

The Advent
And Sabbath
REVIEW HERALD
HOLY BIBLE
THE FIELD IS THE WORLD

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WASHINGTON, D. C., THURSDAY, OCTOBER 6, 1904

No. 40

Faith and Action

*Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,—
"Trust in God, and do the right."*

*Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely: strong or weary,
"Trust in God, and do the right."*

*Perish policy and cunning;
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God, and do the right."*

*Trust no party, sect, or faction;
Trust no leaders in the fight;
But in every word and action
"Trust in God, and do the right."*

*Trust no lovely forms of passion;
Fiends may look like angels bright:
Trust no custom, school, or fashion;
"Trust in God, and do the right."*

*Simple rule, and safest guiding,
Inward peace, and inward might,
Star upon our path abiding,
"Trust in God, and do the right."*

*Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
"Trust in God, and do the right."*

— Norman Macleod.

The Advent Review and Herald And Sabbath

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

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Editorial

The Prophetic Chart

THE prophecies of God's Word serve as a chart for the pilgrim who is traveling toward the heavenly city. Through the light which comes from the prophecies the Christian is able to understand the meaning of present-day events, and to make preparation for those things which are coming upon this world. By the prophecies we know that the coming of the Lord is near, and that we are almost home. By the prophecies we are given such a setting for the gospel message that it completely meets the need of the hour, and exposes every perversion of the gospel truth. Study the prophecies. They are a mine of present truth.

The Sacrifice of Thanksgiving

THE service of heart and life is the one thing which the Lord desires. The elaborate ritual or the costly gift can not take the place of personal consecration. The Lord's entreaty is, "Son, give me thine heart." True service and true worship are inseparable. "Thou shalt worship the Lord thy God, and him only shalt thou serve." At the true altar of worship praise and thanksgiving are offered unto God in the name of Jesus. "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High." "Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God." "Through him then

let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name."

Some Fundamental Principles in This Message*

SEVENTY years ago, as some who are here can remember, the world was stirred with the proclamation of the soon coming of Christ. There was a power in the proclamation of this message at that time that took hold upon those who heard it. There was a strong conviction that laid very definite hold upon the minds and hearts of the people. In different countries men were raised up at the same time,—men whose attention was called to those portions of Scripture which dealt with this question of the second advent,—and they began to proclaim it in various places.

I want to review with you briefly the work of that time, and the experiences of that time as the foundation for the work that followed later; and, as, of course, I can not speak from memory, although having heard these things from those who passed through them, I will read briefly some extracts which deal with this question; but first I wish to call your attention to one fact in connection with this matter of the simultaneous proclamation of this message in various places:—

"D'Aubigne, in his History of the Reformation of the sixteenth century, presents as one indubitable proof of God's hand in the work, the fact that men, in different countries, with no knowledge of one another, were moved upon to investigate, and came before their respective countrymen to herald the doctrine of pardon and salvation through Christ without the imposed penance and absolution of the Catholic Church.

"If this fact is an evidence of God's hand in the Reformation in the sixteenth century, why is it not an evidence that he is in the advent movement in the nineteenth century? for at this time men in different parts of the world, without any knowledge of one another, have been moved to investigate the Scriptures, and, embracing the doctrine of the near

* A sermon preached by the editor at College View, Neb., Sept. 21, 1904.

coming of Christ, have zealously proclaimed it to their respective countrymen, until in the years 1831 to 1844 their combined efforts gave the message to the entire civilized world—literally to every nation on earth. If a heavenly stamp was given to the Reformation from the manner of its rise, we claim the same for this second advent proclamation." Along with the evidence from the Scripture there is an evidence also in the manner of the rise of the proclamation of this truth; that is, there was something in the very way in which the movement arose, and in the very way in which it went to the world, in addition to the evidence of the truth in the Word itself, which indicated that the movement was of God.

I wish to emphasize especially the basis of that movement, and I will just read briefly again: "That which gave force to the message, and most mightily moved the people, was the proclamation of definite time. First they claimed that the end of the world would come sometime during the 'Jewish year' 1843, and that this year was embraced in the time between March 21, 1843, and March 21, 1844. After this time went by, in the midnight cry of the year 1844, the definite day was fixed upon for the termination of the prophetic times. This was the tenth day of the seventh 'Jewish month,' corresponding to Oct. 22, 1844.

"The proclamation by the Advent people was not simply the announcement made by Paul before Felix, 'Righteousness, temperance, and judgment to come;' nor was it the statement made by Martin Luther, after having completed the translation of the Bible, when, a short time before his death, he is reported to have said, 'I am persuaded that the judgment is not far off; yea, that the Lord himself will not be absent above three hundred years longer;' neither was it the statement made by Wesley, when he said he 'thought the millennium might commence in about one hundred years.' The Adventists claimed to bring the message symbolized in Rev. 14:6, 7, and the cry of Rev. 10:6. Such a prophecy could not be accomplished by an announcement of an event that was 'to come' coming 'in three hundred years,' or in 'one hundred years,' but in definite time—'is come.'

Just such a message, with just such definiteness as that demanded by the prophecies already quoted, was heralded by the Advent people to the whole world."

This is the first thing to which I wish to direct special attention, and that is that it was a movement in which the second advent of our Lord was proclaimed to the world, and that a definite time was set for his coming. Now let us note the basis of this definite time:—

"The basis of the time—1843—was the 2300 days of Daniel 8. It was claimed that as these days were connected with prophecies where beasts were chosen to represent kingdoms, 'days' must be used symbolically to represent years, according to the Lord's interpretation of symbolic time, as given in Num. 14: 34 and Eze. 4: 5, 6; that the 70 weeks—490 days—of Daniel 9 were to be the first part of the 2300 days, and that the two periods began together. The event given in Daniel 9, which marked the beginning of the 70 weeks, was 'the going forth of the commandment to restore and build Jerusalem.' That commandment went forth in the seventh year of Artaxerxes Longimanus, 457 B. C., as recorded in Ezra 7. That this was the true date for the beginning of the 70 weeks was demonstrated by the fact that in just 69 weeks—483 years—from 457 B. C., in 27 A. D. Christ was baptized by John, and entered upon his ministry, saying, 'The time is fulfilled,' etc. The opening of the ministry of Christ 27 A. D., his crucifixion three and one-half years from that date, 'in the midst of the [70th] week,' the close of the special work among the Jews, 34 A. D., and the speedy conversion of Saul, the apostle to the Gentiles, proved that the 70 weeks did terminate at that date, and therefore that they began 457 B. C. They figured the matter out thus: From 2,300 take 457, and there remains 1843. And as the 457 were before Christ, we are brought for the close to 1843 A. D."

"Mr. N. Colver, preaching in Marlboro Street chapel, Boston, in 1842, in opposition to the Adventists, said:—

"If these days are years, the world will end in 1843; any schoolboy can see it; for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and the world must end, unless it can be shown that some other event is to take place, and I do not see how that can be done."

I am not speaking of anything new. I am just simply calling your attention to well-known facts, and yet I am reading to you from this history because I wish to lay a foundation in the exact words, the exact statements, of those who lived in that time, and who themselves have dealt with these facts.

First, there was a world-wide movement at that time, preaching the definite

truth of the second personal, visible advent of Christ. It was fixed for a definite time by the interpretation of the prophecies—those prophetic periods that have become so familiar to us—the twenty-three hundred days or years, the four hundred ninety days or years, the twelve hundred and sixty days or years,—those periods were applied definitely, and as the result of that definite application of the periods they fixed a definite time for the coming of Christ.

Now further: I thought it worth while to read a statement made by one who was engaged in this movement who wrote for publication an article from which the following extract is taken. In the *Cry*, that is a paper published at that time, for Oct. 3, 1844—that would be nineteen days before the time set for the Lord's coming,—George Storrs published an article; and it gives an actual picture of the very feeling of the men who faced in a very few days that great event, the coming of the Lord:—

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day of the seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready!

Now let us remember that you and I expect to come exactly to that time ourselves. We expect ourselves to come to that time when within a few days beyond a doubt we shall see our Lord coming in the clouds of heaven. This is very stirring to my mind.

"Behold, the Bridegroom cometh" this year; "go ye out to meet him." We have done with the nominal churches and all the wicked, except so far as this cry may affect them. Our work is now to wake up the "virgins who took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March or April?—Yes. What happened while the Bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's words have not failed; and "the Scriptures can not be broken," and it is of no use for us to pretend that we have been awake; we have been slumbering, not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*; we did not know "*how long*" it would *tarry*, and on that point we have slumbered. Some of us have said in our sleep, "Don't fix *another time*;" so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak *thyself*, Lord. O that the "Father" may now "make known" *the time!* . . .

How long is the *tarrying time*?—Half a year. How do you know?—Because our Lord says, "At *midnight*," while the Bridegroom *tarried*. The vision was for "2300 evening-mornings," or days. An "evening," or *night*, is half of one of those prophetic days, and

is therefore *six months*. That is the whole length of the *tarrying time*. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "Go ye out to meet him." There is a leaving *all* that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree, and a weeping or melting glory in it that passed all understanding, except to those who have felt it.

On this present truth, I, through grace, dare venture *all*, and feel that to indulge in doubt about it would be to offend God and bring upon myself "swift destruction." I am satisfied that now "whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, Sodomites, a lukewarm church, or sleeping virgins are disposed to heap upon them. Once more would I cry, "Escape for thy life;" "Look not behind you;" "Remember Lot's wife."

Now that brings before us just a brief outline, a brief suggestion, of the truth for that time, of the attitude of those who proclaimed it, and of the unwavering faith in the truth which they proclaimed. The proclamation of definite time as a result of the application of prophetic periods, you will observe, is a fundamental thing in that message; because they fixed a definite date for the coming of the Lord, and therefore, those prophetic periods must have been fundamental in that movement.

Now that time passed, and they were disappointed in not seeing the Lord come as they had proclaimed. Now note a word further:—

The period of time from the disappointment in 1844 until the clear light respecting the sanctuary and the third angel's message was brought out, was one of peculiar trial. Adventists who still persisted that they were right in the past movement, were indeed a "gazing-stock" to those who supposed the message to be an entire failure; and for this cause they were subjects of great reproach. This they could cheerfully endure while they held on to the Lord by faith, and shared the presence of his Holy Spirit.

I read that closing paragraph to call

attention to this definite thing—that after that disappointment there were those who did not throw up their faith in the Word of God, who did not cast aside their confidence in that movement, although they were thrown, as you would of course expect, into the greatest perplexity as to where the mistake was, as evidently there must have been some mistake. Yet they were not willing to cast aside that movement. And what was the chiefest reason? It was not from a new demonstration concerning the prophetic periods. It was not from any new light concerning their position. This was the chief thing, and this I am able to tell you from the testimony of those who passed through that experience: There had come to them in the proclamation of that message of definite time, and in their faith in the preaching of that decade, such a personal experience of their own in their relation to the Lord and his salvation, that although they were confused for a time concerning the argumentative part of the message, they were not confused concerning their experience in the message. I think that is a very important thing to note.

I think it is a very important thing to know that at the time when they were confused, perplexed, when some were losing their confidence in the Word of God, and their confidence in the application of these prophetic periods, and they were all thrown for a time into a state of mental perplexity concerning the argument, such was their personal experience in the message, and it came to them with such an assurance of the forgiveness of sin and of their acceptance with the Lord, that it was sufficient to prevent them from recklessly rejecting their past experience.

There is something in that which is worthy of our consideration, that with a definite statement of truth, and definite argument concerning the application of any scripture, the interpretation of any prophetic period, there should be such a personal experience in our relation to the Lord, in the question of salvation from sin, as will have in itself a conviction, and will lay hold upon us concerning the truth. I hope you will remember that, because we are not to come up to the last hour and pass into the kingdom without a very definite and severe test of our faith.

(To be continued)

“To Every Man His Work”

THE world has work for those who are blessed with ability or good fortune; but God has work for all. He has left “to every man his work.” Every individual can find in the service of the

Lord steady employment. The world has a place only for the best talent; in its merciless competition the man of inferior capabilities is crowded out. The world draws its “dead line” at thirty-five or forty years of age, beyond which an individual finds most avenues of lucrative employment closed. But the divine Employer has a place for old and young, and to each he gives also just that place for which the individual is best fitted. Each one has an appointed place, a position and a work for which he is better fitted than any one else. There is something which each one can do for the Lord that no other can do as well.

People complain that in the world they are slighted, neglected, forgotten. But God does not forget, nor overlook. “I am poor and needy; yet the Lord thinketh upon me.” What a consolation to know, amid the difficulties and discouragements of this life, that we are remembered by the King of the universe, that he is ever ready to take us into his employ, to work with us and crown our feeble efforts with success, and to give us an abundant reward.

“He that reapeth receiveth wages, and gathereth fruit unto life eternal.” Surely we can make no greater mistake than to neglect the service of God. “Go ye also into the vineyard.” L. A. S.

An Important Distinction

IN a recent number of the *Union Signal*, Rev. W. F. Crafts considers the question, “What business has church or state with ethics?” and takes the position that “moral questions are the supreme questions in politics.” He believes that one of the chief concerns of the civil government should be to regulate public morality; and he affirms that this view is supported by decisions of the United States supreme court.

“You can’t make men moral by law,” is “the devil’s proverb,” he says. “We can make morals by law,” he affirms, “precisely as we make health by law. . . . As removing cesspools lessens disease, removing saloons lessens vice and crime.” “Sanitary laws have increased the average life of man, and moral sanitation by law decreases the average immorality wherever it is undertaken in earnest.”

The trouble with Mr. Craft’s argument is that it ignores the distinction between immorality and criminality. It is right to prohibit the saloon by law, not because it fosters immorality, that is, promotes disregard of the law of God, but because it is the breeder of crime. Human rights are invaded by it, human lives and property endangered by it. Most forms of vice likewise should be

prohibited because they are inimical to the rights of the people. Human legislation takes account of man’s relation to his fellow beings. It has no business in the sphere of man’s relation to God.

But Mr. Crafts wants legislation prohibiting immorality. He says: “The supreme court by its decisions has left us no room to doubt that it means by ‘morals’ what Christian citizens mean, especially the suppression of intemperance, gambling, Sabbath-breaking, and impurity.” Here a purely immoral act—Sabbath-breaking—is mixed with acts which are both immoral and criminal. Mr. Crafts wants Sabbath-breaking prohibited by law, as being an immoral act. Sabbath-breaking (speaking of the true Sabbath, not the one Mr. Crafts has in mind) is immoral, but this fact constitutes no ground for making Sabbath observance a subject of legislation. If it were criminal, there would be a reason for prohibiting it, but the mere matter of the immorality of an act is something which legislatures have no business to consider.

If they have, then they should consider and prohibit all immoral actions. And this would cover every violation of the moral law. Idolatry is immoral, no less than Sabbath-breaking; hence we should have laws prohibiting idolatry. It was idolatry that turned the world away from God, and led men into the darkness and degradation of heathenism, Paul tells us in his epistle to the Romans. Idolatry is a terrible thing, and leads to the worst results, considered from a moral standpoint. How can Congress undertake to preserve the public morals, and yet omit to prohibit idolatry?

Are Mr. Crafts and those who share his views—the W. C. T. U. and other religious organizations—ready to move for the prohibition of all immorality by law? If not, why do they single out the matter of Sabbath observance, and pass over other things no less truly belonging to the domain of morality?

While these individuals are undoubtedly doing much good in their work for the suppression of vice and crime, they will, if they succeed in committing the government to the principle of legislation on purely moral questions, work harm which will more than offset all the good they have accomplished. We recognize in their work much that is high and noble, but there is a dead fly in the ointment. With all that is good, there is also the germ of the very worst evil; there is a leaven of iniquity that will surely, if not cast out, leaven the whole lump. We trust that many who are now zealous for moral reform by law will yet see and repudiate the unchristian union of religion and politics which seems ready to be consummated in this country. L. A. S.

Note and Comment

"MORE and more it is coming to be seen," says the Michigan *Christian Herald*, "that the great, serious problem before the American people is the speedy evangelization of the great centers of population." The evils which are fostered by these great centers of population, it is evident, must either be brought under control, or the moral life of the nation will be extinguished. The outlook is a dark and perplexing one from any standpoint save that of belief in the speedy advent of earth's heavenly King.

As quoted in a Topeka, Kan., paper, Bishop C. C. McCabe (Methodist) "favors a modern crusade against Turkey in the interest of religious freedom," which he thinks should be undertaken by the United States and England. He is quoted thus:—

I think that the time has come when the whole Christian world should rise and compel the Turk to grant religious liberty to the Armenians.

I would be pleased, minister as I am, if the battle-ships would steam up the Bosphorus and demand of the sultan not only that he grant the indemnity asked for by the United States, but that a demand for religious liberty should be made at the same time, and if the sultan refused, he should be forced to concede it.

I think the time has come when the United States and Great Britain should unite to demand religious liberty all over the world.

