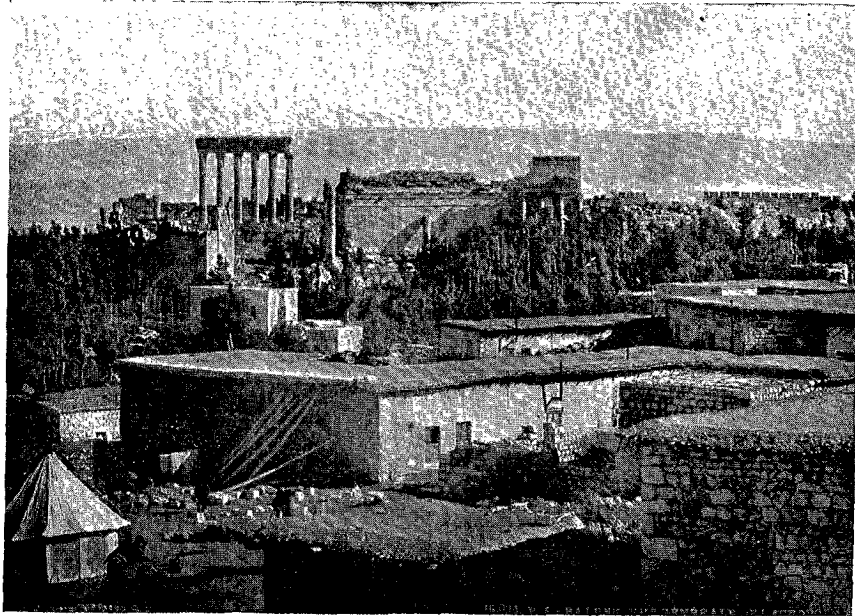


The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, SEPTEMBER 21, 1905



BAALBEC

A GENERAL view is here given of the famous ruins which are an object of interest to all travelers in Syria, and for which alone Baalbec is now noted. Baalbec was formerly one of the chief cities of Syria, having much the same natural advantages of situation as those enjoyed by Damascus, which lies to the southeastward of it only thirty-five miles away. The city was situated on the lowest declivity of the anti-Libanus range, having an altitude of 4,500 feet above the sea. It flourished down to the time of the Moslem invasion of Syria, being taken by them after the capture of Damascus. It was a later siege and capture, however, by the caliph of Damascus, which gave a fatal blow to its prosperity. By this conqueror the city was sacked and dismantled, and most of its inhabitants put to death, 748 A. D. It continued, however, to be a place of military importance, and was an object of dispute for several centuries between the caliphs of Egypt and various Syrian dynasties. In the twelfth century it suffered severely from several earthquakes.

The ancient walls of the city are about four miles in compass; but the existing town is described as being, with the exception of some of its Saracenic fortifications and its two mosques, "a cluster of mean-looking buildings, which serve only to bring out into greater prominence the grandeur of the neighboring ruins." These ruins "consist of three temples, usually known as the Great Temple (and it well deserves the name), the Temple of Jupiter, Apollo, or the Sun, and the Circular Temple. The Great Temple, which would seem at one period to have been a kind of pantheon, is situated on a magnificent platform, which raises it high above the level of the ground, and extends from east to west a distance of about 1,100 feet." The portico of this temple extended 260 feet from north to south. A portion of the temple called the Great Quadrangle covered an area of between three and four acres. The Sun Temple and Circular Temple were smaller structures, but the Sun Temple is in a much better state of preservation.

THE PRECIOUS SEED AND THE SOWERS

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE fall season is again before us, and on all sides will soon be heard people sneezing. It is therefore a good time to introduce Dr. Heald's booklet on "Colds: Their Cause, Prevention, and Cure." Anybody can sell it. Everybody—except the person who never has a cold—should have it. Subscription book discount to agents. Order from your conference tract society, or from Review and Herald Publishing Assn., Washington, D. C., or Battle Creek, Mich.

MISSIONARY reading by the *pound* is something new. But this is the convenient way in which the series of "Signs of the Times Leaflets" is put up. These leaflets are sixteen in number, and cover the vital points of the message; one pound assorted comprises about twenty of each leaflet. The price is 50 cents, and it is the plan that every member shall circulate at least one pound of these leaflets, or its equivalent in other message-filled tracts, during this fall campaign. This work is to follow the effort for the REVIEW, and to be done in connection with and following the circulation of the special issues of the *Signs*, *Watchman*, and *Life and Health*. Be sure to order your supplies of papers and tracts early. Order from your tract society, or from any of our publishing houses.

THE long winter evenings will soon be here. Most of our young people will doubtless do a great deal of reading. Systematic reading is the kind that accomplishes the most good. Perhaps you would like a suggestion. The Empire Series, comprising "Empires of the Bible," "Empires of Prophecy," and "Ecclesiastical Empire," furnishes the best systematic reading course in history that could be desired. These books cover the entire history of the world. Tedious details are carefully omitted, and all important events are taken up from a Bible standpoint. If doubts arise in your mind as to the guiding hand of God in the history of nations, a careful study of these volumes will firmly establish your faith, and you will be led to say, as did Daniel, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

"MY GARDEN NEIGHBORS," Dr. L. A. Reed's new book, is now ready, and ought to be in every home. It will tell you many things that you do not know about birds, insects, and animals, and will give you a desire to study nature at first hand and to discover some of her secrets for yourself. The first story in the book tells how the sparrows learned to do what the scientists say it is impossible for sparrows to accomplish. The author quotes the words of a great scientist, and then tells of two sparrows which actually learned to do what the wise men say they are incapable of doing. It is a true story, and one of deep interest. You will enjoy reading it. You will also want to read of the trials and triumphs of a crippled sparrow, of the blue-bird, of the wise cat, of the young eagle driven from the nest by his mother, of how little birds are taught to fly, to sing, and to hunt for food, of the frog that was not insignificant. All these and many more will be found in "My Garden Neighbors." 256 pages, illustrated; price, \$1. Order of your tract society, or of Review and Herald Publishing Association, Washington, D. C.

"WHAT shall I sing?" is often the question with young vocalists. A simple melody with inspiring words always makes the greatest impression. Such an one is Mrs. Fischer's arrangement of "Nearer, my God, to thee"—not the old familiar melody, but one that is fully as sweet for a solo. Send to the publishers of this paper for a copy. Price, post-paid, 35 cents. The proceeds from its sale go to the needy Southern and Spanish fields.

"THESE are to be used by the Young People's Society of San Francisco," says a letter just received, ordering one hundred and twenty copies of *Life and Health*. The use of this health journal by all our Young People's Societies would be splendid missionary work, and would open the way for the use of other publications. The October number is a specially good one for use in the missionary campaign. The price in quantities is as usual, \$2.50 a hundred, or 2½ cents each for 25 or more copies to one address. Send orders to your conference tract society, our nearest publishing house, or to Life and Health, Washington, D. C.

THE following is another illustration of the influence and power of our literature, and should impress every lover of the truth with his duty to help extend its circulation: "I am a member of the Congregational church at Seal Harbor, Maine, and have been keeping the Sabbath for about six months. My attention was called to this important question by reading a book called 'Bible Readings.' Then a friend sent me a copy of *The Signs of the Times*. Since that time I have studied God's Word for light, and I believe with all my heart that we have been keeping the wrong day for the Sabbath. I believe, also, that Christ is soon coming again, and feel that I want to do something to help others to know the truth, and I know of no better way than by the written word. Please pray that God may give me grace to stand, though I stand all alone. There are none here who seem to care about this way."

"STORY OF THE SEER OF PATMOS" is now ready for delivery. This book is a study of the book of Revelation, by an old pioneer in the message, Elder S. N. Haskell. It has been the privilege of many of our people at some time in their life to attend one or more of Elder Haskell's Bible studies, and all these will know how interesting and profitable he always makes such occasions. To have a book treating on Revelation by such a devout Bible student is, therefore, a great privilege. The text of the entire book of Revelation is printed on the margins, and accompanying it are thousands of Scripture references elucidating the text, and in addition to all these the running comment of the author on each chapter. "Seer of Patmos" contains 424 pages, and is bound in half cloth. "Story of Daniel," is a companion volume to "Story of the Seer of Patmos," and is a complete study in a new way of that wonderful book of prophecy. Infidelity can not stand before a thorough understanding of the "history in advance" which the book of Daniel furnishes. Every family ought to have both "Story of Daniel" and "Seer of Patmos," as they treat on two of the most important books of the Bible. Price of each, \$1.

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

A Time of Test

It is evident that the times to which we have looked forward for many years are now here. This is the time of peril and of test. The very atmosphere seems to be charged with questioning and unbelief, and the whole tendency is to repudiate all that has been regarded as established beyond doubt, including the fundamental truths of Christianity. We need not expect that we shall be exempt from the assaults of the enemy merely because we have heard and accepted the special message of present truth, or that no effort will be made to fill our minds with skepticism and doubt. We are in the time when Satan is to work "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish," and when he will "lead astray, if possible, even the elect." We may therefore be sure that we shall be tested upon every phase of present truth, and that doubts and questionings concerning the fundamental features of this movement will be urged upon us. In view of these things we earnestly exhort each one to a prayerful study of the Scriptures, and especially those portions of the Word of God which foretell the condition of things in this last generation, and which provide the proper setting for the saving gospel message to be given to the world at this time. "Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word;

they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." We must not follow men, even those who have brought us to the knowledge of the truth, when they begin to depart from those principles which they have themselves advocated and to follow the lead of the doubters. In this time of test we must be true to the foundation principles of truth as given to us in the Word of God, and as brought together in the third angel's message—the final message to the world. "Let no man deceive you by any means."

The Message of Preparation

THE Maine camp-meeting was held in the suburbs of Lewiston, and good reports were printed in the *Lewiston Journal*, a leading daily paper of the State. The editor of the *REVIEW*, who attended this meeting, spoke one evening on The Message of Preparation for the Advent of Our Lord, and the following outline of the discourse was printed in the next day's issue of the *Journal*:—

"This is the day of God's preparation, and the time has come to make ready a people who shall be able to stand when our Lord shall appear in glory.

"As a message was sent to the world before the first advent 'to make ready for the Lord a people prepared for him,' so in this generation a message is being proclaimed to the world which both gives warning that 'the great day of the Lord is near' and prepares a people to meet the coming Saviour in peace.

"John the Baptist was the forerunner of Jesus at the first advent. Concerning him his father Zacharias prophesied: 'Thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins.' And when he came, he 'preached the baptism of repentance unto the remission of sins.' In doing this he was fulfilling the prophecy of Isaiah, as he himself declared in these words: 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.'

"To prepare the way of the Lord is therefore to lead the people to confess and forsake sin, and to point out the way of salvation from sin. It means to accept of the gospel of Christ as given in the Scriptures, and to bring forth the fruits of it in a godly life.

"God's message to the last generation is therefore a message of reform based upon his word and faith in the work of Christ in behalf of sinners.

"That there is a demand for such a message is evident when we consider how evil is on the increase, and how the Scriptures and the atoning work of Christ are being superseded by human philosophy and various methods of self-salvation.

"The so-called 'new theology' is robbing the world of the Christ of the Scriptures, and is undermining faith in God's provision for saving from sin. There has been such a modern apostasy from the simple gospel as preached by Luther and his associates in the Reformation of the sixteenth century that Dr. Charles A. Briggs, of New York City, has recently declared that 'the common doctrine of the present Protestant theologians would not be recognized by any of the Reformers.'

"This certainly marks a great falling away from 'the faith which was once delivered unto the saints,' and indicates the need of some movement which shall maintain the original Biblical platform of Christianity. Such a movement has arisen in this generation, and is represented by the people who are holding this camp-meeting. It is a fulfilment of the prophecies which designate the special features of the gospel teaching which will be needed to meet the demands of the time.

"These prophecies are so explicit in their delineation of the last days, and foretell the signs of the Saviour's coming with such exactness that we may know when 'he is near, even at the doors,' although 'of that day and hour knoweth no one, not even the angels of heaven.' As both John the Baptist and Jesus announced that 'the kingdom of heaven is at hand,' so in this time we may declare that 'the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.'

"This is 'the everlasting gospel' of salvation through faith in Christ, but it includes now faith in the coming Christ, and it means such a fulness of deliverance from sin as will prepare for translation from earth to heaven without seeing death. This complete gospel calls for the repudiation of traditions and creeds, and all practises based upon them, and a return to apostolic faith and practise. It exalts the law of God, not as a means of salvation, but as a witness to the quality of that righteousness

by faith which is the central truth of the gospel. And this gospel of the coming Saviour is the message of preparation for the second advent of our Lord."

The Awakened East

THE issue of the Russo-Japanese war has brought the world a long step nearer the great Armageddon of the nations. In Asia half the world has been for centuries lying inert and sleeping, so far as a place among the military nations is concerned. They counted little in great world events. Now there is a change. In our day this great mass of peoples and tribes has been rousing from the sleep of centuries. Writing of this change in Asia, a writer in the *Deutsche Revue* says:—

The Japanese successes, first at sea, then by land, struck this enervated world like a cannon stroke, and Siam, which is led by British sentiment; India, which is under England's dominion; the Malay Islands, Java and Sumatra, the Anamites of Anam, Tonquin, and Cochin China, pricked up their ears. Five hundred East Indians at once set out to attend the lectures at the Japanese universities; Siam concluded a compact of amity, of whose provisions Europe has remained ignorant, with Japan; in Singapore, Batavia, Surabaya, Saigon, Hanoi, and Hai-phong the Chinese secret societies have redoubled their precautionary measures and their activity; China has opened its doors to Japanese traders, Japanese officials, and Japanese military instructors.

A change of great import has taken place. As this writer says, "All the Asiatic peoples now recognize that the axis of the Asiatic world has been shifted." The vast heathen East is not to come up to the great Armageddon asleep, blindly led into conflict. The prophecy of Joel shows that there is to be a waking up of the people, and the heathen are to come up in multitudes to the valley of concision, or cutting off. Truly when Asia is aroused, there will be multitudes, multitudes in the valley of decision; for Asia is half the world.

The kings of the East are to come up to Armageddon. That final crash of the world comes just after the close of probation. Now, just before probation ceases, we see the populous East awakened from its long sleep. It has stirred all Asia to see one of its brown peoples turning back a European power. China is rousing. Hundreds of its young men are being sent to Japan, Germany, and other parts for military training. The populous East has caught the fever of Western militarism. History is rapidly in the making. Prophecy is fulfilling. We must press in among these awakened peoples with the advent warning.

W. A. S.

What Diplomatic Relations With Rome Would Mean to This Country

THE abolition of the concordat and the separation of church and state in France, is one of the most noteworthy events in recent years. The foremost figure in the movement which brought about this result, is the ex-premier of France, Emile Combes. A statement from this eminent individual, of the reasons for this action on the part of the French republic, is naturally, therefore, of particular interest. We give, accordingly, some paragraphs from a contribution by ex-Premier Combes on this subject to *The World To-Day*, the editor of which refers to it as being one of the most "important papers published within recent years."

The query may arise in many minds as to just what harm would result from the establishment of diplomatic relations between the United States and the Vatican,—a thing for which Rome has been and is now persistently and patiently working. Ex-Premier Combes answers this query by his statement of the practical workings of such a system in the republic of France. The papacy is not, as regards the territory of the United States, a foreign power. It is a power existing in the United States, but of a different order from it, being a spiritual and not a political power. The two powers can exist harmoniously in the same territory only by virtue of keeping within wholly separate spheres of action; the church must be kept separate from the state. But diplomatic relations are set up only between powers which are acting within a common sphere. The setting up of diplomatic relations with the Vatican would mean that this government had consented to negotiate with a power existing in the United States, yet independent of it; in other words, to allow within its own territory a power concerning itself with the affairs of state, yet independent of the state; for one power does not have diplomatic relations with another power subordinate to itself. The head of the papacy is in Italy, but its body extends around the world. That such action on the part of this republic would be suicidal is a truth too evident to require demonstration. Ex-Premier Combes says:—

The moment the state decided to enter into negotiations with the Catholic Church, it implicitly recognized the latter as a power relatively independent of itself, and therefore deemed co-operation necessary for its labors in the field of social progress. A monarchical government could submit to such a conception without acting in opposition to its principles. . . . A republican government, however, could not do so without denying the fundamental principles of its constitution. The republic remains

merely a word, void of meaning, unless it stands for the sovereignty of the nation. But when we speak of the nation's sovereignty, we must necessarily put aside all suppositions in regard to any authority whatever dealing with it on a footing of equality, dictating terms to it and accepting them by contract only in the guise of compensations.

Should the United States government consent to treat with the papacy, it would set up in its own territory a power independent of itself, a power claiming the right to exercise political as well as spiritual authority, and even to be above and to possess rightful authority over all other political powers. It would establish by its side a power not only ready to exercise equal sovereignty, but even claiming superior sovereignty to itself. The principle of church and state union, to which the papacy so firmly holds, has its full potency only when the state is subordinate to, and controlled by, the church. This is Rome's ideal, so fully attained in the past, and constantly kept in view at the present time.

