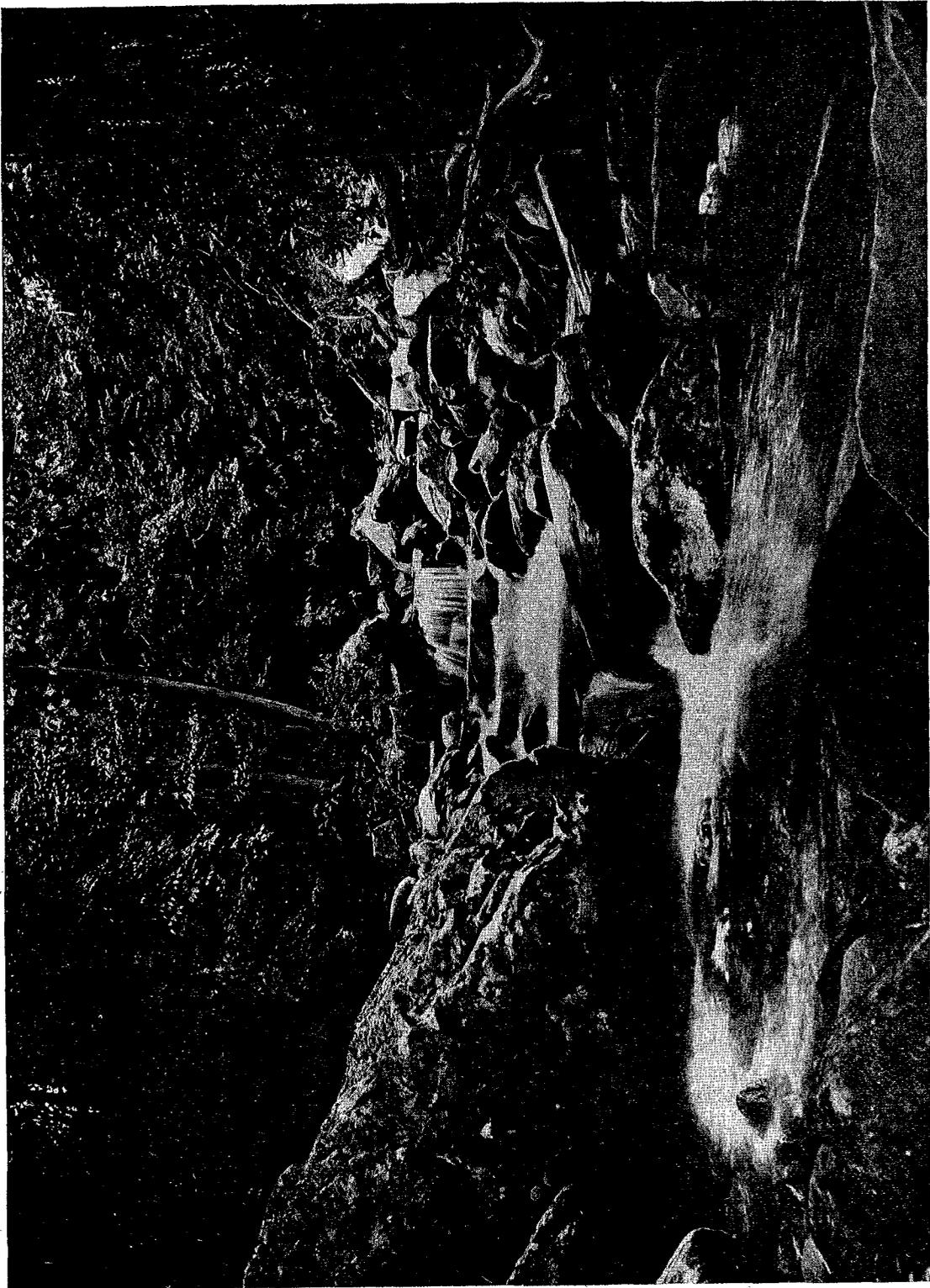


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No. 39



Publishers' Page

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Company

Our Paradise Home

BY S. H. LANE

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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

He Is Near

WHEN speaking to his disciples of his return to this earth, the Saviour mentioned certain signs which would mark the time when "he is near, even at the doors." These signs are now in the past. The many specifications which determine this to be the last generation have been, or are being, fulfilled, and it is certain that we are now in the very last of the last days. How solemn and how comforting is the thought! The Lord's word is pledged that he will bring the great controversy to an end in this generation. The heart-sickening record of sin of every kind will not continue much longer. The time is just at hand when there will be a change in God's dealing with the inhabitants of this world. Sin has become so defiant, and the disregard for God's law has become so pronounced, that the character of God will be compromised unless he shall soon arise to vindicate his authority. All these things indicate that the coming of the Saviour is near. "Be patient therefore, brethren, unto the coming of the Lord."

Heirs of God

"As many as received him, to them gave he the right to become children of God, . . . who were born . . . of God." "The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." One who is born of God becomes a child of God, an heir of God.

This does not mean that when God is dead, the child will come into possession of some material things which are now the exclusive property of his Father; but it does mean that as long as God lives, the child of God, the heir of God, shares with him in the present possession of what he is. The child is not simply heir to some property, but he is heir of God, the inheritor of God's character by virtue of the new birth, the partaker of the divine nature. It is true that as the consequence of this he will inherit all things, but the inheritance of character is prior to, and a condition of, the inheritance of all things. How wonderful is the gift of God to us!

The Greatest Work

THE proclamation of the third angel's message is the greatest work in the earth. It is greatest in importance. The destiny of the world hangs upon it. No other message can save the people from the deceptions of this time, and prepare them to stand in the soon-coming day of God. It is greatest in extent. It takes in the whole world. It is to go "unto every nation and tribe and tongue and people." It is greatest in its results. This message is to prepare the way for the return of our Lord to this earth, and for that wonderful series of events which will result in placing upon the throne of the universe, as Lord over all, our elder Brother, who will thus exalt humanity to the highest place of privilege. In comparison with such a work as this all worldly plans and achievements sink into insignificance. What a privilege it is to be called to this greatest work! It will be our eternal loss if we are persuaded to devote our energies and our means to some enterprise which begins and ends with this world. We are called to be laborers together with God. We are offered the privilege of taking a part in that work in which all heaven is interested, the work of winning subjects for the heavenly kingdom through the ministry of the cross of Christ the Saviour. We are urged to unite with the unseen agencies in carrying the message of forgiveness and healing to sinning and suffering humanity. To every one is given a place, to every one a work. What can be said to arouse professed believers in this message to their privilege and

duty? We fear that some have disregarded the calls so long that they have almost lost the power to respond. But some will respond. We shall now see a most wonderful movement in behalf of this message. The power of God will be manifested with those who give themselves to this greatest work, and the glory of the Lord will be revealed. Consecrated champions of the truth of God are now needed to take the field to speak with authority. We are to be delivered from those things which have held back this message for so many years, and we shall see new meaning in the promise, "There shall be delay no longer." It is now the duty of those who have confidence in this message as the greatest work in the earth to stand firmly and openly against the things which hinder it, and to make its speedy triumph the first aim of their lives. Developments both within and without the denomination are putting us to the test. Can we discern the true message? Do we have an unshaken confidence in it? Is it to us the greatest work in the earth? We are daily answering these questions.

The True Standard

WE are now to obey the word of the Lord which says, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." There are many bewildered seekers after light and truth who will gather to the true standard when it is uplifted. And the true standard will bear the inscription, "The commandments of God, and the faith of Jesus." In this time when the law of the Lord is being despised and trodden upon, even by those who stand before the people as ambassadors for the King of heaven, the righteous and holy character of this same law should be clearly set forth, and its claims should be brought home to the consciences of men. When this is done in the love and fear of God, we shall find, as the psalmist writes, that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." The conviction of truth will come upon the hearts and

minds of many who have been troubled over the evident departure from the former standards of Christianity, and there will be a rallying to the true standard of truth and righteousness. This will be the closing work in preparing the way for the coming of him whose right it is to reign. It is no time now to let the standard trail in the dust. "Lift up a standard for the people." It is no time now to hide the distinctive features of our message. These are the very truths which the world needs in this generation. We shall gain nothing but defeat by any compromise or any alliance with those who do not respect the claims of Jehovah's law. We must proclaim the law of the Lord as the only true standard of righteousness, and faith in Christ as the only means through which we can establish the law. "Lift up a standard for the people."

The Spirit of Worldly Confederacies

A STORY told by a woman in New York City, who after her husband had been on a strike for a month found herself obliged to apply to the city authorities for relief, reveals the crushing tyranny which may be and is exercised by the labor unions not only over those outside of their ranks, but over their own members. The woman's husband, Mahr, by name, was an electrical worker. He was ordered out on a strike, and his money was soon exhausted. Then, being unable to pay his dues, he was discharged from the union of which he was a member; after which, not being a union man, he was unable to get any work. Mrs. Mahr and her four young children were evicted from their apartments, and after wandering about all day in the rain, were obliged to seek shelter in a police station. The children were turned over to the café of the Gerry society. This unfortunate man first lost his work by order of the union, and then as a direct result of obeying the union's order, he was placed by the union where he could not get any work. Yet he was supposed to belong to the union for his personal benefit.

Another similar incident in the same city shows another phase of union tyranny. A man named Gowan, a member of the teamsters' union, was arrested for stealing door knobs. In court he told the magistrate that he stole the knobs to keep his family from starving. He was out on a strike with other union teamsters because they had been refused a holiday on Labor day. "I can't get any work now," he said, "and the union has ordered me to stay out. When I went home last night, I found my children crying for food, and my wife so weak she could hardly walk. In order to save them from starving, I went out

and sold the door knobs, hoping to save them." An officer was sent out to investigate the man's story, and found it to be strictly true. It was also learned that at the time Gowan was called out on strike, there was due him \$4.12, and that of this amount four dollars was deducted by the union for a cap, belt, and cane which Gowan was to wear in the Labor-day parade, leaving him twelve cents with which to buy food for his family, this being all the money that he had. When the magistrate learned this, he discharged the prisoner with an admonition.

Was there any mistake made in the language of the spirit of prophecy which recently said to us: "The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them"? Such incidents reveal the spirit by which these confederacies are controlled, and show how foreign it is to the spirit of Christianity. Those who trust in them will find that vain is the promised help of man. "Put not your trust in princes, nor in the son of man, in whom there is no help." It is time now to learn to trust wholly in the Lord.

L. A. S.

The Eastern Question

THE events day by day in the East show how, on the side of the nations, everything is ready for the final conflict. The Eastern question means far more to us than simply a watching to see the Turk driven from Europe, preparatory to the final fall of the Ottoman empire.

We have a part to act all our own in the Eastern question. We are a part of it, and not spectators merely. When it has seemed from time to time that nothing could restrain the elements of strife from breaking out in universal war, a divine hand has restrained. Why?—That the final message of the gospel might be carried through the unentered lands. God has committed to us a message to be borne through all these lands before the storm shall break. Every fresh development in the East is a signal to us to be up and doing.

We who know all about the political aspects of the Eastern question, and the relation it bears to the end of all things, know nothing at all of value if it does not stir us into earnest and definite missionary activity at home and abroad just now.

Glad responses have come to the call from Egypt for help to place zenaia workers in the homes of the women in that land. This is a splendid development in our part of the Eastern question. God's truth is marching on in these lands which constitute the storm-center in the coming struggle of the

nations. The Mission Board is endeavoring to supply a leader for the little flock in Turkey, left long without a shepherd. Effort is to be made to do definite work for the region of the Trans-Caucasus, a portion of the ancient Armenia, and from that point the standard of truth may be carried into Persia, where never yet have we set foot.

The agents of Satan, the evil spirits that are stirring up the nations for war, and gathering all the world to Armageddon, are doing their work in those regions. Persia is taking the place assigned it in prophecy in the lining up of the nations for the final conflict. God's agencies must no longer delay. Exiled believers from Russia have already prepared the way in the far Caucasus. God beckons us on into the near East. Our brethren in Europe call earnestly for some definite action in placing at least one or two standard bearers in these regions, so soon to be desolated.

The Mission Board is endeavoring to send Dr. Pampaian to this region of the Caucasus in October. He knows the languages, and has been working hard to complete his medical preparation in New York, and to do missionary work among his own Armenian people in that city. God has given him fruit of his labors here, and we know the same blessing will follow him in the distant field. His brother, a nurse, is to accompany him, and thus we shall take yet another step in our part in the Eastern question. Wherever the spirit of strife is stirring men's hearts, we are to press in with the gospel of peace, the simple, straightforward third angel's message, which is now due in every land. We must pray, and give, and go as never before. This is the lesson of the Eastern question for us Seventh-day Adventists. There is now a mission treasury practically empty, and a cry from the world that God loves, which he says will not long remain unanswered. It is our present and eternal salvation that we are deciding now in our attitude toward our part in the Eastern question. As we hear the calls, let us throw into this work every energy of our being, and every resource at our command. Pray that special help may now come in for our missionary campaign. W. A. S.

The Foundation of Law

THE foundation of all right law is the law of God. This law covers every relation of man to his fellow man, and its requirements represent the strictest justice. It is the product of omniscient intelligence, and is therefore beyond the possibility of error. It embodies the deepest wisdom, and presents an inexhaustible field for human study. The commandments of God are "exceeding broad."

The law of God is the way of God, the way of righteousness. Righteousness is always law; to do right is always binding upon every creature. Hence law, in its true sense, can not originate in any human authority, for men can not make right and wrong. At the most, human enactments can, but define the law of right which already exists, applying it to the particular case or subject concerned. Human statutes can only aim at justice, and the history of mankind shows how prone are such statutes to miss the mark.

The study of the law of God, the perfect model, is in the highest degree proper for those who would legislate in the affairs of men. The better that perfect law is understood by those having to do with human laws, the better prepared will they be to discern between right and wrong, and to maintain justice in the human relationships which they are called upon to define. The more they know of the law of God, the better will they be able to embody the spirit of that law in the legislation to which they give birth. The law of God breathes forth love,—love to the Creator and love to the beings created. It is this spirit which enables a man to recognize the great truth that "all men are created equal, and are endowed by their Creator with certain unalienable rights," which it is the true purpose of human governments to maintain.

The law of God, the law of right, should be adhered to in all human enactments. Any statute which sets up a different standard of right is null and void, since no legislation can ever turn wrong into right, or release any person from the perpetual obligation to do right. Not merely "What is the law?" but "What is right?" is the underlying question to be settled by every person in the determination of duty. It is God, the supreme One, whose kingdom is over all, who holds every person to the obligation to do right.

The law of God and the laws of men must not be confounded. They are on altogether different planes, even as God and man are on different planes of being. "The law of the Lord is perfect, converting the soul;" it is also "a discerner of the thoughts and intents of the heart." It deals with the hidden motives which only God can see, as well as with the outward acts cognizable by the laws of men. For the maintenance of that law God has his own divine agencies, as superior to the agencies of this world as heaven is superior to the earth. No body of men has the authority or the power to enact or enforce the law of God. The attempt to do this is a mistake which a knowledge of that law will enable men to avoid. The bloodiest persecutions which have stained the pages of history have sprung from the use of

human conceptions and agencies to enforce the divine law. These persecutors had a blind zeal for God, but not a knowledge of his law. They attempted to do through human legislation far more than any human government has the authority or right to do, and as a result they utterly failed to do that which it is the business of human governments to do,—to establish justice, and maintain the rights which no human power is authorized to invade. The more men become familiar with the law of God, the more perfect will be their conceptions of right and justice, and the more will their zeal for God be according to knowledge.

L. A. S.

The Government Versus the Labor Unions

A MOMENTOUS question is up for settlement in this nation,—a question never dreamed of by the men who thought to establish here a lasting government of the people by the people for the people. It is this, Is the federal government supreme in the nation, or are the labor unions supreme? The labor unions are attempting to dictate terms to the government. It remains to be seen whether the government will yield to their dictation.

Some time ago a foreman in the government printing plant was dismissed from the government employ at the dictation of the labor union to which he had formerly belonged. This union had found him guilty of "flagrant non-unionism," and he had been expelled from that organization accordingly. In the government printing office expulsion from the union had hitherto been equivalent to dismissal from the government employ, and the foreman's dismissal naturally followed. But he appealed his case to President Roosevelt, and by order of the latter he was reinstated. The president declared that the laws of the labor unions must yield precedence to the laws of the United States government, whereupon the Washington Central Labor Bureau, with the indorsement and approval of the American Federation of Labor, sent circulars to more than five hundred Central Labor Unions throughout the United States, making a statement the pith of which is the following:—

Whereas, The president of the United States has seen fit to reinstate W. A. Miller, who is an expelled member of a trades organization, notwithstanding the overwhelming evidence of his moral turpitude, and has also committed himself to the policy of the open shop, as shown by his letters,—

Resolved, That the order of the president can not be regarded in any but an unfriendly light.

This statement is somewhat misleading, since the history of the case shows that the alleged moral turpitude was a

secondary and later consideration on the part of the union, action having been taken in the first place on the ground that Mr. Miller had been guilty of "flagrant non-unionism." That was the issue upon which he was reinstated by the president. The question is that of the "open shop." The president says that all shops shall be open; the labor unions say that there shall be no shops for the non-unionist.

In the award rendered by the coal commission appointed by the president to settle the great coal strike of last year, it is declared that "no person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization." Of this the president has declared his "hearty approval." Upon this issue the battle for supremacy is to be waged. The Washington Central Labor Union has appealed to the labor unions throughout the States, which claim a membership of about two and a half millions of working men. These bodies will all stand together on the issue to which appeal to them has been made. They will exercise their united power to uphold the strictly union policy by which they seek to obtain exclusive control of the industries of the country; for by this policy they stand or fall. The "open shop" is the greatest obstacle in their way. Hence their determination to force the government to indorse exclusive unionism. It is in the political arena that the battle will be fought. The labor-union vote will be cast for a candidate who will have pledged himself to stand against the "open shop." To all human appearance this will be a feature of the coming political campaign.