The Christian world, if it is truly Christian, can not compel the Turk or any other power in such a way as the bishop suggests. The power of Christianity can not be brought to bear on any person or nation through battle-ships and armies. It can be applied only through spiritual agencies. There is great confusion on this point in the minds of many Christian people to-day. When the church forgets that the weapons of Christian warfare are not carnal, and when the Christian people in a nation lead the nation to undertake with its army and navy results that can be accomplished only by the missionary work of the church, great harm is done to the cause of Christianity in non-Christian lands and throughout the world.

L. A. S.

CATHOLIC papers are making considerable account of the case of a young man in Charlestown, Mass., upon whose back there appeared recently the likeness of a cross after he had suffered a stroke of lightning. From the Catholic standpoint any phenomenon from which the figure of a cross is evolved must be considered as pertaining to the miracu-

lous. What possible significance the cross-like imprint on the young man's body could possess, even if of supernatural origin, none of them attempt to explain. That apparently is not considered essential. The "miraculous" appearance of pictures on walls and windows of Catholic shrines is frequently reported in the papers; but what lesson any of them is designed to teach, or whether it has any lesson at all, is treated as an unimportant question. The mere knowledge that a "miracle" has taken place serves the Catholic purpose, which is to foster in the minds of the people a superstitious belief in the claims of that church to be the sole and special channel of the power and grace of God to mankind.

There is a vast difference between such blind superstition and Christian faith. "Faith cometh by hearing, and hearing by the Word of God." Faith emphasizes the importance of the inspired Word, the "more sure word of prophecy." Superstition makes no account of the written Word, but puts in its place the unreliable evidence of outward appearances and signs.

The significance of the "cross" in the present case, which appeared at the spot where the lightning had burned the man's body, may be dismissed as of a scientific nature only.

L. A. S.

WHILE there are comparatively few people who understand the significance of the great and rapid changes that are coming over the moral aspect of the world, there are many who see that such changes are taking place, and deplore the moral decadence which they indicate. One such individual writes in the *Youth's Companion* of the almost universal ignorance of the Bible on the part of the youth of this generation, a condition which, he says, has come about almost in a single generation of time. Under the title, "A Neglected Treasure," this writer says:—

It is a distinct and serious loss to the intellectual capital of our time that so few young men and women are familiar with the phraseology of the Bible. To say nothing of the ethical and spiritual misfortune, the decline in ability to appreciate or to use Biblical allusions makes literature poorer and less classic. How wide-spread the ignorance is, few except teachers realize. Here are a few examples, collected from actual experience:—

A class of eighteen-year-old girls in a large Boston school had never heard of Lot's wife, although they understood an allusion to Orpheus in the same connection. Another class of twenty girls were hopelessly confused as to the meaning of the words "Shekinah" and "shibboleth," with a vague idea that they were names of Old Testament characters. A class of boys and girls made no distinction between St. John the apostle and John the Baptist, and could with difficulty be persuaded that

they were actually two men. Not a member of another class could tell why Whittier called his poem on Daniel Webster "Ichabod."

Most striking and melancholy of all, a large elective class in Harvard University, in a recent recitation, had not one student who could explain an allusion to Calvary.

The alarming feature in all these cases is that among considerable numbers of young men and women there should not be even one who has the knowledge which every schoolboy of two generations ago had. The loss of the wealth of allusion contained in the Bible is a calamity far worse than would be the loss of the Greek or Roman classics. It is like the closing of a great, beautiful region, open for centuries for the delight of humanity, and abandoned because of sheer indifference to its beauties.

Who can read such statements and not be impressed with a conviction that it is high time that parents who have any interest in the salvation of their children should see to it that they are kept out of the currents which are sweeping the youth in such vast numbers toward a Christless goal?

L. A. S.

THE increase of crime in the large cities is a subject of current press comment in New York and Chicago. Plentiful as crime has been in these cities heretofore, there has been, it seems, a perceptible increase of it during the last few months. Some statements from the *Chicago Record-Herald* and the *New York World* are quoted by the *Literary Digest*, which says:—

Chicago has been attracting attention by its daily chronicle of crime, and now New York is wrought up over an epidemic of murders, robberies, and hold-ups. Mississippi also comes forward with a murder record, which, the *Chicago Record-Herald* says, "indicates that life is about twice as safe in southern Italy as in that State." "The violence and indifference to violence shown by our great cities, Chicago included," says the *Record-Herald*, "are symptomatic of a great and rapid change that is passing over the country. If the 'Anglo-Saxon' respect for law and order is leaving us, it is high time to start a revival of it." There have been 24 murders, 68 robberies, 57 felonious assaults, and 253 burglaries in New York City within one month. Accounts of hold-ups and robberies have also become a conspicuous feature of the Chicago dailies. In Mississippi there were 569 known murders committed during the eight months ending September 1, chiefly among the lower classes and negroes. This large number of murders is said to be due to the fact that the negroes, who are receiving higher wages, have spent too much money in gambling and liquor.

"The earth was filled with violence," is recorded of the days of Noah; and "as the days of Noah were, so shall also the coming of the Son of man be."

L. A. S.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

As a Little Child

MAKE me weak, Lord, that my strength
I may find in thee.
Make me helpless, that at length
Self may conquered be.
Innocent; then will my heart
Be thy dwelling-place;
For my share, the better part—
Thine abiding grace.

Make me ignorant of all
Thou wouldst have me shun;
When my heart has learned thy call,
Wisdom I have won.
Give me faith that questions not
Where my path may lie—
Satisfied, what'er my lot,
Knowing thou art nigh.

—Eva Gilbert, in *World's Crisis*.

Notes of Travel

MRS. E. G. WHITE

A Visit to Middletown, Connecticut

AFTER two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown camp-meeting, where we spent three days.

It had been planned that we should attend the Maine camp-meeting, and the Canadian Union Conference, which was held in Knowlton, Quebec; but I had not strength to endure so many meetings or the fatigue of so much travel.

Toward the close of our stay at Melrose, my strength revived, and I was encouraged to attempt to speak to our people assembled at the Middletown camp-meeting, which was not far away, and to stop on my way West to speak to our people in Battle Creek.

At Middletown we found about one hundred and twenty-five of our people assembled. This was the first annual meeting of the Southern New England Conference. A spot of ground near the city and easy of access had been chosen for the camp, and there was a fair attendance of the public.

During our short stay at the meeting, I spoke four times. Our brethren dared not hope for a large attendance of the public, but on Sunday the large tent was filled, and many were standing outside.

I spoke from the third chapter of First John, about God's great gift to our world. I spoke of Christ's temptation in the wilderness, and then dwelt for a short time on the subject of temperance. I spoke with great plainness, and the people seemed to be interested. The Lord strengthened me, and I felt no weariness after speaking.

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, to-day, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is to-day,—a faithful high priest, touched with the feeling of our infirmities,—he will be

to-morrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease.

Many years ago, when our work was just beginning, my husband and I received a letter from Brother Chamberlain, of Middletown, urging us to attend a conference in Connecticut. We decided to go if we could obtain the necessary means for the journey. My husband settled with his employer, and collected the ten dollars due him. With five of this I purchased articles of clothing that we much needed, and then patched my husband's overcoat, even piecing the patches. We had five dollars left, and with this we bought tickets to Dorchester, Mass. The little box that we used as a trunk contained almost all that we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above all earthly comforts. On reaching Dorchester, we called at Brother Nichols' house, and as we were leaving, Sister Nichols handed my husband five dollars. This paid our fare to Middletown, Conn. We were strangers in the city, and had never seen one of the brethren living in the place. We had but fifty cents left, and my husband dared not use this to hire a carriage, so we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house.

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called, *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpet-bag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth. <

A Visit to Battle Creek

On Tuesday, September 6, we reached Battle Creek. Here I spent two days, speaking once to the patients in the Sanitarium parlor, once to a large congregation in the Tabernacle, and once to the Sanitarium helpers. Very short notice could be given of the meeting in the Tabernacle, and I did not expect to see many present. To my surprise, the

Tabernacle was filled. It was estimated that about twenty-five hundred people were present. I spoke with freedom for more than an hour.

In the night season I received a special blessing from the Lord. I was to speak the next morning to the Sanitarium helpers, and I felt the need of wisdom and grace from on high. I laid right hold of the great Medical Missionary, and I was assured that his grace would be with me in large measure. This promise was fulfilled to me as I stood on Thursday morning before a congregation of nearly three hundred, mostly made up of sanitarium physicians, nurses, and helpers.

I know that when I ask the Lord to be my helper, he will not deny me, because it is my one desire to do his will and glorify his name. I am weak, but in depending wholly upon him, I obtain strength. In laying my burden upon the Burden-bearer, I find comfort and strength and hope. This is my desire,—to find abiding rest at his feet. While I keep firm hold of his hand, he leads me safely. The living God shall be the joy and rejoicing of my soul.

The Omaha Camp-Meeting

From Battle Creek we went to Omaha, where there was a large camp-meeting in progress. In a conversation with Elder A. T. Robinson, I learned that there were more than one thousand camped on the ground. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meetings.

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present.

Monday morning I addressed the workers. During my talk I read the following from my diary:—

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work."

Those who give themselves to the ministry of the Word enter a most important work. Some have made a mistake in receiving ministerial credentials. They ought to take up work for which they are better adapted. Their efforts are feeble, and they should not continue to receive pay from the tithe. In many ways the ministry is losing its sacred character.

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to

the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity.

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion.

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into the work, are consumers and not producers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should be filled with an earnest desire to have their power for service strengthened, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth.

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for whole-hearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ.

FAITH is the soul's anchor. But the anchor must have something solid on which to hold. Christ is the rock for this anchor. Faith can not of itself save us. The anchor can not hold the ship unless it is flung out. So faith must venture on Christ. We must be fixed in his strength.—*Christian Commonwealth.*

The Move to Washington

The Trumpet Call

G. B. STARR

"AND the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation." Num. 10: 1-3.

At the dedication of the temple one hundred and twenty priests sounded with trumpets, and it is written: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord." 2 Chron. 5: 13.

This is as it should be in all the movements and journeyings of modern Israel to-day. When the Lord commands the trumpet to sound for the camp to move into new territory, every watchman should repeat the call, and all should be "as one, to make one sound to be heard," that all the people may be united in heart and soul in praising God, that not one soul should be confused by a discordant note.

The work of God must advance steadily into new territory. It must also increase in power and glory, and achieve greater conquests and victories along the way. The latest camping place must witness its greatest triumphs, not by way of disparagement or unfavorable contrast upon any past work or place of encampment, but by way of growth, healthy growth, and certain advancement to the point of final victory.

Those who advance with the work will and do rejoice in its progress. Those who fall behind and question the leading hand of God will, by this very act, bring about unpleasantness and unnecessary comparisons. By endeavoring to hold old camping grounds, and refusing to throw the weight of their influence along with the new moves, individuals will make issues that God never designed should exist; and these issues they will attribute to those who are moving in the order of God. With every soul who professes faith in the present truth it ought to be as with Ezekiel's cherubs: "Whithersoever the Spirit was to go, they went, thither was their spirit to go." It was no hardship for them to go; for their spirit was in harmony with the move.

We are one people throughout the world, baptized into one body by one Spirit. We move and act in concert, and this oneness is the very best credential that we could present to the world of the divinity of our commission from Jesus Christ to carry to the world the latest invitation to his marriage

feast. This union does exist, and we have no fears of its ever being broken or in any way seriously shaken. Individuals may be shaken entirely out of it, and they may imagine that the union of the entire body is as weak and as shaky as they; but instead of this being the truth, the fact is that God is simply shaking out everything that can be shaken, to immediately replace it all with better timber, solid timber. Let no one be deceived, the body is not being seriously shaken because you feel so. Everything is being steadily shaken more compactly and strongly together, so that every joint will be knit so firmly that the very gates of hell shall not be able to secure an entrance at any point. If the place you hold is weak, because you are weak, then you must become strong, or be removed, to give place to some one who will be strong under trial and pressure, and who under no circumstances would prove untrue, or permit the enemy to take his place of trust.

God lives. Christ, the triumphant Conqueror, lives. The Holy Spirit lives, and will carry to perfection the work committed to him. And the third angel, chosen of God and entrusted with the last message of mercy to men, will not fail nor disappoint Heaven, but will accomplish the work of gathering out a people who will triumph over the beast, the image, and the mark. In the sight of an apostate world the third angel will bring out a people who will "keep the commandments of God, and hold the testimony of Jesus." Neither of these will they be persuaded to relinquish; for they are the distinctive accompaniments, and powerful and effective agencies of the third angel with which he brings to a successful issue his herculean task under the adverse surroundings of the last generation of men.

Some of us in distant fields, on the outskirts, as it were, of the world's work, wish it known that everything is steady at the outposts. We feel no uneasiness. God is here, and our spirits rejoice in the movements from center to circumference, to push the work on and on into the "regions beyond." Now is certainly the opportune time to work the cities, the strongholds of Satan, and to gain conquests for the kingdom of Christ, trophies of his grace. The battle must be pressed to the very gates; for souls are perishing there, souls that might be rescued. We ought to move and act as men inspired by a great and mighty commission. We ought to let the world know by unmistakable evidences that we firmly believe that we hold a royal commission to warn them, and thus save them from the certain destruction that awaits the finally impenitent. If our words and message are full of energy, the people will be stirred.

Definiteness is what trembling souls are waiting for. We live in an age of compromise and indefiniteness and vacillation. Let all the trumpets give a certain sound, and all give the same sound.

and the people will prepare for the battle.

Let us move in the order of God. "Let the good work go on." Let the builders at Washington be encouraged, and sing and praise God as they work in faith to carry out his plans. His good Spirit witnesses to the move. Our prayers, our donations, and our rejoicings mingle with yours. May God hasten the work.

Experiences of Former Days— No. II

Incidents of Early Tent Life

J. O. CORLISS

THE tent-meetings of early days were not carried on just the same as now. Instead of having a large corps of workers to visit and distribute literature, two ministers and a tent master were considered a full complement of help. Instead of several family tents, in which to lodge the workers, the minister slept on the platform, behind the desk, with the tent master, unless perchance some one happened to invite one or both of them to his home for the night. The tent desks and platforms of those days were arranged, not only for lodging the workers, but also for storing their books and trunks. The platform was usually built sixteen feet long and eight feet wide. Along the entire front of this, at the proper height for a reading-desk, a board was arranged, and covered with a huge oilcloth, or tarpaulin, reaching to the ground in front of the speaker.

At each meeting a large display of tracts and pamphlets was arrayed on this novel desk, which were well advertised before the close of the meeting. As soon as the benediction was pronounced, the whole front of the desk was usually lined with people examining the publications, and many converts were secured by reading them, who would not have been led to accept the truth by simply hearing the sermons from the living preacher. Then, too, by calling attention to the books, the workers had an opportunity to become acquainted with the people, and they received invitations to visit and talk the truth at the family gatherings.

Do you ask where the preachers ate their meals when they failed to receive an invitation out? Well, usually on the platform, provided they had an appetite for such as fell to their lot. Sometimes friends sent to the tent what they considered toothsome morsels, such as pies, doughnuts, and cake of various sorts. At other times, for a change, crackers and cheese were bought at the village grocery. Looking back to those experiences, it does not now seem strange that the preachers of those days occasionally had fits of indigestion.

Yet some way the preachers seemed to like that sort of life, so much so that as time went on, their stay in a place was more and more prolonged, until it became a common thing to spend the

greater part of a tent season in one town. When the tent did come down, the very ground it had occupied seemed almost sacred to those who had learned to love the truth on that spot. So much of interest hovered about such work, that the preachers hardly cared to put in much time preaching to organized companies, but rather felt that they were called to give the message to those who had never heard it. And the people seemed to feed on the Word as it came fresh from the lips of the speakers. It seems strange now to think how steadily they would attend a series of meetings right through the busiest season of the year, some coming four or five miles after having worked all day in the hay- or harvest-field.

And such seats as we had to offer them! These consisted of rough boards placed across others fastened up edge-wise by driving small stakes on each side of them. In later times we did improvise backs to the seats, by driving stout stakes back of the seats, and nailing narrow strips of boards along their tops. But these were not all at the same angle, and were poor contrivances at the very best. How different all this is now! Nearly every tent is furnished with folding chairs, or neatly contrived seats, which are comfortable. The workers now have small tents in which to cook, eat, and sleep. But those days of sacrifice were precious seasons, the memory of which even now makes one feel that the old method of presenting the message can not be improved. It also makes the truth seem dearer than it could have become without those experiences. One thing is certain: those who gave the full strength of their lives to that early pioneer work, were made to feel very sensibly that the "foundation of the Lord standeth sure."

Young People's Work—No. 4 Education for the Work

M. E. KERN*

It has been suggested that our schools have failed to prepare the young people who have attended them for all-round workers in their home churches; that their minds seem to be directed more to conference or foreign mission work, while the importance of local work is overlooked. I am not sure but there is cause for criticism in this respect, and it should be remedied. This may be the result of the example of teachers who fail to show proper interest in leading out in active missionary work in the school; it may also arise from a lack of attention to the personal needs of each student with a view to directing him into some definite path of service. Our teachers must be not only kind and lovable leaders of the youth, but sturdy, resolute men and women of principle, whose very lives and influence will produce firmness of purpose in the young,—

*Field Secretary of Young People's Work, in Central Union Conference.

teachers whose whole thought and interest is bound up in the welfare of the young in their care.