The hand of Rome would then be everywhere in the affairs of the state, co-operating with the state in whatever was for Rome's interests, but stoutly opposing the state when those interests were deemed in jeopardy. The sovereignty of the state would, ere long, be set aside and treated with contempt. This is precisely what the papacy has done in those countries, such as Spain and Austria, which have diplomatic relations with her. This is what she was doing in France, and this is what forced upon that republic the necessity of breaking loose from its relations with Rome. On this point ex-Premier Combes says:—

Not one law submitted to our legislative bodies during the last thirty years has, during the parliamentary debates, escaped the assault of the entire clerical clique, and failed to be represented to the faithful as being the work of the evil one. . . . It really seems as if the clergy had passed the word to free itself from all its legal obligations, for it eagerly seized every opportunity for disavowing them, adding to these disavowals the most insulting language directed at the republic. . . . They had so thoroughly acquired a taste for deriding and insulting the domestic policy of the republic that they unhappily soon came to treat the foreign policy of the country with the same license. The whole civilized world has been in a position to appreciate the highly appropriate manner in which the journey of the president of the republic through Italy was managed. The visit of the chief of the French government to the Italian ruler was called for by the most elementary principles of courtesy as well as by the reciprocal interests of both nations. Yet the pope has pretended to regard it as an infraction of his dignity. Asserting his fictitious rights to sovereignty, he has denounced the president of the French republic to the Catholic powers of Europe as a criminal guilty of *lese-majeste*.

"Now it is high time to awake out of sleep."

The ex-premier further says:—

That the church, while united to the state by a covenant conferring on its representatives a legal authority, as well as all the advantages of public functionaries, should attempt to destroy, in the name of its own teachings, the doctrines of the state, vilifying them and ruining them in the minds of those who listen to its organs, constitutes one of those stupefying anomalies which it is the duty of the republican party at once to bring to an end. Still, this is the part played by the Catholic clergy for thirty years past.

Rome desires diplomatic relations with civil governments with a view wholly to the advancement of her own interests. She makes just that use of those relations where they are established. The whole history of the French republic's relations with Rome since its establishment thirty years ago, had taught him, M. Combes says, "without any possible doubt, that the Vatican was fully resolved to preserve only the material and moral advantages which the concordat offered to the Catholic Church, but that it had forever repudiated the political obligations as well as those to the community, which form the equivalent demanded by the state. Indeed," he adds, "how could his mind have retained the least uncertainty on this subject, when he had read in the unalterable constitution, solemnly promulgated by Pope Pius IX, in virtue of his papal infallibility, and amid the applause of an ecumenical council, the enumeration of the rights belonging by grant of the Divinity to the successor of St. Peter, in contradiction to the blasphemous pretensions of modern governments? That constitution, well known under the name of the Syllabus, speaks loud and distinct enough to prevent a sincere mind from being in danger of mistaking its wording." M. Combes quotes from the doctrines of the Syllabus: "That the Roman Church, as the superior of all governments, is a perfect organization, by right and in all respects independent of civil power;" also other like provisions, citing references where these doctrines are set forth.

Any intelligent person is prepared with these facts before him, to understand the significance of Rome's guarded and politic but persistent efforts to establish diplomatic relations with the government of the United States.

L. A. S.

Worry

THE world is full of worry. Its marks are chiseled in the furrowed brows of millions. Did you ever worry? "O yes," I hear you say, "many, many times." A good soul said to me once, "This terrible burden of worry is killing me; I fret nearly all the time."

How sad this is! yet it is the experience of many. But, reader, let me ask

you a question: Did it ever do you any good to worry? After you have tossed feverishly on your bed through the weary hours of the night, giving no sleep to your eyelids, did it help the matter any? Was the difficulty removed? or did you have to face the thing again at the dawn of day? Was the cause of worry in any way changed from what it would have been had you laid off your burden, and taken a refreshing sleep during the night? Why worry, then, if it does not help matters any? While it does no good, it does do untold injury, mentally, morally, and physically.

"O," but you say, "I can't help it. I try not to worry, but it is impossible for me to keep from it." This is a strange confession for a Christian to be compelled to make. Suppose you hear your neighbor swear, and you ask him to refrain from taking his Master's name in vain. He replies, "O, I can't help it; I do not want to blaspheme, but it is impossible for me to keep from it."

"But," you say, "do you think it is as wicked to worry as to swear?"—No; but both are wrong. And the abiding Christ who enables the unregenerate man to overcome his profanity, will enable you to rest in him, and cease your unbelieving worry; for it is a burden born of unbelief.

"But," says one, "I did not know it was wicked to worry." Well, it is. The Lord did not worry when on earth. He sat up whole nights to pray, but never to fret. And here I am reminded that if we prayed more, we should worry less. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. The wicked are in a continual state of ferment, and can not rest; they are like the troubled sea. Why should the child of God be like the children of the wicked one?

How can you cease to worry?—Believe the Lord. Lay off the load upon him. "All your anxiety throwing upon him, because he is concerned about you." 1 Peter 5:7, Rotherham's Translation. The Lord is the great Shepherd of the sheep. It is his work, and joy as well, to care for the sheep. He understands how to do this, and is able to do whatsoever he pleases. He knows fully the prowess of him who goes about as a roaring lion, and has pledged his life to guard his flock from his ravages. Can you not let him do it? Like the high priest who carried on his bosom the breastplate, he has you on his heart. He cares for you. He carries in his hands, feet, and side, wounds received in working out your deliverance. He is a Father; you are his child, and he loves you. How would a parent feel to see,

one of his children worrying all day, and tossing sleeplessly on his couch through the night, for fear father would not supply all his needs, and guard his precious life from the cruel things of sin in the world around him? Yet many treat their kind, compassionate Heavenly Father like this. Why do it longer?

"I will hear what the Lord will speak; for he will speak peace unto his people, and to his saints." His word received into the heart brings peace; the stormy passions subside, and the anxious fears are dispelled. He spoke once to the tempestuous Sea of Galilee, and there was "a great calm." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. There is rest in Christ. What needless burdens we carry because we do not trust him! We need to lay, by faith, our anxiety upon him, and take, in return, the rest which he alone can impart.

G. B. THOMPSON.

Note and Comment

THE subject of the establishment of diplomatic relations between the papacy and the United States is one that has for years been persistently kept before the American people. At every opportune occasion Rome brings the subject forward, and hints at the possibility of a papal nuncio at Washington, and an American ambassador at the Vatican, though always disclaiming any intention of overriding the American principle of the separation of church and state. The negotiations between the United States and the Vatican arising from the conquest of the Philippines, gave a great impetus to this project and hope of the papacy, and every use is being made of the intimacy which has resulted between these civil and spiritual powers, to foster the plan, and accustom, if not reconcile, the American people to the idea; Rome trusting that in time, with skilful diplomacy on her part, the opportunity will come to make a direct move for the setting up of diplomatic relations. Notice how, as shown in the following press telegram dated at Boston, August 19, Rome is endeavoring to move in this direction without showing hostility to established American principles, or arousing the suspicions of the people as to her real intentions (italics ours):—

A Rome special cable to-night says that Pope Pius X is planning to show his appreciation of the development of his church in the United States by appointing, *if possible*, a papal nuncio to Washington, *raising the apostolic dele-*

gation now there to a nunciature of the first class, like those of Vienna, Madrid, and Munich, with a titular invested with the rights and dignity of apostolic nuncio.

The question is complicated, however, and the matter is not entirely settled, for according to church traditions nuncios are never sent to foreign countries unless officially credited to the government, and unless the same government keeps an ambassador accorded to the Vatican. *Although not long ago the United States sent a special agent charged with the arrangement of church matters in the Philippines*, it is admitted that it would be practically impossible for the United States to maintain an ambassador at the Vatican.

At the same time it is felt by the church officials that Washington already recognizes in the apostolic delegate there the supreme representative of the Vatican in America, and the question is likely to be solved by the creation of a regular nunciature at Washington, which will act in the name of the supreme head of the church in all matters affecting both church and the United States government, *while not being a diplomatic embassy*.

After the substance of the thing Rome is after is obtained, it will be a simple matter to change the name.

LIKE the inquiry which was started some years ago by General Miles's charge that the army was being supplied with "embalmed beef" by the meat packing companies, which led to startling disclosures of deceptions practised upon the public by meat dealers in general, the inquiry which the Equitable disclosures have set going into the insurance business in this country is showing that that company is by no means the only one whose practises entitle it to a discreditable notoriety. An inquiry into the affairs of the New York Life Insurance Company, conducted by the State superintendent of insurance, September 12, furnished sensational material for the newspapers of the following day. The *Washington Post* devotes a column and over to the testimony produced, under the heading "Deception in Deal; New York Life's \$800,000 Sale and Purchase; Securities Sold One Day were Bought Back the Next but One. Startling Disclosures Wrung from Treasurer Randolph before Executive Investigating Committee," etc. The following from the *New York Sun* of September 9 gives testimony relating to the same company:—

The third meeting of the Armstrong insurance committee brought to light the fact that the New York Life Insurance Company has at various times transferred blocks of securities, aggregating several millions of dollars, to the New York Security and Trust Company, now known as the New York Trust Company, to enable it to conceal the ownership of these stocks in its annual schedule of assets.

The transaction took the form on the

trust company's books of a loan to the New York Life Insurance Company, the loan being secured by notes drawn by employees in the New York Life with the stock as collateral security. One of the employees, who drew a note running to the trust company, was a messenger who received a salary of \$600 a year. His note was for \$1,500,000, and was accepted by the trust company.

All this and much more of the same kind that is filling the columns of the papers must be interesting reading to those whose money is invested in these enterprises.

PREPARATORY to the proclamation of the last gospel message, which is to go to every country in the world, religious freedom is to a greater or less degree permeating the last strongholds of intolerance. The following paragraphs from an editorial in the *Northwestern Christian Advocate* show that great progress is being made in this direction in a land which was but lately a citadel of the papacy—Ecuador. Ecuador, like France, has recently abolished her concordat with Rome. The last Ecuadorean congress enacted a law "concerning religions," among the provisions of which are the following:—

ARTICLE 1.—The state permits the exercise of every religion which is not contrary to its laws nor to morality.

ARTICLE 2.—An attack on a religion or the persons of its ministers, in the exercise of a worship permitted in the republic, shall be punished conformably to the provisions of the police law.

ARTICLE 3.—The ministers of whatever religion shall be established in the country, in order to enter upon the enjoyment of the guaranties which the constitution and the present law authorize, shall be obliged to bring to the knowledge of the executive the regulations which are observed, or to be observed, in their religious practises.

ARTICLE 4.—Religious beliefs shall be no obstacle to the exercise of civil and religious duties; but the ministers of a religion or those who partake of an ecclesiastical character shall not be competent to exercise public charges which proceed directly from popular election.

Article 8, Section III, "Concerning Religious Committees," reads thus:—

All the convents and monasteries shall be subject to the examination and supervision of the boards of health and hygiene and of the police authorities, under the terms of the law on the subject, after the ecclesiastical authority has been previously advised.

Article 26, Chapter IV, states: "The concordat ceases to exist, and all laws contrary to the present law are hereby abrogated."

The Protestant religion and worship will henceforth be protected in Ecuador under the following provisions of the new law:—

ARTICLE 23.—The police shall be obliged to protect every class of civil and religious associations; but they shall prevent and dissolve those whose object is to disturb the public peace or commit

an infraction thereof; or if it is presumed that the individuals who compose them will be armed or will cause a conflict. Likewise the police shall be obliged to see that the exercise of every form of worship and its ceremonies are respected, in conformity with the constitution of the republic.

ARTICLE 24.—Those who ridicule any religious act or the outward manifestations of any worship, shall be punished by a fine of from five to twenty-five sucres.

ARTICLE 25.—They shall be punished by a fine of from ten to one hundred sucres and imprisonment for from three to thirty days:—

1. Who in any way assail the ceremonies of a worship which shall not have been prohibited by the regulations of worship.

2. Who interfere with the work of a minister of religion in the exercise of his worship.

3. Who by violence, disorder, or scandal, impede or disturb the exercise of a form of worship.

All this is very satisfactory to Protestants; but we have yet to note on the part of papal spokesmen, who claim so much for the Catholic Church in respect to the defense of religious liberty, any statement commending this action in behalf of religious freedom by the congress of Ecuador.

THE following recent words of Bishop Wordsworth constitute a timely admonition on the subject of the misuse of means God has intrusted to men:—

As regards money, not one of us is sufficiently careful of it as a trust from God. Most waste it, sometimes by hoarding it, more often by misspending it, and many are proud of their extravagance. Men and women run lightly into debt, and tempt others into it. In some villages there is scarcely a family which is not in debt; and to be in debt encourages dishonesty, and lessens generally the sense of honor. Even educated men take or give bribes, and call them "commissions;" others take what is not theirs, and call it a "perquisite." Again, the sin of betting and gambling and generally of speculation is one which particularly affects the young of our generation; and those who give way to it are drawn on into other sins, often without seeming to be able to help themselves. Like the other evil passions of impurity and intemperance, the reckless pursuit of money ends very frequently in suicide. . . . Unfortunately, public opinion too often treats such suicide almost as a brave act, or as a natural way of escape from a difficult position.

JOHN D. ROCKEFELLER, of Standard Oil fame, is quoted as predicting a financial panic in this country in about two years, due to overproduction. As Mr. Rockefeller has in his possession, or under his control, about \$1,000,000,000, he is probably in a position to speak with authority upon financial questions. It is in the power of a few men in this country to bring on a financial panic at almost any time if they should choose to do so.

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.

Linger Not

THE time is short!

If thou wouldst work for God, it must
be now;
If thou wouldst win the garland for thy
brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet
'tis day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and
crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward

He comes; he tarries not; his day is
near;
When men least look for him he will be
here;
Prepare for him!

Let not the flood

Sweep thy firm feet from the eternal
Rock;
Face calmly, solemnly, the billows'
shock;
Fear not the storm.

Withstand the foe;

Die daily, that forever thou mayest live;
Be faithful unto death; the Lord will
give
The crown of life.

—Bonar.

The Work Among the Colored People

DEAR BRETHREN AND SISTERS: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has

been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become.

All that is done by those connected

with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him.

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this

earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch.

The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them.

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them.

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race!

Medical Missionary Work

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the

South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,—young men of good Christian character,—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

Christ, the great Medical Missionary, is our example. Of him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. To-day they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

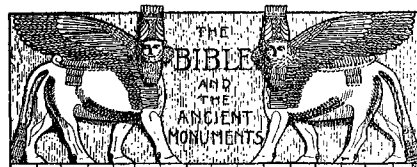
Redeeming the Time

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We

are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

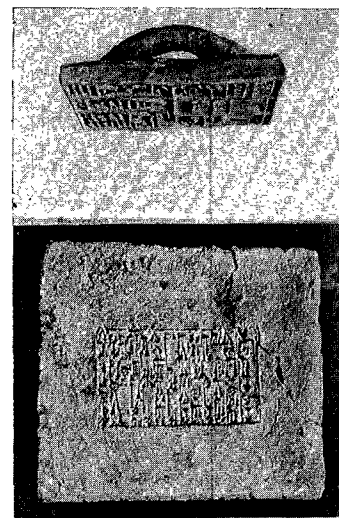
ELLEN G. WHITE.



Babylon (Continued)

M. E. KERN

How do we know what kings built these ancient ruins? Inscriptions are usually found such as are often seen on buildings nowadays, telling who built them; but there is another thing that enables us to determine who built the ancient Babylonian structures. The kings usually put their name and title on every brick. The illustration shows

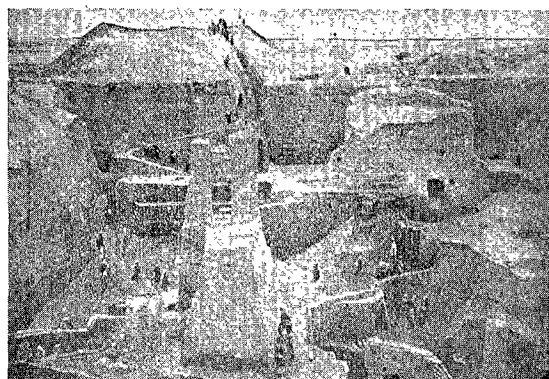


a brick of Sargon I of Babylonia (not the Assyrian Sargon), and also the stamp with which the impressions were made. This practise enables us to tell also who repaired the buildings. Thus Nebuchadnezzar was a great builder, and boasts also of having repaired many buildings. This we know to be true; for his bricks are found everywhere. He repaired what is supposed to be the "tower of Babel," rearing it up, he says,

that its top might reach to heaven, almost the same expression used by the original Babel builders.