And thus it is that to-day in this government of the United States the amazing question is raised whether the government is indeed the government, or whether there is something superior to the government, in the form of a union of labor organizations, which, while promising liberty and prosperity to the people, endeavors to force every working man to come to its terms, and to this end ruthlessly invades every right which this republic was created to uphold. It is a dragon voice which is heard speaking in the nation to-day, and this voice will sound more and more loudly as the great conflict between good and evil in the world draws to its final climax.

L. A. S.

A NEW form of intoxication, which is practised by boys, has come to light in Philadelphia. It is produced by the inhalation of gasoline fumes. The boys are of the poorer class, and obtain the gasoline in various ways, sometimes from tank cars or from lamp posts. The physical effects of the indulgence are very serious, and sometimes even fatal.

Note and Comment

DR. J. M. BUCKLEY, editor of the leading Methodist organ in the United States, foresees that we have arrived at a great national crisis. He says:—

It does not require a prophet or the son of a prophet to tell us that within three years this country will pass through a terrible crisis if there is not an immediate change in the relations of capital and labor. It seems as if both had thrown Christian conduct and common sense to the winds. Things have been going from bad to worse, and labor unions have now assumed so arrogant an attitude that a great crash is almost inevitable. You have only to read the history of Rome, changing names and dates, to see what this country is coming to.

The last sentence of this quotation will have a familiar sound to many who read these lines, and they will remember that this truth was discerned and pointed out by Seventh-day Adventists years ago. In the knowledge of all that is essential to Christian living here and preparation for the hereafter, the third angel's message places its adherents years in advance of the rest of the world.

THAT other people are seeing the truth which became plain to Adventists years ago regarding the atheistic character of the influence and teaching of the popular schools and colleges of this day, is evident from many statements which appear from time to time in the public press. The truth is becoming so plain that many others besides Adventists are taking alarm, and counseling the withdrawal of the young from such schools. The following statements made on the occasion of a Free Methodist conference held in Chicago recently, afford an instance of the expression of this growing conviction. We quote from the Chicago *Inter Ocean's* report of the conference proceedings:—

**"Our Universities Breed Atheism,"
Says Preacher**

SPEAKER AT FREE METHODIST CONFERENCE SAYS TEACHERS ARE POISONING THE MINDS OF THE YOUNG.

The modern university is poisoning the minds of the young men of the present generation. Skepticism and atheism are being instilled in their minds through the teachings of our professors, and the situation is one that is most alarming to the church people of to-day. With this comment followed by a criticism of two professors in Garrett Biblical Institute, the Rev. L. B. Webb, of the Evansville Theological Seminary, Evansville, Wis., ended an address yesterday before the Free Methodist conference held at the Free Methodist church, Lexington and Leavitt Streets. "In the universities of the present time," he said, "there are too many professors . . . whose teachings are instilling in the minds of our young people such ideas of skepticism and atheism that the situation is becoming alarming. It is impossible to expect

any young man preparing for the ministry to attend the large universities, and not have his mind filled with the poisonous teachings. The influence that these professors possess we can not deny, and we must act if we hope to eliminate or counteract it. We should counteract it by taking a greater interest in our schools and their teachings."

The following was published about the same time by the Chicago *American*:—

Dr. T—, professor of theology in the Garrett Biblical Institute, is accused of being a teacher of the doctrines of Tom Paine in the latest issue of the *Methodist Outlook*, a magazine published by R. C. Powers. Dr. M—, who occupies a similar position in the Boston University school of theology, is attacked also.

A severe condemnation of the teachings of the Evanston and Boston theologians serves as a prelude to an exhortation that Methodist parents withdraw their children from the institutions named.

"Don't send your children to schools where such teachers are allowed to remain on the faculty," says the writer.

The article from which these extracts are taken concludes with the statement that "but recently a prominent officer in the W. C. T. U. on the Pacific Coast took President Benjamin Ide Wheeler, of the State university at Berkeley, Cal., to task in the public press for his public example of drinking and smoking before the eight hundred and more students under his charge. Surely there is a pressing need for Christian schools where sound doctrines are taught, and where godly and wholesome examples are set before the students."

WRITING from Rome, Italy, the Rev. William Burt, D. D., says, with reference to the demise of the late pope, that "no one here can understand the telegrams of Emperor William and President Roosevelt. They have outdone all the rulers of Roman Catholic nations, so that the cardinals are now quite discontented because of the very indifferent telegrams received from Catholic powers." "All liberal-minded and patriotic Italians" are astonished, he says, at the "adulation and praise that has come in the form of condolence from Protestant countries." Mr. Burt also quotes these words spoken to him by "a distinguished Jew, a statesman of renown in Europe:" "It seems to me that Protestantism is going into bankruptcy. It is reduced to mere sentimentalism which erects a monument to Luther one day, and sends gifts and telegrams of congratulation or condolence to the papacy the next." The fact to which these and similar words testify, that Protestantism is going into bankruptcy, shows the necessity at this time of the third angel's message, with its warning against the worship of the "beast" and his "image." It is in this message that the voice of true Protestantism speaks to-day.

A PROTESTANT Episcopal pope is called for by a leading Episcopal organ in this country, the *New York Churchman*. "A chief executive is as necessary for the church," says the *Churchman*, "as for the nation." "The past few weeks," it says further, "have shown how wide the interest is in the Roman effort to unify the voice of Christendom by giving it expression in a personal head. Christendom should be unified, and it could have a head, not only without damage to itself, but to its incalculable help, provided that head should be a constitutional and representative one. As a national church we have no such representative, though the history of Christianity justifies it, and the experience of every organization demonstrates its necessity." "The history of the papacy," it says, "furnishes the most masterful testimony in history to the power of organization." "Some additional and more effective form of organization . . . with an executive head for the national church, has become a necessity."

With this sentiment the *Living Church*, another prominent Episcopal organ, expresses "cordial agreement," saying: "We even go so far as to believe that the progress of the church will remain almost at a standstill until such an organization shall be effected."

Unquestionably there is a demand for a pope in other church bodies than the Roman Catholic. Indeed, such a demand is felt in every church body except that of which Jesus Christ is truly the head. Having him for its head, the Christian church feels no need of any other or earthly head. It feels no lack of power, because unto its Head is given "all power . . . in heaven and in earth," and this power is exercised by the Head through the church. But where Christ is the head of the church in theory only, it must needs be that the need of greater power will be felt; and conversely, where such need is felt, there is evidence that the union of the church with its divine Head has been broken off. A pope in the church is what the king is in the state, but the church of Christ is not organized like a political organization, but has a system altogether different, even as the wisdom of God is a different wisdom from the wisdom of man. The power of the Christian church is not that of organization alone, but the power of God himself unto salvation. The one and only thing necessary to secure just the power that the church needs, and all the power that it needs, is connection with the divine Source of power; and without this connection, the best organization and head that can be provided by the exercise of any possible human wisdom will amount to nothing. It will be popery, and nothing more.

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.

No Bounds in Love

THERE are no bounds in love — its yearnings fond
Can traverse alien shores and wastes of foam;
Forgetting blame and loss, it goes beyond
All space and time to woo the wanderer home.

So strong, so world-wide, is dear human love;
But what must be the quests by angels trod,
And what the yearning impulses that move
By day and night the Father-heart of God?

— Selected.

An Open Letter

ELMSHAVEN, SANITARIUM, CAL.,
Sept. 8, 1903.

To My Brethren in Positions of Responsibility in the Cause of God:

WHAT is our work?—The same as that given to John the Baptist, of whom we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:—

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."

This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, "Repent ye; prepare the way for a revival of my work."

The removal to Washington of work hitherto carried on in Battle Creek is a step in the right direction. We are to continue to press into the regions beyond, where the people are in spiritual darkness. "Every valley shall be ex-

alted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Every obstacle to the redemption of God's people is to be removed by the opening of his Word, and the presentation of a plain "Thus saith the Lord." The true light is to shine forth; for darkness covers the earth, and gross darkness the people. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We have a Saviour who has given his life that those who believe in him should not perish, but have everlasting life.

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in his way. His power is absolute, and it is the pledge of the sure fulfilment of his promises to his people. He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty, that those who serve him and respect the means he employs, shall be delivered. His goodness and love are infinite, and his covenant is unalterable.

The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him and making him our counselor.

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out his will, doing all things well in behalf of his people. The strength of those who love and serve him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of his purposes.

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon his servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom which their varied necessities demand.

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amid the darkness of error that enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to the more lowly.

The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to

all his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all alliance with the world.

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition, and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life and the source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his own name.

God calls upon his faithful ones, who believe in him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove him by living faith.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker."

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods."

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

MRS. E. G. WHITE.

Why They Failed

G. B. THOMPSON

SOON after the fall of Jericho, Joshua decided to capture Ai, a small town a few miles distant. Having taken the great, walled city of Jericho, it seemed an easy matter to capture Ai. A force sufficiently large to take the village was sent against it, but they were utterly routed, and a number of them slain.

As Joshua and the elders of Israel saw God's people fleeing before their enemies, they fell upon their faces in agony before the Lord. They rent their clothes, and put dust upon their heads in humiliation of heart before God. Why had this defeat befallen them? Why must they flee before their enemies? The reason was given, "Israel hath sinned; yea, they have even transgressed my covenant which I commanded them: yea, they have even taken of the devoted thing; and have also stolen, and dissembled also, and they have even put it among their own stuff." Joshua 7: 11, R. V. Here was the secret of their weakness plainly revealed. God had said that the first fruits of Canaan were his. "And ye, in any wise keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the Lord: they shall come into the treasury of the Lord."

How plain and clear was this command of the Lord. The silver and gold, brass and iron, were holy, and belonged in his treasury. Who dared to transgress this decree of the Lord?—O, Achan did. He saw a certain goodly garment and a wedge of gold, coveted them, took them, and hid them among his stuff in his tent. Not a single person in all the camp saw the deed. Only one man! Surely one transgression of one man among so many would make no difference! But it did. Israel was weakened, and must flee before their enemies, and nearly twoscore of Achan's brethren lost their lives because of his transgression. A sinner in the church is an awful thing. "For one man's sin, the displeasure of God will rest upon his church till the transgression is searched out and put away."—*"Patriarchs and Prophets,"* page 497.

But this is history. How is it to-day? Is not the church of God weak, and compelled at times to flee before the terrible tide of sin and iniquity? Is she not hopelessly weak, and unable to cope with the vast work to be done? Churches everywhere are weak. They do about all the missionary work they are able to do, it seems. Many have no strength, and are not able to do much. The church can hardly be said to be as "fair as the moon, clear as the sun, and terrible as an army with banners." Have you wondered why? Here is the answer:—

"I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, their dissemblings, and their robbing God in tithes and in offerings. I saw that many souls will sink in darkness because of their covetousness. The plain, straight testimony must live in the church, or the curse of God will rest upon his people as surely as it did upon ancient Israel because of their sins."—*"Testimonies for the Church,"* Vol. III, page 269.

The same thing which brought darkness and weakness upon the church anciently is practised to-day. Achan took something that was holy, devoted to the Lord, belonged in his treasury, and put it among his own stuff. The spirit of prophecy, as quoted above, tells us that many to-day have among their own stuff that which belongs to God in tithes and offerings, and as a result they are spiritually lean, and the church is shrouded in darkness. It is covetousness which leads individuals to withhold their tithe, which is holy, and belongs in the treasury of the Lord. This sin is making the army of the living God weak. Shall we not, brethren and sisters, search among our stuff and see if we have any of God's holy money there? Shall we not make a thorough investigation now? Remember Achan.

Evidences of a Call to the Ministry or Bible Work*

A. E. PLACE

"ALL power is given unto me in heaven and in earth. Go ye therefore, and make disciples." "As my Father hath sent me, so send I you."

The Son of God was about to leave the earth, to take a seat at the right hand of the Majesty in the heavens. We may imagine him standing erect on that mountain top in Galilee, looking over the plain, the sea, and away toward old Jerusalem. How many scenes of his life in the flesh passed before his mind, especially those of the last three and one-half years! Perhaps he traces hastily that life from the manger to the tomb—

*A paper read at the New England Conference Workers' Convention.

the baptismal anointing at Jordan; the fast and temptation in the wilderness; the days of toil with the multitudes; the nights of prayer in the mountains; the bearing of our griefs and sorrows, "touched with the feeling of our infirmities," and learning obedience by the things which he suffered. Day by day his faithfulness in trial was increasing his strength and his power from on high. A mighty warfare had been fought, and a glorious victory won, and to-day, with his feet still on the rugged mountains of earth, with a few representatives of his noble work around him, we imagine a thrill passes through his very being with the consciousness that his work has been such a success that his Father can entrust him with all the power of the Godhead, not to use for self, but still for the salvation of fallen humanity, and turning to his beloved disciples, with whom and for whom he labored, he cries, "All power is given unto me in heaven and in earth. Go ye therefore, and make disciples." We can but exclaim, What a wonderful Saviour! No wonder the beloved John should write of him, "Thou art worthy, O Lord, to receive glory and honor and power."

His success did not come as the result of any one great act, but the secret was in his victories daily. Of him in his childhood it is written, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Of his later life we read that he "went about doing good, . . . for God was with him." This is an object lesson for the ministry of to-day.

In a most wonderful school of experience Christ had been teaching and fitting men to walk in his steps and carry on his earthly mission of love; and as in the days of the kings the mantle of Elijah fell upon Elisha, so Christ desired that his mantle of true unselfishness, or righteousness, might fall upon his followers, and that they might go forth into all the world to make disciples of all nations.

No human mind can ever overestimate the value of that three and one-half years in the school of Christ—that daily personal contact with the world's Redeemer. The look of his eye, the gentleness of his voice, the tenderness in the touch of his hand as he removed physical infirmities, saying, "Thy sins be forgiven thee,"—all these experiences, from Jordan's baptismal waters to that night in the upper room, when "he breathed on them," yea, even to that moment when, standing with him on the mount, they heard him say, "Lo, I am with you always, even unto the end of the world," were of great value to those men of Galilee. Their importance was not realized by the disciples up to that time as it was destined to be afterward.

A critical moment is reached, when the personal association of days gone by must be broken. The Lord is about to ascend to his work in the heavenly temple. The disciples are to go forth bearing the same *ministry* of reconciliation to the world, *which he had borne from his Father.* How important and

valuable the disciplinary drill in association with the Great Teacher. This would seem to be sufficient, but no, the final instruction to them is, "Tarry ye in the city of Jerusalem, until ye be endowed with power from on high." This is worthy of our most careful and prayerful thought. As Christ, after thirty years in the home, in the field, and in the carpenter shop, received the anointing of the Holy Ghost before entering the wilderness of temptation and the path to final sacrifice on the cross, so before his disciples can successfully enter the same path in his name, they must have the same unction. They must to-day follow in his steps, sit at his feet, and know his life, by sharing his burden for a lost world, not as a theory, but as a divine fact, by the enlightenment of the Holy Ghost.

Back there the disciples "tarried" according to his word. They were "with one accord" in prayer and supplication, in the study of the Word, the study of the life of the One who had walked before them, and as a result they received the promised blessing, and then, as shown by the beloved disciple on Patmos, they "went forth conquering, and to conquer."

That same Jesus still lives. His commission has not passed away. The same conditions are necessary now as then for the success of the ministry, and the work of God in all its departments. This life is for us; the promise is to us, and all who will accept the terms are called to service.

The call is to "go." It indicates the unceasing activity of the Christ life. It is a divine command from him who holds in his possession all the power in heaven and in earth. He therefore has the right to command, and is able to meet all the contingencies in carrying the request into fulfilled action. To doubt this would be to deny the call, and he who doubts it therefore has no call.

"Go ye." I would impress the fact that the commission, or call, is to those who had followed him, in daily experience, over sea and land; who had sat at his feet to receive his lessons of divine truth,—disciples who *knew* him, and his power to heal the sick, to loose the prisoners, and to forgive sins,—the "Christ, the Son of the living God." Such were called to "go." Such are called to-day. Few sense the sacred and awful responsibility of the ministry of Jesus Christ.

So surely as cause produces effect, and effect follows cause, so surely the individual who studies carefully and prayerfully the life and spirit of Jesus Christ till he can go forth as Christ went forth, is called, and he may be assured that divine power will attend him. He will doubtless suffer reproach. So did Christ. He may wear a crown of thorns, and be crucified; but he will surely open blind eyes, turn many from darkness to light, and in the resurrection, like his Master, he will "come forth with the tread of a conqueror" to a seat in glory.

No man has a right in the ministry who does not study and pattern after the

life of Christ. He who does not do this, and do it daily, is not in the ministry; for the ministry is the ministry of Christ. "Ministry" signifies service. It does not mean simply working *for*. It does not mean simply that we do what he says. It does not mean simply that we minister to Christ or *serve* Christ, but it means that we serve Christ to the world. The world is starving. Christ is the bread of life. The minister is called to serve Christ, the bread of life, to dying humanity. No change has ever been made in the true ministry of Christ. It means to-day, "Christ in you," in me, "the hope of glory,"—Christ in the flesh, touched with the feelings of man's infirmities, ministering to man's necessities. Do you, do I, feel sensibly the weight of this truth in the soul? Then we are called of God to minister the same to others; we are ministers of Jesus Christ. Such a man does not need to wait for a conference to stimulate him with tithes from the treasury before he shows evidence of a burden for souls. That man need not look to a pulpit as his platform of action, or to a foreign field as the only place where he can labor. Let him give proof of his call by a Christlike ministry in his home, in the homes of his neighbors, in the Sabbath-school, in the prayer-meeting. Let him labor for souls where he is; let him see results, and both he and the conference will know that he is called of God to the work of Christ. "He that is faithful in that which is least is faithful also in much."

