gave them their only force; and when that ceased, they were abolished.

The most precious blessings are promised to those who keep God's Sabbath. See Isaiah 56 and 58. And it is worthy of note that this prophecy pertains to a period when God's salvation is near to be revealed. The blessing is promised to "the son of the stranger" (the Gentile) as well as to Israel.

Mark the distinction between God's Sabbath and those of the Jews, as presented in the prophets. Of the perpetuity of the first, let us judge after reading Isaiah 66, where we are informed of its existence in the new earth. But God assures us by the prophet that the latter shall "cease." See Hosea 2:11. The fulfilment of this prophecy may be read in Colossians 2. Please compare Isa. 56:4; Ex. 20:10, with Hosea 2 and Leviticus 23, and note the language, "my sabbaths" and "her sabbaths."

Though the Scriptures nowhere teach or authorize a change of the Sabbath, yet they contain an accurate prophecy of the power that should do this thing. Let the reader compare Daniel 7 with the history of the papal church, and note its acts of changing "times and laws."

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. 5:17-19. And we may with the utmost safety affirm "that the apostles did not disturb what their Lord left untouched." See Rom 3:31; James 2. We say, therefore, that the New Testament teaches the perpetuity of God's law, and for that reason does not re-enact it. Brevity forbids a more lengthy notice of this important point.

Our Lord came to "magnify the law, and make it honorable." He kept his Father's commandments; but he brushed aside the traditions of men by which they were made void. "The Sabbath," says he, "was made for man, and not man for the Sabbath;" by which he rebuked the pharisaic observance of the Sabbath on the one hand, and the views of those on the other who teach that the Lord's Sabbath is one of the things against us which were taken out of the way at Christ's death. Colossians 2.

The fact that those who had been with Jesus during his ministry "rested the Sabbath day according to the commandment," after his crucifixion, and resumed labor on the first day of the week, shows clearly that they knew nothing of its change from the seventh to the first day.

The fact that God has never sanctified the first day of the week, shows plainly that it is not sacred time—is not a divinely instituted Sabbath.

The fact that he has never required us to rest on that day shows that its observance in the place of the Sabbath, is a clear instance of making void the commandments of God to keep the traditions of men.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. 1:10. That "the Lord's day" is the Sabbath day, is plain from Isa. 58:13.

As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those, therefore, who profane the Sabbath, sin against God and wound their own souls.

The Harvest Home

DON'T think that our missionaries in the far-away fields are homesick for native land. They are facing homeward the other way. They are homesick for the heavenly home that lies beyond the harvest of the whitening fields.

Old memories and associations are with them still. None of the dear hearts and ties of home are forgotten. But wherever their feet press, they are in the world that God loves. And their fields, with all the burdens and cares and privations, have grown into the heart and life until the hardest thought of all is that of separation from the beloved work.

I believe Elder Anderson will pardon a quotation from a personal paragraph in his last letter, sent off from the boat at Vancouver:—

I am glad to be off again for China. My visit to the States has been pleasant, and I think profitable, but it will be a glad day when I get back to my work. I feel much encouraged by the many assurances of deep interest and sympathy on the part of our people in the home land. I am sure China will neither be forgotten nor neglected.

Depend upon it, brethren and sisters who pray for missions, the hearts of our missionaries are true to their fields. They have set their faces like a flint to press the line of advance to the finish. Until the Lord comes, that place is home which most needs the service the worker can render.

I venture to say that the most homesick hearts are some who on account of health or exigencies of the work are held back from needy fields whose cry they ever hear. Here is a little poem voicing this longing for the frontier field of service, which some "on furlough" will most appreciate:—

"Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at sight of my native hills,

The touch of my native soil.
Thank God for the dear home country.
Unconquered and free and grand!

But the far-off shores of the East, for me,

Are the shores of the promised land.

"My brain is dazed and wearied
With the New World's stress and strife,

With the race for money and place and power,

And the whirl of the nation's life.
Let me go back! Such pleasures

And pains are not for me;
But O! for a share in the harvest home
Of the fields beyond the sea!

"For *there* are my chosen people,
And *that* is my place to fill,

To spend the last of my life and strength
In doing my Master's will.

Let me go back! 'Tis nothing

To suffer and do and dare;
For the Lord has faithfully kept his word,

He is 'with me alway' there!"

O, 'tis a grand thing to work for God
in such a needy world as this, and at
such a time as this, when the harvest
home is so soon to be sung.

W. A. S.

Will Protestants Indorse It?

THE *Northwestern Christian Advocate* (Methodist) quotes with approval these words from Bishop Ludden (Catholic), of Syracuse, N. Y., on the subject of Sunday observance:—

Many who call themselves Christians, and some who call themselves Catholics, start out on Saturday nights and Sunday mornings to spend the Sunday at some pleasure resort, places of very questionable amusement, such as dancing, midways, and drinking places. All these forget the observance of the third commandment, "Keep holy the Sabbath day." While the Sabbath is made for man, man is made for God. Hence the first duty on the Sabbath is to give glory to God according to prescribed forms of divine service, then sanctified rest and innocent recreation.

"To the sentiments of Bishop Ludden," adds the *Advocate*, "every Protestant Christian should respond 'Amen.'"

Should they? Are American Protestants ready to indorse this position?

"The observance of the third commandment, 'Keep holy the Sabbath day,'"—are Protestants ready to indorse this statement?

Are Protestants ready to indorse Rome's remodeling of the decalogue, which leaves out the second commandment (and divides the tenth), so that the fourth commandment becomes the third in number? Rome claims that she has the right to make this change in the decalogue. Are Protestants ready to indorse this claim?

Are Protestants ready to indorse Rome's wording of the Sabbath commandment,— "Keep holy the Sabbath day"? The Sabbath commandment as given from Sinai tells which day is the Sabbath, and why the Sabbath was instituted. Rome's sabbath commandment omits this, because Rome specifies a different day to be observed than the one enjoined at Sinai, and puts forward her own authority as the basis of the sabbath institution, in the place of the reason assigned for the sanctification of the seventh day. Are Protestants ready to indorse this position of Rome?

There is no reason why, if Protestants are ready to indorse Rome's position in the matter of Sabbath observance, they should not also indorse it in every other matter, and become identified with Rome

altogether. If Rome's authority is a good foundation for one part of a system of belief and practise, it is good for all parts.

The more Protestants cling to Sunday in the face of the light that is now shining from the Scriptures regarding true Sabbath observance, and the more they turn to the state to supply the power and authority lacking in the Scriptures for the support of Sunday observance, the more will they be led to indorse the sentiments of Rome, and be drawn, in spite of themselves, onto papal ground.

L. A. S.

Tithing Among the Methodists

WE have received from an esteemed fellow worker in the field a copy of the *Pacific Christian Advocate* (Methodist) of recent date in which is printed a well-written article in favor of the practise of tithing as the proper method for the support of the gospel.

An editorial in the same issue calls attention to the article, and says:—

Who has any better plans for securing the necessary funds for the work of the church than the old Mosaic tithing system? Let him who has bring it forward, let us hear what it is; but until such a system is produced, our people should give careful attention to the time-honored law which has worked so successfully among the Jews and so well among the Mormons, and is the secret of the growing influence and efficiency of the Seventh-day Adventists. We invite special and favorable attention to the article in this issue by Mr. G. L. Cleaver, who is a banker in La Grande [Ore.], and who wrote the paper, not from the standpoint of the minister, but from that of a business man.

We quote the following paragraphs from the article:—

Most Christians dismiss the subject of tithing with the impression that it was a Mosaic law, and therefore abolished by Christ, but this is not strictly true, for Abraham paid tithes hundreds of years before Moses was born, so did Jacob, and it is fair to suppose from this that all the patriarchs of sacred history did likewise.

The first mention of the tithe in the Mosaic law was the simple statement that "the tithe is the Lord's," as if there was no question about it, and no need for explanation.

I have been studying this question for several years, and I am satisfied that it is at least God's plan, if not his law. Ancient history tells us that the Arabians in Asia, the Britons, Romans, and Grecians in Europe, and the Carthaginians in Africa practised tithing, some of them thousands of years before Christ's advent, and I can not understand why this reasonable financial principle does not apply as well to our lives to-day, and I am glad that so many Christians are coming to believe that the revival of tithing in our churches in these later days would mean unprecedented advancement of Christ's kingdom. I believe that one tenth of my income is the Lord's, not shall be, but is; and I

give it gladly (if you can call it giving) for Christian and benevolent objects. . . .

We are not asked to turn back half that the Lord gives us, however; but I believe that we are expected, and that it is our duty, to put at least one tenth back into God's work of making the world better. Christ said to the Pharisees, who boasted of their careful tithing, "These things ought ye to have done," thus commending that part of their service. We believe that it is right and proper for us to pray God's blessing on our temporal affairs, and for wisdom to guide us in all our duties.

We can not keep our labor, business, or profession separate from our religion, and as for me, I feel more like praying for these blessings when the responsibility of how much of my prosperity shall go back to the Giver of all good things, is settled.

He says, ONE TENTH.

As you have heard it so often said, we are but his stewards after all. Everything is his, and we are accountable to him for the use of what he gives us, or in other words, gives us the power to earn. Giving a tenth is simply a practical recognition of his ownership. A seventh of our time and a tenth of our income belong to God in a special sense, and no Christian can afford not to study these things. Here are some of the things the Bible says about it:—

Prov. 3:9: "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Luke 6:38: "Give, and it shall be given unto you; . . . for with the same measure that ye mete withal it shall be measured to you again."

2 Cor. 9:7, 8: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace [I think the word grace here refers to temporal blessings] abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Mal. 3:10, 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

It is not hard to convince Christian men that tithing is upheld by the Scriptures, and that it is a laudable practise; but it is difficult to get them to go farther and prayerfully study this great subject, of such vital importance to the church of Jesus Christ.

All sorts of excuses are presented by good people for not tithing, but after they are all summed up, you will find them weak indeed, and all finally end in the admission that it is too much trouble to keep such an account.

One man says, "Well, I don't keep exact count of it, but I expect that I give more than a tenth, when you come to figure in all the good causes that I help support." You will be surprised how much you fall short of what you

could give keeping a careful account.

Another man says, "I am a merchant, and never know how much I have made until the end of the year, and then, more than likely, my profits are all tied up in new goods." This is very true, and I will admit that in some lines of business it is more difficult to tithe your increase; but I insist that where there is a great desire to please God and serve him, there is always a way to find the tenth. . . .

It can be made comparatively easy in any business if you try. For men and women working for a given wage it is simple bookkeeping, therefore they can not make the same excuse the merchant does, and I know you will feel repaid many times for the little trouble, if you try. Don't begin to deduct your personal or family expenses before you tithe, neither your debts, or you will make a miserable failure of it. Go on the principle that one tenth is not yours, and take that out of your salary or wages first. "Seek ye first the kingdom of God." Pay first what you owe to God, and he will surely help you pay the rest.

Supplying a Great Need

ABOUT forty years ago, by a proclamation of the President of the United States of America nearly four millions of slaves were made freemen of this country. Hitherto this people had been in a servile condition, and were held by their owners as chattels or other personal property.

As shocking as it may seem to the rising generation, these men and women and children were at the mercy of their owners, and had no rights in law, nor redress in courts of equity, but their conditions were subject to the goodness or the caprice of their respective masters.

Those who were so fortunate as to have gentle, considerate owners were far more fortunate than those whose owners were tyrants and cruel at heart. At best, it is a sad picture to think of all that these poor unfortunate souls were compelled to undergo while in a state of slavery and bondage.

When these four millions of souls were declared freemen, a great civil war was raging between the North and the South. The nation was in the very throes of strife and carnage, and the North and the South were in a death grip for the mastery.

The world looked on aghast, and believed the days of an "elective government" were at an end, and that our nation must crumble into fragments. Great debts were accumulating. The homes of the South were being desolated, their fortunes ruined, and everywhere was war, and loss, and ruin.

It was in the very midst of this greatest struggle in our national life that these four millions of colored men, women, and children were declared free, and placed where they must provide

themselves a home and supply their own necessities.

They and their fathers had ever been bondsmen. They owned no property, they had no shelter for their heads, they owned no land on which to plant their feet, they had no earth in which to bury their dead.

Where should they go? What should they do? They had no money with which to travel, they had but little knowledge to guide them, and they were without business training. Poor, unfortunate people! They were still on the old plantations, where they had toiled for many a year; but he who had been their master was at the battle's front, or was lying with fellow comrades on some lost, but hard-fought battle-field.

Only forty short years ago and this four millions of human beings were without education, or schools, or land, or shelter. Improvident by nature, and made more so by their environment, the bravest heart almost staggers at the hopelessness of their future.

But they are buoyed by a cheerfulness native to their race; and all their lives long having endured privations, this people set forth under the banner of "freemen" to solve their future.

It has been a struggle, but we believe it has been an upward struggle, and an upward growth, and that the Lord God of hosts has led them all the way.

Ten millions of this people to-day live within the borders of our country, and constitute about one eighth of our nation's population. There has been crime and sin among them, but is there less among the white people? Has the African alone been the transgressor? We deprecate the savage lust and depravity of the black man, but why not also cry out against the white man's sin in leading astray the innocent women and daughters of these people?

The black man shows a great aptitude for learning, and often proves himself an overmatch to his fellow white student. In music, in oratory, and in language they progress rapidly, and with only forty years of liberty we believe they have made rapid strides of upward progress.

They are a religious people, devoutly religious. Whatever is descriptive or touching or comical finds a response in their hearts; and while their services are not always in the same cold formalism of their white brethren, are they less acceptable to him who is our Judge?

The great mass of this people live south of the Mason and Dixon line. Upon our Southern brethren, therefore, rests the direct burden of setting before this people the third angel's message. But our Southern brethren are poor. Their conferences are feeble, and their membership is limited. The field is

wholly unable to carry on the work for such a constituency. Nor is it because the South is selfish, and the people penurious, that these conditions exist. It is doubtful if a warmer-hearted, more generous, responsive people can be found in all the world than this Southern people. But they have not yet recovered fully from the loss and waste of the Civil War.

But few of those who have accepted the truth have means. The colored people have comparatively little. Our brethren in the South who are directing our work are constantly crippled for lack of funds. They need money for school buildings, for little chapels, to help pay local teachers, and to set native workers preaching the gospel. More must be done for our colored brethren than heretofore.

The General Conference at its late session voted that the first Sabbath in October should be the day when we would request all our people to make an offering for the colored work. Last year the offering brought in several thousand dollars. It was a great blessing to our colored people, and has helped to keep several workers in the field. This year we hope for a liberal donation; for the needs are greater than we can think.

There is no greater need in this country to-day than that of the colored race. Their need should appeal to all our hearts, and may God help us to contribute liberally to supply this need.

I. H. EVANS.

Note and Comment

In a press telegram of recent date, is given the following testimony concerning the nature and working of Christian Science, by one who has renounced connection with that church, Dr. C. G. Pease, of New York City:—

Dr. Charles G. Pease has resigned as a member of the First Church of Christ, Scientist, and also from the mother church in Boston. He renounces the belief as "a fabric of deceit, falsehood, and dishonesty," and as a "grave danger to the community." In a book of one hundred and thirty pages he decants upon abuses he alleges exist in the practise of so-called healing, and brings up battery after battery against the ramparts of the system established by Mrs. Mary Baker G. Eddy.

"Christian Science is nothing more nor less than self-hypnotism," says Dr. Pease in his book. "Its whole secret lies in the repetition of certain formulæ until the subject has brought himself into a state in which he can be affected by other minds."

"In Christian Science there is just enough Scriptural truth to float the deceptive, hypocritical, hypnotic, human philosophy of teaching which is a poisonous narcotic to the spiritual per-

ceptive power of the mind. Self-complacency and self-love pass for Christianity; and dishonesty, falsehood, deception, trespass, and oppression in the individual pass as virtue."

Dr. Pease declares that by Christian Science the conscience is blunted, and that he has reason to believe that with this new thought leavening the world, there is more perjury in the courts than ever before. He says he does not believe that Mrs. Eddy had a full realization of her dangerous teaching, yet that she must have had some idea when she introduced in her book a chapter on hypnotism to nullify the baneful influence of her methods.

THE annual report of the Interstate Commerce Commission, just published, shows for 1904 a casualty list on American railways of 10,046 persons killed and 84,155 injured. These figures are exciting much press comment, accompanied by demands for remedial legislation; yet this sacrifice to carelessness and greed, appalling though it is, is but a fraction of the annual tribute of life and suffering paid in this country to the whisky Moloch, which, unlike the railways, serves no useful purpose whatever, but is an infliction as unnecessary as it is evil. Yet no great stir is made over the prospective continuation of this sacrifice.

A LATE issue of the *Christian Statesman* contains an article by the Rev. R. C. Wylie, D. D., which sums up the argument for the necessity of Sunday legislation by saying:—

We can not maintain our free government without our Christian civilization; our civilization can not be preserved without the Christian religion; the Christian religion can not be perpetuated without the Christian church; the Christian church goes down without the Christian sabbath; the Christian sabbath needs the protection of law; the law needs a clearly expressed constitutional basis on which to rest.