The Nippur Library

I spoke of the discovery of Assurbanipal's library at Nineveh over thirty years ago, and the effect it produced on the world. But the library of the temple school at Nippur lately excavated, far surpasses the Assyrian library. On a recent campaign the University of Pennsylvania expedition found a series of rooms twenty-five feet below the surface, containing great piles of clay books, and over sixteen thousand have already been removed, while only one twentieth part of the library has been excavated. Professor Hilproecht estimates that, when fully excavated, this library will yield one hundred and fifty thousand cuneiform tablets. And remember that this library belongs to a period prior to Abraham. The library collapsed under the destructive acts of the Elamites who invaded Babylon, it is thought, about the time that Abraham



EXCAVATIONS AT NIPPUR (IN BABYLONIA)

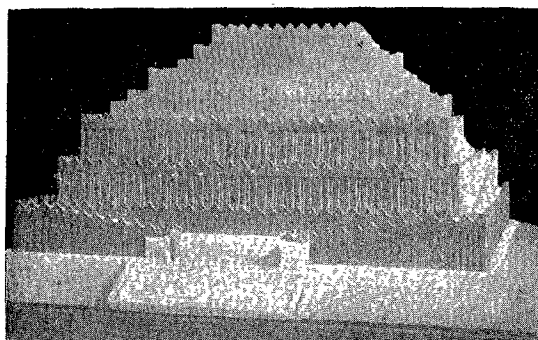
left Ur of the Chaldees. Not many of these tablets have been read, but enough have been deciphered to show that they will materially change our ideas of those early times. Knowledge of astronomy, mathematics, jurisprudence, and other sciences little dreamed of heretofore has been brought to light. We shall await with interest the revelations of this wonderful library. We could hardly expect that these tablets will reveal the name of Abraham, who doubtless was little known in Babylon as a nation, and who probably left his wicked surroundings there quietly. We will look with interest, however, to see whether Nimrod's name will be found; for, though the name of this mighty man lives still in the traditions of the country, it has never been found on the monuments.

The Tower Temple

The tower temple, or ziggurat, of the Babylonian cities is an interesting structure. Every city of note contained one dedicated to the local deity. The temple at Nippur which was dedicated to Bel, or Baal, was built in three stages, or platforms, diminishing in size as they rose, and one resting on the other. The one at Babylon, rebuilt by Nebuchadnezzar, which is supposed to be the tower of Babel, was built in seven stages.

and each stage colored differently. The whole structure was built on a platform of sun-dried bricks raised a few feet above the plain.

"The first stage was black, sacred to Saturn; the second, red, brown, or



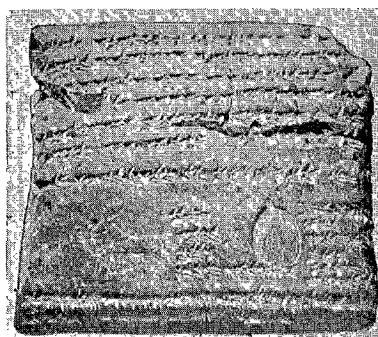
MODEL OF BABYLONIAN TEMPLE TOWER

orange, sacred to Jupiter; the third, red, belonging to Mars; the fourth, gold plates, to the Sun; the fifth, yellowish white, to Venus; the sixth, dark blue to Mercury (Nebo); the seventh, silver plated, to the Moon."

The accompanying illustration is that of a model prepared by Sir Henry Rawlinson. The shrine of the god was on the very top. The account of the German excavations in the ruins of this old tower temple is a very fascinating story.

The River Chebar

I will speak of another of the many things of interest at Nippur bearing on Bible history. In the course of their excavations they discovered the office and archives of a great firm of bankers and brokers, known as "Murashu Sons," who flourished in the times of Artaxerxes I and Darius II, 464-405 B. C. (including, as you see, the time of the return of the Jews). In this room were



BUSINESS DOCUMENT OF MURASHU SONS AT NIPPUR

found seven hundred and thirty business and legal documents, such as mortgages, leases, promissory notes, records of debts, surety bonds, guarantees, receipts of sales, payment of taxes, and in fact, al-

most every kind of business document. The illustration shows one of these business documents with the seal impression upon it. On these documents are found many Jewish names, among which are Nathanael and Jonathan.

This, together with the fact that several Hebrew inscriptions were found here, causes the belief that there was a Jewish colony of exiles here. Professor Hilproecht thinks, too, that he has found the river Chebar mentioned in Ezekiel. On the banks of this river Ezekiel saw visions of the abominations done in Jerusalem, women weeping for Tammuz, and other heathen rites, with which he was doubtless familiar at Nippur;

for it was the center of Babylonian worship. The word found on two of these business tablets is "Nar Kabari," and means "the Euphrates of Nippur." It was the great canal that ran through Nippur and central Babylonia, turning the desert into a fruitful plain. The bed of the canal has been explored, and interesting things have been found in it.

Ur of the Chaldees

I can not leave Babylon without calling your attention to the old home of Abra-



RUINS OF THE TEMPLE OF SIN, THE MOON GOD, AT MUGHEIR, OR "UR OF THE CHALDEES"

ham, "Ur of the Chaldees," known at present as Mugheir. The most that has been done here was by Taylor in 1854. The ruins consist of a series of low mounds, oval in form, a little over one-half mile in diameter. The principal building, the one shown in the picture, is about seventy feet high, and is the tower temple once dedicated to the moon. Two stories remain. In excavating, Mr. Taylor found in one of the corners, in a niche formed by omitting one of the bricks of a layer, a clay cylinder, and on investigation he discovered one of these commemorative cylinders in each of the other corners. A fine barrel cylinder was also found, and from this and inscribed books Rawlinson determines this to be "Ur of the Chaldees." This temple was built by one of the early kings, and was repaired by Nabonidus, the last king of Babylon. The commemorative cylinders are his, and each one closes with a prayer for the life of the king's eldest son, Belshar-usur, or the Biblical

"Belshazzar," who was associated with his father on the throne, and of whose death we have an account in the book of Daniel. Other inscriptions have been found which speak of Belshazzar in the most familiar way. Critics have ceased to laugh at the idea that Belshazzar was a real personage.

It has been some time since the identity of this mound was determined, yet it lies unexcavated. An expedition was organized a short time ago in this country for the purpose of excavating this site, but the Ottoman government refused Dr. Banks, the director, the necessary firman, or permission, to excavate, and the expedition has been abandoned. What the uncovering of this mound will reveal is of great interest to all Bible students.

College View, Neb.

The Final Adjustment of Human Awards—No. 6

Its Relation to the Atonement

J. O. CORLISS

THERE is the closest connection between the judgment awards of the last day, and the atonement work of Christ for sinners. So necessary indeed is one to the work of the other, that without the atonement there could be no final awards, because the atonement work finds its accomplishment in the decisions of the judgment alone.

That these statements may appear comprehensive and satisfactory, it is perhaps well to inquire at this time about the meaning of the word "atonement." It is not, as some have taught, the mere act of Christ's dying upon the cross. His death could not free any one from sin who does not accept the offering of life made in his behalf. Therefore, whoever receives the benefit of Christ's atonement, must yield to the demands of heaven, and depart from the ways of sin. This being true, it follows that an individual *atonement* is the result of the one receiving it co-operating with Christ in its promotion.

These considerations bring us to study the necessity for such an arrangement. In the beginning man was created in God's image. Being thus made in every way like God, man was in harmony with his Maker, and so was reconciled to him and his requirements. But when man transgressed the law of Jehovah, he became a sinner, hence at enmity with God. 1 John 3:4; Rom. 8:7. Hence, to be saved, and to dwell with God, man must again become reconciled to heaven's laws, and so once more become one with God. 2 Cor. 5:18. This atonement Christ seeks to promote through his own death. Rom. 5:10. The gift of his own life-blood is the purchase price of man's deliverance from sins (Acts 20:28),—that which reconciles, and brings him nigh to God (Eph. 2:13), by washing, and cleansing him from all sin in the blood of Calvary. Rev. 1:5; 1 John 1:7.

Such a work could not have been done without the death of Christ. This may

seem a hard problem to many when considering the needs of those who lived before the blood of Christ was actually spilled on Calvary. But we are infallibly assured that "without the shedding of blood is no remission." Heb. 9:22. It is therefore safe to affirm that no sinner, ancient or modern, can possibly be freed from the blight of sin, except through the application by faith of the required blood. This was so well understood from the earliest time that when Abel offered the firstling of his flock, God recognized his offering to be "a more excellent sacrifice" than the first-fruits of the ground offered by Cain, his brother. Heb. 11:4. Abel saw by faith in the blood of his offering, the blood of Christ yet to be shed on Calvary for the remission of sins.

To the faith of Abel, the blood of his offered lamb was the seal of his at-onement with God. Not that it actually took away his sins, for this, we are assured, it could not do (Heb. 10:4); but it was Abel's token of faith in Christ, who was a "Lamb slain from the foundation of the world." Rev. 13:8. This significance was attached to every blood-offering of the days before the actual suffering of Calvary's divine Victim.

In the ninth chapter of Hebrews we have a statement of how the priests of the earthly sanctuary performed their official duties. Their "service of God," we are told, included the offering of blood for themselves, and "for the errors of the people." The sanctuary where these ministrations were performed, consisted of two apartments. The first contained three special pieces of furniture,—the golden candlestick with seven branches, the table for the show-bread, and the altar of incense. In the second apartment was the "ark of the covenant," a chest, overlaid with gold, holding the two tables of stone on which were engraved the ten commandments, the standard of righteousness.

In this first apartment, and before its entrance, the common priests ministered daily in behalf of those who came to confess their sins by the offering of blood. Their work was to receive the sinner, and acknowledge his offering by appropriate ceremonies. But the offerings made for sin at the entrance of the sanctuary, by no means closed the work in behalf of the sinner, although the ceremonies for its cleansing were confined to the work of the common priests, and to the first apartment of the sanctuary, for the entire year.

At the end of each ceremonial year, however, the work done in behalf of the sinner by the priests was taken up by the high priest. On the tenth day of the seventh month, he took upon him all the sins brought to the sanctuary during the year, and with appropriate ceremony carried them into the second apartment, before the ark of ten commandments. From above this, on the mercy-seat, the symbol of God's presence was met, and the final work of atonement was so far completed as to permit the high priest

to carry out the sins to the door of the sanctuary, and there confess them upon the head of the scapegoat prepared for the occasion, after which this creature bore them out of the assembly into an uninhabited wilderness. Compare Heb. 9:1-7; Lev. 4:27-35; 16:29, 30, 15-22.

This was the typical cleansing of that sanctuary from the sins confessed within its precincts. That tabernacle having been appointed God's earthly dwelling among his people, when sin was brought into it, though only by confession, the place must necessarily be cleansed, and so brought into at-onement with the purity of him whose dwelling it was; hence the day of atonement.

The sins removed from the sanctuary on that eventful day, were those transferred there from sinners. When cleansed from the sanctuary and removed from the camp, those who had committed them were also freed from their effect, and so were brought into at-onement with him who can not tolerate sin. But only those who really confessed their sins before the sanctuary, received the benefit of that year-end cleansing. Others who did not have their sins removed through confession still retained them, and inasmuch as the goat was removed from the camp because of having received on him the confessed sins of the people, it follows that those who still bore their own sins, must also be separated from those who had been freed from sin.

This was really a work of judgment, as the services of that typical atonement day clearly show. True, this was but a shadowy service which did not really take away sin, but it was one of faith, in which was pointed out through the figure employed the real work of atonement to be accomplished by Christ, the real High Priest of God. The comparison of the typical with the real atonement service must, however, be reserved for another paper.

Mountain View, Cal.

Rejecting Christ

It is not the abundance of sins committed, but the not coming heartily to God, by Christ, for mercy, that shuts men out-of-doors. And, though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all other sins abide upon them unforgiven.

God complains of this: "They have not cried unto me with their heart; . . . they returned, but not to the Most High." They turned feignedly. Jer. 3:10; Hosea 7:14, 16.

Thus doing his soul hates; but the penitent, humble, broken-hearted sinner—be his transgressions red as scarlet, red like crimson, in number as the sand—though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy, yet he is safe. To this man God will look. Isa. 1:18; 66:2.—*John Bunyan.*



Day by Day

I HEARD a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's
load of sorrow.

Lift all thy burdens as they come, nor
try

To weigh the present with the by and
by.

One step and then another, take thy
way—

Live day by day.

Live day by day.

Though autumn leaves are withering
round thy way,

Walk in the sunshine. It is all for
thee.

Push straight ahead; as long as thou
canst see,

Dread not the winter whither thou
mayst go,

But, when it comes, be thankful for
the snow.

Onward and upward. Look and smile
and pray—

Live day by day.

Live day by day.

The path before thee doth not lead
astray.

Do the next duty. It must surely be
The Christ is in the one that's close
to thee;

Onward, still onward, with a sunny
smile

Till step by step shall end in mile by
mile.

"I'll do my best," unto my conscience
say,

Live day by day.

Live day by day.

Why art thou bending toward the back-
ward way?

One summit and another thou shalt
mount;

Why stop at every round the space to
count?

The past mistakes if thou must still
remember,

Watch not the ashes of the dying
ember.

Kindle thy hope. Put all thy fears away.
Live day by day.

— Julia Harris May, in the Atlantic.

Teaching the Boys to Read

MRS. DELLA M. WILTSE

SINCE early childhood I have always cherished a love of good reading, and have never found it difficult to gratify my desire. Being the oldest child in my father's family, the next child being a brother five years younger (my playmate sister having died), I naturally sought companionship somewhere, and I found the chief gratification of that desire in good reading.

When the time came that God saw fit

to give me four little boys to train for him, I felt the responsibility keenly, and my mind instinctively turned to the reading of good books and papers together with the Bible. I taught them the Sabbath-school lessons and memory verses, and most of the Sabbath afternoons were spent in reading to them, telling them stories, and talking about the things we had read.

As they grew older and learned to read for themselves, I was surprised and disappointed that while they were desirous of hearing, and were good listeners, they manifested little desire to read for themselves. They told me they could not understand it as well. I thank the Lord that that time is now in the past. I do not have to insist or seek for incentives to lead them to read any longer. All except the youngest, who is ten years old, satisfy my early expectations in reading good books and papers, and he will in time. It took four or five years of effort to bring about this result.

I will speak of only the best incentives used. I did not cease reading, but did a little less, and selected, at first, short stories or selections that I knew would be interesting to them, and asked that they read them. I noted the ability of each, and selected the reading accordingly. I would sometimes speak of some interesting point I had read or was reading about some person or thing; at once their curiosity was aroused to know more, and I would tell or show them where they might find the desired information. Biographies, stories of animals, descriptions of different countries with their animals, people, habits of life; in fact, anything interesting, aside from bare facts or statements, will interest children.

When they were old enough to study history in school, they became especially interested in that line of reading. For several years they were each given a small garden plot, and were allowed to sell the produce and receive the proceeds. Seed catalogues were provided, whose pages they closely perused, gaining many valuable points in farming and gardening. The *Little Friend* and the *Youth's Instructor* are eagerly sought; also the *Review*, *Watchman*, *Life and Health*, and other papers and books are read by them. I attribute their interest in the *Review* to interesting accounts of foreign missionary work which I have given to each one to tell about in our foreign missionary meetings.

These results were obtained by patient, untiring, and determined effort. I am sure it pays.

I have written this not to boast, but that some one with a similar need may be encouraged and benefited. We must train these lambs of the flock in the way they should go.

Modale, Iowa.

Helpful Hints for Busy Mothers

EVERY mother who gives to her children's lives even a less degree of attention than the average mother loves to bestow, can not fail to be impressed with the fact that imitation is one of the strongest traits of childhood. Whatever attractive thing papa or mama, brother or sister, may do is closely watched, and, when the opportunity presents, surreptitiously imitated—ofttimes to the dismay of mama, who has to repair the damage which is pretty sure to result from unaided but well-meant efforts.

For instance, my little daughter, three years old, watched me sweeping a floor with salt scattered over the carpet, and although she begged to "help mama," I told her to run away and not bother me.

A short time after, having occasion to go into the parlor, I found my little girl, whose offers to help had been so unkindly repulsed, engaged in brushing the Brussels carpet with a hearth brush, after having scattered ashes from the hearth thickly about.

Several hours spent in repairing the damage thus wrought gave me ample time to reflect that, had I furnished my little, eager, would-be assistant with a small broom and let her do one corner for me, I should have kept her busy and contented, besides saving myself no small amount of time and worry. Not only this, but she would have been learning the rudiments of housekeeping by the exercise of her own faculties—the only true way in which a child may learn.

This incident brought home to me forcibly a lesson every mother should learn; and thereafter I sought to so plan my work that the little ones would be able to "help mama" to their hearts' content.

How often I have heard a tired mother say wearily, as one did a few nights ago, "Well, I can't see that I have accomplished anything to-day. I tried to sew, but the baby wouldn't let me; she bothered me so I spoiled all my cooking, and I couldn't even sweep, for her."

Now, that same "baby" was three and a half years old, and if properly directed might have taken such an active interest not only in the sewing, but in the cooking, and the sweeping also, that the work would have been well done, and ample time left for resting both mother and child. The trouble lay in the lack of judgment on the part of the mother. When ready to begin the sewing, she had given the child a book with pictures that aroused no interest because so often seen before, and said, "Now you must be quiet for mama wants to sew." She did not know that

keeping quiet was next to impossible for the child who wanted to "sew too."