Let no one step hastily or carelessly into the path moistened with the tears and blood of a divine life. No one is called to "go" who has not followed Christ as portrayed in the Word. No one is called to go, or has the right to go, who has not by faith so associated himself with that life that its molding influence has changed his own, so that when he goes, he can represent Christ, and not himself, to the world. We are to be witnesses unto *him*. What a sad thing to misrepresent or witness against him who died for us!

"All power." It is necessary for us to note that the "all power" was given to Christ as a result of a wise and proper use of the power given day by day. The all power can not be entrusted to us till we have given evidence in our lives that we would use it wisely. There are doubtless many to-day who are crying to God for the power of the Holy Ghost, who might far better cry for a broken heart and a contrite spirit. Can God give us his power while we are judging, criticizing, one another, and nursing jealousies in our hearts?—No, his power is given to testify of deliverance from these evils, and to witness to the deliverance in the life.

"Go ye therefore and make disciples ["teach all nations"]." Success is in the call of God. It is not a call to talk, but a call to make disciples, to bring souls to the cross of Christ, and to the kingdom. Christ bases the logical and just conclusion upon the broad and solid platform of his completed life in the

flesh. We are to expect success. We are to expect *souls* won to God, and we should be alarmed for ourselves if we "go" and do not feed and save souls.

What shall we teach?—The living Word of God. "Teaching them to observe all things whatsoever I have commanded you." Go teach that which you have received of me. I have taught you "the way, the truth, and the life." "The way." It is narrow, crucifying the true disciple to the sins of the world. It is ever on the incline, never on the decline, each step raising the traveler to a higher plane and a clearer vision. "The truth." The truth is the sanctifier of the obedient soul. "Thy word is truth." Teach the word with voice, pen, and life. "The life." Life is the soul of all teaching,—life in Christ,—the life of Christ,—the gospel,—"the power of God unto salvation." Teach the life that is able to save men who will believe,—the life which brings light into darkened homes, leads men dead in trespasses and sins out of the grave of despair into the peace and joy of believing. Such life teaches. He who has it and lives it is a great teacher. He must teach. He is called of God to teach, and sent by him to teach. He can trust him to go into any nation, and by the power of his Holy Spirit establish the work of his hands. "And they that be wise [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." O blessed, happy man who enters this ministry!

He who can give a faithful witness in Jerusalem (his own home), in Judea (his own neighborhood), in Samaria (his enemies, from whom he shrinks perhaps most of all), has God-given credentials for any field in the world, and he can go with the assurance that many stars will be found in his crown of rejoicing in that day when the witnessing is over.

In conclusion, permit me to refer once more to the command, "Go." This might indicate to some that the Master is sending his disciples from him into an untried field and alone. But not so. No, "never alone." His comforting assurance to the faithful minister is, "I will not leave thee." "My presence shall go with thee." "Lo, I am with you always, even unto the end of the world." Let all the people say, Amen. May the Lord in mercy teach us daily what it means to be called to his ministry.

"BLESSED are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight."

"BE glad to-day, to-morrow may bring tears;
Be brave to-day, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming years."

Shall We Put Off the Curse of War?

D. T. BOURDEAU

WE as a people believe that by earnest and scriptural prayer to the God of heaven the general winds of war and strife may be kept from blowing on the earth, or on the sea, or on the trees till the servants of God are sealed, or made sure as his property, so that they will be prepared for any emergency. Rev. 7: 1-3. In this scripture the havoc and calamities of war and strife on land and on sea are referred to: "When these become general, woe to the beautiful trees, the trees of service, where war rages! These will be felled and brought into requisition to make bulwarks and other means of defense against invading armies. I well remember passing through the streets of Paris not long after the Franco-Prussian war. Beautiful trees had been felled by the French, while others bore the sure signs that they had been marred or ruined by fire; all of which was the deplorable result of fearful contests between mighty armies.

Now, as surely as there will be limits to God's forbearance, beyond which general war can be postponed no longer, just so surely, before those limits are reached, God can suffer war to come which he could and would repress were his people faithful in praying scripturally that war may be postponed for God's people to be sealed; for all can readily see that it is far easier to carry on the work of God on the earth in time of peace than in time of war, when so many exciting things come up to turn away the thoughts of men, women, youth, and children from the things of God.

But will simply praying, without laboring to answer our prayers, without laboring for the salvation of others, keep back war, preparations for which are now going on on a scale eclipsing everything of the kind that has ever been seen in our world?—Nay, verily; there must be associated with our prayers earnest efforts that will agree with the object for which we pray. We must labor for the salvation of our fellow beings as we have never labored for it before. Then shall God in mercy repress the tide and curse of war, strife, bloodshed, and confusion. We must now earnestly, zealously engage in the converting work of Elijah (Mal. 4:5); otherwise God shall disturb us from our indifference and slumbers of carnal security, and from our sinful inactivity, by suffering the curse of war to smite the earth. Compare verse 6 with Zech. 5:1-4, where a flying roll is declared to mean a "curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it [and there are plenty that steal nowadays, even from God]; and every one that sweareth shall be cut off as on that side according to it." According to the words of Jesus and of James, there is a fearful amount of swearing done under the cloak of religion. Matt. 5:33-37; James 5:12. And the prophet continues: "I will bring it [the curse

symbolized by the flying roll] forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Zech. 5:3, 4.

Here is destruction that comes through war, persecution, and calamities, and answers to the curse mentioned in Mal. 4:5, 6. Of the curse mentioned in this passage, we are to understand that it will come prematurely if we do not engage in a work answering to that of Elijah, as we should in view of "the coming of the great and dreadful day of the Lord." And the opposite is true; the curse will be deferred if we faithfully do the work here pointed out. Now this can not refer to the seven last plagues; for these will come the sooner for our hastening to do the work the Lord has assigned us. That curse can not be averted; it will surely come upon the wicked of this generation.

How precious is this time of peace in which to do the work that God in mercy has laid upon us to perform! Shall we improve it in doing this work? or shall we worse than squander it in laying up treasures upon earth for strife and war to scatter to the winds in the near future? Shall we, through criminal indifference and hiding our talents in the earth, make it more difficult for the messengers of the cross to do their work. Shall we thus bring upon us war, persecution, and other calamities, which God could and would keep back a little longer if we were faithful and earnest in doing the work that he enjoins us to perform speedily?

In ancient times God often brought war, persecution, and even financial losses upon his people to humble them, because, instead of being lights to those around them, they became bodies of darkness and a miserable example unto them by their departures from God. And why should he not use the same measures now to humble his favored people because of their unfaithfulness to the great light that shines on their pathway?

Is there not indeed with many professing to believe that the great day of God's wrath is about to come upon the world at large as a thief, a danger of giving a lie to their profession, by planning and acting as if the terrible day of the Lord were a great way off? Is there not with some more than a tendency to be allured by earth's treasures and vain, transitory, and sinful pleasures, simply because they have lost sight of the eternal riches, and do not enjoy the lasting and substantial pleasures growing out of being in harmony with God?

And are there not others among us who suffer petty trials to alienate them from their brethren and from their God, just because self is not dead? Will such have to learn in time of war what they should have learned in time of peace? One writer has thus well expressed the truth on this point: "There was war, bloodshed, want, privation, famine, and

pestilence in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom."—*Testimonies for the Church*, Vol. VII.

How much better and easier to learn this and other lessons in time of peace, than to have the dread realities of war and other calamities teach them to us! It is our privilege and duty to have so much of the grace and power resulting from obeying the truths for these times, that war and persecution shall be held in check by the Spirit and angels of God, while we shall hasten to do the work that God has assigned us. May this be our experience, that God may be glorified, and that the work in which we are engaged may be "cut short in righteousness." Rom. 9:28.

Sin and Superabounding Grace

THE very essence of sin is this: "We have turned every one to his own way." Man has rejected the authority of the will of God, and so set up in opposition thereto his own will and his own way. The act is an accident—an accident of temperament and of circumstance. The thing lies deeper down than the accidental manifestation of his rebellious will. That explains how it is that men take to various forms of transgression.

Have you ever thought why one man is a drunkard, another a thief, another an adulterer, and another a Pharisee? You do not often find that a man is the whole lot. I never find a man very bad in one direction, but he is a hypocrite in another. I believe there are far more hypocrites outside the church than in it. There is self-righteousness among the vicious as well as among those who pretend to virtue. Go to a man who is given to getting drunk. He says, "Yes, I know my little infirmity; I do not keep very steady, but at any rate I thank God I never robbed anybody. There is So-and-so, who goes to your chapel; I could tell you a tale about him." And he regards himself as a very righteous man because he does not rob, though he does get drunk. The thief admits his offense. "Yes," he says, "I have not been very honest; there are lots of things that have not come straight down by the line; but at any rate I thank God I never made a beast of myself." One man will tell you unblushingly that he is guilty of some flagrant transgression of the law; but he will boast with great unctuousness that he has kept the seventh commandment. One man drinks, another steals, another yields to lust.

Why does one man give way to drink, another to dishonesty, another to adultery? There is some explanation behind it, and the explanation is to be found in this: the particular manifestation of a man's sin is determined by the accident of his temperament and his cir-

cumstances. If a man gets drunk, given other temperamental conditions and circumstances, he will do anything. A man who will steal, under other conditions would commit murder. A man who would lie, under other conditions would commit adultery. The particular commandment that he breaks is settled by the peculiarities of his temperament and the peculiar circumstances in which he is found. The explanation of his sin is found not in the accidents of temperament and circumstances, but in the revolt of his will. And that is how it is that the apostle claims that he who transgresses in one point is guilty in all. "No, no," he says, "I am not; I may break one, but I keep the other nine." If you break one, says the apostle, you are guilty of the lot. How?—Because the law is one, and the sin is not in the particular transgression, but in the revolt of the will against the authority of the eternal God.

Another thing the Bible emphasizes is, the result of sin is always the same; that it brings into human life three things,—guilt, disorder, death. . . . God's Word rings out with no uncertainty in its sound, that sin means guilt, that sin involves man in terrible and eternal ruin. "The soul that sinneth, it shall die." And the result of sin is not only that it brings guilt, it also brings disorder. That which is uppermost becomes degraded; that which ought to be the controlling element becomes a slave; that which ought to be the slave becomes the master; man's nature becomes dislocated, and the elements being deranged brings the whole life into disorder, and the shadow of misery into the world.

The Most Terrible Thing in the World

Sin is the most terrible thing in God's universe. Sin is the blackest word of human speech. Sin dug the bottomless pit. Sin kindled the unquenchable fires of hell. Sin cast a shadow over heaven itself. Sin broke the very heart of God. And, brethren, respectable or disreputable, chapel-goer or public-house loafer, in this there is no difference. We "all have sinned," we have all brought upon ourselves the wrath and indignation of heaven; and there is only one prayer that is appropriate upon our lips, "God, be merciful to me a sinner."

But over against this dark and terrible word, thank God, there is another and a greater: "Where sin abounded, grace did much more abound." Grace is a greater and stronger word than sin. We "are saved by grace." Sin not only brought ruin, but it so degraded and enfeebled man that he has no power of restoration. If ever he is to be saved, he must be saved, not by any effort of his own, but by the grace of God. Grace means—

Free, Unmerited Favor

without regard to merit on the one hand or obligation on the other. We have no claim. God was under no obligation, but of his mercy he saved us; and the salvation he wrought was "not of works, lest any man should boast," but of grace through faith. Grace triumphed over

sin in the person and death of Jesus Christ. God sent his own Son into the world to deliver us from the curse of sin. Jesus Christ laid aside the glories of the Godhead, and took upon him the form of a servant, and became subject unto death, even the death of the cross. To save us from sin he bowed his head on the cross, was made a curse for us, and so took away the curse which hung over our race. The Bible leaves no doubt that man is saved solely by the sacrifice of the Son of God; that it was necessary that he should die, if man should live. Sin's penalty had to be paid, and Jesus Christ has paid it all. That is our gospel, the gospel of the cross as we have it in Isaiah 53. "The Lord hath laid on him the iniquity of us all," and "with his stripes we are healed."

The operation of grace in the world is explained again and again in the epistles. You find that by the grace of God as manifested in the death of Jesus Christ and in virtue of his atoning blood, the whole race of sinners is pardoned without condition. Says the apostle Paul, "We thus judge [or we reason], that if one died for all, then were all dead." "God was in Christ, reconciling the world unto himself."

Complete and Full Pardon

The gospel we have to preach is a gospel of immediate and full and complete forgiveness for every man that stands a sinner before God. This is the message that the evangelist brings, and the preacher proclaims in and out among all sorts and conditions of men, YOU ARE PARDONED, . . . not, You may be pardoned, but you are pardoned. Not on certain conditions you can have the pardon; it is here, and now by the grace of God every sinner stands forgiven. You say you are not conscious of pardon, but, on the contrary, are conscious of guilt. You are pardoned, if there is any truth in the Word of God. You are a pardoned man as you sit in that seat.

But you say you have not repented. Who said anything about repentance? You say, "I am a sinner." Of course you are, and that is why I bring you forgiveness. You say, "But my heart is not broken." It has nothing to do with the breaking of your heart. I am here simply to tell you that all the penalty of your sin, all the curse of your transgression, all the accumulated penalty of the world's sin, have been borne upon the broken heart of Jesus Christ, and he has taken it away, and it is gone.

Universal Pardon Proclaimed

"Well," but you say, "I am not forgiven; at any rate, I do not feel as if I were, and I have an uneasy sense in my conscience that I am not; I am wrong somewhere. What is wrong I have tried to put right." In 1887 I was in Edinburgh, my first circuit. I was going over George the Fourth Bridge when I met a most picturesque procession. All the people looked as if they had come out from a picture-book. They were clad in all sorts of out-of-date costumes. The band was playing, and there were no end of folks. I wondered what was the matter, and I turned and followed. They

went to the Market Cross, and when they got there, four men stood one at each of the four corners of the cross and blew a tremendous blast on the trumpets; and then the high sheriff, representing her majesty the queen, stepped forward, and unrolling a document, read a royal proclamation to this effect—that her majesty, in recognition of the mercies that had attended her reign for fifty years, hereby proclaimed a full and unconditional pardon to all deserters from her army and navy throughout the United Kingdom. The instructions to these forgiven deserters was that they should go and sign their names at some military or naval depot within twenty-one days, and every man so signing would receive his pardon; for the queen had forgiven him. It was only necessary for him to go out and put his name to it, to indorse it, and to claim it.

Accepting the Pardon

I stood beside two fellows, and I heard their conversation. One of them was a deserter, and he was concerned in the proclamation. He said, "I think I will go right away and put my name down." That is exactly the position in which you stand with regard to God's proclamation. There is the proclamation; you are pardoned for the sake of Jesus Christ and his death on the cross; you are forgiven. There is no condition except that you shall accept it right on the spot. If you believe it and will take it, you may rejoice in God's own forgiveness of your sins. Coming to God and accepting forgiveness means a return to allegiance. And all the gospel and the only condition we have to proclaim is this: If any man, however great a sinner, and however bad his record, will only return, our God will abundantly pardon him. I preach to you this gospel of forgiveness through the blood of the everlasting covenant. If ever you are damned, it will not be because you are not forgiven. If ever you are a lost man, you will be damned because you thrust away God's offer, and because you have taken his pardon, and flung it in his face. Every man who goes down to hell tramples God's pardon under his feet. Where sin abounded, *grace*, GRACE, GRACE doth much more abound. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . even so by the righteousness of one the free gift came upon all men unto justification of life."—*Rev. Samuel Chadwick.*

"ALMIGHTY God, thy works around
In beauteous order speak thy praise,
And years with smiling mercy crowned,
To thee successive honors raise.

"Each changing season on our souls
Its sweetest, kindest influence sheds;
And every period, as it rolls,
Showers countless blessings on our heads.

"Yes; God is good: in earth and sky,
From ocean depths and spreading
wood,
Ten thousand voices seem to cry,
God made us all, and God is good!"

THE WORLD-WIDE FIELD

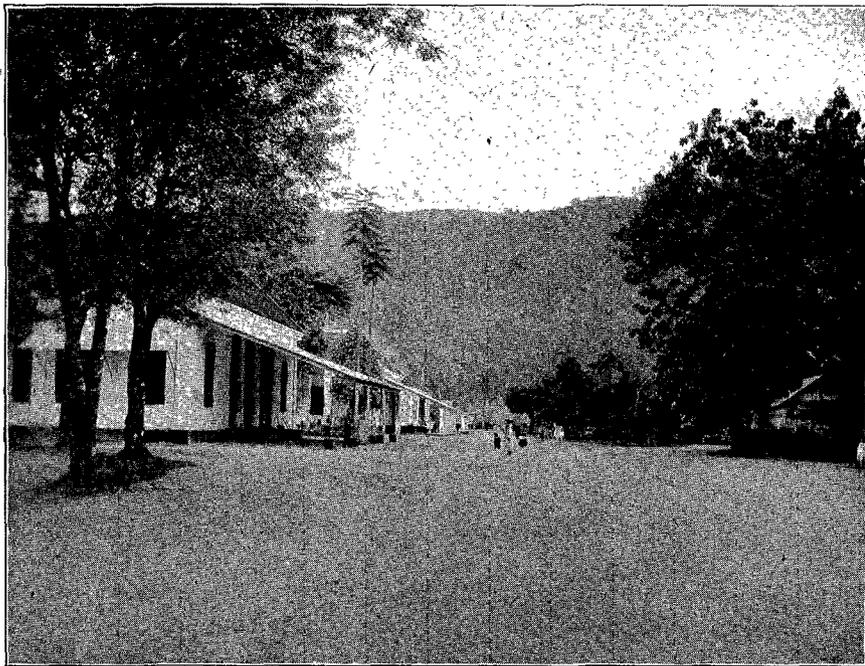
Good News From Sumatra

MARCELIA A. WALKER

THE Lord has given me plenty of work and excellent success since my arrival here. The people were waiting for relief from sickness. I never knew the treatments to help the sick so quickly as here. Patients with temperatures varying from one hundred and five to one hundred and six and one-half degrees were entirely relieved with one thorough treatment. I know this success comes only through the power of the Great Physician, under whose direction I am working. Whenever a disease peculiar to this climate, and of which I know nothing, is brought to my notice for

The beds are hard, consisting of a cotton mattress, without springs, and covered with a sheet. The blankets used for covering are folded during the day, and laid across the foot of the bed. Each person has a separate blanket. Between each two persons is a long, round bolster. This is much better, and more healthful, than our beds at home, as it is nearly the same as each person having a single bed, as many do have.