Here are laid down certain premises, from which a conclusion logically follows. The Christian religion, Mr. Wylie says, depends on the Christian church; the Christian church depends on the Christian sabbath; and that in turn "needs the protection of law." Without this "protection" the Sabbath is lost, it is argued; and when the Sabbath goes down, the church goes down; and when the church goes down, the Christian religion goes down. Conclusion: Without the Sunday law the Christian religion would go down; the Christian religion depends on the Sunday law. This is not only a perfectly fair conclusion, but the only one that can logically be drawn from Mr. Wylie's statements.

And this shows what the trouble is with Mr. Wylie and all those who so earnestly contend for legislation to uphold the Sabbath. They have not a sufficiently high conception of Christianity. They need to learn more about the power of God unto salvation.

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**." Phil. 4:8.

A Heart Song

Out of my heart I sing a song,
O world so great and grand!
But hearts are weak, and hands reach
out
For the touch of a kindly hand.

O song that I sing, I pray you bring
To some sad soul its balm;
Fall soft, I pray, like the breath of May,
Or the touch of a loving hand.

I sing for hearts that ache and break,
I sing for the hearts that are true;
O world so vast, O world so wide,
I sing my song for you.

—Selected.

"Hold Fast That Which Is Good"

MRS. E. G. WHITE

FROM Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law.

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire.

God chose Israel to be his own people,

that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him.

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him."

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth.

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be, "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be.

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church-members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true.

Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul.

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:—

"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?—To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart.

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will

mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil.

Christ and his righteousness,—let this be our platform, the very life of our faith. That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world."



Egypt (Continued)

M. E. KERN

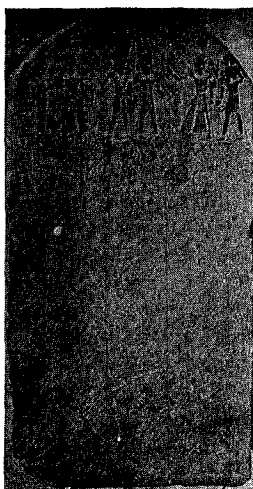
Menephtah's Hymn of Victory

RAMESES was followed by his son Menephtah. At his accession the Libyans poured into Egypt, and the Greeks threatened the Delta. It seemed for a time that Egypt was lost, but a decisive battle nearly exterminated the invaders. To commemorate the king's victories a hymn was composed by the court poet. This hymn was discovered by Professor Petrie in 1896.

We would hardly expect to find the name of Israel in the Egyptian inscriptions. Nor would they be apt to record the escape of a whole race of slaves in such a miraculous manner as Israel escaped. But what was not expected has really happened. Israel's name is mentioned in Menephtah's hymn of victory. It is in the middle of the second line from the bottom. The inscription reads,—

"Wasted is the land of the Libyans; the land of the Hittites is tranquilized; captive is the land of Canaan and utterly miserable; carried away is the land of Askelon; overpowered is the land of Gezer; the land of Innuam is brought to naught. The Israelites are spoiled so that they have no seed."

This hymn is supposed to have been written after the exodus, during the period of wandering. Every nation spoken of is localized but Israel. The author seems to know no

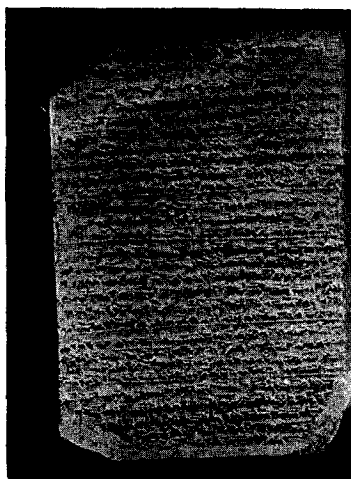


MENEPHTAH'S HYMN OF VICTORY, IN WHICH THE NAME "ISRAEL" OCCURS

land to which to assign them. An effort had been made, you will remember, to destroy all the male children of the Hebrews. The author of this hymn seems to boast that this has been accomplished. "The Israelites are spoiled so that they have no seed."

The Tel el-Amarna Letters

One of the most remarkable finds ever made in the East was the discovery in 1887, by a peasant woman at Tel el-Amarna, near Thebes, of over three hundred cuneiform tablets, or letters, written in the wedge-shaped characters of the Babylonian language. These are letters of correspondence between the Asiatic and Egyptian kings of the fifteenth century before Christ. Letters are here from Babylon and Assyria, from the states of western Asia, such as Ashkelon and Phenicia. These letters show that the Babylonian language was the language of diplomacy, just as the French is to-day. They bring to view a method of international correspondence which revolutionizes all our former ideas of this early period. There have been those who tried to prove that Moses



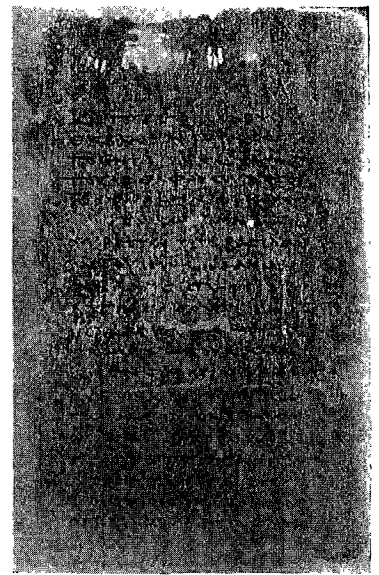
A TEL EL-AMARNA LETTER, FROM EBIMELECH OF TYRE TO THE KING OF EGYPT

could not have written the Pentateuch because the people of that time were illiterate and barbarous. But here is a whole volume of public and private correspondence written before a line of the Bible was composed. There are, among these tablets, letters from Abdi-Hiba, of Urasalim (or Jerusalem), and others which speak of a people called the Habiri, who are making inroads into the country, and imploring aid against them, saying, "If troops are not sent, the king's land will be lost to the Habiri." Some good authorities think these Habiri to be the Hebrews, and that the letters were written during the conquest of Joshua.

Sayings of Our Lord

Not only have the excavations in Egypt thrown light on the old empire of Egypt, but they have brought to light many things that have increased our knowledge of the history of the early church, as well as Greco-Roman history. Alexandria was one of the centers of the early church, and there has been con-

siderable Christian literature found in the old libraries attached to the monasteries, in the tombs, and even in rubbish heaps. There has lately been dis-



SAYINGS OF OUR LORD. OBVERSE SIDE

covered a papyrus containing the Sayings of Our Lord, a picture of one sheet of which is given here. In England when Wycliffe made his translation of the Bible, extracts were published containing sayings of Christ, and many made great sacrifices to purchase them. So it was, probably, in Egypt. The writing, as you see, is in Greek. Two of these sayings are as follows:—

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieved over the sons of men, because they are blind in their hearts."

"Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

College View, Neb.

The Final Adjustment of Human Awards—No. 3

The Judgment of the Righteous Dead

J. O. CORLISS

FROM previous Scripture references, it is clear that all the cases of the righteous are decided *before* the Lord comes to earth for them. It therefore follows that the tribunal at which their destiny is fixed is not located on earth. The prophet Daniel was favored with a distinct view of the judgment in session, from which we may draw a correct idea of its place of action. Thus he says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judg-

ment was set, and the books were opened." Dan. 7:9, 10.

In this scene Jehovah sits as judge. The millions of attendants ministering to his call are the angels, as explained in Rev. 5:11. The "books" here introduced are those out of which the dead are to be judged, as is made clear in Rev. 20:11, 12. One of these is the "book of life," in which is written the names of those who enter the service of God. Phil. 4:3; Ex. 32:32. The other is the "book of remembrance" in which is recorded the life deeds of those who are to be judged. Mal. 3:16.

But this description does not complete the scene; for Daniel goes on to relate, in verses thirteen and fourteen: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." The "Son of man" here brought into the scene is no other than the Lord Jesus, who, being brought before the Father's judgment-seat, is there crowned King, and receives his kingdom, preparatory to his advent to earth as King of kings, seated "upon the throne of his glory." Matt. 25:31.

This is as the Lord himself has presented the matter. Upon a certain occasion in his earthly mission, when some were of the opinion that the kingdom of God would then be set up in the earth, he spoke the following parable in order to disabuse their minds of the false notion: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called." Luke 19:12, 15.

Approaching this point from another side, the conclusion will be the same. Thus, if the Father's judgment-seat, before which Christ appears to receive his kingdom, is located on earth, it would necessitate the Father's advent in majesty and glory, and the conveying of Christ from heaven to be brought before Jehovah's throne. But we learn that when Christ comes to earth, God sends him (Acts 3:20), which implies that the Father remains in heaven during that time. So when Christ comes, it will "be in the glory of his Father." Matt. 16:27. But be it remembered that he is then a King, seated on his own throne of glory (Matt. 25:31; Rev. 19:11-16); because his coronation had before taken place at the Father's tribunal. See again Dan. 7:7-14.

Let us now briefly review a few of the points covered, connecting with them additional thoughts. We have already learned that the righteous dead who rise to immortal life in the "first resurrection," are first accounted worthy of that honor before receiving it. Rev. 20:4-6. This reveals the fact that these could not have appeared personally before the Father's throne to be judged, not having

been raised to life until after their names were passed in review at the judgment.

How, then, were their cases examined? From Rev. 20:12 we learn that the dead are to be "judged out of those things which were written in the books." The life deeds of the dead written in the open books of the judgment, reveal with distinctness the individuals therein represented, and are sufficient data upon which to base the decisions of that august occasion. "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22.

The records of these books are kept by angels who attend the saints in life. Matt. 18:10; Eccl. 5:6. As an angel presents the record of one whom he attended through the time of probation, Christ appears as the faithful Advocate and High Priest of the soul whose case is under consideration. If the record shows that his Christian career has been consistent, the Saviour pleads before all, that the sins recorded be blotted out, and that the name be retained in the book of life. Thus is fulfilled this promise of our Lord himself: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. But not every name will be thus retained. As the text infers, some will be blotted from the holy page. Ps. 69:28. Those only will be accounted worthy to have a resurrection unto life when Christ comes, whose records show them to have been perfect overcomers.

Mountain View, Cal.

A Dangerous Precedent

A Court Decision Which Shows That Exemptions Do Not Exempt

JOHN S. WIGHTMAN

POLICE JUSTICE CHADSEY, in Rochester, N. Y., August 9, rendered a decision in the case of the people versus Isador Tasker, a Hebrew charged with Sabbath-breaking by keeping open store on Sunday, to the effect that "because a Hebrew or person of any other than the Christian religion observes some other day than Sunday as his holy day, it does not legally entitle him to keep his store open on the sabbath."

Attorney Whitley for the defense, admitted the act charged, and made a motion for the discharge of the defendant on the ground that the accused, having observed Saturday, was legally entitled to keep open on Sunday. Special attention was called to the Act of Assembly and the exemption clause provided for those who observe a day other than Sunday.

Though the law is very plain, granting to those who rest on Saturday the right to labor on Sunday, the police justice denied the motion, and in a sweeping decision affirmed the right of the legislature to define what constituted Sabbath-keeping as well as Sabbath-

breaking, and that keeping open store was clearly an offense against the peace and dignity of the Commonwealth, a disturbance, and this brought the defendant within the meaning of the statute, which aimed to secure peace and quietness upon the Christian sabbath.

When the judge was questioned as to whether Sunday railway excursions in and out of Rochester were not as much and more of a disturbance than the offense charged, he replied: "That is a matter of law. The railroad has been given permission by the legislature to run such excursions." He continued: "In order that the Christian sabbath should be preserved, the law specifies how far that day should be kept, and how it should be different from other days."

Here is an exhibition of one of the strange anomalies of sabbath-keeping as regulated by legislation and jurists: railroads are engaged in trade the same as the shopkeeper, yet railways are exempt from obedience to the law, and may disturb the peace and quietness of the Sunday sabbath with impunity, while peaceful citizens may not so much as tie up a parcel of crackers or weigh out a pound of sugar, even though legislative exemption has been made for them, lest they be considered law-breakers and disturbers of the general peace.

Judge Chadsey's decision indicates the real nature of Sunday laws and human sabbath legislation. It proves that exemptions do not necessarily exempt, and shows that Sunday legislation is religious legislation.

The defendant was convicted and fined. An appeal was taken.

It may be interesting to note in this connection that already the Supreme Court of the State of New York, in an opinion delivered by Justice Davy, Oct. 3, 1904, has decided that "the Christian sabbath is one of the civil institutions of the land; and that the legislature has authority to regulate its observance and prevent its desecration by any appropriate legislation is unquestioned. Orderly and decent respect should be paid to the religious institutions of the people." "Those who hold Saturday and do not disturb others in the observance of the first day as holy time are exempt from the general provisions of the statute."

From the tenor of this decision of the higher court it is plain that an appeal will prove fruitless. And just as certainly as the Supreme Court has made the sweeping decision that "orderly and decent respect must be paid to the religious institutions of the people," chief of which is the "Christian sabbath," just so surely will that court be forced by the circumstances to render a decision as to what constitutes a disturbance. Judge Chadsey has plainly indicated what, in his estimation, constitutes a disturbance.

This case is one of great importance, and is so regarded by the attorneys involved in its trial, because a precedent is thereby established. Clearly, those who religiously and conscientiously observe a day other than Sunday, will soon find

that the exemption clause of the Sunday enactment of the legislature allowing them to labor on the first day of the week, will not avail. Nor can their rights any longer be safeguarded by the laws of the legislature; for judges, we may infer from these proceedings, will interpret the meaning of these laws with little regard to the expressed and implied intention of the framers of them. Decisions are being made, and precedents are being established, that are fast making for the point where the views and rights of the minority in religious matters will no longer be respected. The courts pass upon the meaning of laws, and in this subtle way rights are being denied.

The sum of the whole matter, rightly understood, may be stated as follows: You may keep Saturday if you wish, but you must observe Sunday also; for it is one of the civil institutions of the land.

Nothing more was ever asked in the darkest of the Dark Ages than that legislatures and courts might see to it that "orderly and decent respect should be paid to the religious institutions of the people."

Because of decisions like this, came the Spanish Inquisition, the rack, and the thumb-screw, the torch, the bitter persecutions of the past. Such decisions gave birth to a condition of mind and society that produced such fearful scenes in the drama of the ages as the hanging of the Protestants in the Netherlands, the banishment of Roger Williams, the burning of Huss and Jerome, and the whipping of the Anabaptists, not to speak of the hundred and more persecutions called "prosecutions" in the United States during the past few decades to secure a more orderly and decent and respectful obedience to the religious institution called Sunday.

When we see this setting aside of constitutional rights and privileges, and the inroads that unreasoning bigotry and religious intolerance are making upon the very bulwarks of the republic and the state, is it not high time for effectual religious liberty work to be done throughout the country? Will not those who prize human liberty, and who stand for the heaven-born principle of the right to worship God according to the dictates of conscience, be aroused to a realizing sense of the real danger that is imminent, and labor ardently to stem the threatening tide of religious persecution? May the God of Israel grant that those who stand for the right "like the faithful three," may accomplish much "in his name."

South Livonia, N. Y.

Rome's Triple Alliance

GEO. W. SPIES

THE remarkable reception given the President of the United States by more than two hundred thousand enthusiastic visitors and residents of Wilkesbarre, Pa., on Thursday, August 10, was in some respects unprecedented. In char-

acter, significance, and spirit, if not in extent, this august gathering was one of the greatest demonstrations the State has ever witnessed. A leading daily says of it: "Not in this State alone, not in this nation alone, was the attention of thinking men attracted. This was an event which the whole world might watch with interest." And this was true.

The distinctive feature of this assembly is thus referred to in the following quotation: "It is this triple character of the demonstration scheduled for to-morrow that makes it unique among those in which Theodore Roosevelt has participated. It is doubtful if any president ever was accorded a welcome and an audience in which were assembled so many diversified interests as will make to-morrow's affair notable. Morality, labor, and patriotism must, perforce, be the dominant note to-morrow, and Wilkesbarre is proud of the privilege that has been granted her as a hostess."

Seated together upon the same platform were President Roosevelt, representing America's citizenship of eighty million; Cardinal Gibbons, representing America's Catholicity of ten million; and John Mitchell, representing one of the important organizations of America's sons of toil, the United Mine Workers of America. Mayor Kirkendall, of Wilkesbarre, was also present. Rome, with characteristic diplomacy, made known upon every suitable occasion the fact that she had been the means of bringing together this remarkable trio,—these representatives of dominant magistracy, religion, and labor.

On the eve of the president's arrival, when the mining metropolis was filled to overflowing with an expectant multitude, Rome turned the occasion to good account for herself. Marshaling her adherents under the banner of temperance, she drew to herself, through the public press, the eyes of the nation and of a large portion of the world.