Being refused the one desired thing, she next asked for a story, and after repeated refusals began to fret and cry, with the result that the mother angrily exclaimed that she never could sew with a child bothering her, and gave up in despair to leave the work until evening, when, tired in mind and body, the task would seem doubly hard.

Had this child been given some bright-colored scraps of cloth, a pair of blunt scissors, and a threaded needle, with thread securely tied, and told she might make something for her dolly while mama made her dress, I am sure, from experience, that the afternoon would have been profitably spent by both mother and child. And who can know the thoughts of a child and measure the influence upon the growing mind, when the little one, weary at night, settles down to the sweet sleep of childhood feeling that she has done something for mama during the day now ended? Wise men tell us that in the whole domain of human endeavor there is nothing so restful, so satisfying, so conducive to perfect contentment, as profitable employment. It is but reasonable to assume that in the early years of life, this same law holds sway, though, of course, to the young child the idea of profit, as we understand it, can not come. It satisfies the child to be doing something which seems to tend to a result, a completed work. It is extremely doubtful if any intelligent child would be satisfied to work at what seemed to be useless; for example, carrying a number of building blocks from one side of the room to the other, then back and forth. After the first repetition it is more than likely that there would be a "strike."

A wise mother will remember this principle, and so plan the occupations of her children that, whether in work or play, there will always be an object in view—an end toward which the several acts constantly tend. Such early training has a far-reaching influence for good upon the development of the child.

Many mothers find it difficult to entertain their little ones, and at the same time be faithful to the daily round of household duties. The secret is not to entertain the children—except occasionally by a story or other childish amusement—but to teach them to entertain themselves by the exercise of their own hands and brains.—*Grace V. Brown, in American Motherhood.*

Diet and the Teeth

AN exchange says: "One of the commonest causes of bad teeth is that of taking very hot food. Hot food and very hot tea or coffee cause the enamel on the teeth to expand, and breathing cold air afterward causes it to contract. When the enamel cracks, as it soon does, the inner part of the tooth soon crumbles away. Acids formed by the decomposition of food within the mouth, or acid

regurgitation due to fermentation of food in the stomach, are always waging war upon the teeth by breaking down their enamel. To guard against this evil, care should be taken in the selection and combination of food, and thoroughly to cleanse the mouth at least night and morning, even if it be not possible to do so after every meal. More dangerous than naturally formed acids is the more powerful acid of vinegar. Place an egg in a cup of diluted vinegar, and in a few hours the shell will be entirely dissolved. Vinegar exerts a similar influence on the teeth. Yet foolish girls, to make themselves pale, often drink vinegar; the teeth pay the penalty. If one desired to ruin his teeth, he could not choose a surer way of doing it, and it is a well-known fact that the dentist's most profitable patients are those who indulge in the use of vinegar in their food."

The Modern Plague of Flies

THE following from the *Philadelphia Public Ledger* gives some information which should be known and put into practise by every housekeeper, particularly those possessing domestic animals:—

"So long ago as 1873 Dr. Packard investigated the life history of the common house-fly, and in 1895 the Department of Agriculture instituted experiments for the purpose of controlling the evil. The results may be briefly summed up thus: The house-fly chooses, before all other places, for its eggs the refuse from a horse or cow stable. The blue-bottle deposits its eggs in decaying animal matter. The greenbottle fly selects the refuse from a cow stable; and a troublesome, small, jet-black fly breeds in the dust under carpets.

"The question is, How shall we protect ourselves? With regard to the last-named fly, it is simply a matter of domestic cleanliness. With the others, it does not seem to be such a difficult matter, if we will sacrifice a trifling expenditure of labor and money. If all decaying animal matter were destroyed as it ought to be, there would be no blue-bottles to drive philosophers and others mad. If the refuse from stables were treated with chlorid of lime, a very cheap and effective disinfectant, not a single house-fly could survive. The Department of Agriculture authorities found that a pound of chlorid of lime utterly destroyed all eggs in a quarter of a bushel of refuse. It ought to be possible to make a solution so cheaply that all refuse, in town and country, could be treated efficiently, and thus keep down the plague. There appears to be no difficulty in the matter when the refuse is placed in proper buildings; but, of course, if we are so uncivilized as to neglect necessary cleanliness, we must suffer. Why can not we be decent about our domestic animals? Why do we still, in this twentieth century, refuse to improve upon the methods of the kitchen-midden folk?

"Dr. Leidy proved long ago that flies were the means of carrying hospital gangrene. Flies caught in a room occupied by a consumptive patient were found to be infected with the bacillus of tuberculosis. That typhoid fever is disseminated by flies is a fact demonstrated by bitter experience in camps. If we really desire to exterminate these destroyers of health and peace, we must exert ourselves to persuade people to be cleanly about domestic animals, to reckon disinfecting among the necessary operations of the stable as well as of the contagious disease hospital. The only modern Moses with rod of might is perfect cleanliness."

Take Warning

A TWO-DOLLAR bill came into the hands of a relative of mine, writes a lady in Boston, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: "Wife, children, and over \$40,000, all gone. I am responsible. All has gone down my throat. When I was twenty-one, I had a fortune. I am now thirty-five years old. I have killed my beautiful wife, who died with a broken heart, have murdered my children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of a man who drinks, let him take warning of my life's ruin."—*Christian Advocate.*

PNEUMONIA is a disease of modern architecture—of the custom, steadily growing during the past fifteen or twenty years, of covering every available square foot of land with the building, and using every available square inch within its walls for little cubby-holes and cubicles in which human beings are to work and live and sleep. Air famine is the most potent cause of pneumonia, as it is of consumption. The high priest of modern hygiene, Edmund Parkes, more than a generation ago formulated a table demonstrating that three thousand cubic feet of air per hour is necessary for healthy life indoors, and during the latter third of the generation our architects have been steadily getting farther and farther away from this standard, and the pneumonia mortality incident thereto has been as steadily increasing.—*Selected.*

How the Dog Was Saved

A LADY who was lunching on a railroad train with a little boy and dog, suddenly discovered that her little boy was offering a bit of pickle to the dog that was sharing his meal with him. In great alarm and in tones which revealed deep solicitude for the dog, the lady exclaimed, "Stop, Tommy. Don't feed that pickle to the dog. It will make him sick. Eat it yourself."—*Selected.*

THE WORLD-WIDE FIELD

The Work in Spanish Honduras

A. N. ALLEN

THE northern coast of Spanish Honduras forms the southern shore of the V-shaped bay known as Bahia de Honduras. British Honduras forms the other side of the bay, and Guatemala has about fifty miles of coast between the two.

This coast, unlike that of British Honduras, which is protected by numerous reefs and many small islands for many miles, is entirely exposed to the waves continually rolling in from the Caribbean Sea. If it were not for the Bay Islands lying off this coast, and affording a shelter for vessels in time of storm, it would be a very dangerous coast to travel, as the northers sweep across the gulf with great violence every winter. While the islands afford a place to which the vessels and smaller boats can flee for safety, they are too far from the mainland to afford any shelter to the coast. The nearest are seven miles off, and Utila, the next nearest, is eighteen miles distant. Honduras has about three hundred and fifty miles of coast on the north, and perhaps twenty-five on the Pacific side, in the Golfo de Fonseca. The mountains are usually quite near the coast, and in some instances there is not room for a road between them and the sea. Consequently the rivers are mostly short and small. Many small creeks also empty their waters into the sea.

They all form bars at their mouths, which are usually easily passed during the dry season, yet occasionally an animal goes down in the quicksand; the rider is obliged to get off in the water, and the horse and rider seek safety as best they can. Again it is necessary to unsaddle, and get into a dory, and let the animal swim across. In the rainy season these creeks and rivers are all flooded, and traveling is almost impossible, and dangerous at best.

Many small towns are scattered along the coast, usually situated on or near one of the many creeks. The inhabitants are a mixture of Spanish, negro, and Indian. They are of all colors and shades. The Carib and the Mosquito Indians are the only coast tribes that have maintained their tribal individuality.

These tribes usually build their towns separate from the other populace. Either one of these tribes would make a good field for missionary labor. The Carib Indian has nearly all the characteristics of the African, but the Mosquito Indian is short and stout, has straight black hair, and is copper-colored. Neither is ever found away from the coast. Fish compose a large part of their diet, and this may explain why they have so many skin diseases. Here, as in all lands, the port towns are more corrupt and more given to vice than are the towns in the interior.

The religion of the people is Catholicism. All the larger and many of the smaller towns have their church. The church is usually much the largest building in the town, and each one is supplied with from one to six bells, which make a great deal of noise on important feast-



A RELIGIOUS PROCESSION IN HONDURAS

days. The furniture in the church is usually very meager,—an altar, a few images and pictures of the saints, but never any seats. The men seldom go to church. The women kneel before the images to say their prayers. Many candles are burned before these images and pictures of the saints. Each house is also provided with the cross and one or more images and pictures, and on feast-days and in cases of sickness candles are burned at home also. The burning of candles before the images is supposed to have great power in driving away evil and curing the sick. When any one is about to die, a priest is called if there is one near enough, and for a sum of money, varying according to the possessions of the one about to die, he is granted a pass through purgatory. After death the body is taken to the graveyard, which is called in Spanish *El Campo de los santos*, or the camp of the saints, and is interred. Then begins a nine days' prayer for the deceased. I was once called on to say these prayers for a man who had died, and so had a

good chance to present the true state of the dead. But when I was through, I was told that what I had said was all good, but that if I could not say the prayers, some one would have to be found who knew how.

The Catholic religion, like all heathen religions, is virtually a worship of the dead. With them people are supposed to become saints only at death. When asked if I believe in saints, I reply, "Yes, in living saints." This gives me an opportunity to read portions of Paul's letters directed to the saints of God, and to tell my questioners that these saints were living people like ourselves. Then I sometimes present God's message to us now, to get ready to go to the home Jesus has gone to prepare. It is almost impossible to imagine the ignorance of those who have never been allowed to read the Bible. Many have never seen one. I do not suppose there is one Bible to a thousand homes in this dark land. Most of the people have heard of the Bible, but suppose it to be a very bad book, with which it would be dangerous to meddle. Novels of the lowest type are eagerly devoured. There is not a religious paper published in this country. The local newspapers contain many extracts from the writings of Greek philosophers and other infidel authors, and as a result there are many skeptics and atheists.

When a colporteur passes through a village, a few, through curiosity, may venture to buy Bibles, yet, believing they are doing wrong, they may, perhaps, experience a similar sense of guilt to that which those better instructed have felt on buying the first novel. Most of the Bibles thus sold are usually gathered and burned by the padre (father). A very few, however, are concealed and read occasionally, and once in a while a family is found that has really begun to defy the priest and read the Bible openly.

Our work in this field can hardly be said to have touched Central America proper. The only ones for whom work has been done, are the Protestant people of Belize, the Bay Islands, and the English-speaking people of this coast. I am thankful for the privilege of spending my life in uplifting this people. Believing that our influence will be greater if the people see that we are here to stay, we have thought it best to build a small house, as rent is very high, and the houses are very poor. It is now nearly done, and we expect to move into it this week. God has blessed us in getting a healthful and desirable location in a suburb, and on the road leading to the interior.

The last time Elder Goodrich and I were in Utila, the people kindly contributed money to buy a horse for the work here on the coast. The greater part was given by those not of our faith, as our brethren there are all very poor. The horse has already proved itself useful in my work here.

Brother Moncada, a lawyer of this place, and his wife are both awaiting baptism. I believe they are the first-

fruits of the message among the Spanish people of this country. Brother Moncada has a printing-press that he is very anxious should be used in spreading the message.

A missionary physician would find a good opening here in La Ceiba to do good as well as to make a good living. If some one of our physicians could locate here, I believe treatment rooms would be a profitable investment as well as the means of opening many hearts to inquire into our faith. There is nothing of the kind on this coast, and yet there is a call for such a work.

Several hundred dollars' worth of books and papers have been sold on this coast during the last year. Two Sabbath-schools have been organized. A few have begun the observance of the Sabbath. All our people are taking our papers, and nearly all are paying tithe. May God water the seed sown, that many more may be willing to receive the seal of the living God.

The Norwegian Meeting

GUY DAIL

JUNE 27 to July 2 the Norwegian Conference was held at Stavanger, on the western coast, a city of about twenty-seven thousand inhabitants, a nice, intelligent class of people. It is a hilly city, but has a nice, large harbor. It contains a fine church, erected of very

dred. Many were convinced of the truth, but thus far only about twenty have taken their stand; others are now awaiting baptism, as the tent effort was followed by winter meetings. A new series of meetings will be held at Trondhjem, where God has wonderfully opened the way for us to secure a place to pitch the tent on the grounds of a very wealthy person, owning a fine large castle on the hill, at the foot of which we shall have our meetings. The way to secure this place seems to have opened in direct answer to the earnest, daily prayers of the church-members who received the truth in the tent effort last summer. There will be also a second tent pitched, not far from Larvik, in southern Norway.

On the west coast there have been continually accessions to our membership, as well as in Christiania itself. During the year sixty-two were baptized and added to our membership, which numbered eight hundred and eight at the close of 1904. The tithe was \$4,409, against \$3,999 last year; and the gifts \$897, instead of \$513 the previous year. The book sales increased from \$4,801 in 1903 to \$7,307 during 1904. The publishing house in Christiania added \$515 to its capital. The health institution in Christiania has had a fair year. In general, the finances of the conference are much better than at any previous period for years. It has been decided to

do more toward establishing a fund for the payment of the material in the manufacture of "Christ's Object Lessons," and to push the sale of that book as much as possible. They will also try to increase their First-day offerings during the coming year. For the last few years little has been done in Norway toward this system of giving, as there have been

so many other matters demanding financial aid.

The Sabbath was the best day of the meeting. The Spirit of God visited the people, and their testimony showed that they had been touched by his power. Four were baptized.

The officers chosen for the coming year are: President, O. A. Johnson; other members of committee, O. P. Norderhus, N. P. Nelsen, O. J. Olsen, L. Halvorsen, J. M. Narem, H. Z. Johansen; Treasurer and Manager of the Book Mission, A. C. Christensen; Canvassing Agent, J. M. Narem; Secretary Sabbath-school and Missionary Department, Johan Nielsen.

Ministers: O. A. Johnson, H. M. Hansen, N. P. Nelsen, O. P. Norderhus, A. Sevaldsen; Bible workers, E. Iversen,

O. Narem, Johanne Bjorckelund, Julit Lycke.

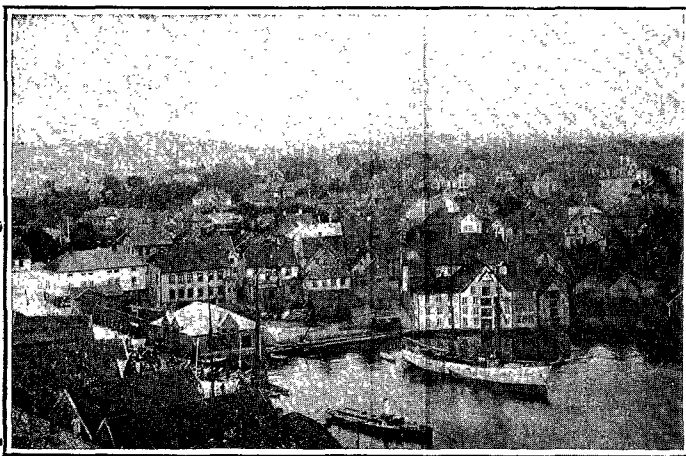
We trust God's blessing may continue with the brethren here, and wish for them a successful year. The political outlook is not the most assuring, and yet we know that the God of hosts will be with all who will trust him. Let this people be remembered by their brethren throughout the world, that the work may be advanced in all its branches, and the cause of God continue to prosper.

Hamburg, Germany.

The Bible in the Frozen North

At Norway House, on a certain occasion, says Mr. Egerton Young, missionary of the Canada Methodist church there, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence, I asked whence they were. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep. "We have got the *Kessenaychen* [the Great Book], but we don't understand it, although we can read it." I thought they were joking, for the Indians can not read unless some one has taught them, and I knew from their account they must live far away from any missionary; but I asked them: "From what missionary did you learn?" "We never saw a missionary nor a teacher." I took down from my shelf our Bible, printed in the beautiful, syllabic character for the Creek language, and opened to Genesis; they read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians,—they cover great distances in hunting,—and, continued my visitors, "We visited your Indians, and found that they had the *Kessenaychen*. We got them to read it, and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to love.—*Selected.*

Up, up, my soul! the long, spent day redeeming;
Sow thou the seed of better deed and thought;
Light other lamps while yet thy light is beaming;
The time, the time, is short.
—*Hesekiah Butterworth.*



GENERAL VIEW OF STAVANGER

enduring stone in 1272, also a number of factories, many of which are engaged in the canning and preserving of various kinds of fish.

Although there was not that unanimity of feeling among the workers which we found elsewhere, yet the Lord's Spirit melted hearts, and blessed the people, and we had a good meeting together.