The native dress is also healthful. The outer garment consists of a short *kimono* and a large, straight piece of stamped cloth, folded for a skirt, and held in place by a girdle usually, though pins may be used instead. The



GOVERNMENT HOUSES, WEST COAST, SUMATRA

treatment, all I have to do is to go to the Physician, and he directs me what to do. In this way I have had success where a cure was never before heard of.

I enjoy the climate here, and have not suffered the least from the heat, although I am often out during the hottest part of the day. The nights are always cool. I sleep under a double woolen blanket every night, and am none too warm.

The water is pure, though not very cool. The vegetation is luxuriant. I never saw a prettier place than Padang. Each side of the street is lined with beautiful trees. The dwelling houses are usually set back a little from the street, with pleasant drives leading to the verandas. The houses are low, and rather open, with large roofs reaching out several feet beyond the walls. This keeps the rooms cool. The principal parts of the houses are the verandas and bedrooms, the front veranda being used for a reception and sitting room, and the back veranda for a dining room.

women hardly ever wear anything on their heads when going out, as it is much cooler to carry a parasol.

Many friends have asked what we have to eat. We have excellent opportunities to live healthfully. Bananas and rice are two of the staple articles of diet, although we have many kinds of fruits and vegetables not known in a temperate latitude. We also have beans, peas, corn, white bread, squash, and both Irish and sweet potatoes. In nearly every yard can be seen coconut trees. Peanuts grow here, so we make our own nut butter. The dammer nut is excellent for cooking purposes. Coconut oil is cheap, and when fresh has a very pleasant flavor. From the stores we can buy all kinds of crackers, rolled oats, barley, etc., but nothing can take the place of rice. There are many excellent ways of cooking it, of which we know nothing in America. The best way, I think, is to let the rice come to a boil, then place it over a slow fire until quite soft, then

add cream made by pouring a cup of water over fresh shredded cocoanut; press and strain, add another cup of water, press and strain again, pour over the rice, and let it come to a boil.

Meat is used in small quantities by the natives, but they spoil their food by pouring hot curry sauce over everything. They also eat many cakes and sweetmeats, made from a gelatinous rice rich in albumen, and from sweet potatoes, sago, cocoanut, sugar, flour, bananas, fruits of different kinds, etc.; so these are much more healthful than our home sweetmeats.

The Dutch people, as well as the natives, wonder when we tell them we use no meat, fried foods, tea, coffee, peppers, and very little sugar. But they can say nothing when they compare Brother Munson's children, fat and rosy cheeked, with their own thin, puny, pale-faced families. One of the greatest trials we have to deal with in treating the children is their having no constitutional strength. One day they may have a little cough, or may vomit once, and the next day they may be beyond help; so often no help is called. This is especially true of the Chinese families. Out of twelve children the mother will frequently have only one or two left. I am convinced that a proper and regular diet would remove the difficulty. We must first win the confidence of the people. This can be done only by kindness, sympathy, and help in bringing their sick back to health. Then we can teach them how to live healthfully, and of the Saviour's love.

As I can not speak the language well yet, Sister Munson goes with me as interpreter, and carries a Malay Testament, and reads or talks to the people while I treat them. Often we have prayer before we leave. Thus a double work is carried on. In this way a home has been opened where Elder Munson can hold meetings in the Chinese quarters. We had been asking the Lord to show us a place in which to hold meetings, and he used the health work as the opening wedge.

When giving treatments, a crowd will often gather around us. Many disparaging remarks are sure to be made, which sometimes frighten the family. But the good effects of the treatments, if we are allowed to continue them, soon remove all fear.

One mother begged us not to put water on her child, as Chinese children were different from white children. But she still wished me to take the case, as it was her only hope. The child's temperature was one hundred and six and one-half degrees when we arrived. After a thorough enema and bath, with ice to its heart and head, we had the temperature down to normal, and the child slept immediately afterward as it had not slept for four days.

The doctors here are not in sympathy with this work, but can do nothing, as the work speaks for itself, and we charge no fees. The people often give us presents to help support the work. One successful case will be talked about for

miles around,—at dinner parties, receptions, on the train, and everywhere. Our work at Fort de Kock, seventy-five miles away, had preceded us to Padang long before we arrived.

Satan tries to put hindrances in the way of the work here as elsewhere. But these, by faith and perseverance, can be used as stepping-stones to a greater work. The result of our work soon shows the people that health reform and hyriatic treatments can do more for them than all the drugs in the apothecary shop, their devil medicines, charms, and prayers to Satan, all combined.

Sometimes we make quite an effort to get the people to discontinue their devil medicines, etc., while I have the case in charge. They often promise Satan to serve him better in the future if he will only give them their child again; and he does restore some to health in a marvelous manner. I have several charms which have been taken from the bodies of the sick and given me before I began treating them.

Ofttimes we can strongly feel the powers of darkness about us. But we know that angels are standing ready to help us at the first cry of faith. I am so glad that Christ has met and overcome Satan, and all we have to do is to take shelter under his protecting arm.

In one of the first cases we had, we felt that Satan was working for hours to keep us from winning success. Sister Munson and I had prayer at the bedside of the sick woman, and immediately the treatments had the desired effect. Afterward I learned that Elder Munson was awake at the same hour, and was praying the Lord to strengthen us and bless our labors. The Lord has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." His promise has been proved true by us more than once during the past few months.

Every missionary, either home or foreign, needs a knowledge of these life-giving principles of health reform and hydropathic treatments, in order to reach the people. I for one am thankful that I had the privilege of gaining this knowledge. With it we can reach hundreds of homes which would otherwise be closed to us. We need more help—doctors, as well as nurses. Only those who enter the foreign or city mission work know the blessings of laboring in a needy field. This little station is the only one in this whole island world of fifty million inhabitants. Who will come and help us? If you can not come yourself, you can help send one who can come, and you can ask the Lord to strengthen us and bless our labors. We also need means to send out the native helpers as soon as they are ready. I am thankful that the Lord allowed me the privilege of coming, and thank the brethren and sisters who helped to provide the means.

Elder Munson has a little home school, to help pay the expenses of the mission, and to keep our Chinese helper in the field, and I have the privilege of conduct-

ing the class in physiology. It is interesting to see how quickly our Chinese boy catches all thoughts on healthful living, and how he puts them into practise. His father is a doctor. I try to make everything as practical as possible, by illustrating with the native articles of healthful and unhealthful diet and hurtful practises.

We have many interesting experiences each time we go out to visit. I only wish there were more workers to share in them. Jesus says, "Lo, I am with you all the days, even unto the end of the world." I know this is true; for we feel his presence and enjoy his blessings. Come and join us in the work, and share the joys with us.

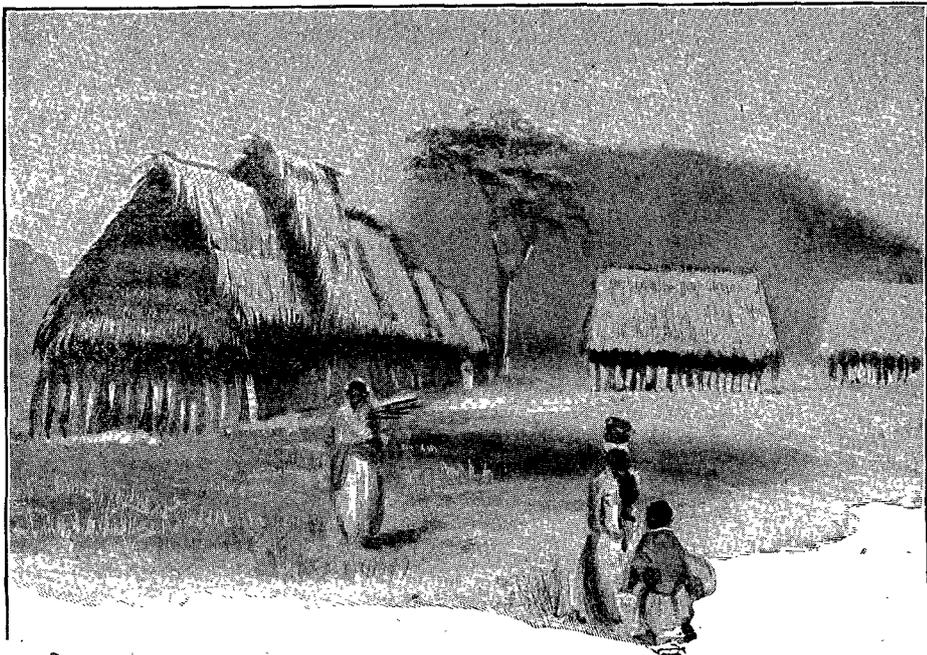
Padang.

A Dory Trip in British Honduras

H. C. GOODRICH

THINKING that the readers of the REVIEW would like to know how to work and travel in this part of the world, I

Honduras, and these very poor, most of the people live along the rivers and the seacoast; and the only way to reach them is by water. There were three of us,—Brother Bennett, who had charge of the boat and the cooking; Brother Brauster, who is our pioneer canvasser and colporteur; and the writer. We left Belize at 3 P. M., June 15, and found no place to stop for the night till nine o'clock. As the house where we made our first stop was a good sample of a majority of those along the rivers and coast of this country, I will give you a description of it. Posts are set firmly in the ground; and to these are lashed with a strong, tough vine called *tietie* the framework of the walls and roof. The walls are usually composed of small poles fastened to the frame with the *tietie* vine. The roof is of thatch fastened in the same way, the doors and windows of boards with iron hinges, the floor of clay. The houses are usually divided into two rooms, a living room and a bedroom. At a little distance is the



THATCHED HUTS

will give an account of our trip up the Belize River, from which we have just returned. Our dory, a canoe dug out of a large log, was well filled with provisions, cooking utensils, our *paltikee* (a large basket with telescope cover, which, covered with painted canvas, is water tight) well filled with bedding, and clothing, and two large boxes of books. Over all was a large water-tight canvas, to keep everything dry; for this is the beginning of the rainy season. The Belize River, which in the dry season is a very slow and quiet stream, in the rainy season rises from six to ten feet, and becomes a great flood. But these floods, which are used to bring down the mahogany and logwood from the far interior, and from all the little creeks, are the harvest time of the wood cutters. The mahogany is floated down in rafts, but the logwood, which is too heavy to float, is brought down in dories.

As there are but few roads in British

kitchen, built of the same material, but smaller, where the cooking is done over an open fire, sometimes on the clay floor, but more often on a raised platform covered with clay. The baking is done in a large, shallow kettle by building a fire on the heavy iron cover. The living room of this particular house was set apart for our use. So, quickly unloading cots and bedding, we put up our mosquito bars, covered our boat with the large water-proof canvas, and were soon sleeping soundly, not even a heavy rain being sufficient to awaken the writer.

At daylight we were astir. The dory was loaded, and we were soon paddling up the stream. At seven we stopped for breakfast. In this way we journeyed on, stopping at every house. At noon we came to the house of a man named Gordon, who years ago had purchased a copy of "Patriarchs and Prophets," but having lost it, wanted another. He

was keeping the Sabbath, but did not seem to have any knowledge of our work, and I had never known of him. This man subscribed for the REVIEW, bought books to the amount of ten dollars, and seemed anxious to learn. We expect soon to see him walking in the light of the third angel's message.

That night we came to a good-sized village that used to be of some importance in the mahogany trade. We stayed here one day; and at night I spoke, by invitation, in the Wesleyan chapel and school, taught by Brother Green, whom I have mentioned before as interested in our work. The people earnestly asked us to stay a few days; to this we gladly consented, and stayed three days, holding a meeting each evening. This is a good opening for work, and ought to be improved without delay. I was sorry to leave this place; many heartily shook our hands, and asked us when we would come again, and why they had never heard these things before. Of this people only five or six adults could read, so they must depend more on hearing than reading. The next day at sunset we came to Lime Walk, after a hard day's work.

The river had risen about two feet, and most of the way the current was very strong, so we made slow progress with poles and paddles. At one place there is a rapids of eighty rods or more, where the river is filled with rocks. Here the brethren had to get out in the water, and draw the boat by hand along the bank, carefully avoiding the rocks. At Lime Walk we found Brother Hemsley. He has a daughter living in Belize, who accepted the Sabbath and was baptized soon after I went there. Her father spent a few weeks in town with his daughter, but declared he would go to none of her meetings, believing she was all wrong. But this prejudice was finally overcome. He came to meeting, and not long after began to observe the Sabbath; and the opposition of his neighbors and of his own family has not been able to move him. Some said that if we came there, we should not be allowed to land. It did not prove to be quite so bad as that, but we could hold no meetings with them, and sold only two books. However, we had some good Bible studies with Brother Hemsley and his family, which seemed to break down a great deal of prejudice, and we hope yet to see them all one in Christ.

The next day we came down the river to the mouth of Black Creek on our way to Crooked Tree, which is a good day's journey up this creek. We arrived just at night, very tired from the heat and the long pull up the stream. Brother Brauster went up into the village to find us a place to stay. He soon returned, saying that he was cordially received, and that a place was provided for us. As we were unloading our things, another man came down to the boat, and offered us a place in his house, which we accepted, as it was near by. At Crooked Tree is a strong Baptist society, with a nice church and school-house combined in one building. Their

mission worker, Mr. Cleghorn, also from Belize, was here to make them a visit. He met us very kindly, offering us a place to sleep in the schoolroom, which we accepted, as it had a board floor.

Friday was devoted to letter writing and helping Brother Brauster with his canvassing. Sabbath three of the Baptist brethren came in and asked why we kept the seventh day instead of the first day as the Sabbath. So we had a Bible study on the subject. They said it seemed very plain; but they wished to hear their own minister tell his side. Of course I told them that was right; and if he could produce any Scripture for Sunday sacredness, we would all keep it together. But much to their surprise, he refused to come. The next morning the same three men came the second time for another study on the same question. Sunday at 4 p. m. we had an open-air service, our subject being the Signs of Christ's Second Coming. This service was attended by the minister and all the people. We also attended the evening service. Monday evening we had a Bible study on Eden Restored; and as we had had some study on the Sabbath question, it was easy here to bring in that subject with great force. I asked them if in view of such precious promises, we could not give up all for Christ? and all answered in the affirmative. Three promised to give up their tobacco, and one man and his wife said they would keep the Sabbath. We sold a good quantity of books.

Tuesday we started on our way home, the water not being high enough for us to go farther. We reached Belize on Thursday, weary, but very thankful for a Father's care, and still more thankful that we could meet so many people who expressed a desire to know the truth. And they must know it. This trip has brought one thing forcibly to my mind; and that is that I can not stay in Belize. I told the little company here, while speaking from the words, "Go ye into all the world," that they must no longer lean on the human arm for help, but take the work on their own shoulders, and carry the message to all this people; so that I might be free to go to those who had not yet heard the gospel. Yet the interest in Belize was never better; my correspondence is larger than ever before; the canvassing work must have more attention than hitherto; and yet the vision of those men and women saying, "Why have we never heard these things before?" comes up before me, and I must go. May God lay a burden on some hearts to come and work in the open fields of Central America.

Belize.

Scotland

WM. A. WESTWORTH

SINCE coming to this field last December, we have had many reasons to praise the Lord for the way that he has led us, and the many manifestations of his leadings have given us courage to press the battle as never before. Though there are many things that are strange

to us, and we find it necessary to vary our methods of work, yet gradually we are being brought to see that God has a people here, and that they are waiting for the truth.

The past history of Scotland is an inspiration as we consider the men that have gone from here to give their lives for the Master's service; and the attitude of the nation for what they held as very truth is a witness of their sterling worth. Naturally very reserved and stolid, they hold with no small suspicion any effort made to lead them from the old landmarks that they have so long revered. Especially do they look askance at any "new" religion from the States. Their national pride is great. The memory of such men as Knox as a reformer, or Chalmers as a missionary, gives them the idea that they have all that is worth having in religion. Hence we find great difficulty in approaching them, and yet, when once their confidence is won, they are a noble people, and we feel that the Lord will not desert these who have stood so nobly for him in ages past.

"Sabbath" observance, as they universally style their First-day reverence, is stricter here than in any place we have ever seen. The masses generally go to the churches, to their own, but to no others.

It has been thought that we were too far north, and that the weather was too damp for tent efforts, but we are glad to report that this is not the case. We have been pleased to see the crowds that have come. During the week the attendance has been good, and on Sundays our fifty-foot tent has been filled, and on one occasion when Brother Ritchie spoke on the sanctuary question, illustrating his subject with a model twenty-four feet in length, many were unable to find entrance. Several have already accepted the truth, and the interest is better than ever before. This is in Kirkcaldy, a place of about sixty thousand inhabitants, just across the Firth of Forth from Edinburgh. The tent was given to us by the New York Conference, and the seats by the New England Conference; and I can safely say that I have never seen an effort more appreciated than is this one. So that our thanks are doubly due to those that have thus helped us, under the hand of God.