Pope Pius X, in a communication to the convention, bestowed "his apostolic benediction on this convention, and renewed for the members of the Catholic Total Abstinence Union of America all the indulgences, spiritual favors, and words of encouragement which were granted by his illustrious predecessors, Pope Pius IX and Pope Leo XIII." This message from the "Most Holy Father" and "Vicar of Christ," was duly acknowledged by the union by a message of thanks, which also communicated the intelligence that "more than eighty thousand members" were represented at the convention, and that they were "honored by the presence of his Eminence Cardinal Gibbons and of President Roosevelt."

In describing the cordial reception tendered the American cardinal, a daily says: "Cardinal Gibbons received the homage due his station." "The sidewalks were crowded with men and women, who uncovered and bowed as the cardinal, riding without his hat, passed." "Advancing, the waiting clergymen, bowing low, kissed the ring upon the cardinal's right hand."

Later in the day, in his speech to the convention, the cardinal urged strongly the importance of practising religion. He said, among other things: "I would wish to impress this thought upon you, that without religion the social edifice can not be constructed, and if constructed, can not remain long standing. . . . Let me, then, impress upon you the necessity and importance of practising religion. Not even temperance can avail unless sanctified by the blessings of religion."

Mayor Kirkendall, of Wilkesbarre, eulogized the union in the following language: "Our city is honored by having you with us, and doubly honored by the success of your efforts in bringing to our home that most distinguished American citizen, President Roosevelt." "Your organization is a credit to our country. . . . The men who . . . laid the foundations for such a benefactor as your organization is to-day, are deserving of the thanks of every American citizen. . . . The amount of good done our country can not be measured."

How this national Romanist union of nearly one hundred thousand members will influence our country, is shown more clearly in the following statement of its principles by its president, Right Rev. Regis Canavan, Bishop of Pittsburgh: "There is with us a mingling of religion and politics, because for the true Christian, for the members of the C. T. A. U., politics means the application of the gospel of Christ . . . to public affairs. The law which obliges man to love his neighbor as himself is the very fundamental principle of our patriotism and good government."

No clearer statement of Rome's church-and-state theory could be made than is affirmed in the preceding quotation. "The amount of good" that they will do America, however, can be read in the history of the now decadent, priest-ridden countries with which Rome has had to do.

In connection with the quotations given above, the following resolution, which was adopted among others by the convention, will be of interest to the reader: "As right living is made less difficult by salutary laws, all friends of total abstinence should initiate and support legislation for the promotion of temperance, and when possible, co-operate with non-Catholic organizations to secure and enforce such legislation."

This is an interesting resolution. It contains a comment between the lines. Rome well knows that "non-Catholic organizations" have inseparably associated enforced Sunday observance with enforced temperance; and the resolution just quoted, means that Catholics will co-operate with apostate Protestantism, or any other organization, in establishing an image to herself, and in the enforcement of her mark, in the United States. With characteristic intrigue, Rome has ingeniously utilized the Wilkesbarre demonstration to strengthen her hold upon the labor unions and the American government.

THE WORLD-WIDE FIELD

Visiting the Frontier

H. F. KETRING

ON Wednesday, Dec. 28, 1904, I left home to go farther south on the frontier of Chile to a town called Pitruquien. The only believer there is a young girl fifteen years old, whom I had baptized a year before. Although her parents were Roman Catholics, I found her faithful to her baptismal vows, and living out the truth fearlessly before her acquaintances. Her parents had become favorable to the truth, and attended the meetings I held in the town. Her mother accompanied us to the river where we had baptism.

On Friday we went to Nueva Imperial, where we had organized a small church two years ago. They are very

While there this time, I baptized four more, making ten in all I have buried in baptism there. We also celebrated the ordinance of humility and the Lord's supper. All seemed much encouraged.

On Monday I went on horseback about twenty miles south along the seashore, to visit the Indian chief who nearly two years ago asked me to start a school on his land. He was getting tired of waiting on us, and had begun to build a house for a school, intending to ask a Catholic priest to start a school. But I arrived in time, and we made arrangements to furnish him a teacher.

The devil seemed determined that we should not start the school, for while I was on my way, a police officer told me that the people were all drinking and carousing, and that the life of a foreigner

was of little worth among them at such a time. He, with an American, urged me not to go; but feeling that it would be cowardly to turn back, I went on alone, trusting in Him who was my Companion, to protect me. The old chief received me kindly, and assured me of his anxiety to have the school.

The next day we returned to Nueva Imperial by steamer and cart, and

the following Friday reached our home in Pua, having had a profitable trip. The work is moving forward as rapidly as possible in that field, and the laborers there need to be remembered at the throne of grace.

An Interesting City

A. W. GEORGE, M. D.

As one passes over the coast of the low mountain range which runs along the southern shore of the Sea of Marmora, there comes into view the beautiful snow-capped Olympus, a mountain rising seven thousand feet above the broad valley at our feet.

On the side of the mountain nature has leveled a wide terrace, and watered it well with springs and rivulets. Here, among acacia, cypress, and ancient sycamore trees, is the city of Brussa, founded in 185 B. C. This city acquired no great importance until it became, nearly six hundred years ago, the capital of Turkey. It now has a population of about one hundred thousand, more than

half of which is Greek and Armenian, although Turkish is the language spoken by all.

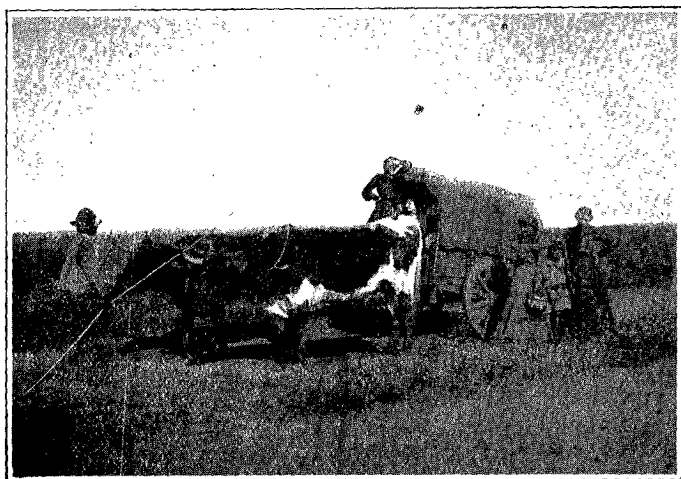
We may go a short distance up the mountainside into the park, from which we get a good view of the city and of the plain beyond. The most striking feature of the view is the forest of white minarets. Nowhere are they more numerous than in Brussa. It is in the little balconies which encircle the minarets near their tops that the priests stand and call the people to prayers.

In the center of the city is the Big Mosque, curious for its roof of many little domes, instead of the large one. If we go down to the mosque, remove our boots, and put on the slippers that are provided at the entrance, we may enter and walk about the carpeted floor, while the worshipers kneel or sit to read the Koran, or recite their prayers. The walls are richly decorated and covered with Arabic inscriptions, but there are no pictures. The Turks will not make "any likeness of anything that is in heaven above, or that is in the earth beneath." Consequently, their architecture consists mainly of geometrical designs, relieved only by the characters of Arabic writing.

A visit to the Dervish temple is of interest. The Dervishes have many curious ceremonies, which they execute with an air of serious devotion. But to the visitors who gather round their arena, they have the aspect of theatrical performers. The worship is a series of marchings and bowings and reciting prayers, and a lengthy reading from the gallery. Another interesting performance is the whirling march to a musical accompaniment by an orchestra. The worshipers, barefooted and clad in a white skirt, pass around the arena in a circle, while, with arms extended, they spin around with great speed, causing their skirts to take the shape of cones. This performance continues for half an hour or more, when the dancers become exhausted and quietly retire.

Beyond the Big Mosque is the citadel, situated on an eminence overlooking the city. At one time the palace of the sultan was here; but now all that remains of interest are the tombs of Othman I and of his son, Orkhan. As we look through the window at the grave of the great Othman, our interest is renewed in a remarkable prophecy; and we remember that, like Cyrus of old, this king was named by inspiration long before he was born. The name given to him in Scripture, however, is not Othman, but Apollyon, or Destroyer. See Rev. 9: 11. And history shows that this name was well merited, as like a scourge he came upon the apostate church of the Eastern Roman empire.

THE Bible is printed and bound in all parts of the world. Some of the best work is done in Japan. It is said that the Japanese are twenty-five years ahead of the Oxford Press in their printing appliances.



TRAVELING BY OX TEAM

much scattered, yet all were of good courage. During the two years since the organization of the church ten members had been added by baptism, all of whom were faithful, thus nearly doubling their number. We held quarterly meeting, celebrating the ordinances with this church. As Mrs. Ketrings accompanied me with our little girl, it was a help in teaching some of the sisters.

The next Wednesday we went twelve miles by ox cart, to Carahue, several young sisters accompanying us, where we took the small river steamer "Choi Chol," for Bajo Imperial. The steamer ride was much pleasanter than the cart ride. The accompanying illustration will give a better idea of the mode of travel on the frontier of Chile than I can. This is the cart in which we made the trip.

We reached Bajo Imperial about half-past five in the afternoon. At this place there are a few Sabbath-keepers scattered around the town, the only Protestants for many miles. Here I celebrated, nearly three years ago, the first Protestant baptism ever witnessed.

An Inland Trip in South China

E. H. WILBUR

EARLY this year, in company with our teacher, Dr. Leung Kin Cho, I started to visit his native village, San Chuen, which is about one hundred and ten miles inland from Canton. We crossed the harbor in a steam launch to the depot of the new Canton and Sam-shui Railroad. As soon as we arrived at the wharf, there was a rush for the train, which is still quite a novelty, as the new railroad has been open only a few months.

The first- and second-class coaches are very comfortable, but the third-class, in which most of the people ride, are little better than cattle cars, and fully as crowded.

An hour's ride brought us to Fat Shan, a city of five hundred thousand inhabitants. The English Wesleyan mission has had a Chinese hospital here for about twenty years. The next largest city on the route

—Sai Nom—has about three hundred thousand people. We were two hours going from Canton to Sam-shui, a distance of thirty-five miles, the train making fourteen stops on the way. Had we gone by the water route, more than half a day would have been required to make the journey.

At Sam-shui ("three waters")

—the rivers coming together here) we transferred to an old-fashioned "passenger boat," and were towed up the West River by a steam launch. The boat was small and crowded, and the air foul with the fumes of opium and tobacco. Among the passengers were three Buddhist priests. I am told that in Quangtung Province alone there are about ten thousand of these priests, counting young and old.

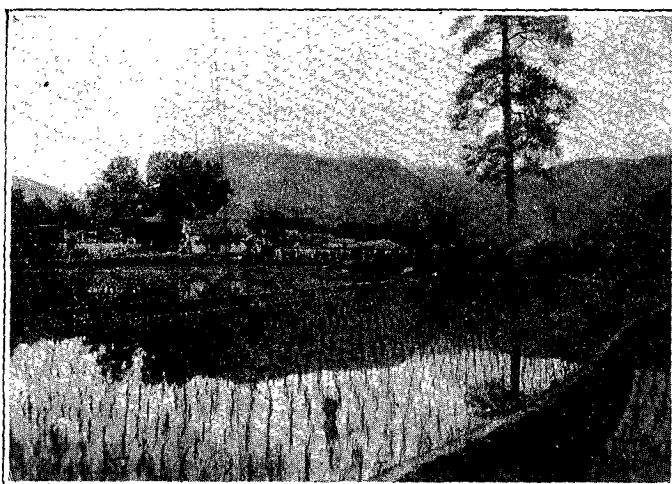
At 4 P. M. we arrived at Shu Hing Fu, seventy-five miles from Canton. It has a population of about one hundred and sixty thousand. We were kindly entertained for supper at the Baptist mission, and attended their evening Chinese service, conducted by a senior missionary from Canton. This is one of their oldest churches in the province. The Church of England has also a mission here.

The next morning we crossed the West River, and were conveyed by a cargo boat up one of the smaller rivers. The water was shallow, and the boat was kept in motion by several men pushing vigorously with their bamboo poles, or running along the shore pulling with a long line, one end of which was attached to the top of the mast. When evening came, the boat was made fast,

and we rolled up in our blankets for the night.

Early the next day we again started up the river. Frequently the boat became lodged on sand-bars, so our progress was very slow. Toward noon we decided that we could save one day's time by walking. Accordingly, we left our baggage on board, and Mr. Leung and I set out for a walk of seventy li, about twenty-three miles. The scenery was beautiful, and the weather as pleasant as June.

Arriving at a village called Eau Goo, we were glad to refresh ourselves with a drink of boiled water and a dish of rice. Many people were attracted by the presence of the *fan kwai*,—"foreign devil,"—as they called me, and as soon as we had eaten, I went out and sold tracts to them. At 8 P. M. we arrived at our destination, San Chuen, where we received a cordial welcome by my friend's mother, a strong, active woman of sixty years.



RICE FIELD AND COUNTRY VILLAGE

The next day, Friday, was market-day in a neighboring village, and we again had an opportunity of scattering the printed page. That evening we began a series of meetings, which we conducted for five nights in my teacher's house. I talked to the people a short time about the true God, who created all things, and about his love for us, and was followed by Dr. Leung, who showed the foolishness and sinfulness of worshiping idols. We were assisted in these services by a native Bible woman, who has had an interesting experience. She first heard the gospel at a distant village market-place. It required a whole day to go and come, with only a short time to listen to the sacred story. Afterward a Christian preacher accompanied her to Canton, to attend a mission school. Then people said she had been taken to Canton and sold as a slave. Since leaving school she has spent about six years in the gospel work. While many native Christian workers prefer to live in Canton or Hongkong, she feels a special burden for the people of her native country. She has become interested in our work, and will come to Canton soon to learn more about the truths we hold.

On Sunday we walked about three miles to San Hing, a city of one hundred thousand people. There is only one mission chapel here. This is under the direction of the Congregational mission. About half a dozen believers came together, and we were invited to speak. The presence of a foreigner (myself) drew a crowd of about fifty, but the idolatrous parades and shooting of fire-crackers kept up such a din that it was very hard for the people to hear.

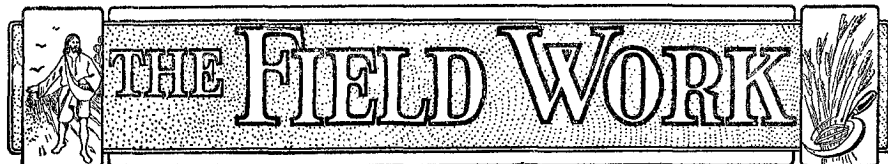
Coming back through the city, I sold tracts and portions of the Gospel. (We have a good tract on the ten commandments, and a new edition of "The Sinner's Need of Christ," from "Steps to Christ.") We went again on Monday, and sold more tracts. Some of the people seemed glad to get the literature, while others looked at me in a fierce manner, and told me to move on. I did not venture to remain long at one place in the street, as the people gathered thickly around me, and I feared there might be trouble. Twenty years ago Dr. Leung and his father and brother opened up mission work here, but were attacked by a great mob, and would have been killed had not the officials protected them and helped them to get away. Later, a native Baptist tried to begin work, but no one would come to see him, or sell him anything to eat, and he was thus forced to abandon the work. I feel a special burden for that city, and wish the way might open for me to do more for the people there. I hope to be able to visit them again next summer.

This city is three miles from San Chuen, my teacher's home village. In the latter place there is a good interest to hear the gospel, and our teacher is anxious that some one be sent there to carry on the work, using his house to live in and for meeting purposes, or for a mission school, but at present we have no one to send.

After a ten days' sojourn, we returned to Canton. We had had a pleasant and profitable journey. Many foreigners find it difficult to live on Chinese food; but without using any flesh foods, I gained in strength during my absence. As it was New-year, when many return to their native villages, bringing money with them, the country was infested by robbers. One place where I sold tracts was, four days later, visited in the daytime by a band of four hundred robbers. Surely the Lord was good to us, protecting us in our journey, and blessing our efforts to bring light to those who sit in darkness. On our homeward way we came by water entirely, passing many large villages, some of which have one hundred thousand inhabitants and no mission chapel. The field is large. But the Saviour has promised that "this gospel shall be preached in all the world." Pray for us.

Canton, China.

"THE study of missionary activity is perilous for one whose ears are closed to a call for service."



THE FIELD WORK

British West Indies

ROSEAU, DOMINICA.—A few days ago I went to the windward of this island, to prospect as it were. It rained so much that I could hold but one meeting—on Sunday afternoon—at which about two hundred persons were present. I visited during the week, selling our *Watchman* and other literature.

With such contented ignorance of what the Bible says, and such satisfied indifference as to what they know it does say, we have here a field that needs the earnest prayers of God's people everywhere, and the thorough consecration of those immediately connected with it. Remember us. Some walk no more with us. A minister of the town has been going around warning his people not to attend our meetings. However, some come. We are sowing the seed, watering it with our prayers. We are of good courage.

PHILIP GIDDINGS.

Argentina

BUENOS AYRES.—Our hearts have been encouraged as we have watched the progress of events in connection with the work in Washington. What a blessed experience it must have been for the brethren who led out in the matter of moving to Washington, to see such clear evidences that the Lord was guiding. It is evident that the Lord is preparing to cut his work short in righteousness.