I have lately written to a number of former students of Union College, asking them what part of their work in the school has been the most help to them in their labor for the young people, and what suggestions they have as to how Union College can be made more beneficial to the young people's work in general.

All testify to the benefit of their Bible instruction and the Christian growth in the school. Besides these was mentioned the constructive work required in the classes and societies, such as the practical missionary work carried on in and about the school. Some suggest that if the Christian young people could almost be compelled to lay aside their timidity and take a more active part in the practical missionary work, it would assist them materially in taking the burden of the young people's work in other places.

I feel sure that Union College can improve in taking a more active interest in the individual student, in carrying on more vigorously practical missionary work, and in holding before the students constantly by example and words the claims that God has on all their powers. I believe, if our hearts are in it, we can, as teachers, take a more active interest in the general young people's work.

It has been suggested that training-schools, six or eight weeks in length, be held in different parts of the State conferences, where competent instructors should give instruction in this branch of work. No doubt this would be very beneficial. Of course, these institutions could not take the place of the education and discipline of mind of which most of our young people stand in need, but they would be a decided help in stirring up an interest in this important work, and in directing the work in proper channels.

Attitude of Workers

It is to be expected that our young people will make mistakes, but let us not be too harsh with them. They had better make some mistakes in their efforts to do good than to spend their energies in doing evil. Their pent-up energy will find expression somewhere, and we should learn to direct it rather than to attempt to suppress it. To illustrate: one of the difficulties that has been, and is, quite a source of anxiety, is the tendency of the young people to make their meetings social gatherings and places of entertainment. But where they can be interested in the true object of the organization, this difficulty is avoided. One State worker says that that difficulty has almost disappeared from her State.

The adolescent is just coming to feel his individuality. He is beginning to think for himself, but he may say very little, and wisdom and discretion are needed on the part of all who have to do with him. Let the workers study this work, and be able to give intelligent

directions to parents and leaders. Let them enter into the work of the youth, and be able wisely to direct them. If things go wrong, try to remedy them without discouraging the young people; for often they are easily discouraged. Be firm of principle and kind of heart. One worker says that in some cases where the young people organized without any definite object, a visit and instruction have resulted in making them strong companies. Let all the workers seek to co-operate with the State officers of the young people's work. One who is actively engaged in the work says, "I am distressed beyond measure at the indifference to the situation which is manifested by leading men and workers everywhere." This ought not to be.

This difficulty is melting away in the Central Union Conference, I am sure, as shown by the live interest manifested at the late session of the conference and by the young people's convention held a few weeks later.

The general secretary of this work says: "What it (the work) needs is more general personal labor and encouragement from workers in the field. Secretaries may correspond and advise and suggest, but the need of the societies is personal contact with wise helpers. If the ministers in every conference would make the young people's work a prominent part of their work, many of the discouraging features would melt away."

We should study to show ourselves approved unto God; we should attack these unsolved problems with vigor, that we may indeed be workmen that need not be ashamed. The study of methods of presenting this truth and how to adapt it to the different classes is second only in importance to the truth itself.

The secretary of the work in one of our States suggests that the ministers should give more wholesome instruction to parents from the pulpit, aiding them to bring up their children in the right way; "for," says she, "most children are perishing for lack of knowledge on the part of the parents."

Educational Campaign in Behalf of Young People's Work

The young people's work should be agitated. An educational campaign should be carried on for the benefit of parents, teachers, and leaders of the young people. By exchange of thought, we shall learn better how to accomplish the work. The *Youth's Instructor* is the organ of this movement, and it ought to be bound more closely to the hearts of the young people than ever before.

Conclusion

It has been estimated there are enough young men in this country to mine and smelt iron, prepare the material, and build Brooklyn Bridge in three hours. There is a mighty power in our youth. There is much pent-up power in the ten thousand youth among Seventh-day Adventists. Here is an army of youth. What are we doing to save this body of young people from succumbing to the

enticements of the world, and to enlist their energies in the cause of God? The power of Niagara went to waste for centuries. Now, harnessed and properly manipulated, it is bearing its part in the work of the world.

Shall it not be our privilege to so direct the youthful energy and enthusiasm of our boys and girls that they shall be accomplishing great things for God? Shall we not pray that we shall speedily see all over the world the hearts of the fathers turned to the children, and the hearts of the children turned to the fathers? God grant it.

My Aim

My God, I want my life to be
A song of praise unending;
That in my actions all may see
Thy character extending.
I want my soul to get of thee
A richer comprehending.

Not me, but Christ who in me dwells,
My daily walk revealing;
To go about e'er doing good,
Both soul and body healing;
To learn of him the wondrous power
Of human hearts unsealing.

My God, what has thy love not done
To bring to me salvation?
Now let the light which on me shone
Be sent to every nation.
The bearing of this light alone
Be hence my occupation.

My only aim to show thy love
To those in darkness dwelling,
My meat to do my Father's will,
His goodness ever telling;
His words to speak, his thoughts to
think,
His love each act impelling.

— Cecil H. Pretyman.

War

G. B. THOMPSON

IN the reports of the events from the theater of war, we hear much of the valor and Spartan bravery displayed by the troops in battle. A romantic glory is given to the life of the soldier which is calculated to inspire a desire to "go to the front." Of the terrible suffering, the inhuman butchery of human beings, in the frenzied efforts to win a victory, we know but little. A correspondent at the front in the war now being waged between Japan and Russia in Manchuria, gives us a faint glimpse of the frightful scenes on the battle-field of Liao Yang. He says:—

"The arena north of the river which was fought over by the contending armies, presents a terrible picture of the results of war. The fields are strewn with hundreds of lines of trenches, and, marking the successive stages of retreat, crematory fires are yet burning. Searching parties are still bringing in Japanese bodies. Graves of Russian soldiers can be seen at every turn, some dug by comrades, and others by the Japanese. On one hillside is a group of two hundred or three hundred graves marked by

rough sticks. Many bodies remain undiscovered in the high grain, and the odor of decomposition fills the air. Flocks of crows hover about, and hundreds of Chinese dogs roam the fields."

Then there are perhaps no greater sufferers than those left by the soldiers at home—the loving wives and children, or the fathers and mothers whose son is at the "front." None but the compassionate God can ever understand their sufferings.

A writer in the *Primitive Methodist Magazine* some years ago described this terrible pageant of Satan as follows:—

"War is a dreadful scourge, an untold calamity, a fearful curse, a melancholy evidence of human depravity, and a solemn proof of a sin-avenging Providence. It paralyzes commerce, interferes with industrial occupations, lays waste fertile countries, loads nations with enormous debts, augments taxation, increases the burdens of the people, cherishes unholy and diabolical passions, depopulates cities, makes wives widows and children fatherless, fills families and communities with lamentation, mourning, and woe, and suddenly hurries multitudes into the eternal world [or rather hurries them out of this world], for which it is to be feared the great majority are not prepared."

How earnestly should we labor and pray for that glorious time to come when sin will be destroyed, and war will cease unto the end of the earth.

Be Patient

To maintain a steady and unbroken mind, amid all the shocks of adversity, forms the highest honor of man. Afflictions, supported by patience and surmounted by fortitude, give the last finishing stroke to the heroic and virtuous character. Thus the vale of tears becomes the theater of human glory; that dark cloud presents all the beauties in the bow of virtue. Moral grandeur, like the sun, is brighter in the day of the storm, and never is so truly sublime as when struggling through the darkness of an eclipse.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions.—*Royal Path of Life.*

In ignorance I thought,
In silly fear and foolishness and dread,
God doth remember all the sins I
wrought,
And doth forget how needy is my lot.
But, lo, instead,
When I his message read,
I found it was my needs on which he
thought,
My sins that he, because of Christ, for-
got!

— Anna Temple.



The Old Man's Comforts

"You are old, Father William," the young man cried,

"The few locks that are left you are gray;

You are hale, Father William, a hearty old man;

Now tell me the reason, I pray."

"In the days of my youth," Father William replied,

"I remembered my youth would fly fast,

And abused not my health and my vigor at first,

That I never might need them at last."

"You are old, Father William," the young man cried,

"And pleasures with youth pass away, And yet you lament not the days that are gone;

Now tell me the reason, I pray."

"In the days of my youth," Father William replied,

"I remembered that youth could not last;

I thought of the future whatever I did, That I never might grieve for the past."

"You are old, Father William," the young man cried,

"And life must be hastening away; You are cheerful, and love to converse upon death;

Now tell me the reason, I pray."

"I am cheerful, young man," Father William replied,

"Let the cause thy attention engage; In the days of my youth I remembered my God,

And he hath not forgotten my age."

—Robert Southey.

The Right Foundation

EDITOR REVIEW: I have recently received a letter from a friend, in criticism of some of my articles in the REVIEW, from which I make the following quotation:—

"I am afraid that your last article in the REVIEW will remove the scruples of many, and that they will henceforth have excuse for indulging in the flesh-pots of Egypt and various things. I am sure many will think you have given up the idea of a non-flesh diet, and how glad they may be too! Our ministers will no longer feel remiss when they indulge in chicken and juicy beefsteak, and will fail to teach the necessity of a return to antediluvian diet in these last days."

Lest others may have misunderstood, I shall try to make myself plain. I eat no fish, flesh, or fowl. I do not think

they are, by any means, the best food for man, and I prefer the best. Should I be wrecked on an uninhabited island, where these foods were the best I could get, I would still eat the best, and not feel sneaking about it as though I had committed a crime.

Why should the report that I had given up the idea of a non-flesh diet be cause for rejoicing? Suppose I should turn squarely around and advocate the free use of meat; would that make the way of others any clearer?—It might, if they pin their faith to me. But one principle I contend for, perhaps more than any other, is that a man should be taught of God. He can not come up to the pearly gates, and plead that Dr. A. or Elder B. told him so and so. If he has no better excuse than that, he will be "speechless."

Does an intelligent man, interested in politics, take some paper, expecting it to tell him for whom to vote? He expects it to tell him what the platforms of the different parties are, who the leading candidates are in each party, and what their political record has been. He may have one paper which he prefers, but he is apt to study other papers as well, and finally draw his own conclusions, and vote accordingly. That is what he will do if he is a MAN.

So a man must do in religion; so he must do in the matter of diet. He may read what other men think, and what they do, but he must think and act for himself, according to the dictates of his God-given conscience.

Suppose there are some who want—as is suggested by the preceding letter—"an excuse for indulging in the flesh-pots of Egypt." They had better have the excuse, and indulge; for they will do so sooner or later. It is only a question of time.

What did the Lord do in the wilderness when the people craved the flesh-pots?—He just gave them all they wanted, and allowed them to gorge themselves until the hankerers were all killed off. He knew it would be no use to try to educate all that multitude up to health reform.

So now, if there are any who are abstaining from flesh because some man or men have told them to, and are still looking longingly back toward the flesh-pots, they had better have their flesh.

"Whatsoever is not of faith is SIN." It does no good for one to believe one way and act another. People who are not vegetarians because they believe it is right had better be the other thing, out and out, and maintain their self-respect.

We can respect the man who lives up to his belief,—whether he believes in a meat diet or a non-meat diet,—provided he himself refrains from bigotry, and from narrow intolerance of those who differ from him; but the man who believes in meat, or has no convictions in the matter, and acts as though he believed in vegetarianism because somebody else believes that way, "is like a wave of the sea driven with the wind and tossed"—what James calls a "double-minded man." "Let every man be fully persuaded in his own mind."

If one who has conscientiously studied what the Lord has said regarding flesh eating, and then, after careful trial, finds that a non-meat diet is not so well adapted to the wants of his system as a mixed diet, it is a matter between him and his God alone (see the first part of Romans 14), and should by no means be made the basis of a petty persecution, as is sometimes done. "To his own Master he standeth or falleth." In fact, so far as I am concerned, it is none of my business whether he has conscientiously studied the matter or not; that is, I can not impugn his motives. So far as he is concerned, he should be sure that he does not allow his old abnormal appetite to warp his judgment in deciding the matter. G. H. HEALD.

The Romance of Light

(Concluded)

TOWARD the middle of the eighteenth century the number of lamps increased among the poorer classes, owing to the invention of colza-oil. The new liquid was far cheaper than the olive-oil used in France and Italy, or the whale-oil of England and America. Not till then began the processes of lamp regeneration. It was in 1783 that an enthusiastic and radical reformer, one Argand, discovered a lamp which consumed its own smoke, and most of the odor. By admitting oxygen to both sides of a flat flame, he increased the light so that a shade became necessary. The new lamp was at once popular in France and England. When improved by a convex reflector placed behind the flame, the light was rendered too dazzling for an ordinary room.

Fred and Phillippe Girard improved this lamp, placed the reservoir for oil below the wick, and softened the glare by the use of whitened glass, giving the first effect of beauty to artificial light. It is an interesting fact that the first appearance of the new lamp devised by the brothers Girard took place in London at a party given by the Duchess du Barry, then in exile. Josephine, hearing that it was enthusiastically admired, and jealous that it was not first seen at her soirees, ordered the brothers to bring a lamp at once to the palace. The significance of this circumstance is little beyond the fact that the lamp presented by the brothers to the empress was decorated by a young and obscure artist, struggling for bread, to be later known throughout the world as Jean Auguste Ingres.

On the arrival of the Pilgrims at Plymouth in 1621, they adopted the Indian's method for light, using the pine knots, furnished in abundance by the virgin forests. No doubt the pitchy drippings of these knots were a source of discomfort to the cleanly housewife, and the candle, when it came, was greatly prized. Cattle were not introduced into the colony until about eleven years after the arrival of the "Mayflower," up to which time candles were unknown except when imported at rare intervals. Elliot translated the Bible by a spluttering, smoky torch. New England literature was spattered by the dripping flame, and clouded, perhaps, by the odorous smoke.

There is a long step between the torch of the fathers, still in use at the opening of the nineteenth century, and the electric search-light, of which it was the humble progenitor.

The forerunner of the street light was the basket torch, fastened to a building at a street corner, or later swung by a chain across the street. This basket filled with pitch-pine knots made the place quite light. Such a basket, but of enormous proportions, was swung from a crane at the top of a high place in Boston, and gave the name to Beacon Hill.

In the year 1660 candle making became quite common with the Pilgrim housewife. Tallow was not plenty, so the fat of the bear and deer was added to the tallow, increasing the light, but softening the candle, making it less durable. The method usually employed was dipping, with a few molded candles for "company." To dip, a number of wicks were placed upon the sticks a sufficient distance apart, the wick suspended vertically. These wicks were dipped or carefully lowered into a pot of hot tallow on a cold day. Tallow would adhere and quickly cool. This, repeated until the proper size was reached, secured the "taller dip" of the "mothers."

Not alone was the oil from the sperm whale used as an illuminant, but the fatty substance which gives the name to the fish was discovered to be most excellent for candles, being more costly, but of greater power. Inclosed in little square lanterns, "spermaceti" candles lighted the streets of Boston, were suspended over the front doors of the wealthy, and adorned the front halls of elegant mansions. That which gave happiness to the young eyes of "Dorothy Q.," the grandmother of the genial "Autocrat of the Breakfast Table," is still in existence.

Not until about 1830 did our fathers have a match to carry in their pocket. Up to that time they must light their pipe with an ember or by the tinder-box. Should the fire of the hearth go out, he must revive it by steel and flint, or make a hurried trip to the neighbor's to secure his fire. At an early hour on a cold morning this was no pastime.

In the early days of the last century, Sir Walter Scott, writing from London,

to a friend in Edinburgh, said: "There is a fool here who is trying to light the city with smoke."

Sir Walter's "smoke" was not a human invention. It was a product of nature's laboratory. Accumulations of gas from coal-beds found their way to the surface, and being highly inflammable, attracted the attention of men who erected altars over them, and their perpetual fires were dedicated to the gods. After the defeat of the Persian armies at Plataea, two victorious generals, Pausanias and Aristides, were directed by the oracle to build an altar to Jupiter, and to offer no sacrifice thereon until they had extinguished every altar fire in the country, polluted by the Persians, and had relighted them with the sacred fire from Delphi. It would be natural to expect men of science to imitate a process of nature which held such promise. For thousands of years the Chinese have speculated upon the meaning of the natural gas which has escaped abundantly from the earth in several provinces.

In 1726 Dr. Hales informed chemists that by distilling a few grains of coal, he had obtained an equal number of cubic inches of "inflammable air," and that, if attempted on a large scale, millions upon millions of cubic feet of that valuable substance could be made, and conveyed unseen along the highways of the land, and become the means for obtaining perpetual day. In 1813 Sir Walter's "smoke" was burned on Westminster Bridge in London, and one year later the streets of St. Margarets, Westminster, enjoyed illumination from gas, it being the first parish contracting for such a luxury.