In Edinburgh, the capital, which is the social, religious, and educational center of the country, prejudice against any such movement as ours is high. But after some hard work, we begin to see light, and now we have a Sabbath-school of nineteen, and others are deeply interested. Only lack of means prevents us from getting suitable quarters and pushing the work here. The long evenings of the winter, for the sun sets at 3:30, give opportunity for good effort, and had we the means, we could carry on public services among many who are interested. There may be some who could aid us in this work; if so, we should be pleased to hear from them at 7 Maxwell St., Edinburgh.

At Glasgow, where for some time

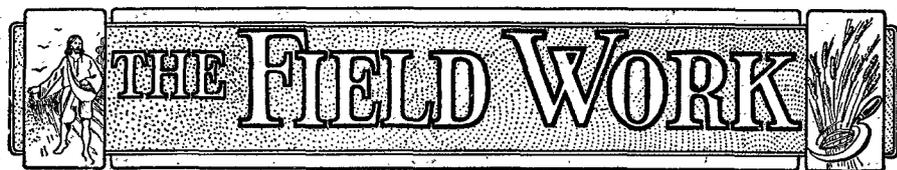
there have been a few believers, the work is being pressed also. This company was raised up largely through the efforts of a few brethren who quietly worked and lived the truth. The judgment alone will reveal the efforts made by them, and the good accomplished for their fellow-men. A good church building has been hired for the year, and we expect to carry on aggressive work in a short time. A good force will be there, and nightly services will be conducted. Satan has been at work with this company, and some have withdrawn, but the faith is dear to the remainder, and they are enlisted for all they are or can be. In this city, which, with its suburbs, has about a million and a quarter of souls, an aggressive paper work is being carried on, from ten hundred to twelve hundred copies each week being sold. Sister Lamie is also doing a good work, and a number have become interested in the truth through the treatments she has given the sick.

We are pleased to see the work prosper; but as we contemplate the millions who have never heard the truth; as we see city after city, scores of them in all parts of the country, which have never heard the sound of our message, and still the enemy is pressing into these places with all sorts of hellish devices,—Spiritualism, theosophy, Christian Science, false healings, and many others,—our hearts are burdened. While there has been some awakening in the ranks of our people, still we are far, far behind our possibilities. Even now there are those who as native workers could do far more than can any foreigners, who should be at work. But we can not use them. Think of it, brethren!—men ready to go, but no means to send them. We can not say, "Depart in peace, be ye warmed and filled;" that will not do. May the Lord burden every heart with a feeling of its responsibilities. Pray for us that the word may have free course, and that the Master may be glorified by an abundant harvest from "bonnie" Scotland."

Mission Notes

SINCE the middle of January over twenty have been baptized in British Guiana. Besides these, nine others were received into the church. Brother Babcock writes that although they have many perplexing things to meet, they are much encouraged to see so many precious souls accept the message.

IN a recent letter from Cape Haytien, Hayti, Brother Henry Williams mentions a lone Sabbath-keeper about thirty miles from where he is living, in a Spanish part of the island. She has been keeping the Sabbath for a number of years, having learned it from literature, which he sent her. Two others joined with her; but a minister who visited their locality spoke against the Sabbath, and these two were led to return to Sunday-keeping. But this sister could not be moved. She is now waiting for baptism.



British East Central Africa

CHOLO.—It is now midwinter, and the weather is pleasant. When the sun shines, the days are warm, but the nights are cool—almost cool enough for frost. We have had more or less rain since our arrival, but what is called the rainy season is in the summer, and begins about October. We are glad that we hurried along, so as to be here in the cool season; for we believe it will be very trying in the hot season. Generally speaking, however, we are much pleased with the climate. I do not know how long we shall succeed in warding off the fever. All Europeans expect to have it at least twice a year.

Many times since our arrival we have had evidences that it is in the providence of God that we are here. Within twelve hours after we reached here, we were at work on matters that seemed to be waiting for us, and which we arrived just in time to attend to. This has made us feel very glad. We care not what may be the circumstances that we may have to meet as long as there is work that we can do to advantage.

We have a nice place here. Even though we are surrounded with woods and wild beasts, we feel just as safe as if we were in Battle Creek. I think we now have the little matters of the mission, the school, and the farm pretty well adjusted, and we hope it will not be necessary for us to spend much time or energy on those things, but that we can devote ourselves almost entirely to the one purpose of helping and teaching the people. Our students number about forty, and applicants are coming in. We can take these people only a very short step at a time, and it is better to go slowly than to try to go too fast with them. I have a nice class of seven boys. It is true, they are very backward students, but somehow I feel drawn to them all the more on this account; and notwithstanding the fickleness of the native, I am hoping for good results. In working for the natives we do not have to wait for ceremony, but can go right to work without making apologies.

The estate is so extensive that I have no question as to its containing two thousand acres. It is supposed that there are about two hundred acres under a sort of cultivation, in addition to the land on which the houses and native huts stand. The rest of the land is covered with timber, brush, and grass that grows eight or nine feet high. This makes a good lair for wild beasts. It is the home of lions, hyenas, leopards, etc. It is only a few days ago that a leopard was seen lying by the spring where we get our water, and some of the goats on the place have been carried off by the wild animals. It can readily be seen that the part of the estate which is not in use is more of a hindrance than a help to us on account of its being a hiding place for these beasts. The grass would be good for cattle, but with the exception of about twenty-five goats, there is not an animal on the place. I propose, if we can spare the money, to buy some

cattle, as other missions have done, and make use of the abundance of grass that is going to waste. Cattle are rather dear here, but I am informed that up in the Angonaland, three hundred miles from here, there are cattle that we can buy for about half what they would be worth here, and it would not cost us much to have them brought to this place. As it is necessary to make a trip that way, to look after the out-school work, Brother Branch and I have decided to make the trip together, and attend to the two things at the same time. It is a hard trip. The only means of travel is to go on foot, or by *machilla*. The *machilla* is a hammock, suspended from a pole, which is carried on the shoulders of two natives. It can be easily imagined what it is to make a trip in this way. We can go about forty miles a day. One has to go through all sorts of country, with a narrow path, on each side of which the grass grows higher than one's head. We came over some miles of this kind of path on our journey to the mission.

Since leaving Cape Town, I have been working hard on the language, and hope soon to be able to converse with the people without an interpreter. This will be a great advantage, and will enable me to do more for them. Although Brother Branch has not been able to give a great deal of time to the language, his little boys can talk quite freely with the natives.

We are all of splendid courage, and enjoy our work with the people. It seems a hopeless task to get into their minds anything but the simplest thoughts, and these they do not seem to be able to remember, but we know that some of them will be made ready to go into the kingdom with us, and for this we will labor and pray.

J. H. WATSON.

Alberta

AUGUST 9 was the time appointed for the first general meeting of Seventh-day Adventists in this Territory. It rained almost every day for two weeks prior to the meeting, which made the roads almost impassable, and prevented some from coming; and as our numbers are small in this field, there were few in attendance; but the Spirit of God came in with a rich blessing for those who were present.

We were disappointed that Elder Flaiz could not be with us. Brother Black and two canvassers were the only laborers present besides the writer. By previous arrangement with Elder Flaiz a tract society was formed, to be called The Alberta Tract Society, with Sister Stella B. Lowry, of Ponoka, as secretary. This step seemed to be necessary on account of our isolated condition, being about one thousand miles from the nearest office. We are starting on a very small scale, but hope to do all we can to build up the work. We have had two canvassers at work since July 1. They have already taken about three hundred dollars' worth of orders.

During the meeting one aged brother

gave himself fully to the Lord, to observe his Sabbath. He was formerly a missionary to South Africa. His wife began to observe the Sabbath about two months ago, so our hearts were made glad by his surrender. This couple were brought to a knowledge of the truth through the *Signs* and tracts, and books which were loaned them.

Brother Gebanus, of Leduc, was arrested and fined \$10.70 for Sunday work in his blacksmith shop. The fine was paid, as his wife's health was not good. I have not received particulars of the case.

We are of good courage, and wish to push the work as fast as possible.

J. W. BOYNTON.

Ponoka, Alberta.

Bay Islands

UTILLA.—I finished my first tour through the Bay Islands in the interest of medical missionary work early in July. I have visited the principal towns, and find the openings rather favorable, as a whole. In some places the people are anxious to have an institution established where the principles of rational treatment and health reform may be carried out. Different plans will soon be laid for progressive work, and we will report again.

I am glad to learn that the Lord's people are deciding to move out into regions beyond. It is difficult for those who are content to remain at home to realize the more urgent needs of the outlying borders of the world's great field. May the Lord bless, comfort, and sustain those who are giving their hearts and talents to him for service in foreign fields.

A. J. HETHERINGTON.

Western Washington

At the last General Conference the Pacific Union Conference Committee asked me to labor in the Western Washington Conference. At the close of the Pendleton camp-meeting I accompanied Elders Knox and Snyder to the Centralia camp-meeting, and after that meeting I came to my district where I am to labor during the year. First, I made a short visit to Ilwaco, to attend to some business regarding a church building at that place. At one time there was a good company at Ilwaco, but most of the members have moved away. Sometime during the year I hope to hold a series of meetings there.

From Ilwaco I returned to Kelso. Here I was joined by Brother and Sister Albert Beck and Sister Belle Shryock. We pitched a tent and began our meetings. A supply of tracts was ordered, and each family was provided with reading-matter on the envelope plan. From the first, the attendance at the meetings was good. In the midst of our meetings a scourge of smallpox struck the town, and the authorities closed all public gatherings. This of course stopped our meetings. We remained, however, till the quarantine was raised, and then held a week's meeting. As a direct result, five were baptized. There is a good-sized congregation at Kelso now, and their Sabbath-school is thriving.

From Kelso we came to Kalama, and began work on the same plan that was followed at Kelso. The people seem willing to hear, and are remarkably free from prejudice. Rains have interfered

with our work, yet the attendance has been fair. Already, three have taken a stand for the truth, and a number are interested. We hope to see a good-sized company raised up here to be a witness for the truth of God. My courage and confidence in the Lord's work are good.

W. F. MARTIN.

California

WESTPORT.—I am now busy filling orders. Brother W. D. Workman, a young college student from Healdsburg, is with me. In about four weeks he was blessed with four hundred and twenty-five dollars' worth of orders. In about three weeks in July and four or five weeks in August and September I was favored with from five hundred to six hundred orders, or, including helps, ten hundred or twelve hundred dollars' worth. All the honor belongs to the Lord; for only he can crown our efforts with success.

Rising at 2 A. M., Brother Workman recently walked twenty miles. On the way he secured orders amounting to about fifty dollars, and that on Sunday, too. The next day he returned to Albion, and took about twenty dollars' worth of orders. By making his journey on foot he met many whom he would not have seen if he had taken the train, and also took more orders.

At Gualala, in Mendocino County, and over the line in the extreme northwest corner of Sonoma County, on a recent Sunday I secured thirty-six orders for books, helps, etc., or about seventy-five dollars' worth, and in one week I had one hundred and six orders, amounting to two hundred and twenty-five dollars in value. We thank, praise, and extol the Lord; for only our God can enable us to see such marked results. Brother Workman handles the religious books in connection with the medical works. We seek the Lord much in prayer, and his grace, peace, and blessing are ours.

We can not carry with us a prospectus of each of our books, yet we sell many of our foreign works, such as "Patriarchs and Prophets," "Great Controversy," "Daniel and the Revelation," etc., by using the Review and Herald catalogue of foreign books. We select the work we wish to sell, and let those whom we canvass read the description, prices, etc., in their own language. We also give them such information in regard to the work as we can, and ask the Lord to help us, and to impress their hearts to buy the book; and the Lord does hear and answer. In this way we sell many books in Swedish, Danish, French, etc. It is good to trust in God, and to lean on the everlasting arm.

WALTER HARPER.

Texas

By request I began labor in Texas in December, 1902. A few weeks later I attended an institute held in Keene, to which all the laborers were called. Since the first of March, 1903, I have been working in eastern Texas. The Lord has wonderfully blessed my efforts. Feeling that the message must go with power, I have fully consecrated myself to the Lord and his cause. I have organized two churches, baptized forty-five persons, and five others are awaiting baptism. Besides those just referred to, several backsliders have been reclaimed,

and some from other churches have united with us.

Three church schools will be conducted this winter in Cass County, where I have labored the greater part of the summer. Two schools were conducted in this county last winter,—one at Marietta, taught by Brother W. L. Adams, who will teach again this winter; the other at Avinger. At Cusseta, where a church was recently organized, a church school will be taught by Mrs. Emma Johnson.

I was never of better courage. To the Lord be all the praise. Pray for the work here.

E. B. HOPKINS.

Society Islands

PAPEETE, TAHITI.—The Lord has been good to us, and has opened our eyes just at the time when we needed to have them opened, so that we could see how Satan is watching us, and trying all the time to defeat us, when we are making special plans to defeat him. The promises of the Lord are yea and amen. He tells us that if he permits the temptations, he will also give us strength to bear them, and will open a way for us to escape from the power of Satan, and will be near to receive us and comfort us in our trials. We have found that the Lord is the only one to be trusted, and that as long as we abide in him, he will take us safely through.

It is just a year since we moved to the place we now occupy, which we call our little island home. It is about a mile and a half from Papeete, in a suburb called Pirea. It is a fine place for us to rear the little ones the Lord has given to us. We have all kinds of fruits growing on the land, and a comfortable house in which to live. It is only about three hundred yards from the ocean on one side, and about the same from the river. We feel that the Lord opened the way for us to secure this little home.

From November, 1902, until June of this year, I worked in the bakery. Although there are twelve or fifteen bakeries here in Papeete besides our little one, the Lord certainly blessed; for in eight months we had as many customers as some of the old bakeries have after twenty or thirty years' residence. We supply the governor and several of his friends. On Friday we furnish bread to our regular customers to last them over Sabbath. It is amusing to hear the people call to one another when we come along with our load of bread, "*Pitania faraoa!*" Adventists are called here "*Pitania*," or Pitcairnians. The natives, and even some of the white people, call all the Adventists by this name. Our bread is also called by the same name. I wish the people would care as much for the truths we have for them as they do for the bread. But we believe the bread will be the means of getting the people interested. Some say, "Well, Adventists have some good bread, anyway."

At the workers' meeting held in Papeete in May, it was decided that I should spend my time in the field, with the French people. I can use to good advantage a number of French papers and tracts, as we have very few. We ordered a club of twenty-five French papers by the last mail, but this is only a drop in the bucket. We could use many more. We would be glad for French *Signs of the Times*, *Le Messager de la Prophetie*, and *Le Vulgarisateur*; and

any amount of French tracts will be gladly received. Small bundles could be sent directly to me, and large bundles to the Pacific Press in Oakland, Cal., which will forward them to us. Or if there are those who desire to send small donations to help us in securing literature, we would be glad to have them send these to the Mission Board, 222 North Capitol St., Washington, D. C., and the papers can be ordered for us.

If we had plenty of papers, the work here could be done quickly, as the French are not very numerous; and when we finish this place, there are many other places that are waiting to receive the message. Although the French people are difficult to labor for, the Lord has some precious souls among them, and we are glad for the privilege of searching for these. Yes, we are indeed thankful to the Lord for the humble place he has given us in his vineyard. As David of old, I can say that I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness.

We are of good courage, and are trying to follow the good instruction we are receiving through the REVIEW and the *Conference Bulletin*. Our desire is that all may know that dear Saviour who died that we might have life.

L. A. ROTH.

The Maine Camp-Meeting

THE annual session of the Maine Conference was held in camp at Deering Center, a near suburb of Portland, September 3-13. A series of tent meetings had been in progress at this place for several weeks, conducted by Elder P. F. Bicknell, president of the conference, and Elder E. E. Franke, of New York. The small camp which they had erected for their regular meeting was simply extended for the larger gathering. There was a good attendance of our own people, about one half the membership of the conference being present.

Elder H. W. Cottrell, president of the Atlantic Union Conference, who was present during the larger part of the meeting, and Elder A. G. Daniells, who, on account of other engagements, could remain only three days, spoke words of good cheer and courage relative to the general interests of our world-wide work. The brethren and sisters of Maine heard with much rejoicing the evidences that the message is hastening on toward its ultimate triumph. Cheering reports from foreign missions, and the rehearsal of God's providences attending the removal of the General Conference headquarters from Battle Creek to Washington were items of special interest to the people.

We were glad to have with us two old warriors of the cross, Elders J. B. Goodrich and S. J. Hersum, who for many years have been identified with the Maine Conference. Elder Goodrich, though very feeble in health one year ago, has, through much-needed rest and change to physical work, obtained, under the blessing of God, apparently a new lease on life, and seems as ruddy and vigorous as in years gone by.

Professor Griggs, of South Lancaster Academy, Dr. Nicola, of Melrose, Mass., and the writer were present to represent the school, medical, and tract society interests. The meeting throughout was a pleasant and refreshing season. The program was not overburdened with

conference business matters. A general discussion of topics and plans of work was substituted for the usual long list of resolutions; and all business matters were dispatched promptly and pleasantly.

May the Lord greatly bless the work in this conference, from which place the third angel's message started on its conquering march through the great West and around the world; and as the spirit of the message returns with added power to the East, according to the promise, may the State of Maine be enlightened with its glory.

E. R. PALMER.

The Grand Island (Neb.) Camp-Meeting

"THE best camp-meeting I ever attended," was the frequent testimony borne by those who were present at the Grand Island meeting, which opened on September 3, following a workers' meeting of ten days, and closed Sunday evening, September 13.