Here in this field there has never been such a spirit of willingness to give to the work as we have seen this year. Just yesterday I received a letter from a brother enclosing a check for \$477.70, paper, the most of which is tithe. He writes that he could no longer resist the conviction that he ought to give the tithe. Another brother sent fifteen hundred dollars, paper, for tithe, not long ago. So you see the good Spirit is also working here among us.

Our tithe thus far this year has amounted to over thirty-five hundred dollars, gold. The whole of last year it was only a little more than thirty-seven hundred dollars.

N. Z. TOWN.

Central America

LA CEIBA, SPANISH HONDURAS.—Last Thursday I returned from Bonacca, where I had been to take eleven children from this coast up to Brother Evans. I left my family on the mountain for a while, to recuperate. Brother Smalley returned with me for a month's vacation. He is improving the time by studying Spanish.

The work is progressing here. Sabbath I heard of two more families that have begun to keep the Sabbath, about thirty miles up the coast. Word comes that a Spanish woman, two-days' travel back of Truxillo, who has never heard of Adventists, has begun the observance

of the seventh day. So the work of sealing goes on.

Our friends in Utila donated enough to buy a fine young horse, so now I can get around easier. I also have some cash on hand toward buying a pack animal, to carry Bibles, books, etc.

We have two Sabbath-schools here on the coast, in both of which the lessons are studied in Spanish and English.

A. N. ALLEN.

West Africa

FREETOWN, SIERRA LEONE.—This leaves us in good health. I have taken much interest in the people of this place. I am holding a very interesting Bible reading on Thursday evening, at one of the houses, and prayer-meeting on Wednesday evening at my home. There are nearly a score of persons who are more or less interested. Some of these are leading native ministers. But I dare not press the investigations too far until I am sure that an effort will be made here.

For our part, we have no desire to leave Africa, but rather to push the work when it lies in our power to do so.

J. M. HYATT.

(This letter was written before Brother Hyatt had word that Elder Babcock and his wife were on their way to the West Coast of Africa.)

Chile

NEGREIROS.—In our journey north we find that there is much to do, and there are no men to do the work. We found a brother here who was once in the employ of the Methodists as a colporteur, but was dropped because he accepted the Sabbath. We found that he could sing well, and play the guitar, and was apt to teach, and had had a good influence for the truth for several years, and that quite a number embraced the truth through his influence, and are now firm. We selected him to do Bible work here in the pampas. I think this will help the situation. There are many here in the pampas who are interested, but they are left as sheep without a shepherd. The only industry there is the saltpeter works. Towns have grown up of from two to five hundred inhabitants, and in these there are tailors, merchants, and bakers. But the country is a desert, for it never rains. The dust is from one to three, and in some places even six, inches deep, and there is no green grass to be seen. This condition of things makes it favorable for the saltpeter. If it should rain a few times, the saltpeter would entirely disappear. It is said that the saltpeter fields will continue but a hundred years more, at the rate they are now working them.

We have held meetings in different places, and everywhere we have had good, attentive audiences. Many books have been sold among the people, and our colporteurs are making many friends. We are glad that the Lord is sending

us these colporteurs. We expect another one in about a month. The brother is trying to close up his contract as soon as possible, and then enter the work.

I have been reading the reports of some of the first meetings of the General Conference session. I am glad that there is a sound of agoing in the mulberry-trees. The Lord has gone before us, and soon the work will be finished.

F. H. WESTPHAL.

Entering Amoy, China

AFTER a visit of nearly two weeks with Brother and Sister Wilbur and Sisters Anderson and Thompson, during which time we learned many of the Chinese customs and habits, we are now in our future home, Kulangsu, which is a sort of suburb of Amoy. Kulangsu is a very pretty little island, about two miles long by one wide, about half a mile from Amoy. The population of the latter place is largely Chinese, while that of the former is, to a certain extent, European.

Kulangsu is said to be one of the prettiest places in China, while seafaring men tell us that it is one of the most healthful ports in this country. The situation is such that we get the sea breeze direct, without its passing over other land, and especially from the south, from which comes most of the breeze in summer. As the result of this, the temperature here is cooler in summer, and warmer in winter, than at Shanghai, which is nearly three hundred miles north. For this reason, and because of its beautiful scenery, fine beaches for sea bathing, and its freedom from the clamor and dirt of most Chinese cities, it would be an ideal spot for a sanitarium.

A sanitarium would be patronized by people from Hongkong, Canton, Manila, and many other places north and south. It is quite common for the Europeans during the summer months to seek a change of climate, to recuperate their strength. A little judicious advertising would draw the people here to regain their health.

The island abounds in beautiful trees, boulders, grass, flowers, rugged hills, and little valleys. The Chinese have hundreds of small farms, where they raise rice and vegetables, scattered all over the island.

Brother Keh met us at Canton, where he came to counsel with the workers. He and Brother Wilbur accompanied us to Amoy, and have been busy ever since our arrival, helping us to get settled. This is a much more difficult task than those living in the States would suppose. Brother Keh has learned some Cantonese, so he and Brother Wilbur can talk. When we do our shopping, we tell Brother Wilbur what we want. He tells Brother Keh, who tells the shopkeeper, who tells his assistant, while he notifies the boy to get the article asked for. And many times all this is vain, and we must go to another shop for what we desire. Quite often the article must be made to order, or can not be had at all.

Slowly but surely we are getting settled in our new home, which is a rather modern Chinese house, shaded by two large trees. Brother Keh and his family live a few yards away, as do also

the other Chinese preacher and family who have accepted the truth. This man is preaching for us in a small country village. His and Brother Keh's family, with a few interested outsiders and ourselves, made quite a little congregation last Sabbath for Brother Wilbur. People interested in the truth are daily coming and going, while on some days quite a number are here at the same time. We hope that in a few months we shall be able to talk to these people without the aid of an interpreter.

Sabbath afternoon we crossed over to Amoy, and held a Bible reading with an interested family. We found them eager to learn more of God's will. We feel that our first Sabbath in Amoy was profitable, and contained much of the blessing of God.

On Sunday the head bookkeeper for the Standard Oil Company in Amoy came to see us. He speaks very good English, so he kindly interpreted for us while Brother Keh and we studied the nature of man. The result was two-fold: Brother Keh gained some new thoughts, while this young man learned and accepted the truth of this important subject.

God is working here in China, as well as in other places, and we are glad to have a part with him in carrying the good news of the kingdom to this needy field. We are daily praying the Lord to send forth laborers into the vineyard, that the ripe harvest may be quickly gathered into his garner. Remember this field in your prayers.

W. C. HANKINS.

West Indies

ST. JOHNS, ANTIGUA.—We spent seven weeks in St. Thomas on our church building. We pushed forward the work as rapidly as possible, so as to leave the building in a safe condition for the time it will have to stand unfinished. I was the only workman, aside from our brethren, who know very little of the trades. The building is twenty by thirty-six feet.

While there, I held four services each week. The interest increased from the first, with ever-enlarging crowds. We felt regret at having to leave them for a time, for I am sure there are souls to be garnered in that city. I baptized one person in St. Thomas.

What we shall be able to do for our needy field, is a most trying question. We have three places for every man, and the number of calls is increasing, and our hearts are made to bleed as we learn the crying need everywhere. Since returning to Antigua I have had hardly a moment to myself. Work here in the city and country has been constant. Yet our hearts are glad, and we rejoice as we see souls liberated from the bondage of sin to serve the living God.

Brother Mathews has been doing good work in developing those who had signed the covenant before we went to St. Thomas, and three others signed while I was absent. Most of these new ones are the result of our tent effort at Johnson's Point, Antigua. One was baptized before I left. Eight were baptized Sabbath, July 1, in our font here at the city church, eight more in the country, in the sea, Sunday, July 2. A promising young lady united with us on

profession of faith, having previously belonged to the Christian mission. The interest is still good at Johnson's Point. The crowd present at the baptism was the largest I ever saw. While some were amused, a far larger number were deeply impressed, and some were in tears. Of those receiving the rite at Johnson's Point, nine were men.

D. E. WELLMAN.

South Africa

KENILWORTH, CAPE.—We enjoyed Brother Anderson's visit here at the Cape very much. He is now on the site of the future mission, preparing a temporary place in which to live. Sister Anderson and Brother Anderson's mother will leave Buluwayo soon, for the north. Brother Shone and Brother Moko are working for the Kaffir natives in the vicinity of King William's Town. Brother Chaney and his wife are doing all the good they can among the Basutos. They are selling a great deal of our literature to those people. Brother



THE NEW CHURCH, SCHOOL, AND OFFICE BUILDING IN MARITZBURG

Sturdevant is largely engaged in harvesting the crops, and finding a market for them, in addition to his school work. Sister Hyatt is at the Somabula Mission, with Brother Albert White and his wife. Elder Armitage is very slowly recovering from his recent severe illness. He is at the sanitarium, but hopes to leave soon. Elder and Sister Hankins have been visiting the churches in the eastern province, and will now go into a new place, where they will endeavor to teach the truth to the people. Elder Edmed is directing the work in Natal and the Transvaal from the new office of their conference. They have recently erected a neat and substantial church building in Maritzburg, with a wing on each side for the office and church-school.

O. O. FORTNER.

The following interesting description of the new church appeared in the *Natal South African Witness* of May 27, 1905:—

"The building is situated in Stranack Street, on the left-hand side going down, and occupies two building sites which were recently sold for the purpose by the municipality at a cost of four hundred and fifty pounds. The plan of the whole structure is cruciform in shape, with the arms of the cross elongated to include,

on the one side, the tract society's office and the vestry, and on the other side a schoolroom. Each of these has a separate entrance from Stranack Street, with communication to the church. The schoolroom forms one arm of the cross, and is placed on the low side of the site, and is separated from the church by folding doors, which can be thrown open so that the schoolroom may be used as part of the church during special services.

"The church itself is placed in the center of the building, with a main entrance through a porch situated on one side of the building, which is approached directly from Stranack Street.

"The exterior of the edifice is very pleasing, and forms an exceedingly good group when seen from the opposite side of the road. It was the design of the architects that this building should have a special and distinctive character, and they have treated the plans on simple lines. The building possesses a deep base of pointed brickwork, with the walls rough-casted above, tinted a pale color,

and separated from the base by a string course, supported on corbels. The steeply pitched roof, painted red, with its broken, overhanging, and half-timbered gable in front, and overhanging eaves, casts a welcome shade on the tinted rough-cast.

"The whole scheme bears evidence that an attempt has been made to depart from the stereotyped, and often mutilated, so-called Gothic style of architecture, usu-

ally adopted for buildings of this description. The architects have thus departed from the ordinary course, and presented something at once distinct and uncommon, yet in keeping with the purposes for which the building is intended.

"The interior of the church is enhanced by an open timber roof, lending it a lofty and cool effect, the roof trusses being supported by neat corbels. At the eaves' level, cross ventilation is provided across both ways of the building by opening the dormers at the sides, and by windows at each end. A neatly painted dado of wood lines the building, with the walls treated in three simple colors above, presenting a restful appearance to the eye. A baptistery is provided under the rostrum, with steps leading to the same from the church; and a motto with the words, "Enter His Courts with Praise," is suitably inscribed in gold and red lettering over the rostrum.

"The church will comfortably seat two hundred persons, but by using the schoolroom, seating can be arranged to accommodate three hundred and fifty people. The building of this handsome edifice undoubtedly marks a new era in the history of Adventism in Natal, as it gives permanency to their work as a Christian denomination in our midst."

The Missouri Camp-Meeting

THIS meeting was held August 6-13, at Sedalia, Mo. Sedalia is a beautiful city of about twenty-two thousand inhabitants, and is located on the Missouri Pacific Railroad, ninety-five miles south-east of Kansas City, and one hundred and eighty-eight miles west of St. Louis.

The meeting was held in Liberty Park, the use of which for the camp was granted free by the city council. There were about four hundred of our own people encamped on the ground. From the very beginning a good interest was manifest in the meeting, both by our own people and by others. Each night the tent was full, and a large number were standing on the outside, or sitting in buggies, listening to the preaching of the plain message. The three daily papers published in the city gave quite full and complete reports of all the sermons, in some instances as much as three columns.

The various reports rendered in the conference showed a healthy increase both in the tithe and in the general offerings during the past year. Two new churches were added to the conference, making fifty-five in all. Sixty new members were reported as the result of the year's work. At the present time they have twenty-eight canvassers in the field. While Missouri is the smallest conference in the Central Union in point of numbers, yet the reports show that they have sold more books than any of the others. They have a live, wide-awake general agent, who goes right into the field with his men, and assists and encourages them where they need help. Five tent companies have been in the field this summer. Their present corps of workers consists of thirteen ordained ministers, two licentiate ministers, nine Bible workers, and sixteen church-school teachers. The tithe the past year reached nearly thirteen thousand dollars.

Brother Porter was re-elected president, thus entering upon his third year in this capacity. There seems to be a good feeling among the brethren and laborers composing the conference. There was a manifest loyalty upon the part of all toward the general work, and a decided interest in favor of the missionary work in foreign fields. The conference voted to send one of their ministers to Arkansas and support him for the coming year, besides expressing a willingness for the General Conference to draw from their force of laborers, with the assurance of support consistent with the other obligations of the conference. The offerings for missions during the camp-meeting in cash and pledges amounted, in the aggregate, to \$250.08. This was taken up after they had raised nearly \$600 for the local conference work.

Quite an interest was manifest in the sale and distribution of Sister White's forthcoming book, "Ministry of Healing." Nearly three hundred copies were subscribed for as a starter. The brethren also expressed a willingness to co-operate with the suggestions of the Relief Bureau by donating twenty-five cents per copy of their income from the sale of the book toward helping to pay the indebtedness on the Boulder Sanitarium.

Elder E. T. Russell, president of the union conference, Elder K. C. Russell,

and the writer were the representatives from outside the conference. Elder E. T. Russell was present at the beginning of the meeting, but left toward the middle to be present at the Nebraska meeting. Elder K. C. Russell remained until the evening of the last Sabbath, and I came at noon the last Friday of the meeting, and remained over Sabbath and Sunday.

Professors Lewis and Kern, of Union College, were present during the entire meeting, and rendered acceptable service in laboring for the young people, and in presenting the importance of Christian education and the advantages and facilities possessed by Union College for obtaining such an education.

Elders Porter and K. C. Russell did most of the evening preaching, Elder Scoles and others assisting toward the last. I think arrangements were being made to follow up the interest created by the meeting.

The crop prospects throughout the State were never better; and the general desire manifest upon the part of the brethren as they went to their homes to do more than ever to spread the message, betokens a rapid advancement in the work in the Missouri Conference the coming year. G. A. IRWIN.

The Book Work at the Missouri Camp-Meeting

THE book work received a good share of attention at our camp-meeting. We held two meetings each day at the large tent, which were attended by the ministers and visiting brethren and by almost the entire camp. There were many interesting testimonies given by our experienced canvassers, which seemed to inspire every one present with a greater desire to scatter our publications like autumn leaves. I am sure we have reached the time when our book work should take on larger dimensions. We should lengthen our cords and strengthen our stakes.

At the close of the meetings we received the names of forty persons who expected to devote a part or all of their time to this work; most of these will devote their entire time to it. I expect to spend my time until Christmas in helping the workers in the field in practical canvassing and delivering. One lady canvasser has a delivery amounting to nearly seven hundred dollars to be made the twenty-eighth. These orders were taken in less than six weeks. This is only a sample of what is being done, others are doing correspondingly well.

We feel very thankful to God for the success that is attending our book work in Missouri. This is largely due to the interest taken by our conference president and committee and the employees in the office at Kansas City, and our faithful workers in the field, and by the good brethren throughout the State who are so willing to furnish homes for the canvassers laboring near them. We have some very devoted canvassers in this State who send in encouraging reports from week to week, and this is a great help in our work, showing that our books will sell, and that all we have to do is to consecrate our lives to God and go forth in his name. The Spirit of God has moved upon the hearts of his servants to write, and upon the hearts of

others to publish the books which are now stored in the offices of publication; and now, dear reader, where does the responsibility rest? Is it not upon you and me? The Spirit of God says "Come; for all things are now ready." Luke 14:17. Let us work while the day lasts, for night cometh, when no man can work. G. PHILLIPS.

Texas Camp-Meeting

THE State camp-meeting of the Texas Conference was held at Hillsboro, August 3-13. The camp was comfortably located. There was plenty of shade, and a splendid spring furnished abundance of **good water**, which was a great help in maintaining the health of the camp. The grounds, however, were located about three miles from the town, and as there was no street-car connection, it was inconvenient for the people to attend. For this reason the outside attendance was not large, but those who came were much interested in the truths presented. The attendance of our own people was good. While the conference membership is not more than fifteen hundred, it was estimated that over one thousand camped on the ground during the meeting, many of whom drove quite a distance in wagons.