God has blessed the labors of our workers in Norway, and by his providence he has opened the way for them to secure places for pitching their tents, and has also moved upon the heart of one person to donate a second tent to the conference for tent-meetings. The tent was pitched in Drammen last year, near Christiania, and it was so neatly fitted up that it became quite an attraction to the people of the place, who visited it and the meetings by the hun-



THE FIELD WORK



China

HONGKONG.—We arrived at our destination July 26, after quite a pleasant voyage. Sister Anderson and her sister met us on the boat, so we had no trouble about landing. We are both well, and much encouraged at the prospects here. I expect to go to Canton this week, and look the ground over, and get our bearings, and then do what we can till Brother Anderson arrives to decide what definite steps to take.

My old friends and relatives are very glad and anxious to see us. Those who live here in Hongkong have spread the news of our arrival to inland friends and relatives. Several are waiting for treatment as soon as I am settled.

We are of the best courage, and feel confident of the Lord's blessing, and trust in his strength to carry us through all difficulties.

DR. LAW KEEM.

Kolo, Basutoland

As I intimated in a former letter, we presented tithing at our meetings every Sabbath in June. Last Sabbath I invited the people to bring in their tithe. This is what I have received so far: one three-year-old ox, one Angora goat, three fowls, some kafir corn, potatoes, pumpkins, and two bags of fuel. They have not yet finished harvesting their grain, so that is still to come. As soon as it is all in, I will sell it, and send you the money.

I have held Bible readings in Mafeteng each Wednesday for the past three weeks. The class consists of the A. M. E. minister, his son, and three young men of their school. But the minister is now away on a short trip to the Cape, so I shall not go again until next week.

Last Wednesday, just as I was starting out of the gate to go to Mafeteng, a woman came to me and said that she had come to talk with me about her sins; that she had been thinking and thinking of them, and that they had become too heavy to carry longer. I left her with Mrs. Chaney and Murray, who directed her to One who can take away sin and give peace. She came from the kraal where we have been holding meetings every Sunday afternoon for the past two months. This shows that God's Spirit is working. I hope that hundreds may be made to feel the weight of their sins through the preaching of God's truth.

The last time we were at the kraal, I had Murray go around quietly among the people after the meeting, to see if there were any who could be dealt with personally. He conversed with several men. They said, in substance: "What you say is true, the Lord is coming again soon. But our hearts seem quite hard. However, you must not get tired of coming to us, as you are sowing the seed now, and no doubt some will grow."

To-morrow morning Mrs. Chaney, Murray, and I will go to Maseru (D. V.)

to sell books, and give the message in every way we can, and see if we can find some young men who want to come to school. We shall probably go on beyond Maseru, and may be gone from Kolo about ten days, if the weather does not become too rough.

J. A. CHANEY.

Canvassing in India

It was with many misgivings that I bade my friends in Calcutta good-by, and, accompanied by one of our young sisters, started out to canvass the railway towns in Central India.

After a few hours' ride, we reached our first town. When the train stopped, my companion called the coolies, giving them orders where to take our luggage. There was nothing for me to do but to stand and look on, for I did not understand one word that was being said. We decided to canvass together the first day, as she had never canvassed, and I did not know how to enter the homes with servants at the doors who could not speak English. With trembling hearts we called at the first bungalow. My friend gained entrance through the servant, and I canvassed the family. We were treated very cordially, which gave us confidence to go on. We are taking subscriptions for the *Oriental Watchman* and the *Good Health*, and are selling "Story of Daniel the Prophet." God gave us success this first day, and when we returned to our room after our day's work, we had only praise to offer him. My first evening was spent in learning a few words that were really necessary to gain admittance to the homes. After three days, we were ready for our next town.

Among others that we canvassed was the station master, who was very kind to us. When we bought our third-class ticket of him, he accompanied us to our train; and as we should have to travel all night, he put us into a second-class compartment, which was empty, telling the guard to look after us. If you could know the difference between the two compartments, you could understand how much we appreciated this kindness.

To our surprise, on reaching the next town we heard that the plague was in the native city one mile away, and all Europeans had fled. By the time we learned this, our train was pulling out of the station, or we would have gone on at once. Finding that we must remain there for several hours before we could get another train, we decided to canvass the bungalows nearest the station. We felt, too, that God had some purpose in taking us there, so we started out to see what could be done. We went to the nearest bungalow, and after canvassing for our literature and taking an order, we made inquiries concerning the plague, and learned that it was only the people in the city that had fled. All the people living near the station were at home. We believe God led us to this family, for they would have us stop with them

while we were canvassing the town, and would not take anything for their trouble. God gave us wonderful success the two days we spent at this place, and at the close of the two days we could understand why we were not permitted to go on the day we entered the town. Just before taking our train we canvassed a gentleman who has become much interested in the truth. He followed us to our compartment, asking questions in regard to the truth. He said he was sorry he had not known we were in the town, for he would have liked to talk with us. The people of India breakfast at eleven o'clock. We are always canvassing at this hour, and very often are invited to take breakfast with the family. The canvasser receives a warm welcome in most of the homes.

We canvassed a town in the jungles of India, where the tiger and panther come into the town at night. Many of the deadly snakes of India are killed there. The gentleman with whom we stopped gave us a letter of introduction to a family in the next town. Upon arriving there we were given a hearty welcome to their home. We went back to the station to get our luggage, which we had placed on a tongo, a two-wheeled vehicle drawn by oxen. We walked by the side, to see that nothing was lost, but imagine our surprise on reaching the bungalow to find my friend's small hand-grip gone. The police were notified, but it could not be found. Among other things in it was her Bible, which she prized very highly. We were six hundred miles from Calcutta, and a Bible could not be purchased in the small stations. She took it to God, in childlike faith, asking him to send her a Bible. The next morning when we boarded our train to leave this place, a strange thing happened. After we were seated, a native came to the car window with a Bible for sale. This sister at once recognized it as the hand of God; for in all her travels in India she never knew or heard of a native selling Bibles. He came in answer to prayer.

Just before entering a town we always ask God to help us find a place in which to stop while there. The canvasser is much more dependent on the people here than at home. There are no boarding-houses or hotels. In some of the towns there is the Dak Bungalow, a public building, but one is largely at the mercy of strangers for a home. We entered a town one Sunday afternoon, and started out to find a room. We went from house to house. "No room," "no room," was the cry, until we became almost discouraged. At last just before dark we found two vacant rooms, which we were told we could have for a few days. Although there was not one piece of furniture in them, we knelt and thanked God for the covering over our heads. As we made our beds on the hard floor that night, our hearts were heavy. Our Heavenly Father again came to our rescue. When we rented the rooms, we happened to mention that we were vegetarians, and did our own cooking. Somehow this came to the ears of the woman who lived up-stairs. Just when we needed a friend, she came to us, and told us that her husband was a vegetarian, and hearing we were, she felt there was a bond between us, and had come to make our acquaintance. She at once ordered a bed, table, and

chairs, knowing we were so uncomfortable. During our stay there she sent us many a nice vegetarian dish. They took exceptions to our belief, but when we left them, this good woman bade us good-by with tears in her eyes.

At this place we canvassed a woman who is reading herself into the truth. She has taken the *Oriental Watchman* four years, and has read "Coming King" and "Christ's Object Lessons." She told us the Lord would soon come, as the signs are fast fulfilling. The same day we canvassed a native physician. He has been taking the *Good Health* for some time. He has given up the practise of medicine, because he can not use drugs. He would have me sit down and tell him something of our manner of treating the sick. We get many of the natives to subscribe for our papers and buy our books. Of course they do not believe in our God, and he alone knows the result of placing the literature in their homes. The educated classes like to read, and those who read English are pleased to have us call upon them, and if they have the money, subscribe for our papers and buy a book.

One morning we stopped in a small railway station. I canvassed seven houses, and took subscriptions for our papers in all but one. Of course we do not always meet with like success; but canvassing in India, as a whole, is much more pleasant than at home. How I should like to be able to speak the language, that I might gather the native children about me and tell them of a Saviour's love. If my companion stops to ask a question of a native, many of them gather about us to hear what is being said. We never enter a native village but I am reminded of bees in a hive; so many live in one little hut, and the huts are one against the other. We have opportunity occasionally to hold a Bible reading as we canvass, and often have the privilege of calling the attention of some one to some phase of the message. God is good to us, and we are thankful for a part in the work here in India.

DELLA BURROWAY.

The Oklahoma Camp-Meeting

THE annual conference and camp-meeting of the Oklahoma Conference was held in Wheeler Park, Oklahoma City, August 24 to September 3. The free use of the park was granted by the city. In addition to this, the commercial club of the city contributed two hundred dollars toward the expenses of the meeting. The location of the camp being near the city, the attendance from the outside was fairly good, and a deep interest was manifested by those who attended. The evening services were devoted to a presentation of the distinctive features of our faith, and the last Sabbath of the meeting quite a number testified that they were keeping their first Sabbath.

The attendance of our own people was very good, there being probably over nine hundred in attendance the last Sabbath. All the conference laborers were present, and Elder N. P. Nelson, Prof. B. G. Wilkinson, Elders Riffel, Terry, A. Nelson, and Professor Hughes, and the writer were present from outside the conference. Brother C. L. Kilgore, manager of the Graysville Industrial Academy, was also present during a portion of the

meeting, and presented the needs of this institution. Services were held daily in both English and German, and a spirit of love and unity was present from the beginning of the meeting till the close. The number of youth and children camped on the ground was large, and earnest efforts were made to help them spiritually. The Spirit of God visited the camp in a marked manner, especially the last Sabbath. Many gave their hearts to God for the first time, and some who had backslidden renewed their covenant. Two baptismal services were held, forty-five in all being baptized.

The business meetings were interesting, and the spirit of unity manifested was refreshing. On account of the action of the General Conference in calling Elder Haffner to labor in connection with the German work in the United States, it was necessary to select another man as president. After careful and prayerful deliberation, Brother Andrew Nelson, son of N. P. Nelson, was elected to this office, and takes up his duties with the confidence of all. Though sorry to lose the faithful services of Elder Haffner, the conference showed their interest and co-operation in the work to which he is called by voting to pay fourteen dollars a week to the General Conference toward his support for a year. They also voted to sustain another German laborer outside of their conference for the coming year. A deep interest was manifested in the study of the tithing question, and the financial support of our work in the foreign fields; and if the many vows made are lived up to, there will be a marked increase in both tithes and offerings the coming year. The Sabbath-school donation, and the First-day offerings for missions taken during the meeting, amounted to over two hundred dollars.

The Lord has blessed the conference in many ways during the past year. Eight new churches, with a membership of one hundred and fifty-six, were admitted into the conference. The treasurer's report showed the finances of the conference to be in a good condition, both the conference and tract society being free from debt. The tithe the past year amounted to \$15,187.18. A good corps of laborers was sent into the field, and the outlook is good for a large ingathering of souls the coming year. The last day of the meeting Brother William Braley was ordained to the work of the ministry, prayer being offered by Brother Wilkinson, and the charge given by the writer. The Spirit of God was present on this occasion in a very special manner.

The conference was made sad by the serious illness of Elder N. P. Nelson during the meeting. He was in feeble health when he came here from the Arkansas camp-meeting, but rapidly grew worse with malarial fever. Many earnest seasons of prayer were held in his behalf, but he continued to decline until all hope of his life was abandoned, and it looked as if the labors of this faithful servant were finished. While at his worst stage, a telegram came, announcing that his devoted wife, whom he had left but recently in a fair state of health, had suddenly died. The following day the body of Sister Nelson passed through Oklahoma City, accompanied by her daughter, but the two sons were unable to join the sad procession, it

being necessary for them to remain by the bedside of their father. This was a sad occasion; and as I witnessed it, I could but thank God that the terrible drama of sin was nearly over, when sorrow and death would be no more. When I left the grounds for the Wisconsin meeting, Elder Nelson was some better, and the physician thought there was a good chance for his recovery. The death of his wife had not yet been made known to him.

The Oklahoma camp-meeting was a good meeting indeed. All returned to their homes with renewed courage and hope. Personally, I enjoyed this meeting very much. A cordial welcome was extended to all the laborers, and they felt at home. The fertile soil and good climate found here are attracting a large emigration, and the country is being filled with an enterprising and progressive class of citizens. Oklahoma City, though only fifteen years old, has a substantial appearance, and a population of about forty thousand. If the Lord's people are faithful in sharing with others the blessings the Lord has so abundantly given to them, they will be blessed even more, and the message will increase in power among them.

G. B. THOMPSON.

The Allegan (West Mich.) Camp-Meeting

THIS meeting was held August 17-28 on the fair-grounds just outside the city. The tents were pitched in a beautiful grove. The overshadowing branches offered the campers an excellent protection from the rays of the sun. It was an ideal place for an encampment. The regular meeting was preceded by a workers' meeting, under the immediate supervision of the conference president, Elder A. G. Haughey. This was the first camp-meeting held in this conference to which all the laborers were called. I understand they were all present, except Elder Parkhurst, of Grand Rapids, who was detained on account of sickness in his home.

The laboring force of the West Michigan Conference consists of eight ministers who have reached the age of sixty or more, and five who are in the prime of life; one of the latter, Elder W. E. Videto, now leaves the conference work to take a position on the faculty of the Emmanuel Missionary College, and Elder C. A. Hansen and his wife go from this meeting to India, the West Michigan Conference paying their traveling expenses, and their salary for a time. There are also eight young men in the conference who have had from one to three years' experience in the ministry, and seven Bible workers.

On account of sickness, the corps of canvassers is quite small at present, but the prospects are good for the future. Brother S. D. Hartwell, of Canada, arrived at the beginning of the meeting, to take charge of the canvassing work.

Seven tent companies have been in the field during the summer, all of which were successful. Six tents will be operated during the remainder of the season.

The meeting was certainly a time of refreshing. The Spirit of the Lord accompanied the words spoken from the rostrum. The grand old message was the climax in every sermon, and the peo-

ple loved to have it so. Among the interesting features was the "Pioneer's day." It was very encouraging to listen to the early experiences of this people as given by those who have grown gray in the message. A day was also devoted to the educational work, and another to the young people's work.

There were about six hundred campers. Forty-one were baptized, and several will receive the ordinance at their homes.

Donations were taken up for the work in India, the colored people of the South, the Indians of Canada, and the Jewish work.

The visiting ministers present were Elders Farnsworth, I. H. Evans, Allen Moon, and F. C. Gilbert, and the writer; also Brother J. B. Blosser. The two former did the principal part of the preaching. The Lord blessed them in presenting the message, and many precious victories were gained.

The results of the meeting will be felt throughout the conference. If our people of West Michigan will weave the truth which they have heard into their daily experiences, the message will soon go to their entire State, and on to the world. May this be their experience.

W. D. CURTIS.

Texas Conference Proceedings

THE twenty-eighth annual session of the Texas Conference convened at Hillsboro, Tex., in connection with the camp-meeting, Aug. 3-13, 1905.

A goodly number of delegates were present. The visiting brethren, Elders Thompson, Wilkinson, and Shultz, and all the conference laborers took part in the deliberations of the conference.

Four churches were admitted into the conference, and the reports from the laborers showed that, during the year, many additions had been made to the already established churches.

The reports given by the different departmental secretaries showed an encouraging advancement. The tract society, which has been for years heavily involved in debt, is now freed entirely, and able to reach out and assist in promulgating the interests of the third angel's message.

In spite of storms, floods, and incessant rains, the canvassing work has made surprising advancement. The orders taken this year during the same length of time as last year were nearly double. But our field is large, and our greatest need, in order to sell more books, is more canvassers.

There are thirty-seven Sabbath-schools in our conference, with an enrolment of twelve hundred and seventy-seven. During the year twelve schools have been added, and eight have been dropped. There is a growing interest in the Sabbath-school work.

The report given by the superintendent of the church-schools was encouraging. During the year twenty teachers were employed in teaching three hundred and sixty-three pupils.

Among the important resolutions and recommendations passed by the conference are the following:—

"Resolved, That we express to God our thankfulness for the many blessings which have attended our work during the past year, and that we pledge our-

selves to greater faithfulness in the work in the future.

"Whereas, Our interest in the spread of the third angel's message takes in the whole world, and being in accord with the plan of the home conferences' sharing their laborers and tithe with more needy fields, therefore,—

"Resolved, That we agree to support one of our laborers in another field during the coming year in co-operation with the General Conference.

"Resolved, That if a suitable person can be found, a secretary be elected to have charge of the Religious Liberty Department of the conference.

"Resolved, That in order to be in harmony with our general work as recommended by the General Conference at its last session, the fiscal year of the departments of this conference and the institutions under its control end on the thirty-first of December.

[On the subject of tithing.]

"Resolved, That we urge upon all our people a most careful and prayerful consideration of this matter, that the storehouse of the Lord be filled with meat necessary to a speedy and successful close of the message.

"Resolved, That we express our thankfulness to God for the prosperity of the Keene Academy during the past year, and that we pledge ourselves to encourage the attendance of worthy young people during the coming year, and also to assist in paying the debt and making much needed improvements.

"Resolved, That in view of the demand for church-school teachers, and because of their scarcity, the churches be asked to select young people and encourage them to attend school so as to become efficient teachers.