A council of the foreign publishing committees had been called to meet at the time of the camp-meeting, which brought together an unusually large number of laborers from abroad. Besides the Nebraska Conference ministers, there were present Elders J. N. Loughborough, I. H. Evans, N. P. Nelson, E. T. Russell, W. C. White, Luther Warren, Judson Washburn, W. A. Colcord, L. A. Hoopes, H. Shultz, Lewis Johnson, H. R. Johnson, F. H. Westphal, and Theo. Valentiner; also Brethren J. Sutherland, C. Meleen, Fred Johnson, A. Swedberg, and C. A. Thorp. These brethren spent much of the time in an important council relating to the foreign publishing work, a report of which will be given by others. Their presence and influence were greatly appreciated.

The week preceding the camp-meeting between forty and fifty ministers, colporteurs, Bible workers, and canvassers were on the ground to assist in the erection of the camp. We held services together twice each day, and realized much of the presence and blessing of the Lord. On the Sabbath of the workers' meeting, the members of the Grand Island church met with us, and we had a most precious season of refreshing from the presence of the Lord. Several of the ministers said it was the best Sabbath they ever spent. When the camp-meeting opened, this same spirit came into the larger congregations from the very beginning. Revival services were held nearly every day, and many souls were made free in God. The services of one forenoon were given to the consideration of the removal of the headquarters of the denomination to Washington, and to the foreign missionary work. At the close of the forenoon service a call was made for means, and a trifle under one thousand dollars was raised, in cash and pledges. Later in the week the missionary enterprises of Nebraska were considered, when over six hundred and fifty dollars was donated for the different objects presented.

Elder Warren, while preaching on the last Sabbath morning of the meeting, appealed to the people to give themselves to the work of God, and nearly the whole congregation signified their willingness to do so. As he spoke of the education of our children and the training of our young people, the Spirit of God moved

upon the congregation mightily, and many came forward and laid upon the speaker's desk money, pledges, and jewelry. It reminded one of the "heaps" concerning which Hezekiah of old made inquiry. Among the pledges were some for cows, horses, and lands. This was a most wonderful meeting; but, as is often the case, and worth remembering by every one who works for the salvation of souls, the victory was first obtained by a few persons, crying to God for deliverance, with their faces upon the ground. It is when God's servants feel the death agony of souls upon them that souls are born into the kingdom of God. "Shall I bring to the birth, and not cause to come forth?" "As soon as Zion travailed, she brought forth her children."

The words of admonition, counsel, and reproof spoken by Elder Loughborough made all feel to thank God that a few of the old pioneers in the message are still with us. God grant that they may be permitted to continue to bear their testimony, as a reminder that "this generation" has not passed without the Saviour's words being fulfilled.

The meeting was held in a beautiful, shady park, almost in the center of the city, which had been placed at our disposal free of charge. The weather was about all that could be desired, except it rained on both Sundays of the meeting, which greatly interfered with the attendance from the city. The attendance from the outside, afternoons and evenings, was fairly good. An excellent impression was made upon the people of the city, and we were requested by prominent citizens to come again next year. About one hundred and seventy tents were pitched upon the ground. Separate services were held in German, and in the Scandinavian languages, for the youth, and for the children. An excellent interest was reported by those in charge of the various meetings.

On Sunday morning a large number of those encamped upon the ground repaired to a lake near by, where forty-four souls were buried with their Lord in baptism. Several of the brethren from abroad left on Sunday, and on Monday most of the people left for their homes. The laborers all go from this meeting with renewed zeal and courage, and hopeful of great results during the coming year.

A. T. ROBINSON.

The New England Camp-Meeting

At the close of the Vermont camp-meeting, I went to Montwait, Mass., to attend the camp-meeting of the New England Conference. This meeting was held in buildings instead of tents. The Montwait grounds have been especially prepared for large summer gatherings. The Salvation Army held a large camp-meeting there just before our meeting convened. In some respects it was both convenient and pleasant to occupy substantial dwellings, and I understand that it was less expensive to the conference than the ordinary camp-meeting usually proves to be. But after all, there is nothing quite equal to the old-fashioned camp-ground, with its rows of tents nicely pitched, and the large pavilions for general meetings. This is especially true when the camp-ground can be located in the midst of the resident portion of the city, where the people can easily reach the ground from

their homes. The lack of a large attendance of those not of our faith deprives a camp-meeting of much of its value.

At the Montwait meeting earnest efforts were made to help and encourage our own people. Good instruction in various departments of the cause was given by those having charge of the special lines of work. Mrs. Dr. Nicola rendered valuable service to the meeting by her untiring efforts to set forth correct principles of healthful living. Professor Griggs and his associates kept the interests of education before the people. Elder Haskell gave valuable instruction regarding the prophecies of Daniel.

The business of the conference passed off harmoniously. Connecticut and Rhode Island were separated from what was formerly the New England Conference, and organized into what will hereafter be known as the Southern New England Conference. The States of Massachusetts and New Hampshire are still united in one conference, and will take the name of the Central New England Conference. Elder A. E. Place was elected president of the latter conference, and Elder Charles H. Edwards was chosen president of the former. As I do not possess the data regarding the statistics and finances, I can not give information concerning these features of these conferences. From the general information given during the business meetings of the session, it would seem that these conferences are in fairly good financial condition, and that there is reason to believe that the work will develop encouragingly under the new arrangement.

Contributions were made toward various needy enterprises. About one thousand dollars was raised in cash and pledges for the work in Washington. A deep interest was manifested by the New England brethren and sisters in the removal of our headquarters from Battle Creek to the East. It was very plain that they have great confidence in this move, and that they are prepared to stand by the work in every way possible. We earnestly pray that the blessing of God shall signally attend the work in both the Central and Southern New England Conferences.

A. G. DANIELLS.

Colorado Camp-Meeting

THIS meeting was held, according to appointment, August 20-30, at Salida, Colo. While there were not so many of our people in attendance as in former years, yet it is said by all that it was the best conference meeting ever held in Colorado. The enemy came in to divide, lay waste, and confuse; but the Spirit of our God came also, and proved himself able to save us from all this, and bring in unity and power instead. Never was there a better state of things in this conference. Its workers are of good courage. Faith and confidence are taking the place of doubt and fear. Not only is this true among ourselves, but it is just as true in regard to the great whole. I am sure this one thing will bring into our ranks power such as we have not seen for many years.

Our business meetings were seasons of real spiritual benefit. Four new churches were added to the conference, twelve dear souls were baptized, and two young men were ordained to the gospel ministry.

The good counsel of our beloved union conference president, with those who came to help us, was greatly appreciated. Some slight changes were made in the management of the conference. The committee was enlarged, so as to have seven members instead of five, with Elder H. M. J. Richards as vice-president, and by vote of the conference he will move to the Western Slope, taking oversight of the same.

The following-named officers were elected: Executive Committee, G. F. Watson, H. M. J. Richards, G. W. Anglebarger, Watson Ziegler, C. C. Holbrook, W. W. Hills, and H. L. Hoover; Conference Treasurer and Tract Society Secretary, Mrs. Bertie L. Herrell; Conference Secretary and Corresponding Secretary, E. E. Farnsworth; Secretary of Sabbath-school and Young People's Work, Mrs. Flora Watson; State Missionary, G. Philips.

Our brethren and sisters and the conference workers left the meeting with greater cheer and hope in the closing message than ever before. While the burdens of the work are much greater now than when we went up to this yearly gathering, yet we know greater strength and power will come to our rescue. We are of good courage.

GEO. F. WATSON.

The Kansas Camp-Meeting

THE camp-meeting was greater in the number attending and in apparent results this year than it has been for several years, and the largest but one ever held in the State. There were about one hundred and thirty tents on the grounds, and fully eleven hundred campers at one time. After staying a few days, some returned home, and other members of the family came, so that in all there were not less than twelve hundred in attendance.

The weather was almost perfect, and the grounds were about all that could be desired. The location was most favorable, being near the center of Newton, a place of about seven thousand inhabitants.

The workers' meeting preceding the camp-meeting was a blessing to all who attended it. The Lord came near, and the work of reconsecration began from the first. On the first Sunday of the camp-meeting the first baptismal service was conducted in a beautiful stream but three blocks from the grounds. There were six other baptismal services during the meeting, eighty-six precious souls being buried in the watery grave, and raised to "walk in a new life." These were nearly all youth who had found the Lord for the first time. In view of this, we feel that great victories are just ahead for the work of the message in this field.

The preaching was for the most part very searching and practical. The evening sermons were generally on cardinal points of the message. Elders Loughborough, Russell, Warren, Hoopes, Washburn, Shultz, Westphal, Colcord, and Riffe, Drs. Kellogg and Paulson, and Brethren H. H. Hall and C. W. Hardesty, attended the meeting.

Elder Loughborough's sermons relating to the rise of the message and its development under the guidance of the gifts of the Holy Spirit were much appreciated, and were very helpful to our people. Elder Warren and others

worked for the young people with excellent results; and while we had more ministers than were needed to do the preaching, we were glad to see them go among the people, and try to help them. Their efforts were appreciated.

The attendance from the outside was good, and six persons took their stand for the truth before the camp-meeting closed. Others were much interested, and the meetings are being continued by a good force of workers, both in the English and in the German.

The attitude of the ministry of other churches was especially pleasing to us. A good many of them attended our meetings, and three times, by their special invitation, their pulpits were filled by our ministers.

We received from the chairman of the Park Association an invitation to return and use their park next year.

As the needs of the Lord's cause were presented, much of the old-time liberality was shown. Men came with their pledges of fifty dollars, one hundred dollars, two hundred dollars, and many with twenty-five dollars or less. Nearly five thousand four hundred dollars was raised for the various branches of the work. More than thirteen hundred dollars of this was for the work in Washington, D. C., and about thirty-eight hundred dollars for the medical missionary work in the State, especially for the building of the sanitarium near Wichita. The Lord is in a special manner opening the way for this building, the grounds and half of the cash being given by those not of our faith. We have yet to raise on our part four thousand seven hundred dollars by the first of January, 1905.

Three of our beloved workers, B. W. Brown, N. T. Sutton, and Sydney Scott, were set apart to the sacred work of the ministry by the solemn service of ordination.

One important feature of this camp-meeting was the practical work done among the people. In harmony with the Testimonies, we organized companies that went out almost daily and visited the people, carrying invitation cards and some small tract or paper each time to every house in the city. This work was carried on by H. H. Hall, assisted by N. P. Dixon and others. About seventy-five, mostly our young people, engaged in it. They received a rich blessing, and many people came to the camp who otherwise would not have come.

Seven churches were added to the conference. The financial condition of the conference, also of the Missionary department, was found to be good. The auditor's statement showed that the treasurers, N. B. Emerson and J. C. Becker, had both done excellent work. All of their books were found to be in perfect balance. But few changes were made in the conference officers. A full board of trustees was elected for the Kansas Conference Association, the legal body. Officers and a board of nine trustees were chosen by the people for the Kansas Medical Missionary and Benevolent Association, and these were legally elected at a meeting held in Wichita, Tuesday morning, following the close of the camp-meeting; and we wish to say to all that the articles of our constitution remain unchanged, except in the matter of the membership fee. The people on the camp-ground voted that that be stricken out, and this was

legally done in the meeting referred to above. All properties belonging to this association are the property of the Kansas Conference, to be owned and controlled by the conference, since the Kansas Medical Missionary Association is a creature of the Kansas Conference, and all the members of the Seventh-day Adventist church in good standing who believe in, advocate, and actually practise the principles of health reform as promulgated by this association are members of the association, and voters in all regular or called meetings of the same.

The general feeling was many times expressed, that this was the best camp-meeting we have ever enjoyed. People returned to their homes with the full determination to be, from this time forward, either home-neighborhood or field missionaries, to sell all the small books they can to their neighbors, and be active workers in the message till the work is ended. Scores of names were given in of those who decided to enter the canvassing work, the medical missionary work, the Bible work, the church-school work, or the ministry. Victory is just ahead. Our courage was never better. To the Lord be all honor and praise.

C. McREYNOLDS,
Conference President.

The Indiana Conference

THE thirty-first annual session of the Indiana Conference was held on the camp-ground at Peru, Ind., July 29 to August 9. Six meetings were held. Eighteen recommendations were adopted, covering the evangelistic, Sabbath-school, canvassing, industrial school, and other work. A spirit of unity was apparent in all the meetings.

Credentials were granted to the following-named persons: W. J. Stone, I. J. Hankins, R. S. Donnell, C. H. Bliss, J. C. Harris, S. S. Davis, W. D. Curtis, W. A. Ebert, A. W. Bartlett, F. M. Roberts, J. S. Shrock, Dr. Wm. Hill, J. W. Covert, W. A. Young; ministerial licenses to R. H. Sparks, J. E. Collins, U. S. Anderson, J. E. Dunn, J. F. Cummings, Frank Steele, E. C. Swartz, H. S. Browning, and J. J. Fellows; and missionary licenses to J. Theresa Thompson, Mrs. Florence Niehaus, Mrs. R. W. McMahan, Clara Lecklider, and Mary Huntzinger.

The following-named persons were chosen as officers for the ensuing year: President, W. J. Stone; Vice-President, W. D. Curtis; Secretary, W. A. Young; Treasurer, W. C. McCuaig; Auditor, W. H. Edwards; Executive Committee, W. J. Stone, W. D. Curtis, Martin Dunn, J. C. Harris, W. A. Young; Missionary Department, Field Secretary, J. E. Dunn; Recording Secretary, W. C. McCuaig; Educational and Sabbath-school Department Superintendent, W. D. Curtis; Secretary, Mrs. R. W. McMahan; Educational Board, W. J. Stone, W. D. Curtis, B. F. Machlan, Wm. Applegate, T. E. Johnston.

The general offices of the conference are located at 626 East Eleventh St., Indianapolis, Ind. Elders A. G. Daniells and Wm. Covert acted as chairmen of the meetings.

W. A. YOUNG,
Secretary pro tem.

THREE persons, one of them an Episcopal minister, have recently accepted the truth at Peru, Ind.

The Jackson, Miss. (colored), Camp-Meeting

THE second annual camp-meeting of the colored Seventh-day Adventists of Mississippi was held at Jackson, August 28 to September 8. This was an ideal camp-meeting,—not a tent effort, but a genuine, soul-refreshing camp-meeting, conducted throughout by colored workers.

There was an absence of that unsanctified emotionalism which characterizes the colored gatherings in this part of the South; and in its stead a clean-cut, definite message for the times sounded forth, accompanied by the convicting influence of the Holy Spirit's power.

There was no time given to the discussion of race or class distinctions or sectional differences. But all felt the spirit and burden of the message, and every energy seemed bent on giving a warning to this generation of Africa's sons, that a remnant may be gathered out to share in the joys of the faithful.

We had a forty-foot audience tent, six family tents, a dining tent, and a kitchen, on a beautiful acre lot, for the comfort and convenience of our campers. But the six family tents were not sufficient to accommodate all the brethren and sisters present. Many found lodging in the homes of our neighbors.

Together with the five laboring brethren, there were, all told, forty-one Sabbath-keepers present at our camp. These represented the churches at Columbus, Yazoo, Vicksburg, Brookhaven, and Jackson. There were two laborers from outside the conference,—Brother T. B. Buckner, of Alabama, and Brother S. S. Ryles, of Arkansas. The home field was represented by Elder W. H. Sebastian, of Yazoo, Brother Murphy, of Columbus, and Brother M. C. Strachan, of Jackson.

There were four services held daily,—sunrise prayer meeting at 6 A. M.; preaching at 11 A. M., at 3 P. M., and again at 8 P. M. The early morning prayer meeting was one of the best seasons of the day. Here the keynote of the whole camp-meeting was struck,—complete surrender to God, the relinquishing of every sin, absolute victory in the life, and a seeking for the baptism of the Holy Ghost.

The forenoon and afternoon services were devoted to Bible study, the ministering brethren instructing the believers in the way of truth and righteousness, exhorting them to make no compromise with sin, but to place themselves wholly on the Lord's side, and to work for the salvation of souls.

Many evenings the outside attendance crowded our audience tent far beyond its seating capacity; and as the principles of our faith were presented in their full, searching power, the souls of men and women were stirred deeply, and many did not miss a single night in visiting our tent. In response to an invitation at the close of our meeting, ten dear souls, the heads of nine families, expressed themselves as willing to obey all the commandments of God, and desired to have some one visit them for further study of the Bible. Their names were taken, and Brother Strachan was appointed to visit these interested ones, and to begin a course of Bible studies with them, that they might receive more light and instruction concerning the truth.

Children's meetings were also held daily at 4 P. M., and mothers' meetings daily at 5 P. M. Sister Jackson, of Vicksburg, Sister Sebastian, of Yazoo, and Sister Murphy, of Columbus, conducted these meetings with good results.

Meetings were not crowded so closely together as to give no time for personal devotion or personal work for others. Each morning after breakfast a number of our campers took books, papers, and tracts, and went out into the different sections of the city, canvassing, selling papers, and distributing tracts, until, in the words of one of the preachers here, the town was literally "filled with pernicious literature."

The little company at Jackson has secured a beautiful lot upon which to build a church and mission school combined. Already plans are laid for the building operations to begin immediately; and Brother Strachan hopes to have the building ready to occupy within a few weeks. All who feel interested in the work for the colored people, and desire to contribute toward this mission school building can forward donations to M. C. Strachan, 206½ Huntsman St., Jackson, Miss.

W. H. SEBASTIAN,
T. MURPHY,
M. C. STRACHAN.

Northern Illinois Camp-Meeting

THE annual camp-meeting and conference for Northern Illinois was held at Streator, Aug. 20-30, 1903. A beautiful ground well shaded with oaks was secured for this purpose on the street-car line in the northeast suburbs of the city. The location was indeed convenient, and the people were well pleased with it. The spirit which generally prevailed in the gathering was good, and the meeting was regarded as a blessing to those who attended.

Elder J. M. Rees, president of the Southern Illinois Conference, was in attendance during the first four or five days of the meeting, and preached a number of acceptable sermons. Elders Smith Sharp, of Graysville, Tenn., was also present during the first week, and among other services rendered presented the needs of the cause in the Southern field. In response to his plea, about two hundred dollars was raised at the meeting. There was also about twice as much raised to assist the work in the Northern Illinois Conference.