All the laborers in the State were present, and assisted in carrying the burdens of the meeting, and Elder H. Shultz, Prof. B. G. Wilkinson, and the writer were present from outside the conference. While the practical truths of the gospel were presented, the vital principles of the message were not neglected. An effort was made to strongly emphasize the distinctive, fundamental pillars of our message. This met a ready response in the hearts of all our people. This people love the real message, and that which will arouse our own people, as well as give light to the world, is the clear, definite message of Revelation 14.

The blessing of the Lord was manifest from the very beginning, and the spiritual work deepened as the meeting progressed; this was especially true the last few days. The large number of young people present was especially noticeable, and the deep workings of the Holy Spirit were manifest among them. Two baptismal services were held during the meeting; thirty-five were baptized. Many of these were from among the youth, some of whom were consecrating their hearts to God for the first time.

Reasonable dispatch was manifest in the business deliberations of the conference. The degree of unity was encouraging. Elder C. Santee, who was asked by the late General Conference to make this conference his field of labor, was present, and was unanimously elected president. He takes up the work in the conference with good courage, and with the hearty co-operation and confidence of all. Elder Nelson, though in feeble health, was present, and presided during the conference. The heavy burdens borne, and the many perplexing and trying experiences through which he has been called to pass in his connection with the work of this conference have taxed him beyond his strength. But the Lord has greatly blessed his efforts in building up and advancing his work, and many are earnestly praying that as he is now relieved of some of his responsibilities,

he may be speedily restored to his usual vigor and strength.

The reports of the laborers indicated that a degree of prosperity has attended their labors in new fields. Three new churches were taken into the conference at this meeting. The work of the Keene Academy has been very encouraging during the past year. The attendance has been good, and the debt which has been hanging over the institution for years has been reduced to only a few hundred dollars. The prospect is favorable for a large number of students the coming year. The sanitarium was taken under the control of the conference. Dr. Ross and his wife have recently connected with the institution, and the outlook is much more hopeful than at any time in the past. Some much-needed improvements have been made, enabling them to treat more effectively those who may be in need of help.

A good corps of laborers was recommended by the conference. At the close of the forenoon service the last Sunday of the meeting, Brother Nathan V. Willess was ordained to the work of the gospel ministry, prayer being offered by the writer, and the charge given by Elder N. P. Nelson.

Personally I greatly enjoyed the privilege of meeting with the people of this conference. It is the first time I ever visited the South, and the impressions formed were very favorable indeed. God's people are the same wherever found. Our prayer is that the Lord will greatly bless the work in this conference, and that many will be brought to a knowledge of the truth the coming year. G. B. THOMPSON.

The Southern Field

MUCH has been said and written concerning the progress of the message in the Southern field, and the agencies that are being employed in that work. Our papers frequently contain earnest appeals to our brethren everywhere to come to the financial aid of our burdened institutions and needy workers in the South.

It has been my privilege to be a worker in the Southern field uninterruptedly for more than four years, and my work has been of such a nature as to bring me in contact with the work in each local conference and mission field in the Southern Union Conference. What I shall say at this time with reference to the conditions as they exist to-day, will be based upon the best judgment that I can form from actual experience and observation.

Many in the North decide for one reason or another to enter the Southern field, and the nature of the impressions gained and the judgments formed depend much upon the motive actuating the individual in coming. It appears that some have in mind that it would be a delightful thing to come to the "sunny South," the land where the long winters of the Northern States are unknown, and flowers can be found in bloom nearly every season of the year, and fruit grows in great abundance, and the homes of the people are open to receive them. But they meet with disappointment, and return to the North with a doleful tale of the conditions they have found. There is another class, prompted by the Spirit of God and with an earnest desire

to see souls saved in the kingdom; these come to this field, not with the idea that they are going to have an easy time, with no trouble, and that everything will be smooth and to their liking, and they find, in many instances, that conditions are really more favorable and more pleasant than they had expected. These are usually contented to remain, and God blesses their efforts.

There is no field on the earth that does not require self-denial and earnest, consecrated effort if success is obtained. The Lord has many ways in every field in which his people can work and be successful if they are willing to endure hardship as good soldiers of Christ, and keep in view, not their own personal comfort or well-being, but the interests of the work God desires them to do.

It is unquestionably a fact that much that is said concerning the "sunny South" and the pleasures attending one's experience in the South is largely a matter of sentiment, and has but little truth in it. But on the other hand, for the individual who does not seek merely to have an easy time, but who is industrious and persevering, there are many comforts and blessings in this Southern field. We are convinced that there is no part of the country that contains a more hospitable or more appreciative people than the South, and the individual whose mind is fixed on the one purpose of glorifying God and benefiting his fellow men, both by word and by example, and does not attempt to meddle with the customs of society, will meet with very little difficulty, but, on the other hand, will be greatly blessed, and will have many friends.

It is a fact that the employment of means in the Southern field has in some instances been characterized by a lack of judgment. And these mistakes have led in some instances to the withholding of funds when the giving would have brought great blessing to the giver. We are always glad to see the means which we contribute to the work of God result in the accomplishment of great good, yet on the books of heaven it stands to the credit of the giver, whether or not blunders may be made through lack of judgment on the part of those employing the means.

One thing that has led to the condition just mentioned has been the extreme lack of competent help in the South. In many cases it has been necessary to employ in very responsible positions those whose experience and general ability were very limited; but what else could be done? It is a very different thing from having at hand men of experience and recognized ability to step into responsible positions and make their work a success. The South is greatly in need of means; this no one will doubt; yet we are convinced that the greatest blessing now that could come to this Southern field would be consecrated laborers whose experience and general ability would guarantee success in whatever line of work they engage.

But I desire to speak more especially of the particular work to which we have been called in this Southern field. In a recent issue of the REVIEW AND HERALD, this statement appears: "The enterprises standing most in need of help at the present time are the Nashville church, the Oakwood Industrial School, and the Nashville Sanitarium." We do not ques-

tion the imperative needs of these enterprises, but to say that these are more greatly in need of help than any other department of the work in the South at the present time, only indicates a lack of knowledge of the present needs of the field, whatever acquaintance the writer may formerly have had.

Perhaps the oldest institution established in the interests of the progress of our work in the Southern field is our training-school for workers, located at Graysville, Tenn. This institution has struggled along for ten years, and has asked for and received comparatively little help. While the means that has gone to the other institutions in different parts of the country has been measured by thousands of dollars, comparatively little has been given to this work. Since the writer's connection with the school in June of 1901 practically all the help it has received has been received by the writer as he personally solicited it in two or three of the Northern conferences.

Most earnest efforts have been and are being made to place this school on a self-supporting basis. We have been determined not to run in debt, and in this we have been greatly blessed, for the school has grown in size and importance under the blessing of God until the buildings are altogether inadequate to its needs, and in size and in their condition entirely unfitted for the work before us; and it is a fact that the very existence of this school is dependent upon its receiving material help in the very near future—not means with which to pay debts, but means with which to place the buildings in proper condition, and supply some necessities without which the school can not longer continue.

The question rests here, Shall we close up our school designed for the preparation of workers for this Southern field, or shall we just now come to the rescue, and do what we can to place it upon a proper working basis? Upon actual observation, and the experience of the last few years, I am prepared to say without any successful contradiction that there is no other enterprise in the Southern field which is in more imperative need of help at the present time than the Southern training-school of Graysville, Tenn. And when I say this, I am in no sense indifferent to the needs of the work in other places. If I know my own heart, I am intensely interested in the advancement of the cause in all its departments, but I could not be clear before the Lord if I did not make a plain statement of the facts. The school building must have a new roof; at present it leaks so badly that it is impossible to keep some of the rooms in a condition of repair. The school is entirely without laundry facilities. There are no facilities for bathing, none which would be recognized as such in any of the schools of the land. Our buildings are so insufficiently heated that our students are subjected to severe colds and the danger of protracted illness. My brethren and sisters, these are conditions as we are compelled to meet them.

There are many men in our ranks throughout the North, and perhaps a few in this Southern field, who, if God would move upon their hearts and they would follow his directions, could, without any assistance from any one else, place this important institution in a

position where it could do a great service to God. Who will be the first to answer this call?

We make this final appeal for help for this institution, not from any personal interests, but because the progress of truth in this Southern field so far as the preparation of native ability for carrying it on is concerned, is in jeopardy.

J. ELLIS TENNEY.

The General Organization of the Missionary Campaign

THE general missionary campaign as outlined by the General Conference in session at Washington, has already been placed before the readers of the *REVIEW* and *The Signs of the Times*. Special bulletins, outlining the plan, have also been sent out to the leading officers and workers in the United States. Therefore it will be necessary to present this general outline at this time, but a few statements concerning the organization of campaign committees and special lines of work may be of interest.

Number 67 of the General Conference recommendations reads as follows: "We recommend that the General Conference Committee appoint a missionary campaign committee to co-operate with conference officers in the carrying out of these recommendations." By "these recommendations" is meant recommendations 63 and 67 of the General Conference resolutions, which, as stated above, have already been published in several different forms.

When this question of appointing the campaign committees came before the General Conference Committee, it was decided to refer these appointments and the general organization of the work to the General Conference Publishing Committee. Accordingly, at the first meeting of the General Conference Publishing Committee, held in camp at San Jose, Cal., June 29, these appointments were made, and notice of them was sent to all concerned. Although returns have not been received from all parts of the field, we feel that we should not delay longer in announcing these appointments.

In providing for the management of this campaign work, the members of the publishing committee endeavored to avoid two evils: first, the appointment of one central committee which would try to do all the work in all parts of the field, thus removing responsibility from the local workers; and second, the evil of dividing up the field into independent parts, each with its own independent program and local interests, thus destroying our purpose to have a united movement in which the whole church of God would be marching in perfect order under a definite system and with one united plan of work.

Therefore a general committee was appointed which will take the responsibility of laying general plans for the campaign, and of presenting them to our people through the *REVIEW* and *HERALD*, through union and State papers, and through special bulletins sent out to leading workers. In many ways this committee will labor to promote the interests of the work in every part of the field. Then sub-committees were appointed for each publishing district, whose duty it will be to take the

plans as framed at the last General Conference, and as developed and worked out by the general campaign committee, and carry the responsibility of working these plans all out in detail, and of giving them power and effectiveness in their respective territories.

These committees were appointed as follows:—

General Campaign Committee: W. C. White, H. H. Hall, E. R. Palmer, G. A. Irwin, and W. A. Spicer. H. H. Hall was appointed secretary of this committee, and made responsible for the general oversight of the work throughout the field.

Review and Herald Campaign Committee: S. N. Curtiss, D. W. Reavis, G. B. Thompson, K. C. Russell, Dr. J. E. Froom, Allen Moon, J. W. Mace.

Southern Field: I. A. Ford, G. I. Butler, S. N. Haskell, P. T. Magan, and C. N. Woodward.

Central West: James Cochran, E. T. Russell, A. T. Robinson, R. A. Underwood, and R. C. Porter.

Pacific Coast: H. H. Hall, M. C. Wilcox, E. R. Palmer, G. W. Petit, and W. V. Sample.

The special work outlined for these committees is as follows:—

1. An effort to place the *REVIEW* and *HERALD* in every Sabbath-keeping home in the United States during the campaigning season and early fall.

2. An effort to secure a liberal circulation of message-filled tracts by every Seventh-day Adventist, the entering wedge for each worker to be the use of one pound (about twenty tracts of each number, or three hundred and twenty tracts in all) of *The Signs of the Times Leaflets*, these to be followed by specially selected tracts as advertised.

3. A general campaign in behalf of our missionary periodicals,—*The Signs of the Times*, the *Watchman*, and *Life and Health*,—this campaign to be entered upon about the first of October.

4. That this work be followed up early in November with the sale of forty-percent books from our home-workers' list. Orders should be taken for these books for delivery just before the Christmas holidays.

5. All these lines of missionary work should be followed by Bible readings, cottage meetings, missionary correspondence, etc.

6. Missionary conventions are to be held October 7 and November 18, for which has been prepared a special program with readings and other helps.

This missionary campaign has already begun, and the first items of work have been entered upon. There are two definite points toward which every factor in this denomination should now be working; first, the placing of the *REVIEW* and *HERALD* in every Sabbath-keeping family; and second, the use by every Seventh-day Adventist of at least one pound of *The Signs of the Times Leaflets* and later other message-filled tracts as advertised.

In this general campaign every true Adventist must be a factor. Strenuous efforts are being put forth by the leaders to organize and direct this great campaign, but success will be attained only as the rank and file become responsible, intelligent workers. Therefore we invite the immediate co-operation of every Seventh-day Adventist, at least to this

extent: first, sign for the *REVIEW* and *HERALD* now, if you are not a subscriber. Do not wait to be asked. Second, send for one pound of *The Signs of the Times Leaflets*, and pass them out from house to house among your neighbors, beginning with number one, and thus give at least twenty families in your vicinity sixteen of these bright, pointed readings, covering the most important features of our faith. And when these are distributed, send for other larger tracts. What a mighty work may be accomplished throughout this country if every Seventh-day Adventist will step into the ranks and do this small amount of work; and when these two things have been done, other plans will be presented for further work. Watch the papers week by week, and keep in touch with each step of the movement as the work is unfolded, join in the march, and do your duty. As an illustration of the church of God in perfect marching order read Num. 9: 15-23.

We earnestly pray that this may be the strongest and most successful campaign ever conducted in the history of this work; and it should be. As we near the end, as dangers thicken around us, and as the signs of the Coming One become more evident, our efforts should be stronger and more united.

E. R. PALMER,

Secretary Gen. Conf. Publishing Com.

Plans and Suggestions for the Continuous Missionary Campaign

Season of 1905-06

"Not a wasted moment in the morning fair,
Not an idle instant in the noonday glare,
Not a misspent evening let the record bear,
Not a Christless mission anywhere."

The words of the poem are in harmony with the spirit of our missionary efforts—a continuous campaign. The Master Worker has given the command "Go ye." Helpless, hopeless, despairing humanity raises pleading hands, and says, "Come over and help us."

The General Conference says, "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."

The necessary material—the Word of God and the publications which lead to its study—is ready. In fact, the harvest is ripe. What is lacking?—*The reapers. Where are the reapers?* The call is to every individual. Who will disappoint the Master and fail in this time of test to "come up to the help of the Lord against the mighty"?

In the plan for this season's campaign, the *REVIEW* and *HERALD* is to receive first attention. This means that every conference officer, every minister, every Bible worker, every church officer, every canvasser, every church-member, will be a subscriber to the paper, and will see that every Sabbath-keeper within the sphere of his influence is made cognizant of the great loss sustained by those who do not have the regular visits of their church paper. This work is to be done now at every camp-meeting, in every conference, in every church.

Following this effort to get the REVIEW into every Sabbath-keeper's hands will come an effort for others with our various missionary periodicals, and the circulation of other truth-filled publications. Missionary conventions are to be held, and there is something which every man, woman, and child among us will be expected to take part in. Full particulars, reports of work, the convention readings, and all the information that our people will need to know *what to do* and *when to do it*, will be in the REVIEW.

Let us work earnestly now for the paper, so that when these other plans are published in it, every Sabbath-keeper will read them and be ready to do his part.

S. N. CURTISS,

Chairman Eastern Campaign Committee.

The Nebraska Camp-Meeting

THIS meeting was held August 10-20 in a beautiful grove one mile from the center of the city of Omaha. The camp-meeting was preceded by a workers' meeting, which began the third of August. While pitching the camp, and getting everything in readiness for the meeting proper, Bible studies were conducted each day, and when the meeting really opened, there was a good spirit from the very beginning. And this continued to increase until the close of the meeting. Revival services were held at different times during the meeting, and a large number professed conversion for the first time, while many others were reclaimed from a backslidden condition. Forty-one persons in all were baptized.

There was the largest attendance of our own people that has ever been in a similar gathering. There were one hundred and seventy-two family tents, also a reception tent, book tent, grocer and dining tents, and five tents in which public services were held.

In addition to the English services held in the large pavilion, there was a tent in which German services were held regularly, also one in which the message was preached in the Scandinavian tongue.

There were eight hundred and thirty-five people encamped on the ground, and about one hundred occupied rooms near by; a number living in the city also attended the meetings.

Services of various kinds were held at frequent intervals, and all of these were well attended, as well as the evening meetings. The preaching was of a very plain and decided character, largely on some phase of the message.

The conference business was all finished in eight sessions, closing with the election of officers, and granting credentials to various persons who were called to labor in the conference the ensuing year. Elder A. T. Robinson was unanimously re-elected president of the conference, with Lewis Johnson as vice-president. J. J. Graf, R. F. Andrews, D. R. Calhoun, G. Mathiesen, and C. H. Miller were connected with these brethren to make up the executive committee.

The reports showed a healthy increase in all branches of the work. Five new churches were added. After supporting four laborers in foreign fields, and paying the accounts of the Nebraska laborers, there was a gain in the tithe over the preceding year of \$3,030.78. From

the very beginning, there was a good interest in foreign mission work; \$358.25, mostly in cash, was realized as the result of the First-day and Sabbath offerings.

By unanimous vote of the executive committee and the brethren assembled, this amount was increased by a donation from the tithe to one thousand dollars, and a check was written for the same and forwarded at once to the General Conference.