The common kerosene lamp, with its chimney of glass, its varied forms of beauty, its shades modified to every grade of vision and of taste, suggests the relation of man to light. The oil, natural, cheap, brilliant, and volatile, was long known to civilized humanity as a crude outflow from the earth. It was not until about 1845 that the iridescent scum seen floating on the surface of a stream near Pittsburg suggested to thoughtful men to dig for a greater supply. Indians came from a distance, and soaked it from the water with their blankets, which they wrung out into vessels in order to secure a quantity for some secret purpose. When the American found it, he was rich beyond computation, at the same time providing at a small cost the best fuel and the cheapest light for the common people. It was not until 1860 that it passed into common use. Since that time it has driven every form of wax, grease, fluid, camphene, and whale-oil lamps from the common use of mankind.

From the clouds overhead, lowering along the horizon as the sun goes down, Franklin and Edison have drawn the electric fire, and in our chambers darkness is unknown. All the way from the pine knot to a nightless day has been won from the darkness in the lifetime of

one man, and he but just reaching the century point. This is the age of light. —Fred Hovey Allen, in *Scientific American*.

Trouble-Proof

NEVER rains where Jim is,—
People kickin', whinin',—
He goes round insistin',
"Sun is almost shinin'!"

Never's hot where Jim is;
When the town is sweatin',
He jes' sets and answers,
"Well, I ain't a-frettin'!"

Never's cold where Jim is—
None of us misdoubt it,
Seein' we're nigh frozen!
He "ain't thought about it."

Things that rile up others
Never seem to strike him!
"Trouble-proof," I call it,—
Wisht that I was like him!
—E. L. Sabin, in *Lippincott's Magazine*.

Some Things Animals Teach Us

THE woodpecker has a powerful little trip-hammer.

The jaws of the tortoise and turtle are natural scissors.

The framework of a ship resembles the skeleton of a herring.

The squirrel carries a chisel in his mouth, and the bee the carpenter's plane.

The gnat fashions its eggs in the shape of a life-boat. You can not sink them without tearing them to pieces.

A porcupine's bill is strengthened by ribs in the same way that the iron masts of modern ships are strengthened.

The divingbell imitates the water spider. It constructs a small cell under the water, clasps a bubble of air between its legs, dives down into its submarine chamber with the bubble, displacing the water gradually, until its abode contains a large, airy room surrounded by water. —*Kind Words*.

Nothing Worth Being Angry Over

A WRITER says: A dear lady of my acquaintance confided to me an excellent piece of advice when I asked, "Now, tell me, how do you manage to keep so unruffled a temper?"

"Ah," she replied, "there are very few things in this world worth being angry about; so when I feel annoyance rising within me, I ask myself, quite judicially: 'Is this worth being angry over?' and in nine hundred and ninety cases out of a thousand my common sense answers, 'O, no.'"

If you want your husband to love you to his life's end, if you want him to turn to you as his best friend, if you want to keep him your devoted lover, if you want to make him a thoroughly happy man, be amiable, even if it is rather an effort and does not come to you by nature.—*Selected*.

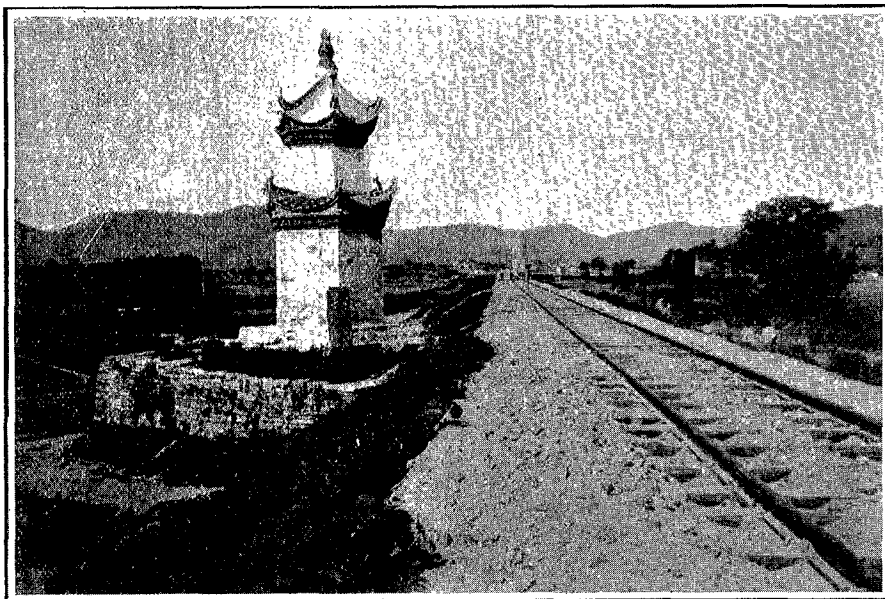
THE WORLD-WIDE FIELD

Travel in Honan—Notes by the Way

A. C. SELMON AND H. W. MILLER

DURING the three weeks of which we write, we had opportunity to make use of all methods of travel in China, including donkey cart, wheelbarrow,

ing the time in going to sleep, falling forward, and catching himself, or sometimes the servant would catch him, to prevent his getting hurt. His complexion was livid, and both his mental faculties and his physical form convinced us that they were rapidly degenerating from his almost constant use



THE FIRST RAILROAD IN CENTRAL CHINA

sedan-chair, railroad, donkey, jinrikisha, river raft, and house-boat.

Accompanied by two of our Chinese boys, we left our station—Sin Tsai Hsien—Wednesday evening, June 1. We traveled the entire night, the next day, and the following night in a two-wheeled donkey cart, reaching the railway station only a few minutes before the train arrived.

The illustration of the railroad station is a typical picture of all the depots on this line. The officials will not permit the railroad to come within one-half mile of the city wall. The reason for so doing is founded on the superstition that spirits travel in certain currents in the earth. These currents are located by "wind and water." Doctors are called upon for advice in locating temples, pagodas, etc. They claim that if a tomb is so placed that the spirit dwelling there is comfortable, the deceased spirit will grant those who supply its wants all that the spirit world possesses.

By the side of the railway is a pagoda, which was erected to help the spirits of the dead ancestors to reach heaven easily. Most pagodas are higher than this one, being five, six, or seven stories.

Seated in the same car with us was a mandarin and his family and servants. He was transferred from this province to a city in Hu-nan. The old mandarin sat in one corner of the flat car, occupy-

ing the time in going to sleep, falling forward, and catching himself, or sometimes the servant would catch him, to prevent his getting hurt. His complexion was livid, and both his mental faculties and his physical form convinced us that they were rapidly degenerating from his almost constant use of opium. This is no unusual description of the officials in China. Most of them serve only as subjects to demand respect, and act as monuments to whom the people must pay taxes, the large portion of which they are required to hand over to higher officials to whom they are indebted for their office.

All along the way we saw the farmers harvesting the wheat and planting rice, thus raising two crops in one year. Although the fields were small, from one fourth of an acre to one acre, still the number of people busy gathering the wheat reminded one of thrashing or log rolling in the States. Men, women, and children were all actively harvesting

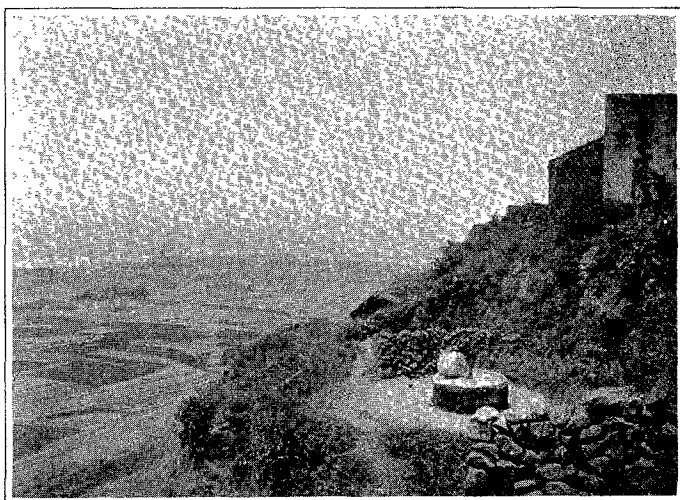
the grain. Each had his proper position, just as the cog-wheels and needle of a binder. One man would swing a bamboo cradle, throwing the grain on a large net stretched across the top of a wheelbarrow. The man pushing the

wheelbarrow would keep it in the proper position to catch the grain, just as the sheaf carrier on a self-binder.

Following the cradle and wheelbarrow were the women and children, some having small sickle knives to cut the stray straws left by the cradle. Others followed with hand rakes, thus clearing the ground so completely that there was not a straw left to tell which way the wind blew. When the barrow was loaded, it was conveyed to the thrashing-floor. This is a level plot of land, about one hundred feet square, on which the grain was spread out and thrashed by wooden flails, and a stone roller, drawn by two donkeys, or by a donkey and a cow. This roller is two feet in diameter, and two and one-half feet long. Behind it is drawn a flat stone of about one hundred and fifty pounds. The Chinese children take great delight in riding on this flat stone behind the roller.

The straw is nicely stacked, and is used for fuel for cooking. The wheat is cleaned by fans or the wind, and ground into flour by the family mill. The accompanying picture illustrates this mill, so that very little explanation is necessary. It is composed of two circular stones, the lower with a flat top, and the upper with a flat bottom. These two plain surfaces are revolved upon each other, having the grain between. Either a man or a donkey turns the stone. The flour is not quite so good as that in the States, but by mixing the Chinese flour with foreign flour, light bread can be made.

No sooner is the wheat harvested than the plots of ground are inundated with water three inches deep, preparatory to breaking the land for rice. In the sections of country where the land is rolling, the water is obtained from a pond situated at the highest point, so the water can be easily drawn off on



CHINESE FLOUR MILL

Plots of land in the valley are rice fields

the plots of land beneath. In level districts the water is collected in reservoirs. The Chinese have used their ingenuity in devising plans to raise this water. One method is to attach a rope at each side of a pail, and two men standing

on the bank revolve the pail in such a way that when it comes down, it fills, and when drawn up, it empties the water on the field. At some places the water is so low that they are unable to raise it by this method, so they have a deep trough, about eight inches in width, inside of which at each end is a wheel upon which a chain of wooden paddles is carried, and the water is raised in the same way that grain is raised in the elevators in the States. The top wheel is revolved by a pole, which has wooden paddles fastened to it similar to the levers of a windlass in the States. Four or five Chinamen sit on a pole and strike these paddles with their feet, thus turning the wheel. This they seem to consider play, and take great delight in it. It is much easier than swinging the pail. The land is broken and cultivated under water. The rice plants are first grown in a bed, and then reset. The rice requires about four months to mature. Wheat and rice are the staple products in this part of China.

(To be concluded)

French-Swiss Conference

L. P. TIECHE

WE are on the shores of the beautiful Lake Geneva, in the city of Vevey, attending the annual meeting of the French-Swiss Conference. This is a manufacturing city, noted for its chocolate and condensed Swiss milk. It was here that the dissenters from the established church were persecuted in 1845. The city is only a short distance from the famous castle of Chillon. We have been holding a series of tent-meetings here, and the camp-meeting is the termination of this. As a result of our work, a new church of seventeen members has been organized here, and was received into the conference sisterhood of churches at this meeting.

We had an attendance of about two hundred and twenty-five of our own people, and from two hundred and fifty to three hundred not of our faith. Thirty-three delegates were present, representing the churches in Bienne, Chaux-de-Fonds, Geneva, Lausanne, Moudon, Neuchatel, Renan, Tramelan, Yverdon and St. Imier, while the churches in Perles and Val de Travers were not represented.

As to the growth of our field, during 1903 twenty-six persons were baptized, but since Jan. 1, 1904, we have added fifty-one, including the nine who were baptized at this meeting. We have employed one new Bible worker, but have given one young laborer, one experienced licentiate, and one ordained minister to the French Mission.

Our tithe for the year was 17,353.70 frs., while the Sabbath-school donations were 1922.78 frs.; First-day offerings, 164.41 frs.; and annual offerings, 1406.05 frs.; and 846.13 frs. was donated to the local conference work. This tithe is about 6,000 frs. less than that of last year; and on account of this, the follow-

ing resolution was brought into the conference, and carried unanimously:—

"Whereas, The income of our field this year shows a decrease of 6,000 francs when compared with the income of the previous year, therefore,—

"Resolved, That, with the help of the Lord, we will be more faithful in tithes and offerings."

The canvassing work in our field is in a weak condition, and ought to be materially strengthened by the printing of new books, suitable for circulation among the people. This resolution, with its preamble, was passed:—

"Whereas, The territory of the French-Swiss Conference has been several times canvassed for the same works, therefore,—

"Resolved, That we urge the publication of a few new books of moderate size, to be sold for a price within reach of the common people."

The matter of establishing local church poor funds was discussed at length, and it was felt that it would be wise to accept of the proposition of the French-Latin Union Committee that every church establish such a fund, and that a tithe of the money received in this fund be forwarded to the conference headquarters, as a conference poor fund, which could be available for the relief of such cases of poverty as the local church could not take proper care of.

On the ground there were forty tents pitched. Everything was neatly arranged, and, in general, the impression made upon the visitors to the ground seemed to be good. There were no cases of lawlessness or disturbance. The services on Sabbath were especially good and interesting. The forenoon meeting closed with an invitation for those who felt the need of starting to serve the Master, or who felt that their religious life was not what they could make it, and what they ought to make it, to come forward, and join the ministering brethren in seeking that peace of mind which comes from a realization of sins forgiven and iniquities cleansed. About seventy-five came forward, and took part in this service.

The outlook for the work the coming year is brighter than ever before. We are of good courage. We feel desirous of training yet more workers, and pushing the battle to the very gates. Remember us, brethren, in your sympathies and prayers. After a session of seven days, the meeting has just closed.

Vevey, Switzerland.

Mission Notes

A NEW Sabbath-keeper is reported by Brother J. A. Morrow, of Bermuda.

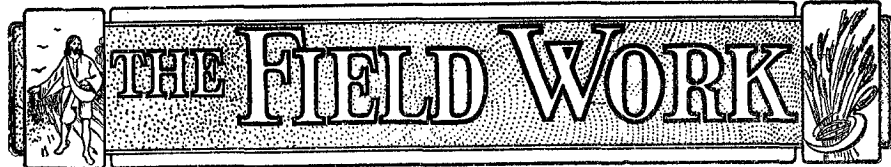
ELDER R. W. MUNSON writes from Padang, Sumatra: "After a year of teaching, seven Chinamen have asked for baptism, and ere long I shall bury them in baptism with Christ. The outlook is encouraging, and the work is onward in this part of the field."

CHINA contains about one quarter of the total population of the world, people with souls for whom Jesus died. Should the 2,785 missionaries be equally divided over the vast empire, every two would have a district of 1,315 square miles, with 291,447 heathen! Can you realize what that would mean? In this land we have a minister to every few hundred population, with evangelists and Christian workers on every side.

At the time of the Boxers' uprising in China (1900), it looked as though missions would receive a severe setback; but by the end of 1902 there were twenty-five new stations started, mostly in the provinces of Honan, Hunan, Shan-si, and Sze-chuan, and about 373 new missionaries have entered the field since the persecutions ceased. Great Britain, the United States, and Continental Europe now have working in China 1,233 men, 868 wives, and 849 single women, or a total of 2,950.—*Selected.*

WHEN Dr. Duff, the great Scotch missionary, came home after his life-work in India, at a crowded meeting held in Edinburgh he spoke two hours and a half. Then he fainted, and was carried out of the hall. Presently he came to, and said, "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise; but, gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain ready to die for India."—*Exchange.*

It is in Barotse-land, north of the Zambesi, that our latest mission station in Africa has been chosen. We have received the grant of land, but as yet workers have not been selected to man it. In view of the fact that we are to have a mission there, the following will be read with interest: "The Barotse countries on the upper waters of the Zambesi will doubtless soon be settled by many Europeans. Reports come of a steamer having been launched above the Victoria Falls, and Europeans are coming in search of mineral wealth. The railroad is in process of construction from Buluwayo to a point near the Victoria Falls, and it has been said that the British South African Company has invited the British Association to meet at Victoria Falls in 1905. It is not quite clear whether this invitation is given seriously, but it certainly will not be an impossibility for a meeting of European savans in this section of Africa, two years hence."



THE FIELD WORK

Oregon

FALLS CITY.—Elders R. D. Benham and J. M. Cole have labored here the past summer; and, as a result, four accepted the truth and three were baptized. A lot was donated for a church building, which will be erected soon. There are eleven adult Sabbath-keepers here. A rich field for labor has been opened up, and we expect to see many others accept the truth. We have a good Sabbath-school.

WM. ESTELL.

Illinois

ELGIN.—Last Sabbath was a good day for the Elgin church. Quarterly meeting was held in the forenoon, and in the afternoon four were baptized, and five were added to the church, one having been baptized a short time ago. For two years I have been pastor of this church, and our relations have been most pleasant. I expect to go to Dixon next week, to build up a work in that city. A Bible worker will remain here to follow up the interest; in this, she will be assisted by the elder of the church. We are sure that the Lord will bless their work, and that others will accept the truth, and be added to this dear church.