Elder Sharp had previously secured some funds in this conference for the Southern field; so that the entire amount which he received was about four hundred dollars.

Probably there were three hundred campers. A fair attendance was present from the city evenings. Twenty-nine persons were examined for baptism, and most of these received the rite, a few preferring to be baptized after returning home.

Elder Spicer was present, and rendered valuable service during the last six days of the meeting. His untiring work for the unconverted was a blessed help in the meeting. Considerable attention was given to the study of the canvassing work, especially by Brother Edwardson, who was elected to the office of State agent. A healthy interest was maintained in the subject of Christian education, and the school work in the conference promises to be of real value to the

Lord's cause in the conference during the year to come.

Elder Allen Moon was re-elected to the office of conference president, to serve for the ensuing year. The financial condition is quite good. A very encouraging occasion was the ordination of two Swedish brethren to the gospel ministry at the eight o'clock service on Sabbath morning. Just before the ordination, prayer was offered. The congregation arose and sang, "Where are the reapers?" After the ministerial charge the song, "Bringing in the sheaves," was sung, with impressive effect. When the writer left the grounds, Sunday, at 5 p. m., the people were gathering to consider the sale of "Christ's Object Lessons." It is hoped that this service did much to advance the good cause which it was designed to represent.

Some things about these annual gatherings have been very precious this year. They are certainly increasing in interest and power. The Lord is making the testimony of many of the ministers and people very sweet indeed. The preaching of the Word on all themes of the truth is witnessed with more fervor and power than it has been during years of the recent past. It is surely high time that every sleeper be aroused, and that all comprehend the truth as it is, and know the voice of the true Shepherd.

WM. COVERT.

South Lancaster Academy

ON Wednesday, September 16, our academy at South Lancaster, Mass., opened its doors for the beginning of its twenty-second year's work. After an absence of nearly twelve years, it was a great privilege to walk again through the halls and rooms of this quiet, home-like school.

Many interesting changes have taken place in the school and neighborhood during the past twelve years. The academy building has been enlarged, and the rooms and chapel rearranged, so as to give additional room and better conveniences. The students' home is now being enlarged, in fact, it is being more than doubled in size, so as to accommodate all the boarding students.

The faculty has largely changed, though Mrs. S. J. Hall and Miss Fannie M. Dickerson are still at their old posts of duty, where they have stood since the school was founded. The old students have gone away, and new ones have taken their places, except a few young men and women of the advanced department whom I remember as children just entering the primary department when I went away; but notwithstanding these various changes, the dear old school still carries the same air of thoroughness, solidity, homelikeness, and good cheer, which has marked its work since the beginning, and has endeared the school to all who have attended it.

On the opening day the enrolment was one hundred and twenty-five, an increase of twenty-five per cent above last year. I was especially pleased with the good deportment and earnestness of all, and the definite purpose of many, if not all, was evident to a marked degree. Among them are three good students contributed by far-away Australia, who, having heard of the fame of this little Eastern school, came ten thousand miles to attend it.

The keynote for the year's work, as

sounded by the principal, Professor Griggs, in his opening remarks, is the second coming of our Lord; and he expressed his earnest desire, and the desire of the whole faculty whom he represented, that the work of this year shall contribute mightily toward hastening the glad day of the coming of the Prince of Peace. The readers of the REVIEW will respond with a hearty Amen; and they will, we trust, earnestly pray that this may be the watchword of all our schools. That the Lord will abundantly bless the members of the faculty and every student in the school at South Lancaster shall be our constant prayer.

E. R. PALMER.

The Memorial Church, Washington, D. C.

ON September 23 a payment of one thousand three hundred dollars was made on the Memorial church, and only twelve hundred now remains to be paid. This church was purchased Nov. 1, 1902, for \$12,900. Now that more than nine tenths of the entire amount has been paid, we feel sure that all who have not yet given, as well as those who have, will unite in one last effort to close up this account before Nov. 1, 1903.

Every State and Territory in the United States, also Canada, British Columbia, the Hawaiian Islands, the West Indies, and England have contributed toward this Memorial church. Now let us unite to "finish the work" immediately. Surely a year ought to be long enough in which to establish in the capital city this first memorial of the last message, that the way may be clear for the building of greater memorials of the same work—the Review and Herald Publishing Office, the offices of the headquarters of the General Conference, a school, and a sanitarium.

There may be some one who reads this appeal who may be able and anxious to send the whole amount still due at once. It may be that there are twelve readers of this paper who will send us one hundred dollars each, but probably the larger part of the amount still due will be sent in, in smaller sums, by the many friends interested.

To those who fear that more than enough will be sent for this purpose I will say that any surplus above the needs of the Memorial church building will be turned over to the Review and Herald Publishing Association, the Washington Seventh-day Adventist sanitarium, etc. Once more I plead that this first work be finished at once, preparatory to the complete establishment of our work in the nation's capital, a step which by the light of the spirit of prophecy we know to be the beginning of the end, the immediate forerunner of the pouring out of the Holy Spirit in the latter rain, the finishing of the work, and the coming of the King. O, let us hasten! for we are even now many years behind in this work.

All money in the hands of tract society or conference treasurers, as well as personal donations, should be sent at once to the office of this paper, or to J. S. Washburn, 1728 Fourteenth Street, Northwest, Washington, D. C.

In a Testimony written July 5, 1903, are these words:—

"Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines

of our work. This is a fulfilment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for."

"What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

"Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward."

J. S. WASHBURN.

Twenty-Sixth Annual Session of the Nebraska Conference

THE twenty-sixth annual session of the Nebraska Conference was held at Grand Island, in connection with the camp-meeting, September 3-13, with Elder A. T. Robinson in the chair.

About one hundred and forty delegates were present. Two churches were admitted to the conference, one at McCook, consisting of sixteen members, and one at Tekamah, of eight members.

A committee of twenty persons selected the following committees for the session: Committee on Licenses and Credentials, N. P. Nelson, R. F. Anderson, J. J. Graf, A. T. Robinson, W. B. Hill; Committee on Plans and Recommendations, C. H. Miller, J. H. Wheeler, C. R. Kite, W. F. Surber, Ida Nelson; Committee on Distribution of Labor, members of conference committee.

The following resolutions were adopted, showing the plans for work:—

1. *We recommend*, That the ten-cent-a-week plan be urged very strongly upon our churches, and that each church use the envelopes prepared by the General Conference.

2. *Resolved*, That we approve of the plan of district work adopted in our conference, and we recommend the superintendent of each district to prepare an annual report embodying the number of churches, the membership of each church, and the territory included in the district. Furthermore, we recommend that each superintendent, as far as practicable, locate in his own district.

3. *Resolved*, That our librarians in dealing with individual members of their churches conduct their business, as far as practicable, on a strictly cash basis, thirty days being considered the limit; and, furthermore, that the librarians, as far as possible, remit to the State tract society the first of each month. No account will be carried by the tract society longer than three months, unless by special arrangement.

Whereas, The Spirit of God has said that the canvassing work, properly conducted, is missionary work of the highest order; that it is as successful a method as can be employed for placing before the people the important truths for this time; therefore,—

4. *We recommend*, That all our ministers be urged to show both by precept and by example that they believe these words to be true, and that they urge the members of our churches to devote as much as possible of their time to the canvassing work.

5. *We recommend* (a), That the needs of the mission fields be kept before our Sabbath-schools as an incentive to liberal contributions; (b) 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, the contributions of the remaining Sabbaths to be given to missions (it is understood that this does not affect the established plan to give to the Orphan's Home two yearly donations); (c) that Sabbath-school contributions be not used for local church or church-school expenses.

Whereas, The spirit of prophecy has said that the Sabbath-school is the nursery of the church; and,—

Whereas, There are many isolated ones who can not attend, therefore,—

6. *Resolved*, (a) That we as a conference approve of the plan of the Home Department, and that we encourage our local Sabbath-schools to adopt this plan; (b) that the Sabbath-school secretary encourage the isolated ones to adopt this plan also.

Whereas, There should be more home news in the *Central Advance*; and,—

Whereas, The *Central Advance* can not furnish this news unless our laborers and brethren report; therefore,—

7. *Resolved*, That we as a conference request our laborers and individual members to furnish good, live reports frequently.

8. *Resolved*, (a) That the conference establish a fund which shall be disbursed by the conference treasurer in aiding such churches as are unable to support their schools; (b) that this fund be created by requesting each member of the conference to pay at least twenty-five cents each quarter (this fund shall be used to supplement the amount raised by the church in payment on the teacher's salary, and is not intended to relieve the members of the church from individual responsibility in the matter of educating their children); (c) that this fund shall be disbursed at the discretion of the president of the conference, the church-school superintendent, and the conference committee; (d) that our schools be supported by contributions, tuition, or second tithe; and that our brethren everywhere be requested to study the subject of the second tithe.

9. *Resolved*, That the Nebraska Conference assembled, recommend the most hearty co-operation on the part of the churches and of our people in the great work for suffering humanity being carried forward by the Nebraska Sanitarium.

10. *Resolved*, That persons in all our churches be encouraged to take up the work of resident canvassers, encouraging especially the sale of our smaller books, and giving them as wide a circulation as possible in their respective localities.

11. *Resolved*, That all our people be

advised to purchase the book "Education," and that resident canvassers be encouraged to take up the sale of this book and the recent volumes of the Testimonies among our people.

Whereas, The sale of the book "Christ's Object Lessons" has been a blessing to those who have cheerfully engaged in it, and has already accomplished the lifting of nearly two thirds of the large indebtedness resting upon Union College; and,—

Whereas, in Nebraska we have a large number of these books unsold; therefore,—

12. *Resolved*, That we reconsecrate ourselves to the work, and sell this excellent book for the benefit of Union College.

Whereas, The special course for workers at Union College during the winter has been helpful in encouraging workers already enlisted, and also in enlisting workers; therefore,—

13. *Resolved*, That we request the managers to arrange a similar course for the coming winter.

Whereas, The need of more God-fearing and efficient school-teachers is great, we therefore,—

14. *Recommend*, That our churches encourage, in a substantial way, suitable young men and women in their respective communities to take a training that will fit them for family and church-school work.

Whereas, There is need of concerted action in the establishment of the church-school work in our churches, such as appointing school boards, providing schoolrooms and the necessary equipments; therefore,—

15. *Resolved*, That this question receive due attention at the spring quarterly meeting of the church.

Whereas, The plan of doing the conference auditing work in connection with the camp-meeting throws a large amount of work upon the officers of the conference at the time when their services should be devoted to the spiritual interests of the meeting; therefore,—

16. *We recommend*, That the conference committee arrange to have the auditing done early in July.

17. *Resolved*, That the conference books be held open until about July 10 to admit of all conference business belonging to the year ending June 30, to appear in the annual report of the treasurer.

The following is a petition from the Missouri Conference: "Resolved, That in view of the importance of the World's Fair at St. Louis next year, and the opportunities which will be offered to make the people acquainted with the truth, we authorize the conference committee to make such calls for contributions as may be deemed necessary to provide literature, and to arrange for the proper presentation of our denominational work. Also that we invite the General Conference, the union conferences of the United States, and especially the Central Union Conference, to unite with us in this work, and press upon these organizations the great importance of their co-operation."

18. *Resolved*, That we approve of this petition, and that we authorize our conference committee to take the matter into favorable consideration, and make such arrangements as may seem best.

19. *Resolved*, That we recommend that the third Sabbath in November, and the Sunday following, be set apart as

days for simultaneous missionary meetings in all our churches, and that our conference officers be requested to plan for an active missionary campaign to follow these meetings.

20. *We recommend*, That on the third Sabbath in October a collection be taken in each of our churches to provide a building, a new press, and other facilities for our publishing work to be established at College View.

Whereas, The Review and Herald and the Pacific Press have made large donations to our missionary and educational work; and,—

Whereas, The changes going forward in the organization and work of these publishing associations call for our hearty approval, sympathy, and support,—

21. *Resolved*, That we cheerfully return to the plan of paying the regular price for the trade and popular books issued by our publishing houses, thus making it less difficult for them and our State tract societies to make expenses and enlarge their work.

The following-named officers were elected for the coming year:—

President, A. T. Robinson; Vice-President, J. J. Graf; Secretary and Treasurer, C. H. Miller; State Canvassing Agent, F. H. Hahn; Sabbath-school Secretary, Alice Teeple; Nebraska Conference Association, A. T. Robinson, J. Sutherland, G. Mathiesen, Thomas McAlpine, D. R. Callahan; Conference Committee, A. T. Robinson, J. J. Graf, A. C. Anderson, L. E. Johnson, J. H. Wheeler; Delegates to Central Union Conference, A. T. Robinson, J. J. Graf, A. C. Anderson, G. W. Berry, Educational Secretary, E. L. Cook, Sabbath-school Secretary, F. H. Hahn, Physician in charge of Nebraska Sanitarium.

Credentials were granted to A. T. Robinson, W. B. Hill, J. H. Wheeler, R. F. Andrews, P. P. Gaede, L. E. Johnson, C. R. Kite, A. C. Anderson, G. W. Berry, J. J. Graf, W. D. MacLay, and Daniel Nettleton; ministerial licenses to G. A. Kirkle, O. A. Hall, O. E. Jones, N. C. Nelson, W. H. Shroeder, B. M. Garton, Chas. Svenson, E. L. Cook, J. W. Beams, W. H. Campbell, F. H. Hahn; missionary licenses to C. H. Miller, Albert Anderson, Geo. Huenegardt, Wm. Batterson, Esther Smith, Maggie Warnock, Lena Frederickson, Pearl West, Sarah Grobe, Mrs. E. A. Cushman, Mrs. E. B. MacLay, Walter Rich; and colporteur licenses to W. J. Wilson, G. P. Loy, J. B. Mourer, Robert Ryan, W. F. Surber, C. S. Wilbur, L. B. Porter, P. O. Johnson, Jacob Kroeker, Ernest Mathwig, Peter Lindahl, Chas. W. Graves.

From the financial report it appeared that the total tithe received during the year was \$22,379.80, and that the amount disbursed was \$26,603.57. The deficit was met by the surplus of the previous year, and there was still a balance of \$3,570.34 in the treasury.

A. T. ROBINSON, *President*,
C. H. MILLER, *Secretary*.

THE reports for the quarter ending June 30, 1903, show the membership of the Guadalupe (Mexico) church to be thirty-eight, and that of the Mexico City church fourteen, making a total membership of fifty-two in the republic. Three new members were received into the Mexico City church recently.

Current Mention

—There is a crisis in Servia. The Servian cabinet has resigned by request of King Peter.

—It is reported that a second American cardinal for the United States is soon to be appointed by Pope Pius X.

—A farmers' anti-automobile association has been organized near Evanston, Ill., where numerous accidents due to carelessness have recently occurred.

—It is reported that an agreement is likely to be reached between Turkey and Bulgaria over the Macedonian situation which will result in averting war for the present.

—The island of Cozumel, situated off the coast of Yucatan, suffered heavily from the recent hurricane, most of the houses being blown down, leaving 5,000 of the inhabitants homeless.

—Bubonic plague has appeared recently at two towns in Mexico in the vicinity of Mazatlan, where there was an epidemic of the disease last year. The plague still lingers in San Francisco, the latest reported case there having appeared on August 9.

—Experiments to test the possibilities of the electrical railway as a means of transportation are being conducted with much success in Germany. On the Marienfeld military road, September 21, a speed of 114 miles an hour was reached, and maintained for two consecutive miles.

—The Panama Canal treaty between the United States and Colombia is dead, owing to the failure of the Colombian Congress to approve of the treaty within the time limit set for its acceptance. This leaves the question of the route of the proposed canal unsettled, the probabilities being, however, that the Panama route will finally be chosen.

—It is estimated that between 30,000 and 50,000 Bulgarian inhabitants of the vilayet of Monastir, in Macedonia, have been massacred by the Turks, and every Bulgarian village in the vilayet has been destroyed. It is computed further that 150,000 women, children, and old men are starving to death in the forests to which they fled to escape from the Turks.

—At Gomel, Russia, an anti-Semite riot similar to that at Kishineff was started September 11, and was continued for several days, resulting in the death of ten and the wounding of fifty Jews, together with the destruction of many Jewish residences. The rioters were aided in their work by the Russian troops in the place, who used their power only to prevent the Jews from offering any resistance to the mob's attack.

—Mr. Joseph Chamberlain, British secretary for the Colonies and the most conspicuous figure in British politics, has resigned from the cabinet, and King Edward is actively engaged in supervising the formation of a new cabinet. Mr. Chamberlain's resignation is due to lack of support of a protective policy advocated by him for English manufactures, which he believed would unite the English colonies more closely with the mother country, and also enable England

to contend more successfully with other countries, especially Germany and the United States, for financial and commercial supremacy.

—The following statement of facts given by the New York Sun shows how the prediction made by Marshall Field, the noted Chicago merchant prince, that under the present policy of the labor unions the industrial prosperity of the country would soon be brought to an end, is having its fulfilment. An annex to the Williamsburg Savings Bank in New York City was begun some time ago, the cost of which was to be \$350,000. "Soon after the excavating was begun, last spring, the Italian laborers went on strike. When this was settled, and work had gone forward to some extent, trouble was made by other trades. Just before the iron work was to be erected, the contractors had trouble with the House-smiths and Bridgemen's Union, and there was another strike. When new men were engaged, members of the union resorted to violence to compel them to quit work. It became necessary to have policemen on guard all the time. Under the terms of the contract the annex was to be completed next May. The contractors came to the conclusion that it would be impossible to finish the work in the specified time in the present unsettled state of affairs in labor unions, and they conferred with the directors of the bank. It was decided that the contract should be canceled, and work on the new building stopped indefinitely."