"Resolved, That the churches provide better accommodations and longer terms for their schools, and better pay for their teachers.

"Resolved, That the teachers all be requested to attend the teachers' institute, so as to prepare themselves to do better service.

"Whereas, The late General Conference passed the following recommendations, calculated to increase the offerings for foreign missions, namely:—

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

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

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

"Resolved, That we urge the adoption of this plan in all our churches, and that all our conference laborers and church officers keep before our people the subject of the increase of the weekly offerings for missions.

"Resolved, That we give the *Sabbath School Worker* our hearty support, and that we endeavor to increase its circulation by placing it not only in the hands of all Sabbath-school officers,

but also in the homes of our people generally.

"Resolved, That all our Sabbath-schools be urged to plan to increase their donations, both by increasing proper economy in their local expenditures and by more liberal giving, that the message may be given speedily to the regions beyond.

"We recommend, That the holding of Sabbath-school conventions be continued and encouraged, that the importance of the Sabbath-school work be brought more vividly before our people.

"In view of instructions given through the spirit of prophecy for the young to organize for active missionary work, and realizing the need of such organizations in this conference, therefore,—

"We recommend, That the church officers of the different churches encourage and aid the young people in organizing into Young People's Societies where advisable.

"Resolved, That the earnest campaign begun in behalf of our 'most able minister,' the REVIEW AND HERALD, be continued, and that we endeavor to place it in the home of every Sabbath-keeper in our conference.

"Resolved, That we give the sanitarium at Keene our hearty support by recommending it to those in need of sanitarium treatments.

"We recommend, That where a member removes from one church to another, he or she ask for a letter and place the membership with the nearest church."

Ministerial credentials were granted to Clarence Santee, T. W. Field, H. B. French, C. W. Miller, W. W. Eastman, D. U. Hale, Andrew Nelson, E. B. Hopkins, W. M. Cubley, J. P. Lorenz, and W. A. McCutchen; honorary credentials to A. W. Jensen and N. J. Etheredge; ordination and credentials, N. V. Willess; ministerial licenses, E. L. Neff, W. L. Brandon, and J. I. Taylor; missionary licenses, W. E. Hancock, E. Harris, Lottie White, Jessie Hunter, Ida A. Nelson, Mrs. E. L. Neff, Jessie Robbins, Mrs. Ella E. Hughes, Mrs. J. I. Taylor, William Field, Isora Watts, Bertie Taylor, Mrs. W. M. Cubley, Dr. D. C. Ross, Ava Hopkins; colporteur's licenses, G. A. Lagrone and N. J. Etheredge.

The following officers were elected: President, Clarence Santee; Secretary, Ida A. Nelson; Treasurer, E. Harris; Conference Committee, Clarence Santee, T. W. Field, C. W. Miller, W. M. Cubley, W. W. Eastman, D. U. Hale, J. J. Cochran; State Agent, W. W. Eastman; Secretary and Treasurer of Texas Tract Society, E. Harris; Secretary and Treasurer of the Sabbath-school Department, Ida A. Nelson; Superintendent of Church-school Department, Mrs. Ella E. Hughes; Sanitarium Board, Clarence Santee, Dr. D. C. Ross, L. B. Wallen, C. B. Hughes, T. B. Creager; Transportation Agent, C. N. Woodward; Trustees of Texas Seventh-day Adventist Association, Clarence Santee, C. N. Woodward, J. D. Matthews, Sidney Smith, C. B. Hughes.

At the close of the last meeting, the brethren and sisters, by a rising vote, expressed their appreciation of Elder N. P. Nelson's untiring labor and efforts, and of his remaining with them as long as he had in spite of his ill health.

IDA A. NELSON, Sec.

Southern California Items

ON the two Sabbaths preceding our camp-meeting, fifteen persons were baptized in the Los Angeles church. These were persons not heretofore reported, who became obedient to the faith as a result of the last tent-meetings held in Los Angeles.

It was estimated that fully one thousand of our people attended our recent camp-meeting in Los Angeles. It was the universal testimony of all present that they had never attended a better meeting.

On the first Sabbath of the camp-meeting, after a sermon on vital godliness, by Elder J. O. Corliss, nearly half the congregation came forward for the purpose of reconsecrating their lives to the service of God.

On the last Sabbath of this spiritual feast, when opportunity was extended to those who had never before started in the Christian life, to accept salvation, nearly one hundred responded to the call. Of this number twenty-two were baptized the following day, and others were referred to various churches in our conference for baptism and membership.

During the camp-meeting a medical missionary department of our conference was created, and an advisory committee of seven persons elected.

Two new corporations have recently been formed in our conference for the control and management of our two medical institutions. Each of these corporations bears the name of the institution which it was created to control. The names are "Glendale Sanitarium" and "Loma Linda Sanitarium."

During the camp-meeting about \$3,800 was assured in donations, pledges, and loans for Loma Linda Sanitarium; nearly \$2,000 for Fernando College, and \$460 for camp-meeting expenses. This liberality on the part of a willing membership, few of whom are well off in this world's goods, ought to stimulate confidence in our own conference, and perhaps inspire other conferences to raise funds to liquidate all indebtedness.

The Ontario church, with thirty-two members, was admitted to our conference during the camp-meeting. Two other churches await organization.

Brother E. H. Adams was ordained to the gospel ministry at the last meeting of our camp-meeting. This is the fourth son of Elder J. W. Adams who has been thus set apart.

After a brief talk on the needs of Africa, during Sabbath-school the first Sabbath on the camp-ground, three of our brethren promised to support four native missionaries for at least one year in that field.

Elder S. T. Hare will join Elder E. H. Adams in the tent-meetings at Chino, Cal., where a good interest is reported.

Elder Healey will soon make a tour among about half the churches in the Southern California Conference.

Sister E. G. White is taking a needed rest at Loma Linda. She worked with much earnestness for our people in several public meetings on the camp-ground.

A church-school teachers' institute has just been held at Fernando, Cal. The attendance was good, and the interest excellent.

On Sabbath, August 26, five more converts were baptized in the Los Angeles church.

G. W. REASER.

The Quebec Camp-Meeting

THE Quebec camp-meeting closed Sunday evening, September 10; many said it was the best meeting in the history of the work in Quebec.

Thirty subscriptions were taken for our periodicals, and a deep interest was shown in the missionary work. A spirit of unity and service was manifested, and special blessings were experienced on the Sabbath days. Nearly the entire camp consecrated themselves anew to God for service, and the last Sabbath ten dear souls followed their Lord in the ordinance of baptism.

All seemed to feel that there are brighter days for the Quebec Conference, and rich blessings in store for the faithful. A full report of the meeting will be given later.

W. H. THURSTON.

Work of Adventists

UNDER this heading there appeared in the *Washington Post* of Sunday, September 10, an article occupying nearly four columns of space giving quite a full statement of the rise of the Seventh-day Adventist denomination, its growth, its plan of organization, and the recent experiences in removing from Battle Creek, Mich., and establishing its headquarters in Washington. The article was illustrated with a view of the building on Iowa Circle occupied as a sanitarium, and with pictures of several brethren connected with the general work here.

As indicating the general trend and spirit of the article we quote the following paragraphs:—

"When William Miller, the father and forerunner of Seventh-day Adventism, stood on the steps of the Patent Office building, near the corner of F and Ninth Streets northwest, more than sixty-eight years ago, and to a wondering throng of Washingtonians, prophesied that the world would come to an end on Sunday, Oct. 22, 1844, he little dreamed that, on the contrary, a day would come when Washington would be the world center of the strongest and largest of the two denominations which took root and developed out of the older Millerism.

"Out of the very error that he committed has grown one of the most active of American denominations. The Seventh-day Adventists are here to stay. They have purchased lands both within the District and in Maryland. They have many institutions in Washington, whereas a few years before they were scarcely known in this city. They are erecting large buildings, and propose, in short, to make the capital the center and headquarters of their faith for the whole world.

"The Adventists have followed in the lead of other denominations in making Washington the center of their work. Just as the artist, the man of science, the composer, and the student find in Washington a world center possessing unusual advantages of communication with the outside world, so these several religious bodies have discovered that from a business standpoint the capital affords what no other American city can supply in the way of centralization and communication. . . .

"Seventh-day Adventism grew by leaps and bounds. By 1883 they num-

bered over 17,000, with an annual tithe or income to the General Conference of \$96,000. By 1893 their numbers had increased to 40,000, with an annual tithe of \$400,000. To-day the church has over 80,000 members the world over, seventy unions in this country and twenty in Europe, with an annual income of close to a million dollars. This is all the more astonishing when one considers that the Adventists are by no means wealthy in the worldly sense. The church is made up of people of very moderate means, without a single millionaire or wealthy member to come forward in time of need with a check for a cool hundred thousand or more. . . .

"The governing heads of the church are now actively engaged at Takoma Park in building operations. In fact, the place looks like a boom town in the West. Long before one reaches the place by electric car, he will be sure to note wagon after wagon loaded with cement and structural ironwork, and throughout the Park one encounters piles of building material on every hand.

"Their ministerial training college, consisting of three large buildings of cement, brick, and wood, is already finished, and their thirty-sixth General Conference was held in one of these buildings and a large tent last spring under difficulties. These buildings were begun in November, 1904, and completed last May.

"Work was begun last June on the new publishing house and the General Conference or headquarters building, and ground is soon to be broken for their new fifty thousand dollar sanitarium. . . .

"In their missionary work they look upon it as their first duty to make the prospective convert physically correct, and for that reason their physicians and nurses are in a large sense missionaries. They argue that it is useless to expect one to lead the Adventist life whose system has been disorganized by indulgence in pork, tobacco, liquors, coffee, and an excess of flesh diet, and that to make him fit for conversion he should be first placed in a condition fit to receive the truths of their faith. This is the reason why they erect and conduct sanitariums wherever they go. This is always the first concern of the Adventist on entering a new field—first to establish a sanitarium, afterward a school, church, and religious liberty bureau. . . .

"The Adventists are also devoting themselves largely to missionary work among the negroes. In the South they have been very successful along this line, and, despite the prejudice existing against the Adventists on account of their religion, a marked change for the better has been noted in those negroes who go over to the Adventist doctrine. They have addressed themselves to the work among the negroes of the District with great success. They have already a colored congregation in the District with a very able and conscientious colored minister at its head, and sooner or later it will be noted here, as it has already been observed in the South, that in becoming a Seventh-day Adventist the negro becomes a sober, industrious, and honest man.

"In respect to industry the Adventists are like the Mormons. No drones or lazy-bones are tolerated, and even the heads of their church, when not engaged in active labors for the faith, will

be found following humble occupations, farming and laboring with their hands. Thus it is that the white man as well as the negro who enters the fold of Adventism must first of all make up his mind to three things; namely, to work, to stay sober, and to let ham alone."

The publication of an article of this character in a paper with the circulation and influence of the *Washington Post* brings the work of this denomination to the attention of many people who may not have previously known much about it, and we trust may awaken an interest in some minds to learn more concerning the truths represented in this advent movement.

Kansas Conference and Camp-Meeting

THE thirty-first session of the Kansas Conference was called to order Aug. 21, 1905, on the camp-ground at Hutchinson. There was a splendid representation of delegates at the first meeting; in all, one hundred and thirty-one responded to roll-call, representing fifty-seven of the ninety-three churches of the conference. Elder C. McReynolds, who has faithfully served the Kansas Conference at different times as president, was in attendance until after the first Sabbath of the meeting; he then left to take up the work as president of the Wisconsin Conference. The prayers of his many friends in Kansas accompany him to his new field of labor.

The officers elected to take charge of the conference work are as follows: President, I. A. Crane; Vice-President, H. F. Ketrang; Conference Committee, J. G. Hanhardt, A. R. Ogden, L. F. Trubey, I. F. Thorn, and B. W. Brown; Secretary and Treasurer, Florence P. Rice; editor of *Kansas Worker*, H. Meyer; Secretary of Sabbath-school Work, Dora Meyer; Superintendent of church, Sabbath-school, and Young People's Work, I. C. Sultz; State Missionary, F. L. Limerick.

The various branches of the work were remembered by liberal cash donations and pledges, as follows:—

Wichita (Kan.) Sanitarium,	cash	\$ 89 89
Wichita (Kan.) Sanitarium,	pledges	369 00
Foreign Missions, cash.....		351 63
Sabbath-school C. M. Donation		110 42
Religious Liberty Work.....		21 43
Work for Blind		58 86
Southern Work		50 00
Wichita (Kan.) Sanitarium		
Carriage Fund		49 08
Total		\$1,100 31

Thus not only were our own home wants remembered, but at least a little thought was given to the more needy fields,—the regions beyond. The Sabbath-school donations showed an average of almost ten cents per capita in attendance at Sabbath-school during the two Sabbaths of the meeting. If all our schools in the land could make such an average Sabbath-school offering each Sabbath during the year, what a flood of means it would bring into the treasury to hasten on the glad message of the coming King. What a glad day that will be when from Sabbath to Sabbath all flesh shall come to worship before the Lord. We may now in our family or church Sabbath-schools be few in

number, a small minority of Sabbath-keepers, but if faithful we shall be in the great majority when "all" shall come each Sabbath day to worship before their heavenly King.

The following recommendations were passed by the conference:—

"1. In view of the blessings and prosperity that have attended all the various branches of the work during the past year, we lift our hearts in gratitude and thanksgiving to God as the giver of all these blessings, and do humbly beseech that they be continued to us during the coming year, and that we may be brought into so close a relation to him that he can use us more successfully in his cause.

"Recognizing that the Scriptures teach that we and everything that we have belong to God, and that he has reserved one tenth of all as holy unto himself, and that in appropriating this tenth to their own use, many are robbing him and depriving themselves of his promised blessings, therefore,—

"2. *We recommend*, That all be urged to be faithful in bringing all the tithes into the Lord's storehouse.

"Whereas, The foreign missions are wholly dependent upon the free-will offerings of our people, and,—

"Whereas, The extension of our missionary enterprises in fields yet unentered demands an increase in these offerings, therefore,—

"3. *We recommend*, A more systematic adoption of the envelope plan of giving to missions.

"Whereas, We believe that the life and interest of the Sabbath-school is increased in proportion to the interest manifested in the work of our missionaries in foreign lands; and,—

"Whereas, In many of our schools more of the donations is used in defraying local expenses than is given to the foreign missionary work,—

"4. *We recommend*, That our Sabbath-schools meet their local needs in some other way, and that the entire donations be given to the work of carrying the message into the darker regions of the earth.

"Whereas, The Scriptures clearly teach that those who fill positions of responsibility in the church must be men of 'sound doctrine' as well as of 'good report of them that are without,' therefore,—

"5. *We recommend*, That no man be elected to any place of responsibility in either the local church or the conference who is not in harmony with the tithing system and all the cardinal points of present truth.

"Realizing that 'if there is one work more important than another, it is that of getting our publications before the people,' and that to do this most successfully requires the fullest co-operation of all our people, therefore,—

"6. *Resolved*, That we urge our brethren throughout the State to work earnestly and in harmony with our State agent to develop both field and home canvassers."

G. A. Irwin, E. T. Russell, K. C. Russell, H. Shultz, C. C. Lewis, and G. A. Grauer were the laborers present from outside the State, and the Kansas workers were all present.

FLORENCE P. RICE, *Conf. Sec.*,
A. R. OGDEN, *Sec. pro tem.*

Can Old People Sell Books?

GLADLY do we welcome the young man or woman who asks for admittance into the circle of house-to-house workers for the Master. Neither do we forget to welcome those who are older, who have passed through the experiences of youth and middle age; for we have learned that they, too, have an honored place among these workers.

The following record for a single week's work with "Desire of Ages" was just sent to me by one of our missionary secretaries: "Hours' work, 46; No. orders, 12; value helps sold, \$20; value orders taken, \$40.75; total value, \$60.75."

The brother who made this record is seventy-five years of age, and has canvassed constantly during the whole summer. At the close of the secretary's letter accompanying this report was this significant statement: "By the way, he is a Christian, and has a hold on God." As I read this, I thought of this paragraph on page 37 of "Ministry of Healing":—

"In choosing men and women for his service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, 'Do they walk in such humility that I can teach them my way? Can I put my words into their lips? Will they represent me?'"

Ah, there is the secret. The child, the youth, the middle aged, the very aged.—all may become gleaners if they will learn to "walk in such humility that I can teach them my way;" if I can "put my words into their lips," says the Chief Harvester.

"But," you may say, "this is a special record. All can not do so well. Many men and women of that age are unable to put in all their time, or any considerable portion of it."

It may be so, but there are our forty-per-cent books,—*"Steps to Christ," "Education," "Thoughts from the Mount of Blessing,"* and others,—designed particularly for those who can put in only a few days or weeks, as the case may be.

O, yes, there are opportunities for all! The question is, Shall we each lay hold of them?
H. H. HALL.

Our Minister

AN earnest member of one of our churches recently made the following request:—

"I want a good, able, experienced, successful, and efficient minister to visit our church and labor for the members who are growing cold in this message. Can you send to us such a minister soon?"