L. D. SANTEE.

South Carolina

BOYKIN.—I have been holding meetings in a schoolhouse in a country district for nearly two weeks, and am seeing some interest, but as yet no one has accepted the truth; but there is some prospect of accomplishing something here. This is one of the most conservative States, and it is hard to get the people to break off from their old habits and thoughts. But the truth has power in it, and we are witnessing that power here. We have invitations to visit the leading families, and hope to see the work established, but it will take time. We are of good courage, and have better health than for some years.

We constantly pray for the Lord to bless the work and the workers at the capital. We hope to have a small donation soon for the work there; a part of it is in hand now.

E. W. WEBSTER.

India

SANTAL MISSION SCHOOL, SIMULTALA, BENGAL.—We are delighted week by week with the encouraging reports which we read in the REVIEW AND HERALD, from different parts of the world. We can see that God's blessing is accompanying the message with power and success. May we all continue to watch, pray, and do our very best to sound forth the message of a soon-coming Saviour, and to warn the world against the mark of the beast, while we have health and strength.

Since writing last to the REVIEW, God

has been blessing the work among the Santal students here. Some time ago Brother Shaw paid us a visit, and baptized two of the students and a young woman, the wife of one of them.

Elder Shaw also dedicated a small church and schoolhouse, which was erected by the students. It is built of mud walls and grass roof, in the Indian style. During the first part of the day, the students study in Hindi, Santali, etc., and the latter part of the day they work in the fruit and flower garden. They also do a good share of the work of planting trees on the roadside, aided by the district board. We have set out several hundred fruit-trees already this rainy season, as well as a large number of papia trees in our own mission compound. We are very busy with this work at present. One day the students go to the jungles for thorns for fencing the trees. Another day they go out to transplant. And by way of change, they help in digging another well to supply water for the papia garden during the hot season. So you see they are fully engaged in some kind of practical work with the soil, as well as with their studies.

We have almost finished building a small village church and schoolhouse about ten miles to the northeast of Simultala. We hope to camp there this cold season with our training-school students, for a few months, and encourage other Santals to come and hear the gospel message given by testimony and song.

Last month we treated twenty-five sick people. Cholera has lately broken out around us, and we give medicine to as many as will take it.

W. C. BARLOW.

Chile

VALPARAISO.—I have now been in Chile a little over a month, again. The work goes on. We are all of good courage. Though we are so few for so great a field, yet we hope that the Lord will soon raise up new workers and send them to us to help give the truth to a country unprepared for the coming of the Saviour.

We had rented a house for office and printing room. But the Lord helped us to find another better situated, cheaper, and more suited to our needs. One of the six rooms is large enough to hold meetings in. The new location is near the center of the city.

We hope that a good work can be accomplished here at Valparaiso. Satan is striving very strongly against us. This gives us courage, because we know that he would not work so against us if he were not fearful of losing some of those he counts as his. We are confident that with Christ on our side we shall gain a victory to the glory of God and for the good of many souls.

I have worked some with our Spanish missionary paper, *Senales de los Tiempos*

(Signs of the Times), and have already taken eighty subscriptions in one street, and have strong hope that I may make the full one hundred before I finish on that street.

How I long for more workers! Brethren, where are they who love the Lord? Let them go to work. Not every one need be a preacher. We could use to good advantage one hundred, yes, a thousand, colporteurs, paper agents, Bible workers, etc. If I could, I would be glad to tell every brother and sister in the States that the harvest is waiting for laborers. Go out to reap. Jesus calls for you all.

E. W. THOMANN.

China

SIN TSAI HSIEN.—The hot season is here, and it is hotter than we had expected. We are on the great plain, where the country is very flat, with few trees.

Brother Pilquist has removed to a city about sixty miles to the southwest of us. When he left, Mrs. Selmon and I moved up into the compound with Dr. and Mrs. Miller and the two nurses. We had to clean up our Chinese quarters quite a little to make them respectable, and also had to make some changes. Our courtyard is very small. The one Mrs. Selmon and I have is about forty feet long and sixteen feet wide, and surrounded on all sides but one by houses from twenty to twenty-five feet high, and on the side where there are no houses there is a wall twelve feet high. So we are shut up in a sort of pen, where but little air can get to us. We have all the available space in the yard, that is not taken up by walks, planted out in flowers and vegetables. This helps matters a little. It is very difficult for us to do any studying or any mental or physical work. If we could have secured a place outside the city, where we could have a large, airy courtyard and some trees, it would not seem nearly so hot. At present all are in good health. We continually ask the Lord to keep us in health amid these unfavorable surroundings. In our present circumstances we are led to see more clearly than ever before our dependence on the Lord.

With our limited capacity for speaking the language, and our lack of experience, we are finding constant occasion to thank the Lord for help. At present we have just completed arrangements to rent another small compound near us, where we can have our native evangelist. We shall have a street chapel, and conduct meetings every day. Adjoining the chapel is a room for our dispensary, and back of this are rooms for the evangelist and his family. The whole compound will cost us twenty-four strings of cash—about \$14.50 gold—per year. We shall have to clean it out and repair it a little.

The Lord is surely helping us greatly in the study of the language. Dr. Miller and myself are now able to hold Bible studies with our little company; and while we can not give a connected discourse, yet we can explain the truths, and give illustrations and make applications.

We are glad to hear of the progress of the work in the States. Pray that

we may have some earnest, consecrated converts from among the people here, who can do evangelistic and Bible work. Also pray that the Lord will lay the burden for this work on some of the young men in the States. We need Bible workers who can be here now learning the language.

A. C. SELMON, M. D.

Trinidad

ARIMA.—“Sects” and “missions” are lightly regarded by the established churches and by the higher class in these colonies and countries. During our two and one-half years’ stay there, we were enabled, by the help of God, in various ways—chiefly by the *Watchman*, canvassing work, the health food work, and personal Bible and cottage meeting work, and our public Sunday evening services—to begin to reach the hitherto untouched upper classes. Our last conference was a climax, a revelation, and convinced the people that we are not to be numbered with the fanatical sects. Lawyers, judges, legislators, merchants, attended, and were amazed at what they saw and heard. Of course, the clergy and others who did not attend attacked us in print and otherwise. To this we paid no attention, but prominent men, including a member of the legislature, himself an Anglican, defended us in the daily papers. The fundamental truths of the message were presented by the conference laborers, in the power of the Holy Ghost sent down from heaven. Most marked attention and deep interest were shown by all. Conviction laid hold of practically all, and some began to obey the message; many others are in the valley of decision.

It was my happy privilege to baptize ten persons. Six of these were white people, of the better class, and the others were of the corresponding class of colored people. Of course the common people, who heard the Master gladly, are just as dear to him, and to us, as the so-called “higher” class. About as many more made a start, and will be baptized as soon as fully instructed. Most of these are the fruit of our daily effort there during the last two and one-half years, chiefly the personal work of Mrs. Sweany and Mrs. Honeywell.

The interest in Barbados is such that our entire conference force could busy themselves there, in the most interesting and fruitful work. But of course the needs of the rest of the field will not permit this. Brother Enoch is there, and his burdens are great, as he is editor of the *Watchman*, and secretary and treasurer of the conference and depository, and has hundreds of interested souls in the great city of Bridgetown to look after. Brother Haysmer and family will locate in the next largest place in Barbados, to look after the country work.

February 26 I pitched the tent here in Arima, a new field and Catholic stronghold. From the beginning till the end of the meetings, the attendance was extraordinary, as many as five hundred being present at most of the services. Book sales and collections were remarkably good. The tent-meetings lasted about ten weeks. My wife assisted in

the services, and in personal work, canvassing, etc. A native boy slept at the tent, and cared for it. I preached every evening except Saturday. Sabbath morning I started by the early train, or by wheel, for some one of the churches, and spend the entire day, and sometimes the night, and Sunday, in trying to help our brethren and sisters, returning just in time for the Sunday evening service. This continued until we went to conference. However, before going, we rented and fitted up a small hall, which will seat about one hundred and fifty, and held several services, with a large attendance. About twelve began to obey, and many more are convinced and interested. Sabbath services were held during our absence by one of our native brethren, who is not a conference laborer.

The work here is important. I believe by God’s help a church can be organized, and a building erected.

W. A. SWEANY.

Kansas Camp-Meeting

THIS meeting was held, according to appointment, at Wichita, Kan., August 23 to September 4. The camp was located in a small, well-shaded park, easy of access from the city. About one thousand of our people were encamped on the ground. A very friendly feeling prevailed on the part of the citizens, and the attendance at the meeting was good throughout.

On Tuesday, August 30, the cornerstone was laid for the new sanitarium building now in process of erection, two miles west of the city. The building is located on a beautiful site on a twenty-acre plot of ground. It will be erected at a cost of about twenty thousand dollars. At the laying of the cornerstone services, addresses were made by Ex-Governor Stanley, of Kansas, James Allison, and J. N. Knapp, chairman of the Sanitarium Committee of the Chamber of Commerce, the meeting being presided over by Mr. C. L. Davidson, president of the Chamber of Commerce. Elders E. T. Russell, C. McReynolds, Dr. B. E. Fullmer, and others, gave short addresses, presenting the fundamental principles upon which our sanitarium work rests. One very interesting feature of the addresses of the citizens was their belief that this people was especially called of God to conduct sanitarium work in advance of any other people. A brief quotation from Mr. Knapp’s address will illustrate the spirit of the talks given upon the occasion:—

“There must be a reason always for a forward move, and I suppose that the Great Master of the universe puts it into the hearts of men to do some things. Dr. Kellogg told me once that twenty thousand people are dying every year in the State of Kansas, and that one half of them might be saved if they only understood the principles of health. . . . We started a small institution on Market Street, and a United States senator who had broken down in health in the campaign, visited that place, and regained his health. He was very anxious that an institution be built here, and promised to support it; and when such men as James Allison, C. L. Davidson, and Mr. Burns, and the Kansas National

Bank headed the list with two hundred dollars each, I said, ‘It is done.’ The proposition of Dr. Kellogg and Elder McReynolds was that if we would raise \$10,000, they would raise the rest, and go on until we had a well-equipped sanitarium here. I already have \$5,300, and want \$4,700 more; and we are going to get it.” He then spoke very feelingly of how his wife’s life was saved by treatment in the Boulder Sanitarium when she was lying at the point of death, and closed his remarks with the following statement of the religious character of the work of our sanitariums:—

“Every morning the first thing we would hear in Boulder, when we would rise from our slumbers, would be the songs of Zion and the prayer going up for the blessings of the day, that the sick in the rooms of the institution might be brought back to health; and the great God listened and heard those prayers. And then, just before the eight o’clock breakfast, the patients would assemble, and Chaplain Wilcox would lead them in worship, reading a suitable portion of scripture, and joining in prayer for their restoration to health. I say, God heard and answered their prayers. I saw people that had been carried in there on cots go home after a brief stay, having been brought back to perfect health.”

A large number of citizens from the city attended this service, and a very favorable impression was made of the sanitarium work. During the past year the Kansas Conference had raised \$4,100 for the sanitarium building fund, and \$2,784 more was contributed during the camp-meeting, besides \$3,000 in the tract society, which was placed to the credit of the sanitarium building fund. It is the determined purpose of the conference that this enterprise shall be so conducted that the sanitarium shall be completed and equipped free from debt.

The following contributions in cash and pledges were received: for the work in Africa, \$106; South America, \$219; colored work in the South, \$621; Sabbath-school donations for the foreign mission work, \$125, during the camp-meeting; tithes received during the year, \$23,800; moneys from other sources, \$15,000.

Six churches were received into the conference, with a membership of one hundred and nine, and the records show an increase in membership by additions to the churches during the year of one hundred and nineteen members. Fifty-one were baptized during the meeting. The officers elected for the ensuing year are as follows:—

President, C. McReynolds; Vice-President, I. A. Crane; Secretary and Treasurer, Florence P. Rice; Business Agent, N. B. Emerson; Educational Secretary, I. C. Sultz; Sabbath-school Secretary, Mrs. Dora Meyer; Field Secretary, C. F. Parmele; State Missionary, C. W. Hardesty.

Executive Committee: C. McReynolds, I. A. Crane, L. F. Trubey, Wm. M. Stone, J. G. Hanhardt, H. S. Osterloh, and I. F. Thorn.

A thousand dollars’ worth of books was sold on the camp-ground. The canvassing work received much careful study and earnest labor during the meeting, and if properly followed up, a number of canvassers will enter the field

as the result. The conference voted to place two of its laborers at the disposal of the General Conference, to be paid from the tithes of the Kansas Conference.

The laborers from abroad were Elders E. T. Russell, R. A. Underwood, I. H. Evans, H. Shultz, W. H. Anderson, Smith Sharp, L. W. Terry, J. Riffel, J. J. Graf, John Lipke, and R. C. Porter. Profs. C. C. Lewis, M. E. Kern, and A. Kunze, and Vera Thompson, labored especially for the young people and in the interests of the educational work. H. H. Hall, James Cochran, and J. Bryant, worked in the interests of the canvassing work, the sale of our publications, and the general missionary interests.

The parting meeting, Monday morning, was a very refreshing occasion. The brethren and sisters returned to their homes determined to devote themselves more unreservedly to the work than ever in the past. We believe the outlook is very encouraging for the work in Kansas the coming year.

R. C. PORTER.

Pacific Coast Camp-Meetings

It has been my privilege the past summer to attend most of the State conferences and camp-meetings in the Pacific Union Conference, some of which have been mentioned in previous issues of the REVIEW.

After the camp-meeting at Townsend, Mont., I attended the State conference at Provo, Utah. This was one of the largest camp-meetings, and possibly the best ever held in Utah. The camp was pitched in an old apple orchard, quite near the center of the city, and over one hundred brethren and sisters either camped on the grounds or had rooms near by. From the first, the Holy Spirit witnessed to the Word spoken, which seemed to reach the hearts of the people. A goodly number came in from the city, and the forty-foot tent was quite well filled each evening.

The meeting deepened in interest, and Friday afternoon the Spirit's power was seen in a marked manner. A number took their stand for the truth for the first time, and many who were not clear in their experience, and some who had gone into discouragement, turned to the Lord with all their hearts. It was a powerful meeting, lasting three hours.

At the early meeting, Sabbath morning, the same good work was continued, and others yielded to God. This meeting also continued three hours, and only the Sabbath school was held Sabbath forenoon. During my eighteen years of camp-meeting work, I never before saw revival services so early in the meeting as to shut out the Sabbath forenoon preaching service.

Sunday, in the presence of a large audience, fourteen souls were buried in baptism by Elder A. G. Christiansen. All the conference business was transacted in a spirit of love and unity, which made the business sessions seasons of real profit and enjoyment. Elder W. A. Alway, not wishing to serve the conference longer as president, Brother Alfred Whitehead was elected to this position by the unanimous voice of the conference. On Tuesday afternoon Brother Whitehead, who had faithfully

served the cause in Utah a number of years as a licentiate, was ordained to the work of the gospel ministry. We believe that Elder Whitehead is the first man among Seventh-day Adventists ever ordained to the gospel ministry from the dominant church of Utah. Elder C. D. M. Williams, who has recently entered this field from the Arizona Conference, was elected conference secretary and treasurer.

During the past year the cause in Utah has made excellent progress. A goodly number have embraced the truth, and a substantial church building has been erected in Salt Lake City. Three tents have been in the field this summer, and the brethren are looking forward to the coming year with bright hopes. The field is a difficult one, but with faith in God our little band of workers go forth with courage to the battle. May God bless the work and workers in the Utah field, and give them many sheaves in the kingdom.

Leaving this meeting, I next attended the Coos County camp-meeting in southwestern Oregon. This is a section of the Western Oregon Conference, lying in the extreme southwestern part of the State on the Pacific Ocean, and is so isolated from the rest of the conference that it seems necessary each year to have a camp-meeting in that section. Leaving the railroad at Roseburg, we took the stage for sixty-three miles over the Coast Range to Myrtle Point, where the meeting was to be held. It was a never-to-be-forgotten ride made in one day, with three changes of four horses each. The road was very rough, much of the way being corduroy, and such a shaking up the writer never received before. The camp-ground was a lovely spot, in a grove of myrtle and fir; and the meeting was a little larger than the Utah meeting. Here for ten days we enjoyed sweet communion with God. There were excellent opportunities for secret prayer, and many in the camp improved the occasion.

The attendance, from the city was large, occasioned, we think, by work done from house to house by Elder W. L. Black and his wife, who had for some time been working in the city and surrounding country, and by a debate between Elder Frank Bunch and a minister of the Dunkard Church, just before the camp-meeting. It is not often that much can be said in favor of debates, but this seemed to be an exception, as a cool, Christian spirit was maintained by Elder Bunch all the way through, which told in favor of the truth.

Some excellent revival services were held during the camp-meeting, and many turned to the Lord for a deeper consecration, some taking their stand for the first time. The work in Washington was remembered, and about forty dollars was pledged. Being obliged to leave the meeting the last Sunday morning, I am not informed as to how many were baptized. This was a sweet, quiet meeting, blessed by God to the good of the work in southwestern Oregon. May God bless that dear people, and ever keep them faithful. The leading themes dwelt upon in these camp-meetings have been the nearness of the end, and the necessity of an entire consecration of the whole man for

service in this closing work. These truths found a large place in the hearts of the people, and God blessed in their presentation.