Money Received on the Missionary Acre Fund

The total cash received on the Missionary Acre Fund up to July 15, 1903, is \$4,022.95.

NAME	AMOUNT
Thomas Herald	\$10 00
Florence Livingston	15
Frank Cary	2 00
Lelah M. Reynolds	25
Margaret Stephens	1 00
S. C. Osborne	1 00
Harold Mathew	50
W. P. Henderson	2 00
Emil Peterson	25
Ethel Baker	50
Olga Bingham	25
Winnie Smith	25
Beth Everts	25
Cora Rice	1 00
Geo. Beermann	50
August Beermann	50
Lela May King	1 00
Walter Owen	2 50
Mattie Bailey	1 00
Jane Workman	50
Ethel Boles	50
Bell Winegar	50
Paulina Anthony	25
S. C. Bond	1 00
Pearl Peterson	25
Mrs. J. L. Adams	20
S. McElhany	50
Mrs. E. J. Allen	50
Mrs. M. E. Rosenquist	50
Mrs. Carrie King	5 00
Miss Emily McCoy	1 50
Amelia Heald	1 00
Mrs. Phebe Press	5 00
Mrs. W. C. Granger	1 00
Mrs. A. L. Palmer	1 50
M. Work	1 00
Miss Gertrude Granger	1 00
Mrs. T. C. Howell	50

Miss P. D. Palmer	1 50
Raymond Palmer	1 50
J. H. Hodge	25
Adolph H. Johnston	1 00



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to July 15, 1903, is \$55,144.65.

NAME	AMOUNT
J. L. DeGraw	\$ 1 00
Leota DeGraw	50
Mrs. Platt French	1 25
Per Minnesota Tract Society	7 96
M. W. Kerns	3 75
W. J. Barnes	10 00
S. E. Wood	2 00
J. A. Gregory	25 00
Mrs. M. A. Eldridge	5 00
Mrs. C. J. Uttin	2 00
Mr. and Mrs. A. F. Gustin	5 00
Alma Gustin	5 00
Arthur and Edith McClintock	5 00
Electa Miller	1 00
Chas. Waters	2 00
A. P. Lazer	1 00
Mrs. Asenith Logan	25
Mrs. Nellie Jamison	1 00
Mrs. W. L. Montgomery	28
G. F. Peck	1 00
A. A. Loomis	1 00
Mr. and Mrs. H. H. Chinnock	25 00
Mrs. Alice Anderson	1 00
Per Pacific Union Conference	98 80



To Whom It May Concern

PLEASE be advised of the following changes in the officers of the Quebec Conference, Tract Society, and Sabbath-school Association: President, H. E. Rickard, Fitch Bay, Quebec; Secretary and Treasurer, S. D. Hartwell, 4230 St. Catherine St., Montreal, Quebec. Executive Committee, H. E. Rickard, S. A. Farnsworth, South Stukely; Harvey McClary, South Stukely; G. A. Cushing, Dixville; W. H. White, Knowlton, Quebec.

S. D. HARTWELL,
Secretary Canadian U. C.

Atlantic Union Conference Session

NOTICE is hereby given that the second biennial session of the Atlantic Union Conference will be held at South Lancaster, Mass., beginning Nov. 4, 1903. The first meeting will be at 10 A. M. Local conferences are entitled to one delegate for the organization, and one additional delegate for each two hundred and fifty of their conference membership.

H. W. COTTRELL.

Notice!

THE first meeting of the second biennial session of the Atlantic Union Conference Association will be held in the Seventh-day Adventist church at South Lancaster, Mass., at 9 A. M., Nov. 6, 1903. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

H. W. COTTRELL,
W. A. WILCOX,
A. E. PLACE,
D. B. PARMELEE,
C. C. NICOLA,
FREDERICK GRIGGS,
G. W. PALMER,
Trustees.

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.—Nice home, either 10 or 50 acres; good 7-room house, woodshed, shop, good well, fruit, good pasture and hay land. Convenient for dairy products. New S. D. A. church on adjoining lot. Good company and school. Address E. W. Emerson, Clear Lake, Wis.

WANTED.—Single or married man to take management of farm—one who has practical knowledge of general farming and market gardening; must also understand how to care for stock. Good climate; comfortable home for competent person. Address W. O. Palmer, Edgefield S. Jct., Tenn.

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. E. Coffin, Doyle and Overton Bldg., Santa Rosa, Cal.

A. E. Brensinger, 422 S. Main St., Salisbury, N. C.

W. F. Mayers, Lufkin, Tex., *Signs, Life Boat*, and tracts.

Mrs. B. W. Garner, Box 242, Valley, Neb., *Good Health, Sentinel, Signs*, etc., and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., *Review, Signs, Instructor, Life Boat, Little Friend*, and tracts.

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

S. B. Taft, Post Wheelwright, Fort Ringgold, Starr Co., Tex., periodicals, tracts, and pamphlets, in English and also in Spanish.

Mrs. M. J. Lilquist, 204 Kane St., S. S., Fort Worth, Tex., *Review, Signs, Sentinel, Life Boat, Good Health, Instructor, Little Friend*, and tracts.

Addresses

THE address of H. R. Johnson is Box 61, Cambridge, Wis.

The address of M. S. Babcock is 2200 Chestnut Ave., Newport News, Va., instead of 2708 Orcutt Ave., as announced last week.

Obituaries

COUNTER.—Died at Hamilton, Mont., June 1, 1903, of pneumonia, William Vernon, son of Sister Clara Counter, aged 5 months and 19 days. Comforting thoughts were presented from Jer. 31:15-17, by Elder W. B. White. C. F. KEELING.

HORNING.—Died at Frankfort, Ky., May 6, 1903, of typhoid fever and mumps, Brother Gottlieb Horning, aged 20 years, 3 months, and 12 days. Brother Horning had been canvassing for some time, with good success. He was very earnest in his work, full of faith and courage. E. L. SANFORD.

MORRISON.—Died at Beatrice, Neb., July 16, 1903, of cancer, Ellen Morrison, aged 56 years. Sister Morrison was converted and accepted the Adventist faith ten years ago. Her

life was a living testimony of the truth she loved. A husband and four children mourn the loss of a loving wife and mother. Funeral services were conducted by the writer. GEO. W. BARRY.

KISTLER.—Died in Arago, Ore., Jan. 25, 1903, of dropsy and heart disease, Mrs. Anna Kistler. The deceased was born in Hancock, Ohio, Nov. 11, 1834, and accepted the truths of the third angel's message in 1879, under the labors of Elder Van Horn. Mother had been a reader of the *Review* for many years, and thought she could not do without it. Hers was a true Christian life.

Mrs. D. P. STRANG.

FOLTZ.—Died near Stanleyton, Va., July 30, 1903, Maggie Lura Foltz, youngest daughter of Philip Foltz, aged 16 years, 7 months, and 18 days. Maggie had a sweet disposition, and was loved by all who knew her. We believe she will come up in the first resurrection. Words of comfort were spoken by the writer, from Eccl. 12:1, to a large and sympathizing congregation. B. F. PURDHAM.

WEIMER.—Died at his home in Mineral, Kan., July 30, 1903, Joseph Weimer, aged 51 years, 11 months, and 14 days. Brother Weimer gave his heart to God at an early age. In July, 1899, he united with the Columbus Seventh-day Adventist Church, and was a faithful member till the day of his death. By his request 1 Thess. 5:10 was used as the basis of remarks at the funeral, which was held in the M. E. Church. J. W. NORWOOD.

ALWAY.—Died at Traer, Iowa, July 11, 1903, of rheumatism and heart trouble, Brother Alway, in his seventy-third year. He suffered patiently for many years. He leaves a wife, four sisters, and three brothers to mourn their loss, not without hope. Funeral services were held in the presence of tried and loving friends, who laid him away in West Union Cemetery, to await the coming of the Life-giver. PAULINA M. A. ANDERSON.

BAILEY.—Died near Norway, Kan., Feb. 20, 1903, of Bright's disease, Moses J. Bailey, aged 51 years, 10 months, and 6 days. He received present truth in northwestern Nebraska in 1887. During his last sickness his sufferings were great, but the hope of soon seeing Jesus and having part in the first resurrection sustained him. He leaves a wife and two small children, who deeply mourn their loss. Words of comfort were spoken by Brother B. W. Brown. J. C. THORP.

JENSEN.—Died at Baraboo, Wis., June 23, 1903, of tuberculosis, Bessie A. Jensen, aged 14 years, 4 months, 18 days. Bessie bore her sufferings patiently. During her last few weeks she had a most precious experience. She spent most of her time in prayer, and often asked me to pray with her. She frequently expressed her feelings in words like these: Auntie, that is such a comfort! The dear Lord is so good! Words of comfort were spoken at the funeral by T. B. Snow, from 1 Thess. 4:13-18. ANNA M. JENSON.

DOWNES.—Died at the home of her father, Brother John Downes, near Weston, Ore., July 11, 1903, of spinal meningitis, Anna J. Downes, aged 30 years, 10 months, and 26 days. Although she was never rugged, Anna had always been a caretaker, and thoughtful for others. Since her fourteenth year she had been a consistent Christian, and we believe she died as she had lived, with a living faith in a risen Saviour. Funeral services were held by the writer at the home of the parents. R. W. BROWN.

GIFFORD.—Died at Newaygo, Mich., July 14, 1903, Nettie Gifford. The deceased was born in Jackson County, Mich., Sept. 1, 1860. At the age of eighteen she was converted, and a few years later learned the truths of the third angel's message, and identified herself with the Seventh-day Adventists. She spent several years in the city missions at Grand Rapids, Saginaw, etc. She had a long experience in public-school work, and spent the last three years of her life in church-

school work. She passed peacefully away, leaving a mother, sister, and two brothers to mourn. A FELLOW TEACHER.

PORTER.—Carrie Emma Porter, daughter of F. S. and Nellie A. Porter, of Jamaica, Vt., died June 25, 1903, of consumption, at the age of 19 years, 11 months, and 25 days. She gave her heart to the Lord when only ten years of age, and was a loving, earnest, consistent Christian, held in high esteem by all who knew her. A short service was conducted in the home of her parents by Rev. E. A. Hartwell, after which the remains were taken to Northfield, Vt., where the funeral service was held in the Universalist church by the writer. A large gathering of friends, relatives, classmates, and acquaintances sympathized with the parents in their loss. H. J. FARMAN.

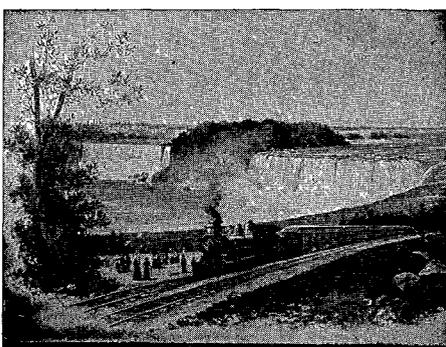
CRAW.—Mrs. Hannah Armitage Craw died at her home, in Sadorus, Ill., July 29, 1903, aged 73 years, 6 months, and 2 days. Sister Craw was born near Barnsley, England, and came to this country with her parents when she was nine years old. Dec. 24, 1850, she was united in marriage to Alvah Craw. Nine children were born to this union, six of whom are now living, and were present at the funeral of their mother. The father died nearly two years ago. Sister Craw's Christian experience dates from an early period of her life, and was always marked by deep piety, strong faith, and active zeal. Nearly thirty years ago Brother and Sister Craw united with the Seventh-day Adventist Church, and were ever afterward zealous and liberal supporters of the cause of present truth. They fell asleep in the triumphs of Christian faith, and rest in hope of a part in the first resurrection. The funeral service of Sister Craw was held at the Baptist church, and was conducted by the writer, assisted by the M. E. minister of the place, Rev. Wehmer; text Ps. 127:2, last clause. G. W. MORSE.

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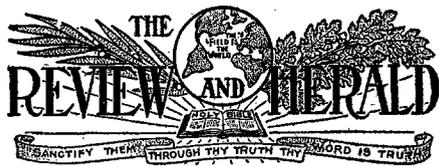
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WASHINGTON, D. C., OCT. 1, 1903

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

"I AM truly of the opinion that there is less immorality on the Whitechapel side of London than on the Mayfair side," is the testimony given recently by the Dowager Duchess of Newcastle. The duchess has a residence in the poor district of Whitechapel, and does much charity work there, and ought therefore to be acquainted with the conditions whereof she speaks.

SABBATH, October 3, is the date set for the semiannual collection for the Haskell Home and the James White Memorial Home. As most of our readers will remember, the Haskell Home has sustained a severe loss by fire since the last collection was taken, and is therefore especially in need of assistance at this time. We trust our people everywhere will remember this, and do something to encourage the hearts of those in charge of this worthy Christian enterprise on this occasion.

A READER of the REVIEW, who is "one of the old pioneers in this cause," having been identified with it for forty-six years, in ordering the paper to be sent to another family at his own expense, says: "I feel like writing a few words in regard to what I think about the removal to Washington, D. C. It seems to me that it is the very best thing that could have been done, and that it ought to have been done sooner." Similar thoughts are expressed in many of our letters.

WE have received from Brother H. F. Phelps, the publisher, a copy of a twenty-four page leaflet with the title, "Save the Boys," and also the August number of a monthly journal bearing the same title. The purpose of these publications is to exert an influence in behalf of the rising generation to save as many of them as possible from the double curse of liquor and tobacco. Orders or contributions to help this work may be addressed to H. F. Phelps, 118 West Minnehaha Boulevard, Minneapolis, Minn.

The Gold Coast Fund

WE are glad we are able to announce that over one thousand dollars has already been received on the Gold Coast fund. We will therefore close this fund, and make no further call on this account at present. The actual location and erec-

tion of the station must be postponed somewhat, we fear, as word from Africa reports Brother Hale very seriously affected by the fever prevalent in the country, and the medical authorities are insisting that he must get away if he would live. He may be compelled to flee to England or the Canary Islands to save his life. Brother Hyatt will keep the work going on the Coast; and however events may turn, our Gold Coast fund will be held intact until it can be used for the specified purpose. This is truly a battle that we are engaged in, and now and then a soldier is disabled, and must retire to the rear. With so many of our workers in unhealthy tropical lands, we have had constant reason to thank God for his protecting care. Brother Hale will feel sadly indeed if forced to turn back, for he had devoted his all to this effort. But God may have some other way for the Gold Coast work, and we must let him show the way to the victory that is assured.

W. A. SPICER,
Secretary.

A Note to Those Coming to the Washington Council

THE first meeting of the council will be held in the church, at Twelfth and M Streets, Northwest, Wednesday, October 7, at 3 P. M. This hour is fixed with the understanding that all representatives east of the Rocky Mountains can leave their fields after the Sabbath, and reach the city in time to attend the first meeting. As we are planning to make the first meeting a very important one, we most earnestly request all to make an effort to be present.

The three principal railway lines running into Washington are the Baltimore and Ohio, the Pennsylvania, and the Southern. The time from Chicago to Washington over the B. & O. is about twenty-four hours. There are three through trains daily. The time from Chicago over the lines connected with the Pennsylvania Railway, either at Buffalo or Pittsburg, is about twenty-four hours. The regular full fare from Chicago is the same over either of these lines.

We are sorry that we shall not be able to entertain our friends who attend this council as royally as we would like. Our church membership is small, and for various reasons our accommodation for entertaining is very limited. We shall do our very best; but when this is done, many will be obliged to rent furnished rooms, and take their meals at our vegetarian restaurant. We must ask our brethren to help us make the best of the situation. If our efforts to build up the cause in this city are blessed of God, we shall be able to do better in the way of entertainment in the future. A good

furnished room for two persons, with privileges of the bath-room, can be secured for from \$1.50 to \$2.50 a week.

On arriving in the city, please come direct to our office, 222 North Capitol Street, so that we can assist you to get satisfactorily settled. We would be glad to receive a card from you, stating when you expect to arrive, and by what railway line you will travel.

A. G. DANIELLS.

A Forward Move

IT is certain that this whole people have been greatly stirred as they have recognized the marked providence of God in the circumstances connected with the removal of our headquarters to this city. We continue to receive letters in which the writers express themselves as greatly rejoiced and encouraged by these recent developments in our work, and we are confident that the Lord will fully meet the expectations which he himself has aroused in the hearts of the people.

The following paragraph dealing with this matter appeared in the *Signs of the Times* of September 9. We heartily reciprocate the good wishes of our pioneer paper, and have learned with much satisfaction of the recent large increase in its list of regular readers.

The "good old REVIEW" comes to us now from Washington, D. C., instead of Battle Creek, Mich. Perhaps some of its many friends, who are wont to indulge a little sentimentality over the olden days, and the good that has been, will heave a temporary sigh because of the change. But it is now time for God's people to go forward, instead of stopping to look backward. We sincerely believe that there has been the best of evidence that the move is of the Lord. We have now what we ought to have had years ago, a strong publication representing our message at the nation's capital. And the delay, which is not to our credit, has been overruled for good in getting our leading church paper, and the headquarters of our work in this country where the powers that be can be more fully made to realize that there is a power in the last message of mercy to this perishing world, and that there is a divine force in the warning against the worship of "the beast and his image." God never yet had a message of special import to a nation that was not forcibly presented at the seat of the government. Even the enemy has been shrewd enough to make use of this fact, and both the Catholics and the National Reformers have been allowed strongly to entrench themselves in the capital city in advance of the message of warning. Now that the most heroic effort is called for in order to establish the truth at this strategic point, to what would we naturally look as the strongest possible agent but to the "good old REVIEW"? May the Lord bless it in its new environment, and renew its youth like the eagle's. May he abundantly bless the editors and managers, that they may "prosper and be in health," physically and spiritually, that they may make their charge a power for good, such as the city of Washington never has known.