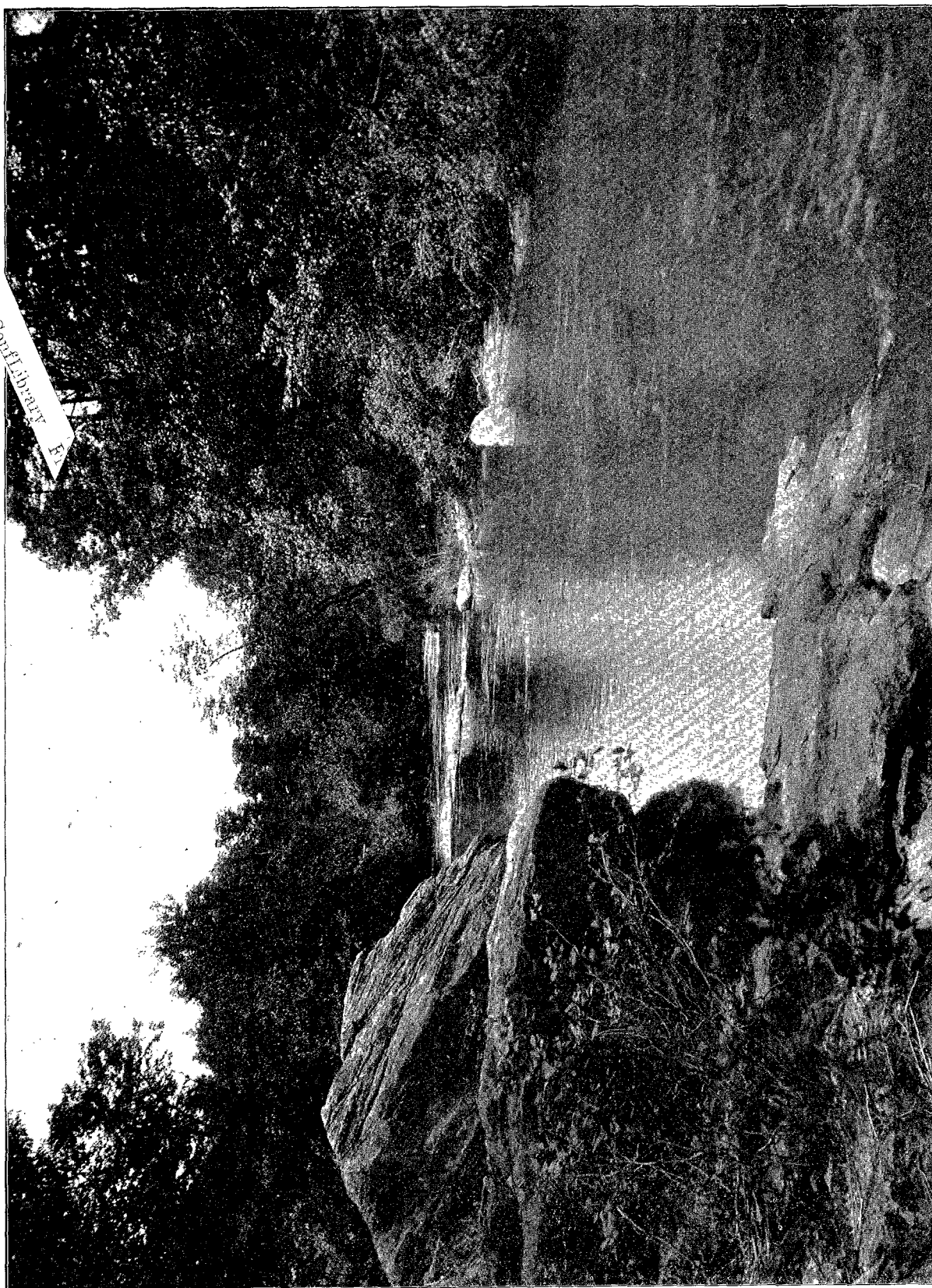


# The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, JULY 7, 1903

No. 27



## Publishers' Page

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# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### The Keynote

"God has called this people to give to the world the message of Christ's soon coming." "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*"Testimonies for the Church," Vol. VI, pages 412, 406.*

### The Keynote Means Victory

"As the end draws near, the work of God is to increase in strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will ascend and descend on the ladder of shining brightness, co-operating with human workers. The members of the church triumphant—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union, we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty."—*Mrs. E. G. White, June 9, 1903.*

### A Definite Work

THE people known as Seventh-day Adventists have been raised up for a distinct purpose. The time had come that the message of the second advent of our

Lord and of the necessary preparation for that event should be given to the world. Human instrumentalities were needed through whom the message could reach humanity. The people who remained faithful to their experiences with God and his truth, even after they had been disappointed in the definite time for the return of their Lord, were entrusted with the final message of warning and salvation. And there is one keynote for this whole message. "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

### The True Message

THE third angel's message is one grand harmony of truth, the keynote of which is that "there shall be delay no longer," and that the Lord is coming in this generation. We are in the time of the promise. All definite periods of prophetic time are in the past. It only needs that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The degree of our faithfulness to the work to which God has called us will determine the time of the Master's coming. We are to look for and hasten his coming.

### Some Pointed Questions

Do we sincerely believe that "God has called this people to give to the world the message of Christ's soon coming"? Have we responded to this call by a complete consecration to this work? Do we believe with an unwavering faith that "the return of Christ to our world will not be long delayed"? Do we testify in the plans which we make for the future that we expect the end of all things to come in our day? Are we sending our sins beforehand to judgment, and depositing our means in the bank of heaven, so that there shall be nothing to bind us to this world when the call is heard, "Come, ye blessed of my Father"? Have we that confidence in this message and this work that we are ready to risk all upon the altar of service? Are our feet firmly planted upon the Rock, so that we shall not be carried away by the strong tide of skepticism concerning this message which is already setting in even among professed believers in it? Are we prepared to meet the Lord? and are we devoting our

effort to the one purpose of preparing others for his coming? Let us not pass over these questions lightly.

### Striking the Keynote

THERE are some remarkable results which will follow when the true keynote is struck. Heavenly beings, who are waiting to hear the joyful sound, will then unite with human workers. The first love will be renewed in the hearts of the believers, and "in every soul will be kindled the fire of holy zeal." Most blessed results will then be seen in the proclamation of the message. Not simply one by one will the converts come, but "company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty." Are not these assurances most encouraging? Surely the one thing to do is to strike the true keynote. Let every preacher strike the true keynote in every discourse. Let every Bible worker, every canvasser, every physician, every nurse, every worker of every kind, make the soon coming of the Lord the inspiration and the basis of all his service in this glorious message, and the message will soon swell to the loud cry. But to strike the true keynote means more than simply to say that the Lord is coming, or to dwell upon certain texts which deal with the prophetic periods, and to show that they are now in the past. All this is good in its place, but the true keynote can not be struck apart from an experience of the life. We must confess that Jesus Christ is come in the flesh, even in our own flesh. We must know the power of his coming as the power of the endless life which delivers from the dominion of sin. We must realize his personal presence in the Holy Spirit ministering to us all the benefits of his mediation for us in the heavenly sanctuary in this hour of judgment. Then we can say with the apostle Peter, whose inspired testimony assures us that "the day of the Lord will come as a thief," "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." When the keynote is thus struck, we shall see of the salvation of God. O that every believer would strike the true keynote! "When God's servants with consecrated zeal co-operate with divine instrumentalities, the state

of things that exists in this world will be changed, and soon the earth with joy will receive her King." Strike the true keynote.

### Experiences in the Field

ACTING under the counsel of the General Conference Committee, I have attended the camp-meetings in the Upper Columbia, the Western Washington, and the Western Oregon Conferences, and the Educational Convention at College View, Neb. Having now returned home, after an absence of six weeks in attending these meetings, I have thought that some report of my experiences might be of interest to the readers of the REVIEW.

I will not attempt to give a detailed account of each meeting, but simply refer to the general spirit of the meetings, and the nature of the work done. As I met the people who had come from their homes to these annual gatherings, I was deeply burdened for them. It has seemed to me that our camp-meetings have too often failed to bring the spiritual awakening which might result from such an opportunity, because the one thing needful was obscured by the multitude of matters of secondary importance, and I felt like giving myself wholly up to the work of ministering to the spiritual interests of the people. Furthermore, it has seemed to me that it has been too generally taken for granted that our people knew the message for this time, and that for this reason "practical subjects" should be presented to them, while "doctrinal subjects" should be dwelt upon when there was an attendance from the town or city where the meeting was held. I have felt impressed, however, that the real message for this time needs to be proclaimed anew to all this people. The cares of this life and the apparent delay in the coming of the Lord have dimmed the brightness of the experience of some, causing them to lose their first love, and all need to have their hope and faith strengthened. When we remember that an understanding of the times, and deliverance from the evils of this hour, come only through a knowledge of this closing message for the world, we can more fully appreciate that "the everlasting gospel" presented in the very setting which is given to it in the prophecies for the last days is the one theme for all hearers.

The mighty truths of this message are certainly "practical subjects," if they live in the heart of the preacher. The difficulty is that some have fallen into formal ways of presenting these truths to the people, so that those who have heard them a few times know their sermons fairly well, and are not fed by them. I do not advocate seeking after "new light" merely for the purpose of

having some new theory as to the interpretation of a prophecy or of some controverted text, but I do sincerely believe that the preacher should have a message fresh and new for the people each time he meets them, and this can come only through an experience fresh and new in his communion with heaven. Such a ministry of the message will bless the people, whether they ever heard it before or not.

As we studied in these meetings the grand and solemn theme of the soon coming of the Lord, and the kind of persons we ought to be since we look for such things, the Spirit of the Lord rested upon us, and new views of the message opened up to us. Many laid hold upon the living experience which is the personality of the doctrine of the advent of our Lord, and found in it a new experience. Some aged believers, who have been loyal to this message for many years, testified with trembling lips and with tears of joy that their hope had been revived, and that they took new courage in the truth.

The last Sabbath of the Upper Columbia meeting was a most blessed day. Heaven seemed to be very near to earth that day, and many souls were refreshed with the dews of divine grace. At the close of the morning sermon the ministry of the conference united in a season of consecration and prayer for a fresh baptism for service, after which backsliders and open sinners were invited to turn to the Lord. The Spirit of the Lord broke down the barriers, and many sought the Lord with tears of repentance. The whole congregation seemed to make a decided advance under the Spirit's leading.

I had only four days at the Western Washington meeting, but I was much blessed in the ministry of the message there. The last day brought much help and encouragement, as the practical benefits of the ministry of our High Priest in the heavenly sanctuary were presented, and the real secret of the patience or steadfastness of the saints was brought out.

I was unable to remain until the close of the Western Oregon meeting, but decided progress seemed to be made while I was there. Nearly every day a special meeting was held at five o'clock, after the afternoon study, at which opportunity was given for asking questions, and a very personal application was made of the truths which had been presented. These meetings seemed to be especially helpful to the people. I feel sure that we need to come close to the people in the ministry of the truth. Much time is lost in *preaching at* the people instead of *talking with* the people. This message brings peace and assurance when the hearers are helped to appropriate it as a personal experience, in-

stead of giving mere mental assent to some new articles of faith.

I very much enjoyed the sessions of the Educational Convention at College View, Neb. As my part of the work I endeavored to urge upon the teachers that the third angel's message, as the living and saving truth, must be the dominating subject of all study, and that thus the science of salvation would ever occupy the students' minds. A full report of this convention has already appeared in the REVIEW, and I will only add my personal testimony that the meeting was a most profitable one.

I am encouraged to believe that decided progress has been made in reviving the hope and faith of this people in the soon coming of the Saviour. It only remains for all to enter upon active service in imparting to others the light which they have received, and the light will thus increase more and more unto the perfect day. So may it be. W. W. P.

### The Closing Message and the Schools\*

(Continued)

SATAN's greatest triumph up to the time of the first advent of our Lord was to pervert the channels through which God intended to reveal light and salvation. When the Jewish worship became mere form and ceremony, Christ, instead of being revealed in it, was hidden from the people by it, and that was Satan's greatest triumph up to that time. Christ came into the flesh that there might be a revelation in his person of that which was revealed in type and ceremony, and brushing aside that which hid him from the world's view, he had revealed divinity in humanity that he might come for salvation into the world. He came into the world to make manifest the nature of God's law for humanity, to reveal the character of God to humanity; and when Christ came in the flesh, the law of God was written in the heart of humanity. This experience was not a thing apart from humanity, not a thing so far away from us as to be unattainable, but he took sinful flesh, the same as we bear, without availing himself of any other power than is available for us. Christ, the man, stood forth to reveal the character of God, the nature of his law, and to provide that new heaven which must be cast into this mass of corruption in order to restore humanity.

Since that revelation the same perversion has been repeated, and we to-day are seeing in the world the result of the perversion of the gospel of God manifested in the flesh. That perversion is called in the Scripture the mystery of iniquity; and the mystery of iniquity, as

\*An address given by the editor on Monday evening, June 15, before the Educational Convention at College View, Neb.

it has been revealed to the world, has itself brought the Dark Ages upon the world, a more full revelation of what it means to reject God's law, to change God's law, to turn it aside from the hearts of men, to prevent its being revealed in humanity.

The light perverted becomes greater darkness. As great light had been revealed in Christ through the flesh, so when that had been perverted, darkness settled down upon the earth. The Reformation of the sixteenth century was the effort to break away from that experience.

What is the final conflict in the closing generation? what is the last message to do? The final conflict is between the truth of God manifested in the flesh, and the beast and his image, both in denying and in revealing the opposite in the life. And in our day we look at its climax, the controversy between the mystery of godliness, which is God manifested in the flesh, and the mystery of iniquity, which denies it, and reveals the opposite in the flesh. And in our day and in our generation, that is the controversy, that is the experience which faces us.

Just think briefly of the history of this message. There was the first message, the message of the judgment hour, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The coming of Christ was placed at a definite time, but that time passed, and there came the second angel's message and the midnight cry, and the time was again definitely fixed, and again the time passed.

I would like to emphasize the fact that after the time finally passed, the tenth day of the seventh month, the 22d day of October, 1844, those believers in the fulfillment of the prophecy at that time found that they had been mistaken. But, in deciding upon that time as the time for the personal coming of Christ to the earth, the believers in that message had such a personal experience with the message that their experience held them against the disappointment as to the time.

Now to me that is one of the wonderful things in the message; that there were those who had staked their all upon this, that Christ was coming on a certain day, and that the end of the world was to come on a certain day, and had told the world so, and had risked everything upon that definite belief that Christ was coming to this earth to take his people on a certain day, and although that time had passed, they did not give up their faith in that prophecy and in that message, because their faith was founded upon something deeper and stronger than a date. The message was to them such a power in a personal experience that they could not give it up.

Now there is a great lesson in that for us with reference to this message, that this message must be to us personal experience that will hold us even against apparent defeat, and we shall see the need of this as we go on in this message. We are facing that experience, even now, and we need to have such a personal experience in this closing message as will hold us against any apparent defeat.

After that time passed, light came to them further about the third angel's message, and that message has been in the world, the threefold message, since that time.

Now notice these steps: the first message, the first time passed; the second message, the midnight cry; the third message, and that message of Revelation 18, which is in itself a mighty message, joins with this other threefold message, swelling to the loud cry, and says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But that message is given for a specific purpose; these messages are given to meet the needs of the people in this time, and this threefold, mighty message is altogether necessary to keep God's people in their closing experience, and in the hour of temptation that is to come upon all the world to try them that dwell upon the face of the earth.

All the light of this threefold message is not merely that we shall have something to give to the world, but that we shall have something to keep ourselves, something to stay our own souls upon in the final combat with the beast and his image. And all this is nothing more than the return to humanity in this closing generation of the experience made possible for humanity when God was manifested in the flesh in Jesus Christ, a revelation of the nature of God's law, and the whole controversy is over the question of God's law and the law written in the heart. The law put into the mind of God's own worker through the ministry of his Spirit in this generation is the experience of the truth manifested in the flesh. It is the experience of the science of salvation. But you ask, What has this to do with the schools? This may be the gospel message, but what has it to do with the schools?

I am intensely impressed with the idea that this truth to which we have referred must dominate our lives in every way. I can not think that the truth is to be held apart from the daily experience, the daily plans, the daily duties. If so, we shall be overthrown in the hour of trial. Nothing short of a full revelation of the presence and power and glory of God, the fullness of his law, as he interprets it, written upon the hearts of his people, will save them in this time. It is not something for us simply to preach to others; there is an experience in it

such as we have not had that we must have.

But what has this to do with the schools? It must dominate the schools as it dominates our lives in everything else. Now let us read a scripture, and see if it does not mean more to us than it may have meant before. In the fourth chapter of the book of Deuteronomy, verses 1, 2:—

"And now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

The fifth chapter, verse 1:—

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

Then he recites the ten commandments. Then we come to the sixth chapter:—

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

What is meant in this instruction? It is more than that certain words were to be written and committed to memory. It was that the veritable law of God in its fullness and breadth as the life, should be received, should be made the thing of life, the thing of experience, should be talked about, should be taught to the children, should be the thing



kept before eye and mind constantly. Why?—Because that law kept that way was like a hedge about them, to protect them from evil, a power unto righteousness. It is the gospel revealed in humanity through faith in God's provision, and that was simply teaching the law.

But any subject that is so broad as that will include all other subjects that need to be taught, in their relation to it. That is, the science of salvation, or the science of redemption, is that highest and all-inclusive science which includes within it all knowledge of any kind of science that a Christian needs to know.