From this camp-meeting the writer went to Los Angeles to attend the annual camp-meeting in that city of the Southern California Conference, but this will be reported later.

W. B. WHITE.

The Omaha (Neb.) Camp-Meeting

THE Nebraska camp-meeting is now an event of the past. It was the largest gathering of its kind every held in the State, and has been pronounced by many who were present as the best camp-meeting they ever attended.

Through the messages borne by the laborers from other fields, we obtained fresh glimpses of how the great worldwide message is speeding forward in all parts of the world. Liberal responses were made on the part of the people as the needs of different fields were presented. The work beyond our own borders struck a responsive chord in many hearts, and the testimony of hundreds showed that "it is more blessed to give than to receive."

In the public discourses, the great, leading doctrines which make us a distinct and separate people, with a definite message for this generation, were forcibly set forth, and listened to by very large audiences. The last Sabbath and Sunday of the meeting, Sister White was present, and bore her testimony with old-time earnestness and power.

Public services were held each day for the German- and Scandinavian-speaking people, also for the young people and the children. The deep moving of God's Spirit was manifest among all classes, and many persons entered into new covenant relations with God. Three baptismal services were conducted, in which forty-four persons followed the example of their Lord in the sacred ordinance.

The business of the conference passed off with perfect harmony. Matters of business, brought before the conference by resolutions or otherwise, were freely discussed, and when the time came for action, there was perfect unanimity on the part of the delegates.

The Omaha daily papers gave us very friendly notices, and quite comprehensive reports of the meetings. Special courtesies were extended to us by the street railway company, the city council, and the business men of Omaha. With the exception of a shower one night, the weather during the entire time of the meeting was perfect.

Resolutions

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

"1. *Resolved*, That we, as a conference assembled, express our deep gratitude to our Heavenly Father for his manifold mercies and blessings manifested to us in so many ways during the past conference year.

"2. *Resolved*, That the Nebraska Conference offer to the Mission Board from two to five laborers to work in needy fields, like Brazil, Chili, Argentina, Africa, or other parts of the great

field waiting for the last message of mercy.

"3. *Resolved*, That this conference pay quarterly for three years to the Mission Board a sum covering the salary of such workers during such portion of the time as they may continue in the work.

"4. *Resolved*, That we approve of the action taken by the Nebraska delegates to the last session of the Central Union Conference in recommending the Nebraska Tract Society to transfer its book and periodical business to the Pacific Press.

"5. *Resolved*, That we favor an arrangement by which the Nebraska Conference shall deal directly with one of the Pacific Press main distributing centers.

"6. *Resolved*, That this conference, through its executive committee, do all in its power to encourage and keep in the field a strong corps of canvassers.

"7. *Resolved*, That we approve of, and seek in every consistent way to carry out, the recommendation of the General Conference Publishing Committee; namely, that a great missionary campaign be entered into during the months of November and December.

"Whereas, The fund created the past year as provided for in resolution 8 of last year's conference proceedings for the assistance of the church-school work, has proved a decided help; therefore,—

"8. *Resolved*, That we continue the same plan for the coming year.

"Whereas, There is need of concerted action in the establishment of church-school work, such as appointing church-school boards, providing schoolrooms, raising funds, etc., therefore,—

"9. *We recommend*, That this question receive due attention in our churches not later than the July quarterly meeting.

"10. *Resolved*, That we express our appreciation of the Nebraska Reporter, and earnestly solicit the assistance of our brethren in the circulation of the same.

"Whereas, It is the well-defined policy of the General Conference to early place mission fields on their own resources, both financially and in management; and,—

"Whereas, The western and north-western portions of the Nebraska Conference are separated from the eastern portion by a wide stretch of country known as the Sand Hills country; and,—

"Whereas, This portion of the conference has a constituency of several hundred members, and a payment of tithe of over \$3,000; and,—

"Whereas, Representative brethren and laborers from this field are calling for a little closer management; therefore,—

"11. *Resolved*, That we request the Central Union Conference to favorably consider the advisability of setting apart as a mission field, with the view of an early conference organization, under the direction of the Central Union Conference, the territory of the Nebraska Conference covered by the State of Wyoming, the counties of Sioux, Dawes, Boxbutte, Sheridan, Deuel, Cheyenne, Kimball, Banner, and Scotts Bluff, in Nebraska; and the counties of Fall River, Custer, Pennington, Lawrence, and Meade, in South Dakota.

"Whereas, There are a goodly number of young men who have spent years in Union College, and who give promise, if encouraged to do so, of developing into strong, active workers in the ministry; and,—

"Whereas, The Nebraska Conference has a large number of workers on its pay-roll, some of whom can not be expected to become efficient public speakers; therefore be it—

"12. *Resolved*, That this conference urge its incoming executive committee to carefully study this situation, and as far as may seem necessary, to arrange for some who have been laboring as conference employees to enter the canvassing or some other line of self-supporting work, and thus open the way to encourage suitable young men to enter the work, with a view of developing into strong laborers.

"13. *We recommend*, That article 5, section 1, of the constitution be changed so as to read, The officers of this conference shall be a president, vice-president, secretary, treasurer, missionary agent, superintendent, and secretary of Educational Department (consisting of Sabbath-school, church-school, and young people's work), and an executive committee of seven, the president and any three members of whom may constitute a quorum for the transaction of business, provided they are unanimous.

"14. *Resolved*, That a vote of thanks be extended by this conference to the Rogers Real Estate Company for the use of the grounds that have been placed at our disposal for this great camp-meeting.

"15. *Resolved*, That we express our heartfelt appreciation to the press of Omaha, the city council, the street railway company, and the business men of the city, for the uniform courtesy extended to the management of this meeting." A. T. ROBINSON.

Maritime Conference

This conference is composed of New Brunswick, Nova Scotia, and Prince Edward Island, and has a population of 880,842. It is in its third year, and although there are many things of interest connected with its history, we must content ourselves with a consideration of its present conditions.

This near-by field, with its eight hundred and eighty thousand souls waiting to hear the message for this time, has had but three ministers giving all their time to its people, during the past year. And these have labored at great disadvantage. But notwithstanding all this, some results have been seen from the very feeble efforts put forth. One church has been built, and eleven members have been added to the membership, and some have been added at Charlottetown, Prince Edward Island. The people are waiting for the message, but where are the reapers to harvest the golden grain?

As we look at the few laborers that we now have, we are forced to inquire, What has become of the noble youth that have gone out from the shelter of our Sabbath-keeping homes all over the land? The answer is one that causes us sadness. While some have gone to the States to receive their education, and have entered the work there, and thus been lost only to their home field,

there are a great many who, being unable to go abroad to school, have drifted to and fro till they have adopted worldly ways, and been lost to the cause altogether. It is for this class that we specially mourn to-day, and we earnestly pray that our Master may help us to prepare ways and means to save the present family of young people, and prepare them for usefulness in the Master's cause.

With this object in view, we have endeavored to open a school where, at the lowest possible cost to each student, we can prepare them to work for their fellow men. We feel that the home talent should be encouraged to take up the work, and labor for the spread of the truth among their own people. At this time there are but two Canadian ministers east of Manitoba who are devoting their whole time to the spread of the message for this time. This is not as it should be, and we trust it will not long remain so.

When our field can be supplied with consecrated young men and women who are Canadians in fact, it will not only result in the saving of our young people, but they will be better able to labor in Canada than are our brethren from over the line.

God calls for native laborers to consecrate themselves to his work, that this generation in Canada may hear the message from the lips of their own countrymen, and it is our duty to so labor, in God's appointed way, that his call may be speedily answered.

This can not be accomplished until we can train our youth at home. We are so firmly convinced of this fact that we are laboring with all our energy to prepare for this work. The General Conference has also recognized this fact, and has most gladly come to our succor in our time of need, and has promised to aid us in raising two thousand dollars to erect a small school building where we can accommodate from twenty to thirty young people while training them for service for the Master. Five hundred dollars of this sum this conference attempts to raise within its own borders. And although its members are few, and poor in this world's goods, we feel confident that, like true soldiers, they will press the battle to the gates. The General Conference recommends that the other fifteen hundred dollars be raised in the States of Iowa and Missouri; and Elder Wm. Guthrie has been sent there in the interests of this work.

May God move upon the hearts of his people to assist their needy brethren in Canada. A special call is also made to our Canadian brethren who reside in the States to send in their offerings to help in this noble work.

All contributions should be sent to the treasurer, Miss Gertrude Williams, Farmington, Cumberland Co., Nova Scotia.

With our school building up, and our farm set partly in small fruit, we hope to give some work to worthy students who can not pay all their way, so that none will be shut out of the school.

At this writing our school is in session, with sixteen in attendance, but our room is so very limited that we can not do justice to our children. But we are praising God for the bright hope that we have of better things in the near future, when we shall have a place

where our dear children may learn to work for Christ.

I never labored for people who were more grateful for the light, or more faithful when won to the truth. They have trials of which our people in the States know nothing, and difficulties to surmount which only God can conquer, but, through his grace, those who love his truth are more than conquerors.

Brethren, I want to be at the battle's front, and see souls gathered for the Master. Will you help me by your prayers?
WM. GUTHRIE.

Mississippi (Colored) Camp-Meeting

THE third annual colored camp-meeting of Mississippi was held at Columbus, August 26 to September 5. This meeting was not so well attended as were the previous camp-meetings among our people in this State, chiefly because of the location of the camp. It was in the northeast corner of our conference, and the expense of traveling was more than many could bear. Nevertheless, a few of the colored companies were represented, and the work at Columbus was strengthened, and the believers were encouraged to "go forward" as never before in the proclamation of the last warning message to a wicked and perverse generation.

This is the second camp-meeting in our State that was operated throughout by colored workers, and they have profited much by the experience. Sister White has said: "Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where believers can receive an education that will help them to help others. And by engaging in work at the camp-meeting all may learn how to work successfully in their churches at home."

This truth was verified at the Columbus meeting, where all bore a part in the work. The colored laborers were given the responsibility of the entire meeting. They planned the course of lectures given. The commandments, the prophecies, and the signs of the times were dwelt upon. The truths presented surely stirred the minds of the listeners.

Many questions were asked by preachers and other interested ones in the audience, and answers were given to the entire satisfaction of all present. Many hearts were convinced of the truth, and openly declared that our position was right. Others were left in the valley of decision. Brother Thomas Murphy, who is laboring at that place, will conduct a series of studies with eight or ten of these, with the hope that, when they see the importance of obedience, they will take a firm stand for the truth, and join the company of ten who now hold forth the banner of truth at Columbus.

The brethren and sisters at the camp-meeting visited the homes of the people daily, and sold a few books and papers, and distributed many tracts. This gave the people who visited our meeting the privilege of having a personal conversation with those of our faith. Hearts were open and free to tell their convictions, and many precious seasons of prayer were held in the homes of the interested ones.

Near the close of our meeting, one brother who had previously taken a stand for the truth, went forward in the ordinance of baptism. All the ordinances of the Lord's house were celebrated, and this made a deep impression on the minds of the people. Many not of our faith declared that in all their Christian experience they had never had a greater sense of the presence of God.

We gradually won our way into the hearts of the outside people, and many contributed both groceries and money toward the comfort of our visiting brethren and sisters. As we sang the closing song, "God be with you till we meet again," many were moved to tears, and the people seemed to be very much pained to see our meeting close. Some begged us to stay longer.

From the very beginning of our meeting, the interest increased, and many failed to find a seat under our forty-foot tent during the hour of services. There were always a few visitors at our early morning prayer-meeting. The collections covered the expense of the meeting. The president of our conference, H. G. Thurston, and the principal of the Huntsville Training School, F. R. Rogers, had the pleasure of visiting our meeting before its close. Brother Thurston said that he never heard better singing in all his camp-meeting experiences.

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

The Camp-Meeting at Columbus, Mississippi

THE camp-meeting at Columbus, which was held from August 26 to September 5, was a grand success. When the invitation was given for those to stand who believe that Saturday is the Sabbath of the Lord, a goodly number rose to their feet; but they were not ready to step out from the world and obey the Lord. This made us very sad, but we knew we had discharged our duty. The third angel's message had been preached with power and simplicity, and the results were left with God, who knoweth the deep secrets of every man's heart.

We believe that some of those who attended this meeting will yet take their stand for the Lord. The tent was crowded every night and the best order was maintained.

Our visiting brethren and sisters from Vicksburg, Jackson, and Yazoo City, had a time of spiritual refreshing. Some remarked that it was the best meeting they had ever attended.

During the meeting, one brother who recently accepted the truth, received the ordinance of baptism. We have confidence that we shall yet see fruits of our labor here.

THOMAS MURPHY.

Who Will Respond?

To Brethren and Sisters in New York:

Knowing that it is impossible for me to enter all your homes to converse with you, I will do the next best thing, which is to speak to you through the columns of the REVIEW. God has moved on the heart of his servant to write and donate to the cause of education one of the best books that has come from the press, and the truths that it contains are especially

applicable at this time. I refer to "Christ's Object Lessons," which contains a complete exposition of all the parables that the Master gave, beginning with the one of the sower, which contains a key to unlock all his teachings; for he said, "Know ye not this parable? and how then will ye know all parables?" That parable, which is so nicely explained, is worth the price of the book; in fact, truth can not be estimated in dollars and cents.

Our quota in New York was ten thousand, of which six thousand have been sold. Now all the laborers in the conference will put in two months, beginning October 15, and we want the co-operation of every member in the conference, to close up this work, and to be ready for something else as it comes along; for there will be no time for idleness in this world, nor in the world to come. Who will respond to this rally, and help close up the work? Will you?

D. A. BALL.

"The Poor Canvasser"

A SHORT time ago an article that I heartily indorse, appeared in this paper from Brother Blosser, concerning the sending in of regular reports.

We, as canvassers, are not faithful in following the instruction to "let the canvasser tell of the joy and blessing he has received in his ministry as an evangelist," and, because the people hear most of their trials, we frequently hear the expression, "the poor canvasser," as though he, more than others, had a hard and trying time. While he does have many discouragements, he also has many special blessings; and often one precious experience outweighs a great number of trying experiences.

A few days ago I called at a place, introducing myself as being "engaged in missionary work, handling gospel readings, and works on health principles." As I read some of the precious thoughts from "Christ's Object Lessons," the family enjoyed it very much until I incidentally mentioned that the true Christian counts it a privilege to obey the law of God. "O, we are not under the law, but under grace," replied the lady, to which I answered, "That is a precious thought indeed; for, if we were not under grace, we could not keep that holy law. You are not under the law of the land because you obey it, and as long as you obey, you are under the freedom it allows." "I never thought of that before," said the man.

On having their attention called to the health publications, they ordered a copy of "Home Hand-Book," and when I was leaving they invited me to remain with them over night or over Sunday any time, saying, "Anything we can do for you will be done heartily."

After a good talk with a Presbyterian minister, and selling him a book, he said, "I am not an Adventist, but I find their books are not doing harm, but a great deal of good."

"There are many who, because of prejudice, will never know the truth unless it is brought to their homes. The canvasser may find these souls and minister to them."

While canvassing a young man and his wife a few days ago, reading some of the thoughts from "Christ's Object

Lessons" concerning the Christian life, they frankly told me they had once known the peace of God, but they had become cold and indifferent.

I then read from "Power for Witnessing," the chapter concerning the author's own experience in receiving forgiveness after backsliding. This they appreciated very much, and purchased nearly five dollars' worth of books.

"We need to realize the importance of the canvassing work as one great means of finding those who are in peril and bringing them to Christ. They [canvassers] should be free to speak or to pray with those who are awakened." "When he discovers those who are searching for truth, he can hold Bible readings with them."

Recently, at one place I found two young men who were anxious to walk in the light, and after a Bible study with them we had prayer together in which the Spirit of God came near indeed. One young man ordered two books, and said, as I was leaving, "I feel that God impressed me to order those books."

Personally I feel the truthfulness of the following: "Canvassers need to be daily converted to God, that their words may be a savor of life unto life that they may exert a saving influence. Those who work for God meet with discouragement, but the promise is always theirs, 'Lo, I am with you always, even unto the end of the world.' God will give a most wonderful experience to those who will say, 'I believe thy promise; I will not fail nor become discouraged.'" E. RUSSELL POTTER.

Affairs in a Snarl—the Remedy An Experience

I HAD a strong sense of duty recently, which I tried to evade, and which I did evade until darkness settled down upon me so that I did not know duty from anything else. I said of this duty, "I don't see how I can. I will try to do it next year." I thought that I could not afford it financially. I knew that it might cause some family friction; for my wife was not in the truth. There were other reasons that came into my mind.

It was the Lord's will that that duty should be performed, so, like Job, I was turned over to the enemy. Things got into an ugly snarl, I found myself overdrawn at the bank, and several bills unpaid that ought to have been met. Business became unprofitable. The most untoward things happened, to entangle me worse and worse financially. My vehicles broke down, my horse took sick. What little money come in was lost on a trip down town. My temper grew unbearable, and try as I would, I could not make myself do better. My wife reproached me for my evil temper, but all I could say was, "I know it, I am just an ugly brute, and I wish I could help it." I grew tired of the sound of my own voice, it had become so harsh and unbearable.