A resolution was also passed in the conference that in view of the dearth of men and means for the foreign work, this conference will, so far as consistent, share its laborers and tithe with the General Conference.

There was a good response made to the presentation of the plan for the sale and distribution of Sister White's new book, "The Ministry of Healing." Four hundred and twenty-eight books were subscribed for by forty-five persons.

The various institutions located in the conference, such as Union College and the Nebraska Sanitarium, were quite fully and ably represented; the school by Professors Lewis and Kern, and the sanitarium by Dr. George and a large corps of nurses and assistants.

Besides the conference laborers, K. C. Russell, Henry Shultz, G. H. Haffner, and the writer assisted in the meetings. Elder E. T. Russell, president of the Central Union Conference, after attending a portion of this meeting, started for the Colorado camp-meeting, leaving Elder K. C. Russell and myself to remain here till the close of this meeting.

So far as I was able to judge from what I saw and heard, there is an excellent feeling in the Nebraska Conference, and the brethren go home to their several localities with a determination to be more faithful not only in the payment of tithes and offerings, but in embracing every opportunity to present the precious truth to the people with whom they come in contact.

Crop prospects are very fine in Nebraska, and everything seems to indicate a prosperous year in the work of the conference.

G. A. IRWIN.

Dentists as Missionaries

WE need more missionary workers in Brazil, and as experience is the best teacher, we will tell you a little of what ours has been. We find that with our dental knowledge we can help people and come in touch with them soon after entering a new place. Brazilians are notorious for having bad teeth, and American dentists are in good standing. The dental laws are not so stringent as the medical. In this State a dentist can register for seventy-five dollars. In the northern States the laws are more rigid. We could, at this writing, find places in this State for ten dentists. If they could speak German, it would help them very much, as there is a large German element, many of whom are in good financial condition. All the large cities have English-speaking people, most of whom are here for the sole purpose of making money, and as a rule they do.

Our dental work and our medical work are about equal; so if we had only the medical work, we would probably halve our sum. We are registered as doctors,

which gives us the liberty to do dental work with no extra tax, which is quite an item in Brazil, where taxes are high.

If possible, every doctor should know dentistry, at least so we have found by experience. Any person desiring more particulars may address us at Taquary, Rio Grande do Sul, Brazil, S. A.

ABEL L. GREGORY, M. D.

Manitoba Camp-Meeting

THE annual camp-meeting and conference was held July 20-25, in a pleasant place about twelve miles from Winnipeg. A large number of our people from all parts of this field gathered early at the meeting. This is said to be the largest meeting held in this field, and undoubtedly it was one of the best. From the very first, it was apparent that the Spirit of the Lord was present.

The weather was favorable during the greater part of the meeting, and there were heard many expressions of gratitude to God for his goodness and for the many spiritual blessings received. Confessions were made, and many consecrated themselves to the Lord and his service. There was a good attendance of those not of our faith at the evening services, at which some of the leading doctrinal points were presented.

Besides the conference laborers, Elder R. A. Underwood, Prof. A. E. Doering, and S. A. James were present during the entire meeting, and worked for the interests of the different branches of the work.

Two churches were admitted to the conference, one of eighteen members being largely the result of two books sold by one of our faithful canvassers. The other church has a membership of sixteen. The different branches of the work were carefully considered, and plans laid for each during the coming year. Much interest was manifested in the educational work, and the report of this work was indeed a good one from every standpoint. The financial report shows all obligations paid to date. It was voted to build a suitable addition to the present building to accommodate the students.

The report of the treasurer showed that the finances of the conference were in good condition. The tithe had increased \$1,681.29 during the year. The tract society had a good report of missionary work done, and the provincial agent's report was one of interest. This report called attention to the work of our faithful missionaries, and showed an average of eighty-seven cents an hour for work done, and ninety-five per cent of orders delivered. Six young men are engaged in this work.

Eight new Sabbath-schools had been organized during the year, and the donations to missions showed a substantial increase.

The following-named officers were elected for the year: President, W. M. Adams; Vice-President, C. J. Kunkel; Secretary and Treasurer, Mrs. Jessie L. Adams; Educational Secretary, O. A. Hall; Health and Temperance Secretary, W. Adams; Provincial Agent, Robt. S. Greaves; Sabbath-school Secretary, Mrs. Jessie L. Adams.

Credentials were granted to W. M. Adams, C. J. Kunkel, Neil McGill, J. C.

Christensen, F. H. Conway; ministerial licenses to John R. Peters, O. A. Hall; missionary licenses to Barbara Purdon, Mrs. Jessie L. Adams, Robt. S. Greaves.

On Sunday eight were baptized in the Red River by Elder McGill. The meeting indeed was a feast to those present, and all returned to their homes full of courage and with a determination to make the coming year a better one in the service of the Lord.

MRS. JESSIE L. ADAMS, *Secretary*.

Death of Elder C. A. Washburn

QUITE a number of the old pioneers in the work came from the State of Maine. Among these were Elder James White, Mrs. E. G. White, and Elder J. N. Andrews.

In Portland, Maine, Elder Calvin Augustus Washburn was born Oct. 25, 1834. He died at the Iowa Sanitarium, Des Moines, Iowa, at 5 A. M., Sabbath, Aug. 5, 1905, at the age of seventy years, nine months, and ten days.

His father and mother were originally members of the Methodist Church, but were in the first advent movement, and were among those who believed with all their hearts that the Lord would appear the second time in his glory on the twenty-second of October, 1844. My father well remembered that day, and has often spoken to me of his own child-like, simple faith, and of his great disappointment.

At the age of eighteen, with other members of his father's family, he began to keep the Sabbath when there were but few Seventh-day Adventists in all the world. In 1856 he left his father's home and family in Maine, and moved to Allamakee County, Iowa, where he was for many years a member of the old Waukon church.

My father loved all living creatures. It was his delight to till the soil. He was a natural farmer. This occupation, combined with teaching in the public schools during the winter, he followed until, at the age of forty, he began his work as a minister with Elder J. H. Morrison, who had the sad privilege of preaching the funeral sermon of his former collaborer in the work of proclaiming the third angel's message.

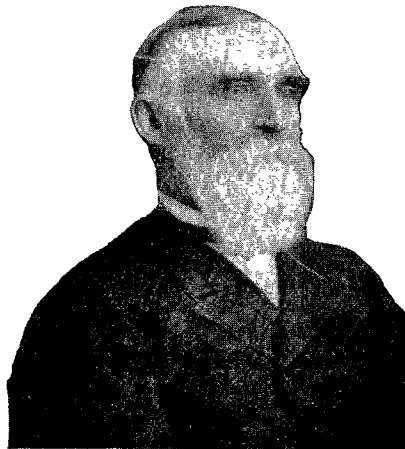
The family home was at Waukon until the year 1875, when it was removed to the State of Maine for one year. Since returning to Iowa in November, 1876, Mr. Pleasant has been the family home, and my father's ministerial labors have been in connection with the work in Iowa since that time. He has been closely connected with the conference work, having been for many years a member of the conference committee, holding this position at the time of his death, and being actively engaged in tent labor when attacked by his fatal illness.

He had been a man of robust and vigorous health. In fact, I do not know that he was ever seriously sick until this last illness, which was apparently the same as that which recently removed another pioneer in the work, Elder D. T. Bourdeau. The immediate cause of his death was gall-stones, but a post-mortem examination revealed the fact that a cancer was developing in the liver, which, had he lived long, would have filled his closing days with suffering.

Everything in the way of medical and surgical help was given to prolong his valued life. He fell asleep quietly, and apparently without realizing but that he should live longer, fully expecting on recovery to find needed rest with his son, Dr. F. A. Washburn, of Boulder, Colo.

My father regarded death as an enemy, but we know that he was always ready to die, and did not need to make special preparation, and we feel truly to say, in the words of the beloved John, "Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Sudden and great as the shock to his family and to his fellow laborers has been, we feel it is well, and we say truly from the heart, "God's will is best; God's will be done."

Jan. 1, 1861, Elder C. A. Washburn was united in marriage to Mary A. Butler, a sister of George I. Butler. Six children were born, five of whom are still living. The next to the youngest daughter, Grace, sleeps on the island of Grand Cayman, where, at the age of twenty, she died of yellow fever



ELDER C. A. WASHBURN

at Christmas in the year 1897, while on a journey with her husband as missionary teachers to the Bay Islands. This first sudden break in our hitherto complete family circle was a great shock to my father, one from which I think he never thoroughly recovered.

The remaining members of the family had the sad privilege of a complete reunion at father's funeral, which was held in the Mt. Pleasant church, Monday afternoon, August 7. Words of true comfort were spoken by Elder J. H. Morrison, from whom I will quote:—

"Little did I think when I was here the last time at this church, that my next visit would be brought about by the sad event, the death of my good brother and lifelong friend and collaborer, Calvin Washburn. With me he began his labor in the ministry. About thirty-two years ago we were engaged in our first series of meetings in the tent. I was standing by his side when he was passing through that trying ordeal that usually tries the hearts and the courage and the faith of beginners in the work. The circumstances revealed to me at once something of his latent powers, high ideals, broad humanity, and purity of character; and as such he was a source of inspiration to me, and

I always felt that I was bettered by his association. His convictions settled, his mind intently fixed on giving the light of truth to others, with cheerful courage he discharged his duties not only as a minister, but as a husband, father, friend. In him I saw a noble soul striving for a higher life, one who is not at the mercy of circumstances that would easily depress or elate, sad to-day because things are troublesome, joyful to-morrow because things are pleasant. If trouble did come, he thought of that world where there is no sorrow. If friends or possessions were lost, he thought of that wealth and life of the faithful. So he was not simply joyful over success or miserable over failure, but seemed always balanced, strong, composed, just, suave yet firm, gentle yet dauntless, warm-hearted yet deliberate, confident yet without egotism, and equipped with large experience, yet a man of the greatest caution, true to his convictions, true to himself and his God, and false to no man.

"Nothing attracts our attention more than the sepulchral home of our honored dead, as we move through her cold, damp aisles, and stand amid her pathetic monuments. O how the history of the past comes and lifts the gates of memory, and opens a passage through the windings and the intricate mazes of life! Then my imagination begins at once to rebuild the crumbled home of my childhood and youth, and to repeople it with known and familiar friends until they stand before me living as of old. But I dare not gaze on the scene, for in a moment all will change, and it will appear as with a cloud settled upon her glory, and her magnificence faded and gone. Why should I hope for a long life amid the wreck and ruin of all that I have loved? I would choose rather to pass on with the long procession to the last resting-place than to remain alone beneath the sorrow and afflictions that beset us on every hand.

"To the Christian, Jesus comes as the unspeakable gift. His face, beaming with a joyous radiance, lights up all the dark future. His resurrection fixes in our sky a star of hope that never shall be dimmed."

From a letter of sympathy recently written to my mother, by Elder George I. Butler, I quote a few words:—

"My heart was made very sad half an hour ago by a telegram announcing Calvin's death. Your family has been spared such severe afflictions until the death of Grace, and now the stalwart, strong father is laid low. He has always seemed near to me. We were intimately acquainted. He was strictly honest and upright to a fault; truthful to the core; always kind and tender to the erring, and never exacting; always ready to go more than half way for peace; sensible; strictly pure and conscientious in his religion; staunch and true for what he thought was right; faithful to his children to bring them up to respect right principles, yet a tender, kind father and husband. He was an honor to the good old manly, conscientious Maine stock from which he came. Like the granite rocks amid which he was reared, he knew no human fear, nor could he be turned aside from his honest convictions. He was a man of excellent judgment. This is my judgment of him after many an experi-

ence with him. He will be missed by many a circle in Iowa.

"How blessed is the Christian's hope at such a time as this! Poor Hobbs, the noted infidel of a past generation, as he stood upon the ragged edge of the awful precipice separating the transient present from the eternal future age, could but say, as he stood trembling on the brink, 'It is a leap in the dark.' Think of the expression and the sadness of it—standing in the blackness of midnight upon the edge of the chasm, and springing off into the unknown, no pilot, no light, no hope! And is that the end of life? Turn to the blessed apostle, and note the difference: 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.' Precious words! It will not be long until the dear ones will 'meet ne'er to sever.'"

Father was quiet and retiring, in honor preferring others, willing that they rather than himself should stand in honored positions or do work which might bring praise. Calm, deliberate, not emotional, yet when the depths of his deep, still nature were stirred, when the cause of God was at stake in a crisis, I have seen him moved to such eloquence that all was swept before it. A man not given to extremes, pursuing the even tenor of his way unmoved by censure or praise, stern and firm in his convictions, he believed in the word "duty." This he followed without fear. When others around him were carried first to one extreme and then to another, he pursued his even, quiet way. Many times when it seemed as if he were not keeping up with the "advanced light," it was found in the end that his cool, calm judgment was right. He hated all that was crooked. He cared not for surface work. He loved righteousness. Always ready to acknowledge a mistake or a fault, expecting, demanding justice and right from others, yet he was always ready to forgive a wrong. Physically and morally he was without fear.

Thus has passed away another pioneer, one of the generation of whom Jesus said, "This generation shall not pass away, till all be fulfilled." He was one of those present at the meeting in 1856 in Battle Creek, when it was stated that there were those present who would die, and others who would live to see the end. He had fully expected to be among those who would live to see the Lord come in power and great glory.

Though startled by his sudden death, yet we believe that he who knows how terrible is the storm just before us has permitted the tired, true soldier who fell at his post to rest for a little time until the first resurrection. Then we shall see him strong again in the vigor of immortal youth. Hasten, blessed day! Come, Lord Jesus, come quickly.

J. S. WASHBURN.

What a Paper Did

WHILE at the conference I had a talk with Brother W. C. Sisley, manager of the International Tract Society, London, during which he told me the following story:—

"An agent who was somewhat discouraged, but who was selling the *Present Truth*, accosted a gentleman who he soon found was interested in the coming of the Lord. After purchasing a paper, he learned from the agent that tracts could be secured on the same subject. The result was he ordered fifty thousand copies of a pithy leaflet on the Sabbath question, and hired the agent from whom he had received the paper to circulate them for him. Afterward he ordered fifty thousand more tracts treating on the subjects of the Sabbath and the Second Coming of Christ. He also hired these distributed by the same agent.

"One of these leaflets was put through the door of a house where lived a man who had become somewhat interested in our principles through reading our literature. The leaflet so fully convinced him of the truth of our message that he in turn ordered fifty thousand copies of another tract, and hired a regular commercial agency to circulate them for him. Both of these gentlemen are now fully in the truth."

So we see what a bountiful harvest a small sowing will sometimes bring forth.

H. H. HALL.

The Nashville Agricultural and Normal Institute

A FEW weeks ago I was in one of the most interesting homes it has ever been my lot to visit. In one of Tennessee's cities I was introduced to the father of this family, and he invited me to drive with him and his wife that evening to their home in the country.

At the appointed hour I found the carriage waiting, and we drove out into the hills. Farther and farther we went along the winding road at set of sun, through oak groves, ever climbing higher and higher. Just as it was growing dark, I found myself in a four-room cottage in a valley, hidden from view by the surrounding trees. It was not the place that impressed me, for that was very simple, and many a mother and daughter who read this would shrink from adding visitors to a family of nine in such small quarters. But none of that spirit was here.

Of children there are six,—the oldest a girl of thirteen, the youngest a babe of a few months. The father is in ill health, and maintains his business only through the relief and relaxation afforded in this quiet retreat.

Worship that night made me think of heaven. The eleven of us gathered in the sitting-room. The mother sat at the piano. Various hymns were called for by the children, and such melody one seldom hears. The hymns were familiar, and books were unnecessary. Everybody sang because everybody was happy, from the mother, who had spent the day in the city with baby and three other children, to the three-year-old Esther, who was fondly styled "queen."

Angels undoubtedly joined in those songs. I could scarcely keep back the tears as I watched and listened. And after the Scripture was read,—it was the Sabbath-school lesson that was studied,—we knelt in prayer, and even that little three-year-old queen, who was kneeling by my side, offered prayer. The quiet, simple faith of that family living

in that secluded spot; that father and mother united in bringing up their family to be servants of our God,—what more beautiful sight in earth or heaven?

I found one secret of that family's happiness. Only a few steps from the cottage was a little log schoolhouse, and there, day by day, that mother teaches her children and the children from other homes in the neighborhood. In that little home school I found the Bible, Bible readers, Dr. Kellogg's physiology, and other familiar text-books. The mother is anxious for help; she would like to have some young woman, some consecrated teacher, work with her, so that home duties and gardening may be made a part of the daily training.