This is true in its application to what we speak of as natural science, in which we study the revelation of God's law and God's thoughts for the universe about us; yet above that is the science of all sciences, and that is the science of salvation. Now to take that as the study, means to study every other science just so far as one is able to do it, but to study it as a secondary science, with reference to that highest of all sciences, in which those same principles, the same thoughts of God, will be more fully and more gloriously revealed unto salvation. And the study of the science of salvation, the study of the science of redemption, as a science, includes the study of all other sciences as contributory to the understanding of the science of salvation. But that will put a different mold upon the whole study of science. It will give a different view of the whole held of science. It will not shut out any fact which is useful, or a blessing to mankind, but everything will find its setting with reference to that highest of all sciences, and a study of these other sciences that are spoken of as the natural sciences will be contributory to one's own experience with this highest of all sciences,—the science of salvation, the science of redemption.

(To be concluded)

### The Spirit of Lawlessness

LEADING papers of the country are calling attention to the increase of that form of lawlessness which is commonly known as "lynch law." It is safe to say that this is the worst form of lawlessness known in civilized lands.

The crime of the individual criminal who works by stealth and secrecy and is a fugitive from justice, is one thing; but the crime of a community, acting openly and ignoring or setting at defiance the officers of the law, is another and much more serious thing. The one is the act of an enemy of the government, which the power of the government is adequate to suppress or punish; the other represents the disintegration of the government itself.

The American people but faintly appreciate the serious significance of this sign of the times. No individual

crime, however atrocious, can constitute such a menace to society as does the growth of the mob-law spirit. The remedy applied is far worse than the disease itself.

One of the worst features of the situation is to be found in the teaching which is being put forth on the subject by men occupying positions which make them molders of public sentiment. We note in the *Chicago Tribune* of June 29 a number of examples of this sort. Here, for instance, is a proposition to legalize lynching, coming from a Northern city, La Crosse, Wis. A dispatch to the *Tribune* says:—

Dr. George E. Powell, of this city, to-day gave out a remarkable statement favoring the legalizing of burning negroes at the stake. . . . Dr. Powell said in regard to lynching: "I believe that the burning of negroes at the stake for certain crimes should be legalized. If it is the consensus of opinion among the best people of this country that burning at the stake is the proper punishment of this particular crime when perpetrated by the negro, if the sentiment is so strong that the law as it exists can not be enforced, then the only salvation of the law is to legalize that which seems so desirable to the majority. A bad law respected is better than a good law violated."

On the other hand, a negro clergyman of Wilmington, Del., calls upon the men of his race to arm themselves, and take the law into their own hands. To his congregation he is reported as saying, "Be a law unto yourself. You are taught by this lesson of outrage to save yourselves from torture at the hands of the blood-seeking public."

Referring to the statements of Rev. Mr. Elwood, of Wilmington, a Presbyterian clergyman, who just prior to the recent lynching there advocated such action in case the prisoner escaped speedy punishment, the *Tribune* reports that some criticisms of his attitude "were answered by his congregation to-day when resolutions were read during the services expressing firm belief in the pastor's honesty, integrity, and Christian character; appreciation of his ministerial labors in the congregation, and admiration of his manly Christian courage as expressed by his pulpit messages, and recording the belief that his message of last Sunday evening was both timely and true, sensible and Scriptural, and in nowise a cause for the actions of the citizens that followed."

Another example reported in this issue of the *Tribune* is the following:—

Dr. W. A. Bartlett, preaching in the First Congregational church, Chicago, said he deplored lynching and burning, but wanted to suggest that in the denunciation of mobs the crimes which they sought to punish were forgotten. He said: "The indignant uprising of a community, and some of the best men in it, to avenge a wrong of such awful magnitude may be technically lawless; but the spirit which causes the uprising

is the reflection of a higher civilization."

Think of such an idea of higher civilization emanating from the pulpit!

Mention is also made of the sermon of a negro clergyman of Chicago, Rev. Ransom, who declared that the negro race in this country must develop more backbone and stand up for its rights. Curs get kicked, he said, but bulldogs and mastiffs are let alone.

People who participate in or encourage mob lawlessness do not stop to think of the results to which it will lead. It is like a little leaven which finally leavens the whole lump. Of late years the leaven of the mob spirit has been working with great rapidity. It has given rise to a situation of the most serious character, and which is almost national in its scope.

Lynching as a punishment for crime in this country was not many years ago comparatively rare, and was justified by some people as being the only adequate remedy for one particularly atrocious kind of crime. It began with one crime, but has now extended to almost every crime of a serious nature. It began with the people of one race, but now takes in those of every race, white as well as black. It began with one section of the country, but has now become common in almost every section. And to what will the situation grow, at this rate of progress, in a few years more?

"If anybody," says the *Chicago Tribune*, "were to arise in a State legislature—that of Delaware or of Illinois—and were to propose that death at the stake should be the penalty for the commission of a particular crime or crimes, or should propose that the body of an executed criminal should be reduced to ashes in public, there would be an outburst of indignation. That man would be denounced in all quarters. Nobody would be venturesome enough to second his motion. Both suggestions would be branded as barbarous—utterly repugnant to the 'spirit of the age.' If the member of the legislature represented Wilmington, Del., or Belleville, Ill., there would be a mass-meeting of citizens to denounce him as an unfit representative." Yet what the people would not allow to be done legally, they themselves do without recourse to the forms of government. This is indicative of the loss of self-control. Such acts, more than the forms of enlightened government which they set aside, show forth the real spirit of the age.

The struggle of race against race, and of labor against wealth, in this country, are two sources from which emanates a tide of lawlessness which threatens to submerge the beneficent institutions of free government. Mob law means the setting aside of the existing government and the substitution

in its place of what is worse than the worst government—that which no more represents justice than does the chase of its victim by a beast of prey. Newspaper comments at the present time show that in some quarters the serious character of the situation is realized to a degree, but the people have so long been taught that a millennium of peace and righteousness is at hand, and have been led to trust so fully in the “enlightenment” of the present age as a safeguard against any lapse into barbarism, that they are slow to be warned by the direct evidence of their senses. The truth is we have reached a time the characteristics of which are explained only by the prophecies of God’s Word, which foretell what conditions are to exist upon the earth at the coming of the day of God.

L. A. S.

### **The Circulation of the Southern Watchman**

THIS periodical has recently been enlarged to double its former size, and is now a sixteen-page weekly paper, with a page about the size of that of the REVIEW AND HERALD, which has twenty-four pages. The page of *The Signs of the Times* is considerably larger, and it has the same number of pages that the *Watchman* has. So it is seen that the *Watchman* has not the same quantity of reading matter that our largest periodicals have. Its price is one dollar a year.

The reasons for enlarging this paper are mainly these: It has been felt that our papers as published hitherto have not properly represented the importance of our great Southern field. They were two in number, but because of the small constituency, they have been quite a heavy loss to our weak publishing house. So *The Southern Watchman*, as now presented, will contain pioneer matter for those not of our faith, as well as some, at least, of the matters relating to the progress of the work in the South. Published as one paper, it will be more presentable and interesting, and the expense will be less.

This paper will be the organ especially of the Southern work. It has been found by many other denominations that it is necessary to have a Southern department. The people of the South really look for their organs of public opinion to be published in the Southern States. Our friends, the Baptists, the Methodists, the Presbyterians, and other denominations, have their Southern headquarters to meet the feeling of devotion to their own Southern locality. We as a people are finally really driven to the same conclusion. The Testimonies have emphatically indorsed this move, have most positively recommended the establishment of a publishing house in the South, and in-

dorsed the idea of a separate paper for that field, and the issuing of books from the Southern office. It is impossible to be in harmony with their teachings without indorsing the propriety of an office and a paper in the Southern field.

This Southern field really embraces the territory of all the old slave States. If there is any need of a Southern paper in Tennessee or Louisiana, there is equal need of it in Texas, Virginia, Missouri, and other States. Some of these peculiar Southern feelings and customs have grown out of the fact that slaves once were held in all these States. Though this central office of publication is in the State of Tennessee, one of the conferences of the Southern Union Conference, the same conditions must exist also in other States which were under the same influence. This great field has a population of about twenty-six million, one third of the population of our whole nation.

If this work of publishing is worth doing at all, it is worth doing well, and we are making a great effort to furnish this people with a proper periodical. Our paper will be moderately illustrated. We shall seek to make it pointed and earnest in the great principles of our common faith. We shall make a great effort to extend its circulation all through the South, not merely among our Sabbath-keepers, but largely in the various denominations and among all those not of our faith. An organized canvass will soon be begun in order to extend its circulation, and thus place the paper where it will not be a burden upon the office.

All know that the cause in the South is poor, and struggling with difficulties, hence we naturally desire to get the help of our brethren as far as it can consistently be bestowed, even in fields outside the South itself. Right at this point we wish to express our convictions. We wish to say that we shall not by any means seek to get subscribers away from our good old REVIEW or the *Signs*. We shall carefully avoid doing so, and to show our sincerity in making this statement, we most heartily invite the managers of those two periodicals at any time to feel at liberty to obtain all the subscriptions possible for their papers in our Southern territory. We love both these periodicals, and wish them all success.

While our subscription list is so meager that the paper is being published at a loss continually, it would hardly be reasonable to expect that we should devote our time especially to securing subscriptions for other periodicals, though we wish them most hearty success. We must consider our responsibilities, in our first and greatest work, the working up of a list that will make our paper self-supporting. But we will by no

means hinder those who are especially placed in responsible positions in the REVIEW and *Signs* managements, if they desire to extend the circulation of these papers in our Southern field.

Our paper is not as large as either of these; their offices have many facilities which we do not have, and many advantages in their able corps of editors of experience. They are our great representative papers. God forbid that we should try to steal away any of their supporters. We have a better business to do than that. We shall be most glad to have our people read both of these periodicals, as they may feel able to do so. As an individual, I can say I would not take a subscription for *The Southern Watchman* if that meant a dropping of the REVIEW or the *Signs*. I have loved these two papers too long to pursue such a course at this stage of our work. May they ever go forward in their great field of duty.

When *The Signs of the Times* was established, the REVIEW held all the territory in the whole field, yet through the servant of the Lord light came to us who were at that time holding offices in the General Conference, to do our best to secure subscriptions throughout the whole Eastern field, where our largest churches were located. A large list for the *Signs* was thus obtained, because we believed this light was from the Lord. We know of no reason why the same principle does not hold good in reference to *The Southern Watchman*. Where there are persons interested in the Southern field who would like to read the writings of those who are special contributors of it, editorially or otherwise, and who are able and willing to subscribe, and thus help our office in its time of great need, is there any principle in the world which would forbid their taking *The Southern Watchman*? If so, we are unable to discern it.

As the writer of this has been chosen editor of the *Watchman*, and has acquaintances in many parts of the country, we can but feel that such have the right to become interested in the *Watchman* if they choose to take it; and so saying, we do not feel that we have become in any sense an enemy of the dear REVIEW or our excellent pioneer paper the *Signs*. We have no thought of making such efforts in the Northern field to obtain subscribers as we expect to in the Southern field. This, of course, would not be reasonable; but we do ask our brethren who are interested in the South, and who wish to keep in touch with the progress of the cause there, to help us by becoming subscribers to our Southern paper. This would be helping us in a time of great need, when our list is quite small, and the paper is not paying its way.

GEO. I. BUTLER.

## 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.

### Denial

Nor only Peter in the judgment hall,  
Not only in the centuries gone by,  
Did coward hearts deny thee, Lord of all,  
But even in our time, and constantly;  
For feeble wills, and the mean fear of  
men,  
And selfish dread are with us now as  
then.

To-day we vow allegiance to thy name;  
To-day our souls, ourselves, we pledge  
to thee,

Yet if a storm-wind of reproach or blame  
Rises and beats upon us suddenly,  
Faltering and fearful, we deny our Lord,  
By traitorous silence or by uttered word.

We close our lips when speech would  
wake a sneer;

We turn aside, and shirk the rougher  
path;

We gloss and blink as if we did not hear  
The scoffing word which calls for  
righteous wrath.

All unrebuked we let the scoffer go,  
And we deny our Lord and Master so.

Come thou, as once of old thou camest in  
And "looked on Peter" in the judg-  
ment hall;

Let that deep, grieved gaze rebuke our  
sin,

Questioning, recalling, wakening, par-  
doning all,

Till we go out and weep the whole night  
long,

Made strong by sorrow as he was made  
strong.

—Susan Coolidge.

## Ye Are the Light of the World

MRS. E. G. WHITE

ONCE a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage, and became a light in the desert. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, his people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere.

Wherever you find a Christian, you find a shining light. In word and act he reveals the Light of life. His perceptions are not crusted with selfishness. Not having followed inclination, he does not stubbornly cling to his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God's Word, and its infinite superiority to everything selfish; he sees the foolishness of following plans of human devising in the place of God's plans. His ability to see these things is from God, and qualifies him to be God's representative, to bear with authority the word of truth to others. He has been converted; he loves God supremely, and his neighbor as himself.

### Shedding Abroad the Light of Truth

A truly converted man is one whose

pen and purse and voice and influence are consecrated to Christ,—one whose affections are rich with tenderness and unselfishness,—one who desires to see the light of truth shed abroad, enlightening the whole world.

My brethren and sisters, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain a knowledge of God's Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see the sin-pardoning Saviour, and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain.

Try it, brethren, try it. Put your whole heart into the Lord's work. As members of Christ's church on earth, consecrate yourselves to him, planning unselfishly to help those that are nigh, and especially those that are afar off. Place yourselves in the channel of light, in order that through you light may shine to souls in darkness. Of all who do this work Christ says, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

### A Broadening Work

The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face upon his representatives, to be diffused throughout the darkness of a benighted world. As laborers together with him, we should pray for the sanctification of his Spirit, in order that we may shine more and more unto the perfect day.

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will encircle the whole world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth. Our work has not been finished, neither at home nor abroad. In foreign countries many enterprises that require means must yet be begun and carried forward. The establishment of sanitariums for the care of the sick and suffering, is just as necessary in the "regions beyond" as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works.

### The Result of Unselfish Service

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be re-

lieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts have been turned from sin to righteousness. By their songs of grateful praise a testimony will be borne that will win other souls to the truth.

### A Great Work

The conversion of souls to God is the greatest work, the highest work, in which human beings can take part. In this work, God's forbearance, his unbounded love, his holiness, his power, are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. Mercy and Truth have met together; Righteousness and Peace have kissed each other.

Upon every truly converted soul—every one who believes in Christ as the world's Redeemer—God has laid the obligation of co-operating with him who gave his life for a perishing world. To every one who is in ease in Zion, he says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul, in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love.

The light of the truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,—the statute-book of the nations,—and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. With unmistakable clearness the light of truth is to be revealed to many people and nations and tongues. The publications containing present truth are to be translated into many languages.

### Christ's Witnesses

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," Christ says. We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work, that we are counted as true, faithful witnesses for Christ.

My brethren and sisters, God now calls upon you to consecrate yourselves to him in willing obedience. He calls upon you to proclaim his law with fearlessness, with the intelligence with which those whose hearts are sanctified by the truth ever reveal this truth to others. The third angel's message is now to be proclaimed in every land. It is to be borne to English-speaking people, and to those of every other language. Let believers, as active recipients of God's blessing, diffuse the light of his truth to every nation, kindred, tongue, and people, in obedience to the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even



unto the end of the world." We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon his people now, just now, is my prayer.

### Owe No Man Anything

JOHN M. HOPKINS

"OWE no man anything, but to love one another." Rom. 13:8.

Some time ago there appeared in the REVIEW, from the pen of the editor, a short article relating to the coming of the Lord and the necessary preparation therefor, in which he three times made use of the expression, "*Plan for it.*" I believe that the time has fully come when God's remnant people should "plan" not to establish themselves permanently in this sinful world, but to leave this world and go to the city of God. The time has fully come to plan to close up our worldly business beyond that which is needful for a respectable and comfortable living. We should be thinking now about our "home over there," not about fine mansions here.

The Lord is a respecter of character. All true men and women respect character. The angels of God respect character, and no one will ever be admitted as a citizen of the everlasting kingdom who is destitute of principle and holy character. Now is the time for character building. Now is the time to see most carefully to it that no defective timber enters into our character structure. Among the many materials of which characters are formed is that of honesty; and among the many honest things we should do is that of paying honest debts. No man is honest who neglects the payment of an honest debt. A man may, by reason of unavoidable misfortune or calamity, be in debt, and for a time be unable to pay his debts, or possibly may never be able to pay them, and yet be a strictly honest man. But a man who can now discharge his debts, or who, by industry and economy and prayerful management, could eventually do so, yet who through shiftlessness or indolence neglects to do it, is most certainly a dishonest man. It is not a sin to be poor. But it is a sin and a shame to be dishonest. A dishonest man, if a member of the church, is a living, standing reproach to the cause of Christ, and a disgrace to himself, his family, and the community where he resides. A dishonest Seventh-day Adventist can do more harm in a community than a score of preachers can undo.

If we were going to emigrate to some distant place, we certainly would be most anxious to leave a clean record behind us. We would very much dislike to leave unpaid accounts to follow us. Now, we do expect soon to emigrate to the city of God. If we honestly and intelligently believe the truths we profess, we must expect quickly to change places of residence. Are there, then, any unpaid notes or debts of any description?

Some may reason that as time will so quickly end, it will not matter if those old bills are never settled. But it seems

to me that that thought is an index to a defective character. And we may all be assured that honest debts will never be outlawed in heaven. There will be no such thing as taking advantage of bankrupt laws there. There will be no such laws. Nor can there be any assignments there. The ledger of heaven must show a clean balance sheet, either because of actual liquidation of debts, or forgiveness because of actual inability to discharge them. And it seems to me that there can be no duty more incumbent upon us as a people than to walk right up to the line of strict economy, industry, integrity, honesty, and self-denial, and just as soon as possible pay every dollar we owe.