My boy, a foster child, grew ugly and stubborn, and seemed to defy authority. He went about sullenly, and he unwillingly performed the little tasks that he had done before most cheerfully. I scolded him and punished him. He ran

away, but was brought back by the neighbor at whose place he had thought to find a surcease of sorrow and of the evil influences that beset him at home. In my heart I felt more of sympathy for him than of anger; for I knew that it was not his fault so much as it was mine.

The climax of my troubles came when I fell one night, catching my knee in a gate in such a way as to nearly break the bone above the knee. It was a hard wrench, and the limb hurt me so severely that I got very little sleep or rest day or night, and was well nigh helpless. The trouble in the knee grew worse and worse as the days went by.

When I grew so helpless, I had time to reflect, and a disposition to pray and to inquire of the Lord for the cause of my troubles. This was soon revealed to me, and I remembered that I had promised the Lord that if a certain line of business prospered, I would send the boy to a church-school. I had given him a half interest in the business, with the understanding that he was to save its profits for his future education. The business had prospered, and the boy had saved quite a little sum of money, which he had deposited in the bank.

When I asked the boy if he would like to take the money and go to Fernando College, he was only too glad to go. I thought that the sum he had saved would give him a start, and the business, which bids fair to give an early profit again, would maintain him for the rest of the school year. When it came to laying my plan before my wife, there was very little opposition. She took no little trouble in fitting him out for the trip, and he got off in time for the opening of the school.

Now, I want to tell you what all this has done for me. My leg got rapidly well, my temper—well I have no temper. My voice grew soft, and I love to hear its tones again. My boy grew angelic. I wrote to Brother Owen, asking him if he could take a bad boy. He answered that he would. I wrote to him again, saying that I had expected to send him a bad boy, but strange to relate, I was about to send him a good one. Financially, things are improving, and like the house of Obed-edom, God's blessing is upon my house.

Dear brother, are your affairs in a tangle? It may be that God wants your boy in a church-school. Anyway, inquire diligently, and he will show you duty. "O, there's music every day, heavenly music all the way," for those who obey duty. E. L. PAULDING.

Field Notes

FIVE recent baptisms are reported at Keene, Tex.

ELDER A. G. HAUGHEY reports the recent baptism of four persons at Sand Lake, Mich.

A CHURCH-SCHOOL, with an attendance of about fifty pupils, was opened in Boulder, Colo., early in September.

A REPORT from Caribou, Maine, states that the interest there is still good, and a number have accepted the truth since the camp-meeting.

THE Kansas *Worker* of September 14 reports: "Nine new members were received into the church at Wichita last Sabbath. Two others were baptized."

A REPORT from the tent company recently at Gloucester, Mass., states that "thus far there are six who appear to have taken a firm stand for the truth." The meetings closed in Gloucester, September 11.

AT North English, Iowa, where several individuals came into the truth last winter, five more have accepted the message, and a company of nineteen persons is now ready to be organized into a church.

BROTHER J. C. STEVENS reports from Newark, N. J., where a season's tent-meetings have recently closed, that "about twelve have taken a stand for the truth." "Sabbath, September 10, eight souls followed their Lord in baptism. We expect to have baptism again next Sabbath, when four or five more will go forward."

ELDER T. H. PAINTER reports from Farnham, Va., under date of September 13: "Our meetings here in the tent are still in progress, with good attendance each night. Thus far sixteen are keeping the Sabbath, others are investigating, and some we think will obey soon. The brethren are getting lumber ready for a church building."

ELDER GEO. M. BROWN sends the following corrections to his report from Mexico published in the REVIEW of September 8: The publishing office of *El Mensajero de la Verdad* does not face the east, but the west. It is thirty-six feet long and eighteen feet wide. Instead of the statement, "About \$1,600 from the United States is invested in this property," we should have said, "About \$1,600 United States money is invested," etc., meaning an amount of Mexican money equivalent in value to \$1,600 American money.

The One Hundred Thousand Dollar Fund

THE names which appeared in the REVIEW list of September 1, as Mr. and Mrs. W. J. N. Rutherford, should have been Mr. and Mrs. J. N. Rutherford.

The following are included in amounts credited to a tract society heretofore, but the names were not sent in until now:—

E. D. Hopkins	\$ 25 00
Julius Korgan	10 00
Emil Anderson	8 71
Crozier Pledge	5 00
Ole Olsen	3 00
Simon Stoelting	1 00
Elizabeth Rea	1 00
Mrs. G. Dineson	1 00
John Anderson	50
A friend	50
G. McDowell	25
Arthur Crouse	25
A friend	10

Further partial list of the donations received on the Washington building fund at the General Conference Office:—

Amount previously reported	\$37,120 09
Battle Creek Sabbath-school	80 44
Dr. E. H. M. Sell	50 00
Atlantic Union Conference	32 25

P. A. Ahlstrom (Sweden)	27 00	C. O. Johnson (Sweden)	1 35	June	10
A. L. Thrush	25 00	A friend	1 30	Bennie Davis	10
M. A. Creeper (Germany)	24 00	H. Williams	1 25	Glenn Davis	10
Mr. and Mrs. W. C. Hebner	23 80	A friend	1 25	Vesta Balsor	10
Mrs. Lucinda Lunger	20 00	Ida Ballard	1 00	Rachel Balsor	10
J. H. Behrens	15 00	Mrs. E. Elmore	1 00	Chester Balsor	10
R. B. King	14 00	Mrs. J. J. Smith (Bermuda)	1 00	Irma Gaskell	05
J. A. Lindberg (Sweden)	13 50	R. A. Wright	1 00	Mrs. P. G. Holcombe	1 00
Chas. & Lotten Kahlstrom (Sweden)	13 15	Mrs. Emma Davidson	1 00	Tillie Brink	2 50
Mrs. A. Mills (Australia)	12 18	Leslie Pennie	1 00	Edward Brink	2 50
Martha Todd	10 00	H. H. Bramhall	1 00	Harvey Guy	5 00
Mr. and Mrs. Philip Portner	10 00	Mrs. G. H. Pedworth	1 00	Mr. and Mrs. E. M. Watts	10 00
Alfred McNeill	10 00	Nancy B. Dray	1 00	Mr. & Mrs. G. B. Starr (Australia)	20 00
Mrs. Helen Peterson	10 00	F. S. Austin	1 00	Louise Jensen	50 00
Mrs. R. P. Hill	10 00	Mrs. Mary J. Rider	1 00		
M. S. Boyd (Australia)	10 00	George H. Garlick	1 00	Total reported	\$37,988 02
Mrs. Amy Cunningham	10 00	Mrs. George H. Garlick	1 00	A further list will follow.	
Mr. and Mrs. Albert Frostland	10 00	George and Edna House	1 00	Send all donations to the General	
Mr. and Mrs. Emery Ulrich	10 00	E. H. Wright	1 00	Conference Treasurer, 222 North Cap-	
W. B. Woodruff	10 00	Sarah V. Wright	1 00	itol St., Washington, D. C.	
Mr. & Mrs. A. J. Hoenes (Germany)	9 60	L. E. Rothbourn	1 00		
E. Walther (Germany)	9 60	J. Theresa Thompson	1 00		
Battle Creek Tract Society	6 60	M. B. Parrett	1 00		
Brethren in Harling, Germany	5 25	H. J. Parrett	1 00		
E. Richter (blind)	5 00	F. M. Corbaley	1 00		
Jane Johnson	5 00	Mrs. F. M. Corbaley	1 00		
J. W. Sanborn	5 00	Mrs. Repass	1 00		
E. L. Paulding	5 00	Mrs. Jillett	1 00		
Mrs. M. J. Johnson	5 00	Henry W. Woodraugh	1 00		
Finette Kee	5 00	Chas. Hartman	1 00		
Mrs. Alice Anderson	5 00	Mrs. U. Townsend	1 00		
Slocumville (R. I.) church	5 00	Mr. and Mrs. Albert Carey	1 00		
Thomas Harper	5 00	Mrs. Harlan	1 00		
D. S. Plum	5 00	Katie Nowlin	1 00		
R. Vickery	5 00	Imperial (Cal.) Sabbath-school	1 00		
Olga Nelson	5 00	Janett Lowell	1 00		
Alma Nelson	5 00	A. Hallock	1 00		
Mrs. Ada Nelson	5 00	Rhoda Farrar	1 00		
Mr. and Mrs. H. C. Hartwell	5 00	Arthur Hedrick	1 00		
Mr. and Mrs. C. G. Atterholt	5 00	M. Madick	1 00		
Catherine Campbell	5 00	Mr. and Mrs. Thos. D. Sanford	1 00		
Susannah Sisley (Australia)	5 00	E. M. Phelps	1 00		
M. Ella Boyd (Australia)	5 00	James B. Paul	1 00		
Mrs. Maggie M. Shull	5 00	William Epp	85		
Fannie E. Stone	5 00	Mrs. L. C. Boyd	75		
Mr. and Mrs. H. C. Coyl	5 00	Three friends in Bermuda	75		
Mr. and Mrs. Adam Rae	5 00	Fr. Gernhardt Pheger (Germany)	72		
Henry Schlehuber	5 00	Paul Brandt (Germany)	72		
F. E. Lyndon (England)	4 87	Humboldt S. D. A. church	70		
A. Lyndon (England)	4 87	P. Q. Schillestrom (Sweden)	54		
P. A. Ahlstrom (Sweden)	4 59	J. H. Robison	50		
Clifford G. and Elsie M. Howell	4 00	Mrs. E. A. Robison	50		
Friend G.	4 00	Mrs. F. W. Phelps	50		
Pfeger and Pflegerinnen (Germany)	3 72	Lottie Lochrey	50		
Mrs. L. E. Saylor	3 00	Wilson Lochrey	50		
F. M. Millican	3 00	Louis Lochrey	50		
Mr. and Mrs. Dickson	3 00	Mrs. E. Pauken	50		
Mrs. F. Yeoman	3 00	W. E. Miller	50		
Mr. and Mrs. J. N. Dauris	3 00	Mrs. G. L. Parker	50		
Mathilda Olson (Sweden)	2 70	Mrs. E. Mackinger	50		
Kristina Olson (Sweden)	2 70	Nellie Rothbourn	50		
Mr. and Mrs. W. Krum (Germany)	2 40	Emma B. Rogers	50		
M. Kokolsky (Germany)	2 40	A. B. McReynolds	50		
F. O. and E. V.	2 15	Rhea Yoeman	50		
Lars Jorgensen	2 00	Clarence Yoeman	50		
Margaret Jorgensen	2 00	C. E. Alvord	50		
A. Lillienhjold	2 00	M. J. Alvord	50		
Mrs. E. L. Barnhart	2 00	John Kammerzell	50		
G. and M. L. Benton	2 00	Conrad Kammerzell	50		
Freeman H. Bostwick	2 00	Mrs. Edith Rasmussen	50		
Mrs. Mariah Harper	2 00	E. J. Sharp	50		
Olive Benny	2 00	J. E. Kirk	50		
Mrs. G. E. Leslie	2 00	T. C. Schillestrom (Sweden)	27		
Mr. and Mrs. William Lochrey	2 00	Martin Jorgenson	25		
Mr. and Mrs. Thos. A. Bradshaw	2 00	Mrs. Jane Ingraham	25		
E. W. Stone	2 00	George T. Levatt	25		
Alfred and Mrs. Vandermark	2 00	Mrs. A. Loughery	25		
Mr. and Mrs. W. W. Powers	2 00	Mrs. H. T. Chatterton	25		
William Seewald	2 00	A friend	25		
A sister	2 00	Harry House	25		
Samuel Jamieson	2 00	Mrs. Delilah Julian	25		
Martha A. Shields	2 00	Mrs. Emma Stevens	25		
Mr. and Mrs. N. Evans	2 00	Mrs. Lyle	25		
Mrs. Jennie Taylor	2 00	Mrs. Aten	25		
Mr. and Mrs. George Teifel	2 00	A. N. Bergen	25		
Gaetano Gariti	2 00	Earl	25		
Wasioja (Minn.) Sabbath-school	1 67	A friend	25		
T. J. and Esther Crawford	1 60	A friend	25		
Floyd Carty	1 50	Oscar Davis	25		
Culbert Carty	1 50	Rosetta Davis	25		
Mr. and Mrs. W. R. Balsor	1 50	Fay Holcombe	25		
Mr. and Mrs. J. J. Jobe	1 50	Lillian Balsor	20		
Mr. & Mrs. G. Hantrich (Germany)	1 44	Robert Campbell	20		
K. M. Stanzen (Sweden)	1 35	Paul and Gains Carey	10		

Christian Education

Conducted by the Department of Education of the General Conference.

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

Report of Educational Superintendent of the Southern Illinois Conference

THE Southern Illinois Conference is a comparatively new conference, having been organized less than two years ago; and the Educational Department was organized only last summer at the camp-meeting, when an educational superintendent and an educational secretary were elected.

While the conference is not strong either in the number of its members or in finances, still something has been done in the educational work. About one year ago the church at DuQuoin decided to erect a building for church-school purposes. The conference was not asked to give any financial support, and the church promised not to incur a debt. Some land was secured, and divided into a number of lots, which were offered for sale to any of our people in the conference. From the sale of these lots adjoining the school site, enough funds were secured to finish the building, with the exception of about three hundred dollars. Believing that the brethren at DuQuoin had moved with judgment and caution, the conference raised this money, thus placing the school out of debt. Elder Taggart spent a great deal of time and labor in erecting the building and caring for its business interests, and the success of the undertaking is due in large measure to his efforts.

Professor Haughey and an able assistant have conducted a very successful school here the past year, with about forty pupils in attendance. Some improvements have been planned for the coming year in the way of providing facilities for a larger number of students, and we confidently look for a more successful school than ever the coming year.

The conference also owns forty acres of good land near Stewardson. This property was given for the purpose of an industrial school, and is valued at several thousand dollars.

During the past winter, Miss Dury has conducted a very successful school at Decatur, and Miss Nettie Burke has taught a well-attended school at Stewardson.

There are several churches in our conference where church-schools should be conducted the coming winter. Springfield should, by all means, have a school, and plans have already been set in operation looking toward this end. Peoria also should have a school, and it is sincerely hoped that one can be organized for the coming school year.

Personally, I can say that my work in the conference has been especially pleasant. I have found a blessed freedom in working for the young people, and have not only been unhindered, but encouraged at all times by the conference president in any work I had convictions should be done. I am glad for my experience in the educational work in the Southern Illinois Conference.

L. A. REED.

Educational Department of West Michigan Conference

It is scarcely necessary for me to add anything to that portion of the report made by our president relative to the church-schools. As he stated, we have had in operation during the last year twenty-three schools, and the average term has been a little over six months. Over six hundred children have been enrolled, and including Cedar Lake Academy and the preparatory school and college at Battle Creek, over seven hundred and fifty young men and women and children have been in our denominational schools in West Michigan this last year.

Under God, who has abundantly blessed the work, the credit should be given the former superintendent, as I took that office only last January, and there have been no new schools established since that date.

We are on the best of terms with the public schools, and with school officers. I believe that we may continue to be so if we will insist that our teachers shall be just as well prepared for the work as the public school teachers. Our schools should be the best on earth, but we can not expect them to be so unless we raise the standard of qualification for the teachers.

Parents have sometimes said to me, "My daughter failed in her examination for a public school certificate, but I think she would be able to teach a church-school." That statement is a fraud. I would not give a license to a teacher to teach a church-school who could not pass an examination for a public school.

That is not to say that I would have the church-school teacher pass an examination before the public examiners before taking a church-school, nor that she should be required to pass all the subjects demanded by the public examiners, but it is to say that our examinations should be just as severe, and the standard just as high as those of the public school; yes, and even more should be required.

The complaints against our church-schools will cease in great measure when competent teachers are found for all the schools that desire to start. The difficulty has been to find those willing to take up the work. We complain that we can not get our own teachers from the public school work. That difficulty will cease to exist when we are able to

pay our teachers what they should receive, and pay them just as surely as the pay-day comes.

The uncertainty heretofore existing as to length of term, amount of pay, and renewal of the school has hindered some of our best teachers from taking up the denominational work. The work is onward in our conference, and we are full of courage in this branch of the Lord's work.

J. G. LAMSON.

Current Mention

—The Mexican cotton boll weevil has made its appearance in cotton fields in Georgia.

—New York City health authorities report that the severest epidemic of typhoid fever in the city's history is now threatened there.

—Russia will enter a protest against the treaty recently concluded between Tibet and Great Britain, which amounts to a virtual protectorate by the latter power over Tibet.

—A report from London says that the problem of aerial navigation has "probably" been solved by Sir Hiram Maxim, who has invented a flying-machine which resembles a gigantic swallow.

—Going at high speed around a curve caused the derailment of a passenger-train on the Iron Mountain road near Sadula, Mo., September 27. Thirty-four passengers were injured, but by a seeming miracle there were no fatalities.