This is no small request in view of the scarcity of such laborers. But, thank God, we have a minister that meets the required specifications who is *always ready to go* when called. This minister is beloved by believers, and commands the respect of the world. He will visit your home, preach many sermons, give fireside talks, explain difficult scriptures, and relate the latest cheering news from foreign fields. He is a wise and safe counselor in times of trial and difficulty. He has been in the field as a soul winner for fifty-five long years. He has led many to the truth, reclaimed backsliders, encouraged believers, has been the means

of saving many of our youth from infidelity and ruin.

This minister is prompt to keep his appointments. His congregations are large and appreciative; yet there are some who do not have the valuable services of this aged and tried servant of God, of whom the Spirit has spoken in no uncertain language, commending his ability in bearing the message for this time.

Three cents a week keeps this minister coming to your home. Who will not help to add one new family to the parish of this minister—the “Good Old Review”? Just now the waters are troubled, step in and help those who need help in placing every English-speaking family in America in the congregation of this honored minister of God.

R. A. UNDERWOOD.

A Missionary Experience

I HAVE recently had some rich experiences corresponding with two families in North Carolina, and laboring with them. One family are not Adventists, and had never heard of such a people until I wrote to them. We sent them a box of gifts that I solicited from friends. It contained clothing and fruit; and I have also supplied them with literature, as they seem hungering for truth. The other family are Adventists, but the little children had no books, and the parents had never even seen a copy of the Review. So I placed the matter before our Sabbath-school, and they donated enough to send them the Review for the next three months, and I shall try to get them to save enough by that time to subscribe for it again.

My children and I sell books, and use our commission (after we have kept out tithes and offerings) to give needy children books, and to help get literature for needy worthy ones, and we hand out all our papers to the neighbors.

Had I stopped to look at the situation as it really was, I should never have tried to do anything; but when we meet a difficulty, we just spread our letter before the Lord, and he always helps us to do something for others, besides giving us good courage in our own family.

A SISTER.

Hints on the Care of Tents

PROPER care will prolong the value and usefulness of a tent; neglect will make it worthless in a very short time. Many a tent has been made to leak like a sieve in the very first month of its use, sometimes ruined the first time it has been rained upon, by neglecting to slacken it. After being wet, a tent contracts—shrinks; it should always either be let down a little from the top or the poles should be moved so as to ease and relieve it from the strain at the lower part of the circle. If this is not done, the canvass will shrink from the rope to which it is sewed, and forever after it will leak. Placing the poles slanting as it may need (in a continued rain) or letting it down from the top, will keep it from injury. Sometimes both should be done. To save it from mildew, raise the wall early in the morning, so the tent can be dried before the scorching sun comes down upon it. In case of strong, heavy winds, the top should be let down. This will save it

from being wrecked and torn from circle to top. A good tent master will not sleep so soundly but that he will be ready to care for the tent entrusted to him if a rain or wind comes up in the night.

When a tent has been slackened up because of continued rain, and becomes dry again, it should not be allowed to stand loose and flop in the wind. The guy-ropes should all be drawn up, the wall poles stood erect, and the top drawn up. This will make it look much better, and be more inviting. A free circulation of air by keeping up the walls will make it last very much longer. Therefore a tent master should not neglect to tie up the walls early each morning, and if the wall tied up is not thoroughly dry, just as soon as the part that is left down becomes dry, it can be tied up, and the part that is wet let down. Let the air circulate through the tent. A little common sense is an excellent thing to mix into the care of a tent, as well as other things.—R. F. Andrews, in *The Nebraska Reporter*.

To Canvassers

IN the second and third chapters of Ezekiel are found precious lessons for all who are circulating literature containing the last message of warning and mercy for this wicked world. Not for a moment would we speak a word against the work of the living preacher, whose burden is to speak the words of God orally. This is for him also. Yet when we go from house to house with the printed pages containing precious truth, even present truth, which is meat in due season for this generation, even for the very men, women, and children to whom we speak at their own doors, there are many whom we thus meet who may never have another opportunity to hear or read these glorious truths if we fail to faithfully present to them that which has been committed to us as workers together with God and his holy angels. While, therefore, we live not by bread alone, but by every word that proceedeth out of the mouth of God, by hiding his word in our hearts that we may not sin against him, let our prayer ascend to God continually that he may speak the right words through us to the precious souls for whom Christ died.

“There is no respect of persons with God.” “In every nation he that feareth him, and worketh righteousness, is accepted with him.” As we present the precious literature, may our blessed Lord by his Holy Spirit impress deeply upon our own hearts this important truth. Every soul is the purchase of the blood of Christ, and each one whom we can point to him as the Lamb of God who taketh away the sin of the world, and encourage to lay hold by faith upon the many exceeding great and precious promises of God’s holy Word, shall come to us in the glorious kingdom so soon to be enjoyed by every worker who is steadfast, immovable, always abounding in the work of the Lord. When they come to us with hearts filled to overflowing with joy, and their faces beaming with the glory with which the sufferings of this present time are not worthy to be compared, shall we not rejoice together with joy unspeakable and full of glory that God, in his wondrous love and mercy, gave us the privilege of telling

and making known through the printed page the eternal truths that contain power to save us and all others who will hear and read, and keep the truth? E. J. HARVEY.

Field Notes

BROTHER C. W. MILLER reports a meeting with the German brethren at Sanger, Tex., at the conclusion of which four persons received baptism.

A REPORT from the English tent company in Minneapolis states that the meetings are well attended, and the interest is good. Three have thus far decided to obey the truth presented.

BRETHREN FRED JOHNSON, M. S. Reppe, and O. J. Nerlund are selling tracts and other literature in Two Harbors, Minn. They report that a few have begun to observe the Bible Sabbath, and others are interested. Some have been led to discontinue the use of tobacco.

TENT companies in the West Michigan Conference are now distributed as follows: M. S. Burnham, R. C. Horton, J. D. Reavis, at Benton Harbor; W. C. Hebner and James Irving, near Sturgis; Fred Brink, H. C. Pitton, at Lake Odessa; J. W. Hofstra, at Zeeland; Edward Collier, B. F. Kneeland, at Bloomington.

REPORTING the result of meetings which were recently closed at Harlan, Iowa, Elders N. C. Bergersen and P. E. Brotherson say: “Our work here has not been fruitless. We have had the pleasure of burying two precious souls in the watery grave, and a few others are seeking after God and his truth. We expect to move our tent about ten miles into the country, where we shall labor a few weeks.”

ELDER J. H. KRAFT says in a report from southeastern Iowa: “Sabbath and Sunday, September 2, 3, were good days for the church at Muscatine. I spoke five times, twice in German and three times in English, and the Lord blessed in giving the message. There had been a tendency on the part of the Germans to draw away from the English, and for some time they had been holding their own Sabbath-school and meetings. Thus each school was small. But the Lord helped us to reverse this tendency, and arrangements will be made at the next quarterly meeting for them to meet together after that time.”

BROTHER and Sister F. H. Conway say in a report from Assiniboia, Canada: “Soon after our arrival, we held a three weeks’ meeting at McLean, Assiniboia, which resulted in establishing some who had heard a few sermons before. We then did house-to-house Bible work until the middle of July. Then we went three hundred miles to our camp-meeting at Winnipeg. Since camp-meeting we have been visiting companies and isolated Sabbath-keepers. August 19 three earnest souls were baptized at McLean, where we held our meeting in June. When harvesting is over, which will be about September 15, we expect to begin schoolhouse meetings again.”

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Educational Department in the Review and Herald

At the time of the General Conference and for some weeks after, it was necessary to discontinue this department because of a lack of space, owing to the reports of the conference. We shall now again introduce it, and we trust that there may be no break in its regular weekly appearance.

The question is often raised as to whether an educational journal would not be very profitable for our own denominational school work. There is certainly given to us in our schools a great factor for good and for the advancement of truth. This demands of us the very highest standards. And would not a good school journal be a most substantial aid in the matter of making our schools what they should be? is the question asked. Unquestionably it would. But now, as when this department of the REVIEW was started, it is felt that the number of educational workers, together with those who would be directly interested in such a journal, is not large enough to warrant the launching of a school journal. Accordingly it is thought wise to place an educational department in one of our papers, and the REVIEW is chosen because it is our church paper, and has a general and large circulation. If we were to have a journal devoted exclusively to education and to the work of our schools, we could not hope for its appearance oftener than once a month. With the department in the REVIEW appearing each week, there is given nearly as much space in the course of a month as would be had in a monthly journal. This plan is doubtless a saving in expense. There is also another advantage in having the educational matter appear in the REVIEW, as it doubtless by this means goes into the many homes of our people, which might not be true of a journal devoted exclusively to education; and thus the great majority of our people may have kept before them the importance of the educational work.

To make this department of the REVIEW accomplish its purpose there must be the heartiest co-operation of all who are interested in the work of education, whether they are directly engaged in it or not. It must be filled with vital and interesting matter which is contributed by our school workers from all parts of the world. This matter must be practical as well as theoretical—must deal with the application of principles as well as the principles themselves. Accordingly we solicit the hearty co-operation of all our educational workers in all parts of the world that this department of the REVIEW may be all that it should be. Brief reports of schools, interesting experiences, trials of various text-books and methods of instruction, needs in various departments of the work, methods of successful financing, the working out of the problems of industries and manual training in various grades of

schools, are some of the many questions upon which we invite contributions.

F. G.

The Meeting of the Educational Department of the General Conference

THIS meeting was held at Takoma Park, at 3 P. M., May 30, 1905, and was attended by F. Griggs, W. W. Prescott, W. C. White, M. E. Cady, L. A. Hoopes, C. B. Hughes, M. E. Kern, C. C. Lewis, B. E. Huffman, L. Flora Plummer, Fannie Dickerson, and others interested in the educational work.

Prayer was offered by C. C. Lewis. W. W. Prescott explained that the General Conference had appointed Frederick Griggs as chairman of the department, with the expectation that the chairman would be the leading officer of the department, instead of the secretary as last year, and that the General Conference Committee desired the department to make suggestions as to who should be secretary. The name of C. C. Lewis was suggested.

W. C. White laid before the department a plan to promote the publication of text-books. In harmony with his suggestions and with a resolution passed by the General Conference, it was moved that a text-book committee of nine members be appointed, and that this committee also study the question of finance and publication, and suggest to the department and to the General Conference such plans as it may formulate. A motion to this effect offered by M. E. Kern, and seconded by C. B. Hughes, was unanimously carried.

The following committees were appointed during the meeting:—

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

On Courses of Study: Frederick Griggs, South Lancaster, Mass., Chairman; B. G. Wilkinson, Takoma Park Station, Washington, D. C., Secretary; W. E. Howell, College Place, Wash.; J. E. Tenney, Graysville, Tenn.; Miss Mary Kinneburg, College View, Neb.; C. B. Hughes, Keene, Tex.; J. G. Lamson, Holly, Mich.; B. E. Huffman, College View, Neb.; Laura I. Tarbell, Rock Hall, Md.

On Blanks and Reports: E. S. Balenger, National City, Cal., Chairman; B. E. Huffman, Frederick Griggs, E. A. Sutherland, Madison, Tenn.; J. S. Osborne, Modesto, Cal.

On School Manual: Frederick Griggs, Chairman; Mrs. L. Flora Plummer, 1747 Lowell St., N. W., Washington, D. C., Secretary; E. A. Sutherland, M. E. Cady, C. C. Lewis.

On Manual Training: C. B. Hughes, Keene, Tex., Chairman; Floyd Bralliar, Stuart, Iowa; H. A. Washburn, Graysville, Tenn.; J. H. Haughey, Berrien Springs, Mich.; J. W. Lawhead, Takoma Park, Washington, D. C.; W. E. Howell; Mrs. Mina Mann, Hanford, Cal.

It was ordered that the chairman of the Department of Education, in consultation with the chairman of the respective committees, be empowered to make such changes in the foregoing committees as will make them, if possible, more fully representative.

Recommended, That teachers and others interested in educational work in union conferences outside of the United States, organize departments of education in their respective fields to conduct educational work as their needs may demand, co-operating with the Educational Department of the General Conference.

Voted, That an educational convention of about ten days' duration be held as early as possible in June after the close of the schools next year.

Recommended, That delegates to this convention consist of the heads of colleges, academies, and intermediate schools, also State and union conference educational superintendents, and the members of the Educational Department of the General Conference.

Voted, That the chairman and the secretary of the department be a committee on program for the convention.

Voted, That the chairman of the department be invited to attend as many union conference institutes the present summer as possible.

Voted, That the chairman and the secretary of the department, with a third member to be appointed by themselves, be a committee on literature for an educational campaign.

Voted, That the superintendents of the State and union conference educational departments be requested to furnish to the chairman of the department interesting items for the Educational Department of the REVIEW AND HERALD.

Adjourned *sine die*.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary *pro tem*.

To School—Where?

To God-fearing parents and to young people who recognize the importance of a good education this is an important question.

This is a time of year when thousands of schools begin work. The objects for which these various schools are established and their character should guide us in the choice of a school. There are those among us who send their children to the secular schools, or even to academies and colleges of other denominations, for the simple reason that they are less expensive or nearer home.

Young people in school are developing character rapidly, and the impressions received from day to day from their studies and from the influence of teachers and associates, are determining what that character shall be. And character determines destiny.

Our church, intermediate, and training-schools are ordained of God for the purpose of training our children and young people to be earnest Christians and to engage in the proclamation of the advent message. To one whose heart is burning with a love for this truth it seems there should be no question as to a choice between the Lord's schools and others. We are told in the Testimonies that "all the youth should be permitted to have the blessings and privileges of an education at our schools, that they

may be inspired to become laborers together with God."—*Vol. VI, page 197.*

Charles Darwin said in early life, "I believe God will reveal himself to every individual soul, and my most passionate desire is a deeper and clearer vision of God. But one can easily lose all belief in the spiritual by giving up continual thought and care for spiritual things." He himself was an example of this very thing. Near the end of his life he confessed that he had given himself up so completely to science that his spiritual nature atrophied, or wasted away for lack of exercise. "The mind gradually adapts itself to the subjects upon which it is allowed to dwell."—*"Christian Education," page 37.*

Let the church awake to the dangers threatening our children and youth, and see that they have the privilege of a training where the most essential part of education is not omitted.

M. E. KERN.

The Mutual Aid Society

I AM pleased with the suggestion recently made of a mutual aid society, and I wish to avail myself of the help which it may be to me.

I should be pleased to receive some suggestions that will enable me to secure a better attendance at the opening of each day's school. I have much trouble with tardiness. I would also be pleased to receive some suggestions as to the best means of conducting a school garden. What is the purpose of such a garden?

INQUIRER.

One Idea of the Drawing-Out Process

THIS consists in asking what the lawyers call leading questions. It is practised, usually, whenever the teacher desires to help along the pupil. "John," says the teacher when conducting a recitation in long division, "John, what is the number to be divided called?" John hesitates. "Is it the dividend?" says the teacher. "Yes, sir, the dividend." "Well, John, what is that which is left after dividing called?" The remainder, is it?" "Yes, sir." A visitor now enters the room, and the teacher desires to show off John's talents. "Well, John, of what denomination is the remainder?" John looks upon the floor.

"Isn't it always the same as the dividend, John?"

"Yes, sir."

"Very well, John," says the teacher, soothingly, "what denomination is this dividend?" pointing to the work upon the board. "Dollars, is it not?"

"Yes, sir; dollars."

"Very well; now what is this remainder?" John hesitates.

"Why, dollars, too, isn't it?" says the teacher.

"O, yes, sir; dollars," says John, energetically, while the teacher complacently looks at the visitor to see if he has noticed how correctly John has answered!—*Page.*

It is very certain that we can not attain to the understanding of Scripture by study or by intellect. Your first duty is to begin by prayer, entreating the Lord to grant you of his great mercy the true understanding of his Word.—*Luther.*

Current Mention

—The yellow fever epidemic in the South is spreading steadily along the Gulf Coast.

—The revolt of the natives in German East Africa has not been crushed out, but on the contrary appears to be growing to serious dimensions.

—It is stated that a movement is on foot among temperance workers to petition Congress for legislation requiring total abstinence on the part of all United States army officers.

—The pope has appointed Bishop O'Connell, of Maine, a special papal envoy to the court of Japan, and hopes to induce the Japanese government to appoint a representative at the Vatican.

—The Russian revolutionary party at Baku has issued a proclamation calling for a general uprising. There is great distress on the part of families left homeless and starving.

—St. Petersburg dispatches dated September 12 tell of a "holy war" which has been proclaimed in districts of the Caucasus, and state that Tartars are massacring Armenians there without distinction of age or sex.

—Hungarian Premier Fefervary has resigned, and uncertainty exists on the question of his successor, which may possibly be Francis Kossuth, opposition leader in the Hungarian Parliament and descendant of the famous patriot.

—A Cincinnati telegram describes a project for a world federation of Roman Catholics, which is said to be favored by Pope Pius. The plan will be presented to the next national meeting of the federation of Catholic societies in this country.