Age never pays a debt. The fact that it may be outlawed in the place where we reside does not settle it in the sight of God. There is only one proper and just way to settle it, and that is to pay every cent of it, and bravely and faithfully stay right by it till it is paid, or fall in the attempt. Notice, I said *fall*, not *fail*. Stand at your post of duty like a man, like a Christian, until your obligations are all honestly met, or fall there like a man, a Christian. Resolve to die rather than desert.

We are now having comparatively prosperous times. And this seems a favorable opportunity to clean up these matters. Instead of plunging more deeply into debt, will it not be the better way to curtail expenses, put forth a stronger effort and round up our financial matters before the troublous times come upon us? Surely, we shall not then desire to be harassed by unpaid bills. Certainly it will be enough to be taken off to prison, or to suffer some other affliction, because of our faith, without being annoyed with taunts because of our unpaid accounts?

Then let us carefully consider this matter, and cultivate the principle of honesty, and strengthen the character by paying our honest debts. If you would like to know just how God regards the matter of paying debts, carefully read 2 Kings 4:1-7. He even performed a miracle to show his approval of honest dealing.

### "If It Die"

T. E. BOWEN

As Jesus approached the end of his earthly ministry, he one day expressed to those about him a great truth in these words: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The death that is hardest to die, the death which means so much in results,—fruit in other people's lives,—is that daily death-struggle with self of which Paul wrote so forcibly from experience. "I die daily," said the heroic apostle to the Gentiles. This is the voluntary death that bears much fruitage. The unselfish life, the continual foregoing of pleasures for others' sake, the forgetfulness of our own lives, this is the death of great value in the sight of Heaven.

"If it die." This "if" stands for

much. Will self yield? Will the stubborn heart give up its life? This is the question. All *may* die, to spring up into new, eternal life; but, O, how many choose to live, and not die! It must "fall into" the ground, actually be lost out of sight, to increase. Otherwise, it abideth alone. Is it any wonder so little fruit appears to the glory of Christ? So many professed Christians choose to abide alone! We must die to be born again. The life Jesus had with the Father he gave up. He gave it up eternally, and then was born unto us—a Son. Thus must we give up eternally this selfish daily life in the world, and when we do, it becomes possible for us to be born again—becoming sons of God. Many choose to take their eternal death later, but the Christian chooses to die now, eternally giving up the selfish ease and pleasures of earth for the purpose of living for others. "If it die, it bringeth forth *much* fruit."

### A Successful Tent Meeting

A. G. HAUGHEY

How to conduct a successful tent meeting is the great question that comes to almost every Seventh-day Adventist minister, over and over again, while the warm days of spring and summer are passing. I do not claim to be able fully to answer this question, but I desire to offer a few suggestions, hoping that they may be helpful to some one.

Let two workers labor together. Where one is weak in his presentation of the truth, the other may be strong. When possible, sisters should compose a part of the company, the wife or daughter of the minister being the most appropriate lady helper. All these workers should know God, and should work harmoniously together with him.

The workers should have a district or territory assigned to them, and then together should ask God to lead them to the part of that territory or field which is ripe unto the harvest; then enter it in faith, and quietly secure a site for the tent, always remembering that the Lord does not begin the establishment of his work in the ill-kept portion of the town or city. In no case advertise the meetings till you are upon the ground, to remain.

A medium-sized tent, say twenty-four by thirty-six feet, rectangular in shape, with a double top, is usually the most suitable. Family tents sufficient to provide quarters for all the laborers are necessary equipments. The large tents should be well lighted, and neatly seated with portable seats. An organ is also a great help when properly used. In most cases a lady from the village or city can be obtained to act as organist. Secure such help if possible. Then get all those who can sing to help with the music, but never allow yourself to think you can sing people into the truth. The message must be proclaimed.

To keep the faith of Jesus is to see the fruitage of your work, a harvest of souls. Nothing but the teaching of the Word will bring this result. The Word is profitable; the Word received has power to

convict and convert. The power is not in the minister except as he has the Word; so be sure that you preach the Word. The apostle gives the order: the "doctrine," "reproof," "correction," then "instruction in righteousness."

Much visiting must be done as you begin your effort. More visiting with the people is needed as the work progresses. The most visiting and praying with the interested individuals is essential as they are deciding to obey, and while they are "babes in Christ."

Never leave newly born babes in Christ till they learn to walk. Stay by your work, even if it takes all summer and winter to establish the standard of truth in your field. One soul saved is worth many who have been warned, yet left uninstructed to wander about.

### Thoughts on the Tithe

F. H. WESTPHAL

*"Bring ye all the tithes into the storehouse."*

A brother from Oklahoma takes exception to my report in the REVIEW, of the dedication of the church in Oklahoma. He wishes to know if only those who have sold their homesteads should pay tithe on the increase in their value. I did not intend that my article, or report, should give that impression. In fact, the tithe ought to be paid from year to year as the property increases in value. Those who keep their land, as well as those who sell, are under obligation to bring to the Lord the tenth part of all the increase. It was on my mind that those who have taken homesteads in Oklahoma, as well as those who took homesteads in Dakota, are under obligation to bring the tithe. I was speaking on the principle of the matter, but my words may seem to apply only to those who have sold their land in Dakota. It seems to me that if all within the territory I spoke of would bring the tithe of the increase in value of the land they own or have recently owned, there would not be much lacking of the ten thousand dollars tithe I spoke of. It might go considerably above that figure, yet it might fall below it. The principle is what I want to bring before our people. There may be a shadow of an excuse for some who have not sold their land, as they may not have the ready cash; but when the land is sold for cash, then they have the money in their hands, and there is no excuse. In most cases money has been secured from the land; but instead of bringing the Lord his own, more land has been bought. The newly bought lands, with that previously owned, increased in value, and an increase in money was realized as well, yet all the tithe was not brought, but more land was bought with the money that belonged to the Lord. This applies to our American brethren as well as to the German brethren.

The brother who wrote me tries to reduce the tithe to a small sum by deducting the expenses for breaking the land. Let me ask, Did they not realize a good crop of wheat generally for breaking? They reaped bread for them-

selves and their families, and an increase in money besides. They have built houses and bought cattle and horses. Here in North Dakota, where our people in that conference are gathered for a camp-meeting, I am told that people are looking for the privilege of breaking land and cultivating it for the crop for two years. When they have broken the land and cultivated it, furnished the seed, and harvested the crop, and hired it threshed, then they have made gain enough to support their families, and lay up money besides. They make no calculation on the land; for it belongs to some one else. I tell you, brethren, we are far behind on this tithing question. May the Lord help us to awake and bring the tithe on all our increase, not only on cattle, money, horses, and wheat, but on our lands and houses as well.

### The Angel of the Commonplace

LIGHTEN the morning, fill the day  
With visions from the Infinite;  
Throw hope across the soddened way,  
Change the soiled robes for garments  
white,  
And let us see through winsome grace  
An angel in the commonplace.

And bid her touch, O Lord of life,  
The gloomy corners where we work,  
Calling us forth into glad strife,  
To places where no shadows lurk,  
And bid us love our every day,  
And see in it the shining ray.

Let us exalt all common things  
To high endeavor and great aims,  
And see the glint of angel wings  
Shining across familiar names,  
And understand that it is given  
To earth to be the door of heaven.

O, homely faces of dear friends,  
And household pictures in the fires,  
And humble duties with wise ends,  
And faithful loves and pure desires,  
Could we not better lose than these  
All unfamiliar joys that please?

So greet the angel who reveals  
The beauty of the homely task,  
Who hallows every heart that feels  
Content and glad; nor great things  
ask—  
God gives us eyes to see the grace  
Of angels in the commonplace.

—Marianne Farningham.

### Disguised Infidelity

D. T. BOURDEAU

THIS morning I attended a Christian Science meeting held in this city [Grand Rapids, Mich.], expecting, in harmony with a previous announcement, to hear a sermon against Spiritualism. But judge of my surprise when, instead of hearing such a sermon, I heard a reading executed by two persons, one of whom read passages of Scripture relating to Satan as a literal, personal being, and the other read portions of Mrs. Eddy's writings purporting to give the sense of those passages of Holy Writ.

The first thought that impressed my mind was this: Why not have a regular Bible reading, and let the Bible tell its own story on Spiritualism and on Satan,

if the Bible is its own interpreter, and is a sufficient rule of faith in religious matters? This way of doing was rather objectionable to me as a firm believer in the fundamental principle of Protestantism; namely, that of the sufficiency of the Holy Scriptures as a rule of religious faith and practice, leading those who adopt it to enter their protest against all that exceeds the prescriptions of Holy Writ as binding on their consciences.

It would not be objectionable to quote the sayings of one who is not a Bible writer, if those sayings agree with the Bible. But in this case, they were in antagonism with the Bible in denying the personality of Satan; in saying that "Satan" means simply "sin," "evil," "the sum of all errors," etc. What is this but disguised infidelity? What is this but pretending to believe the Bible, and yet so manipulating that sacred Word as to lead many to a disbelief in and denial of a cardinal doctrine of the Bible?

Is not this precisely what Spiritualists are doing at the present time? Do they not, while pretending more and more to believe in the Bible, deny that Bible doctrine of the personality of Satan? Should not, therefore, our Christian Science friends either join hands with Spiritualists on this point, or adopt the Bible doctrine of the personality of Satan?

Allow me to relate an incident in confirmation of the statement that Spiritualists deny that Satan is a literal being: Once a Spiritualistic medium lectured to a crowded house near my place of residence. I thought I would go to hear her, and let in a few rays of light, if I had an opportunity of doing so. I found the woman giving an eloquent discourse. As soon as I entered the place of meeting, she at once apostrophized me in these terms: "Christ said, 'These signs shall follow them that believe.' Where are the signs that follow you? There is no literal, personal devil. A man's hell is in his own bosom. You, sir, are on the wrong side," etc.

The Spirit of God urged me to speak, and I said: "You, madam! You have not the first sign mentioned by the Saviour: 'In my name shall they cast out devils.' You say there is no literal, personal devil. It is you who are on the wrong side." As I was uttering these words, the Spirit of God paralyzed her, and she fell on the floor, twisting like a snake, before all present.

May God give us the fullness of the power from on high that he is so anxious to give us, that we may be ready to meet all the isms and machinations that the enemy has devised to turn the masses away from the soul-saving and life-giving message for these times.

GOD never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral thinking and ethical cobbling. What God does he does new,—new heavens, new earth, new body, new heart,—"Behold, I make all things new."—C. S. Parkhurst.



### Be Patient With the Children

THEY are such tiny feet!  
They have gone such a little way to meet  
The years which are required to break  
Their steps to evenness, and make  
Them go  
More sure and slow.

They are such little hands!  
Be kind—things are so new, and life  
but stands  
A step beyond the doorway. All around  
New day has found  
Such tempting things to shine upon; and  
so  
The hands are tempted oft, you know.

They are such fond, clear eyes,  
That widen to surprise  
At every turn! They are so often held  
To sun or showers—showers soon dis-  
pelled  
By looking in our face.  
Love asks, for such, much grace.

They are such fair, frail gifts!  
Uncertain as the rifts  
Of light that lie along the sky—  
They may not be here by and by,  
Give them, not love, but more, above  
And harder—patience with the love.

—Selected.

### An Appeal

S. E. HAMILTON

DEAR brethren and sisters, do we realize the shortness of time as we should? If so, are we doing our whole duty? How is it with our own souls? are we in a saved condition? If not, why not? Is there not enough in the plan of salvation to inspire us with courage? The ark of mercy is now ready, and the Lord invites us with our children to enter in before the storm bursts. Can you not see the clouds, and hear the thunder? The Testimonies represent Jesus as reaching down over the battlements of heaven to save his people.

Fathers and mothers, are you sure the blood is on the door-posts? Have you seen to it yourselves, or are you trusting that some one else will put it there? Shall we be satisfied to go into the ark, and see our dear children outside? We have but a brief period of probation left. If you are not sure that your children are in a saved condition, take them one by one, and go by yourselves, and there on your knees before God confess to them that you have not done your duty, and ask their forgiveness for any unkind or hasty words, and tell them of the beautiful home Satan is trying to rob them of; for the Lord says in Isa. 49: 25, "For I will contend with him that contendeth with thee, and I will save thy children."

Angels of God are tenderly watching over our children, and O how they long

for the privilege we have of sitting down and talking to our children about the beauties of eternal truth! After the Lord gave his holy law to Israel, he charged them to teach its precepts to their children. How often? morning and evening?—No; but, "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Everything we do should tell them that Jesus is soon coming, and that we are preparing to meet him. Make the reading of God's Word so attractive that they will love it more than any other book. Let the little ones all take part.

I know of a brother who can not afford to take one of our papers for his family, and yet he pays five cents a copy for the morning paper, so he can keep up with the times. Dear brethren and sisters, let us keep pace with the message, and never mind the times. The Lord says, "He that walketh righteously, and speaketh uprightly; . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." You can not continue to read the accounts of crime and bloodshed to your children, and expect them to have high and holy thoughts; and those things will increase more and more, and will take more and more of your time, until some day you will awake to find that the message has been given, the seven last plagues are falling, and you and your children are not saved.

"Shall we heed the Spirit's pleading,  
While for mercy we may call,  
Or delay till God's handwriting  
Seals the final doom of all?"

### Your Own Little Girl

MR. MOODY tells how he was sent for by the mother of one of his Sunday-school pupils who had been drowned in the Chicago River. He went to the house, and talked with the woman; told her he would see that a coffin was sent up, and that he would come on the day appointed to conduct the funeral. Then, accompanied by his own daughter, who was about the age of the one drowned, he started for home. They walked in silence for a time, when the child said: "Papa, suppose we were very, very poor, and I had to go to the river every day to get wood; and suppose I should slip in and be drowned, wouldn't you be awful sorry?" Mr. Moody says it was then and there that he awoke to the fact that he was getting "professional." Folding his darling to his bosom with a strong embrace, as if it were indeed she who lay in death, in-

stead of the other, and lifting his heart to God in prayer, he turned and retraced his steps to the poor woman's door. On being admitted he grasped that weeping mother's hand, wept as if his child, and not hers, had been snatched away by death, and got down to pray. This time professionalism was gone; now he really took a part in the "fellowship of her suffering."—Selected.

### Confession the Pathway to Health

D. H. KRESS

"HOWBEIT, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

The children of Israel had passed through troublous times; they were having a hard time when this confession was made by the representatives of Israel. We are apt to ascribe our hard times to everything but the right cause. We say we are having a hard time because of our enemies, or because of our unfavorable surroundings. If we were only differently situated, things would be different. But this is not true, the trouble lies not in our surroundings, but with us. The sooner we learn this, the better it will be for both us and the cause we desire to advance. No one can injure me but myself. No one can mar or destroy my peace but myself. When I am in trouble, there is but one cause of it, and there is but one way out of the trouble. Finding fault with our surroundings will never help us. "For thus saith the Lord, the Holy One of Israel: In returning from your ways, shall ye be saved: in quietness and pious confidence shall be your strength, and ye would not. But ye said, No, we will flee upon horses: therefore shall ye flee: and we will ride upon the swift, therefore shall they be swift that pursue you."—*Lowth's Translation*.

Jacob was once in trouble. He had a hard time. He fled from the face of his brother Esau. He had the cold earth for a bed, a hard stone for a pillow. What was the cause of Jacob's trouble? Who was responsible for it?—He himself. But when, in the midst of his trouble, he acknowledged his sin, the Lord appeared unto him. Jacob beheld a ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. The word came, "I will never leave thee, nor forsake thee." "I am with thee, and will keep thee in all places whithersoever thou goest." Paul adds, "I will not fear what man shall do unto me." It is only when men do wrong that they begin to fear man. Cain said, "Every one that findeth me shall slay me." There is a universal law that whatsoever a man soweth that shall he also reap. We can never avoid the reaping until we avoid the sowing. Be not deceived about this.

Is God responsible for the trouble through which we pass? Has he made the way difficult and hard?—No; we are reaping what we have sown. God will help us out of it. We must not find fault with our surroundings, or with

anything or anybody. We must not run away. We must find fault with the one who is responsible for the trouble,—with *Jacob*, with *self*. Then we shall say, "Howbeit thou art just in all that is brought upon us; for thou hast done right, but *we* have done wickedly." There is no other path leading up out of this horrible pit but the path of confession of individual sin. "Confess your faults one to another . . . that ye may be healed." When we make this confession, we shall find God not so far off as we had supposed. We shall see the ladder reaching from heaven to earth, on the very spot from which we were desirous of escaping, and with which we were finding fault, and we shall say with Jacob, "Surely the Lord is in this place; and I knew it not." Every spot our feet tread upon becomes a Bethel. Then we shall be able to endure in every place as seeing him who is invisible. The place that looked so parched will appear differently. The change is not in the surroundings, the change is within. Moisture drawn from the river of living waters makes glad the inhabitants of the city of our God. The gospel gives the garment of praise for the spirit of heaviness. In the gospel there is health. "A merry heart doeth good like a medicine."

### The Mother's Power

KNOW you what especially impels me to industry?—My mother. I shall endeavor to sweeten a part of her life that otherwise has been so unfortunate, and lessen by my help and sympathy the great sorrows she has suffered. To her alone I owe the foundation of my mind and heart.—*Jean Paul Richter*.

George Herbert said: "One good mother is worth a hundred schoolmasters. In the home she is a lodestone to all hearts and lodestar to all eyes."