—Secretary Hay is reported to be sounding the world powers on the subject of convening another world peace congress at The Hague at an early date. Russia is said to have replied that the present time is inopportune for such a gathering.

—Labor federations are not all enjoying prosperity these days. According to Secretary Nockels, of the Chicago Federation of Labor, that organization has lost 100,000 of its members in the last two years. Its present membership is 140,000.

—Recent seismic disturbances which have caused noticeable changes in the earth's surface are reported from Tacoma, Wash. Several landslips have occurred, the level has been lowered in two Washington lakes, and in one of the lakes two small islands have been formed.

—A radical change in the nature of the marriage contract is advocated by a well-known English novelist, George Meredith. He predicts that the marriage contract of the future will be so drawn as to expire by limitation, being terminable not only by death, but by the mere lapse of a fixed period of time, say ten years. Such ideas are indicative of the moral laxity of the times.

—The local board of steamboat inspectors of New York City has made a report on the "Slocum" disaster of last June, in which they exonerate themselves, and charge the catastrophe upon the crew of the ill-fated boat. The survivors of the disaster held a meeting after this report was received, and denounced the inspectors as being largely responsible for the event. Recently a

batch of "life-preservers" made by a Camden, N. J., firm, were found by government inspectors to contain iron bars put in to make the preservers of legal weight.

—It is the reported intention of the Panama Canal Commission to recommend to the government that the canal be made a sea-level one, a way having been discovered by the engineers to divert the Chagres River into the Pacific Ocean. This can be done at a cost of \$16,000,000, leaving \$20,000,000 free to be spent in excavating the canal, out of the \$36,000,000 set aside in the estimates for the construction of canal locks.

—News of a threatened revolutionary movement in China comes from Peking. A telegram from that city says: "Foreigners lately have been much preoccupied, owing to the growing unrest in the southern part of Chili province and Shantung and Hunan provinces. They were informed at the offices of the foreign board that the agitation is largely revolutionary and anti-dynastic, thus differing from the Boxer movement of 1900, which was chiefly anti-foreign."

—Two eminent statesmen, Hon. George Frisbie Hoar, United States senator from Massachusetts, and Sir William Vernon Harcourt, for many years a prominent figure in the Parliament of Great Britain, are among those whom death has claimed since our last issue. Another eminent American Postmaster-General Payne, is at this writing so seriously ill that his recovery is not expected. Lady Curzon, wife of the viceroy of India, is believed to have passed the crisis of her illness.

—The lull in the fighting between the Russian and Japanese forces in Manchuria continues, though the outposts of the opposing armies are still in touch. Re-enforcements are being sent forward by both Russia and Japan. Reports have come from Port Arthur stating that the garrison is running short of both food and ammunition, and that the water-supply has been cut off by the besiegers. The Japanese are maintaining a strict blockade, having apparently concluded to rely more on this means for success than upon the costly assaults which have marked the progress of the siege hitherto.

—Buddhists in China and Mongolia are calling for a "holy war" to establish a Buddhist kingdom, according to St. Petersburg dispatches, one of which says: "According to information which has been drifting eastward from the depths of Mongolia, the agitation for a holy war noted at the time of the pilgrimage to Ourga, in July last, continues. Wandering lamas are spreading the agitation not only among the Buddhists in Mongolia, but among the followers of Buddha in the Altai region of Central China, among the Russian Buriats, and even beyond the Siberian borders, and in India. According to reports at Ourga there is a general agitation among the Buddhists in favor of freeing themselves from the domination of China, some of them favoring the removal of the dalia-lama to northern Mongolia, and entering on a holy war for the establishment of a Buddhist kingdom, while others advocate appeal-

ing for the protection of Russia. What effect the British expedition to Tibet and the deposition of the dalia-lama will have on the movement, is the subject of much speculation."

—The Law and Order League of Lexington, Ky., is creating much disorder in that city by an attempt at a rigid enforcement of the Kentucky Sunday law. Beginning with October 1, all forms of secular work in the city were ordered suspended on Sunday, including livery stables, milk wagons, ice wagons, barber shops, and all kinds of markets, and the newspaper offices were notified that prosecution would follow any Sunday work by the employees there. The newspaper publishers and the liverymen began a fight against the crusade so far as it touches them, by getting an injunction restraining the city and chief of police from interference with their business, and many other lines of business have announced an intention of fighting the law. A grand jury to which the Law and Order League appealed drew up indictments against the mayor, chief of police, and the police commissioners. It is evident that if this crusade is enforced by the police as rigidly as the Law and Order League intends, very much of the energy of the police department will be dissipated in the work of spying out and bringing to court the many individuals who will be doing more or less secular work or indulging in various forms of worldliness on Sunday, leaving the really criminal element in the city more free to accomplish their nefarious designs.

"The Pace That Kills"

Is the leading article in the October number of *Life and Health*. Other articles are: "Diet of a Famous Athlete," the second in the series of "Studies from the Lives of Health Seekers;" "A Great Evil" (the drug habit); "Progress in Medicine and Allied Sciences;" "Result of Medical Missionary Efforts in East Africa;" with reports from China, Ceylon, Calcutta, Ruatan, and Bengal; "Value of Medical Missions;" "Moderate Drinking and Life Insurance;" "Shall We Return to Nature?" "Admissions Regarding Flesh Foods;" "My Experience with Water Treatment;" "Breakfast Dishes;" "Toasts" (recipes); together with five pages of classified "News Notes" concerning Patent Medicines, Communicable Diseases, Sanitation, Education, Poison Habits, etc.

The cover is printed in two colors, with a striking picture on the front.

Life and Health is meeting with a most favorable reception by our people and by those not of our faith to whom our agents are selling it month by month. Price, 5 cents a copy; 50 cents a year.

Special Offer to New Agents

To those who have never sold *Life and Health* we make this special offer:—

Send us three dollars for one hundred copies of the October number, and we will send *without charge* one hundred of the September number, so long as the supply lasts. They can be sold readily in a few days, and a list of customers thus be secured to whom the paper can

be delivered each month. A sister in Washington sold twenty-three copies in six hours. Order at once from *Life and Health*, 222 North Capitol St., Washington, D. C.

NOTICES AND APPOINTMENTS

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.

WANTED.—Situation as private or office stenographer with Seventh-day Adventist. For further inquiry, address Teckla Nelson, 1503 Division St., Burlington, Iowa.

WANTED.—Man to work among horses and cows and in garden. Good place for right man. Must be a Sabbath-keeper, and not under twenty years of age. Address J. A. Stuart, Harpers Ferry, W. Va.

WANTED.—Elder E. W. Webster would like to secure a copy of the old prophetic chart, having lost his in a fire. Any one who has one of these old charts to spare will please address Elder E. W. Webster, Boykins, S. C.

FOR SALE.—To a good partner, a one-half interest in general store. Good business. County seat. Adventist church in city. Might take property in part payment. Reference required. For particulars, address C. W. Stone, Franklin, Ky.

WANTED.—A competent woman for general housework, plain sewing, and fruit canning; also a man able to work on farm or in the house as the case might require. Hygienic living. Address J. S. Comins (R. F. D. 6), Battle Creek, Mich.

FOR SALE.—Farm of 80 acres; 36 acres cleared; 40 rods from S. D. A. church, and 1¼ miles from post-office. Persons suffering from hay fever will find this a desirable locality. Price, \$800. Correspondence solicited. Address C. A. Clough, Wildwood, Mich.

FOR SALE.—Twenty acres mountain land in Tennessee. Good frame barn, log cabin, complete canning plant—capacity, 500 cans in 10 hours. Wagon, buggy, plow, drill, etc., and house furniture. Near good church-school. Price, \$400. Address L. L. Lawrence, Bridgeport, Ala.

FOR SALE.—Beautiful, modern 8-room residence; corner lot, elegant lawn and shrubbery; house built 4 years; elegant mantel, gilt edge furnace, nickel registers, beautiful bath and marble lavatory, and inside closet; gas, electric lights, burnished gold chandeliers. One block from sanatorium and sanitarium. Will sell for \$1,000 less than its value, if sold immediately. Write and you will be surprised at price. Address Mrs. C. E. Hillis, 233 Manchester St., Battle Creek, Mich.

Addresses

THE permanent address of Elder J. M. Rees is 300 West Allen St., Springfield, Ill.

The present address of Elder H. J. Farman is Cor. Park St. and 9th Ave., Roanoke, Va.

The permanent address of Elder L. D. Santee will be Dixon, Ill., until further notice.

The address of the Australian Union Conference has been changed to No. 32 Royal

Chambers, Castlereagh, St., Sydney, N. S. W., Australia.

The Southern Illinois Tract Society would like the addresses of J. B. Fletcher and O. A. Basden. Address Southern Illinois Tract Society, 300 W. Allen St., Springfield, Ill.

The Southern Illinois Conference and Tract Society have moved their office from Stewardson, Ill., to Springfield, Ill. Mail should be directed to 300 West Allen St., Springfield, Ill.

Owing to a change of numbering in our office building, the office address of the Lake Union Conference is Room 223, Unity Bldg., 147 E. Market St., Indianapolis, Ind., the same being also the permanent address of Elder Allen Moon, President, and W. H. Edwards, Secretary and Treasurer.

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.

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

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

Eddie Pelton, 1900 12th St., Enid, O. T., REVIEW, Signs, Instructor, Watchman, Life Boat, Little Friend.

Obituaries

FAIRCHILD.—Died at Oakdale, Neb., Sept. 17, 1904, Mrs. A. M. Fairchild, wife of S. C. Fairchild, aged 54 years, 7 months, and 6 days. The deceased was converted and united with the M. E. Church when eighteen years of age. At the time of her death she was a member of the Seventh-day Adventist Church. She was the mother of nine children, seven of whom are still living. Our sister died in full hope of a part in the first resurrection.

D. NETTLETON.

LEWIS.—Died at Rich Valley, near Emporium, Pa., Gordon Lewis, son of Sister Nettie Lockwood, aged 27 years. While going to his work in the lumber woods, he stumbled and fell, the sharp point of a file in his inside coat pocket penetrating his right lung. He was a vigorous young man, and for some time made light of the wound, which after about three weeks caused death in spite of all that medical skill could do. The funeral was held Sept. 17, 1904, and was largely attended. The writer spoke from 1 Cor. 15: 21, 22.

C. F. McVAGH.

LANE.—Died in Charlotte, Mich., Sept. 18, 1904, of long-continued and painful sciatic rheumatism and heart trouble, Elder Luther N. Lane, aged 61 years, 5 months, and 2 days. His first Christian experience was in Ohio, when, in 1867, he became connected with the United Brethren Church. After moving to Michigan in 1870, he accepted the faith of the Seventh-day Adventists, with whom he remained a faithful member until his death. For eighteen years while with his people, he was a zealous and successful worker in the ministry. He leaves his wife, two daughters, and one son to mourn their loss, yet not without hope of meeting again in the kingdom of glory. The funeral was held at his late home. Words of comfort were spoken by the writer.

I. D. VAN HORN.



WASHINGTON, D. C., OCTOBER 6, 1904

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

DR. G. A. HARE has gone to St. Louis, having been appointed by the governor of California as a delegate from that State to a medical congress which has been in session this week. Dr. Hare will spend a short time in California before returning to Washington.

THE Fall Announcement of Emmanuel Missionary College, at Berrien Springs, Mich., gives a brief history of the institution, its aims, and the studies which may be pursued there. The fall term opens this week. Copies of the announcement may be obtained by addressing the president.

IN the article by Elder Daniells in the REVIEW of September 22, setting forth the needs of the Haskell Home, and mentioning the semiannual offering for this institution, the time for the offering was given as Sabbath, October 3, instead of Sabbath, October 1. If any were confused by this mistake in the date, and have not yet taken the offering, they should do so without further delay, and forward the proceeds through the usual channels.

THE brethren from Washington who attended the council of the General Conference Committee at College View, Neb., have now returned. Elders Daniells and Prescott spent one day at Battle Creek, Mich., on their way home, and held a public meeting in the Tabernacle. A large number were present, and listened with evident interest to a presentation of the progress of the message in all lands and the encouraging outlook for speedily finishing the work. Brother W. C. White and Sister E. G. White, who were in Battle Creek at the same time, remained over the following Sabbath, expecting to hold several public meetings.

WHEN it was learned last winter that the health of our faithful medical missionaries in Palestine was failing, the German Union offered one of its nurses, graduated at Friedensau, J. G. Teschner. He willingly accepted the call, reaching Joppa the first of January. After doing successful work there, he was called, in March, to take charge of the Jerusalem health home, and the Lord blessed his labor there. Even as late as June 30 he wrote: "Thus far we are all well, although many die from fever at present." July 26 he was stricken down, and within forty-eight hours succumbed. He was only thirty years old, and very strong physically. He now rests from his arduous labors, in the German cemetery on Zions Hill, and soon the brightest hope of his life will be realized—meeting his blessed Lord.

A Growing Interest in the Work

WE are continually receiving fresh evidence of the fullest confidence of our people everywhere in the wisdom of establishing the headquarters of our cause at Washington, D. C.; and more than this, we have fresh and increasing evidence of a growing, widening interest in the development of the work here.

On returning to my office from the College View Council, I found letters on my desk that filled my heart with gladness. These letters are from brethren and sisters in New Zealand, who accepted this message under my labors sixteen and seventeen years ago. I will take the liberty to make public portions of these letters, to let all our people know how the hearts of our brethren and sisters in distant lands are moved upon by the work we are doing in Washington. Sister M. Caro, of Napier, New Zealand, writes as follows:—

When your circular letter arrived with the other matter enclosed, I just said, "Lord, what shall I do?" And I at once felt impressed to borrow five hundred dollars and send it by this mail. I had not a pound of my own at command; so I tested the Lord as to his mind regarding the matter of borrowing; and it came out on his side; so my five hundred dollars goes with my son's, and if you are as glad as we are, you *will* be happy; and I am sure you will be.

Her son wrote by the same mail the following thoughtful instruction:—

For a long time I have wanted to send something to our Washington work, and your printed appeals sent to my mother and others have intensified that desire. Having only a few pounds to put my hands upon at present, I have prayed much about the matter, and I have been led to borrow one hundred pounds to send you. A draft on the Bank of England is enclosed,—five hundred dollars from my mother, and the same amount from myself, and \$2.50 from Mrs. S. Berry. Our church elder, Brother Smith, will have some small amounts to send soon from other church-members. One hundred pounds would not give an even five hundred dollars, so I have added more to make the even amount in each case. I have reckoned the pounds at \$4.87; that is the amount the United States post-office gives all the year round. The exchange rate on a draft depends, I know, upon the state of the money market. I hope and pray that the market will be favorable when you are cashing this draft, and so God's work get the most possible. Should, however, there be any shortage to make the even one thousand dollars, will you kindly make it up, and I will remit the same.

These are but samples of the excellent communications that are pouring into our office from all parts of this world. Do not such letters show a growing interest in the development of the work at Washington? And should not this cheer all our hearts, and lead to prompt, liberal giving on the part of our people in America? A. G. DANIELLS.

The Special Watchman in the Fall Campaign

WE learn from the publishers of *The Southern Watchman* that already there has been a much larger number of copies sold of their special "1904 Signs Number" than was expected. After printing all that was thought would be required, it was found necessary to print another large edition. We understand that all of this extra edition has now been sent out; and as orders continue to be received in nearly every mail, an additional run of ten thousand copies has just been printed to meet immediate demands.

The General Conference Committee, at its late session held in College View, recommended that this number of the *Watchman* be given particular prominence in the "mighty missionary campaign" to be inaugurated this fall. Preparations are being made for printing more editions, so that all orders for use in the coming campaign may be filled as soon as received. The price in lots of twenty-five or more to one address is three cents a copy. Orders may be sent to the State tract societies, or directly to the Southern Publishing Association, Nashville, Tenn.

How You Can Help

DURING the month of October a worldwide effort is to be made to get the REVIEW into the home of every Sabbath-keeper.

Our ministers and Bible workers can very greatly assist in this work, if they will make it their business to secure subscriptions from all new converts, and from every family of our people they visit who are not now subscribers. This used to be considered a very important part of the minister's work. Is it not time to return to this good old custom?

Because this has not been so faithfully done in recent years, the circulation of the REVIEW has not increased in proportion to the denominational growth.

All who wish to keep informed of the progress of the work in home and foreign fields, all who wish to be apprised of the plans and actions of the General Conference Committee, all who desire the important counsel from Sister White concerning present dangers and present needs, and finally, all who are interested in the Fall Missionary Campaign, and who wish to keep in touch with the plans for its prosecution and the reports of its success, need—*must have*—the REVIEW.

No call has yet been made for means to assist in establishing the publishing association in Washington. All the donations to the Washington fund are for the sanitarium and school enterprises. But many have expressed their desire to assist the REVIEW in securing its new home.

Here is an opportunity for all our friends to help us. Secure a subscription for the REVIEW from every Seventh-day Adventist who does not now take it. This will help the REVIEW; and will also be rendering the people who will thus have the weekly visits of the paper the greatest favor. Such work is doubly helpful. *Will you not help in this way?*

Address Circulation Department, Review and Herald, 222 North Capitol St., Washington, D. C.