How many such homes there should be in this South land! How many devoted teachers we need to step into such homes to supplement the mother's work; and then think of the still greater number of homes where no effort is made to teach the children. How many neglected children in these States to whom we should lend a hand! I thought of these things, and came home filled with a new courage concerning our own school, which is now only in its infancy. My brief visit opened my eyes anew to the needs about me, and gave me a fresh glimpse of God's reason for leading us to Nashville to establish a school. I felt more eager than ever to see young men and women fitted to stand alone where great strength of character is needed. I want to see them true to the third angel's message, loyal to the truth that God taught Israel and is teaching us to-day, that every man should have a plot of ground, and from that should be able to support himself. I long to see them so loyal to the principles of healthful diet that they can carry that part of the message to people in the cities who are slaves to appetite, and people in the mountain districts who have seen but faintly if at all, the light of this truth. Health of body, health of mind and soul, is the thing for which they cry, and it is the mission of the Nashville Agricultural and Normal Institute to prepare for this work.

We have been on the farm less than one year. These months have been filled with lessons for us. The great question of labor confronts us. The dignity of manual labor is faintly recognized. Most schools have emphasized mental culture to the neglect of the physical, and the results are seen all about us. The whole social problem centers in this. Shall we have a school which meets the situation fairly and without any compromise?

It is a time when God is pointing men to the South. He says, "Behold the needs!" Are there young men who want to become workers here? The Nashville Agricultural and Normal Institute can give employment to a number who may want to work now and lay up a credit on school expenses. The work will be on the farm and in the building department. Several cottages should be built before the opening of the fall term, and we would be glad to hear from young men who wish to enter the Southern field. The problems I have mentioned are the problems such will have to meet.

We would be glad to correspond with any who feel drawn in this direction, and to them particulars will be given. Such ones may address E. A. Sutherland, Madison, Tenn.

M. BESSIE DEGRAW.

The One Hundred Thousand Dollar Fund

Churches in France	\$ 93 40
Pacific Press Publishing Co. (Kansas City Branch)	65 33
Central Union Conference ..	62 25
N. O. Swadla	50 00
Herman Langenberg	50 00
John M. Estes	30 00
John F. Franks	25 00
Mr. and Mrs. H. C. Goodrich (Honduras)	25 00
Mrs. Mary F. Strong	25 00
William Clegg (South Af- rica)	24 35
Henry Kuhne	20 00
Mrs. Ella Cornell	15 44
M. I. Lewis (Australia)	14 61
Columbus (Ohio) church ..	14 50
A. G. Westphal	10 00
S. Martinson	10 00
M Street church	10 00
Mrs. C. E. Glover	10 00
Mr. and Mrs. W. A. Waters ..	10 00
Mrs. M. L. Rockwood	10 00
Mrs. Ellen Peterson	10 00
Brother and Sister Morris (Australia)	9 74
Norwalk (Ohio) church	6 20
Kingston (Jamaica) church ..	5 23
March Town (Jamaica) church	5 11

FIVE DOLLARS EACH

Washington G. Brallier, G. H. Matthews, Mrs. H. L. Merriam, S. M. Winkley, Salamanca (N. Y.) church, William Patterson, Mrs. P. A. Parker, Theodore Doty, R. Eason, Samuel Booth, Mr. and Mrs. S. A. Wellman (Trinidad), a friend, Mr. and Mrs. Walter D. Warren, Mrs. H. A. Vandenburg, W. C. Rahn, J. A. Cray, Mr. and Mrs. Robert Carr, Mrs. H. S. Fasig, N. Carey, C. D. Mentzel, P. B. Chambers, Amelia Webster, Elsie A. Brown, L. E. Vise, J. B. and T. N. Gallion, a friend.

FOUR DOLLARS EACH

Mrs. A. M. Hand, F. F. Hall, Mrs. J. M. Peck, E. A. Blodgett, Ferndale (Cal.) church, Annie Evans.

An isolated Sabbath-keeper, \$3.25; Mr. and Mrs. C. E. Soper, \$3; Mrs. Crown, \$5.1; Mrs. Una Van Horn, \$5.0; J. Giblett, (Australia), \$4.8; Brother and Sister Green, \$2.4; Herbert Huguley, \$2.0; Mrs. Charles W. Randall, \$2.0; Clarabell Fellows, \$1.9; Mrs. Graves, \$1.5; Orlo Curtis, \$1.3.

TWO DOLLARS EACH

D. W. C. McNett, G. Eastman, Sam Welch.

ONE DOLLAR EACH

John and Mary A. Emery, Mary Sperberg, J. B. Daniels, Edith Davis, Guy Hallem, Mrs. Jennetta O. Smith, Mary J. Rider, a friend, W. M. Martin, Mrs. William Martin, Mrs. Sue Williams, a friend, Mrs. William A. Chesebro, Mrs. E. E. Peterson, Brother and Sister Bowhey (Australia), Brother Maybee, (Australia), Brother and Sister Powell (Australia), a sister, Mr. and Mrs. Lewis Boyce.

FORTY-EIGHT CENTS EACH

A friend (Jamaica), W. Parchment (Jamaica), a friend (Dominica).

TWENTY-FIVE CENTS EACH

Mrs. Hutchins, Mrs. Thornerson, Mrs. Maclynnet, Mrs. Boling, Mrs. J. B. Mills, Thompson Iddiles, Ruth Delhorbe, W. N. Evans, Malinda Evans, a friend, Mrs. Fred Hanson, C. Beatrice Murphy, E. C.

Waller, Mrs. Swank, M. and R. Weick, Richard Satterlee, Mrs. Langhoff, Harold Stevens, Myrtle Childs, Willie Childs, Louise Lind, Wilhelm Lind, Emmett Lind, Orlando Lind, Perry Bail, James Bail, Ruth Mahurin, Lester Mason, Jackson Sturman, Thomas Oden, Lizzie Milner, Beulah Morris, J. A. Coffey, J. Bartt, Erna Witting, Bertha Walker, Russell Turner, Herbert Turner, May Turner, Gladys L. Ward, Nellie A. Pike, a friend, Mrs. C. Holm, J. E. Lovell, F. M. Oliver, Otelia Starr, Gertie Miller, W. Nash, Don Goodman, William Kloss, Annie Anderson, Fred Oleson, Albert Lambert, Miss F. Mendel, Miss W. Stanley, Rebecca Swanson, J. Raymond, a friend, Mrs. E. Taylor, Elizabeth Larson, Mable Patterson, Alba Patterson, Martha Patterson, Byron Patterson, Sister Brown, Miss Gold, J. T. Swatz, George Lucring, J. D. Page, Jean Edens, W. C. Blasingame, Lula M. Brown, Elberta Brown, Oliver Eaton, a sister, Nelia Dudley, Emily Wilson, C. M. Conkle, P. O. Carpenter, Orma Davis, Mrs. George Agar, Rosezella Budd, J. O. Wells, J. C. Morlon, H. S. Neitheraut, F. J. Houston, L. Soper, G. Schutz, W. E. Brady, Mrs. William Kelly, B. M. Bevins, Julia B. Robinson, Katie Shafer, Jimmie and Willie Lawson, Lawrence Chilson, Lettie Chilson, Mrs. E. J. Bailey, a friend, Mrs. Rose (England), Mrs. Ewarth (England), Mrs. Stead (England), Mr. Higginbotham, Mrs. Higginbotham, James Davis, A. Greyton.

TWENTY-FOUR CENTS EACH

Jessie Clifford (England), Alice Clifford (England), Francis Clifford (England), Brother Metzner (England), Sister Lamont (Jamaica), Mrs. Thomas, (Jamaica), Mrs. L. Edwards (Jamaica).

FIFTEEN CENTS EACH

Mrs. Rankin, J. Williams, Gilbert L. Pike, L. T. Conrad.

TEN CENTS EACH

Thena Beherns, Delbert H. Pike, Emma Kangas, Sarah D. Loveman, Mr. Rankin, Abraham Bostick, Mrs. Annie Willson, Mr. Nugant, Gertrude Chilson, a friend, P. P. Caradel, Phemie Knight, Mrs. J. E. Notestine, J. Lynch, Mrs. M. E. Jack, Blossom Morris, Myrl Morris, George Stevens, Blanche Merrifield, Jennie M. Holloway, Mrs. Stark, Albert Brendel, Fred Brendel, R. L. Smyer, T. A. Shook, Cook, Mrs. Frances Esterbee, Kate Hostler, R. A. Anderson, Charlie Higginbotham, Silas Higginbotham, Willie Higginbotham, Mary Higginbotham, Sherman Higginbotham.

FIVE CENTS EACH

A. H. McNeill, E. McKenzie, R. L. Huffman, H. I. Tisdale, Katie Lankard, Clara Wheeler, Alma L. Gerhart, Leon Douglas, Mina Douglas, Mable Chilson, Daisy Gray, Charles Weisleder, Jr., Howen Weisleder, Clarence Fry, M. M. Hawkins, Bessie Sattlee, Charley Town, a friend, Mrs. Manley, Myrtle Bunch, L. D. McClure, Willie McClure, Gracie Wood, Florence Hackworth, Ralph Hackworth, Helen Hackworth, Phoebe Hackworth, Pearl St. Clair, Allie Thresher, Ailey Weatherford, May Weatherford, Charlie Weatherford, S. C. Weatherford, Harry Abbott, Florence Johnson, Sallie Ewing, Bessie Teagle, H. W. Davis, Sarah Parsons, Jennie Girtain, Harry D. Sickler, H. B. Sickler, Mrs. Reeve, Mrs. Elwell, Florence Gillwray, Glenn Keller, Edna Keller, Ida Parker, Claudia Parker, L. E.

Clarke, Ida McClain, Laura Wilkins, Lucelia Smith, Alson A. Shufelt, Jerome Watterson, Amelia Schierman, George Porter, John L. Ackerson, G. Whitney Ackerson, Mary A. Ackerson, Ray Leeper, Lois McCulloch, Jessie McCulloch, John Boling, Lelah Barnhart, Fern Barnhart, Clarence Gram, a friend, Magdalena Schoor, Johnnie Schoor, Loyd Chilson, Mark Chilson, Josie Lankard, William Rice.

A further list will follow.

I. H. EVANS, Treas.

Field Notes

ELDER C. B. RULE reports that he closed his meetings at Ionia, Va., August 13, "with nine souls keeping the Sabbath." He is now at Emporia, Va.

IN a report of meetings begun at Non, I. T., June 22, Brother William Braley says: "The interest has grown, and thirteen have begun to obey, and others who are interested we hope will take their stand for the truth."

ELDER O. O. FARNSWORTH says in a report from Rock Hall, Md.: "I am expecting to have baptism here before leaving, as some have already decided to go forward. The enemy has fought hard at every step, but the Lord has also been working mightily, and we are confident of victory."

AMONG reports from Maine we note the following in the *Atlantic Union Gleaner*: "Elder Goodrich has been holding some very profitable meetings with the Woodstock church. He was called from there to Pittsfield, August 17, to visit his brother, who is very ill at that place. We hope he will return to Woodstock, as he wrote that one had joined the church, and others will soon."

FAVORABLE results have attended the tent-meetings held in New Haven, Conn., the past summer, by Elder W. A. Westworth. The letter says: "Many have heard and have become deeply interested in the word spoken; some are in the valley of decision; seven have stated their determination to follow their Master, and are now keeping the Sabbath, a sign of his sanctifying power in their lives. While we have desired far greater results, we thank the Lord for this evidence of his favor, and believe that there will be others who will come out into the fulness of the message."

ELDER G. F. HAFNER reports from Oklahoma: "The work of the Lord is still onward in the Oklahoma Conference. At present there are several meetings in progress, and people are interested, and are taking their stand for the truth. Brethren Sorenson and Dake report a good interest at Broken Arrow, I. T., where some have already taken their stand, and others are interested. The same report we hear from Brethren Braley and Jobe at Non, I. T. Brother Bönde had a good interest near Lexington, and reported that three families took their stand for the truth, and quite a few were still interested. Brethren Maxwell and Hampton are still having good meetings at Elk City. So the good work goes on."

Current Mention

—An outbreak of cholera is reported at Manila, P. I.

—Costa Rica is in a ferment over the outcome of the recent presidential election, which was attended with serious riots and bloodshed.

—A severe earthquake shock was experienced in southern Illinois and some districts of Tennessee late in the evening of August 21.

—Mrs. Mary Mapes Dodge, editor-in-chief of *St. Nicholas* and writer of children's stories, died at Onteora Park, in the Catskills, August 21.

—Venezuela has recently made large purchases of war supplies, in connection with which it is reported that President Castro has intimated a willingness to take up arms against the United States.

—From reports received from New Orleans it appears that the yellow fever epidemic is now under control in that city, but the disease is raging in the surrounding parishes. Isolated cases of the fever have been reported in several Northern States.

—The arrest of a French Algerian merchant in Morocco recently led to a demand by France for his release and the payment of damages, and this demand not having been complied with a French military force was at last reports preparing for an incursion into that country.

—According to St. Petersburg reports, the situation in the Baltic provinces of Russia is not improving. Several political murders have been reported. Official advices show that the disturbances are fostered and directed by a thoroughly organized social revolutionary committee, with headquarters at Riga, the emissaries of which defy the best efforts of the police.

—Reports from Portsmouth state that the hope of peace between Russia and Japan rests on the chance of Japan's being willing to recede from her demand for an indemnity, the czar having given an absolute and final refusal to an indemnity payment. Japan's proposition was to sell to Russia half of the island of Sakhalin at a price which would cover the cost of the war, and to surrender her claims to the interned Russian ships of war, and her demand for the limitation of Russian naval power in the Pacific, on condition that Russia accepted the proposition concerning Sakhalin. This the czar has refused to accept, and the outlook for peace is therefore greatly darkened, though the conference is to be prolonged into the coming week. A significant fact of the situation, however, is that Russia is unable to raise money to continue the war either by a foreign loan or by popular subscription, her last war loan having been secured only by "holding up" Russian banks and compelling them to deliver 120,000,000 rubles, receiving five per cent bonds in return, which they may dispose of to the public if they can. Bonds for a further 80,000,000 rubles were deposited in savings-banks, the government by this signifying that it regards this fund as at its disposal.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE
New York (conference), Phelps...Sept. 7-17
Greater New York (conference),
New York CityOct. 4-8
New Jersey (conference), Burling-
tonSept. 12-17
Southern New England, Willimantic,
Conn.Aug. 31 to Sept. 11
Maine, LewistonAug. 24 to Sept. 4
Western Pennsylvania, Bradford
.....Aug. 30 to Sept. 3
Western Pennsylvania, Greensburg, Sept. 13-17

SOUTHERN UNION CONFERENCE
Florida, Plant CityOct. 5-15
Cumberland, Spring City, Tenn.
.....Aug. 31 to Sept. 10

CANADIAN UNION CONFERENCE
Quebec, South Stukley ..Aug. 31 to Sept. 10
Ontario, Lorne ParkSept. 7-17

LAKE UNION CONFERENCE
North Michigan, East Jordan
.....Aug. 31 to Sept. 10
Wisconsin, Janesville ...Aug. 30 to Sept. 10
Indiana, ConnersvilleSept. 7-18
East Michigan, HollySept. 12-19

CENTRAL UNION CONFERENCE
Iowa, SumnerAug. 29 to Sept. 3
Iowa (southeastern)Sept. 12-17
Iowa, Sac CitySept. 5-10
Kansas (local), Independence
Kansas (conference), Hutchinson
.....Aug. 24 to Sept. 4

NORTHERN UNION CONFERENCE
Minnesota, Detroit CitySept. 12-17

SOUTHWESTERN UNION CONFERENCE
Oklahoma, Oklahoma City, Aug. 24 to Sept. 3

PACIFIC UNION CONFERENCE
California, Hanford DistrictOct. 19-29
Western Washington, Seattle
.....Aug. 24 to Sept. 3

Montana, WhitehallSept. 15-25
Southern IdahoSept. 12-17
British Columbia, VictoriaSept. 7-17

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.

New Jersey, Notice!

THE fourth annual session of the New Jersey Conference of Seventh-day Adventists will be held in Burlington, N. J., Sept. 12-17, 1905, in connection with the tent effort in that place. The first business meeting of the conference will be held at 3:45 P. M., Tuesday, Sept. 12. J. E. JAYNE,
President.

The New York Conference Association of Seventh-day Adventists

NOTICE is hereby given, pursuant to the call of the president, that the first meeting of the New York Conference Association of Seventh-day Adventists will be held on the camp-ground at Phelps, September 7-17 (the definite time being publicly announced at that camp-meeting), for the purpose of ratifying the articles of incorporation, with by-laws; the election of officers for the ensuing year, and the transaction of such other business as shall properly come before the meeting. All duly elected delegates to the forty-fourth annual session of the New York Conference of Seventh-day Adventists will constitute the members of this association, and shall be legally authorized to participate in its deliberations. T. E. BOWEN,
Secretary.

Notice!

ALL persons who have assigned to the Pacific Educational Association all their shares of stock in Healdsburg College are members of the said association, and entitled to a certificate of membership. These certificates of membership are now being sent to the members, and if any one entitled to a certificate does not receive it by Oct. 1, 1905, he is requested to send his name and address to Healdsburg College, Healdsburg, Cal., and a certificate will be sent.

In behalf of College Board,

M. H. BROWN.

Camp-Meeting for Southern Idaho

THIS meeting will be held at Ontario, Ore., September 12-17. There should be a good attendance, for at this season of the year much of the farm work will be out of the way. The meeting will be local, and will take in all the territory of eastern Oregon and southern and eastern Idaho.