De Maistre, in his writings, speaks of his mother with immense love and reverence. He described her as his "sublime mother," "an angel, to whom God had lent a body for a brief season." To her he attributed the bent of his character.

One charming feature in the character of Samuel Johnson (notwithstanding his rough exterior) was the tenderness with which he invariably spoke of his mother, who implanted in his mind his first impressions of religion. In the time of his greatest difficulties he contributed out of his slender means to her comfort.

Cromwell's mother was a woman of spirit and energy equal to her mildness and patience, whose pride was honesty, and whose passion was love, and whose only care, amid all her splendor, was for the safety of her son in his dangerous eminence.

Curran speaks with great affection of his mother, to whose counsel, piety, and ambition he attributed his success in life. He used to say, "If I possess anything more valuable than face or person or wealth, it is that a dear parent gave her child a portion from the treasure of her mind."

It was Ary Scheffer's mother, whose beautiful features the painter so loved to reproduce in his pictures, that by great self-denial provided him with the means of pursuing the study of art.

Michelet writes: "I lost my mother thirty years ago; nevertheless she follows me from age to age. She suffered with me in my poverty, and was not allowed to share my better fortune."

Goethe owed the bias of his mind and character to his mother, who possessed in a high degree the art of stimulating young and active minds. "She was worthy of life," once said Goethe; and when he visited Frankfort, he sought out every individual who had been kind to her, and thanked them all.

John Randolph said: "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father, who art in heaven.'"—*Selected*.

### If You Want to Be Happy

A LITTLE bird sat on the limb of a tree, Its song was as joyous, as sweet as could be:

It cheerily rang through the dusky old wood,

"If you want to be happy, do good, O, do good!"

No matter how dark the clouds in the sky,

He never stopped singing to grumble and sigh,

But warbled and chirped just as loud as he could,

"If you want to be happy, do good, O, do good."

—*Selected*.

### The Bible in the Home

You are wrong in allowing any book to take a place in your heart before the Bible. If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any person better than Christ, take alarm; you are in profound danger.

Not long ago several highly cultivated but skeptical men were conversing concerning literature, and the question was asked, "If you had to be limited to one book for a period of time, which one would you choose for your companion?" One said Shakespeare, another Goethe, but the rest unhesitatingly declared in favor of the Bible, giving as their reason that its sources were inexhaustible, its stories entertaining, its literary finish perfect.

Some books win popularity by alluring to evil; the Bible wins by its moral splendor. My advice to all is to give the Bible the place in the home it ought to occupy—upon the throne. Those who let the daily newspaper, or popular magazine, or works by standard authors come between them and the daily reading of God's Word, are on the downward path, and their moral fiber is weakening.

Ruskin says: "My mother established my soul in life by making me learn accurately several chapters of the Bible."

I open my oldest Bible just now—yellow with age and flexible, but not unclean, except that the lower corners of the pages of some chapters are worn thin and dark. Truly; though I have picked up the elements of a little further knowledge in mathematics and the like in after life, and owe not a little to the teaching of many people, still this installation of my mind in the Bible truths I count more confidently as the most precious, and, on the whole, the one essential part of my education. The chapters became protective to me, and conclusive in all modes of thought, and shielded me from all fear and doubt. The command I was made to repeat oftenest is still dearest to me: 'Let not mercy and truth forsake thee.'

I am new-fashioned enough and old-fashioned enough to believe that the Bible is the writing of the living God; that though Moses wrote the histories, God guided the pen; David sang sweet melodies to the sorrowing and doubtful in his psalms, still God moved his fingers over the living strings of his harp. Solomon preached a grand sermon, but God directed his lips. I can read John, Peter, Jude, and hear their voices as they tell of the story of Christ, but behind it I hear God speaking—the Invisible, the Almighty, the Eternal. I believe God speaks to-day through many lips and from many pages, but by none does he reach the heart of men so eternally as in his Book which we call the Bible. When I write the words, "Give the Bible the first place in the home," I mean by that, not on the table in your parlor, but in your heart and mind.—*Sunday Strand*.

### Leading Strings From the Home to the Saloon

MANY a man has been "driven to drink" by the unpleasant and unwholesome atmosphere in his home. Many a son and many a daughter have drifted to ruin because the home was full of criticism, cheap gossip, slackness, and everything else that was unhomelike.

Frequently the boy and his companions find it more congenial to play in the barn or the woodshed than in their own home. The ever-sounding, "Don't do this," or, "Don't do that," creates a yearning in the child's mind for the time when he will be free from the "home bondage."

Fathers and mothers can do more for the cause of temperance by making home attractive than they can by smashing saloons or pouring liquor into the streets. When the parents cease to take care of their children, the devil will be sure to take care of them; for he is interested in the youth. If you fail to make home attractive, you will pay the penalty in a failure to save your boy or girl. The money which the average drunkard spends each year in the saloon would be amply sufficient to decorate his home, and help make it a little heaven for the wife and mother, and the most attractive spot on earth for his children.—*Selected*.

# THE WORLD-WIDE FIELD

## Hayti

HENRY WILLIAMS

OUR hearts have been made glad from time to time to read in the REVIEW of the progress of the cause in the world-wide field. I believe the readers of our excellent paper will rejoice with us to know that we are no longer the lone two witnesses in Cape Hayti, but that we are now seven. A mother and four children joined with us about six weeks ago in keeping the Sabbath. This sister is from Kingston, Jamaica, where she has an aunt who is an active member in our Kingston church.

This acceptance of the truth is not a hasty matter; it is the result of years of conviction from reading literature that I had given her. She saw where she was in error, but was not prepared to act out her convictions, even having promised to keep the Sabbath two years ago. Her eldest child is a girl twelve years of age. I think both the mother and daughter will be ready for baptism when one of our ministers visits us. Some Sabbaths ago, as this sister was returning home with her children after our morning service, she was met by the monks, and they asked her to give them her two boys as students in their school; but she answered, "I am a Protestant, and disbelieve in the taking of the sacrament by little ones." They replied, "Do not be afraid of that; if you do not want them to have it, we will not give it to them. See Mr. — and that other Protestant — their children are at school with us." As they see the obligation that Protestants are under in not having any Protestant school, they claim the field entirely as their own. Will not some of our workers come over and contend against this wholesale usurpation of the kingdom of the coming King?

Coming to Hayti is not coming among savages, to be killed at any moment. It is true that error and superstition prevail, the result of a century of the rule of priestcraft. But the same traits exist in so-called Christian countries, where priestcraft holds sway. Come over and help us to win souls from the teachings and dominion of the "man of sin" and Protestant unbelief and human tradition.

*Cape Haytien.*

THE converts at the mission stations in Malekula have built a Christian village in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with one another, giving a daily object-lesson to the heathen of the joy and peace of Christianity. To their village they welcome all new converts, teach them and help to protect them; and if they resolve to live there, all assist in building a new house for them after a

given plan on straight streets running parallel with one another, and with streets at right angles. All houses are built on strong wood foundations, wattled and plastered with lime, and whitewashed. The cottages are neat, and are all kept clean — a great contrast to the heathen villages. The village is on a healthy site, near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care. — *John G. Paion, in Missionary Review of the World.*

## Natural Wonders of Iceland

DAVID OSTLUND

ANOTHER phenomenon of Iceland, quite remarkable in connection with the



ICELANDIC GEYSERS

volcanic eruptions, is the earthquakes. These are usually an indication of an eruption to follow. The waves are either from north to south, or from east to west.

History mentions several great earthquakes. Among the most severe are those which occurred in 1896. Not less than two hundred farms were destroyed at that time, though no persons lost their lives.

One of the most remarkable characteristics of Iceland is the warm or boiling springs. There are quite a large number of these. Some are fountains, which at times throw the boiling water several yards into the air. The most remarkable of these are Great Geyser and Strokkur, in the southwestern part of the island. Great Geyser sends forth its water generally once every twenty-four hours, and sometimes to a height of from ninety to one hundred and twenty feet. Strokkur, on the other hand, can be made to throw out water by throwing something into it. If a piece of hard earth is thrown into it, you can hear a noise, and the water comes streaming up, carrying with it that which was cast into the spring.

In a little while the water comes again with a gush. Great Geyser is in action only when the sun is shining; and its pure, clear, high column of white mist, which divides itself into millions of bright crystals, is one of the most beautiful sights one can behold.

Another kind of spring is the warm fountain. Of these there are many. The water gushes slowly out of the ground, and fills a larger or smaller hole, from which it flows. Several of these fountains are utilized for cooking food. It is only necessary to put a pot over the warm water, and it soon boils. These warm fountains are also used as laundries. In a country like Iceland, where there are no forests, it is natural that every opportunity be improved to save fuel, and so these natural wonders serve a good purpose. Every day people may be seen a little way out from Reykjavik, coming to the fountains with their clothing to wash.

This hot water is also used for bathing purposes, although it has to be carried some distance to be cooled. One such bathing institution is found in Reykjavik. But the most celebrated of this kind is in the west. It was built by the

celebrated historian, Snorre Sturleson, and is thus nearly seven hundred years old. It is still used, however.

*Seydisfirdi.*

THE Hausas near Lake Tchad, who are famous for their powers and energy, are aggressive Mohammedans. Recently the following remarks were heard from them referring to a missionary physician: "Why does the *batuse* [white man] love us? Why does he suck the death-wound when our own kith and kin would leave us to die?" None ventures to reply. "It is because of his religion," says the first speaker, after a long pause. "It is because of his Jesus, the Prophet of the white man. He, this same Jesus, taught them in his sacred Book to love all men. Ah, what a Prophet is this Jesus! *We* have no love among us. *We* can not trust one another as the white man trusts. *We* would have fled and left the sick man to die — nay, was he not as dead? But the *batuse* would not leave him, for he loves his Prophet Jesus. What a Prophet is this! God is, indeed, great." — *Selected.*



Hurricane in the Tuamotu Islands

B. J. CADY

HERE in the Society Islands, the people have long rested in security, feeling that they were safe from the calamities and disturbances of nature which have been multiplying so rapidly in distant parts of the world. But we know that in these last days the Lord will send to every place signs which foretell that his coming is near. And now they have come so near to us that we have been made to sense the "troubulous times" as we could not when they were farther away.

A few weeks ago a hurricane visited the vicinity of the Tuamotu Islands, and

that they felt their helplessness and the power of the sea as never before.

But after about twelve hours the wind subsided, and the sea went back to its proper bounds, leaving about eight hundred people on a lone island with nothing to eat or drink but a few cocoanuts (the water in the nuts is used for drink). It was seven days before any relief came, and they suffered terribly with hunger and thirst, and with the heat by day, and the cold at night.

Their native foods are simply cocoanuts and fish, as the soil is so thin that other trees and vegetables can not be grown. But as they made good wages diving, they were able to buy tinned meats, rice, and bread from the stores. At this time the stores with their con-

The same thing is not liable to happen again, they say. But in these days, how uncertain is everything about this old world! We can depend upon nothing but the Lord and his sure word. These we know will abide forever.

Mission Notes

At an exhibition held recently in Osaka, Japan, the agent of the British and Foreign Bible Society sold 22,000 Gospels in one day.

A CONGREGATION of one hundred and twenty-five Christian Chinese gave two thousand dollars to foreign missionary work in one year.—Selected.

It is officially stated that Miss Ellen Stone, whose capture by the brigands has made her name familiar everywhere, will return to Turkey and resume her missionary labors.

THE island world includes not less than two thousand inhabited islands. Only three hundred and fifty of these have as yet been reached by the gospel. Although on a few islands cannibalism is unknown, originally most of them were inhabited by cannibals; and to-day in one group alone it is reported that there are fifty thousand cannibals. To these people the message must be carried. How much longer must they wait for His law? We are answering this question every day by our attitude in prayer, in giving, and in consecration.

AN English missionary journal, the *Greater Britain Messenger*, speaks of the urgency of the call for self-denying workers in the spiritually destitute portions of the British empire. It says: "Every number of our little magazine contains illustrations of spiritual destitution, of white paganism, and of brave men struggling to minister to districts as large as English counties. Canada and Australia need almost every clergyman who can be got to go. South Africa is crying out for men; and so it is with well nigh every outlying part of our empire."

OF Cuba as a missionary field, the *Missionary Review* says: "Except in Havana, where a Protestant church was formed several years ago, mission work in this island has had its beginnings within three years, but has already spread into each one of the six provinces. The following figures, compiled a few months ago by a resident missionary, give some idea of what is being done:—

Number of societies.....	12
Churches and preaching stations..	92
Pastors and teachers.....	137
Church edifices.....	8
Church membership.....	2,400
Candidates for membership.....	551
Candidates for the ministry.....	17
Sunday-schools .....	72
Pupils .....	3,450
Church schools .....	51
Pupils .....	1,880



SCENE IN THE TUAMOTU ISLANDS

worked havoc among the settlers there. These are adjacent to the Society Group, and quite a number of the Society islanders were living there, and lost their lives at this time.

It was in the midst of the diving season, and many from the other islands were gathered at Hikueru, where the diving for pearl shells was in progress. On this island, out of twelve hundred people about four hundred persons were drowned, and every building was washed away, besides many of the cocoanut trees. The highest points of most of these islands are only four or five feet above the sea level, and yet the people have always felt that there was no danger from the sea. But at this time the sea, being agitated by the wind, arose and flooded the island, and those who survived had to stand for hours in water up to their waists, or cling to cocoanut trees, with only scant clothing to protect them from the fierce wind and rain. They suffered much with cold, and it was indeed a terrible experience.

One by one the cocoanut trees were uprooted or broken off, and many who sought refuge in them were killed. I have been told by those who were there

tents were all gone, and also most of the cocoanuts had been blown down and washed away. There are no bubbling springs on the island, only a few pools, and these were now full of salt water. They had been dependent on rain water, which was kept in tanks, but now they did not have this, so there was no fresh water, only what was found in the nuts, and that lasted only two days.

To add to the trouble, the many dead bodies washing up on shore could not be properly buried, only a thin layer of sand covering the coral rock, and the stench soon became most unpleasant.


As soon as the disaster became known in Tahiti, as many steamers as were at hand were immediately loaded with food and tanks of water, and sent to relieve the sufferers.

Other islands of that group were also devastated, but we have not heard so much from them. The people of this group are nearly all Roman Catholics or Mormons.

But though these islands are so desolated, they are not to be deserted. The merchants are again putting up buildings for goods and for storing shells, and the people have again begun to dive.



# THE FIELD WORK



## Porto Rico

MAYAGUEZ.—We have no reason to feel discouraged, for we believe the paper is now going where we could not, and it is witnessing there. The Catholic priests are cutting some off who are interested, but the truth will go.

I hope to master the language sufficiently to be in the field in three more months.

B. E. CONNERLY.

## England

PLYMOUTH.—During the past three months I have labored in the south and west of England and Wales. I have organized a church at Pontypridd, Wales, of nineteen members. There is a good interest, and more have lately taken hold of the truth. Last evening I baptized five here, and to-morrow we expect to organize a church. We see many encouraging features in the work in Great Britain.

O. A. OLSEN.

## Japan

TOKYO.—I am glad to report that the work here is progressing. We have no discouraging word to speak. We see evidences that the Lord is working among this people. And while we have frequent reminders that the enemy is also working, we have seen the power of God to help in answer to earnest prayer.

We shall have possession of the house in Kobe, June 1. Dr. Lockwood is planning to move there the last of this month (May).

F. W. FIELD.

## Danish West Indies

CHARLOTTE AMALIE, ST. THOMAS.—The work is progressing. A short time ago I spent a week in St. John. The meetings were well attended every day. The people showed the best of interest. Here in St. Thomas our meetings have been well attended, and the interest is increasing.

Brother D. A. Wellman, on returning from Tortola to Antigua, remained with us two days, held quarterly meeting, and baptized two. Several others are now awaiting baptism at first opportunity.

A. PALMQUIST.

## Matabele Mission

As a short report of our work here, I would say that everything is moving along nicely. We have some severe battles to fight, but we trust in Christ, who is the victor. There is much fever among the children, but God has blessed our water treatments to the recovering of all without a drop of quinine. The natives outside of our station say there has never been so much fever in one season. I believe our people must wake up to the importance of simple treatments without drugs.

The school work at the mission is onward, and the spiritual interest is increasing. We are of good cheer.

M. C. STURDEVANT.

## Central America

BELIZE, BRITISH HONDURAS.—Two weeks ago I went with Brother Brauster forty-two miles down the Sittee River, staying ten days. He did well selling books, and our meetings were good. The people urged us to visit them again, which I hope to do in August, and shall plan to stay as long as the interest requires. Four promised to keep the Sabbath, and I have strong hopes of seeing a church raised up there.

I am planning to take a trip with Brother Brauster up the Belize River, to be gone three or four weeks. Far up, we can go across four miles to another river, then down that to a point ninety miles north, at Corozal. We shall take bedding, provisions, books, and a man to help paddle. We have been looking forward to this trip for some time.

I am encouraging our people to do all they can for the building of a church here in Belize. They are all poor, but I feel confident that the Lord will help us, if we work faithfully. I had thought to speak of the need of ministerial help for this colony and the Bay Islands, but I can not. I will do all I can alone, and wait.

We have never had a general meeting in this country. I am working to have such a meeting, July 23 to August 2. We may not have a very large one the first time, but we all need to drop worldly cares and perplexities and seek the Lord. I have been alone in this field for three years. The Lord has been with me, and we have had many precious blessings, and I do praise him for all his goodness to me. I have good health, and am of good courage. I trust that God may open the way before the Mission Board, that the message be not hindered.