—The belief prevails among men who have been employed on the Panama Canal the past year, according to Washington reports, that twenty years' time will be required to complete the canal, and that the cost of the enterprise will not be less than a billion dollars.

—From Sasebo, Japan, comes the report of the destruction of Admiral Togo's flag-ship, the "Mikasa," by a fire which started in some unknown way, and progressed until it reached the magazines, when the ship blew up and sank. Several hundred of the ship's crew lost their lives.

—The report of the Bureau of Labor of the Department of Commerce and Labor, which has just been issued, shows a general increase in the cost of living in this country, wages not having increased in a degree commensurate with the increased price of food and other necessities of life.

—There is some prospect of war between the United States and Venezuela, in which one or two European powers may participate, due to alleged injuries to American, French, and German interests in Venezuela which demand redress. The outcome will depend largely

on the report of an agent of the United States who is making an investigation into the matters in controversy.

—The country is threatened with a rise in the price of coal, due, say the operators, to the increased expense which will come if a new wage scale is adopted, and to the fact that "there is general prosperity throughout the country." The non-prosperous individual is apparently not entitled to consideration.

—Dispatches from Stockholm and Christiania state that the outlook for a peaceful dissolution of the Scandinavian union is not wholly favorable, Norway standing for an arbitration treaty between the countries, and Sweden being unalterably opposed to the same. Norway declares that only on this condition will she consent to demolish her fortresses on the Swedish frontier.

—The long immunity from serious accident of the elevated railway in New York City was broken September 11 by the derailing of part of a train at Ninth Avenue and Fifty-third Street, one car falling to the street below. Twelve persons were killed and fifty injured. The accident was due to carelessness in rounding a curve, on the part of either the switchman or the motor-man.

—European dispatches tell of serious rioting at Seoul, Korea, September 14, on account of the appropriation by the Japanese forces of about fifty square miles of Korean territory and the disposssession of the inhabitants of several villages situated in the tract, on the ground of military necessity. On the same date news was received that Finland is in a ferment on account of the breaking up by Russian troops of a representative assembly at Helsingfors, called to discuss the political situation. The governor-general is threatened with assassination.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
Greater New York (conference),	
New York City	Oct. 4-8
SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 5-15
CENTRAL UNION CONFERENCE	
Kansas (local), Independence	
.....	Oct. 3-9
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
California, San Diego	

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.

Addresses

THE post-office address of Elder W. Woodford is R. F. D. 3, Dayton, Tenn.

I NOTICE that printed matter and letters intended for me as superintendent of District 5 in Nebraska, are being sent to Hartington, Neb. Please note that my home address is Wayne, Neb. The address given in the Year-book is not correct. J. W. BEAMS.

Business Notices

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

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

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

WANTED.—Men to work with thrashing-machine. Wages, \$2 a day. Come at once. Address G. I. Cummings, Mooreton, N. D.

For a short time we will fill your orders for strictly first-class peanut butter at 10 cents a pound in 50-pound cans, or 12 cents in neat one-pound packages. Cash with order. Vegetarian Meat Co., Bond Bldg., Washington, D. C.

FOR SALE.—20 acres fine land in city limits of Charlotte, one mile from S. D. A. church and church-school; good buildings, well and windmill; small fruit. Good location for gardener. Address A. L. Wightman, R. F. D., Charlotte, Mich.

FOR SALE.—In College View, Neb., two lots set to fruit, all bearing; 5-room house; close to church, college, and church-school; well, cistern, sidewalk. House in good repair. Price, only \$700. Part on time. Address Elder J. J. Graf or O. E. Cummings.

ALL those wishing to join the November class of the Michigan Sanitarium of Kalamazoo (Mich.) Training-school for Nurses will find it best to correspond with us at once. Students may pay their way if they wish. Address T. H. Midgley, superintendent.

WANTED.—Lady to assist in photography and do missionary work. Experience desirable, but not required. Permanent position. Traveling expenses advanced if necessary. Give full particulars concerning yourself in first letter. References if required. Address P. C. Shockey, Russellville, Ark.

WANTED.—By Mrs. Mattie Lecklider, of Jonesboro, Ind., information regarding J. W. Lecklider, her husband, who disappeared in July, 1904. She has had no word from him since his disappearance; is in poor health, and burdened with the support of two small children. Will be very grateful for any information.

FOR SALE.—13 acres six blocks from church-school, church, and college, and two blocks from public school. Large 8-room house, large barn, both new; 85 peach-trees, 36 plums, 30 grape-vines, 28 evergreens, 12 mulberries, strawberries, pie-plant, dewberries, raspberries, gooseberries, etc. Will be sold below actual value. One half of sale price goes to missionary enterprises. This property is a bargain. Address Elder J. J. Graf or O. E. Cummings, College View, Neb.

Publications Wanted

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

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

Mrs. Florence A. Landers, Dodge, Mich., periodicals.

E. N. Vaughan, Hildebran, N. C., REVIEW, Signs, Watchman, Life and Health.

Mrs. Francis Allen, 1021½ Long St., Chat-

tanooga, Tenn., REVIEW, Signs, tracts, and any surplus Bibles.

G. W. Lauffer, Alloa, Scotland, Signs, Bible Training School, Family Bible Teacher, Life and Health.

Obituaries

BAYLIES.—Died in Neola, Iowa, Aug. 28, 1905, Mrs. Jennie M. Baylies, aged 47 years, 2 months, and 11 days. Although for many years an invalid, she always retained an affectionate, cheerful, and sunny disposition, the result of a consecrated Christian life. Sister Baylies and her husband united with the Seventh-day Adventist Church ten years ago. He and five children are left to mourn. The funeral service was conducted by the writer.

N. C. BERGERSEN.

BITTNER.—Died at his home near Fresno, Cal., Aug. 30, 1905, of consumption, Martin Bittner, aged 24 years, 3 months, and 10 days. Brother Bittner was raised in an Adventist family. He and his wife accepted present truth and were baptized only four weeks before his death. He died in hope of the first resurrection. He leaves a wife, one child, a mother, one sister, and two brothers. The funeral service was conducted by the writer.

E. P. ACKLEY.

ROBERSON.—Died at his home near Elgin, Neb., Aug. 27, 1905, of heart failure, John S. Roberson, aged 67 years, 9 months, and 12 days. He was a faithful believer in the third angel's message, and in an unassuming way presented Jesus in his daily life. We believe he will rise in the first resurrection. He leaves a wife and six children to mourn their loss, but not as those who have no hope. Words of comfort were spoken by the writer; text, 1 Cor. 15:21.

JAMES W. BEAMS.

HANEY.—Died while on his mail route, near Bullocksville, Alberta, after an illness of five days, Sylvester Haney, aged 54 years, 4 months, and 17 days. He was kicked by a horse while carrying the mail. During his life Brother Haney never made a profession of religion, although he had known and believed the truth for several years; but on his death-bed he requested that prayer be offered for him, and asked his wife and six children to meet him in the kingdom. Memorial service was held Sept. 2, 1905, by the writer.

J. W. BOYNTON.

SHARP.—Died at Bridgeport, Mich., Aug. 11, 1905, of dropsy and heart failure, Benjamin Sharp, aged 77 years, 6 months, and 23 days. Brother Sharp was born on the Island of New Brunswick. When twenty years of age he went to Houghton, Ontario, where he united with the Baptist Church. In 1890 he accepted the truths of the third angel's message. He continued firm until death. His wife, four sons, and two daughters survive to mourn their loss. Words of comfort were spoken by the writer from Isa. 57:1, 2.

C. N. SANDERS.

ROBERGE.—Died at her home in West Chazy, N. Y., Aug. 10, 1905, Mrs. Esther White Roberge, aged 75 years, 7 months, and 9 days. Her father, Silas H. White, was a lineal descendant of Peregrine White. In early life she was an Episcopalian, but later accepted present truth through the preaching of D. T. Bourdeau and M. B. Czechowski. To her Rev. 14:13 is specially applicable. She leaves four sisters, one brother, and two sons. She was conscious till the last, and bade her family farewell. The funeral service was conducted by Elder Wood (Wesleyan); text, Rev. 21:4.

SETH SHUTTS.

DAVIS.—Died at the home of his son, John S. Davis, in Battle Creek, Mich., July 22, 1905, of heart failure, Stephen C. Davis. His Christian experience began at an early age, and he was ever active and faithful in the Master's work. He was kind and gentle,

and was loved by all who knew him. In 1844 he accepted the views held by Seventh-day Adventists. Until death claimed him, he cherished the bright hope of soon meeting the Saviour. He leaves four sons, several grandchildren, and a large circle of friends to mourn their loss. The funeral service was conducted by Elder A. T. Jones.

J. S. DAVIS.

BEGLINGER.—Died at Rough and Ready, Cal., June 19, 1905, Henry Beglinger, aged 83 years, 1 month, and 10 days. He accepted present truth under the labors of Elder W. M. Healey about twenty-seven years ago. His was a faithful, consistent life. Not a few embraced the truth as the result of his quiet, neighborly visits and faithful distribution of literature. An aged soldier of the cross, honorably discharged, is peacefully resting "a little moment" till his Captain calls him to that glad service in the world to come. Words of comfort and hope were spoken to the bereaved wife and other relatives and friends by the writer.

JESSE D. RICE.

WRIGHT.—Died at her home in Battle Creek, Mich., Sept. 5, 1905, of old age, Mary L., wife of Brother Walter S. Wright, aged 77 years, 6 months, and 25 days. In 1869 the deceased and her husband removed from the State of New York to Battle Creek, and shortly afterward united with the Seventh-day Adventist church of this place. They have ever remained constant and faithful in their religious life. For the past two years Sister Wright had been practically helpless because of the feebleness of old age, and the end came in perfect peace. She rests in hope of a part in the first resurrection. Her husband still survives, although in very feeble health. One sister of the deceased is also living. The funeral service was conducted by the writer; text, 2 Cor. 5:1.

G. W. MORSE.

WOODWARD.—Died at Keene, Tex., Aug. 30, 1905, Fannie E. Woodward, daughter of Brother and Sister C. N. Woodward, aged 9 years, 8 months, and 2 days. Diphtheria in a malignant form caused her death after an illness of but thirty-six hours. Brother Woodward was attending the Oklahoma camp-meeting when he received the telegram of his daughter's illness, and although he started at once, he did not reach home until two hours after her death. The ordeal was most severe, but God has sustained this dear family in their affliction, and we feel sure that the ties here broken, are fastened more firmly to the Saviour and his promised coming. The parents rest in the assurance that, if faithful, they will soon meet their child in glorious immortality. A large number of neighbors and friends gathered in a neighboring yard to hear the blessed truths concerning death and the first resurrection, spoken by the writer.

CLARENCE SANTEE.

AVERY.—Died at the home of our son, J. V. Avery, in Conway, Mich., Aug. 19, 1905, my beloved husband, J. M. Avery, in his eighty-fifth year. His health steadily failed after leaving our home three years ago, until at last consumption fastened upon him, and after much weakness and suffering he fell peacefully asleep. Together we first heard a course of lectures on present truth in 1852 by Elder M. E. Cornell, and we both decided to obey God and keep his commandments. He was a subscriber for the REVIEW and HERALD while it was yet published in Rochester, N. Y., and never wearied of reading its pages until his sight began to fail within the past year. He dearly loved his Bible, and looked forward to the coming of our Lord with gladness and delight. I had walked by his side nearly sixty years, and now, with our two sons and three daughters, I look forward to the great reunion, when tears shall be wiped from off all faces. Elder G. C. Tenney spoke words of comfort to the friends on the funeral occasion. Our hearts are lonely, but our loved one rests till the morn of glad awakening.

MRS. MARCIA S. AVERY.



WASHINGTON, D. C., SEPTEMBER 21, 1905

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

THE church missionary conventions appointed by the General Conference to be held Oct. 7, 1905, have, on account of the collection to be taken for the South on that date, been postponed until October 14.

THE annual collection for the work among the colored people of the South, authorized by the recent General Conference, will be taken in all the churches in this country on the first Sabbath in October. Church officers should call attention to this collection so that all may plan for it.

THE balance sheet of the International Tract Society, our London publishing house, for the year ending June 30, 1905, shows a net gain of almost exactly five thousand dollars. The loss on *Present Truth*, their weekly missionary paper, was less than fifty dollars. The annual statement is a very favorable one.

THE resident members of the General Conference Committee, who have been attending general meetings in this country and Europe during the camp-meeting season, have now all returned to Washington. Since arriving in America from his European trip, Elder A. G. Daniells has attended the camp-meeting held in New York.

WE especially call attention to the matter which is being published weekly on the second page of the REVIEW. Many say that the first page to be read is the *last* one of the paper, but we surmise that many others have of late been reading the second page about as early as any. The items on "The Precious Seed and the Sowers" page ought to interest all our people.

Two parties of workers have recently left for mission fields: Elder C. A. Hansen and his wife, of Michigan, for India, and Miss Jessie T. Welch, of Iowa, for England, sailed from New York, September 16; Dr. E. Perrine and Miss Bessie Young (nurse), of Iowa, for Japan, and Elder W. R. Smith and his wife, of Upper Columbia Conference, for Korea, from Vancouver, September 18. The prayers of God's people go with these laborers to their new fields.

ELDER and Mrs. S. N. Haskell stopped over last Sabbath in Washington, and

Elder Haskell spoke to the Takoma Park church on Sabbath morning. Brother and Sister Haskell will spend a few weeks in South Lancaster, Mass., and will then go to College View, Neb., to conduct a special course of Bible work in Union College. After that they expect to return to work in some place in the Southern field.

The Household of Faith

"THE household of faith" is to receive our first attention during the missionary campaign which is now on. During the camp-meeting season and the early fall an effort is to be made by all our people everywhere "to place the REVIEW AND HERALD in every Sabbath-keeping home." This is the work to be done *just now*, and all should realize the importance of a vigorous effort.

The conference in which the largest number of its members have the REVIEW will be the conference most active in missionary operations, the conference in which a faithful tithe is paid, the conference which will most readily respond to calls for means to assist needy enterprises, and all of this because its members are kept wide-awake and thoroughly in touch with the progress of the message by the reading of the REVIEW.

It would not be in good taste for us to say this of the REVIEW were it not the uniform testimony of our conference officers and ministers throughout the field.

In view of this, our present duty is manifest. And really our efforts in the circulation of our church paper are of such importance that they should not be confined to a certain portion of a year, but should be kept up continuously.

Ministers and workers who visit churches and isolated members can not do better work than to see that the REVIEW goes to every family, as it will come to them week by week with its messages of warning and encouragement and instruction, thus helping forward and strengthening the work of the ministry.

From every standpoint, therefore, efforts to extend the REVIEW's sphere of influence can but be helpful.

The Fund for the Work in the South

WE are thankful for the donations coming in on the Southern Fund. The list is not large as yet, but the prospect is hopeful.

We quote from a Testimony of recent date, not yet published in the REVIEW:—

The Lord would have those of his people who are willing to give of their means for the advancement of his work now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much

could have been accomplished in the South as has been accomplished had the sanitarium work been built up, and had the necessary schools been established.

We also quote an extract from an article by Dr. O. M. Hayward in the *Watchman*:—

At our country home we have quite a number of tents pitched on the grounds, and occupied, and we keep every room in the house well occupied also. At present there are a number of persons who greatly need the help that we could give them, and who are seemingly unable to go elsewhere for it, whom we have to put off from time to time until we can get room to receive them. . . .

The days and weeks are flying past so swiftly that we often find it difficult to locate ourselves, and we are often reminded of the fact that the summer will soon be ended, and the winter's cold will be here. We can not well live in tents then, as we do now, and there are many other things that we can not do as we do now. So our work, instead of growing on as it would naturally do as the Lord continues to bless it, will have to be curtailed, and we shall have to cut down in every line until means can be secured with which to provide a suitable building as a home for the institution.

We are more and more delighted with the beautiful place the Lord has allowed to come into our hands for a permanent home for the sanitarium; and we are now earnestly praying and intently looking for a building or buildings to be placed upon the grounds, so that this work can go forward speedily and fulfil its part in the great closing work of the ages.

J. S. WASHBURN.

Washington, D. C.

SINCE we last wrote, we have placed a baptistery in our church. Sabbath, the 9th inst., we led forward in baptism sixteen sisters who had consecrated their all to Jesus, having heartily accepted the third angel's message. This makes twenty-six who have gone forward this season in obedience to the word of God.

The pastor preached, taking as his text 1 Peter 2:9. The Lord by his Holy Spirit was present in power, hearts were touched, stubborn wills subdued, and the sorrowful were made glad.

The interest in the tent-meetings is at its height. We are now holding meetings on the church lot. We have about five hundred chairs in and about the tent, which are all used, and crowds stand. Sunday nights the streets are filled. The people are hungry for the word of the Lord. God's hand is stretched out still. Continue to pray for us.

We have received for our building fund the following amounts:—

Elder J. N. Loughborough.....\$ 5 00
 Mrs. E. A. B. Smith15 00
 Mrs. Clara Cemer, collected at
 Takoma Park21 56

LEWIS C. SHEAFE.