If we can have the united efforts of our brethren and sisters in the churches in this district, there will be a large number to attend. Living as we do when such important questions are being considered, none should be absent. Bring all the children and young people, as well as your neighbors and friends, and let us make it a time of preparation for the great work before us.

There will be no business to look after, and the whole time can be devoted to studying the vital points of interest before us, and the most important of these will be how to advance the interests of this great work among the people, and our fitness for that work.

We hope to meet church elders, librarians, and Sabbath-school secretaries, and all others bearing responsibilities in the work. If you desire tents, or information concerning railroad fare, write to T. L. Copeland, College Place, Wash. Be sure to be at the opening meeting, and come prepared to stay until the meeting closes. A. J. BREED.

Come to the Camp-Meeting

As has been announced, the annual conference and camp-meeting for Wisconsin is to be held at Janesville, August 30 to September 10. We have been promised the help of either Elder E. W. Farnsworth or Elder I. H. Evans; also Elders Gilbert and Kauble. Of course the most of our Wisconsin laborers will be present, and will assist in the meetings.

We have no fears as to the ability of these laborers to instruct the people, and we feel confident that the blessing of the Lord will be there in large measure. What we are concerned about now is the attendance of our people from the State of Wisconsin. There has not been so large an attendance for several years as we believe there should have been, and I fear that unless our churches are aroused to the importance of these occasions, many will remain away who ought to be at the meeting.

Through the spirit of prophecy the Lord has spoken in regard to these meetings, admonishing our people to attend. In ancient times he called upon his people to attend their annual gatherings, and assured them that if they did so, he would keep the heathen round about them from desiring their land while they were absent. This special request, and the promise connected with it, shows very plainly that it is for the good of the people to attend such gatherings. In fact, if it had not been so, the Lord would not have provided for them. No one can lightly regard these pleadings and remain away from the meeting, without great loss to himself. Of course many argue that it will require a considerable amount of funds to meet the expense of such a meeting, and that it will be better to spend the money some other way than to attend the meeting. All such reasoning is virtually excusing one's self from doing what the Lord said should be done.

The one who habitually remains away from the camp-meetings will in spite of himself become weaned from the cause, and more and more drawn toward the world. It is unsafe to follow such a course, and I earnestly plead for our people to break away from the spell that binds them at home, and come to the camp-meeting, even if it requires a very decided effort. Brethren and sisters, please do not defraud yourselves by remaining away from the camp-meeting this time.

WM. COVERT.

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.

FOR SALE AT ONCE.—Fruit farm,—27 acres, 4½ acres grapes, 1 raspberries, and 1 strawberries and some other fruit; 8-room house, large barn and outbuilding; 1 horse, 2 cows, and chickens. For further information, address T. Scharffenberg, Paw Paw, Mich.

FOR SALE OR EXCHANGE.—A farm in Douglas County, Missouri, containing 160 acres. Will be sold at low figure for cash; or will exchange for Battle Creek property. Further information may be obtained by addressing Mrs. Hannah Smith, Haskell Home, Battle Creek, Mich.

WANTED AT ONCE.—An assistant physician, graduate of A. M. M. C., who is up-to-date in all laboratory work and sanitarium methods of treatment, a Christian man of good, pleasant disposition; to such a one there is an excellent opening at the Garden City Sanitarium, San Jose, Cal.

Addresses

THE post-office address of Elder Clarence Santee is Keene, Tex.

Dr. Albert Carey's post-office address is now Southern Sanitarium, Graysville, Tenn.

Obituaries

LESSENE.—Fell asleep at our home in Yulee, Fla., Aug. 2, 1905, my sister, Mrs. L. M. Lesene. She was faithful in the Master's service; and when he comes, she will receive her reward.

MRS. E. J. JOHNSON.

CHURCH.—Died at Kincaid, Kan., Aug. 2, 1905, of cholera infantum, Walker Gardner Church, aged 13 months. He was the son of F. H. and Sallie M. Church, of Taneyville, Mo., and grandson of Mr. and Mrs. J. F. Walker, of Kincaid, Kan. Words of comfort were spoken from John 14:1-3 by Rev. McLean (M. E. minister) at our home.

MRS. J. F. WALKER.

SONDERUP.—Died at her home in Renville County, Minn., May 31, 1905, Mrs. Elsie Christian Sonderup, aged 28 years. Sister Sonderup was born in Denmark. She heard and accepted the message in Brooklyn, N. Y., and afterward came with her husband to Renville County, Minn., where she resided

until her death. We believe she will come forth in the first resurrection. The funeral service was conducted in the Lutheran church near her home.

C. M. BABCOCK.

BARROWS.—Died in Selkirk, Kan., July 13, 1905, Bennie Barrows, aged 13 years, 4 months, and 24 days. He was sick for six months, inflammatory rheumatism resulting in heart trouble and dropsy. We hope to meet him in the new earth.

MRS. HARRIETT BARROWS.

WERY.—Died at Harris, Mich., July 31, 1905, of pneumonia, Johnnie Wery, aged 1 year, 5 months, and 15 days. He was just recovering from measles, when he took cold, which resulted in pneumonia. The parents and many relatives mourn their sad loss, but they weep not as those who have no hope. Words of comfort were spoken by the writer, from Jer. 31:15, 16.

M. W. LEWIS.

WEAVER.—Died at Centralia, Wash., Aug. 6, 1905, after an illness of several months, Sister Naoma Elisabeth Weaver. At the age of thirteen Sister Naoma united with the Christian Church. About two years ago the light of present truth became very dear to her. She sleeps in Jesus. On the funeral occasion, Jer. 29:11 was used by the writer to present a lesson of comfort.

T. H. WATSON.

BATES.—Died at his home in West Union, Iowa, Aug. 3, 1905, Marvin Henry Bates, aged 80 years, 10 months, and 29 days. About fifty years ago, under the teaching of Isaac Sanborn, he united with the Seventh-day Adventist Church, in which faith he remained steadfast until his death. Words of comfort were spoken by the Rev. Hill (Baptist), of this city. He leaves a wife and four children to mourn their loss.

MRS. M. H. BATES.

ANDERSON.—Died in Fletcher, Idaho, July 25, 1905, J. F. Anderson, aged 54 years, 7 months, and 2 days. With his companion he accepted present truth about ten years ago. Brother Anderson was a hard-working man until two days before his death, when he was suddenly taken very ill. A widow and seven children keenly feel their loss. A large congregation was present at the funeral service, which was conducted by the writer; text, Rev. 14:13.

F. D. STARR.

TATRO.—Died at Hartington, Neb., Aug. 2, 1905, of blood-poisoning, William Tatro. The deceased was born in Montreal, Canada, in 1836. Brother and Sister Tatro accepted present truth about twenty-six years ago under the labors of Elder D. T. Bourdeau. During all these years he was faithful to his convictions. His wife and nine children mourn the loss of a dear husband and father. The writer spoke words of comfort from Rev. 14:13 to a large congregation.

L. JOHNSON.

DINGWALL.—Died in Hamilton, Ontario, Aug. 1, 1905, of lung trouble, Alexander Dingwall, aged 40 years, 10 months, and 6 days. While residing in Cleveland, Ohio, he heard and accepted present truth; he remained faithful to his profession unto the end. His wife, two sons, and two daughters survive him, two sons and two daughters having preceded him in death. The hope of soon meeting his Saviour was sweet to him. Words of comfort were spoken by the writer from Rom. 6:23.

A. L. MILLER.

WESTWORTH.—Died in Rochester, N. Y., Aug. 5, 1905, of a painful aneurism of the abdominal aorta, Sister Catharine Westworth, aged 59 years. Several years ago she rowed a boat against a strong current until something gave way in her left side. This was the beginning of serious trouble. The last sixteen weeks of her life were days of intense suffering. She was most tenderly cared for by her daughter-in-law, and all that medical skill could do was done to give relief, but with little success. She was an earnest worker for the Lord and his cause. Her peace was fully made with God. Her husband, and two sons, Elder W. A. and Robert

F. Westworth, are left to follow her example of faithfulness. Words of comfort were spoken from 2 Tim. 1:12, last clause.

G. D. BALLOU.

MEILECKE.—Died at his home, eight miles east of Ulen, Minn., Aug. 6, 1905, Frederick Meilecke, aged 66 years and 6 months. He was born in the Province of Brattenberg, Germany, Feb. 2, 1839, and came to America in 1852. He accepted present truth eighteen years ago under the labors of Elder L. R. Conradi. He was united in marriage with Dorothy Deehring, and to them were born four sons and four daughters. While they sorrow, it is with assurance that he sleeps in Jesus, awaiting the trumpet call. He was laid to rest at Lake Park, Minn., August 8. The funeral service was conducted by the writer.

A. MEAD.

TICHENOR.—Died at Feeley, Minn., Aug. 1, 1905, Everett, Goldie, and Edith Tichenor, aged respectively 24, 18, and 15 years. Brother Everett Tichenor accepted present truth in 1901, and rejoiced in the same till death, which came by drowning while crossing Swan River in company with Mrs. J. M. and Mrs. O. E. Pogue and his two sisters, Goldie and Edith. While endeavoring to save the lives of the others, he lost his own. Goldie and Edith were bright, affectionate girls, who will be greatly missed in the family circle. Father, mother, brothers, and sisters are left to mourn their loss. Words of comfort were spoken by the writer from John 11:23-25.

J. F. POGUE.

PEASE.—Died at the home of his son George Pease, in Reno, Mo., of catarrh of the bladder, May 30, 1905, James Pease, aged 85 years and 4 months. Father had been a sufferer for two years, but the last two weeks had no pain, and passed away without a struggle. We laid him away in the Ozark Mountains to rest until the Life-giver comes. Forty years ago he accepted present truth under the labors of Washington Morse, at Deerfield, Minn., and was ever a faithful observer of the Sabbath. For sixteen years he was elder of the Bridgewater, S. D., church. His words of counsel and advice will be missed in the home and in the church. The funeral service was conducted by Brethren Cole and Downs.

MRS. GEO. W. PEASE.

ORCUTT.—Died at his home in Kent City, Mich., June 19, 1905, of heart failure, Samuel Orcutt, aged 84 years, 11 months, and 23 days. In October, 1861, he enlisted in the United States service and went to fight his country's battles. Soon after the close of the war, he came to Michigan and settled in Tyrone Township, Kent County, on a new farm, where he lived twenty-five years, and in the autumn of 1890 moved to Kent City. He and his wife were among the first in that place to accept the message of the soon coming of the Saviour and kindred truths in the summer of 1888. By his death a tender tie is broken, but his wife, one brother, and many friends are comforted by the Master's promises. The funeral service was conducted by the writer.

W. D. PARKHURST.

BROOKS.—Died in National Home, Milwaukee, Wis., July 25, 1905, of heart-disease and dropsy, David B. Brooks, aged 79 years. Brother Brooks went through the 1844 movement, but did not see the light of the third angel's message until a number of years later when a fellow comrade in the Home carefully and faithfully presented the truth to him, which he accepted with gladness of heart. He was not only an esteemed servant of his country, but was a faithful soldier of the cross, and his testimony just before death was full of joy and courage and a blessed hope of soon meeting his Lord. In early life he and an only brother were deprived of their parents, and were adopted by different families. This brother, Brother F. T. Wales, still survives. The burial took place in the cemetery near the National Home, the writer officiating.

R. T. DOWSETT.



WASHINGTON, D. C., AUGUST 31, 1905

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

KOREA is to have laborers. Elder W. R. Smith and his wife, of the Upper Columbia Conference, have accepted an appointment to that field. South Dakota liberally provides the support of these workers.

THE Mission Board last week sent out the second Sabbath missionary reading for September. No church should omit the use of these programs. The readings are now printed in slightly larger type and a more readable form.

WE have watched with peculiar interest the growth of Duncombe Hall Training College, which was established in London in 1901, and whose calendar for 1905-06 is just received. For four years it has conducted its work in rented buildings, in the meantime gathering funds from donations and the sale of "Christ's Object Lessons" for the purpose of providing suitable buildings and further equipment. During this period it has incurred no debt for operating expenses, a record which is worthy of consideration by some of our institutions in this country. This training-school has been a great blessing to the work in the British Union Conference, and we are confident that its influence will be even more marked in the future.

"We invite the immediate co-operation of every Seventh-day Adventist, at least to this extent: first, sign for the REVIEW AND HERALD now, if you are not a subscriber. Do not wait to be asked. Second, send for one pound of *The Signs of the Times Leaflets*, and pass them out from house to house among your neighbors, beginning with number one, and thus give at least twenty families in your vicinity sixteen of these bright, pointed readings, covering the most important features of our faith."

The preceding paragraph is quoted from an article written by the secretary of the General Conference Publishing Committee which appears in this number on page 17. Every one who desires a part in the great work to be done during these autumn and winter months should read this article, and lay definite plans for work in harmony with these suggestions.

A VARIETY of articles fill the August number of *The Missionary Review of the World*. Perhaps the most interest-

ing is that on "Obstacles to Christian Missions in China," by a native Chinese Christian. There are a number of articles on Africa, dealing with the "Distribution of Missionary Forces," "Lour-enco Marques Country," "Angola," and "Negro Missions." Other subjects treated are "Evangelistic Effort Among the Young," "The Caravan Mission to French Gypsies," "The Gospel in Brazil," "The Signs of the Times in India," "The Williamstown Band," etc.

THE following paragraph from the announcement of the Washington Training College will indicate the attitude of the institution upon the question of a proper education:—

The development of the highest type of moral character and a preparation for the most efficient service for God and humanity are the most worthy aims in education. Courses of study should be planned, and methods of instruction should be determined, with primary reference to these aims. This is Christian education. It means the harmonious development of all the powers of the being,—physical, mental, and moral,—and a training of all these powers in the actual experience of service. The result of such an education should be seen in young men and women possessing good health and knowing how to preserve it, having minds stored with the facts and principles acquired by earnest application and experience in their use; and revealing in the life, loyalty to God and his truth, and intelligent devotion to his service. Such an education will prepare workmen who will show themselves approved unto God, and who need not to be ashamed.

A copy of the announcement can be secured by addressing the president, Prof. J. W. Lawhead, Takoma Park Station, Washington, D. C.

THE "Souvenir Book" of the Michigan Home for Girls is an interesting publication issued in the interest of a good work. The Home is under the management of Mr. and Mrs. W. H. McKee, who are well known to many of the readers of the REVIEW. It is located seven miles from Grand Rapids, Mich., on a farm of forty acres which was provided for this purpose in a providential manner. The following information concerning this worthy institution will be of interest: "The young women who are received are not required to pay for the privileges they enjoy. The officers and managers receive no salaries. The Home, however, is industrial—all work. Pure air, exercise, out-of-door life, healthful surroundings, and wholesome food are remedial agents which God can always bless for moral and physical renovation. He has blessed them here in a marked manner. The Home has sheltered twenty-eight girls. Two of these are honorably married.

Five are at home with their parents. Six are in honorable employment at service. Four are missionaries. Two have been sent away as incorrigible. At present there are nine at the Home. Thirty have been refused for lack of room." Contributions for the support of this work will be thankfully received. Address Michigan Home for Girls, 14 Worden St., Grand Rapids, Mich.

Life and Health for September

THE leading article in *Life and Health* for September is "Flesh as Food." This is by Mrs. E. G. White, and in a clear, sensible manner it answers the questions which are usually asked. "The Baby Girl" speaks of what it means to mother and to father when they receive the word, "It's a girl," and outlines the hopes and plans of each for the future welfare of the newcomer. "How Shall We Preserve Our Children Pure?" by Dr. Harriet S. Maxson, is another article which every parent should read. In addition to the articles mentioned, there is a wealth of other good things in this issue of the journal, and its edition of fifteen thousand copies should be sold out long before the month is over. Single copy, 5 cents. In quantities of 25 or more copies to one address, 2½ cents a copy. Address Life and Health, Washington, D. C.

Funds for the South

THE amount received here in Washington for the Southern fund up to date is \$185.65. This does not include all that has been sent directly to Nashville. This is reported in the *Watchman* of August 22, and up to that time there had been received on the Nashville church building fund \$627.75. As the church is now paid for, these donations will be applied to other needs in the South. We are glad to see our brethren and sisters turning their attention at once to the great need of the Southern work. We trust the donations will rapidly increase, and that next week we may be able to head our list with a donation of from one hundred to one thousand dollars.

Amount previously reported ..	\$143 15
T. J. Sutherland	5 00
Leroy Knott	1 00
Mrs. H. Rathburn	1 00
Wm. Clayton	1 00
Miss L. M. Slocum	2 00
John Covert	50
H. E. Rogers	1 00
Mrs. Elvie Reynolds	1 25
J. M. Cray	2 00
Isaac W. Cook	1 25
Mrs. L. B. Crane	5 00
O. M. Kelly	1 00
R. G. Sisley	15 00
Mrs. Mamie A. Howell	50
A friend	5 00

Total\$185 65
 J. S. WASHBURN.