H. C. GOODRICH.

## Brazil

JOINVILLE, SANTA CATHARINA.—We have just closed the third of the series of general meetings, or conferences, for Brazil, and so far we can pronounce them a decided success. They were not all as largely attended as we had hoped, but it was the first real effort to get our brethren to attend such meetings. We think that it will result in a better attendance in future meetings.

Spiritually our brethren have been helped much. At one place the whole church, a large one, seemed nearly gone. A minister had been among them and had worked so shrewdly that they were captivated, and were on the verge of leaving us. During the first few days the enemy raged, and it sometimes seemed as if our meetings would be broken up. But the Lord gave victory to his cause. The confidence of the brethren in the message was fully restored, and it will receive their hearty financial support. This victory alone will bring means enough to cover the expense of all these meetings in a short time.

At each of these meetings resolutions were adopted covering the First-day of-

fering, general missionary work on a systematic plan, and work for the Brazilian paper to make it self-supporting. An effort was made to interest our brethren in all these phases of the work, encouraging them to take part in the discussion and to share in the plans. This we believe has done good.

The brethren in Rio Grande have secured a property at Taquary. The buildings are suitable and sufficiently large for a school. They traded a colony of land (about one hundred and sixty acres) for it, which was given toward the school enterprise. It is expected that more land will be donated near the buildings for the purpose of cultivation. Very little debt has been incurred, and this will soon be met from the pledges already made, and from the sale of "Christ's Object Lessons."

More land is sadly needed at the Brusque school, to give it proper support; and since a good piece is offered close to the school for less than five hundred dollars, it was decided to purchase it as soon as the money can be secured. In this work "Christ's Object Lessons" will have an important part. We think this can easily be done.

We have ridden between five hundred and fifty and six hundred miles on muleback, and by the time we reach the railway for Rio de Janeiro, we shall have gone about one thousand miles. I am standing the trip well. These meetings have done the laborers good, and have brought them closer together, and will give a new impetus to their work. We shall soon start for the next meeting.

J. W. WESTPHAL.

## The Ontario Camp-Meeting

THIS meeting was held at Berlin, June 18-28, in a beautiful park, in the suburbs of the city. There were about one hundred and twenty-five of our people in attendance. Much of the time it was cold and rainy, yet there was a good attendance from the city, some attending almost every service. Thousands of the people of Berlin listened to the message during these meetings. The preaching was thoroughly practical, covering the various features of our faith. It had a convincing and convicting effect. Many became interested, and before the camp-meeting closed, some decided to keep the Lord's Sabbath. Elders Thurston and Evans and the writer were present, besides the local laborers. Elder G. B. Thompson had been in the conference but a few weeks. He is received with a warm welcome to this field by all the laborers in the conference, as well as by all the brethren and sisters.

This field has a good class of young people. The conference will start an industrial school this fall. This will be a great help in developing talent among the young, and will be a source of strength to the conference. Elder Eugene Leland and his wife will take charge of the school, with such other help as may be needed. The school will open about the middle of next September.

The last Sabbath of the meeting seven dear souls were baptized. Elder S. G. Huntington and Elder J. Isaac will follow the excellent interest awakened by the camp-meeting in Berlin with a tent effort. The daily press of the city gave liberal space each day for reports of the meetings. Our brethren

left this meeting, feeling that it had been one of the best meetings ever held in the conference. Many regretted that more of our people were not present to share in the blessings received at this feast of good things.

Berlin is a city of about ten thousand people. We shall look to see a good church raised up as a result of the camp-meeting and the work that will follow this summer. May God greatly bless the work in all its varied branches in this new conference.

R. A. UNDERWOOD.

### New York

OSWEGO COUNTY.—Since my last report I have been seeking to encourage our people of this county in the sale of "Christ's Object Lessons" by going out myself and selling that book to people not of our faith. Although the time of year was very unfavorable, forty-seven orders were obtained.

Wherever I have been among the churches, it has been my earnest endeavor to speak faithfully and wisely the "word in season," and I trust it has been with good results. Although our churches are often obliged, for the glory of God and the good of his cause, to accept and make the best of situations brought about by wrong-doing on the part of some of their members, they ought never to be left without witness against the wrong and for the right. It was with this end in view that the Pulaski church, which has been passing through a critical period, recently passed, without a dissenting vote, a resolution to the effect that the building erected for a church be used as a place of meeting, with the understanding that the church disavowed all sanction of, and responsibility for, the wrong course of action pursued in its erection.

The writer also had the pleasure of addressing upon a number of occasions the people not of our faith who attended the Sunday evening prayer-meetings held by the Minetto church. Five or six for the first time in public signified their intention of living for Christ. The credit is due, not to the writer, but to the members of the church, who, together with Miss Jackson, the church school teacher, have labored most heartily in the endeavor to make the school what it should be,—a means of reaching the people at large, as well as the children under its immediate care.

E. A. RAYMOND.

### The Minnesota Conference Proceedings

ACCORDING to appointment, the forty-third annual conference and camp-meeting of Seventh-day Adventists of Minnesota were held at Stillwater, Minn., May 29 to June 7, 1903, Elder Fred Johnson presiding. Forty-three churches were represented by ninety-six delegates. Visitors and members of the conference were invited to take part in considering all questions that might come before the meeting. Elder Johnson presented a brief address touching the work of the past, and making some suggestions for future aggressive work.

The various committees were nominated by ten men appointed from and by the conference, to act with the conference committee. Their work was accepted, and the committees worked faith-

fully. The officers for the ensuing year are as follows:—

President, Fred Johnson; Vice-president, A. Mead; Secretary, P. E. Sanford; Treasurer, C. M. Everest; Book-keeper, Wm. Asp; Executive Committee, Fred Johnson, A. Mead, H. S. Shaw, P. A. Hanson, and H. L. Halverson; Secretary of the Sabbath-school Department, Miss Ella E. Merickel; Educational Secretary, M. B. Van Kirk; State Canvassing Agent, W. W. Ruble; Corresponding Secretary, A. G. Gilbert; Members of the Conference Association, C. M. Everest, H. S. Shaw, A. J. Stone, and A. Mead.

The various secretaries rendered reports from which we glean the following items: Cash received on tithe, \$24,824.23; on Relief and Camp-meeting Fund, \$655.37. There are 138 Sabbath-schools in the State, with a membership of 2,439. Donations for the six months past are \$966.43, of which \$464.19 was reported for missions. Several conventions were held with good results.

The report of the educational secretary gave the number of church schools as twenty-four, with twenty-six teachers employed, the average wage being \$14.50. Two hundred and eighty-seven students were enrolled; among these fifty were not of our faith. Under the labors of the teachers, twelve students were awaiting baptism. Fifty-two are ready to enter the industrial school.

The State canvassing agent rendered a verbal report, which indicated progress and interest in the canvassing work.

Credentials were granted to Andrew Mead, H. F. Phelps, W. W. Stebbins, H. S. Shaw, Fred Johnson, H. Steen, A. J. Stone, C. L. Emmerson, J. F. Pogue, O. O. Bernstein, and J. C. Christenson.

Ministerial licenses were given to E. W. Catlin, F. A. Detamore, P. A. Hanson, E. H. Huntley, B. Frances, C. M. Babcock, John F. Anderson, S. E. Jackson, W. W. Ruble, J. O. Peet, Arthur Moon, M. S. Reppe, Geo. L. Budd, Amos Ritchie, A. D. Ewart, M. B. Van Kirk, Frank Kozel, E. M. Chapman, and A. C. Gilbert; and that A. H. Van Kirk should receive license when free to enter the work.

Missionary licenses were given to the Misses Ella E. Merickel, Lena Nichols, and Celia Tichenor; to Mrs. E. H. Huntley, W. H. Wild, Ralph Campbell, Andrew Gilbert, Alfred Battin, Gust Freeman, C. M. Everest, F. E. Rew, H. E. Shelstad, Wm. Asp, P. E. Sanford, C. A. Lavine, Jas. Bellingier, Albert V. Olson, and Gust Henrickson.

A list of twenty-one recommendations was presented by the Committee on Plans, and was carefully considered. These recommendations related to the work at home and in distant lands, and may be summarized briefly, as: Thanks to God that the lives of all our laborers had been preserved since our last conference; extending the time of our support to Brethren A. W. Kuehl and J. M. Hyatt, now in Africa, for another year. This, however, was amended to extend our support to them, as to all laborers, till reversed by vote of the conference. One thousand dollars was appropriated from the tithe fund to the work in distant lands. The ten-cent-a-week plan was re-adopted. An aggressive, organized campaign for the distribution of literature, and institutes for the furtherance of this work; the creation of a health and temperance department, with

institutes, and an active campaign for the agitation of this subject, were recommended.

Several recommendations were devoted to the furtherance of the State industrial school. It was also recommended that all Sabbath-school donations, above the actual running expenses, be given to missions, and that the needs of these missions be kept before our schools as an incentive to liberality; that a short ministerial institute be held for the benefit of the younger laborers; that the conference business be not transacted in connection with our camp-meeting; that an allowance be granted from the tithe, which is the inheritance of God's ministers, properly to support sick or aged laborers, also the widows and orphans of those removed by death.

There were two baptismal scenes, thirty-nine candidates receiving the ordinance. About three thousand dollars, in cash and pledges, was donated to the various branches of the work. We were favored with the presence of Elders Butler and Haskell during the latter part of the meeting, and their labors were appreciated by all.

FRED JOHNSON, *President*.

H. F. PHELPS, *Secretary*.

### Report of Pennsylvania Camp-meeting

No doubt others will give a report of the Pennsylvania camp-meeting held at Kingston, but as most of the general laborers left before the meeting closed, I wish to notice a few points in connection with this important gathering in Pennsylvania.

Those from abroad who assisted at the meeting were Elders Daniells, Cottrell, and Mattson, also Professor Griggs and Brother S. N. Curtiss. Elder Miles was present also during the last few days.

It was thought wise by the brethren at this meeting to divide the conference, forming two conferences to occupy the territory formerly known as the Pennsylvania Conference. Owing to the action of the Conference in the division, there was considerable labor brought into the conference, in committee work, etc., in making adjustments of conference property, etc., dividing the laborers to carry forward the work properly in both new conferences.

Our brethren and sisters, who were representatives from nearly all parts of the State, entered heartily into the arrangements to make a proper distribution of labor and an equitable disposition of the property between the two conferences. Owing to the fact that our headquarters have been, and are now, at Williamsport, and we have a property there not disposed of, it was decided that the tract society should continue as heretofore, acting for both conferences until such time as some disposition can be made of the property at Williamsport.

In the Western Pennsylvania Conference there will be three tents occupying the field during the summer. These will be located at Pittsburg, McKeesport, and Port Allegany. In the Eastern Pennsylvania Conference it seems a necessity to carry forward more than our financial condition would warrant, but we have undertaken the work, trusting the Lord to raise up means to sustain it. One tent will be pitched in Kingston, to follow up the camp-meeting interest. Elder Shrock, assisted by other workers,

will have charge. Elder Schilling will conduct an effort at Reading, Elder Fitzgerald will be in North Philadelphia, Elder Lukens in West Philadelphia, Elder Smith in Harrisburg, each minister having assistants to aid in the work. This will mean quite an outlay of means, considering the resources from which we shall now have to draw in the eastern conference. Our population in the Eastern Pennsylvania Conference is equal to, or greater than, that of the Greater New York Conference, which receives quite a large appropriation from the General Conference, and also from the Atlantic Union Conference.

In making the division of the conference, the expense of running the work has necessarily been increased; but the advantages to be gained by the division seemed, in the minds of the brethren generally, to overbalance the disadvantages.

Our camp-meeting, from the beginning to the close, was an excellent one. There were five persons baptized the first Sunday, and the last Sunday twenty-two were baptized. Owing to the fact that heavy rains visited our camp and all this vicinity during a considerable portion of the time, and the weather was very cold for this season of the year, our attendance from the city was not large. However, on the first Sunday, both in the afternoon and in the evening, the tent was fairly well filled, and on the last Sunday in the afternoon the attendance was larger than at any other meeting. Just before this meeting began, some written questions were handed in by those not of our faith, touching the Sabbath question; this made it necessary to dwell largely upon this question during the closing meeting. The people seemed deeply interested, and we are certain that a general interest has been awakened. We hope that a considerable number will be gathered in as the fruit of the camp-meeting and the labor which will follow; and we desire that God's people, not only in this State, but everywhere, will remember the laborers in Wilkesbarre and Kingston, as they follow up the work already begun.

Our brethren much appreciated the good counsel of Elders Daniells and Cottrell, as well as their labors during the time they were with us. Professor Mattson, of South Lancaster, was with us during the entire meeting, and his talks were much appreciated by all, both young and old.

There are now two field secretaries in charge of the canvassing work in the State, one in each conference, also two Sabbath-school secretaries. These departments of the work will have some advantage from the labors of those who have engaged in the work themselves.

Our brethren enjoyed the camp-meeting, although the attendance of our people was small, owing to various causes, among which we might mention the continued drought, which has brought a measure of discouragement to our brethren in the western part of the State, especially to the farmers. But this condition was thoroughly changed during the camp-meeting, when the rain poured down in continued showers from day to day. Although the laboring brethren take up their work full of courage, yet there is a feeling of sadness in connection with the division of the conference, as the brethren who have heretofore met annually in conference and camp-meeting will hereafter be in different conferences. But we trust that the

Lord will bless the step taken, and that it will prove an advantage to both fields in developing men and women to bear responsibilities and carry forward the work more rapidly.

My own relation to this field in which I have labored for several years is somewhat changed. Our Western Pennsylvania Conference has selected Elder E. J. Dryer as their president, with a good, strong committee to carry forward the work in that field. I expect to see the work advance rapidly in that conference. The eastern field is more conservative, being settled by the Quakers and sects of a similar character, and a large section occupied by the Pennsylvania Dutch. However, when these people are once reached, they form a good, substantial people. This eastern field will require faithful, untiring labor. It will require more means and more labor to raise up Sabbath-keepers in the east than in the west, owing to the conditions already mentioned. At least, this has been our experience for years. We earnestly solicit the prayers of God's people in behalf of the brethren who will labor in these two new conferences.

One of the most favorable features of our camp-meeting is that very few indeed left the grounds without realizing that God had made them free in him, and the brethren and sisters return to their homes to labor in their own churches, or in the field, as Providence directs, with increased courage and strength. May the Lord greatly increase the number of believers, and may many precious souls be added to the church of Christ during the coming year.

R. A. UNDERWOOD.

### Iowa Conference Proceedings

THE fortieth annual session of the Iowa Seventh-day Adventist Conference convened on the camp-ground at Colfax, Iowa, May 29 to June 7, 1903. At the first meeting the following motion was passed: "That the conference appoint a committee of fifteen to act in connection with the conference committee in the preparation of business matters to be brought before the conference at this time, and that the chairman of said committee be selected by the committee itself; also that the subcommittees on nominations, credentials, and licenses, plans of labor, and any other committees it may deem advisable shall be appointed by the above committee." This committee and the subcommittees were appointed.

The president's address, and reports from those leading out in different departments of work, spoke encouragingly of the interest and the progress during the year. Six of our workers had gone to foreign lands, and our conference is supporting seven workers in other fields.

The treasurer's report showed a cash balance on hand of \$6,843.42.

The following recommendations were adopted:—

"Whereas, The definite call that we should now rise and finish the work of carrying the third angel's message to the world is also a call to us as individuals and churches to support the foreign mission work by our prayers and by our offerings; and,—

"Whereas, The work in foreign fields is languishing because of our lack of support; therefore,—

1. "Resolved, That we will definitely work to the end that our mission contri-

butions shall reach an average of ten cents a week for each member in each church, and that we urge ministers and church officers to agitate the matter until this plan is regularly and systematically carried out.

"Whereas, To receive only is to become like the stagnant waters of the Dead Sea; and,—

"Whereas, God has said that if there is one work more important than another, it is to get our publications into the hands of the people,—

2. "Resolved, That we urge all our people to be zealously active in selling and loaning books and in distributing tracts and papers, and that we ask our laborers to instruct and encourage them in this work.

3. "Resolved, That we urge our president and laborers to be on the lookout for suitable persons to enter the canvassing work and to use every proper effort to induce them to take up that work.

"Whereas, God has plainly spoken concerning the importance of the education of our youth in the Word of God and in industrial pursuits; and,—

"Whereas, The work of establishing an industrial academy is already begun,—

4. "Resolved, That we recommend that the work be pushed without delay, and that great care be exercised that the instructions given by God in the Testimonies be carefully studied and followed, and that we pledge our moral and financial support to make it what God would have it be.

"Whereas, The General Conference has called an educational council to meet at College View, Neb., June 12-21, one of whose first duties will be to devise a feasible method of supporting our church school teachers; therefore,—

5. "Resolved, That we request our conference committee to study such plans as may be devised, and at an early date adopt such a plan for Iowa as may seem advisable.

"Whereas, The principles of Christian education are vital truths at this time,—

6. "Resolved, (a) That we urge that a vigorous effort be made to instruct our churches in these truths; (b) That we request the conference committee to make diligent effort to obtain a properly instructed and trained corps of church school teachers.

7. "Resolved, That the conference committee be requested to provide a chaplain for our sanitarium who shall be competent to instruct the nurses and others in the great truths of the third angel's message.

8. "Resolved, That the needs of the mission fields be kept before our Sabbath-schools as an incentive to liberal contributions.

9. "Resolved, That our Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary for the expenses of the school, all contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphans' Home two yearly donations.

10. "Resolved, That we approve of the plan that Sabbath-school officers be elected by the church.

11. "Resolved, That the plans for the home department work and branch Sabbath-school work be pushed as vigorously as possible throughout the field.

"That the conference committee be requested to appoint a religious liberty secretary, and that they assist him in stirring up our people on this important subject."

Credentials were granted to L. F. Starr, C. A. Washburn, L. F. Trubey, E. G. Olsen, B. E. Fullmer, B. L. Diefenbacher, J. H. Kraft, C. T. Adams, T. H. Jeys, F. A. Washburn, W. B. Everhart, U. P. Long, E. E. Gardner, J. O. Beard, C. F. Stevens, W. E. Frederick, N. C. Bergersen. Ministerial licenses were granted to N. L. McClintock, J. W. Dorcas, Wm. J. Johnson, Mrs. G. R. Hawkins, Arthur McClintock, J. W. Crouse, Calvin Starr, Clarence Rentfro, Arthur French, George H. Skinner, Paul Curtis, F. M. Corbaley, Floyd Bralliar, H. L. Stenberg, G. A. Larson. Missionary licenses were granted to Mrs. Flora V. Dorcas, W. H. Cox, Earl D. Hahn, Katie Earle, Jessie Welsh, Della Wallace, J. N. Moore, Lloyd Manfull, A. F. Ferguson, Ed. Swap, J. C. Clemens, Margaret Young, Arthur Rhoads, Tillie Earle, Nellie McWilliams, Minnie Hahn, Anna Burke, Otis M. Kittle, E. J. Dietel, M. H. Serns, Fannie Black, A. A. Zipf, Emma Poch. H. Rorholm and G. R. Hawkins were recommended for ordination and credentials.

The following conference officers were duly elected: President, L. F. Starr; Vice-President, B. E. Fullmer; Conference Committee, L. F. Starr, B. E. Fullmer, N. C. Bergersen, B. L. Diefenbacher, C. A. Washburn, J. W. Dorcas, J. H. Kraft; Conference Secretary, Mrs. Flora V. Dorcas; Treasurer, J. W. Dorcas; Corresponding Secretary of the Sabbath-school Department, Mrs. Flora V. Dorcas; Assistant, Nellie McWilliams; State Agent, J. W. Crouse; Church School Superintendent, Floyd Bralliar; Corresponding and Field Secretary of the Young People's Society, Della Wallace; Secretary of the Tract Society, J. O. Beard; Assistant, Mrs. Nettie Shaw; Stenographer and Office Helper, Teckla Nelson, Trustees of the Seventh-day Adventist Association, L. F. Starr, C. A. Washburn, C. G. Johnston, C. W. Smouse, J. W. Crouse, J. H. Kraft, N. C. Bergersen.

MRS. FLORA V. DORCAS,  
Secretary.

### Among the Churches in Kansas

ON account of severe illness with typhoid fever last summer, I was out of the work during the fall and winter. From January 20 to February 2 my wife (formerly Dr. Lydia E. Kynett) and I were with the church at Altoona. The doctor gave instruction in health principles, and I preached fifteen times to the church. Three were baptized, and we believe the church was encouraged.

From February 2-26 we visited Topeka, Ozawie, Pittsburg, and Ft. Scott. February 27 we arrived in Hutchinson to attend the missionary institute which had just begun. We remained in that city until April 7, holding evening services in our church with a good interest. During the first three weeks of the time Dr. Parmele gave instruction in the institute in the principles of healthful living, and I in Bible. In many respects this was the best institute that it has ever been my privilege to attend. About thirty men and women, ranging in age from eighteen to sixty, went from it to labor in the great harvest field. During the meeting

twenty-one were added to the Hutchinson church, twelve of whom I baptized.

We then visited Halstead, Newton, Elk City, and Humboldt. At all these places we enjoyed much of the Lord's blessing in laboring for souls. Three were baptized at Newton.

April 28 we came to Ft. Scott, and began housekeeping in comfortable quarters, where the doctor could have an office in connection with our living rooms. Just two doors north of us we have a hall rented, located on the first floor, where we expect to hold our regular Sabbath meetings, and where my wife is at present conducting a school of health. The school is quite well attended by some of the best people in the city, and it is exerting an influence for good.

June 5 we began a series of tent meetings on a vacant lot just south of our residence. The attendance has been good from the first, and the prospect is most encouraging. Last Sabbath I baptized two, who will unite with a church here as soon as an organization can be effected. Last night (Sunday, June 28) I spoke on "The Seal of God and the Mark of the Beast" to a congregation of about two hundred of the best people in the city. At the close of the discourse eight publicly promised for the first time that they would obey the truth that they had heard. During the winter four Bible workers have been engaged in the work here, and there is considerable fruit of their labor manifest. Our present force consists of four Bible workers, two canvassers, Brother V. W. Robb, who has charge of the singing, and also cares for the tent, Dr. Parmele, and myself.

The permanency that our residing here gives has a good effect upon the people, and the medical work that the doctor is doing gives us influence not always enjoyed by our tent companies. But we realize that this is laying upon us added responsibility, and we are all seeking God for wisdom to be able to bear it. Brethren and sisters, will you not aid us by your prayers? R. W. PARMELE.

### Healdsburg College

THE religious experience of the students of Healdsburg College for the year just closed was gratifying. The Holy Spirit brought deep conviction, and many were converted during the last six or eight weeks of school. Prayer-meetings were held almost every day at chapel hour, and at the college home in the evening. From day to day the interest increased, and it was a cheering sight to see our youth take their stand for right and truth, and by voice and change of habits confess an indwelling Saviour.

Instead of having commencement exercises, the faculty advised a change that proved most pleasing. Class recitations and examinations were carried on without interruption during the last week of school until Friday morning, May 29, at ten o'clock, when all the students and their friends assembled in the college chapel for the closing exercises. These consisted of a grand social meeting in which students, teachers, and friends took part, and many spoke, telling of their love for God, of their failures and successes, and of their hope for the future. Hearts were touched, the Spirit was guiding the meeting, and it was good to be there. When the final call was given for those who loved God, and for those who would yield to him, to rise,

the response was unanimous. It was an inspiration to the teachers as they saw all the students stand on the Lord's side, and they knew that their work was blessed of Heaven, and that its influence would be felt throughout all eternity. Then in a few well-chosen words, Professor Cady presented certificates to those who had finished their courses, sixteen in all,—one from the normal, three from the preparatory medical, seven from the teachers', four from the business, and one from the shorthand courses. This meeting lasted about three hours, and all felt that this school had closed, as every school should close, in the power of the Spirit. We have a noble army of young men and women in this denomination whom we can take into our confidence, and through whom God will do great things for the uplifting of humanity.

Sister White came from St. Helena the last day of school, and spoke to the students and teachers at the Sabbath morning services. She advised all to become "fishers of men," taking Luke 5: 1-11 as the basis of her remarks.

Evening after Sabbath a musicale was given by Professor Beardslee.

The students were invited to enter the canvassing field, and an institute was held during the last few weeks of school. At least eighteen students and teachers are going out to canvass for "Great Controversy," "Bible Readings," "Home Hand-Book," "Education," etc. May the Lord prosper every canvasser.

Our summer quarter will open July 6. A six weeks' course for church school teachers will begin August 3.

H. G. LUCAS, Secretary.

### Virginia

LYNCHBURG.—We began tent meetings in Lynchburg June 7, with a fair attendance. There are quite a goodly number interested, but it is hard to move them to take their stand on the side of truth. Still I think there are some who will accept the truth. There are about forty Sabbath-keepers here and in the country near by, as the result of our meeting here last year. Elder Hottel is with me now.

There is a good interest in Bedford County, where I held meetings in March and April. Some are keeping the Sabbath there, and are calling for a laborer.

T. H. PAINTER.

### Another Dedication in Jamaica

THIS (the John's Hall Company) is the fourth company of Seventh-day Adventist believers that has been raised in this parish. As in other places in the island, the truth found its way to their hearts through reading and the influence of brethren from other places.

In the year 1900 this company began to hold their meetings in the houses of Brethren Burke and Paul. In August, 1901, a spot of land (the present site) was given by Brother Edward Allen for a church, and a cocoanut-thatched booth was built, in which services were conducted for a little more than a year. Plans were then laid for the erection of a permanent place of worship.

The wood and a place for a lime kiln were kindly given by the United Fruit Company, on the Golden-Vale estate, one and one-half miles away. In October, 1901, the brethren went to the woods and sawed the uprights, rafters,



sills, plates, etc. The stones were gathered principally by the sisters, and other materials were bought. All these—the lime, lumber, stone, and materials bought—the brethren had to carry on their heads from far distances, and over difficult places. Thus the whole church has been carried on their heads. We laid the foundation last September, raised the building in October, and completed it in May, 1903. Not one farthing has been paid for labor, all the work being done by the brethren.

God's will was in the builders' thought; God's hand unseen amidst us wrought; Through mortal motive, scheme, and plan,  
His own eternal purpose ran.

Through persistent efforts money has been raised from time to time, and our bills have all been paid.

The 31st of May was chosen for the dedication. Thirteen days before that date, it began to rain, and continued until the morning of the 31st. John's Hall, being high upon the mountains, is a healthful place, and is almost surrounded with rivers. These, being flooded by the continued rains, prevented the attendance of a large number who were expected to the dedication. The dedicatory sermon was preached by Elder Richardson, and the prayer was offered by Elder Beckner. The occasion was enjoyed by all. Praise the Lord, another beacon-light is set up to shine forth the praises and glory of Jehovah.

HUBERT FLETCHER.

Portland, Jamaica.

### Receipts of the Mission Board Treasurer for the Quarter Ending June 30, 1903

WEEKLY OFFERINGS.—Atlantic Union Conference, \$449.06; Canadian Union Conference, \$51.07; Central Union Conference, \$562.67; Lake Union Conference, \$716.30; Northern Union Conference, \$86.09; Pacific Union Conference, \$1,212.46; Southern Union Conference, \$85.16. Total, \$3,162.81.

SECOND TITHE.—Northern Union Conference, \$594.18.

GENERAL FUND FOR MISSIONS.—Atlantic Union Conference, \$384.45; Bay Islands, \$1; Canadian Union Conference, \$10; Central Union Conference, \$1,266.04; Lake Union Conference, \$582.40; Northern Union Conference, \$1,587.70; Pacific Union Conference, \$2,542.07; Southern Union Conference, \$2.50; Southwestern Union Conference, \$33.76. Total, \$6,409.92.

ANNUAL OFFERING.—Atlantic Union Conference, \$1,705.13; Central Union Conference, \$306; Lake Union Conference, \$474.88; Pacific Union Conference, \$3,175.75. Total, \$5,661.76.

SABBATH-SCHOOL DONATIONS.—Atlantic Union Conference, \$544.07; Canadian Union Conference, \$80.27; Central Union Conference, \$1,054.91; Lake Union Conference, \$706.33; Northern Union Conference, \$122.45; Pacific Union Conference, \$910.60; Southern Union Conference, \$74.27; Southwestern Union Conference, \$95.57. Total, \$3,588.47.

CHINESE FIELD.—Atlantic Union Conference, \$5; Central Union Conference, \$81; Lake Union Conference, \$27.92; Northern Union Conference, \$1.85. Total, \$115.77.

INDIAN FIELD.—Atlantic Union Con-

ference, \$52.15; Brazil, \$2.49; Central Union Conference, \$20.12; Jamaica, \$10.27; Lake Union Conference, \$102; Northern Union Conference, \$2.93; Pacific Union Conference, \$2.75. Total, \$201.71.

EUROPEAN FIELD.—Atlantic Union Conference, \$307.79; Central Union Conference, \$105; Lake Union Conference, \$42.30; Northern Union Conference, \$109.90; Pacific Union Conference, \$1,033.52. Total, \$1,598.51.

AFRICAN FIELD.—Atlantic Union Conference, \$8.10; Canadian Union Conference, \$2.50; Central Union Conference, \$95.80; Lake Union Conference, \$6.50; Northern Union Conference, \$372; Pacific Union Conference, \$41; Southern Union Conference, \$3.50. Total, \$529.40.

WEST INDIAN FIELD.—Atlantic Union Conference, \$29.28; Northern Union Conference, \$23.86; Pacific Union Conference, \$6. Total, \$59.14.

SOUTH AMERICAN FIELD.—Atlantic Union Conference, \$19; Central Union Conference, \$200.54; Northern Union Conference, \$5; Pacific Union Conference, \$21.30. Total, \$245.84.

POLYNESIAN FIELD.—Atlantic Union Conference, \$2; Central Union Conference, \$13.50; Lake Union Conference, \$219.83; Pacific Union Conference, \$88.96. Total, \$324.29.

CANADIAN FIELD.—Canadian Union Conference, \$263; Central Union Conference, \$1. Total, \$264.

JAPANESE FIELD.—Central Union Conference, \$14.10; Lake Union Conference, \$5.86; Northern Union Conference, \$6.68; Pacific Union Conference, \$4.38. Total, \$31.02.

SOUTHERN FIELD.—Central Union Conference, \$20.43; Lake Union Conference, \$25; Northern Union Conference, \$3.75. Total, \$49.18.

SCANDINAVIAN RELIEF FUND.—Atlantic Union Conference, 61 cents; Central Union Conference, \$24.75; Lake Union Conference, \$30.40; Northern Union Conference, 50 cents; Pacific Union Conference, \$211.59; Southwestern Union Conference, \$1. Total, \$268.85.

AUSTRALIAN FUND.—Central Union Conference, \$1,007; Lake Union Conference, \$7. Total, \$1,014.

SKODSBORG SANITARIUM.—Atlantic Union Conference, \$17.50; Central Union Conference, \$96.61; Lake Union Conference, \$2.21; Pacific Union Conference, \$100. Total, \$216.32.

GREATER NEW YORK FUND.—Central Union Conference, \$8.

#### GENERAL SUMMARY

Weekly offerings .....	\$ 3,162.81
Second tithe .....	594.18
General fund for missions ....	6,409.92
Annual offerings .....	5,661.76
Sabbath-school donations ....	3,588.47
Scandinavian Relief Fund ....	268.85
Skodsborg Sanitarium .....	216.32
Australian Fund .....	1,014.00
Chinese field .....	115.77
Indian field .....	201.71
European field .....	1,598.51
African field .....	529.40
West Indian field .....	59.14
South American field .....	245.84
Polynesian field .....	324.29
Canadian field .....	264.00
Japanese field .....	31.02
Southern field .....	49.18
Greater New York Fund .....	8.00
English sanitarium .....	1,997.30
Washington (D. C.) church..	509.04

\$26,759.51

### Field Notes

BROTHER M. B. VAN KIRK, who is elder of the church at Eagle Lake, Minn., reports ten accessions to the company there by baptism.

ELEVEN souls were baptized at Kingston, Jamaica, and eight in the San Juan River, three miles from Port of Spain, Trinidad, during April.

At Cleveland, Tenn., June 13, eight persons were baptized by Brother G. W. Wells. The same day two others, a man and his wife, began the observance of the Sabbath.

A LETTER written from Calcutta about the middle of May reported the arrival of the type and cutter and sticher for their printing office. An office has been secured near the present headquarters, where they have set up their press.

THE new church building in Georgetown, British Guiana, was dedicated in March. The mayor of the city gave an address, in which he welcomed Seventh-day Adventists to Georgetown, stating that he believed they were doing a good work in British Guiana.

A CABLE has been received announcing the safe arrival of Brother and Sister J. H. Watson and their little son at our Nyassa Mission station. They spent almost three weeks in Cape Town, between boats, becoming acquainted with the work in South Africa.

ELDER HARRY ARMSTRONG and his wife arrived in Calcutta, India, May 25. These friends have been laboring in England for several years. Our workers in India were very much in need of the additional help. It is probable that Brother Armstrong will make Bombay his field of labor. At present they will be located in Calcutta.

BROTHER W. M. CUBLEY reports six persons keeping the Sabbath in the vicinity of Grosvenor, west Texas, as the fruits of a course of meetings which at the time of writing were still in progress. The opposition encountered was very great, but the interest manifested was excellent, and many others appeared to be on the point of deciding for the truth.

THE following notes of progress in the Oklahoma Conference come from the president, Elder G. F. Haffner:—  
“The work of God is moving forward in Oklahoma. We have received some very encouraging reports from different parts of the conference, telling how the Lord is working. More calls for help are coming in than we can fill. Our tent companies have good prospects for success this summer, and we hope that many souls will accept the truth through their efforts. Dear brethren, pray for them. It does my heart good to look over the excellent reports of our canvassers. It seems they are doing well. Our people are building several churches this year. A few weeks ago a house was dedicated at Cooper, at Woodward another is about ready for dedication, and a third is nearing completion at Gage. In Perry a church was dedicated shortly before the General Conference. There are prospects of several more being erected in the near future.”

At Star, Tex., a church of twenty members has been organized under the labors of Brother C. Sorenson. The prospect is bright for a number of additions at an early date.

THE Sabbath-schools of the South African Conference are devoting the offerings of the first six months of this year to mission work in Barotseland.

ELDER M. H. GREGORY writes from Panther Creek, I. T.: "Our work at Panther Creek is still on. Four were baptized last Sabbath and joined the church. We are still looking for others."

### Working With the Tracts

SISTER MAGGIE WARNOCK gives the following report of work done in tract distribution at Blue Springs, Neb.:—

"It is now two months since we began working with the tracts in this place. Our workers have been few, as our company is small, and home cares have stood in the way of some engaging in the work.

"One sister has taken her neighborhood in one corner of the town to work. She is a faithful sister, and is having a good experience. Another sister sends tracts through the mail to several families each week; and one brother, who has recently accepted the truth, has taken some tracts and expects to use them with the men who we believe are interested, and whom I have failed to reach because their wives refuse to take the tracts.

"I have over one hundred families on my list who are reading the tracts. Some have read as far as package No. 5. Some of the best families in the various churches are interested in the truth contained in the tracts, and as I call, sometimes remark: 'They are worthy of a careful reading;' 'They are very good reading indeed;' 'They are fine;' 'They agree with the Bible;' 'They make things very plain,' etc.

"One lady who had not read her tracts at all the first week, seemed especially friendly when I called the next week. One of her neighbors, who had been reading the tracts had told her that they were the best reading she had ever had, and this caused her to take them up and read them until she became much interested. She was especially interested in the subject of Christ's coming again to this earth, and the final home prepared for the people of God. I read some scriptures to her describing the new earth state, and she seemed pleased to have the loan of the little pamphlet, 'The Saints' Inheritance.'

"Another lady upon whom I called, brought out 'Christ's Object Lessons' and 'Coming King,' and told me about her friendship with the young girl who sold her the latter book, and expressed herself warmly in favor of the tracts. She also related a remarkable experience of healing she had had, and told how she feared that the enemy was trying to deceive her. I was impressed to loan her 'Power for Witnessing.' She was much pleased with the entire book, and begged the privilege of loaning it to a neighbor who was hungering for just the truths it contained. So we see how there are some who help in the work, as well as some who hinder.

"One minister and his wife appear interested. Another is openly opposing

our work, and many of the members of his church manifest the same spirit. One old gentleman, however, appears to be honestly seeking for light. I read to him, as his eyesight is very poor, and his wife reads only German.

"One family who were brought up without school privileges, are glad to have me stop and read to them from the tracts. Another poor woman desires to learn to read, so that she may study the Bible more and teach her children. Her husband reads the tracts with her, and they believe them so far as they have read.

"I am glad the Master gives me the privilege of helping these helpless ones for him. It seems so good to be sent with words of hope and cheer to those who shrink from the 'smartness' of those about them. Surely the Lord is working upon hearts in this place. I earnestly pray that many more laborers may be raised up to help finish the work speedily."

### Current Mention

—A new city hall is projected in New York City, to be forty-five stories in height.

—Twenty persons lost their lives by a cloudburst in southwestern Texas, July 2.

—Great damage was done to property at Peru, Ind., and vicinity by a rain storm, July 2.

—There is growing hostility between Austria and Hungary, and grave apprehension is felt that an open rupture will be the outcome.

—Bulgaria has sent a note to the European powers asking that Turkey be restrained from military operations on the Bulgarian frontier.

—The completion of the Pacific cable line between the Philippine Islands and San Francisco is announced from Honolulu, Hawaiian Islands.

—President Loubet of France recently refused to receive a visiting delegation of English Catholics whose object was to protest against the expulsion of the Catholic religious orders from France.

—Snow flurries were reported from all parts of Montana, July 2. There have been recent cold rains, and the crops are generally in a bad condition.

—The reform element in the Jewish church are considering the advisability of drawing up a new creed, the outlines of which were submitted to the gathering of Jewish rabbis at Detroit, July 2.

—Grasshoppers have completely devastated a section in Montana around Forsyth, seventy miles long and fifty wide, and the plains are dotted with carcasses of cattle which have died of starvation.

—Silver ore from the mines of Chile, South America, is shipped to the United States for smelting. Fifty-two car-loads of such ore came through Texas recently, for Colorado smelters. The ore was valued at \$8,000,000.

—A report from Walla Walla County, Wash., stated recently that vegetation in that section was menaced by army worms, which were observed traveling in a column one hundred and fifty yards wide and three miles long.

—Russian troops have entered Korea, according to a dispatch from Seoul, dated June 28.

—The State of Texas has begun actions against labor unions under its anti-trust law, such unions being regarded as labor trusts.

—Ten persons were killed in the Heron Lake region of Minnesota by a cyclone which swept over that region June 30. Near Wilder, Minn., the same day, a cyclone destroyed property for a distance of eight miles, three persons being killed.

—The English education act which stirred up the opposition of the non-conformist churches in England, is being enforced by the seizure and sale of household effects wherever people refuse, as some are doing, to pay the education dues.

—A bug which is an exterminator of the cotton weevil is reported to have appeared in Caldwell County, Texas. The bug does not injure the cotton plant, and if reports of its work are true, will be worth many millions of dollars to Southern planters.

—Count Cassini, the Russian ambassador, has returned to Russia, and it is rumored that he may not resume his political position in this country, his government being displeased at his failure to prevent the action taken by the United States over the Kishineff affair.

—An automobile race of 370¾ miles in Ireland, July 2, was run by the winner in six hours and thirty-six minutes. England, France, Germany, and America were represented in the race. Only one machine was wrecked, the occupants being severely hurt, but not killed.

—The Jewish petition to the czar in regard to the Kishineff massacre will be forwarded to the Russian government, it is stated, notwithstanding the objection of the latter to receiving it. Relations between the United States and Russia are somewhat strained, but the chief difficulty is in regard to the "open door" in Manchuria.

—The present year is a record-breaking one as regards foreign immigration to this country. The *New York Times* says: "The number of immigrants coming through the port of New York for the fiscal year ended last night [June 30] was 125,133 greater than for the fiscal year ended June 30, 1902. The totals are 604,924, as against 479,791."

—There is considerable excitement at Tien-Tsin, China, over the gathering of the British, American, and Japanese fleets in the northern part of the gulf of Pechili, and it is believed that much significance is attached to their movements. It is asserted that no less than fifty-seven Russian war-ships are assembled at Port Arthur. The Japanese reserve officers, who were on leave in north China, have been called home.

—The Methodist Protestant, Congregational, and United Brethren churches in Pennsylvania are trying to effect a union, and subcommittees from each were appointed to meet and decide on a plan of action, to report the same at a meeting of the advisory committees of these churches in Pittsburgh, July 1. It is expected, however, says a Pittsburgh dispatch, that the Congregationalists will make demands which will prevent the union from being realized.

— A shocking mine disaster is reported from Hanna, Wv. By an explosion of fire-damp in one of the coal mines there 200 miners who were under ground at the time are believed to have been killed. Twenty-eight dead bodies were recovered soon after the explosion.

— A terrible railway accident is reported from Spain. Between Bilbao and Saragossa, June 27, a train which was filled with passengers fell from a bridge over the Nejerilla River, and a large proportion of the passengers were killed by the fall, or drowned in the river. One report states that one hundred dead bodies have been recovered.

— Prohibition in Maine is at last to prohibit in the strictest sense of the word according to a Bangor dispatch of July 1. The State supreme court is responsible for this change in the situation. The judges of that court have given notice that the possession of a United States internal revenue liquor stamp will subject the possessor to a jail sentence, instead of the customary fine, and the result is that "all over the State hotels and restaurants last night [June 30] closed their bars, and wholesalers went out of business." How long this condition will continue remains to be seen.

## Silent Messengers

### Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

#### Something Done

"I LOVE to feel when sinks the sun,  
That there is something I have done  
For which the world is better;  
However small the deed may be,  
If something good has gone from me,  
The world remains my debtor."

#### Christ's Joy in Service

CHRIST beheld the suffering of this fallen race; he left his home in glory to rescue all who will accept eternal life; he "became one among us," suffered every privation and abuse, and gave his life, that we might become joint heirs with him of eternal life. It was Christ's joy to work for souls. He testified to this in the words, "My meat is to do the will of him that sent me, and to finish his work."

God's people have a "work to finish," a most important and solemn work. Will it also be our meat, our joy, to do the will of him that sends us? Have we accepted the wealth of his grace which abounds unto eternal life? If so, we are joint heirs and co-laborers with Jesus Christ. We read in "Christ's Object Lessons" that "all upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of his kingdom and the glory of his name." He will give us of his love for the perishing as we speak words of hope and cheer to the hopeless, discouraged, and sin-sick souls. The message of hope and mercy is to be carried to the ends of the world. As we witness the destruction of life and property on every hand, shall we withdraw ourselves from the work until "times are better" because we feel that we can not endure these hardships with those to whom we are sent? or shall we go for-

ward, pointing all in distress to sure salvation in Jesus Christ? This is the only escape from earth's sorrows and perplexities. Let us learn to walk out in faith. It will take much prayer and faith to "finish the work" that has not been done in times of comparative quiet and peace. Trying times are here; perplexities are increasing. Let us yoke up with our Master, and bravely move onward to victory.

C. W. HARDESTY.

### Annual Report of the Pacific Press Publishing Company

THE following paragraphs, gleaned from the annual report of the Pacific Press Publishing Company, as given by C. H. Jones, general manager, will be of interest to our readers:—

The past year has been an eventful one. Two of our largest institutions have been burned to the ground, and the elements seem to have conspired to destroy life and property. But in the providence of God the Pacific Press has been spared, and as stockholders and laborers in this institution, we feel that we have great reason to express our gratitude to God for his protecting care, and for the degree of prosperity that has attended the work.

We have had during the year a good run of a most excellent class of work, at good prices, and you will be glad to learn that financially the past year has been one of the most prosperous in the history of the institution.

The net gain at the home office, including donations, amounts to over \$22,000, against \$12,000 last year.

Our donations to our educational institutions on "Christ's Object Lessons" and other missionary enterprises the past year amount to \$8,591, against \$3,469.84 in 1902.

We are glad that we were able to do so much, and wish it might have been more. But it must be remembered that while we were manufacturing "Christ's Object Lessons," and donating the labor on the same, we were obliged to refuse good-paying commercial work; for our facilities were not adequate to handle both. Had it not been for this, we might have made even a better showing financially.

The volume of business at the home office for the past fiscal year has been as follows:—

Manufacturing department.....	\$140,622.40
Book department.....	68,748.71
Check book department.....	111,103.68
Signs of the Times.....	22,993.34
Our Little Friend.....	7,540.42

Total ..... \$351,008.55

This shows a gain in the volume of business this year over last of \$32,783.94.

About two hundred persons are employed in the various departments of the office, and the pay-roll amounts to nearly \$1,700 a week, or over \$7,000 a month.

As a publishing house, our only hope lies in the circulation of our literature. During the past year we have made special efforts to keep in touch with our tract societies and field workers. The manager of our book and periodical department has spent considerable time in the field, with excellent results, and he expects to continue that work during the coming year.

We have also secured the services of Brother A. D. Gilbert, who has had such remarkable success in handling our paper, *The Present Truth*, in England.

He will spend six or eight months in this country, visiting our larger cities and conferences, giving practical instruction, and trying to awaken an interest in the circulation of our periodicals, especially *The Signs of the Times*. He has already visited the northern conferences, and is now in Minnesota.

Other persons connected with the office have been in the field more or less, and we hope the time will soon come when all can have the privilege of doing some field work.

We are glad to say that already there seems to be a revival of interest in the canvassing work, and the outlook for the coming year is very encouraging.

The degree of prosperity that has attended the work during the past year is due to the blessing of God, and to the faithful labors of our employees, both in the office and in the field. Some, we know, have received very tempting offers, in a financial way, to leave the office and take up other lines of work; but they have declined these offers, and decided to remain with the office at quite a sacrifice financially. Due credit should be given to such faithful and loyal persons.

In closing this report, we desire again to express our gratitude to God for his protecting care and for blessings so bountifully bestowed, also for the union and harmony that have prevailed throughout the various departments of the institution, and for the hearty support and co-operation of the directors and employees. This we have fully appreciated, and we trust that the incoming board of directors may have the same hearty support and co-operation.

#### Book Department

##### BOOKS CIRCULATED

Following is a record of the sales of our principal books:—

Christ's Object Lessons.....	52,728
Volumes Testimonies.....	5,627
Great Controversy.....	4,124
Best Stories.....	3,908
Bible Readings.....	3,290
Coming King.....	3,018
Gospel Primer.....	2,767
House We Live In.....	2,806
Things Foretold.....	2,802
Heralds of the Morning.....	2,378
Patriarchs and Prophets.....	1,575
Marvel of Nations.....	1,504
Desire of Ages.....	1,165
Home Hand-Book.....	1,136
Education.....	890
Friend in the Kitchen.....	574
Ladies' Guide.....	558
Yosemite.....	429
Daniel and the Revelation.....	370
Prophecies of Jesus.....	331
Land and Sea.....	251
Story of Redemption.....	199
Man the Masterpiece.....	142

##### VALUE OF SALES

Subscription books.....	\$52,024.02
Trade books.....	14,368.31
Tracts.....	11,385.69

Total retail value.....\$77,778.02  
Christ's Object Lessons..... 65,910.00

Grand Total .....\$143,688.02

#### NEW BOOKS AND PAMPHLETS PUBLISHED

Following are titles of books and pamphlets issued during the year:—

Boy Puzzle.....	\$ 75
Things Foretold.....	50
Outlines Modern Christianity.....	75
Place of Bible in Education, cloth..	75

Education .....	1.25
Testimony, Vol. 7, cloth 75c., leather	1.25
Chinese Stenography.....	50
Two Laws.....	15
Sunday in History.....	50
Is Sunday the True Sabbath of God?	15
Place of the Bible in Education....	25

TRACTS

Special attention has been given to the revision, publication, and circulation of our tracts.

Seventeen numbers have been discontinued, and a large number are now being examined. The sales have averaged 58,388 pages daily for the year. This is nearly double the report of any previous year. Following are titles of the new numbers:—

Catholic Doctrine.....	1c
We Would See Jesus.....	1c
Signs of Our Times.....	1c
Remedy for Present Day "Isms".....	1c
Perpetuity of the Law.....	1c
The World's Fair.....	1c
The Spirits in Prison.....	5c
The True Seventh Day.....	1½c

NOTICES AND APPOINTMENTS

<b>Camp-Meetings for 1903</b>	
ATLANTIC UNION CONFERENCE	
Maine.....	Sept. 3-13
New England.....	Aug. 27 to Sept. 7
New York.....	Aug. 27 to Sept. 6
Vermont.....	Aug. 20-30
Virginia, Wellington.....	July 31 to Aug. 10
CANADIAN UNION CONFERENCE	
Quebec .....	August
Newfoundland .....	September
LAKE UNION CONFERENCE	
Wisconsin. Oshkosh.....	Aug. 12-24
North Michigan, Mancelona, .....	Aug. 27 to Sept. 6
Indiana, Peru.....	July 30 to Aug. 9
Ohio, Mt. Vernon.....	Aug. 6-17
Southern Illinois, Newton.....	Aug. 27 to Sept. 6
NORTHERN UNION CONFERENCE	
Manitoba.....	July 5-13
CENTRAL UNION CONFERENCE	
Nebraska, Grand Island.....	Sept. 3-13
Kansas.....	Aug. 27 to Sept. 7
Missouri, Windsor.....	Aug. 13-23
SOUTHERN UNION CONFERENCE	
Tennessee River Conference, Hazel, Ky. .	July 16-27
Louisiana, Hope Villa.....	July 23 to Aug. 3
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Van Buren.....	July 17-27
Texas, Waco.....	July 29 to Aug. 9
Oklahoma, El Reno.....	Aug. 13-23
PACIFIC UNION CONFERENCE	
Central Montana, Bozeman.....	Aug. 25 to Sept. 2
Eastern Montana, Billings.....	July 17-25
California, Eureka.....	July 23 to Aug. 3
EUROPEAN GENERAL CONFERENCE	
German Switzerland.....	July 15-19
French Switzerland.....	July 21-26
North England.....	July 31 to Aug. 9

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.

**Missouri Conference**

THE Missouri Conference will hold its annual session in connection with the camp-meeting, at Windsor, Mo., August 13-23.

R. C. PORTER.

**Notice!**

WE are anxious to hear at once from all the non-resident members of the Ann Arbor, Mich., Seventh-day Adventist church. Address Mrs. Emma Huber, church clerk, 1333 Voland St., Ann Arbor, Mich.

L. G. MOORE, Pastor.

**Notice!**

ON behalf of the workers and Sabbath-keepers of Ft. Scott, Kan., I wish to extend an invitation to all our brethren living accessible, to spend Sabbath and Sunday, July 11 and 12, with us. This will be the closing of our first series of tent meetings in the city, and we wish your help and influence. We regret the circumstances, but all that we can promise in the way of accommodations is unfurnished rooms, so come prepared.

R. W. PARMELE.

**Oklahoma Conference**

THE Oklahoma Conference will be held in connection with the camp-meeting at El Reno. Let all the churches elect their delegates,—one for each church regardless of numbers, and one for every fifteen members. Let us all be present at the first session, which will be held Friday, August 14. We shall endeavor to finish the conference business during the first few meetings, so we can spend the rest of the time in seeking the Lord and working for souls.

G. F. HAFFNER, Conf. Pres.

**General Meetings in California**

Young People's Convention, Healdsburg, ..... July 9-14 || Young People's Convention, Hanford..... | July 16-21 |
Camp-meeting, Eureka.....	July 23 to Aug. 3
Sebastopol.....	Aug. 8, 9
St. Helena.....	Aug. 15, 16
Santa Cruz.....	Aug. 22, 23
Armona.....	Aug. 29, 30
Fresno.....	Sept. 5, 6
Stockton.....	Sept. 12, 13
Woodland.....	Sept. 19, 20
Elder A. T. Jones and other laborers will attend these meetings, and a special effort should be made by all our people to be present, and avail themselves of the means of grace there afforded.	
M. H. BROWN.	

**A Teacher Wanted**

I WISH to correspond with any person who wishes to teach a school in a county in this State where there is not a Seventh-day Adventist. The people were anxious for me to build a schoolhouse, and by their kind assistance we have put up a school building, 20 x 40 ft., divided into two rooms, 12 ft. story. In connection, and under the same roof, is a four-room house with a chamber room 12 x 28. The house is finished—painted and plastered. When seated we expect to have it free from debt. This would be a good place for a man and his wife to come and run the school. Their choice would be a male teacher. We should be glad to see the school opened by the last of July. Let any interested write me at once at Hildebran, N. C. Give reference. D. T. SHIREMAN.

**The Kansas Camp-Meeting**

THE annual camp-meeting and conference in Kansas will be held August 27 to September 7. Owing to the great floods in our State, we are late in locating the camp-ground, but we hope to be able to announce the location in the next issue of the REVIEW.

The annual meetings of the conference, the Sabbath-school department, the missionary department, and the first regular meeting of the Kansas Medical Missionary and Benevolent Association will be held in connection with this camp-meeting. All business meetings for the election of officers for these departments, as well as for the regular conference officers, will be held during the first

four days of the camp-meeting, leaving the remainder of the time to be devoted exclusively to the spiritual interests of the meeting.

C. McREYNOLDS,  
President Kan. Conf.

**Oklahoma Camp-Meeting**

THE Oklahoma camp-meeting will be held in El Reno this year, August 13-23. This is about the most central place in the conference, and is easily reached on the railroad from any point in both Indian and Oklahoma Territories. It is quite a large place, in which scarcely any work has ever been done. Brethren, let us come with the missionary spirit, to do what we can for that city. The people there need to hear the message, and let us give it to them. We will try to have a tent company there a few weeks before the camp-meeting begins, and if necessary will leave one after the camp-meeting. We should not only seek a blessing for ourselves at these gatherings, but be a blessing to some one else; for this is the best way to receive a blessing.

We hope to get the usual cheap rates from the railroad association, and when we hear from them, we will give notice concerning the same. We also expect good help from the General Conference, besides our own ministers. But let us all pray that the Lord will meet with us, and give us his Spirit and blessing, which we so much need.

G. F. HAFFNER.

**Publications Wanted**

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

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

Mrs. M. A. Neale, Johnson, Ore., REVIEW, Signs, Instructor, etc.

J. J. Jobe, Hartshorne, I. T., periodicals and a good supply of tracts.

Bert Cool, Murdocksville, Pa., REVIEW, Signs, Instructor, Life Boat.

W. B. Randolph, Lockesburg, Ark., REVIEW, Signs, Life Boat, Good Health, etc.

Miss Birdie Cruzan, 1213 West 9th St., Joplin, Mo., REVIEW, Signs, Sentinel, and tracts.

Cora M. Allen, 12 Dewey St., Chattanooga, Tenn., REVIEW, Signs, Instructor, Life Boat, Little Friend.

S. R. Numbers, 61 Greymont St., Cleveland, Ohio, Signs, Sentinel, Instructor, Good Health, tracts, etc.

Mrs. W. A. Clough, 4512 Homer Boulevard, Denver, Colo., REVIEW, Signs, Instructor, Little Friend, etc.

S. A. Williams, 15600 Loomis Ave., Harvey, Ill., REVIEW, Signs, Good Health, Life Boat, Instructor, Little Friend, and tracts.

**Business Notices**

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

FOR SALE.—Farm of 70 acres; 50 under cultivation; well watered. Good house and barn. Apple orchard and other fruits. 1½ mi. from R. R. station; ¼ mi. from S. D. A. church and church school. Price, \$1,000, easy terms. Address W. J. Stone, Franklin, Ky.

**WANTED.**—Girl to do general housework. Adventist preferred. Address Mrs. Lillie Partridge, Tiosa, Ind.

**WANTED.**—Three experienced food salesmen to travel on the road for the Dixie Pure Food Company. Good salary to competent persons. Address the Dixie Pure Food Co., Edgefield Junction, Tenn.

**WANTED.**—By a Sabbath-keeping sister, who has two children aged 10 and 12 years, a position as housekeeper in an Adventist family where there are no children, and where the privileges of a good church school are available. References given. Address M. J. White, Talbot, Ind.

**FOR SALE.**—One 2-story house in Hildebran, N. C.; 1 a. ground; a spring and good well; 4 barn and other outhouses. Price, \$600. Also a 4-room 1-story building; well and lot. Price, \$200. These buildings are within a few hundred yards of schoolhouse, church, and sanitarium. Address D. T. Shireman, Hildebran, N. C.

**FOR SALE.**—Farm of 120 a., or exchange for property near a S. D. A. college. \$25 per a.; \$1,000 cash; balance long time at 5 per cent. 7 mi. from Sedalia, Mo. Apple, peach, pear, plum, cherry trees, also grapes, blackberries, in abundance. About 70 a. in corn, oats, and wheat, and a small meadow; balance in pasture; plenty of wood. Two mi. from R. R. station. Send stamp for particulars to C. W. M. Reed, Beaman, Pettis Co., Mo.

#### Addresses

The address of Elder E. L. Sanford is Box 118, Lexington, Ky.

The address of Elder E. W. Webster is now 133 W. Tenth St., Eugene, Ore.

## Obituaries

**WILLIAMS.**—Died at her home in Colorado Springs, Colo., June 12, 1903, Rebecca Williams, aged 73 years. She accepted the Sabbath fifteen years ago, in Hutchinson, Kan., and died with the blessed hope of soon seeing Jesus face to face. Funeral services were conducted by Dr. W. W. Hills. K. J.

**CALDON.**—Fell asleep in Jesus, at Campton Village, N. H., May 22, 1903, Mrs. H. J. Caldon, aged 83 years and 8 months. She was a consistent Christian, and had kept the Sabbath for over thirty years. She was loved by all who knew her. Three children are left to mourn the loss of a loving mother. The funeral text was of her own choosing, Rev. 20: 6. IDA M. CALDON.

**GARRISON.**—Fell asleep in Jesus, at her home in Kalamazoo, Mich., June 8, 1903, Sister Sarah O. Garrison, aged 43 years, 7 months, 27 days. Her illness was of short duration, but her suffering was severe. She leaves to mourn their loss a husband, one daughter, an aged father, and other relatives and friends. The funeral services were conducted by the writer, at Alamo Center, Mich. R. C. HORTON.

**HUGHES.**—Died at Pierson, Fla., May 13, 1903, Brother I. C. Hughes, in the sixty-fourth year of his age. He was conscientious until the last, and expressed entire confidence in the truths of the third angel's message. He was a member of the Barberville church. There being no minister of our faith available at the time of his death, the funeral sermon was not preached until June 28, when the writer spoke words of comfort to a well-filled house of sympathizing relatives and friends. Text, Mark 11: 22. N. W. ALLEE.

**CONE.**—Died at Houston, Tex., June 21, 1903, Sister M. A. Cone, of heart-disease. Sister Cone had seen fifty years of the changing experiences of this life, several of which had been spent in searching for that which can satisfy the soul longing for a sure foundation. When the truths of the message came to her, she readily grasped them, and greatly rejoiced therein, doing what she

could to spread a knowledge of them. She experienced victory in death, leaving every evidence that she sleeps in Jesus.

L. W. FELTER.

**EDGCOMB.**—Fell asleep in Jesus at her home in Kalamazoo, Mich., June 16, 1903, Sister Francis Edgcomb, aged 44 years, 9 months, and 20 days. She was a faithful and devout Christian, and much loved and respected by all who knew her. She leaves to mourn their loss a husband, three children, one sister, one brother, and other relatives and friends. The funeral services were conducted by the writer. R. C. HORTON.

**SATTERLEE.**—Died at her home in Verona Mills, N. Y., June 8, 1903, in the seventy-third year of her age, Electa Satterlee. Two years ago last March, Sister Satterlee sustained a severe fracture of the hip, since which time she has been a great sufferer. About three weeks before her death she was taken sick with *la grippe*, which was followed with pneumonia, from which, on account of a naturally weak heart, she was unable to rally. She sank peacefully to sleep, fully resigned to rest until the coming of the Life-giver. In 1858 she united with the Seventh-day Baptist church at Southampton, Ill., remaining a member of that denomination until about 1877, when she accepted the third angel's message, uniting with the church at Rome, N. Y., and remaining a faithful member of this church until the time of her death. She leaves a husband and one sister, besides other relatives and a large circle of friends to mourn their loss. Funeral services were held from the Seventh-day Baptist church at that place, conducted by L. D. Burdick, the pastor. MRS. J. M. KOLB.

#### An Aged Pioneer Fallen

**BROTHER ABRAM LA RUE**, who ended this life April 26, 1903, at the advanced age of 80 years, 5 months, and 1 day, was by report well known to the great majority of our people, although few of those who thus knew him ever had the privilege of seeing his face. He was born in the State of New Jersey in the year 1822, and hence he was ten or eleven years old at the time of the notable meteoric shower of 1833, which he witnessed, and to which he so often referred as a sure token of the near coming of the Lord. So far as earthly relations are concerned, he was practically alone in the world, since he had but one cousin, and the whereabouts of even that one was unknown to him. He was the only surviving member of a rather large family.

The early part of his manhood was spent in California and Idaho, where, after having amassed a considerable fortune through gold mining, he lost by fire and bad investment all he had gained. Baffled and sadly disappointed in his financial affairs, he next set his face toward the Hawaiian Islands, urged on by an old friend who had preceded him to those parts. He went, and found, not his friend, nor even earthly goods, but as he so often put it, "the pearl of great price."

Some time after, he returned to California, where he heard and accepted the advent message, by which means he found fathers and mothers and brothers and sisters, of whom he often spoke in terms of praise and endearment. To him California was quite the best country in this world, and not less so because he had brethren and sisters there who held a warm place in his otherwise lonely heart. It was here also that he offered himself as a worker for the message; and being given his choice of all the islands of the broad Pacific, he almost transcended his commission by choosing the island of Hongkong, which, though an island, and withal in the Pacific, belongs more properly to the mainland of Asia. Hongkong is indeed a small island, being only about eight miles long by three miles wide; but, containing as it does the great commercial and shipping center, Victoria (almost universally called Hongkong), which in point of tonnage is said to rank second in the world, it becomes by that fact one of the most important ports in the Orient, a fact which Brother La Rue never failed to recognize.

Here for the last thirteen or fourteen years he has acted as a colporteur, doing ship-mis-

sionary work mainly in the Hongkong harbor, although during that time he has made extended trips to the holy land, Sarawak (North Borneo), Singapore, Shanghai, and Japan, selling books and other literature on board vessels, and in the harbors where his vessel chanced to stop. He was a man of great energy and ceaseless activity, to which was added a rare gift in meeting people and making sales. Hundreds of our books have thus been scattered in these parts.

His work was for the Europeans. He made no attempt to acquire the Chinese language. However, in the translation and distribution of two of our tracts, he put forth at least one earnest effort to bring the truth before this people. Nor was this effort barren of results.

Although a man of solitary habits and experience, yet he was sociable and affectionate; and despite his extreme age he possessed a warm, genial, enthusiastic spirit. To those of us who were so much younger, he was not merely a tender father, but a sympathetic, congenial brother and fellow worker. He was a man of deep and pronounced convictions. His love for, and his loyalty to, the cause he represented were unquestioned. His belief in the soon coming of Christ was strong, and to the last he cherished the hope that he might live until Jesus comes.

His last sickness, an attack of pneumonia with malaria and typhoid complications, was neither severe nor prolonged. His vital forces seemed to be spent, and gradually he sank lower and lower until he breathed his last almost as in natural slumber. He was laid to rest in the beautiful Hongkong cemetery, where he awaits the call of the great Life-giver who brought life and immortality to light.

Thus another pioneer has fallen; he rests from his labors. He began the work which now falls upon us who remain. Let us then in the name of our God and by his grace renew our consecration to this glorious message, and so speedily bring that glad day when our Lord shall come and take to himself his own. J. N. ANDERSON.

## Boston

Boston, the Metropolis of New England, is commodiously situated on the Sea Shoar. 'Tis a large and well ordered Town, and hath been chosen as the meeting place of the National Educational Association in July. The Excursion Rate over the Michigan Central, The Niagara Falls Route, is open to the Publick. Delightful Side Trips. Send 2c for Boston Booklet.

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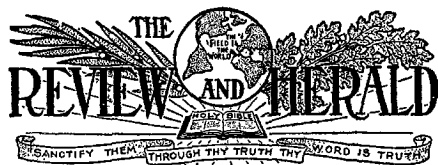
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BATTLE CREEK, MICH., JULY 7, 1903

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

ELDER SMITH SHARP, of Graysville, Tenn., spent several days in Battle Creek, and spoke twice last week on the needs of the sanitarium work in the South. Collections were taken in behalf of that work.

ON page twenty-three will be found a fitting tribute to the memory of that faithful laborer, Brother A. La Rue. The prayers of this earnest worker are being answered in the increasing interest in the work in China, and in the movement to send re-enforcements to that country.

IN our editorial department we print this week an article by Elder G. I. Butler regarding the enlargement of *The Southern Watchman*, the organ of the Southern Union Conference. We hope all will read the article, and to the extent of their ability give to the *Watchman* and the field for which it speaks, their encouragement and financial support.

THE reports of our camp-meetings thus far this season are encouraging, with the exception of the attendance, which, on the whole, has not been large. We hope that there may be an improvement in this respect in the meetings yet to be held. We all need to make the most of every opportunity for receiving and imparting spiritual strength in these troublous times.

CHRISTIAN Science claims to be a very spiritual system, but it gave evidence of its earthly, sensual character on the occasion of the recent visit of ten thousand followers of Mrs. Eddy to the latter's home at Concord, N. H. Mrs. Eddy made a brief address to the assembled multitude, at the conclusion of which she said: "To-day is fulfilled the prophecy of Isaiah: 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'"

The scene which will be the true fulfillment of this text of God's Word will so far surpass that to which it is applied by this Christian Science interpretation as heaven surpasses this sin-cursed earth. It is characteristic of false religions that they rob God's Word of its force, and bring the level of the divine down to that of the human and earthly.

FOR years Jewish leaders in this country have given more or less thought to the question of the expediency of changing from the observance of the seventh day as the Sabbath, to the observance of the first day, in order to conform to the practice of the religious majority. So much favor has this idea now gained in Jewish circles that at a gathering of Jewish rabbis from all parts of the United States, held in Detroit, June 29 to July 3, one of the principal features was a report of the Sabbath Commission which had been appointed for the purpose of bringing recommendations on the subject before the meeting.

For years there has been among the Jews a growing "reform" element which has advocated the change here proposed, and the appointment and report of this commission show the influence which this element is now able to exert in the Jewish church. In answer to the objections of those who oppose the contemplated change from Saturday to Sunday, its advocates loudly declare that they are not seeking to destroy the Sabbath, but to strengthen the institution among their people. These doubtless have in mind the large number of Jewish tradesmen to whom the observance of the first day of the week would be preferable to the observance of the seventh from a financial point of view.

As the contest between the Sabbath and its First-day rival progresses, the line will be more and more clearly drawn between those who are actuated by principle and those who are moved by policy, in this testing matter.

### The Experience of One Church

FROM one of our Eastern churches a request came recently for envelopes for a special offering that was to be taken up, the librarian writing that they had found that the use of the envelopes increased their offerings. As an illustration, she mentioned their experience with the weekly offering envelopes for missions, stating that before they began to use the envelopes, their offerings averaged about ten dollars a year, but since the envelopes had been adopted, the offering had increased to about forty dollars a year, the offering for one quarter equaling that of a whole year without the use of the envelopes.

This little experience needs no comment. The same has been true in many other churches. Where the needs of the field and our privileges in connection with them are constantly held before the people by the little envelope, which is simply a reminder of the great work entrusted to us, we find the offerings are larger than without the use of them, although none are more heavily burdened. Perhaps those who have been in the habit

of giving have given no more, but a large number who have overlooked the matter because their attention has not been called to it, have been reminded by the little envelopes.

No church elder should fail to give these a trial. Ten cents a week from each individual means the ability to increase our work in mission fields at least threefold. In this way every one may have a part in giving the last warning message to the world. The Mission Board will be glad to correspond with you about it.

ESTELLA HOUSER.

### A Plea for United Action

THE work of greatest magnitude in the world to-day is the establishment of missions and the sending forth of laborers to all parts of the world to carry the last gospel message to *all* who dwell upon the earth. Not every one can go to these distant lands, or endure the hardships that must be met in such an undertaking, but every one can have a part in this great work; certainly no Seventh-day Adventist can afford to miss so great an opportunity.

The watchword of every church in the land and of every missionary society is now, "The gospel to the world in this generation." The important question with us is, Will Seventh-day Adventists be *leaders* in this movement,—a movement that is to stir the whole world, that is to go to its uttermost parts? Can we afford to be anything less when the message we send forth contains the greatest truth and the most terrible warning for this time?

But to do all this means that every individual who loves the truth must have a part; it means far greater activity than has been manifested in the past; it means a systematic taking hold of this matter in a substantial, tangible manner. It was with this idea in view that the plan to put aside *ten cents a week* for missionary purposes was first suggested. Already a large number of our people have adopted this plan, but this year should not pass before every one is faithfully carrying it out.

To lay aside ten cents each week does not seem a great thing, and for a single individual it is not, but when *every one* does this, it means a great sum. If every Seventh-day Adventist church-member in America would adopt this plan, and faithfully send in the amount to the Mission Board each month, the total amount for the year would be more than a quarter of a million dollars.

### Why Not Begin Now?

With the first of July begins the second half of the year 1903. If you have not begun the practice, why not begin with this month? Enlist every member of the church; if possible, enlist every member of the family, and at the end of the month send in the remittance. Send it in with an earnest prayer for these distant fields, for our laborers who are going forth, and for the millions who will perish unless it is done.

Send all amounts to your State tract society, or to the treasurer of the Mission Board, Battle Creek, Mich.